















# OJIBWA TEXTS

## PART I



PUBLICATIONS  
of the  
American Ethnological Society  
Edited by FRANZ BOAS

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VOLUME VII — Part I

# OJIBWA TEXTS

COLLECTED BY

WILLIAM JONES

EDITED BY TRUMAN MICHELSON



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# OJIBWA TEXTS.

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## PREFACE.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

#### VOWELS.

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

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



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

## DIPHTHONGS.

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

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

"The movement of the voice off a long vowel is downward; hence  $\bar{o}$  and  $\bar{e}$  sometimes sound as if they might be  $\bar{o}^u$  and  $\bar{e}^i$ , where  $\bar{o}^u$  would be almost like the diphthong in *toe*, and  $\bar{e}^i$  like the diphthong in *day*.

## CONSONANTS.

- ʔ . . . . a soft glottal stop.  
 ˊ . . . . 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*.  
 ʰk . . . . like *k*, but with a whisper before articulation.  
*g* . . . . like *g* in *go*.  
*x* . . . . like *ch* in German *Bach*, but less feeble.  
*c* . . . . like *sh* in *she*.  
*j* . . . . like the French *j* in *jour*.  
*s* . . . . like the sound in English, but made with the tongue against the lower teeth.  
*z* . . . . like the *z* in *zero*.  
*tc* . . . . like *ch* in *charm*.  
*dc* . . . . like *j* in *June*.  
*t* . . . . like *t* in *tea*.  
 ʰt . . . . like *t*, but with a whisper before articulation.  
*d* . . . . like *d* in *day*.  
*n* . . . . like the same sound in English.  
*p* . . . . like *p* in *pen*.

- 'p . . . . like *p*, but with a whisper preceding.  
*b* . . . . like *b* in *boy*.  
*m* . . . . like the sound in English.  
*y* . . . . like *y* in *you*.  
*w* . . . . like *w* in *war*.

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

	Stops.		Spirants and affricatives.		Nasals.
	Surd.	Sonant.	Surd.	Sonant.	
Glottal . . . . .	ʔ				
Post-palatal . . . . .	k	g	x		ɲ
Palatal . . . . .	ʔ				
Alveolar . . . . .			c, tc	j, dc <sup>2</sup>	
Dental . . . . .	t ʔ	d	s, ts	z, ds <sup>3</sup>	n
Labial . . . . .	p ʔ	b			m
			h, ʔh, w	y	

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

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

<sup>2</sup> Better *dj*. — T. M.

<sup>3</sup> Better *dz*. — T. M.

lore of all these people. In Ojibwa she is called Kūgi-gēpināsi'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 Kāgigē pinasi ('Forever-Bird'), and by that name he is more familiarly known. He knows the Ojibwas from Manitoulin Island to the Sault, and all that live along the north shore of Lake Superior to Grand Marais. He has been among those who live on Rainy River, Lake of the Woods, and those who live on the height of land; but he is more familiar with the Ojibwas that inhabit the shore country between Kanustiquia River and the Sault, for it was in this vast region that lay the scenes and experiences of his life, from childhood to old age. The third is Wāsāgunackang ("He-that-leaves-the-Imprint-of-his-Foot-shining-in-the-Snow"). He is now an old man, bent with age, living at Pelican Lake, near the Bois Fort Reservation, in Minnesota. He grew up on Rainy River, Rainy Lake, and the Lake of the Woods. The fourth is his nephew, Midāsuga'nj ('Ten-Claw'), living at Bois Fort. He visits with the Red Lake Ojibwas on the west, and with those of Rainy River on the north and east. He is a man of middle age, of strong physique, energetic, well built, intelligent, and of the number frequently called upon to take leading part in ceremony. The last is Mādcī'gābō ('Begins-to-Rise-to-his-Feet'). He is chief of the Bear Island Ojibwas of Leech Lake in Minnesota. Unfortunately but two of his narratives appear in the collection. His help was utilized in another way, — in going rapidly over the whole collection to see what was familiar to his group of Ojibwas, and what was not. To be mentioned with him in this connection is Nīgāni-

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

"To three English-speaking Ojibwas I am under obligations for the help they gave in a more restricted sense, — to Mrs. Milise Millèt, 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 proveniënce and authorship of the tales are as follows : —

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

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

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

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

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

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

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

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

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

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

TRUMAN MICHELSON.

Washington, D.C.,  
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# OJIBWA TEXTS

BY

WILLIAM JONES

Edited by TRUMAN MICHELSON

## I. — NĀNABUSHU TALES.

SERIES I. Nos. 1-18.

### 1. THE BIRTH OF NĀNABUSHU.

Uwīgiwāmiwaḡ anicinābāḡ, mindimōyā<sup>n</sup> udānisaṇ uwīdi-  
gāmān. Ninguting uganōnān inī<sup>u</sup> udānisaṇ: "Ambāsaṇō  
nindānis aiyāngwāmizin. Winōndawicin kā'i'ninān. Kāḡatsa  
ningitciku'tātc, kīṇānīsānānimin. Kāḡu wī'kā ijitcika'kān  
5 ōwiti nīngābī'ḡ'nung tciināsamapiyaṇ sāḡa'ḡ'maṇ.<sup>1</sup> Kāḡō  
kīḡa'i'jī'ḡ'yā kīcpin 'i'widi ināsamapiyaṇ. Mī'i'wisa ājina-  
nīsānāniminān. Aiyāngwāmisin 'i'w<sup>u</sup> nōngumāninān tci'i'jic-  
tcigāyaṇ; kīḡa'i'nigā'tōn kīya<sup>u</sup>. Mīsai i<sup>u</sup> āninān."

10 Ānic mīsaḡu i<sup>u</sup>, ānīc mīsa kā'ḡā't aiyāngwāmisiḡbaṇān  
'a'a<sup>u</sup> i'kwā wāckinīḡi'kwāwit.<sup>2</sup> Kāwīn wī'ka ininiwaṇ pācu'  
oḡiwābamāsīn. Ningutingigu kā'i'ciwaṇiwisit a<sup>u</sup> uckinīḡi-  
'kwā; mīdāc a'pī sāḡa'ḡ'mugubaṇān kā'i'jī'i'nāsamabit nīn-  
gābī'ḡ'nung mīdāc a'pī nōndamugubaṇān pīdwāwāyānima-  
tinig. Kāijiki'kāndaṇk ta'kācit i'i'widi osāḡa'ḡ'mōwining.<sup>3</sup>

<sup>1</sup> Sāḡa'ḡ'maṇ, "when you go out," a euphemistic expression.

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

## 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<sup>1</sup> that you sit facing toward this westward way. Something will happen to you if toward that way you sit facing. That is what causes me to entertain fears for you. Be careful to give heed to that which I now tell you to do; (or else) you will bring (an evil) fate upon yourself. Now that was what I had to tell you."

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

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

Mīdāc äjipāsigundcisāt. “Nimāmā, načkäginīn, kā'i'ji'ā'yā-yān! mīganabātc kā'i'jiyān äji'ā'yāyān.”

Kā'i'jikanōnāt a'a<sup>u</sup> mindimōyā ini'<sup>u</sup> udānisaṇ: “Māmin-dagā gigi'i'nigā'tōn kīya'<sup>u</sup>.” Ānīc mīsa i<sup>u</sup> cigwa gīmawit  
 5 a<sup>u</sup> mindimōyā. “Ānīc mīgu i<sup>u</sup> nindānis, inigā'tōyān kīya'<sup>u</sup>. Načkäguta kā'i'jiwābisiyān. Awiya kīpindigāwāg kīyawing, mīgu i<sup>u</sup> nindānis, inigāsiyān. Kāwīn anicinābāwisiwāg kā-  
 'pindigāwād imāsa giyawing. Kāwīn wāsa i<sup>u</sup> tcinīgiwād. Na, mīdāc īgi<sup>u</sup> kāgusaḡwa.”

10 Ānīc načkādāc kumāgu ya'pī mīsaḡū kīnōndawāt a'a'wisa mindamōyā awīya maḡwāḡi'kāndinit. Ugīki'kānimā anā-maya'i'tānwāwātāmīnit. Mīdāc mōjaḡ kīmawit 'a<sup>a</sup>'a<sup>u</sup> mindimoyā. Mīdāc kāḡā't i'i'mā kīkwaya'kwānimāt tcipimā-disisinit ini'<sup>u</sup> udānisaṇ. Ānīc ogīnōndawāsa 'i'i'<sup>u</sup> gā'kāndinit,  
 15 'i'i'mā umisadāning tānwāwātāmīnit. 'O<sup>o</sup>'o'widāc maḡdwāi-'kidōwan: “Nīn nīngasazī'kis.”<sup>1</sup>

“Kāwīn,” maḡdwāi'kitō pä'jik binicigu i'kido a<sup>u</sup> pä'jik: “Kāwīn kidāzāzīkisisī. Nīnīsa nīngasazī'kis.

Ānīc mīsā'pānā mawit a<sup>u</sup> mindimoyā pisindawāt 'i'i'<sup>u</sup>  
 20 gā'kāndinit. Ugīkikānimā a<sup>u</sup> mindimōyā 'i'i'<sup>u</sup> wātaḡcinit 'i'i'<sup>uuu</sup> ō'cicā'nyā<sup>o</sup>.

Na, mīdāc 'i'i'<sup>u</sup> ä'kidowāt naḡāwābinitiwāt (ayāni) āna-wisāga'ā'mōwāt. Igiwidāc ānind ānugī'i'kitōwāḡ: “Kāgu pina! kiga'i'niga'ā'nān kuca kimāmānān. Wāwāni pināgu  
 25 sāga'ā'ndā,” ānu'i'kidōwāḡ.

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

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

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

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

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

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

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

Kāwīndac ijiminwāda<sup>n</sup>ziwag īgi<sup>u</sup> wasāzī<sup>u</sup>kizitcig. Mīdac  
 'i<sup>gi</sup><sup>u</sup> ä'kidowāt cigwa aṇōtcigu wī<sup>i</sup>jisāga<sup>u</sup>·mowād. Pājik  
 ugīwābandān wāsa<sup>u</sup>kunānig. "Āñic mī<sup>i</sup>·mā kwaya<sup>u</sup>·k nīn  
 wā<sup>i</sup>jāyān." Mīdac a<sup>u</sup>·pī kīkagwātānimitiwād awānān a<sup>u</sup>  
 5 nī<sup>u</sup>·tām kāsāga<sup>u</sup>·nk, mīdac i<sup>u</sup> kā<sup>i</sup>·jipīguckawāwād īnī<sup>u</sup>  
 umāmā<sup>i</sup>·wān.<sup>1</sup>

Wī<sup>u</sup>·kāgu ningutci papā<sup>i</sup>·nābit mindimōyā ugimī<sup>u</sup>·kān  
 miskwī paṅgī. Mīsa wīgwās ājipāpagunang. Mīdac imā  
 kā<sup>i</sup>·jī<sup>u</sup>·a<sup>u</sup>·tōd wīgwāsing 'i<sup>gi</sup><sup>u</sup> miskwī kā<sup>i</sup>·jīkackackwāmāgi-  
 10 nang, mīsa<sup>u</sup> kā<sup>i</sup>·jīna<sup>i</sup>·nang. Āñic pītcinag ugīwābandān.  
 Ningudingigu āpa<sup>u</sup>ckwāmāginang ugīwābamān ābinōdciyan,  
 mīgu 'i<sup>gi</sup><sup>u</sup> kīkānōnigut, o<sup>u</sup>·o<sup>u</sup>·dac ogī<sup>i</sup>·gōn: "Nō<sup>u</sup>·komis,"  
 ogī<sup>i</sup>·gōn a<sup>u</sup>·pī kānōnigut. Āñic mīsa cigwa ugī<sup>i</sup>·gōn:  
 "Giki<sup>u</sup>·kānimna ayāwiyān? Nīnīsa Nānabucu.

## 2. THE THEFT OF FIRE.

- 15 Āñic mīsa i<sup>u</sup> cīgwa kīnī<sup>u</sup>·tawigī<sup>u</sup>·a<sup>u</sup>·t 'a<sup>gi</sup><sup>u</sup>·a<sup>u</sup> mindimōyā.  
 Mīsa i<sup>u</sup> cayīgwa ugī<sup>i</sup>·nān īnī<sup>u</sup> ō<sup>u</sup>·kumisaṇ: "Kāwīnīna  
 ningutci anicinābāg kiki<sup>u</sup>·kānimāsīg tci<sup>u</sup>·yāwāt?"  
 "Äye<sup>u</sup>," ugī<sup>i</sup>·gōn īnī ō<sup>u</sup>·kumisaṇ. "O<sup>u</sup>·o<sup>u</sup>·widī<sup>u</sup> agāmiki<sup>u</sup>·tci-  
 gāmi ayāwag īgi<sup>u</sup> anīcinābāg."  
 20 "Kunagā<sup>u</sup>·kā udayāsīnawātug 'i<sup>gi</sup><sup>u</sup> ickudā?"  
 "Äye<sup>u</sup>," ugī<sup>i</sup>·gōn īnī<sup>u</sup> ō<sup>u</sup>·kumisaṇ; "Kägā<sup>u</sup>·t utāiyānāwa  
 'i<sup>gi</sup><sup>u</sup> ickudā."  
 O<sup>u</sup>·o<sup>u</sup>·widac ugī<sup>i</sup>·nān īnī<sup>u</sup> ō<sup>u</sup>·kumisaṇ: "Āmbāsanō, nīnga-  
 nāsī<sup>u</sup>·kān 'i<sup>gi</sup><sup>u</sup> ickudā," ugī<sup>i</sup>·nān īnī<sup>u</sup> ō<sup>u</sup>·kumisaṇ. O<sup>u</sup>·o<sup>u</sup>·widac  
 25 ugī<sup>i</sup>·gōn īnī<sup>u</sup> ō<sup>u</sup>·kumisaṇ: "Kāwīn kidākackitōsīn. Kägā<sup>u</sup>·t

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

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

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

## 2. THE THEFT OF FIRE.

So accordingly then did the old woman bring him up.

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

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

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

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

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

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

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

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

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

10 Ānīc mīsa a'pī cigwa kā'i'kidut: "Aḡbāsaṇō taḡackatin  
'o<sup>g</sup>ō ki'tcigami, wīḡwāsabakwāḡ tawīapī'tadin o'o' ki-  
'tcigami."

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

7 "O'o'widac ninga'ijināḡus," ki'i'kido; "Nīndawā ninga-  
wābōsō<sup>n</sup>si<sup>u</sup>." Ānīc mīsa kāḡā't kā'ijināḡusit. Mīsa cigwa  
kīmādcīyātaḡā'kwāt. Mīsa kāḡā't kāwīn kī'twājinsī. Ānīc  
15 mīsa ugiki'kānimān 'i'imā ayānit 'i'ī<sup>u</sup> anicinābā<sup>g</sup>. Mīdāc  
imā kā'ijitaḡwicing i'imā wānda'ibīnit, o'o'widac kī'inān-  
dām: "Aḡbāḡicsa pinibinātīt a'a'wī'kwā," kī'ināndām.  
O'o'widac ki'ijitcigā iimā wā'u'ḡwābaiminit 'i'ī<sup>u</sup> nībi, mīdāc  
kā'iji'a'ḡwāwāba'u'gut 'i'ī<sup>u</sup> ki'tcigami mī'i'mā<sup>n</sup> kītī'tipā'u'gut  
20 mī'i'mā ini 'kwāwaṇ kā'u'ndcigwāba'ibīnit. O'o'widac  
kīi'kido: "Aḡbāsaṇō ningawawīyatānimik." Ānīc mīsa  
a'kawābamāt tcibināsibīnit. Kunīḡinīn, kāḡā't ugīwābamān  
pīdāsaṃusānit.

Midāc cigwa imā<sup>n</sup> taḡwicinōn imāsa ayāt, cayīḡwa ugī-  
25 ḡwāba'a'mīni.

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



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

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

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

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

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

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

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

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

pīndōmowint<sup>1</sup> i<sup>u</sup> wīya<sup>u</sup>. Mīsa', kā'i'jipindiganigut kagāt  
ogīwābamān a'kiwā<sup>n</sup>ziyan nāmadābinit. Kāgāt asābi'kāwān.

O'owidac ogī'i'nān 'a<sup>a</sup>awi'kwā ini<sup>u</sup> ōmisāyan: "Nackä-  
ginin," ugī'i'nān kīmōdc ini<sup>u</sup> ōmisāyan. "Nackäginin wā<sup>a</sup>·a<sup>u</sup>  
5 kāmī'kawag, wābōzōns. Ambä'ä'tata; wawiya tätāgusi  
wa<sup>a</sup>·a<sup>u</sup> wābōzōns! Ambāšanō kāyā gīn wawiyatānim nimisā<sup>n</sup>  
wa·a·wisa wābōzōns."

O'owidac ugī'i'gōn ini<sup>u</sup> umisāyan: "Kīga·a·yāwigunān  
kōsinān kīga·u·nsumigunān," ugī'i'gōn inōmisāyan; kīmō-  
10 dcidac ugī'i'gōn ini<sup>u</sup> ōmisāyan.

Mīdac 'i<sup>i</sup>·i<sup>u</sup> kā'i'jināndōbagwid kā'i'jipagitinigut i'īmā  
tcīgickudā wī'pāngwāwāsagut. Mīdac 'i<sup>i</sup>·i<sup>u</sup> pā'piwād īgī<sup>u</sup>  
i'kwāwag wawīyādānimāwāt ini<sup>u</sup> wābōzōnsan.

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

O'owidac ogī'i'nāwān ini<sup>u</sup> ōsiwān: "Nackäginin," ogī-  
ināwān. "Nackäkinin wa<sup>a</sup>·a<sup>u</sup> wābōzōns."

"Cä!" ugīiguwān ini<sup>u</sup> ōsiwān. "Kāwīnina kīgīnōnta<sup>n</sup>zīm  
īgī<sup>u</sup> mānitōg 'i<sup>i</sup>·i<sup>u</sup> gīnīgiwād? kānamī a<sup>u</sup> pā'jik āwizitug.  
20 Awī·a·sik," ugī'i'guwān ini<sup>u</sup> ōsiwān. "Kāgātsa kīgagībā-  
tisīm 'i<sup>i</sup>·i<sup>u</sup> wisa kī·o·tā'pinäg."

O'owidac kī·i·'kito awi'kwā: "Ātāṭakuca nīwawiyatānimā  
'a<sup>a</sup>·a<sup>u</sup> wisa wābōsōns." O'owidac ogī'i'nān ini<sup>u</sup> ōšan: "Ānīn  
kāgī·i'jināgwa'k<sup>2</sup> 'i<sup>i</sup>·i<sup>u</sup> wisa kāwābōsōnsiwit 'a<sup>a</sup>·a<sup>u</sup> mānitō?"  
25 ogī'i'nān ini<sup>u</sup> ōšan.

O'owidac kī·i·'kidō: "Kāgātsa kāwīn kīnī'tānōndāzī:  
Kāwīnina kiwābamisī ā'pīcināgusiyan?"

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

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

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

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

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

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

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

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

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

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

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

O<sup>o</sup>owidac kīicitcigä 'a<sup>a</sup>'u i'kwä, nawandicigu ogī'a<sup>a</sup>biswān  
 īnī<sup>u</sup> wābōzōnsan; 'i<sup>i</sup>'wisa wī'pāngwawāswāt kā'i'jikwä'kwä-  
 kicimāt imā tcigickutä.

O<sup>o</sup>owidac kī'i'nādam 'a<sup>a</sup>'u Nānabucu: "Mimāwini'i<sup>u</sup>  
 5 cigwa pāngwāwāsowānān."

Ānīc ōpā'pī'ā'wān īgī<sup>u</sup> i'kwāwag.

O<sup>o</sup>owidac kī'i'nādam: "Āmbāsanō ningapa'kinās."  
 Kā'gä't ājipa'kināzut. Kā'i'jinawatisut kāijisāgītcikwās-  
 kwānit.

10 Ō<sup>o</sup>owidac kī'i'kitōwag īgī<sup>u</sup> i'kwāwag. "Nackāginīn,  
 osāgītcipātawātān 'i<sup>i</sup>'u ickutä!" utināwān īnī<sup>u</sup> ōsiwān.

"A·ī!" kī'i'kito 'a<sup>a</sup>'u a'kiwā<sup>n</sup>zī; "kāgä'tsa kāwīn kinī-  
 'tānōnta<sup>n</sup>zīm kāgō ānu'iguyāgin. Kāna mīya<sup>a</sup>'u ('a<sup>a</sup>'u)  
 pä'jik manitō<sup>1</sup> päma'kaminānk i<sup>u</sup> kitickutāminān." Kā'i-  
 15 jipāsīguntcisāt 'a<sup>a</sup>'u a'kiwā<sup>n</sup>zī ānugī mawinaṭang 'i<sup>i</sup>'u  
 utcīmān. Ānugī'ijimatābīwāpinang, mīḍac kā'ijimī'kwāmī-  
 'kānig. Mīḍac anicāgu kā'i'cigaṇawābamāwāt micawiki-  
 'tcigāmi ani<sup>o</sup>cāwackwa'kunānit, mīḍac pīnic kā'ijipickwā-  
 päma<sup>a</sup>wāt. Ānīc kīgwinawīiitcigāwag.

20 Mīḍac cīgwa otābābandān āndāwāt<sup>2</sup> wu<sup>o</sup>·ō<sup>o</sup>owidac ogī'i-  
 nān īnī<sup>u</sup> ō'kumisan tcibwāmādcāt: "A<sup>a</sup>wīn, māgicā kā'gä't  
 pītōyān 'i<sup>i</sup>'u ickutä," ogī'i'nān īnī<sup>u</sup> ō'kumisan. Kā'i'jika-  
 nōnāt a'pitābābandānk 'i<sup>i</sup>'u āndāwāt, o<sup>o</sup>·ō<sup>o</sup> ogī'i'nān a'pī  
 pāndigāsāt īnī<sup>u</sup> ō'kumisan: "Ā'tawāpicin nintcāgis, nō'kō!"

25 Mīḍac kā'gä't kā'ijī'ā'tawāpināt 'a<sup>a</sup>'u mindimoyä.

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

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

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

Yet at him laughed the women.

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

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

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

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

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

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

Mīḍaḥ 'i'ḱi'ḱu imā kāuntinamowāt 'i'ḱi'ḱu ickutä.

O·o·widac kī·i·'kitō 'a<sup>ḡ</sup>a'ḱu Nānabucu: "Mīsa iḱu kā·i·jinā-gusit 'a<sup>ḡ</sup>a'ḱu wābōs 'i'ḱi'ḱu tcinibink." <sup>1</sup>

### 3. NĀNABUSHU SLAYS HIS YOUNGER BROTHER.

Ānīc mīsai iḱu cīgwa kī·o·tickutāmiwāt. Ānīc mīsai  
 5 kā·i·jiwāwītīgāmāt inī'ḱu ō'kumisaḥ wīn kāwī'kā pizān kī·a·  
 yāsinōn wu<sup>ḡ</sup>ō kī'tcigami. Wābōs nāmatapit ijini'kātātug  
 wo<sup>ḡ</sup>ō kī'tcigami. Mīḍaḥ a'paḥā mōjaḡ 'i'ḱi'ḱu kīa'winama-  
 tapit. O·o·widac ogī·i·nān inī'ḱu ō'kumisaḥ: "Ambāsanō,  
 nō'kō, mī·i'ḱu mini'k kāwābōsōyān." Mīḍaḥ 'i'ḱi'ḱu kī'tci-  
 10 yānāyābi'kāgwān, mīḍaḥ i'ḱi'ḱu ugitāpi'k paḥā kī·u·nabit.  
 Mīḍaḥ kā·i·cināgwa'k 'i'ḱi'ḱu aḥin. Mīḍaḥ kā·i·'kitut: "Wābōs  
 nāmadabit uga·i·cini'kātānāwa ogū<sup>u</sup> aḥicinābāḡ."

Ānīc mīsa iḱu cīgwa kī·a·nicināpāwit. Kāwīn kāyābi  
 kī·a·binōtci·i·wisī. Wu·ō ugī·i·nān inī'ḱu ō'kumisaḥ: "Kīgi-  
 15 'kānimīna ayāwiyān?"

"Kāwīn," ogī·i·gōn inī'ḱu ō'kumisaḥ.

"Nīnīsa Nānabucu nintā<sup>u</sup>." O<sup>ḡ</sup>ō ogī·i·nān inī'ḱu ō'kumisaḥ:  
 "Kunigā mīgu·i'ḱu ājipājiguwānān!" ogī·i·nān inī'ḱu ō'kumisaḥ.

"Āye<sup>ḡ</sup>," ogī·i·gōn; "mīgu·i'ḱu ājipājiguyān," ogī·i·gōn inī'ḱu  
 20 ō'kumisaḥ.

Ō<sup>ḡ</sup>·ō·widac ogī·i·nān: "Ambāsanō mānū wīnḍamawicin,"  
 ogī·i·nān inī'ḱu ō'kumisaḥ. "Kunigā nīngi·o·o·simitug!"

"Āye<sup>ḡ</sup>," ogī·i·gōn; "kāwīn kīnāgusisī awāgwān 'a<sup>ḡ</sup>a'ḱu  
 kā·a·o·siyaḥ," ogī·i·gōn inī'ḱu ō'kumisaḥ. O<sup>ḡ</sup>ōwidac ogī·i·gōn

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

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

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

### 3. NĀNABUSHU SLAYS HIS YOUNGER BROTHER.

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

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

"No," he was told by his grandmother.

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

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

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

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

ini<sup>u</sup> o<sup>u</sup>kumisaṇ: "Kinibu 'a<sup>a</sup>u ogiyamban: miṣagui<sup>i</sup>u  
äjiwindaṃmōnān. Kāwīn kitāgātamōsinōn."

O<sup>u</sup>·widac ogi<sup>i</sup>·nān 'a<sup>a</sup>u Nānabucu: "Ānīn kākicinā-  
gwa<sup>k</sup> kăpăciguyān? kăgātamawiyān," ogi<sup>i</sup>·nān ini<sup>u</sup> o<sup>u</sup>-  
5 miṣan. Mīdăc cayigwa kī<sup>i</sup>·'kitut: "Ānīn wāndci<sup>i</sup>·cicigā-  
yān 'i<sup>i</sup>u kătamawiyān 'i<sup>i</sup>wisa kă<sup>i</sup>·jiwăbisiyāng? Kāwīn  
pō<sup>tc</sup> niwānāndazin i<sup>i</sup>·wisa kă<sup>i</sup>·jiwăbisiyāng. Ayāwagīsa  
nintināndăm nī<sup>tc</sup>ikiwāyāng. Mānō taḡa wīndămawicin  
i<sup>i</sup>·wisa kă<sup>i</sup>·jiwăbisiyāng."

10 Mīdăc kīsăgimigut 'a<sup>a</sup>u mindimoyă. O<sup>u</sup>·widic ogi<sup>i</sup>·nān  
ini<sup>u</sup> ōcicā<sup>y</sup>an: "Ānīc, kīgawīndămōn, kă<sup>g</sup>ă<sup>t</sup> kăwīn kigī-  
păjikuzī i<sup>i</sup>·wisa kīnīgiyăg. Kă<sup>g</sup>ă<sup>t</sup> kănangwanawīn<sup>1</sup> wu·o<sup>u</sup>-  
kigī<sup>i</sup>·jiwăpisiṃ, kigīnisiwā 'a<sup>a</sup>u kigiwā 'i<sup>i</sup>u a<sup>pī</sup> năguyăg.  
Kă<sup>g</sup>ă<sup>t</sup> ānīcā kămi<sup>k</sup>wāndămān 'i<sup>i</sup>u wă<sup>i</sup>·jicigăyān 'i<sup>i</sup>·wisa  
15 dăc kă<sup>u</sup>·ndcini<sup>t</sup>ăwigi<sup>i</sup>·nān."<sup>2</sup>

O<sup>u</sup>·widac ogi<sup>i</sup>·nān ini<sup>u</sup> o<sup>u</sup>kumisaṇ: "Ō<sup>n</sup>, mīnangwana  
'i<sup>i</sup>u kă<sup>i</sup>·jiwăbisiyān 'i<sup>i</sup>u kănīgiyān! Ānīc, kăwīn nīn nīn-  
gīnisiwā 'a<sup>a</sup>u ninga." Mīdăc i<sup>i</sup>·mā kī<sup>i</sup>·nāndănk. "Intăwa  
ningatawiwăbămăg," kī<sup>i</sup>·nāndăm; "igī<sup>u</sup> nī<sup>tc</sup>ikiwă<sup>y</sup>ag."  
20 Na, mīdăc a<sup>pī</sup> kī<sup>i</sup>·nāt ini<sup>u</sup> o<sup>u</sup>kumisaṇ. "Īndawā ninga-  
tawiwăbămă 'a<sup>a</sup>u kă<sup>k</sup>īwaci<sup>i</sup>·t."

"Kăgu<sup>u</sup>!" utănugī<sup>i</sup>·gōn ini<sup>u</sup> o<sup>u</sup>kumisaṇ. "Ānīn kă<sup>u</sup>·n-  
dci<sup>i</sup>·cicigăyān 'i<sup>i</sup>u 'a<sup>a</sup>u kī<sup>tc</sup>ikiwă<sup>n</sup>zi i<sup>i</sup>·wisa kă<sup>u</sup>·ndci-  
nantopanitawătupăn?"

25 "Kăwīn," ogi<sup>i</sup>·nān; "pō<sup>tc</sup> nīwī<sup>i</sup>·jicigă." Mīdăc a<sup>pī</sup>

<sup>1</sup> Kă<sup>g</sup>ă<sup>t</sup> kănangwanawīn, "as true as I speak," is a free rendering of an adverbial expression, "perhaps," but given in some such phrase as "truly, did the event or thing happen."



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

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

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

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

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

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

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

kīmādcī'tāt 'i<sup>ē</sup>i<sup>u</sup> ubi'kwa'kōn kī'u'ji'tōt. Mīdāc kā'i'jikī'jī'tāt, mīdāc a'pī cigwa kīmādcāt; mīdāc ōwidi kwaya'k cāwānung kā'i'jimādcāt. Ānīc ogīkī'kānimān iwidi ayānit īnī<sup>u</sup> wītcikiwā<sup>nyān</sup>. A'pī'i'dac i'iwidi pājwāndānk iwidi āndānit  
 5 nīwingidāc ugī'a'sāntcigunān īnī<sup>u</sup> ubi'kwa'kōn. Mīdāc a'pī i'iwidi kā'i'ji'ō'tisāt, mīdāc kā'i'jipīndigawāt. 'O<sup>ē</sup>ō'widāc ogī'i'gōn Nānabucu: "Mīsa 'i<sup>ē</sup>i<sup>u</sup> pināndōpanī'tawīyān?"

"Äye<sup>ē</sup>," ogī'i'nān.

"Ānīc mīsa cigwa tcimādcī'kutātiyāng."

10 Anīc mīsa cigwa kīmādcī'kutātiwāt, mīsa cigwa kīpimut-iwāt. Äji'a'jānici'kawint 'a<sup>ē</sup>a<sup>u</sup> Nānabucu kā'i'ji'u'di'tānk īnī<sup>u</sup> ubi'kwa'kōn, i'īmā kīpī'a'sāntcigut. Mī'i'mā minawā kā'u'ndci'a'jānici'kawāt, mīdāc pīnic āndānit kā'i'jipagāminiskawāt. Mīdāc imā mīnawā kā'u'ndci'a'jānici'kāgut,  
 15 mīdāc mīnawā i'iwidi kīpī'a'sāntcigut īnī<sup>u</sup> upikwa'kōn kā'i'jipagāminickāgut. Mīsa minawā ānugi'i'jiacānici'kawāt, päcutāc ogī'i'ji'a'cānicikawān. Mīdāc mīnawā i'īmā kā'u'ndci'a'jānici'kāgut, mīnawā ōgīuti'tānān īnī<sup>u</sup> upikwa'kōn. Mīdāc i'īmā kī'i'nāndānk: "Mīmāwīn 'i<sup>ē</sup>i<sup>u</sup> tcimāmācī'i'gō-  
 20 yān." Kā<sup>ē</sup>gä't ā'pitci pangī udayānān īnī<sup>u</sup> upikwa'kōn; mīdāc ā'pitci āngāsī<sup>n</sup>natīnik. Mīdāc cigwa kīmawit, ō'ō'widāc kī'i'nāndām: "Mīmāwīn 'i<sup>ē</sup>i<sup>u</sup> tcinisi'gūyān," kī'i'nāndām.

Mīdāc kā'pī'i'jikanōnigut īnī<sup>u</sup> cingusañ: "Ānīn āndīyāñ?  
 kwāndigukuca kīma<sup>u</sup>, Nānabucu," ugī'i'gōn īnī<sup>u</sup> cingusañ.

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

"Yes," he said to him.

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

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

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

"Kāwīn ningutaṇō kigaṭisī. Načkā kigawīndamōn kādū-  
cictcigāyaṇ," ugī'igōn īnī'u cingusaṇ. "Nackāguta īi'mā  
ina'ā'n," ugī'igōn īnī'u cingusaṇ; "pimutamawi iu osāgi-  
paṇwān."

- 5 Mīdāc a'pī kīsāsā'kwāt 'a'a'u Nānabucu. Ningutingigu  
mādcinickawāt īnī'u wītcikiwā'yaṇ. Mīdāc kā'i'jipimuta-  
mawāt 'i'i'u osāgipaṇwānini. Mīdāc ācitcīnkitcisānit. Ācīma-  
winānāt 'a'a'u Nānabucu, o'ō'widāc ugī'ī'nān: "Mānū nibun!"

- O'ō'widāc ogī'igōn īnī'u wītcikiwā'yaṇ: "Kāgātsa kitini-  
10 ga'ā' 'a'a'u<sup>1</sup> pītcīnaḡ 'a'a'u kānipimādisit." Mīdāc kā'i'ji-  
mawīnit, mī 'i'i'u kāmawimāt ānicinābā<sup>2</sup>. Kāwīn ānugi'ī-  
nānda'zī 'i'i'wisa tcinisint.

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

- 15 Mīdāc ātcīna kīcīpāyāntamōn.  
"Māckut kīganīgānis o'ō'witi kā'i'jāwāt ōgo'u kānipimā-  
tisisiguk; mī'i'witi tcī'a'yāyaṇ, mī'i'witi tcīnīgānisiyaṇ."

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

- "Āye<sup>3</sup>, osāmisa tanōntā mōckinā o'ō'u a'ki. Anīndidāc  
tcī'a'yā'paṇ 'a'a'wisa ānicinābā 'a'a'u pītcīnaḡ kānī'ō'ntātisit?  
Mīdāc intawā 'i'i'u kā'u'ntcī'ijiwābisit 'a'a'u ānicinābā 'i'i'u  
tcīnibut. Na', 'i'i'u wāndcī'icīcgāyān i'ī'wisa tcīnibut  
25 'a'a'u pītcīnaḡ kā'a'nīmōckināt o'ō'mān a'kīng, o'ō' kā'u'ji-  
tōyān ō a'ki. Ānawī kitākī'ijitcīgāmin 'i'i'u pānimā kawī-  
gi'kāt tcīgīnibo'paṇ, kāwīndāc ningutci tā'a'yāsī wo'ō'.

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

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

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

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

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

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

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

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

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

ijiwāba'k. Na, mīdāc kā'u'ndci'ijiwāba'k 'i'ī'u mägwā  
 ābinōdci'iwit 'i'ī'u tcinibut. Na', mīsa i'u wāyābantāmān,  
 mīdāc tibickō kā'ijiwābisit 'a'a'u pītīcīnāg kā'a'ninibut  
 tibickōgu kā'ijiwābisīyan. Anicāsa tayānda'kī owātī pāji'k  
 5 a'ki. Ayāyan tcināsi'kawi'k kā'a'nī'ckwāyāt."

#### 4. NĀNABUSHU KILLS ANOTHER BROTHER.

Na, mīsa kā'ijictigāt 'a'a'u Nānabucu. Na, mīdāc  
 cigwa kī'a'ndawābamāt īnī'u ō'kumisaṇ. Mīdāc mīnawa  
 kī'a'wītci'a'yāwāt. Nigutīngigu mīnawā kā'ici'ī'kitut 'i'ī'u  
 wīnāndunāwāt īnī'u pāji'k wītci'iwāyan, 'o'o'dāc ugī'igōn  
 10 īnī'u ō'kumisaṇ: "Kāwīn kidānisāsī," ugī'igōn īnī'u ō'kumi-  
 saṇ. "Pā'tanīnōwan 'i'ī'u kānawānimigut. Mīdāc kā'u'n-  
 dcikaskitōsiwāmbaṇ. Nāckāguta kīgawīndāmōn kā'icīnā-  
 māmābaṇ misawā icāyan. Ānic minising ayā 'a'a'u  
 uka'kwān 'a'a'u tcāgīga'a'nk. Nāckādāc, ō'o'mān nāwiki-  
 15 'tcigāmi pīgī'u ta'kāmakuntcīn. Kāwīn kitākāckitōsīn tci-  
 kapi'kawātipan misawā tcīmān ānu'a'yōyan; mīgō'īmān  
 ka'kina kājāku'kāt kītcīmāning. Nā, mī'i'u ābitīnk kā'ijī-  
 nāmān. Mīnawā pāpīmickaiyan misawā 'i'īmān anigācki-  
 'o'yan, mīnawā kāgō kīgawābandān, cingwā'k kīgā'ī'nān-  
 20 dām. Mīdāc 'a'a'u kī'tci'ō'gā ōmī 'tcigā kāwābamimāt.  
 Kāwīn dāc pō'tc kitākāckitōsīn misawā ānawīwīmāckawāt.  
 Na, mīsa i'īmān ābitīnk 'i'ī'u saṇāgusiwin āndaguk. Misawā  
 mīnawa i'īmā ānikāckioyan, kumā' tacigu a'pī pāpīmickai-  
 yan kīgātābābandān i'īmā ayāt. Mīdācigu pācuwābanda-  
 25 mān, kīgawābamāg wā'wāg tcībā'ta'īnowāt. Mīdāc kāwīn

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

#### 4. NĀNABUSHU KILLS ANOTHER BROTHER.

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

kitākackitōsīn mīnawā ānawī wīmāckawātwā. Mī·i'·u kána-  
wānimigut 'a<sup>a</sup>·a'·u wānantunāwāt. Wo·ō·widac kīgātinā  
wa<sup>a</sup>·a'·u wā<sup>e</sup>wā awāgwān nī'tam kănōntagusigwān: 'Cā!  
kīgātinā. 'Nackä a<sup>u</sup> mäckwāt wābisi'pin,' kiga·i·nā. Mīdāc  
5 kă·i·jinīminamawāt o·ō·dac ta·i·'kitō wa<sup>a</sup>·a'·u wā<sup>e</sup>wā: 'Nima-  
'kamig īnī'·u wābisipīnīn,' 'a<sup>a</sup>·a'·u wā<sup>e</sup>wā tā·i·'kitō. Mīsawādac  
mīnawā i·i·mā anikacki·o·yān i·i·mā<sup>n</sup> mīnawā ābīting kāyābi.  
Mīdāc cigwa tcigī'kabaiyān i·i·mā ayāt. Mīdāc ąnigu'pīyān  
tīndisiwān nōndāgusinit. Tābītciba'tō, o·ō·dac kīgātcictigā;  
10 mī'tigumin kīganīminamawā. Mīdāc kă·i·'kitut: 'Nima'kamig  
'i'·i' mī'tigumin 'a<sup>a</sup>·a'·u tīndisi tai'kito.' Mīdāc mīnawā i·i·mā  
tcīpitagwicing 'a<sup>a</sup>·a'·wisa i·i·mā āyāt minising." O·ō·widac  
ogī·i·gōn īnī'·u o'kumisañ: "Wāntcita nāwiminis tā 'a<sup>a</sup>·a'·u  
nāndawābamať. Wă'kwāgān 'i'·i'·u āndāt."

15 Na', mīdāc a'pī kāmādcī'tāt 'i'·i'·u kī·u·ji'tōt 'i'·i'·u utcīmān.  
A'pī·i·dāc kă'kīcītōt mīnawa kă·i·cināntawābamāt nīgānigu  
wāninunit īnī'·u awāsiyān. Kă·i·ji·u·ci'tōt 'i'·i'·wisa pimitā  
mīgu i<sup>u</sup> ka'kina kă·i·cina·i·nāng 'i'·i'·u wāy·ā·bātcī'tōt. Mīnawa  
ugī·a·ndawābamān wābisipīnīn. A'pī mīnawa kāmamāt  
20 īnī'·u wābisipīnīn. Mīnawā ogī·a·ndawābandāñan īnī'·u mī'ti-  
gumināñ. Āñic mīi'·u cayīgwa kī'kijī'tāt. Mīdāc a'pī kīmā-  
dcī'tāt īnī'·u ūpī'twa'kōn kī·u·ji'tōt. Mīdāc a'pī kăkīcī'tōt  
īnī'·u ūpī'twa'kōn, "Āñic mīsa cigwa wīmādcāyān," ogī·i·nān  
īnī'·u o'kumisañ. Wo·ō·widac ugī·i·nān: "Āñic mīsa wīñan-  
25 topāñiyān," ogī·i·nān īnī'·u o'kumisañ. O·ō·widac kī·i·'kito:  
"Niyokun ningataci'tā wo·ō· tcī·ā·cawa·o·yān o·ō· kī'tcigāmi.  
Āñic mīgu·i·u mīnī'k kă·a·ñwā'tīng 'i'·i'·u nīyokun," kī·i·'kito  
'a<sup>a</sup>·a'·u Nānabucu.

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



And now you will not succeed again, even though it be your wish to pass round them. So in the keeping of these is he whom you wish to seek. Now, this is what you will say to the Swan, 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." 12

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

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

Ningutingigu kä'gät pāpimickāt i'·wisa ki'stigami cigwa  
 gägät ogiwābandān kągō ta'kamakundānik. "Ānīc,"  
 ogī'igōn ini'ᵘ o'kumisaṇ 'o'ᵘ; "kāwīn pōtc kitākackitōsīn  
 tciwīmāckamaṇ" ogī'igōn ini'ᵘ o'kumisaṇ. A'pī'·dāc wādi-  
 5 'tawāt ini'ᵘ pigiwaṇ, mīdāc kā'·jipōsinank 'i'ᵘ utēmān  
 kayä 'i'ᵘ utaḅwi; mīdāc kā'·cītcä'kisāt, mīsa kākaṇagā  
 paṅgī kī'a'gukāsīwaṇ i'·mā utēmāning kayä utaḅwiṅ.  
 Na', mīdāc kä'gät wīwayība kīpōsinank 'i'ᵘ utēmān kayä  
 'i'ᵘ utaḅwi. Mīdāc ājikackitōt kīgabi'kawāt ini'ᵘ pigiwaṇ.  
 10 Mīdāc kā'·jimādcī'ut. Ningutingigu mīnawā pāpimickāt  
 mī cigwa gägät ogiwābamān cingwā'kwan kī'·nāndam.  
 Ajigwa ubācwābandān, kuninginīn mīwa'nini'ᵘ ki'tci'·gāwan.  
 O'·widāc ogī'·nān a'pī wādi'tawāt: "Ambāsaṇō kawā'kun  
 i'ᵘ kimistcigu't," ugī'·nān ini'ᵘ tci'·gāwan.

15 Mīdāc kä'gāt kā'·jictigānit ini'ᵘ tci'·gāwan, mīdāc  
 ājikabi'kawāt. Mīdāc a'pī kitābābandank 'i'ᵘ wā'·jāt.  
 Cigwa obācwābandān, cigwa kä'gāt owābamān ini'ᵘ wā'wān.  
 Cigwa owābamigōn ini'ᵘ wā'wān, cigwa nōndāgusiwaṇ.  
 "Ic!" ugī'·nān. Kā'·cinīminamawāt ini'ᵘ wābisīpinīn.

20 Cī'gwa pītcipa'tōwaṇ.  
 "Ic, ānīn āndiyaṇ?" obī'·nāni.

"Kā, nima'kamig 'a'a'ᵘ wā'wā ini'ᵘ wābisīpinīn," kī'·kitō  
 awā'wā. O'·widāc kī'·kitō: "Ānīn wīn kayä wīn maṇā-  
 kacki'·t ini'ᵘ wābisīpinīn?" ogīpī'·gōn.

25 Mīdāc ānicikīwānit ānīc kī'kāsu 'a'a'ᵘ Nānabucu. Mīdāc  
 a'pī mīnawā kānicimādcāt. Kā'·cikabāt mīdāc imān  
 ka'kina kīṇagataṅk ini'ᵘ udāḅatcīcigaṇaṇ. Kā'·jiku'pīt

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

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

Then it came running.

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

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

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

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

Cīgwa mīnawā kīpītcipa'tōnit. "Ic! ānīn āndiyan?"  
5 ogī'i'nān īnī'u tīndisiwan.

O'ō'widāc kī'i'kitu 'a'a'u tīndisi: "Nima'kamig 'i'ī'u mi'tigumin." 'A'a'u tīndisi ogī'i'gōn: "Ānīn wīn kayā wīn mənākacki'tōt 'i'ī'u mi'tigumin?" Mīdāc a'pī mīnawa kīni-acākiwānit. Mīdāc cigwa mīnawa kīmō'kīt 'a'a'u Nānabucu.  
10 Ānīc ānimāmādcāt, cigwa tābābandamawān 'i'ī'u āndānit. Kägä't kī'tciwayā'kwāgān. Mīdāc āji'o'disāt madwā'igāwan i'i'mā āndānit. Mīdāc kā'i'cita'pābamāt i'i'mā āndānit, kuniginīn 'i'ī'u uka'kwanānan tcāgika'ā'minit! Mīdāc kənawābamāt, kāwin kənagā pīnābisiwan.

15 Mīdāc cayīgwa kīpasigwīnit mīgu i'u ākā'i'cawabisānik o'kātini; mīdāc kā'i'jīpasigwīnit mīgu i'u kā'i'cicawabisānik o'kātini pīmusānit. Kägāgu pō'kusāniwan, kägāsaḡu kawisāwan ānicāgu āswā'kwīwan. O'ō'widāc kī'i'kitōwan kənawābamāt: "Awīyasa ningānawābamī'k." Kī'i'kitō  
20 mīnawā, o'ō'widāc kī'i'kito: "Awīyasa undcita ningānawābamī'k." Mīnawa kā'i'jīmādcī'tād kītcigika'ā'nk 'i'ī'u uka'kwan. Kā'i'jīpasigwīt mī'igu i'u ājicawabisānik 'i'ī'u u'kātini; pīmācīgāmānit i'i'mā āndānit, kā'i'jikawisānit. "Kägä't nəngwāna awiya ningānawābamī'k." Kā'pīji'nā-  
25 binit, pītcīnag kā'i'jīwābamigut 'i'ī'u ta'pābamāt; o'ō'widāc

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

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

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

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

ogī'igōn a<sup>n</sup> Nānabucū, ugī'igōn: "Pä'kā a'kawä, pāmā pīndi'kā'kən," ugī'igōn.

Mīdāc kā'icikānawābamāt cigwa mīnawā ugīkanōnigōn, "Mī'ī'<sup>u</sup> ijipīndigān," ugī'igōn. Mīdāc kā'egāt ājipīndigāt.  
 5 Ānīc a'picimōnikāwān ī'īmā tcināmaḍapit. Kägāt mī'īmā<sup>n</sup> kā'icōḇabit o'ōwidāc ogī'igōn: "Kägātsa, Nānabucu, kimānitō<sup>i</sup> kīpigacki'ō'yan ī'ī'wisa wī'piwābamīyan. Kāmāwīn ānicā kīpījāsī," ugī'igōn.

O'ōwidāc ugīinān: "Anicāsagu nibī'ijā," ugī'inān 'a'a'<sup>u</sup>  
 10 Nānabucu.

"Kāwīn ānicā kibijāsī," ugī'igōn.

Ānīc utānu'ā'gunwā'tawān 'ī'ī'<sup>u</sup> igut. "Anicāsagu kipi-māwadisin," ugī'inān.

"Kägātsa kimānitō<sup>i</sup>, Nānabucu," ugī'igōn.

15 Ānīc mīsa pisān ī'īmā kīkākānōnitiwāt. O'ōwidāc ugī'inān: "Wāgunān kīn kwā'tamān 'ī'ī'<sup>u</sup> kānisigwiyāmbān?" ugī'inān.

"Mī nangwāna i<sup>u</sup> gāgāt ānicā pī'ijāsīwān," ugī'igōn.

"Kāwīn," ugī'inān; "minī'kīna i<sup>u</sup> ānicā kitātācīkānawā-  
 20 bamin idāc," ugī'inān.

"Äye<sup>s</sup>," o'ōdāc ogī'igōn: "Iwā ojāwaskwānwins upigwa-'kunk kayā dāc pīwānāk nāba'īgānk, mīsai tcinisiguyāmbān. Nā, mī'ī'<sup>u</sup> wīndāmōnān. Kīnidāc, Nānabucu? Wāgunāni i<sup>u</sup> kānisiguyāmbān?"

25 Wo'ōwidec ugī'inān: "Igī'<sup>u</sup> ubīwayackināg pāngīgu tāngickawāgwā, mīgu i<sup>u</sup> tcinibuyāmbān," ugī'inān. Anicādāc ugī'inān. Kāwīn kägāt tcinibut, iwisa āwa<sup>n</sup>sinini 'ī'ī'<sup>u</sup> kānisigut. "Ānīc, mīsagu ī'ī' minī'k kākānōninān." Kā'ī-

Nänabushu, 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, Nänabushu, 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 Nänabushu.

"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, Nänabushu," he was told.

So therefore in a friendly way they there conversed together. And this (Nänabushu) 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 (Nänabushu) 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, Nänabushu? 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

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

- 5 “Micanim!” ugī’i’gōn Nānabucu. “Minangwana gāgā’t  
pinantupanī’tawīt,” ugī’i’gōn. Minangwana gu i’u kā’pisā-  
ga’ānk mādāwānānigubānān ‘i’i’<sup>u</sup> upīwayackina<sup>ə</sup>; kīpīndi-  
gānānīt i’i’ mā<sup>n</sup> āndānīt. Ānīc mīdāc cigwa pācwābandānk  
‘i’i’<sup>u</sup> wīgiwām, mīdāc sāgisitāgōgubānān. Mīdāc kā’ijipim-  
10 wāt upi’kwanāning, wāntcitagu nā’u’pī’kwaṇ ugī’i’ ninawān.  
Mīdāc kānījicāwābipitōnīt ‘i’i’<sup>u</sup> ubikwa’k, mīdāc kā’ijigwā-  
nibīt; mīdāc wīnī’tām kā’ijipimīnija’u’gut, wīnī’tām kā’ijī-  
pimugut nā’u’pī’kwan. Ānīc mīdāc kayā wīn kā’i’cicāwa-  
bipitōt ‘i’i’<sup>u</sup> ubikwa’kuni.

- 15 Mīdāc i’i’ mā<sup>n</sup> kīwānī’kāt ‘i’i’<sup>u</sup> utā, ningutci ki’a’ tōsig  
i’i’ wisa utā. Ānīc mī’i’ mā<sup>n</sup> pītcīnag kīmī’kwāndānk i’i’ wisa  
ningutci tcīgī’a’ tōpaṇ i’o’ tā. Mīdāc kāijimādcinija’i’ gāt;  
mīdāc a’pī ānī’a’ tīmāt, kā’ijipimwāt. Mīdāc wīnī’tām  
kā’pī’i’ci’u’ cīmut. Mīdāc ā’tīnīgut kī’pimugut. Ānīc mīgu’ku  
20 kā’tōdānk ‘i’i’<sup>u</sup> kījābābitōt ‘i’i’<sup>u</sup> ubikwakuni. Ānīc wīnī’tām  
kā’ijimādcinīcawāt. A’pī’i’ dāc ānī’a’ tāmāt kā’ijipimwāt.  
Ānīc mīgu kījābābitōnīt.

- Ānīc mīsa cigwa mīnawa wīnī’tām kīpiminīca’u’gut, cigwa  
mīnawā ugīpimwugōn. Mīdāc cayīgwa ānawī ānāgucīnī-  
25 nīgubānān. Mīdāc ināndāmugubānān: “Mīmāwīn i’u tci-  
mamājī’i’ t,” kī’i’ nāndām. Ānīc cigwa upiminīcawān, mīdāc  
mīnawā kī’a’ wipimwāt. Ānīc mīgu’ku kātō’tāminīt cāwāba-



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

bitōnit 'i'ⁱ'u ubigwa'k. Mīdāc mīnawā pi'u'cimut. Mīdāc i'i'mā pimawit. Ānīc mī'ä'ta nījininig inī'u ubigwa'kōn, mīdāc wāndcisāgisit. O·ō·widāc ugī'igōn inī'u Māmān: "Ānīn āndiyan?" ugī'igōn inī'u Māmān. "Kwādigukuca  
5 kīmawi Nānabucu?"

"Äye<sup>8</sup>, ānīc mīsa' nibuyān, nicīmisa."

"Ānīn kā'tiyan kānibuyan? O·ō· icitcigān; kāwīn kitānisāsī i'i'mā<sup>n</sup> wīyawing ānugīpimwāt. Nāčkā, i'i'mā ici-pimwāt usāgipinwāning."

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

"Äye<sup>8</sup>," ogī'īnān. "Tä'swānī'nac i'pitāwān inī'<sup>we</sup> ānwīn  
15 māgādingin." Mīdāc kā'i'cigwānipit. Mīdāc ä'ta pācigwāninig 'i'ⁱ'u ubigwa'k mīdāc mānu wāsa ugī'a'pa'ā'n. Cigwa mīnawā ugīpimwugōn, kāyābi pā'tānīna'tiniwān inī'u upigwa'kuni. Mīdāc kā'i'jiābamī'tawāt; mīdāc mānu pācu kā'i'ci'undinawāt. Mīdāc kā'i'jimicutāmawāt 'i'ⁱ'u utāski-  
20 bawānānsān. Mīdāc kā'i'jipāngicininit kā'i'jisāsā'kwāt. Kāpāngicininit, mīdāc ājimawīnānāt kā'i'jitāngickawāt; kā'i'ji'a'cāpa'tōt. Mīnawā kā'i'jimawīnānāt mīnawā kītāngickawāt; mīnawā kā'i'ji'a'jāpa'tōt; mīnawā kā'i'jimā'ī'nānāt; mīnawā kā'i'jitāngickawāt; mīnawā kā'i'ji'a'jāpa'tōt;  
25 mīnawā ājimāwīnānāt, kā'i'jitāngickawāt. "Mīsa i<sup>u</sup> kā'i'jictcigāt 'a<sup>8</sup>a'ⁱu ānicināpā tci'a'ni'a'kīwāng; mīsa nīywing kitāngickawāt; mīsa i<sup>u</sup> minī'k kā'undiniit 'a<sup>8</sup>a'ⁱu inini i'i'wisa tcimīgātīt."

to bend the arrow. And so again (Nänabushu) 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, Nänabushu?"

"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 (Nänabushu) 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, Nänabushu?"

"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 (Nänabushu) whooped. After he had fallen, then (Nänabushu) 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."

- Mīḍaḥ a'pī 'i'ᶱū kā'i'jimādcī'tāt kīpa'kunang 'i'ᶱū utuctigwānim. Mīḍaḥ kā'i'jipāsank 'i'ᶱū utuctigwānim. Mīḍaḥ a'pī kāpā'tānig 'i'ᶱū utuctigwānini mīḍaḥ a'pī cigwa kā'pīkiwāt. Mīḍaḥ cigwa mīnawa kī'pī'ā'cawa'ut 'i'ᶱū kīstcigami.
- 5 Kāwīndāḥ kāyābi ogīwābāmāsīn īnī'ᶱ Tīndīsiwān kayā īnī'ᶱ Wā'wān, mīḍaḥ kā'pījinimināwa'ut; kāwīn kāyāpī ugiwābāmāsīn īnī'ᶱ Kīstcī'ogāwān kayāsagu īnī'ᶱ pigiwan. Kāwīnisagu kāgō ogīwābandāzin 'i'ᶱū mīnī'k kā'a'nī'ijāt ānimādcāt. A'pī ḍaḥ paḡiwāt, mīḍaḥ cigwa kī'i'nāndank:
- 10 " 'I'ᶱī'wisa kā'i'jictcigāt 'a'ᶱ'ᶱ anicināpā tci'a'nī'a'kiwānk," kī'i'kito. Mīḍaḥ a'pī patagwicing, "Amāntcigic kā'i'jāyān," kī'i'nāndam. Ogīwābāmā 'i'ᶱū ānicinābā<sup>ᶜ</sup> udānawī'tōnit, mīḍaḥ kāgā't cī'gwa wīnāsi'kawāt 'i'ᶱū ānicinābā<sup>ᶜ</sup>. Mīḍaḥ kā'i'jī'ā'cā'tāt. Kāgō nāngānā utāiyān. Ānīc mīḍaḥ kā'i'jīki'kiwā'u'nī'kāt mīḍaḥ 'i'ᶱū utā<sup>n</sup>siyānic kānīmā'kwa'ā'nk.
- 15 Mīḍaḥ kā'i'jī'i'nācit anicinābān ayānit. Mīḍaḥ kāānī'ijinaḡamut, ānīc wu'ō kīnāndam: "Wāgutugwānigic kā'u'mbī'igōgwān wā'ᶱ'ᶱ anicinābā? Mīsa o kā'u'mbī'igut, kā'kina pāmādisit uga'ō'mbī'igun," kī'i'kito. Na, mīḍaḥ a'pī cigwa
- 20 bācwābāmāt 'i'ᶱū anicinābā<sup>ᶜ</sup>, mīḍaḥ cigwa kīanimādcīyānk; o'ōwidāḥ kī'i'na'ām ānīc mīgunā i<sup>u</sup> utāciyānic kānāḡama'tōt:

"Wāgunān wāgunān wayāninābīḡamug?

Yā aha yo hu yointcā.

- 25 Wāgunān wāgunān wayāninābīḡamug?

Yā aha yo hu yointcā."

- Mīḍaḥ kā'i'ciwābamigut īnī'ᶱ anicinābān. "Mīmāwīn 'a'ᶱ'ᶱ Nānabucu!" Kī'i'kitōwāḡ īḡi'ᶱ ānicinābāḡ. "Wāgunān kīnawā kitināndām 'i'ᶱū paḡnīmā'kwa'ā'nk?"
- 30 "Mīsa 'i'ᶱī'ᶱ, nīntināndam, udāciyānic kānīmā'kwa'ā'nk."

"Ānīc, kayā i'i'mā<sup>n</sup> tabajīc kāgō ugīnīmā'kwa'ā'nīnī!"

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

"What, what is that which suspended from two corners hangs so limp?

Yā aha yo hu yointcā

"What, what is that which suspended from two corners hangs so limp?

Yā aha yo hu yointcā."

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

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

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

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

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

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

Mīdāc kägä't kā'tōdānk 'a'ᵘ mindimōyā.

Mīdāc kā·i'·kitōt 'a'ᵘ Nānabucu: "Mīsa iᵘ kätōtātīt  
15 'a'ᵘ anicinābā tcī·ā·ni·a'·kīwānk; kägä't ogasāgi'tōn 'a'ᵘ  
anicinābā 'i'ᵘ tcī·ā·ni·a'·kīwānk; misawā ki'tcikackändānk,  
mīgū iᵘ tcīwābinamowind 'i'ᵘ agāckāndamowin wābāndānk  
'i'ᵘ anicinābā uctigwān. Misawā kägō papāmāndasik,  
pō'tc ka'kina awiya agacōpī·i·gun 'i'ᵘ nindicictigāwīn.  
20 Kägä't ugapapagwātci·i·gunāwa īgi'ᵘ anicinābāg," kī·i'·kitō  
'a'ᵘ Nānabucu.

Wo·ō· ugī·i·gōn ini'ᵘ ō'kumisān: "Māmindagā kīgī·i·niga·ā·  
'a'ᵘ pāmātīsīt 'i'ᵘ tcītōtātīt. Nackā 'i'ᵘ wāntcī·i·ninān.  
Nackā iᵘ kīmawīnānāt wa'ᵘ kītcikiwānsi, 'i'ᵘ kīmawīnānāt  
25 'i'ᵘ widac tcītōtātīt 'a'ᵘ pītcīnag kānipimātīsīt 'i'ᵘ widac  
wāndcī·i·ninān; īgi'ᵘ ābinōtcīyag, na, mīwagugī'ᵘ ānigī·ā·twa.  
Na', mīsa iᵘ nīn ājiwābandāmān," ugī·i·gōn ini'ᵘ ō'kumisān.

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

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

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

It was true that was what the old woman did.

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

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

“Äye<sup>s</sup>,” ugī·i·nān ‘a<sup>s</sup>a’<sup>u</sup> Nānabushu. “Äñic kāwīn nin-  
 dākackitōsī ‘i<sup>s</sup>i’<sup>u</sup> tcimnutcigäyāmbān. Äñic, āja nīngipā-  
 ‘tātciḡä ‘i<sup>s</sup>i’<sup>u</sup> nāngwāna ‘i<sup>s</sup>i’<sup>u</sup> kītōtāmān,” ugī·i·nān ini’<sup>u</sup>  
 5 o’kumisaṇ. “Äñic, nī<sup>n</sup>ḡaḡībātis māḡwā apinōtcīwiyān,”  
 Kī·i·kitō wa<sup>s</sup>a’<sup>u</sup> Nānabucu. Kī·i·kitō: “Äñic kāwīn ātāta  
 ningītānānāḡatawātā<sup>n</sup>zī. Kä<sup>e</sup>ḡä’t kitābwe, nō’ko, ‘i<sup>s</sup>i’<sup>u</sup> a’ki-  
 toyaṇ,” ogī·i·nān ini’<sup>u</sup> o’kumisaṇ.

Mī a’kawā kā·i·nāt ini’<sup>u</sup> o’kumisaṇ. Mīḡaḡ a’pī kāmā-  
 dcāt, mīḡaḡ i·i·mā<sup>n</sup> kiundcimādcāt īḡaḡ aṇōdcigu kīpapā·i·  
 10 jītcigāt. Mīḡaḡ miziwā kī·i·jāt ‘o<sup>s</sup>ō’<sup>u</sup> a’ki. Nāckāḡaḡ  
 kā·i·jītcigāt o’o’·mā<sup>n</sup> a’kīṅḡ.

## 5. NĀNABUSHU AND THE WINGED STARTLERS.

Mīḡaḡ cayīḡwa aṇibapimusāt ningutingigu ogīwābāmān  
 awīya ukucininit. “Kunīḡä kīwī<sup>n</sup>sumwātug?” ugī·i·nān ‘i<sup>s</sup>i’<sup>u</sup>  
 wayābāmāt. “Mīṇaḡä,” ugī·i·ḡōn; “o’o’ ninticinī’kāsomin,  
 15 kuckungāsīṇaḡ, nindigōmin.”

“Kāḡätsa, mīṇaḡwani i<sup>u</sup> ācinīkāsoyāḡ!” Mīḡaḡ kā·i·ci-  
 mītcināt, ‘o<sup>s</sup>ō’ḡaḡ kā·i·cī·i·nāt: “Wa<sup>s</sup>a’<sup>u</sup> kucayā’ta kuckun-  
 ḡäsi, ugō kucayā’ta,” ugī·i·nān. Mīḡaḡ kāñijimādcāt, kī·a·  
 nibapimusāt. Kā·i·cimātāpīt ‘i<sup>s</sup>i’<sup>u</sup> kī’tciḡami, ugīwābandān  
 20 kī’tciḡkīckāpī’kāniḡ; ināpit, kāḡä’t nāwīnāḡwatini iwidi  
 nibī’kāṅḡ. “Undcītamāwīn nindā·i·cikwāckwān i’kwātug  
 a’tāting; ā’pitcigu tātā’kuntcīḡwānāt. Undcītamāwīn nin-



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

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

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

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

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

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

tājjikwäckwān: 'Awägwān kǎ·i·jjikwäckwānigwān?' i'kitung.  
Undcītamāwīn nintā·i·jjikwäckwān." Mīgu·i·mā ä'kukībābi-  
'kānig nībawit. O·ō·dāc tōtām, mīzān ājiwāninigātānit.

Mīdāc cīgwa kī·u·disāt a·a·wāti kāmīdcinimint mī·i'·u  
5 unītcānisa<sup>6</sup>. "Ānīn kǎ'tiyäg?" udinā<sup>6</sup> 'i'·i'·u unītcānisa<sup>6</sup>.

"Kā, nāngwana Nānabucu ningīmīdcinigunān."

"Ningutanō māwīn ināwäguban."

"Kāwīn," kī·i'·kitō 'a<sup>6</sup>a'·u päji'k i·i·mā<sup>n</sup> mōwīng usibi'tōt.  
"Kägä't ningagwätcimigunān, 'Ānīn ājini'kāsoyäg?' ningī-  
10 i·gunān. O·ō·widāc ningī·i·nānān, 'Kuckungäsīnag ninti-  
gōmin,' ningī·i·nānān. O·ō·widāc kī·i'·kito: 'Nābisa kuc-  
kungäsi!' ningī·i·gunān; mīdāc kǎ·i·jimamackitciciyangit,  
mīdāc kǎ·a·nicimādcāt."

Wa·a·widāc wānītcānisit kǎ·i·cikisibigināt; kǎ·i·ckwā kisī-  
15 bigināt, cīgwa kǎ·i·jimādcāt. "Mīcānim!" ugī·i·nān Nāna-  
bucūwan. Mīdāc kǎ·i·ci·a·dimāt i·i·mā<sup>n</sup> kīckābi'kāng, mīdāc  
pācu ugīunsābāmān. Mīdāc kǎ·i·nānimāt: "Wī·kägāsa  
mīnawā tawāninigātāni."

Cīgwa kägä't umbigātāni Nānabucu. "Undcītasa  
20 nintā·i·jjikwäckwān ningutwā'kwa·ā·gān ä'kwutcingwānāt  
a'tāting."

Mīdāc kǎ·i·jipāsigwa·u't 'a<sup>6</sup>a'·u pinā, mīdāc kǎ·i·jjikwāc-  
kwanīnit i·i·mā<sup>n</sup> kīckābi'kāng. Mīdāc i·i·mā kǎ·i·cipōnīt  
kānawābāmāt ānimibisu'nīt; mīdāc i·i·witi nibī'kāng kǎ·i·ji-  
25 pāngicinīnit. Mīdāc i·i·mā<sup>n</sup> kǎ·u·nsābimāt, kägä't kabāya·i  
kī·i·nāndiwān i·i·mā<sup>n</sup> nibī'kāng; wī·kā ayāgōsit. Undcimō-  
'kisāwān, mīgu iwiti kābīnābīnit; o·ō·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 Nānabushu that we were eased upon."

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

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

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

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

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

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

## 6. NĀNABUSHU AND THE DANCING BULLRUSHES.

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

"Äye<sup>s</sup>, nisīmsā nīnganīm kayānīn," ugī'īnān.

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

- 15 Mīdāc kayā wīn kā'icī'ūt, kīpāta'kibinwā'ūt. Mīdāc a'pī mādcī'tānit, nāwayāi kā'ijōcīgābawit kayāwīn kīnīmit. Mīdāc a'pī kīmādcī'tānit, ānīc mīsa gayā wīn i'ī'mā<sup>n</sup> kā'īndaciwācimut; babānāgināngā īna'kāmigisiwa<sup>s</sup>. Kägätsa kīstcinīmītiwa i'ī'mā<sup>n</sup>. Mīdāc i'ī'mā<sup>n</sup> āndaciwācimut, nīyō-  
 20 gun kānīmit. Ānīc i'ī'mā<sup>n</sup> wīdci'āt i'ī'wisa kānī'ō'gunā-

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

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

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

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

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

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

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

gatnik. Mīḍac a'pī kī'i'nint: "Ambäṣano ayāngwāmisin,"  
kī'i'nā a<sup>u</sup> Nānabucu. "Kägu' nōndä'ā'nicit'angän."

Mīḍac a'pī cigwā kī'u'ji'u'nit; kā'i'jimīskwā'kwiyuwānit,  
ānīc mīgu gayä wīn kā'i'ji'u't 'a<sup>a</sup>'<sup>u</sup> Nānabucu. Kīnānī-  
5 mīt mī'i'mā, ānīc kāwīn ānawī maçi ayä'kusiṣi. Mīḍac  
kāgä't ānigu'k nīminīt. Abā'pic kāningutwāsugunaḡatīnik,  
mīḍac a'pī āniwāḡaninig, cigwa ki'kāndānk ayä'kusit.  
Mīgu i<sup>u</sup> ājisīḡisānig uckīncigūn. Kāḡätsa nānōntāntām tcib-  
wāwāḡaninig. Kāḡa'pī'i'gu ki'tcimawī 'i<sup>ḡ</sup>'<sup>u</sup> ä'pī'tcitibi'katinig.  
10 Mīḍac 'i<sup>ḡ</sup>'<sup>u</sup> tci'i'ckwānīmi'i'tīng āniwāḡaninig. Mīsa' agāwā  
uḡacki'tōn ānunīmīt, ānīc ayä'kuzi. Cayīḡwa ānawī pītā-  
ḡanini, mīsa cayīḡwa nānāwātcmunit. Mīḍac ānawī cigwa  
piwāḡaninig, ānīc mīgu i<sup>u</sup> ājinaṣinā mawit, ä'pī'tci ayä'kusit.

Ningutingigu, äckwāwāḡanigānit, kīnīḡawī māḡwā cācā-  
15 ḡaṇacku'kā, ānīc kā'i'cināḡuskānk īnī'<sup>u</sup> cācāḡaṇackān mī-  
nangwuna īnī'<sup>u</sup> kā'i'jinānk. Mīḍac kāgä't nānōndāntām  
tcibwāwāḡaninig, mīḍac ācimawit, ä'pī'tci āya'kusit. Nin-  
gutingigu 'i<sup>ḡ</sup>'<sup>u</sup> a'kawāḡandānk tcibiwāḡaninig, cigwa kāgä't  
owāḡandān piwāḡaninig. Mīḍac kā'i'nāndānk: "Ambāḡic  
20 kā'i'citiṇā kipimipaga'kāḡank." Mī'i'dac kāgä't cigwa  
tibickōtcaya'ī pimi'a'kwāḡanini. Ānīc mīgu i<sup>u</sup> mō'kwici-  
mut. Mīḍac inābit; kāgä't i'i'mā nīḡawit, kuniginin māḡwā  
cācāḡaṇaḡucku'kā kīnīḡawī. Mīṣandawā ācinātagāmā'a'yāt.

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

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

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

Mīḍaḥ naṅgwaṇa īnī<sup>u</sup> kā'i'jināṅk cācāgaṇackōn anicinābāṅk  
 kā'i'jināṅk. Mināṅgwaṇa iya'pīku 'i'ī<sup>u</sup> kī'a'niṭagwāgik  
 mināṅgwaṇa 'i'ī<sup>u</sup> kīkī'tcinānōtink. Mīnāṅgwaṇa īnī<sup>u</sup> kā-  
 kī'i'cināṅk īnī<sup>u</sup> cācāgaṇackōn. Na, mīḍaḥ ināṅgwaṇa  
 5 i'i'mā wawiyāc kī'i'ciwābisit.

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

Ānīc, mīsa kāni'i'cimāmādcāt. Ningutingigu kā'i'ciwā-  
 bamāt 'i'ī<sup>u</sup> anicinābā wiṭagwāgicinit, mīḍaḥ kā'i'ci'i'nāt:  
 "Āmbāsaṇō, nicimīsā," ugī'i'nā 'i'ī<sup>u</sup> anicinābā<sup>ē</sup>. Ugīwāba-  
 mān kīgō<sup>n</sup>i'kānit, ānīc mīḍaḥ kayā wīn i'i'mā wī'a'yāt,  
 10 ō'ō'widac ugī'i'nān: "Āmbāsaṇō kawītcitāgwāgicimin."

"Awawa," ugī'i'gōn.

Mīḍaḥ kā'i'ciwītigāmāt. Ānīc unisāwa<sup>ē</sup> kī<sup>n</sup>gō<sup>n</sup>ya<sup>ē</sup> i'i'mān  
 tagwāgiciwāt. Abā'pic cigwa käckātininig, ānīc mīsa  
 i'i'mān pibōniciwāt. Ānīc ayāwa<sup>ē</sup> unīdcānisiwa<sup>ē</sup>. Abā'pic  
 15 cigwa gātāmwāwāt 'i'ī<sup>u</sup> ugīgō<sup>n</sup>imiwā. Mīḍaḥ ō'ō' kā'i'nāt  
 īnī<sup>u</sup> uwīdigāmāgaṇaṇ: "Indawā saṇā, kīnī'tamawā īgī<sup>u</sup>  
 kīgī<sup>n</sup>gō<sup>n</sup>imiwā kīgaḡitamwānānig; pāmāḍaḥ nīnawint ickwātē  
 kīgaḡitamwānānig."

Mīḍaḥ gāgā't kā'i'cictigāwāt. Ānīc mīsa' kāgā't kā'i'ji-  
 20 'a'mwāwāt 'i'ī<sup>u</sup> ugīgō<sup>n</sup>i'mini. Abā'pic kāḍāmwāwāt 'i'ī<sup>u</sup>  
 kī<sup>n</sup>gō<sup>n</sup>ya<sup>ē</sup>. Mīḍaḥ a'pī kā'kidāmwāwād īnī<sup>u</sup> uwīdigāmāga-  
 ṇaṇ ogīgōimini, iniwisa utagāmīdā'kawāgaṇaṇ, ānīc mīga-  
 'kina 'i'ī<sup>u</sup> ugīgō<sup>n</sup>imini; mīḍaḥ kā'i'ciniskādisīawat, mīḍaḥ



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. NÄNABUSHU, THE SWEET-BRIER BERRIES, AND THE STURGEONS.<sup>1</sup>

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

"You may," he was told.

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

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

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

kā'i·jikusit. Paŋgī upimāyai·i· kī·i·cikabāci, ānīc mīdāc  
 i·i·witi iciwināt inī'<sup>u</sup> ugī'gō<sup>n</sup>·i·mañ. Ānīc mīsa pa'kadānit  
 inī'<sup>u</sup> kā'kidāmawāt inī'<sup>u</sup> ugī'gō<sup>n</sup>·i·mini. Ānīc mīdāc 'a<sup>a</sup>·'<sup>u</sup>  
 inini anicā uginīn wāndcipimādcī·ā·t 'i<sup>i</sup>·'<sup>u</sup> unīdcānīsa<sup>g</sup>.  
 5 Ningutingigu taḡwicing 'a<sup>a</sup>·'<sup>u</sup> inini. "Mīmāwīntcigawanān  
 damāḡ," ugī·i·nān inī'<sup>u</sup> wīwañ.

"Mīmāwīni·i·'<sup>u</sup>," ugī·i·gōn.

Mīdāc cigwa mīnawā āciwābininig mīnawā animādcā  
 nañdawābāmāt inī'<sup>u</sup> uginīn. Ningutingigu anipimādaḡā'kut  
 10 sāḡa·i·ḡaṇing, anitcātcīkāwāt, ningutingigu kāgō ugīnōndām  
 madwāsininig mīciwā'kung. Ugīwābandān a'tānig, mīdāc  
 kā·i·cināsi'kañk, kuniginīn pikwa'k! Mīdāc kañawāban-  
 dañk wā·i·ci·u·dā'pināñk. Kumiginīn awiya ugīmādwāḡa-  
 nōnigōn: "Tatata,"<sup>1</sup> ugī·i·gōn; "kīnina 'i<sup>i</sup>·'<sup>u</sup> kipigwa'k,"  
 15 ugī·i·gōn.

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

"Taḡa, pōdawān kundigu kigī'kaṭc," ugī·i·gōn.

O·o·dāc ugī·i·nān: "Äye<sup>g</sup>, kāḡā't nigī'kaṭc." Mīdāc  
 20 kāḡā't ācipōdawāt, mīdāc i·i·māñ āci·ā·wasut.

Mīdāc i·i·māñ ājigagi<sup>st</sup>cīnit, mīdāc, "Taḡa, mīdcin inī'<sup>u</sup>  
 inḡaṡikañañ," ugī·i·gōn. Mīdāc kāḡāt āci·ō·dā'pināñk inī'<sup>u</sup>  
 uḡaṡigañini, ānīn kāwī·i·cināḡ a'pī kā·u·dā'pināḡ inī'<sup>u</sup>  
 uḡaṡigañini mīnaḡwāna inī'<sup>u</sup> kāskami'kwānawāñ! Pāciḡi-  
 25 ḡaṡ uḡānawickwāñdāñ, "Mīḡu·i·'<sup>u</sup> ka'kina icimīd cin,"  
 ugī·i·gōn. "Māmīndāḡā iḡaṡ ningī·i·niga·ā·ḡ," kī·i·nāñdam;  
 "i·i·wisa kīskwāñdamawāsiwāḡwa nīnīdcāniṡaḡ." Owābamāñ

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

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

"I fear so," he was told.

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

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

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

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

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

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

i·i<sup>u</sup> iyānigu'kwānig ini<sup>u</sup> uma'kisinan, päcigwäg ini<sup>u</sup> ma'k-wayānan nigānigu mä'tcigisinit, miwānini<sup>u</sup> wāma'kisinit; iniwidac maškitibānābīn miwānini<sup>u</sup> pägwa·i·gātānig 'i<sup>si</sup>·u uma'kisining. Mīdac kā'kijibabī'tcēnit kā'·cināsi'kāmīnit  
 5 'i<sup>si</sup>·u umackimut, ugīckackimut. Mīdac kā'·cisigwābīnānit 'i<sup>si</sup>·u udūginīma<sup>s</sup>, mīdac kā'·cimōckina·ā·nit ami'kuminan.

Mīdac kā'·ci·umbawañā·i·gut. Mīdac a'pī kā·ō·mbawañā·i·gut ō·ō·dac ugī·i·gōn: "Anipācwānbandaman iimā āndāyäg unābandan ki'·tciwānu'kāmīgāg, mīdac i·i·mā<sup>n</sup>  
 10 kā'·cipagātciwāpa'kāñdaman 'i<sup>si</sup>·u kimackimut. Mīdac kānī·cimādcāyan, kāgu' wīn ābanābi'kān. Pāmādac kigicāp kīgapi·i·nāp. Ayāngwāmisin; kici'kān o·o·mā<sup>n</sup> tcimādcāyan; awiya kīganōndawāg 'i<sup>si</sup>·u tcisā'kwānikwa, o·o·dac kīga·i·gōg: '·Ä<sup>s</sup>a'·u, kungwau'k!' kīga·i·gōg. Gägu'tac ābanābi-  
 15 'kān; ayāngwāmisin. Mīgu·i·u icictigān i·i·wisa āciki'kino·a·mōñān."

Mīdac kägä't kā'·cimādciba'tōt. O·ō·widac ugī·i·gō<sup>s</sup> 'i<sup>si</sup>·u päminica·u·gut: "'Ä<sup>s</sup>a'·u, kungwa·u·'k!" ugī·i·gō<sup>s</sup>. Mīdac kägä't päcu'tawāt; intigwamīpigu kätābibiciwāt. Āñic  
 20 sāga·i·ganing pimādagā'kuba·i·wāt. Mīdac cayigwa ānawi päcwābandank 'i<sup>si</sup>·u tcimīcagā'kuba·i·wāt, mīdac ā'pitci cigwa kā'kī·i·gut 'i<sup>si</sup>·u päminica·u·gut. Mīdac cigwa mīgagā'kuba·i·wāt; kāmīcagā'kut, awānibān 'i<sup>si</sup>·u päminica·u·gut.<sup>1</sup>

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

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

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

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

Mīsa pisān āni·i·jipapimusāt. Mīdāc ʿiʿi<sup>u</sup> kā·i·gut: “Ānīc  
 kāwīn gāyāpi iwāti nō·piming kanibiminīja·u·gusī,” ugī·i·gōn.  
 Mīdāc kägä’t kāwīn keyābi ugī·a·ni·a·manisutuwāsīn iwiti  
 kāni·kupīt. Mīdāc kägä’t kī·a·ni·a·ntawābandank i·i·mā<sup>n</sup>  
 5 tcigiʿstciwāna‘kāmīgānig. Mīdāc kägä’t äciwābandank i·i·mā<sup>n</sup>  
 ki‘tciwāna‘kāmīgānig, mīdāc i·i·mā<sup>n</sup> kā·i·jipagitciwāpa‘kān-  
 dānk. Mīsa kägä’t kāwīn kī·ā·bānābisī. Mīsa kāniijikīwāt.  
 O·ō·widāc ugī·i·gōn ini<sup>u</sup> wīwān: “Ānīn wīnā kīpīnāsiwādāwā  
 īgi<sup>u</sup> uginīg?” ugī·i·gōn ini<sup>u</sup> wīwān.

10 O·ō·dac ugī·i·nān: “Ānīc, kāwīn ningutīnō kīta·i·nān-  
 dānzī, kəṇabātc kīcawāndāgus,”<sup>1</sup> ugī·i·nān ini<sup>u</sup> wīwān.  
 Mīdāc kāwīn kīcā<sup>n</sup>ca’ nibāsi ‘a<sup>a</sup>’<sup>u</sup> inini. “Wo·ō· kuca’  
 ningī·i·ciwābis; kəṇabātc, mindimōyā, kīcawāndāgusimin,”  
 ugī·i·nān ini<sup>u</sup> wīwān. Mīdāc a·pī kāwābāninig äcikanōnāt:  
 15 “‘A‘au’, āmbā, icādā<sup>e</sup>!”

Mīdāc kägä’t cigwa kī·a·nimādcāwāt, awi·i·nābiwāt i·i·mā<sup>n</sup>  
 kī·pipagitciwāpa‘kāndānk ʿiʿi<sup>u</sup> omōckimut; āmīn kā·i·ciṇa-  
 mowāt a·pī ānitābābandāmuwāt a·panā mīgu·i·u namāwān!  
 Mīdāc mōtcigisiwāt. “Kägä’tiguna kīgawisinimin.” Mīsa  
 20 cigwa a·pī kā·u·ntciwanāwāt. Mīsa kā·i·nāno‘kīwāt, kīci-  
 gātnig kayā kī·a·wanāwāt ini<sup>u</sup> namāwān. Mīdāc a·pī cigwa  
 kā·ā·wānāwāt kāwīn gāyāpi kīwīsinisiwāg.

“Taḡa, uwī·a·‘kāmawī’k i·i·mā<sup>n</sup> kītōnda·i·banināng.”

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

<sup>1</sup> Kīcawāndāgus, “you (will) yet have food to eat;” literally, “you will be

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

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

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

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

Accordingly they truly waited for him. Naturally without blessed," but blessed in a particular way, which in this case is in the getting of food.

'a<sup>a</sup>a<sup>u</sup> Nānabucu; cigwa kā'kicī'tāwāt, pācik kayä i'īmā<sup>n</sup> utāckwāndāmiwān ugīpimā'kwicimāwāt inī<sup>u</sup> nāmāwān. - Ānīc mīi<sup>u</sup> pī'ā'wāt tcibīndigānit inī<sup>u</sup> Nānabucōwān.

Mīḍac kägä't a<sup>a</sup>awāti Nānabucu o<sup>o</sup>·ō' utigō<sup>s</sup>: "Nimba- 5 'kināgunānig īgī<sup>u</sup> kwīwisānsag,"<sup>1</sup> ugī·i'gō<sup>s</sup> 'i<sup>i</sup>·i<sup>u</sup> unīdcānisa<sup>s</sup> 'a<sup>a</sup>a<sup>u</sup> Nānabucu, o<sup>o</sup>·ō' ugī·i'gō i<sup>i</sup>·i<sup>u</sup> unīdcānisa<sup>s</sup>.

O·ō·widac kī·i'·kito: "Māgicā kägō ugīmi'kāni 'i<sup>i</sup>·i<sup>u</sup> mīḍac wāntcimino·a·yāwāt. Kägä't kuca aya·ā·n nāmāwā'kwān, mīguca 'i<sup>i</sup>·i<sup>u</sup> mādciwāt. Mīḍac wāndcipa'kinawiyangitwā. 10 Taḡa ningawābamā nītcizazi'kizi,"<sup>2</sup> ugī·i'nān 'i<sup>i</sup>·i<sup>u</sup> unīdcānisa<sup>s</sup>. Mīḍac kägä't cigwa kīmādcāt māwātisāt inī<sup>u</sup> Papa·'kīwisan.<sup>3</sup> Mīḍac kā·i'cipīndigawāt, mīgu i'īmā<sup>n</sup> ānīpīndigāt, owābamān nāmāwān pīmā'kwucini! Wo·ō·widac ugī·i'nān: "Ningamāwādisā nītcizazi'kizi," ugī·i'nān. Ānīn kā·i'cinā- 15 mawāt 'i<sup>i</sup>·i<sup>u</sup> āndānit ātata obā'ta·i'nāwān nāmāwān! Wo·ō·widac ugī·i'nān: "Ānīndi wāntcināṇatwā?" ugī·i'nān.

Mīḍac kā·i'gut: "Ō·o·mā<sup>n</sup> nintōnta·i'pānināng. Wo·ō·kī·i'cictigä 'a<sup>a</sup>a<sup>u</sup> nimīndimōyāyīm; kī·a·pī'kā kabāgijik. Mīḍac kā·i'jisagisitāyābinikācit, mīḍac i'īmā<sup>n</sup> nintōnta·i'pā- 20 nināng kā·i'cipa'kupiyān. Mīḍac a'pī i'iwiti wābamāk aḡumut, mīḍac paćipawāk. Mīḍac ācitō'tōkābikibitōyān, mīḍac āciwī'kubitōt 'a<sup>a</sup>a<sup>u</sup> mindimōyān. Mīḍac āci·a'gwāwābinit. Mīḍacigu mīnawā ācipa'kubiyān. Na', mīsa' ācic- 25 tigāyān i'īmā<sup>n</sup> kā·u'ntināmān. Mīḍac kayä nīn wāntciwī-siniyān. Mīsa·i<sup>u</sup> wīdamōnān kā·i'cictigāyān."

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

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

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



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

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

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

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

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

“Kägä'tsa,” kī·i'kitō 'a<sup>a</sup>·u Nānabucu. “Misa' idac 'i'·u izan i'·mā<sup>n</sup> kā·u'ntciwīsinīyān.”

Ānīc açamā i'·mā<sup>n</sup> māwāticīwāt. Wō·o·tāc kī·i·nā: “İgiwāti kitāni·a·yāwāg nintickwāntāmināng kāpimā'kwici-  
5 nuwāt.”

Mīdāc kägä't kānīcisāga·a·nk, kī·a·ni·u·dā'pināt 'i'·u nā-  
māwa<sup>ε</sup>, mīdāc kānīcīkīwāt, Ō·o·dāc ogī·i·nān inī'·u wīwān:  
“Tağa, wābank api'kākān. Mīguca isan i'·mā<sup>n</sup> utağamī-  
miwāng wāntcinānāwā inī'·u nāmāwān.”

10 Mīdāc kägä't kā·i'cīctīgāt 'a<sup>a</sup>·u mindimōyā, kī·a·pi'kāt  
kəbəğijik, wīnidāc 'a<sup>a</sup>·u Nānabucu kī·a·nitī'kā. Mīdāc  
kā·i'jikīci'tāwāt, wāyābaninig kīgicāp o·ō·widāc ugī·i·gōn  
inī'·u Papa'kiwisān: “Mīgū i'·mā<sup>n</sup> nintōnta·i·bānināng icipa-  
'kubīn.” Wo·ō·widāc kī·i'cīctīgā 'a<sup>a</sup>·u Papa'kiwis, ugī·a·  
15 gumu·a·ān inī'·u nāmāwān.

Mīdāc a'pīpā'kubīt Nānabucu kayā a·ni·a·i·nābit ugīwā-  
bamān, kägä't aḡumunit inī'·u nāmāwān. Ānīc mīsa' āci-  
pacipawāt. Äcitō'tōgābigipitōt, mīdāc kā·i'ci·a·g·wāwābi-  
nigut inī'·u wīwān. Kuniginīn kägä't nāmāwān utaḡwāci-  
20 mānini. Wo·ō·widāc udinān inī'·u wīwān: “Mīnāngwana  
wo·ō·ma kā·u'ndātīsīng.”

Ānīc, mīnawā ānu·i'cipa'kubīt, ānubābā·i·nābit, mīsa'  
kāwīn ḡanagā ningutīnō icinā<sup>n</sup>zī; pīnicigu a'kwanābāwāt,  
intawā ā'kwanābāwāt ājitō'tōgābigipitōt. Ānīc, mīnawāḡu  
25 ānuba'kubī; mīdāc intawā kā·i'citō'tōkābigipi'tōt. Kā·i'ci-  
·a·g·wāwābinigut inī'·u wīwān, ānīc, mīnawāḡu ānuba'kubī,  
mīsa kāwīn kanagā kägō. “Ānīn āciwābisiwāḡān i'·i·wīsa

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

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

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

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

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

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

wābamāsiwaḡ ‘a<sup>ə</sup>a<sup>u</sup> namä?” ugī·i·nān inī<sup>u</sup> wīwaṇ. Intawā  
 kā·kaṭābāwāt, intawāmī·i<sup>u</sup> kā·i·ci·ā·nici‘taṅk. Kägä‘t inangä  
 i·i·mā<sup>n</sup> ki·u·ndinigāsuwaṇ; anicā kī·a·gantcitcigāsuwan.  
 Mīdaḡ kā·i·cikiwāwāt intawā. Kumādaḡ igu a‘pī·a·i·ndāwād  
 5 ānīc mī cigwa pa‘katāwād.

Cigwa ānawi siḡwanini, mīdaḡ wīni‘taṃ kā·i·cinantawi-  
 gi·ni·wāt. Ā‘pidci taḡigu pā·kadāwāt, ānimādcāt; uginīn  
 ugīwābamān, ānīc miyā‘taḡu ‘i·i<sup>u</sup> wāntcipimātciāt unitcā-  
 niṣaṇ. Mīdaḡ ānāndaṅk: “Kunigä ningapinā ‘a<sup>ə</sup>a<sup>u</sup> ugin?”  
 10 ināndaṃ.

Ningutingigu ānibābimusāt sāḡa·i·ḡaṇ ogi·wābandān;  
 ānicimāda‘kut, ānīcītcātcigāwāt ‘i·i<sup>u</sup> sāḡa·i·ḡaṇ. Ōwāban-  
 dan wāpigamānig. Pāmā mīgu i·i·mā<sup>n</sup> sāḡa·i·ḡaṇing nā-  
 wi·kwaṃ kägō mādwāsininig. Āji·i·nābit, mīdaḡ kägä‘t  
 15 kā·i·cinōndaṅk mādwāsininig. “Wāḡunān?” kī·i·nāndaṃ.  
 Kuniginīn, ānināsikaṅk pikwa‘k kī·a·‘tāni kītcipikwa‘k,  
 ma‘kwa‘tawagaṇ āsawāwint! Āci·u·tā‘pināṅk awiya mā-  
 dwāḡaṇōnigōn: “Tatata, kīnīna kibikwa‘k, Nānabucu,  
 wā·u·dā‘pīṇamaṇ?”

- 20 “Āye<sup>ə</sup>, ni·sī·misa, nīn nimbikwa‘k.”  
 “Kāwīn, nīn, Nānabucu, nimbikwa‘k,” ugī·i·ḡōn.  
 “Kāwīn,” ugī·i·nān ‘a<sup>ə</sup>a<sup>u</sup> Nānabucu.  
 “Kāwīn,” ugī·i·ḡōn; “Nīn ‘i<sup>ə</sup>i<sup>u</sup> nimbikwa‘k.” Mēdaḡ  
 kā·i·ḡut: “Kāwīn wīn kī·i·kitu·sī Papa‘kiwis a‘pī cāwānimāḡ.”  
 25 “Ō<sup>n</sup>,” ugī·i·nān wa·a<sup>u</sup> Nānabucu; “kīn naṅḡwaṇa ‘i<sup>u</sup>,  
 ni·cī·misa, kī·i·kwa‘k!” ugī·i·nān.

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

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

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

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

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

"Nay," to him said Nānabushu.

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

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

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

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

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

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

"Pōtawīn guta."

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

Wo·ō·widəc ugī'ī'nān: "Kāwīn nīn nīndənimuciwīsī kāmī-  
tcīyāmbān inī<sup>u</sup> acigəṇəṇ."

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

15 "Äye<sup>ə</sup>, nicīmīsā, kägä't ningamītcīṇəṇ inī<sup>u</sup> kitəcigəṇəṇ."  
Mīdəc kē'ī'cipā'pā·u·wābīnəminīt mīdəc kē'ī'kitut a<sup>u</sup> Nāna-  
bucu: "Pīdōn, nicīmīsa, ningamīdcīṇəṇ inī<sup>u</sup> kitəcigəṇəṇ."  
Ānīn kē'ī'cīṇəṅ Nānabucu, kunigīnīn, inī<sup>u</sup> kāskamī'kwā-  
nuwəṇ! Mīdəc kägät, äcimīdcīt. Pājig utānawī'ī'ckwəṇdān.  
20 "Awawa, Nānabucu, mīgu'ī<sup>u</sup> icigitān." Mīdəc kägä't  
kē'ī'cigitāṅ.

Cigwa undəni·u·dā'pinamini 'i<sup>ə</sup>'i<sup>u</sup> utōginīwəc, äcisīgwapī-  
nānīt 'i<sup>ə</sup>'i<sup>u</sup> udōginīmā<sup>ə</sup>. Anīnimīnā'kuwəṇ mīcawī'kwəṇ  
kidacisigwa'īgəwəṇ. Mīdəc kē'ī'jimōckina·ā·nīt i'ī'mā<sup>n</sup>  
25 məckimutāṅk, "Ambä, Nānabucu," ugī'igōn. "Ūmpūm  
wa<sup>a</sup>'u mī'kwəṇ. Kāgu wīn inānimicīkän. 'Äcimādcī nīn-  
gī'ī'nīgā'ī'k!' ināntəṅgän. Kīnīgu kīgəbābāmi'təm 'i<sup>ə</sup>'i<sup>u</sup>  
ä'ī'nīnān. Ayāṅgwāmisin; ambäṣəṇō, mānu icītcigän kē'ī-  
nīnān. Kāgu' bābīnī'tawicī'kän; mīgu i<sup>u</sup> tcī'ī'nīgā'ītisuyəṇ  
30 kīcpīn pābīnī'tawiyəṇ 'i<sup>ə</sup>'i<sup>u</sup>; mīgu i<sup>u</sup> kägä't tcī'ī'nīgā'tōyəṇ

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

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

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

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

"Then build you up a fire."

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

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

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

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

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

kiya'u. Ambāsanō, ayāngwāmisin, icitcigān 'i'i'u kā'i'ninān.  
 Ō'o'mā<sup>n</sup> tci'a'nimādcāyan, awiya kikanōntawāg tcigāgigitō-  
 wāt. 'Ä·ē·ē'! kīga'i'gōg awiya. Kāgu pabāmi'tawā'kän.  
 ' 'Ä'a'u, Nānabushu, pāmātagā'kut!' kīga'i'gōg. ' 'Ä'a'u,  
 5 kungwa'u'k!' kīga'i'gōg. Kāgu' ābanābi'kän. Migu 'i'i'u  
 a'pañä kā'i'ni'taman wo'ō sāga'i'gan tcibimātagā'kuyan.  
 Pimiba'tōn ānigu'k. Mīdāc kā'i'ni'kwā: ' 'Ō, 'ō, 'ō, 'ō,  
 kungwa'u'k, kungwa'u'k, kungwa'u'k!' kīga'i'gōg."

Mīdāc a'pī cigwa kī'pimādcā; pitcīnāgigu a'pī patāgwi-  
 10 cing, cigwa kägä't awiya onōndawā<sup>6</sup>. Mīdāc ācimādcī-  
 pa'tōd, cigwa gägä't onōndawā<sup>6</sup>, " 'A<sup>u</sup>, 'a<sup>u</sup>, 'a<sup>u</sup>, 'a<sup>u</sup>, kun-  
 gwa'u'k Nānabucu!" utigō<sup>6</sup>.

'Ä<sup>n</sup>, mīdāc kägä't nandagānimusig pimipa'tōd. Cayigwa  
 nāwi'kwām pimādagā'kuba'tō. Kumāgu udapisi'tawa<sup>6</sup> 'i'i'u  
 15 pāminīca'u'gut. Mīdāc ānināntagānimusig āckam päcu.  
 Ningutingigu, "Mīmāwīn tcitābibiciwāt kā'i'nwāwāt," kī'i n-  
 āndam. Ugītcicāgwasum 'i'i'u wāgā'kwat; āciyābāmpāgisut,  
 " 'A<sup>u</sup>, kungwa'u'k!" kī'i'kitu. Ānū'i'nābit, kāwīn awiya  
 ogīwābamāsīn.

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



else you will surely do yourself harm if you fail to obey me in that; for truly will you do yourself harm. I beg of you, be careful, do that which I have told you. When from this place you start upon your way, you will hear the voice of somebody talking. 'Halloo!' you will be told by somebody. Do not heed them. 'Halloo, Nānabushu 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 Nānabushu!" was said of him.

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

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

kayā'kī'igut mīnawā āci'ā'bamipagisut, awānān dāc kāwābamāt? Ānīc ānu'ī'nābi, awānān dāc kāwābamāt?

Mīnawā ācimādcība'tōd; kumāgu a'pī mīnawā ānitaḡwi-cink, cigwa mīnawā onōntawā, mīdāc ācimādcīpa'tōd ānigu'k.

- 5 Mīdāc ānawī cigwa pācwābandank i'ī'mā<sup>n</sup> wā'ī'cimīcagā'k-  
upa'tōd, mīdāc ānawī cayīgwa pācwābandank, mīcigwa  
mīnawā kā'kī'igut. Mēdāc āciku'pīpa'tōd, mīdāc awāniban  
'ī'ī'<sup>u</sup> nōndawā'pan.

- Mīdāc ācipapimusāt pīsān. Cayīgwa bācwāndank 'ī'ī'<sup>u</sup>  
10 āndāwāt, ānīc idāc cigwa āndawābandān 'ī'ī'<sup>u</sup> tciwāna'ka-  
migānig; mīdāc kāgā't cigwa kīwābandank kī'tciwāna'ka-  
migānig. Mīdāc imā<sup>n</sup> kā'ī'cipagitciwānāt. Mīdāc kā'ā'ni-  
cimādcāt kī'ī'nā: "Kāgu' ābanābī'kān," ānīc kī'ī'nā.  
Mīdāc kā'ī'ci'ā'banābit. Ānīn kā'ī'cinānk a'pī ayābanābit?  
15 A'panāgu nāmāwān owābamān imā<sup>n</sup> kā'ī'cipagitciwānāt.  
Kāgā't minwāntam i'ī'mā<sup>n</sup> kā'ī'cipagitciwānāt. Mīdāc āni-  
'ī'cigīwāt; kā'ī'citāḡwicink iwiti āntāwāt, mīdāc kā'ī'gut īnī'<sup>u</sup>  
wīwān: "Ānīn wīn kibīnāsiwātwa īgī'<sup>u</sup> uginig?"

- "Mindimō<sup>n</sup>yā, ningīcawāntāḡus." Mīsa' kāwīn nibāsī 'ī'ī'<sup>u</sup>  
20 tibi'kaṭinik, ā'pītciminwāntānk. Wō'o'dāc ugī'ī'gōn īnī'<sup>u</sup>  
wīwān: "Intackā kīgībwābābīnitānzimitug i'ī'<sup>u</sup> ānugī'ī'gō-  
wānān."

- Ānīc ānōtāntam tcibwāwābaninig. Tcigwasa piwābanini.  
"Aa'<sup>u</sup>, mindimōyā, kidapi'kan udā'pīnān. Kāḡackāginīn  
25 na'ā'gātē ningī'ī'jinanzī," ugī'ī'nān īnī'<sup>u</sup> wīwān.

Mīdāc kāgā't ānicimādcāwāt. Ānīsāḡatciwāt, awāniban  
mī'ī'<sup>u</sup> kāicinānk; intackā ugīwābamān mōckinānit īnī'<sup>u</sup>  
nawāwān i'ī'mā<sup>n</sup> kānibāḡitciwānāt. Mīdāc ācigānōnāt īnī'<sup>u</sup>

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

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

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

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

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

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

umindimō·i·micān : “Mōckinābanik ogō<sup>u</sup> nāmāwag.” Mīdāc  
 kār·i·gut īnī<sup>u</sup> wīwān : “Intāckā kīgībwābabīnitazīmitug,”  
 ugī·i·gōn īnī<sup>u</sup> wīwān.

“Äye<sup>e</sup>,” ugī·i·nān ; “kägä’t ‘kāgu ābanābi‘kän,’ nintānu-  
 5 gī·i·gō.”

Mīdāc kār·i·cinickiāt īnī<sup>u</sup> wīwān. “Māmīndagāsa gägä’t  
 kāwīn kīnī’tānōntanzī k·ägō ānugī·i·gōyānīn.”

Wo·ō·widāc igī·i·nān wa<sup>e</sup>·a<sup>u</sup> Nānabucu : “Kägä’tsa kāwīn  
 ningī·i·jītcigāsi īi<sup>u</sup> ānugī·i·gōyān.” Mīdāc īmā<sup>n</sup> kī·ā·nwā-  
 10 nīndizut.

Mī·i·mādāc papār·i·nābiwāt pājik sā’nā cīgwā‘kunāmāwān  
 ugīmī‘kawāwān īi·mā kī·ā·tōd īi<sup>u</sup> upīmīwānān. Mīdāc  
 ācīkiwāwāt, intāwa mīšanā īnī<sup>u</sup> kār·pīnāwāt mīdāc īnī<sup>u</sup>  
 kār·kabācīmāwāt.

15 Mīsa mīnawā tcigwa kī·ā·nīmādcāt, mīnawā anīnāntcwā-  
 bāmāt. Ānīc mīsaḡunār·i<sup>u</sup> wāndcīpīmātcī·ā·t īi<sup>u</sup> unīdcānīsa<sup>e</sup>.  
 Ānīc mīḡu‘ku tasing wābanīnīḡīn āntawābāmāt īnī<sup>u</sup> uḡīnīn.  
 Nīngūtīḡīḡu ā‘pītcī kāwānāntāmuwāt mīnawā āntawābāmāt  
 īnī<sup>u</sup> uḡīnīn. Mīdāc kār·i·cīpīmādagār·kut ‘ī<sup>e</sup>·i<sup>u</sup> sāḡār·īḡān,  
 20 mīdāc pīmācāḡāmāt ‘ī<sup>e</sup>·i<sup>u</sup> sāḡār·īḡān, mīnawā kägō onōntān  
 pītīku‘kūsinīnīḡ. Kār·i·cīnār·sī‘kāk, kūnīḡīnīn ugīwābāndān  
 kī‘tcīpīkwa‘k ā‘tānīḡ, mā‘ku‘tawāḡān āsawāwīnt. “Tātata,”  
 ugī·i·ḡōn āwīya “kīnīna kībī‘kwak, Nānabucu?”

“Kāwīn,” ugī·i·nān. “Äye<sup>e</sup>,” ugī·i·nān ‘ā<sup>e</sup>·a<sup>u</sup> Nānabucu ;  
 25 “kīn kībīkwa‘k, nīcīmsa.”

“Taḡa, Nānabucu, pōtawān. Kūntīḡu kīgī‘kātē.”

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

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

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

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

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

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

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

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

"Äye<sup>s</sup>," ugī'ī'nān; "nisimisa, kägä't nigī'käte," ugī'ī'nān.

Mīḍač kā'ī'cikagi'tcīnit. "Taga, uno<sup>u</sup> mīḍcīn," <sup>1</sup> ugī'ī'gōn.

Mīḍač kägä't kā'ī'cimīḍcit īnī<sup>u</sup> acigaṇan.

Cigwa utōtā'pināmini 'i'ī<sup>u</sup> utōgīnīwāc, mīḍač äcisīgwä-  
5 bīnāt. Kāsīgwābīnānit kānīcimāḍcānit. Owābāmān täcisi-  
gwa'ī'gānit mī'ī'mā<sup>n</sup> nāwī'kwām, mīsa mīnawā kā'ī'cimōck-  
īnā'ā'nit imā<sup>n</sup> umackimutānk.

Mīḍač kā'ī'ci'ūmbiwaṇā'īgūt, o'ō'widac ugī'ī'gōn: "Am-  
bāsinō täc ayāngwāmīśīn, kāgu'dač mīnawā icictigä'kān.  
10 Kā'ī'nīnān ḍačigu icictigān. Kāwīn mīnawā kidā'ī'nīsinān.  
Mīḍač ä'ta o<sup>u</sup> īnīnān," īgī'ī'gōn. "A<sup>u</sup>, mī'ī'ū icimāḍcān,"  
ugī'ī'gōn.

Mīḍač kägä't kā'ī'cimāḍcāt, kā'ī'cimāḍciba'tōḍ. Cigwa  
mīnawā awiya unōntawā<sup>s</sup> sā'kwānīgūt. Mīḍač kā'ī'nāṇḍānk:  
15 "Kāwīn pā'pic iḍač nintā'ī'nāpīsī. Misawāgu awiya kī'tci-  
winānk 'i'ī<sup>u</sup> nimpimiwanān," kī'ī'nāṇḍām. Mīḍač kägä't  
pimātagā'kut, cigwa babīmiba'tō. Kägä't ugā'kī'ī'gō 'i'ī<sup>u</sup>  
nwāntawāt. "O-o-ō, kungwu'ū'k Nānabucu!" utigō<sup>s</sup>.  
Ānīc mīḍač kägä't kāwīn wī'ā'baṇābīsī. Mīḍač pīnīc kā-  
20 'ī'ciācawāgā'kut awānibān a'pī ī'ī'witi a'kī'kānk.

Ānīpāpīmusāt cayīgwa ubācwāntān 'i'ī<sup>u</sup> āntawāt. Ānīc  
mīnawā utānīṇāntawābāṇḍān tcikī'tciwāna'kamīgānīg. Mīḍač  
ī'ī'mā kā'ī'cipagītcīwānāt, mīḍač kāwīn kīābabābīsī ī'ī'mā<sup>n</sup>  
kā'ī'jīpagītcīwānāt. Kā'ī'jītagwīcīnk īwiti āntawāt, mīḍač  
25 kāwīn ugīgaṇōnāsī īnī<sup>u</sup> wīwān. Kā'ī'jīkawīcimut, kāwīn

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

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

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

Whereupon he then truly ate the stockings.

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

ugīkacki'tōsīn 'i'i<sup>u</sup> tcinibāt. Mīdāc ʔanicāgu kā'i'cicink  
o'ō'dāc ugī'i'nān īnī<sup>u</sup> wīwān: "Kāgā't mīnawā nintānugi-  
cawāntāgus."

"Intackā kibwābabīni'tānzimītug wāyība mīnawa aṃāntc  
5 kā'i'gōwānān. Kitinīgā'ā'g kinītcānisinānig bābīni'tāṃān  
kāgō. Ānīn, kāgōna kīgī'i'gō?"

"Āye<sup>g</sup>, aṃāntc mīdāc kā'i'ciwābatogwān; mīdāc igu 'i'i<sup>u</sup>  
kā'i'gōyān kā'i'cictcigāyān."

Cigwasa owābandanāwa 'i'i<sup>u</sup> wāḃāninig. "Ā'a<sup>u</sup> mindi-  
10 mōyā!" ugī'i'nān īnī<sup>u</sup> wīwān. Mī'dāc kā'i'cimādcāwāt  
iimā<sup>n</sup> kīpīpāgitwānāt, kāgā't ānīn kā'i'cināṃk imā<sup>n</sup> kīpāgi-  
tcīwānāt wāntcītagu mōckināni minī'k i'i'mā<sup>n</sup> wāna'kami-  
gānig ṇāmāwān mōckināwān. Ānīc mīdāc āwatcīwānāwāt  
kāḃāgījik. "Mīmāwin i'i<sup>u</sup> tcīwāḃānicink," ugī'i'nān īnī<sup>u</sup>  
15 wīwan.

"Āye<sup>g</sup>," ugī'i'gōn; "mīsa i'i<sup>u</sup> pīmātisiwāt īgī<sup>u</sup> kinītcān-  
isinānig."

Mīdāc pīsān mī'i'mā<sup>n</sup> kā'i'ciwāwisiniwāt.

## 8. NĀNABUSHU AND THE WOLVES.

Mīdāc ningutinigu pāpāmusāt awiya owāḃāmān, kuniginin  
20 mā'i'gana<sup>g</sup> īṇān. Kā'i'cipīpāgimāt, kā'pīciicānit 'i'i'mā<sup>n</sup> ayāt.

O'ō'widāc kī'i'kitōwāg īgī<sup>u</sup> mā'i'nganāg: "Kāgu pācu'  
ā'pitci icā'kāgun, kāgō kīwī'gowā," ugīinā<sup>g</sup>. Mīdāc kāgā't  
nāgāwāsa wāntcīgāḃāwiwāt kāṇonāwāt. Wo'ō'widāc ugī-  
i'gowān: "Aṃāntcwīnī<sup>u</sup> kitōtāṃāg ingutci wayāḃāminā-  
25 gogun? Kāwīnina indinawāmāsīwānān kitināndāmina'ku?  
Pācuginīnigu kitinawāmininim; mīginīnigu 'a'a<sup>u</sup> kōsiwā



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

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

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

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

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

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

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

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

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

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

nīdcikiwā<sup>n</sup>zi.” O·ō·dāc ugī·i·nāngōmān īnī<sup>u</sup> a<sup>u</sup>kiwā<sup>n</sup>zīma·i·n-  
 ngānān: “Nītcizazī<sup>u</sup>kizī,” ugī·i·nān. Mīdāc kā·i·nāt īnī<sup>u</sup>  
 ugwisisini īnī<sup>u</sup> a<sup>u</sup>kiwā<sup>n</sup>zīma·i·n<sup>u</sup>gānān. “Ānīc nintōcimāg,”  
 ugī·i·nā<sup>u</sup> ī<sup>u</sup>i<sup>u</sup> ma·i·ngānā<sup>u</sup>. Wo·ō·widāc ugī·i·nān: “Ānīndi  
 5 ācāyāg? ugī·i·nān.”

“Wo·ō·witi nībinunk kini<sup>u</sup>tāgābānīg īgī<sup>u</sup> kitōcimāg, mīdāc  
 iiwiti ācāyāng. Mīdāc a<sup>u</sup>pa<sup>nā</sup> iwiti ki<sup>u</sup>a<sup>u</sup>sāntcikuyāngibān  
 ugīmī<sup>u</sup>kawiāwābānin. Mīdācigu iwiti ka<sup>u</sup>kina kāici<sup>u</sup>a<sup>u</sup>sāntci-  
 kuyāngibān mīdāc iwiti ānubimi·i·cāyānk.”

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

Ānīc, mīsa kīgā<sup>u</sup>t cigwa kī<sup>u</sup>a<sup>u</sup>niwāwītciwāt. Ānīc kāwīn  
 kecica<sup>u</sup> utibi<sup>u</sup>ā<sup>u</sup>sin āniwīdcīwāt. Ta<sup>u</sup>kāsinini pīmusāwāt.  
 Mīdāc cigwa unāgucininig, “Mīmāwīnī<sup>u</sup> i<sup>u</sup> cigwa tci<sup>u</sup>nāntaga-  
 15 bāciyānk,” i<sup>u</sup>kitōwāg. Mīdāc kīgā<sup>u</sup>t ānīnāntakābāciwāt.  
 Kīgā<sup>u</sup>t cigwa umī<sup>u</sup>kānāwa imā<sup>n</sup> kabāciwāt; ānōtc imā<sup>n</sup>  
 apāgata<sup>u</sup>a<sup>u</sup>nunk wāntci<sup>u</sup>u<sup>u</sup>nīnāmānit. “Mīsa umā,” i<sup>u</sup>kitōwā<sup>u</sup>.  
 Cigwa wī<sup>u</sup>kacimōwāg; cayīgwa mīdāc kā·i·cikicipāgābawīnit  
 ī<sup>u</sup>i<sup>u</sup> kawicimonit ānīc mīgu gayā wīn āndōtānk ī<sup>u</sup>i<sup>u</sup> ka-  
 20 wicimunit. O·ō· ugī·i·gōn īnī<sup>u</sup> a<sup>u</sup>kiwā<sup>n</sup>zīma·i·n<sup>u</sup>gānān: “Mī-  
 ziwā i<sup>u</sup> īgī<sup>u</sup> kitōcimāg i<sup>u</sup>i<sup>u</sup>mā<sup>n</sup> cingicimuwāt icikawicimūn  
 kayā; kuntigu kīgī<sup>u</sup>kātc.”

“Āye<sup>u</sup>, kīgā<sup>u</sup>t nīngīkātc.” Ānīc mīgu i<sup>u</sup> ācimādwāsininig  
 īnī<sup>u</sup> wībitān a<sup>u</sup>a<sup>u</sup> Nānabucu, ā<sup>u</sup>pītcikī<sup>u</sup>kātcit. Mīdāc kīgā<sup>u</sup>t  
 25 kā·i·cikawicimut i<sup>u</sup>i<sup>u</sup>mā<sup>n</sup> nisawicīnīnit, ō·ō·dāc kī<sup>u</sup>kitowān  
 īnī<sup>u</sup> a<sup>u</sup>kiwā<sup>n</sup>zīma·i·n<sup>u</sup>gānān: “Tāga, kīmicōmāiwā awī<sup>u</sup>i<sup>u</sup>·k  
 kibī<sup>u</sup>tawacāniwān.”

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

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

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

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

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

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

- Mīdāc kägä't pīnānowāniwān īnī'<sup>u</sup> päcig, mīnawā īnī'<sup>u</sup> päcig; mītugigu kāuntcinibāt. Kägä'tsa kīcūngwān. Mīdāc nīngutinigu kuckusit, kägä'tsa ābwāso. Ō·ō·widāc kī·i'·kitō:  
 “Kägä'tsa, nīntābwäckāgunan īnī'<sup>u</sup> animowāniuwucan!”  
 5 Nīngutci kā·i·ci·a'·pāgita·u't, ō·ō·dāc ugīmādwā·i'gōn īnī'<sup>u</sup> a'kiwā<sup>n</sup>zīma·i'ngānan: “Kägä'tsa kitimīgāmāg īgi'<sup>u</sup> kitōcimāg,” ugī·i'gōn īnī'<sup>u</sup> a'kiwā<sup>n</sup>zīma·i'ngānan.

- Ānīc wībāgu mīnawā ānigī'kātci, ānīc cigwā mīnawā mādwāwāsininīg īnī'<sup>u</sup> wībitān.  
 10 “Mīmāwīnigu cayīgwa tcīgawātcit 'a<sup>a</sup>'<sup>u</sup> kīmicōmā·i'wā. Ānīnta wīnī<sup>u</sup> mīnawā awī·ā·siwāg mī·i'·<sup>u</sup> kībī'tawacāniwā?”  
 Mīdāc kägä't 'a<sup>a</sup>'<sup>u</sup> päcig kā·i·ci·nānuwānīt, mīnawā 'a<sup>a</sup>'<sup>u</sup> päcig.  
 Ānīc mīgu mīnawā kī·a'·nikīcōsit.  
 15 Ānīc, mīdāc cigwā tciwābāninīg, ānīc cayī'gwa wīmād·cāwāg mīnawā. Ānīc cayīgwa ugī·i'gōn īnī'<sup>u</sup> a'kiwā<sup>n</sup>zīma·i'ngānan: “Mīsa nōngum wunāgwucig tciṭagwicināng iwītī pāmī·i'cāyānk kīcīpīn kīcī'kāyānk.”

- Mīdāc kägä't kānīcimādcāwāt, mīdāc ānupīmiba'tōt  
 20 Nānabucu. Nīngutinigu bāpīmusāwāt, “Mīmāwīn cigwā tcīgīwīsīniyāngubān,” udīgōn īnī'<sup>u</sup> a'kiwā<sup>n</sup>zīma·i'ngānan. Mīsa kägä't cayīgwa Nānabucu inā: “Tāga, ānī·a'·pītcipō·dawān.”

- Mīsa kägä't kā·u'·kwā'kwīsītōt, mīdāc nātunāwāt īnī'<sup>u</sup>  
 25 utīckutā'kānan.

“Ānīn ācīctcīgāyān?” udīgōn īnī'<sup>u</sup> a'kiwā<sup>n</sup>zīma·i'ngānan. Cigwā kanōnīmān īnī'<sup>u</sup> päcig: “Tāga, kīn, pōtawān,” īnīmāwān.

- Mīdāc kägä't pīmījāwān i·i'mā<sup>n</sup> kī·u'·kwā'kwīsītōt īnī'<sup>u</sup>  
 30 mī'tīgōn; cayīgwa ācīpācītcīkwāskwanutāmīnīt, pānāgum āmīskwa'kunānīg.

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

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

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

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

Naturally then again he was warmed.

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

Thereupon truly, as on their way they started, then with effort went 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', mīśai i<sup>u</sup> äcictcigānk i<sup>i</sup> wāpō'tawāngin.”

Mīśa' kā'icīwīśiniwāt i<sup>i</sup>mā<sup>n</sup>, mīdāc cigwa kī'ā'nimādcā-  
wāt; ānīc wī'kagwātātāguicinōg. Kāwīn kagāgā ānugīpañ-  
gicimunit, nāwāntcic pīmusāwag. “Ānīc, mī'ī<sup>u</sup> pācu' cigwa,”  
5 utigō<sup>6</sup>. Mīdāc uskitibi'kātini a'pī wādi'tamuwāt. Ānīc  
mīdāc i<sup>i</sup>mā<sup>n</sup> kā'icikabāciwāt kī'u'cikāwag. Cigwasa nātas-  
āntcigōwag. Ānīc kayā wīn minā aya'ī, utō'pā'kunīśag  
mīnā. Mīnawā wācāckwātowān mīnā Nānabucu. “Kāgu  
wīn kā'ā'pītcitibi'kāk wābandāngān; pāmāgu kīgicāp kīga-  
10 wābandān,” kī'īnā. Mīdāc kā'īnint: “Pāmā kīgicāp.”

Mīśa ācīnānōntāyagāntānk tcībwāwābāninig. “Tāgāpina,  
ningawābandān,” kī'īnāndānk. Mīśa kāgā't kā'icīwābān-  
dānk, ānīn kā'īcinānk wāyābandānk kagwānīśagimīstcā-  
'kwatini 'ī'ī<sup>u</sup> mō<sup>n</sup>sonāgic! Mīdāc kā'īcipā'kwāndānk, mīdāc  
15 kā'icīwābāninik, cayīgwa kwā'kitāwān; ānīn kā'īcinawāt  
kagwānīśagimīstcā'kwatini 'ī'ī<sup>u</sup> mō<sup>n</sup>sunāgic! Ānīc cayīgwa  
kayā wīn kwā'ki'tā, ō'ō'dāc ūgī'ī'gō<sup>6</sup>: “Intigōguca tibi'kunk  
kīmaḍwāntcigānābān.”

Cayīgwasa kayāwīn udānumātāsītōn 'ī'ī'ī<sup>u</sup> kayā wīn  
20 kāmīnt. Kīyānābitācīn 'ī'ī'ī<sup>u</sup> tō'pā'kunīśag, kayā īnī'ī<sup>u</sup> wā-  
cāckwātowān kīyānābitācīn. Mīdāc ubā'pī'ī'gon. “Ānīn  
wāndcītōtāmañ 'ī'ī'ī<sup>u</sup> kī'īcictcigāyān? kāwīn kītāgīpapāmān-  
dānzīn ā'pī'tcitibi'kāk, nāckādāc ājī'ī'nīgā'ītīśuyān. Kāgātsa

"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 (Nä nabushu) himself, he was given a certain thing, some choice firewood was he given. Besides, some fungus was given Nä nabushu. "Don't you look at it during the night-time; not till in the morning shall you look at it," he was told. And so this was what he was told: "Not till in the morning."

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

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

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

Misa intawā äci'a'camigut mīnawā 'i<sup>ē</sup>i<sup>u</sup>. Ānīc umisawī-  
 namawān. Mīdac kā'i'ci'a'camigut, ānīc, mīsa' kīwīsinit  
 5 kayā wīn. Ō'o'dac ugī'i'gōn īnī<sup>u</sup> a'kiwā<sup>n</sup>zīma'ī'ngāṇaṇ :  
 "Ambāsaṇō, papāmīgusitā," ugī'i'gōn. "Wa'a'wā pājig  
 kitōcīm kigapāpanāntawāntēigām, mīgu i<sup>u</sup> pā'pic mīninān.  
 Kägä't umāci'a'n īnī<sup>u</sup> awāsīyaṇ."

Mīdac kägä't kā'i'cikusiwāt, a'paṇā kāmādcānit 'i<sup>ē</sup>i<sup>u</sup>  
 10 utōckinawāmiwā. Wī'kāgunā pītcīnaḡ kānimādcāwād.  
 A'paṇā ä'i'ci'kawānit 'i<sup>ē</sup>i<sup>u</sup> utōckinawāmiwā mīdac ānipapi-  
 ma'a'nāwāt. Mīdac cigwa ningutingigu ānipima'a'nāwāt,  
 ninguting anī'i'nābiwāt, ugīwābandānāwa upimwäckītiwinini  
 kā'u'ntcimādciba'tōnit. Ō'o'dac ugī'i'gōn īnī<sup>u</sup> a'kiwā<sup>n</sup>zī-  
 15 ma'ī'ngāṇaṇ : "Ānī'a'yāmu<sup>x</sup> kitōcīm 'i<sup>ē</sup>i<sup>u</sup> u'pī'tawacān."

"Sān! Ānīn kätotāmān i'i<sup>u</sup> mackitīwinic kāniayāyān?"  
 i'kito 'a<sup>a</sup>a<sup>u</sup> Nānabucu. Ō'ō'widac udigōn īnī<sup>u</sup> a'kiwā<sup>n</sup>zī-  
 ma'ī'ngāṇaṇ : "Māmīndagā kīgī'i'nigāmā 'a<sup>a</sup>a<sup>u</sup> kitōcīm."  
 Obimināsi'kāmīni 'i<sup>ē</sup>i<sup>u</sup> mackitīwin ; äc'i'ōdā'pīnaṇinit mīdac  
 20 äcibā'pāwābīnaṇinit ; wābōyān idac ugīta'kunāminī.

"Ictä! Pīdōn, nītcizazī'kizī, ningānipimūntān," ugī'i'nān.

Mīdac kägä't kā'pījīmīnigut mīdac ānipimōndāṇk. Ānīc,  
 mīsa' mīnawā kānicimādcāwāt. Ningutingigu ānipapīmu-



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

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

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

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

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

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

sāwāt utanī'igōn inī'ᵘ a'kiwā<sup>n</sup>zīyaṇ; wo'o' udigōn: "Misa iᵘ inī'ᵘ tci'ō'nītcāniwaṇ pāminīcawāwā igi'ᵘ kidōcimāg. Ānīc, mīsa gāgā't cigwa aṇigā'kiāwāt igi'ᵘ kidōcimāg."

Ningutingigu kīnibaṭagā'kwisinini 'i'i'ᵘ wibitāni.

5 "Naḡinīn, Nānabucu, mīdugōma ānu'ṭnīpimwāwāgwān inī'ᵘ mō<sup>n</sup>sōn. Nānabucu, ṭaga aṇi'a'yāᵘ 'i'i'ᵘ ubikwa'k 'a'a'ᵘ kidōcīm."

"Sā, bina! Ānīnda kātōtamān 'i'i'ᵘ aṇimwābidic kāni-ayāyān?"

10 "Kāgātsa kidinīgāmāg igi'ᵘ kitōcimāg." Ājibīmī'a'yāmīnit nāni'kākubitōnit inī'ᵘ a'kiwā<sup>n</sup>zīma'ī'ngāṇ. Mīdāc ājipa-wiwapīnāmīnit, kuniginīn, kāgā't pikwa'k ugīta'kunāmīni!

"Pidōn, ṭaga," ugī'ī'nān.

Mīdāc kāgā't kā'ijimīnigut; kā'ijipimiwitōt. Cigwa  
15 ninguting ugīwābamāwān cingicinīnit udōjima<sup>ᵉ</sup>. Kāwīn kanagā ningutci tcimiskwiwākunagānig. Kuniginīn, Nānabucu kanōnā: "Kāni'tāgāwāgwān igi'ᵘ kitōcimāg. Misa iᵘ āndōṭamuwāt mā'kawāwātciṇ inī'ᵘ mō<sup>n</sup>zōn." Kāmōtcigisinit inī'ᵘ a'kiwā<sup>n</sup>sīyaṇ. "Ā<sup>u</sup>, 'ā<sup>u</sup>, Nānabucu, wikīci'tōtā  
20 i'ī'mā<sup>n</sup> kātaciwiyaṣikāyaṇk."

"Wāgunān i'ī'ᵘ kāwiyaṣi'kātāmaṇk?"

Mīdāc āgut inī'ᵘ a'kiwā<sup>n</sup>zīma'ī'ngāṇ: "Kāgātsa kitinīgāmāg kitōcimāg."

Mīdāc kāgā't sibickāte wīci'ā't ucigāwāt. Kāwīn kanagā  
25 tcimādcicinīnit, pīnic pānimā kākīcigāwāt pāpīndigāwag. Ānīn kāicināṇk? Cigwa unawī'ā' kayā wīn, ābi'tagu wīnīn

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

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

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

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

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

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

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

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

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

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

‘i<sup>6</sup>i’<sup>u</sup> wānawī’nt. Misa pitcīnaḡ ī’īmā<sup>n</sup> kīminwāndaṅk  
 “Mināḡwāna i<sup>u</sup> tciwīsinīyān kayā nīn,” kī’īnāndaṁ.  
 “Wāndaṅcītaḡu kāḡā’tigunā minu’a’yāḡ.”

9. NĀNABUSHU AND THE WOLVES, *Continued.*

Ningutingigu ī’īmā<sup>n</sup> māmō<sup>n</sup>su’kāwāt, “Āmbāsaṅōnā,  
 5 kōsinān ta’a’kā. Mīḡwāntācinā<sup>6</sup> i<sup>u</sup> ā’ta pīmisā’kwāt,” ugī-  
 ī’nāwān īnī’<sup>u</sup> ośiwān.

Mīdaḡ kāḡā’t cigwa kīmādcī’tānit īnī’<sup>u</sup> ośiwān. O<sup>6</sup>ōwīdaḡ  
 udiguwān: “Āmbāsaṅō, kāḡu’ kṇawābamicī’kāḡun wo<sup>6</sup>o’<sup>u</sup>  
 wī’a’kāyān. Ayāḡwāmīsin, Nānabucu,” udigōn īnī’<sup>u</sup>  
 10 a’kiwā<sup>n</sup>zīma’ī’ḡṇanan.

Mīdaḡ kāḡā’t.

Ānīc Nānabucu u’kunācīc ācikackackīwicīnk, mīsa pīsin-  
 dawāwāt, indigunāndaḡu maḡdwāḡanā’pī’tcīḡā. “Taḡa pīna,  
 ninga’ī’nāb,” ināndaṁ Nānabucu. Kāḡā’t ācī’a’ḡwasūḡi-  
 15 ṇaṅk ‘i<sup>6</sup>i’<sup>u</sup> u’kunācīc, cigwa kāḡā’t owābāmān na’ī’tā ī’<sup>u</sup>  
 ubigwā’kugāṇānīnī na’ī’tā utōwawīcāḡanātāmīnī; kāḡāḡu  
 mīca’kīḡābīḡaḡōtānī ī’<sup>u</sup> usībīckanāmōwīnīnī. Mīdaḡ kṇa-  
 wābāmāt, ningutingigu ācīku’tigwāndaṁmīnīt ā’pīdcī ī’īmā<sup>n</sup>  
 uckīncīḡunḡ ācīpaḡḡisīnīḡ. Paṇāḡu, tē<sup>n</sup>, tō<sup>n</sup> kāīnī’taṅk.  
 20 “Cīḡwadaḡ, Nānabucu nīḡwāckwāḡanā’a’mawā!” Mīdaḡ  
 ā’kidut ‘a<sup>6</sup>a’<sup>u</sup> a’kiwā<sup>n</sup>zī: “Ayāwī’k kīmīcōmā’ī’wā, ta’kābā-  
 wānī’k!”

Mīdaḡ kāḡā’t kī’ta’kābāwīnīt, mīdaḡ kā’ī’cīmī’kawīt.  
 Mīdaḡ kā’ī’ḡut īnī’<sup>u</sup> a’kiwā<sup>n</sup>zīyaṅ: “Nānabucu, kṇawā-  
 25 bāmīwāmāṅsa.”

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

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

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

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

Thereupon truly (such was what happened).

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

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

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

“Kāwīn, kāwīn!”

“Nānabucu, kanawābamiwambānsagu.”

Ānīc cigwa kigicāp, ānīn āyā‘pītcisigwānig pimida?  
 Ānīc udācamiguwān kigicāp ‘i’i’u uda’kānini.

- 5 Cigwa udinān: “Āmbāsanō, nīn nī’tam ninga’a’kā,”  
 udinā<sup>6</sup>. Mīdāc kīgā’t a’kāt. “Ānīc mīgu gayā nīn, kāwīn  
 wī’kā ninganawābāmīgōsī ‘i’i’u a’kāyān. Ānīc mīcigwa  
 tcīgackackīwicināg.” Ānīc tca’ī’gwa umādcīpīsiganāānān  
 īnī’u a’kānān. Kāgātsa pimitāwikanagāṭiniwān. Mīgunā  
 10 ānīsīwāganātānk ‘i’i’u mīnī’k pāmītāwikanagāṭini’k, cigwa  
 kumāa’pī pītī’kwācinōn kackackīwicinīnīt īnī’u a’kiwā<sup>n</sup>zīma-  
 ī’ngānān. Wāwānīgu ugī’u nābāndān ‘i’i’u māngikanagāṭinīg  
 u’kān kā’ī’cī’ā’cōgānā’a’nk, kā’ī’cīpakī’tā’o’wāt īnī’u a’ki-  
 wā<sup>n</sup>zīma’ī’ngānān. Ānīc mīsa’ ācīnīwānawāt. O<sup>6</sup>ōdāc ugī-  
 15 ī’nā<sup>6</sup> ‘i’i’u utōcīma<sup>6</sup>: “Nackāna, ta’kābāwānī’k!” ugī’ī’nān.  
 Mēdāc kā’ī’nāt: “Kānawābamiwāmbānīsa nītcīzāzī’kisi.  
 Mīsa’ ācī’a’yāyān awīya kānawābamītcīn.”

- Ānīc mī’ī’u cigwa kīmī’kawīt wa<sup>6</sup>a’u a’kiwā<sup>n</sup>zīma’ī’ngān.  
 Wo<sup>6</sup>ōwīdāc kī’ī’kīto: “Nānabucu nīmpākī’tā’u’k,” kī’ī’kīto;  
 20 “untcīṭagu nīmpākī’tā’u’k,” kī’ī’kīto wa’a’u a’kiwā<sup>n</sup>zīma-  
 ī’ngān. “Kāwīn kuca ānawī ningānawābāmāsībān,” kī’ī’-  
 ‘kīto wa<sup>6</sup>a’u a’kiwā<sup>n</sup>zīma’ī’ngān. “Ānīc pāmāsāna kayā nīn  
 kīga’a’cāmīnīm.”

- Mīdāc kīgā’t kigicāp. Cigwa ānīc nā īnī’u uda’kī’kōn  
 25 kāṇābāt c wīgwāsāba’kwāng a’pī’tcīsigwānī ‘i’i’u upīmītā’kān.  
 Cigwasa mīnawā udācamā ‘i’i’u udōcīma<sup>6</sup>. Ānīc mīsa’  
 cigwa kīdām wāwāt īnī’u umō<sup>n</sup>zūmīwān, “Mīmāwīn cigwa

"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

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

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

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

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

10 Mīdāc kagā't.

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

Mīdāc kā'i'jipa'kaguzitā'tiwāt. Mīdāc kā'i'jikābāciwāt, mīsa' kagā't unisāni ini<sup>u</sup> awāsiyan. Ānīc kāwīnigu pāci-gwanunk ayāsiwaç. Paṇāgu papāmigusiwaç. Mīdāc kagā't ugītcimāmi'kawi'ā'nini ini<sup>u</sup> awāsiyan. Kāgā't mīno'ā'yā.

15 Ningutingigu papāmigusiwāt, ācimawīngwāminīt ini<sup>u</sup> umicōmāyan. 'A<sup>a</sup>u<sup>u</sup> ma'ingān ācinimīskamāt, "Intackā nīnītug mānāpamigwān," udinān 'i<sup>i</sup>u<sup>u</sup> kīcigīnipānīt.

Mīdāc kā'i'cikuskusinit, cigwa kagā't uwīndamāgōn: "Kāgātsa, nintōjīm, kīgic'tcimanābāmin. Āmbāṣanō, mānū  
20 pīsindawicīn kā'i'ninān; mānū icictcigān 'i<sup>i</sup>u<sup>u</sup> kāinīnān. Kīcīpīn wīnōntawisiwān 'i<sup>i</sup>u<sup>u</sup> wīsa kāinīnān, kagā't kīga'i'nigā-tōn 'i<sup>i</sup>u<sup>u</sup> kīya'ū. Āmbāṣanō, mīsawā'ku ānī'atimāt wa<sup>a</sup>u<sup>u</sup>



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

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

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

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

And it was true.

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

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

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

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

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

awäsī<sup>n</sup>, mǎnū mi'tigōns kīḡanabō'kubitōn mīṣawā paṅgi<sup>ns</sup>  
 sibīnsiwa'kamigāk, mīḡaḡ 'i'ī<sup>u</sup>mā<sup>n</sup> kǎni'a'paḡitōyan 'i'ī<sup>u</sup>  
 mi'tigōns. Mīṣaḡu 'paṇā kātōṭamaṇ."

Ānīc mīṣa ḡāḡā't ācictcigāt mīṣawāḡu cigwa adimāt.  
 5 Ānīc ningutingigu pimīnicawāt īnī<sup>u</sup> awäsī<sup>n</sup>yan — ānīc mīḡu  
 'paṇā 'i'ī<sup>u</sup> ācictcigāt — kāḡātsa cīḡatci. Ningutingigu  
 kǎni'u'ndciidaḡpimīnicawāt īnī<sup>u</sup> mō<sup>n</sup>sōn — ānīc mīcigwa  
 ānawī sīḡwaṇinīḡ — mīḡaḡ ānāntank 'a'a<sup>u</sup> ma'īṅḡaṇ pimi-  
 nijawāt īnī<sup>u</sup> mō<sup>n</sup>zon, kāḡā't ki'tciunītcaṇiwaṇ īnī<sup>u</sup> pāmi-  
 10 nicawāt. Mīḡaḡ cigwa tābābamaṭ, mīḡu 'i'ī<sup>u</sup> ā'pitci cigwa  
 tābipināt, uḡi'wābandān paṅgi<sup>ns</sup> sibīnsiwa'kamigānīḡ.  
 Kī<sup>n</sup>wā<sup>n</sup> kī'i'nāndaṇ: "Āmbāsaṇō, mīḡu i<sup>u</sup> kǎni'i'ji'ā'cawi-  
 ḡwāckwaṇiyan 'i'ī<sup>u</sup>mā<sup>n</sup> sibīnsiwa'kamigānīḡ." Paṇaḡu nāwa-  
 ḡām kāpaṅḡicink 'i'ī<sup>u</sup>mā<sup>n</sup> ki'tcisibīnk, paṇaḡu kāṣāswānīk  
 15 u'tawaḡaṇ.

Mīṣa' paḡimusāt Nānabucu ācinīca'i'kā'kawānit īnī<sup>u</sup>  
 utōcimāṇ, cigwa unisitō'kawā'ā'n kā'ki'ā'nigubaṇān ningu-  
 tingigu aṇī'i'nābit, paṇaḡu ki'tcisibi kābimi'tigwāyānīḡ.  
 Mīḡaḡ ācimawit Nānabucu. Mīnawā'ku ningutci ānuwī'i'cā,  
 20 a'paṇaḡu paḡbāmaṭāmut. Kāḡātsa umīndcinawāsīṇaṇ īnī<sup>u</sup>  
 utōcimāṇ. Ānīc uḡi'kāntān awīya tōṭaḡut. Kā'i'jimādcāt  
 nīsātciwaṇ 'i'ī<sup>u</sup> sibi. Ānīc aṇibimaṭāmu. Mīḡaḡ kā'i'jisā-  
 ḡitawācaḡāmāt 'i'ī<sup>u</sup> sibi, mīḡaḡ i'ī<sup>u</sup>mā<sup>n</sup> owābamaṇ īnī<sup>u</sup>

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

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

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

ugickimaṇisīn inābiwān i'īmā<sup>n</sup> nibī'kāng. Äcinawātināt, mīdāc kā'i'cipicigunāt uctigwāning ānugīna'utīnāt. Mīdāc kā'i'gut: "Micaṇīm Nānabucu! Niwīwindamawābān wīn a<sup>u</sup>," ugī'i'gōn.

5 "Taḡa, wīdamawicīn," ugī'i'nān.

Mīdāc kāḡä't kā'pī'i'ji'cānit.

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

10 "Kāwīn," ugī'i'nān.

Wo'ō' idāc ugī'i'gōn: "Kā, ānicā Nānabucu udōciman kīma'kamā. Mī'a'<sup>u</sup> ugimāmīcīpīcī, mī'a'<sup>u</sup> kāma'kamāt īnī'<sup>u</sup> Nānabucōwān udōcimīnī. O'ō'widāc nīntināndām, māḡicā kayā nīn unāḡic sāḡitciwāpinigātānig. Kayā nīn nīntinān-  
15 tām i'īmā<sup>n</sup> kī'ḡ'gōsiyān, mīḡu'i'<sup>u</sup> kaṇawābiyān i'īmā<sup>n</sup> kī'ḡ'gōsiyān."

"Kāḡätsa awawa, āmbāšanō, wāwīdamawicīn," ugī'i'nān īnī'<sup>u</sup> ugickimaṇisīn. "Mäckut tci'u'niciciyān kīḡa'i'ci'īn."

Mēdāc kāḡä't kā'i'cina'kumigut.

20 Mīdāc kā'i'ciwawāci'ā't īnī'<sup>u</sup> ugickimaṇisīn, īnī'<sup>u</sup> udōṇa-  
maṇān kīwawācitciḡāḡāt. Mīdāc kīwawāci'ā't īnī'<sup>u</sup> ugicki-  
maṇisīn. O'ō'widāc ugī'i'gōn: "Āmbāšanō, ayāḡwāmīsīn,  
Nānabucu. Kīgawītō'kawīn 'i'ī'<sup>u</sup> kādīcīctciḡāyān," ugī'i'nān  
'a'<sup>a'u</sup> ugickimaṇisī.

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

"Nackä, kīgawāwīntāmōn," ugī'i'gōn īnī'<sup>u</sup> ugickimaṇisīn.  
"Äye<sup>e</sup>, kāḡä't mīḡu'i'mā<sup>n</sup> tci'a'yāyān pācu'u'mā<sup>n</sup> sāḡa'i'ḡān  
sāḡitawā," ugī'i'gōn; "mēdāc i'īmā<sup>n</sup> nāwagām minisīṇa-  
tawāḡāk. Mīdāc imā<sup>n</sup> āndāci'kāwāt kīciḡātīnik kīcīpīn  
30 mica'kwātinik; mīḡu'i'<sup>u</sup> ācinibāwāt ka'kīna. Mīḡu 'i'<sup>u</sup> kabā-

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

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

Thereupon truly hither came (the Kingfisher).

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

"No," he said to him.

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

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

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

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

"All right," to him said Nānabushu.

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

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

- gijik äcigīciginibāwāt. Mēḍac iimā<sup>n</sup> tciwābamāt ‘a<sup>ə</sup>a’<sup>u</sup> kā’u-dā’pināt inī’<sup>u</sup> kitōcimān. Pāmā ickwātc aḡwā’tā mī’i-mā<sup>n</sup> ga’kina aḡwā’tāwāt īgī’<sup>u</sup> maṇitōḡ. Mīḍac ‘i’i’<sup>u</sup>mā<sup>n</sup> ā’pitcināwaya’i’ cingicing ‘a<sup>ə</sup>a’<sup>u</sup> kā’u-tā’pināt inī’<sup>u</sup> kitōcimān.
- 5 Wābickisi mināḡwana a<sup>u</sup> kīga’i-nāṇḍam a’pī mōckamut. Mīḍac i’i-mā<sup>n</sup> nāwaya’i’ tcinibāt. Na’, mīsa äciwīntamōnān. Ānīc mīgu’i-mā<sup>n</sup> kātānisiyān i’i-mā<sup>n</sup> tciayāyan. Usām kāḡā’t kīgī’tābi kā’i-ci’i-yan. ‘I’i’<sup>u</sup> kī’i-ci’i-yan idac kā’u-n-dciagāwātānsiwān ‘i’<sup>u</sup> kāmīdciyān.”
- 10 Kāḡā’t ugawānipaci’ā n inī’<sup>u</sup> kīgōcānsān ‘a<sup>ə</sup>a’<sup>u</sup> ugīcki-mānisī; ānīc aṇi’tīnsān kīmīnā ‘a<sup>ə</sup>a’<sup>u</sup> ukīckimānisī. Mīḍac ā’pidci kīwawīcāntam.
- Cigwasa kāḡā’t Nānabucu kisāḡitawācigāmā ‘i’i’<sup>u</sup> sāḡa-i’ḡān. Mīḍac kā’i-nāṇḍānkc tcimīca’kwātīnik. Mīḍac kāḡā’t
- 15 kā’i-cimīca’kwātīnik. Kā’i-ji’u-jigābawīt tcigigicāp tcibwā-mō’ka’ā’minīt kīzisōn, ānīc mānisisāḡ kī’ā’wi; i’i-mā<sup>n</sup> tcigibīḡ kīpāda’kisut. Mīḍac ‘i’i’<sup>u</sup> wīnāḡ kāwīn kī’i-cināḡusinini, mīsa’ äcigwīnawicictcigāt, ānīc ināsāmigābawī iwiti nibi’kāḡ.
- “Anīn kā’i-cictcigāyān?” kī’i-nāṇḍam ‘i’i’<sup>u</sup> wīnāḡ tci’i-cinā-
- 20 gusininig. “Ānīc, ningawati’kwāni’<sup>u</sup>.” Mēḍac kā’i-cibwā-nawī’tōt mīḍac kā’i-ci’ā-nōnāt inī’<sup>u</sup> ugīckimānesīn tcimīdci-tāminīt. Mīḍac kāḡā’t kā’i-cimīdci-tāminīt, mīgu a’panā pōnīnīt i’i-mā<sup>n</sup> wīnāḡānk. Mīḍac kāḡā’t kā’i-cinisi’tawīnā-gusinīnik i’i’<sup>u</sup> kā’i-nackitcītāminīt.
- 25 Cigwa kāḡā’t owābandān māmātcīciwāninig. Cigwa owābamā mōckāmunit awīya anōtc awīya mōckamō<sup>ə</sup>; mīgu pīmī’ā’ḡwā’tānīt imā<sup>n</sup> minisinatāwāḡānik. Mīgu a’panā

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

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

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

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

agwā'tānit i'·u maṇitō<sup>ē</sup>, anōtc ācināgusinit. "Mīdāc awā-nibān," ināndam.

Ānīc mīgu·i·mā<sup>n</sup> agōsinit ini'·u ugīckimaṇisīn. "Mī cigwa kägā," udigōn; "tcimōckamut," udigōn. "Māmawi ickwātc  
5 tāmōckamu," udigōn.

Mīdāc kägā't ācinawāt 'i'·i·u maṇitō<sup>ē</sup>. Mīgu ʔninibānit imā<sup>n</sup> minisinatawangānk. Wī'kāgu awānibān awīya kāmōc-kamunit. "Mīsa' cā'ta·a·u, Nānabucu, kāmōckamut wa'a'·u wāwābamaṭ."

10 Ningutinigu ca·i·gwa ki'tcimādcitciwaṇini i'·u sāga·i·gaṇ.

"Mīcigwa!" udigōn ini'·u ugīckimaṇisīn.

Cayīgwa kägā't inābit i'·i·witi nāwagām untcimōckamo-waṇ, kägā'tsa unīciciwaṇ. Cigwa maḍwägīgītōwan: "Nāna-bucu awāti kānībawit," maḍwā·i·kitōwaṇ.

15 O·ō·widāc maḍwā·i·kitōwan ini'·u päjig: "Ānīn kägīcinā-gwa'k kāyāwit 'a'a'·u Nānabucu?" maḍwā·i·kitōwaṇ ini'·u päjik.

Mīdāc kā·i·kitut mīnawā päjik: "Mādcīnatā·i·jimaṇitōwi."

O·ō·widāc kī·i·kitō awāti āgumut: "Kāwīn wīgwi·a·pātāsī.  
20 Taḡa, kinābi'k, awītītibanā'kwa<sup>ē</sup>."

Kägā't kīpītōtāwaṇ kā·i·citītibanā'kwa·u·gut. Kwātcigu'ku "Yō!" tcī·i·kitut kā·i·ci·ā·bisku'tānit. "Ānīn kägīcināgwa'k Nānabucu kāyāwit?" kī·i·kitowaṇ.



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

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

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

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

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

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

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

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

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

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

Mīḍaḥ mīnawā kā'i'kitut awāti: "Āmbāsanō, kīn kī'tci-  
ma'kwa, awibā'pāsagobic," ugī'īnān.

Mīḍaḥ kāgā't kā'pīci'ā'gwā'tānit īnī'u kī'tci'ma'kwān kā'i'-  
cipā'pāsagubinigut. Kwātcigu'ku' "Yō!" tci'ī'kitut ācipō-  
5 nī'īgut. "Ānīn kāgīcināgwa'k Nānabucu kāyāwit?" kī'i-  
'kitowān.

"Kāwīn, mīsaḡu 'i'ī'u Nānabucu kā'ī'cināgu'urt." Mīḍaḥ  
sībiskātc kā'pīcinātagumunit, ā'pidcināwaya'ī' icigawici-  
mōwān.

10 "Wī'kāgāsa ā'pidci t̄abōsāngwāci," kī'ī'nāndam w'a'a'u  
Nānabucu. Mīsa wī'kawa'ā't tci'nibānit, mīsa kāwīn nibā-  
sīwān pīnic ka'kina nābānit. O'ō'widac ogī'īgōn īnī'u  
ugīckimānisīn: "Kīgawīntamōn a'pī nibat," udigōn īnī'u  
ugīckimānisīn. "Mīmāwīn cigwa kīnibāt. 'Ā'a'u, Nāna-  
15 bucu, āmbā, awipimu'! Nānabucu, kāgu wīn wīyawīng  
pimwā'kān. Kāwīn pōtc kītānisāsī i'īmā'n wīyawīnk ānu-  
pimwāt. Mīyā'ta iīmā'n mazinātācīnk mī'īmā'n tci'misāt  
ijipimwāt," utigōn īnī'u ugīckimānisīn.

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Mīḍaḥ cigwa ānimādcāt nāsī'kawāt. Cigwasā utōtisān;  
20 ānīcipā'pācitawāt un'ō'u cānkicinīnit. Ānīc kī'ī'nāntam  
tcapōsāngwāminīnit. Mīḍaḥ cigwa kī'u'disāt, ānīc kāgā't  
cigwa ugīkwatāckwāwān īnī'u mī'tigwābīn, mīḍaḥ cigwa  
wī'pimwāt. Ānīc wācā'pīnit udīcipimwān, kāgātcīskatwā-  
wāyāngā'āt. Mīnawā pāngīgu pimāya'ī' ānu'ī'na'ā', mīsa'  
25 mīnawā kāgātcīskatwāwāyāngā'āt 'i'ī'u ubigwa'k. "Ictā,

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

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

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

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

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

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

mī'ta wīn kā'i'cit nicīmisa i'i'witi aḡawā'tācink icipimū' ningī'i'k." Mīḡaḡ kāḡā't iima<sup>n</sup> wāskāningwicininit āci-pimwāt.

“Micānīm Nānabucu! Na', mī'a<sup>u</sup> Nānabucu nindānu-  
5 i'kitunābaḡ. Mīḡu i<sup>u</sup> nicit kaḡabaḡc.”

Mīsa', ācimādcība'i'wāt, mīsa' nipi unō'pinānigun. Anināntaḡānimusik nāntupaḡtwāḡaḡk ningutci tciwātcīwāninig; wī'kāḡu umi'kān. Äckāḡmigu ä'ku'kitcipisut a'kwa'a'm i'i<sup>u</sup> nipi. “Mīmāwīn ni'kibig wo'ō a'ki,” kī'i'āndaḡ. Ānic  
10 mīcigwa kīta'kwāmatciwāt i'i<sup>u</sup> wādcī<sup>u</sup>, mīḡu kāyābi kīmōcka'a'ninig. Kā'i'cia'kwāntawāt, kāḡāḡu ābi'tawā'tig “i'i<sup>u</sup> mī'tigō<sup>s</sup> mī'i<sup>u</sup> kā'a'kumōcka'a'ninig; mēḡaḡ kā'i'cinōḡick-ānig. Mīḡaḡ kā'i'ciskābīnig; mēḡaḡ kā'i'ciskābig i'i<sup>u</sup> nipi, mīḡaḡkā'i'cinīsāntawāt.

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

15 Mīsa' cigwa mīnawā kī'paḡbāmātisit wo'ō a'ki. Ningutingigu paḡbāmusāt ogīwābandān sāḡa'i'ḡaḡ; ogīwābāmā awiḡa taḡi'kānit. “Awāḡwānāḡigic?” kī'i'nāndaḡ. Mēḡaḡ kā'i'cināsi'kawāt i'i'mā<sup>n</sup> taḡi'kānit, kuniginīn “i'i<sup>u</sup> ni'ka! “Aḡaḡtcigic kātōḡawāwagwān?” kī'i'nāndaḡ. Cigwa uḡi-  
20 mī'kwāntān i'i<sup>u</sup> kāciḡtcigāt. “Taga, wa'ō ninga'i'nāḡ,” kī'i'nāndaḡ. “Aḡbāsaḡnō, kīḡaḡnīmī'i'ninim' ninga'i'nāḡ,” kī'i'nāndaḡ. Mīḡaḡ ācikupipa'tōḡ i'i<sup>u</sup> sāḡa'i'ḡaḡ; kāwīcikaḡckīḡināt cīḡgubī<sup>s</sup> i'i'mā<sup>n</sup> u'kunācicink, mīḡaḡ ācimāda-tāwāḡusāt.

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

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

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

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

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

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

“Ōi, Nānabucu awāti! Kāwīn kīgabasāmigusiwā!  
Nimināwa·o·yu‘k!” ināwag īgī<sup>u</sup> nī‘kā<sup>n</sup>sağ.

Cigwasa owābāmā Nānabucu, “Namāntc wīnī·i<sup>u</sup> kitō-  
tawāk ningutci wā·ā·baminagōgun! Kägä‘tagu ningitci·i·  
5 nigāwagāntam. Nackäginīn āna‘kāmiga‘k o·ō·witi wāntu-  
sāyān. Kägä‘t minawānigusiwağ, ki‘tcipapā‘pina‘kamigisi-  
wağ o·ō·witi wāntusāyān. Ätatanā, ki‘tcinānīmī·i·tiwağ!  
Nackä, o·o·mā<sup>n</sup> pīcāyu‘k.”

Änīc kägä‘t pī·i·cāwa<sup>ē</sup>.  
10 “Nīcīmīsātug, nīmī·i·tiwin nimpitōn. Mīsagu ōno<sup>u</sup> nağ-  
munān kā·i·ciwāyāyān. Nackäsagu kīganīmī·i·ninim. Uci-  
‘tōyu‘k i·i·mā<sup>n</sup> kitacinīmī·i·nagu‘k.”

Änīc kägä‘t aḡwā‘tāwağ īgī<sup>u</sup> nī‘kānsağ, mīdāc cigwa  
ujī‘tōwāt ‘i·i·mā<sup>n</sup> wātaçinīmī·i·ntwā. Änīc ugi‘kino·a·mawā  
15 ‘i·i<sup>u</sup> kā·u·ci‘tōnit. Abā‘pic kā‘kīcitōnit.

“Änīc mīsa cigwa tcibīndigāyāğ.” Mīsa‘ äcimōckinānit.  
Abā‘pic kā‘kinō·a·mawāt kā·i·cīctīgānit. “Mīgū i·i<sup>u</sup> kāni-  
·i·na·a·mān kāni·a·i·ntōtāmāğ; mī·i<sup>u</sup> kā·i·cīctīgāyāğ. Nackä,  
kīga‘ki‘kino·a·mōnininim ‘i·i<sup>u</sup> kāni·i·na·a·mān, mīgu ‘i<sup>u</sup>  
20 kāni·a·i·ntōtāmāğ,” udinā i·i<sup>u</sup> nī‘kā<sup>n</sup>sa<sup>ē</sup>. “Änīn wīn kāci-  
pabāmi‘tawiyāğ usām tcī‘kindisoyān, ningapāsīgwiwīnīgu.  
Mīgu‘ku i<sup>u</sup> kātātōtāmān i·i<sup>u</sup> tcā‘kintisoyānin. Änīc mīsa’  
mīgu ‘i·i<sup>u</sup> tcībabātaçicimoyān, i·i<sup>u</sup> tcītcī‘kindisoyān tcība-  
bānānīmīyān ānīgu‘k.”

25 Änīc mīsa cigwa mādcīnīmī·ā·t i·i<sup>u</sup> nī‘kā<sup>n</sup>sa. Kägätsa  
udcī‘kimā<sup>ē</sup> nīmī·ā·t. “Änīc, mīmāwīn cigwa tcīwīnisāğwa,”  
ināntam. Mīdāc ājinagaṃut:

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

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

Now, truly, hither they came.

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

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

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

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

“Nabanākātācimuwin nimbītōn, nicimisitug!”

Ānīc mīgu gāgā’t nabanāgātācimuwāt īgī’<sup>u</sup> nī’kā<sup>n</sup>sag.  
Ānīc udcī’kimiguwān.

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

5 “Tōskābicimōwin nimpītōn nicimisitug!”

Mīdācigu āntōtaminit i·i·<sup>u</sup> nīkā<sup>n</sup>sa<sup>ē</sup>.

“O·ō·kutawīn a·pī i·i·<sup>u</sup> ina·ā·mān, kīcpīn awiya tōskābit  
tamīskuskīcingwā,” ugī·i·nā<sup>ē</sup>. Cayīgwa mādcī’ā·m:

“Pasangwā picimōwin nimpītōn, nicimisitug!”

10 Ānīc mīgu gāgā’t ācipasangwābiwāt īgī’<sup>u</sup> nī’kā<sup>n</sup>sag.

Cayīgwa mīnawā udanī·ā·ntciwīntān “i·i·<sup>u</sup> naḡamun:

“Āyāntasō nī’kiwiyāḡ ayānsigwācimoyu’k,  
Nicimisitug, nicimisitug!”

15 Ānīc mīgu kāgā’t āntōtamuwāt īgī’<sup>u</sup> nī’kā<sup>n</sup>sag, intigu  
kī·o·yu’kupunāwag ācīcimuwāt.

Ānīc mīdāc i·i·mā<sup>n</sup> kī·i·nāt: “Mī·i·mā<sup>n</sup> a·pī kāpašigwiyān  
kayānīn tcipabānīmīyān,” ugī·i·nā<sup>ē</sup>. Mīdāc kāgā’t kīpašī-  
gwīt, mīgu āninitāmīckawāt ānsigwācimunit ācipō’kugwā-  
bināt. Ānīc mīgu pā’kic naḡamut pipipō’kugwābināt.

20 Ickwāntāng wīn mānk a·ī·ntācīcimu. Kāgātsa wāwīṣa-  
gickāḡōn awīya. “Ānīnta?” ināntām ‘a<sup>ē</sup>a’<sup>u</sup> mānk. “Taga  
pina ningatōskāb,” ināntām. “Untikwanāntagu obō’ku-  
gwābinā o·ō· nāmīnit,” ināntām ‘a<sup>ē</sup>a’<sup>u</sup> mānk. Ācītōskābit,  
kuniginīn kāgā’t na·ī·tā inābit upimipō’kugwābināni. O·ō·mā<sup>n</sup>



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

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

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

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

Now, that was what the goslings did.

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

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

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

Now again he changed his song as he sang:

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

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

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

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

āntācicimut īnī<sup>u</sup> kāwāwisagickāgut, mīnangwana kāwinānit. Ājisāgicikwāskwanit. "Mīmāwīn tcitāba'kupipa'iwāyāmbān," ināntam ācipīgāgit 'a<sup>a</sup>'<sup>u</sup> mānk. "Abā'pinisiwāgan, Nānabucu kidickwānigunān!" i'kitō 'a<sup>a</sup>'<sup>u</sup> mānk.

- 5 "Nicanīm!" omādwā'igōn nāsibiba'iwāt. Cigwa pācwā-witāmōn, mīrī<sup>u</sup> cigwa ānubācwābandank i'īmā<sup>n</sup> ā'kunibī-'kānig; mīgu' ba'kubīpa'iwāt, intagāginīn pī'tcibāgwānī. Mīdāc i'īmā<sup>n</sup> kītāngickāgut ucīgānāng, mīdāc kā'icica-kackicikanāwāpickāgut. Mīdāc kā'undci'icīnāgusit 'a<sup>a</sup>'<sup>u</sup>  
10 mānk.

- Ānīc mīsa cigwa Nānabucu wīkīciswāt i'ī<sup>u</sup> unī'kānsima<sup>a</sup>. Āciki'tcipōtawāt, mīdāc ānīciningwa'ābawāt 'ī'ī<sup>u</sup> unī'kānsima<sup>a</sup>. Mīdāc kānīcisāgisitācīmāt. "Kāgā'tsa nīnki'tciwīnibā," i'kitō Nānabucu. "Āmbāsanō, nīnganibā," kī'ī'kito.  
15 Mīdāc i'ī'<sup>u</sup> utcīt kā'itānk: "Āmbāsanō, a'kawābām pīwītāg tcisāgwa'o'wāt," ugi'itān 'ī'ī<sup>u</sup> utcīt.

- Mīsa' kā'icīnibāt, mīsa' kā'icīcāngitīyānit; sāgi'ā't 'ī'ī'<sup>u</sup> unīkānsima<sup>a</sup>. Ānīc pīmīckāwāt īgī'<sup>u</sup> ānīcīnābāg Nānabucōwān kīcānkītiyā'kisowān. "Nānabucu owāti. Kāgō māwīn  
20 ugīnī'tōnātug," i'kitōwāg īgī'<sup>u</sup> ānīcīnābāg.

Ānīc, cigwa 'a<sup>a</sup>'<sup>u</sup> ka'kanawānta'īnt 'a<sup>a</sup>'<sup>u</sup> mīskwāsap cigwa gāgā't owābāmā sāgāwa'o'nit pīwītā<sup>a</sup>. "Pīwītāg sāgāwa'ā'mōg!" i'kito 'a<sup>a</sup>'<sup>u</sup> mīskwāsap.

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

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

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

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

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

Äciwaniskāpa'tōd Nānabucu, ānīc awānibān kāwābāmāt.

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

Mīdāc mīnawā äcitcāngitiyākisut.

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

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

Cigwa mīnawā uḡanōnigōn iyutci't: "Piwitāḡ sāḡāwa·a·mōḡ." Mīḡu i'u āniguckusit Nānabucu. Mīnawā kīgitō-wān īnī'u utci'tīn: "Paḡā kācāta·a·muwāt," utigōn īnī'u  
10 utci'tīn.

"Micanīm!" utitān i'i'u utci't. Äcipā'pāsagupitōt; pānim-āḡu kākākkipitōt mī'i'u kīpōni'tōt.

"Kāḡā'tigu kāwīn bā'pic mīnawā nintāwīntāmawāsi," udinānimigun i'i'u utci't.

15 Mīnawā äcisāḡāwa·o·wāt īgī'u ānicinābāg. "Mīdāc i'i'u kīnibāt," i'kitōwag. "Ä'a'u, taḡa, awī'i·nābiwātā<sup>c</sup>. Kāḡō kuca uḡini'tōnātug." Mīdāc kāḡā't äcikaḡāwāt, kāḡā't opōtawānini kī'a·yāni. Mīdāc äcikumōdimāwāt ka'kina i'i'u unī'kā<sup>s</sup>simini. Änīc kīckisitābināwāt, ānīcisāḡisitōwāt īimān  
20 kānōndcimō'kawāwāt i'i'u nī'kā<sup>s</sup>sa<sup>c</sup>.

Cigwa kuskusi Nānabucu. "Ēi, nindōnsāmingwām! Mīmāwīn usāmisuwāgwān īgī'u nini'kā<sup>s</sup>simāḡ. Tagataga skumākuta." Äni'i·ciwikubitōt i'i'u usidānsini, mīḡu äcinā-nī'kibitōt. "Na', mīsa kāḡā't usāmisōwāt nini'kā<sup>s</sup>simāḡ."  
25 Mīnawā päcig utānuwī'kubitōn, mīḡāyābi äci·u·ndcipitōt. "Mīsa ḡāḡā't usāmisuwāt īgī'u nini'kā<sup>s</sup>simāḡ." Mīdāc

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

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

And so again he lay with his bottom projecting upward.

"Perhaps now he may be asleep," said the people.

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

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

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

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

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

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

- ka'kina ānīciwī'kubitōt, "Kaṇaḃaṭe māwīn ningīgimōtimigōg," ināndan. Ō·ō·dac uditān i·i<sup>u</sup> utcīt: "Kīgayānimis kīcṗin kā'kimōtimigōwānān," uditān 'i'ī<sup>u</sup> utcīt. Mīdāc ānubābānāntwāwanga·i'gāt, mīsa' kāwīn kaṇagā pājik umi'kawāsīn.
- 5 "Mīcānīm!" i'kitō. "Wāntcitōtawit kiwīntamawisi'k!" i'kitō. Kāgā't unickī·i'gun 'i'ī<sup>u</sup> utcīt. Mīsa' ācimāwāndcitōt mīsa'n, uticpā'kwisitōnan īnī<sup>u</sup> mīsan. Āciki'tcipōtawāt, abā'pic kā'kitcipōtawāt ācinisawa·a'ng 'i'ī<sup>u</sup> ickutā. Ānīc, tcāgisu. Ānicāgu, "Tci!" kā·i'nwāwātānig 'i'ī<sup>u</sup> utcīt; pīnicigu kāsī-
- 10 'tawickāt, kāsītawitiyāt. Ānīc ō·ō·dac uditān 'i'ī<sup>u</sup> utcīt: "Āe<sup>8</sup>, 'tcī<sup>n</sup>, tcī<sup>n</sup>, tcī<sup>n</sup>!' kā·i'nwāyān kā'kimōtimigōyān īgī<sup>u</sup> nini'kānsimāg," uditān 'i'ī<sup>u</sup> utcīt. Mādwtānig. "Mīmāwīni·i<sup>u</sup> tcāgisugwān," kī·i'nāndan. Mīdāc kā·i'cii'kugābawit cayīgwa ānawīmādcā, mīgu i<sup>u</sup> ājikaskitōsig 'i'ī<sup>u</sup> ānuwīmā-
- 15 dcāt. Mīgu i<sup>u</sup> ācitōngitiyā·a·mīt, ānīc kāwīn ugāckitōsīn 'i'ī<sup>u</sup> tcīpīmusāt. "Ānīnta āci·ā·yāwānān?" ināntam. Mīsa' ācipwānawitōt ānuwīpīmusāt. Ō·ō·dac kī·i'nāndan; "Aman-tcīgic nāntawīn i·i'wisa kībwānawī'tōyān, tcīpīmusāyān?" Mīdāc kā·i'cināntawābāntānk ningutci ki'tcīgīckābi'kānig,
- 20 cigwadāc kā·i'cicōckwāciwāt 'i'ī'mā<sup>n</sup> kīckābi'kānig. Kāp-āngicing, ābānābit, paṇāgu kābā·a·yagu'kānig i·i<sup>u</sup> utōmīgitiyān. Mīdāc kā·i'kitut: "Ēi, wā'kunāg uga·i'nāwān ānicinābāg tci·ā·niā'kīwāng!"

Āni·i'jamādcāt mīnawā; cayīgwa ānibabīmusāt ugīwāb-  
 25 āndanān mī'tigōnsan u'kwa'kitānig. Ānīc ājinisawitiyāntānk, ābānābit, paṇāgu kāmiskwīwā'kwātinig īnī<sup>u</sup> mī'tigōnsan. "Ēi, miskwābīmagōn ogaitānāwān ānicinābāg tci·ā·niā'kī-

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

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

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

Mīdāc kā'a'ni'jīmādcāt. Ningutingigu anibabimusāt  
mīnawā kā'a'ni'jinisawitiyāntānk mi'tigōnsan, kāwīndac  
5 kwā'tc miskwīwā'kusininiwān. "Wo'ō'wisa uga'i'cini'kātā-  
nāwa anicinābäg tci'a'ni'a'kīwāg, pagwatc miskwābīma-  
gōg ta'ināwag," kī'i'kito.

## 12. NĀNABUSHU EATS THE ARTICHOKE.

Mīdāc kā'a'ni'cimāmādcāt. Ningutingigu papimusāt  
awiya ugīwābāmā<sup>ē</sup>. "Ānīn ācini'kāsuyäg?" ugī'i'nā<sup>ē</sup>.  
10 "Kunigā kitamugūmwātug?"

"Äye<sup>ē</sup>," ugī'i'gō<sup>ē</sup>. Mīdāc kā'i'gut: "Äye<sup>ē</sup>, kägāt nintā-  
mugōmin."

"Ānīc āni'kägäyäg 'i'wisa nībiwa amugōyäg?"

"Kāwīnsa winigu kägō nintini'kägāsīmīn. Mīsa yā'tagu  
15 'i'ī<sup>u</sup> pōgisi'kägäyānk."

Mīdāc kā'i'ci'a'mwāt, ānīc ugī'i'gō<sup>ē</sup> i'ī<sup>u</sup> amuntwā; pāmā  
kā'tā'a'mwāt ugī'pōnī'ā<sup>ē</sup>. "Kägātsa kīwīngipugusīm,"  
ugī'i'nā<sup>ē</sup>. Mīdāc a'pī'a'nīmāmādcāt. Ningutingigu anipa-  
pimusāt pāmāgu tātānāming, "Pō<sup>nē</sup>!" inwānit. Ācimādcī-  
20 pa'tōt, "Awānān kā'īnwāt?" kī'īnāndam. Wāsa pāgami-  
'pa'tōt. Māgwāgu mīnawā anipapimusāt, "Pō<sup>ē</sup>!" inwāwān  
awiya, āci'ā'pamipagisut, "Awānān kā'īnwāt?" kī'īnān-  
tam. Māgwāgu mīnawā anipapimusāt, pānimāgu wāntci-



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

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

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

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

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

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

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

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

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

- pōgitit äcimādcīpa'tōt. "Ambäsanō, ningagagwānaganā  
 'a<sup>a</sup>'u kā'īnwāt," kī'īnāntam. Kwātciku'ku āninanāwātcisāt  
 pāmāgu mīnawā, "Pō<sup>n</sup>!" ānwānit. Mīsa' sāgisit. "Ambä-  
 sanō, ninga'ā'kāmawā 'a<sup>a</sup>'u kā'īnwāt," kī'īnāndam. Acī'a-  
 5 'kandwāḍank 'i<sup>i</sup>'u umī'kana; mīsaḡu kīci'a'cāḡiwā, mīḍac  
 imā<sup>n</sup> wānsābandank 'i<sup>i</sup>'u umī'kana. Pānimāgu mīnawā  
 upi'kwānāḡ uwīya nwāntawāt. Mīsa' untcita ānwānit,  
 "Pō<sup>n</sup>!" Äcipasiguntcisāt. "Tabā'pinisiwāḡan, awānāc wa'a<sup>a</sup>'u  
 pāmīnica'ogwān! Kā'tcimānitōwīgwān," kī'īnāntam äci-  
 10 mādēcīpa'tōt kī'tci'ā'nigu'k. Māḡwāgu ānipimipa'tōt, pāmāgu  
 mīnawā, "Pō<sup>n</sup>!" Kī'tciwāsa paḡicīn, āpamipāḡisut; ānīc,  
 kāwīn owābamāsīn ānu'a'swāḡanāt. Pānimāgu mīnawā  
 'i<sup>i</sup>'witi upi'kwānāḡ wāntcinōntāḡusinit, "Pō<sup>n</sup>!" "Tabā-  
 'pinisiwāḡan!" ināndam äcimādcīpa'tōt. Mīḡu'ī'mā<sup>n</sup> mādēcī-  
 15 pa'tōt, mīnawā, "Pō<sup>n</sup>!" "Tabā'pinisiwāḡan!" ināndam  
 ānigu'k ājimādcīpa'tōt; kāḡu'pī'ḡu pācu' āba'tō, pimipa'tōt  
 ānigu'k. Mīsa' undcita ānī'taḡk utāckwāyāming, "Pō<sup>n</sup>!"  
 Kāḡu'pīḡu āntasupaḡicīnk, "Pō<sup>n</sup>, pō<sup>n</sup>, pō<sup>n</sup>, pō<sup>n</sup>, pō<sup>n</sup>!"  
 — "Mīḍac 'i<sup>i</sup>'u mī'taḡīnī' u kā'īciwāt nīcīmāyāḡsa kībiwāba-  
 20 māḡwā īḡī' ackipwāḡ.<sup>1</sup> 'Nimpōḡisi'kākāmin,' nīḡī'ḡōḡ.  
 Takīn, ēi, nimpōḡit! mīsa' kā'ī'kitowāt ānīcinābāḡ nīcijāyāḡ,  
 tcīnī'a'kīwank." Māḡwāgu ānipapimusāt, pānimāgu mīnawā,  
 "Pō<sup>n</sup>!" — "Ēi, nimpōḡit!"

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

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

## 13. NĀNABUSHU AND THE CRANBERRIES.

Äye<sup>8</sup>, ʔnipapimusät äcimädäbīt sibi a'paṇägu inābit ʔnibi-  
 mināṇ kā'a'yitcitāgiskōtānig. "Kägä't pāmā tāmītciyān  
 ningapōni'tōṇāṇ," ināntam. Mīdac igu cīgwa äci'u'cigāba-  
 wi'taṇk; inābit i'i'witi nibi'kāṅ, paṇägu ʔnibimināṇ. "Taḡa,  
 5 mī iwiti ni'tam ningamītcināṇ," kī'i'nāṇdam. Äcigāgītcī-  
 kunayä'u't äciba'kubīkwāckwanit ānupapānāntubīkāntcigāt.  
 Wāgunäc kāmī'kwandāṇk? Ä'kwanāpāwät, äcimōckamut;  
 inābit, mī gäyūbi kā'i'nagōtānik inī'u ʔnibimināṇ. "Aman-  
 tcigic 'i'i'u kīmī'kwandānziwāṇ?" ināṇdam. Mīnawā äjipa-  
 10 'kubīkwāckwanit, äcīkīckīṅwācīṅk; mīdac äci'ḡwāsīt  
 äcimawit. Äñic wīsagicin, paṇä mīgu mīskwi uskīcigunk.  
 Ḃgwasītīdac äjiki'tcimawit; mägwāgu mawit, kägō unānā-  
 cābickāgun. Äcipā'katawābit inābit, paṇägu ʔnibimināṇ.  
 Utānimāmātāntāṇāṇ. Kā'tāmītcit äcipōni'tōt.

## 14. NĀNABUSHU AND THE CARIBOU.

15 Mīānicmāmādcāt. Ningutingigu ʔnipapimusät, tcimica-  
 waskusiwaḡāni wādītaṇk. Äji'i'nābit i'i'witi wayä 'kwāckusi'u  
 tci'a'yābä atī'kwāṇ kīpimatābīckusiwāwāṇ. Kägätsa umi-

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

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

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

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

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

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

sawinawān. “Amāntcigic kă·i·nā‘pinanāwagipanān?” Äci-  
wâbamigut, “Intacitug kăpasämit,” inändam ‘a<sup>u</sup> ădi‘k.  
“Tağantawā ninga·a·cimā,” ănimădciba‘tō ‘a<sup>u</sup>‘a<sup>u</sup> ădi‘k.  
Cigwa kăgă‘t umadwăkăñōnigōn: “Ai, nicimisa’, amantcwin  
5 ‘i‘i<sup>u</sup> kītōtaman ningutci wayăpaminānin? A‘kawă, kīwiti-  
bătcimo‘tawin! Kăgă‘t ki‘tci·i·nakamigat o·ō·witi wăntu-  
săyān,” udinān. “Awawa, undās, pīcān! Kawin kītāna-  
nīsānānimisi.”

Mīdăc kăgă‘t kă·pīji·cānit i·i·mā<sup>n</sup> ayāt.  
10 “Tiwă’, kăgă‘tigu tci·i·na‘kamigat pitecīnăgu, kīnisiwăg;  
ki‘tciwăwīyag kī·u·ndcinānitiwăg; kipickwă‘tagīnu‘tătiwăg.”  
Ānīc mīgu·i·mā<sup>n</sup> ăpītcītanătcimu‘tawāt äci·i·‘kwa‘tăckawāt  
ini<sup>u</sup> umi‘tigwăbīn. “O·ō·wisagu tōtamōbănīg.” Ä‘cināni-  
mă‘kwīnōtawāt i·i·mā<sup>n</sup> wăcă‘pīnit.<sup>1</sup> “Misa wu<sup>o</sup>’ äntōta-  
15 mowă‘pañ,” udinān. Äcipimwāt iimā<sup>n</sup> wăcă‘pīnit.

“Mīcānīm Nānabucu! Kăgă‘t ănăgīnănimăgibăn.”

Ānīc mīsa’ kă·i·cinisăt, äcimătci‘kawāt. Papănăginăngă  
i·kāmōwăñ; äcipăpimăgōtōt ini<sup>u</sup> uwīninōman; äcigăpăci-  
măt ka‘kina. Kă·i·cikiziswăt, ugītackwămăg ugī·ă·gwăwān.  
20 Mīdăc kă·i·‘kitut a‘pī kă·u·nabi‘tawāt: “Tibigic kăuntămă-  
wăgăñ?” kī·i·‘kitō. “Intawăsa uctigwăning ninga·u·ntămă.  
Kămăwīn nintăminu‘tcigăsī, nintăpă‘pī·i·gōg nīnimucă<sup>n</sup>‘yag<sup>2</sup>  
ugī·a·căwăbămān,” gī·i·năndam. “Nindăbă‘pī·i·gōg nīnimō-

<sup>1</sup> At the Caribou’s side.

<sup>2</sup> Nīnimucă<sup>n</sup>‘yag, “my loves;” literally, “my cousins;” more literally still, “my relatives” (that are the children of the sister of my mother).

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

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

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

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

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

cä<sup>n</sup>yag," kīnāndam. "Aṃantcisawīn i-i-witi upi'kwānāng undamāk? Kāwīnsa, kṇāḇātc nindābā'pī'i-gōg. Kṇāḇātc ugīkāntcwābamān ki'tciayābā'ā-di'kwān, nindā'i-gōg māwīn nīnimucä<sup>n</sup>yag. Aṃantcisawīn pimi'tcaya-i-undamāk?" kī-i-  
 5 nāndam. "Kāwīnsa, kṇāḇātc nindāpā'pī'i-gōk. Ugīpimi-tcwābamān nindā'i-gōk ki'tci-ā-yābā'ā-di'kwān, nīnimōcä<sup>n</sup>yag nindā'i-gōg."

Māgwāgu ṭanwāwā'tōd mīsiwā tcīgā'tig ugīḇābā'a-tōn umāma-i-bimān. Mīdāc ā'pī ājinōndāgwatinig kisībā'kwat,  
 10 "Kāgā'tsa ningi'tcisisiskimigun. Kṇāḇāṭesa kayā wīn wīwīsi." Kāpā'kwācwāt i-i-mā<sup>n</sup> uwīninōwinit, āci'a'kwāntawāt. Mīdāc iwiti awipōsinang;<sup>1</sup> kayāgu wīninōn ugīsin-dā'kwicimān. Āciki'tcipitānimāḍīnik, ācita'kwānigut 'i'i<sup>u</sup> kisībā'kwat. A<sup>i</sup>, mīsa imā<sup>n</sup> ā-i-tanagōsīt! Pīnicīgu kabā-  
 15 ya-i' agōsī.

Ningutingigu inābit iwiti wayākwākusi'<sup>u</sup> ma-i'ngāna<sup>8</sup> untatāḇipar-i-tiwa<sup>8</sup>, mīdāc ācikānōnāt: "Kāgu wīn ōmā<sup>n</sup> pīcā-kāgun!"

"Kāgō māwīn ugīni'tōnātug Nānabucu. 'A'a'<sup>u</sup>, ṭaga  
 20 a'pa-i'titā!" Intigumi kibigagwātcikanitiwā<sup>8</sup>. Cayigwa paḡamīsāwa<sup>8</sup>, āciwāḇamānit īni'<sup>u</sup> udadi'kumān. A'paṇāgu kāmā'kandinit.

Aē'i, ānīc kāgīdōṭāṅk, mīsā'paṇā udadi'kumān. Ācika-  
 nōnāt: "Nīcīmīsā, kāgu' wīn tcātcīgā'tig pā-i-nābi'kāgun!"

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



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

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

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

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

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

“A‘a’u, kägō ogīa‘tōnātug!” Mīdāc kägā‘t kāma‘kaṇ-  
 dinitigu umāma‘i‘bimān. Cigwa wānimādcība‘i‘tīwa<sup>6</sup>, “Kāgu’  
 wīn, nicīmisātug, icpiming inābi‘kāgun!” Ānīc ācidā‘ta-  
 ganāpiwāt īgī’u ma‘īnganaṇ, paṇāgu winin kā‘īnagōtānig.  
 5 Ānīc kayā kāma‘kaṇdinit i‘i’u ma‘īngana. Kā‘kitānawānit  
 ānimādcība‘i‘tinit; ācipaṇitāmigut. Naṇā‘m upaṇitāmigun  
 i‘i’u kisībā‘kwat.

Ācinīsāntawāt. Mīsa’ ānugwīnawī‘i‘cī‘kaṇk, ānīc mī‘ā‘ta  
 utōctigwānim ā‘tānig. Ānīc utānutciēctīgwantān i‘i’u utōc-  
 10 tigwānim. Ānīc mīyā‘ta wīnintip āyānig. Ānīc ukwīna-  
 wī‘i‘nā‘pinaṭōn. “Taga intawā, ningakinābi‘kōnsi‘kāš,”  
 kī‘i‘nāntam. Mīdāc kägā‘t kā‘i‘cināgusit, mī‘i‘wāti wīnintip  
 wāntci‘tōt. Māgwāgu taṇcī‘kaṇk āci‘a‘nicinābāwit, mīsa’  
 mādcāt. Mīdāc āci‘u‘tāckanīmaṇatīnig, a<sup>1</sup>, ānīc gāgīciēctīgāt!  
 15 Ācipitā‘kwicink, “Kītawānānā‘tigō, nicīmisa?”

“Āye<sup>2</sup>, nīnīsa‘ku paṇwata‘kaṇik kānānībawiyān.”

“Ō<sup>n</sup>, nicīmisa, kiminaikōwimizaṇ.”

“Āye<sup>3</sup>,” ugī‘i‘gōn.

Minawā ācipitā‘kwicink, “Kītawānānā‘tigo, nicīmisa?”

20 “Nīnīsa‘ku wādciwink kānānībawiyān.”

“Ō<sup>n</sup>, kicingwā‘kōwimizaṇ.”

Minawā ācipitā‘kwicing, “Kītawānānā‘tigo?”

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

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

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

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

"Yes," he was told.

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

"Always upon the mountain do I stand."

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

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

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

“Nīcīmisa, kīwīg wāsiwimizān.” Ānīcimādcāt. Minawā ācipitā‘kwicink, “Kitawānānā‘tigu, nīcīmisa?”

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

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

“Äye<sup>s</sup>.”

Minawā ānīcimādcāt. Minawā ājipitā‘kwicink, “Kitawā-  
10 nānā‘tigu, nīcīmisa?”

“Nīnisa‘ku sāga‘i‘gāning ā‘kugīcka‘kamigāg kānānība-wiyān.”

“Ō<sup>n</sup>, nīcīmisa, kīgīcīkīwimizān.”

“Äye<sup>s</sup>,” udigōn.

15 Ānīcimādcāt, pitcīnaḡigu āni‘u‘da‘a‘mit ācipa‘kubita‘ku-  
‘kit. Ānīc mīgu ācipāna‘kīnaḡk ācimādcīyātagāt. Papi-  
mātagāt, ningutingigu awiya unōntawā: “‘E‘ē‘e, adī‘k  
pāmādagāt!” i‘kitōwa<sup>s</sup>. Ānīc, “‘A‘a‘u, māwinata‘u‘k!”  
Ānīc misa gāgā‘t mawinaṡa‘u‘nt. Ānīc kāwīn naṡtagāni-  
20 musī pimātagāt. Äckam päcwāwitāmō, kāwīn naṡtagāni-  
musī. “Ä‘ē‘ē’, kimicaganigunān!”

“Minangwana cigwa ānawī päcwābatāmowānān,” ināntam.  
Ānīc kāwīn naṡtagānimusī pimātagāt. Äckam pigīgitōwa<sup>s</sup>,  
“Tabā‘pinisiwāḡan, misa micagānināḡk!” Kā‘i‘kitunint.  
25 Äcitāba‘kīnaḡk, wayībagu tāba‘kīnaḡk. Ānīc mīnaḡwana  
cōckwānābi‘kānig i‘imā<sup>n</sup> kā‘i‘ji‘ḡwāsiba‘tōd. Māḡwāgu

"Continually do I stand with glistening top for one that comes in sight of a lake anywhere."

"My little brother, you then must be a birch." Then on his way he went. When he bumped against another tree, "What kind of a tree are you, my little brother?" (he asked.)

"Wherever there is a lake, then a short way back in the forest is where I always stand."

"Really, my little brother, you then must be a poplar."

"Yes."

Then on his way he continued. When he bumped against another tree, "What kind of a tree are you, my little brother?" (he asked.)

"Always by the bank of a lake do I stand."

"Oh, my little brother, then you must be a cedar."

"Yes," he was told.

Then on his way he started, and the instant he made another step he walked into the water. Well, he then began wading out into the water, then he began swimming. While swimming along he suddenly heard the sound of somebody (saying): "Halloo, there goes a caribou swimming along!" they said. Then, "Come on, go after it!" So thereupon they truly started after it. Now, with all his power he swam. As nearer he heard the sound of them, then with all his speed did he go. "Halloo, we shall be beaten to the shore!"

"It is possible that I surely must be getting close (to the shore)," he thought. Yet with all his might he swam. Nearer came the sound of their voices, near by he heard them saying: "Too bad, he is landing ahead of us!" (Such) was what they said. Then he came to where he could touch bottom, soon was he where he could touch bottom. Now, it happened to be a slippery bank where

änibabimipa'töd äci'u·jājābi'kicink äcibikusitöd 'i'í'u utöcti-  
 gwānim. Inābiwāt īgí'u anicinābāg, Nānabucōwān ani'u·n-  
 dcikīgitōwān: "Kägä'tigu adi'k pāmātagāt, kägätigu aṭi'k  
 pāmātagāt," ani'i'·kitōwān Nānabucōwān, anigagāwā'piwān.  
 5 Kāwīn kanagä piyāpimigābawisiwān, paṇā mīsa anipapi-  
 musāt.

### 15. NĀNABUSHU FLIES WITH THE GEESE.<sup>1</sup>

Ningutingigu anipapimusāt sāga·i·gān äcimatābīt, a'pa-  
 nāgu nī'ka<sup>ε</sup> manōmini'kāwa<sup>ε</sup>. Kägātsa umisawīnawā<sup>ε</sup>, ānīc  
 äcikaṇōnāt: "Āmbāsaṇō,<sup>2</sup> kīgawītcīwininim," udinā<sup>ε</sup>.

10 "Awawa, Nānabucu," udigō<sup>ε</sup>. "Migu 'i'í'u a'kawā uci-  
 'tōyāng wānawa'poyāng."

Ānīc äcipa'kubīt kayā wīn Nānabucu. Mīsa kayā wīn  
 äntōtamīnit ānutōṭank, mīsa' kāwīn umi'kōbīga·ā·sīn 'i'í'u  
 manōmin.

15 "Ānīn, Nānabucu? Intigō kucaḡu kibwānawitōn i·i'·u  
 maṇōmin."

"Āye<sup>ε</sup>, nimbwānawitōn."

"Ā'a'u, intawā mī·i'·u mīnī'k. Pāpaṅgīns 'i'í'u maṇōmin,"  
 itiwa<sup>ε</sup> i·i'·u nī'ka'. Ningutingigu cigwa utigō<sup>ε</sup>: "Mīsa wā-  
 20 baṅk wīmādcāyāng," utigō<sup>ε</sup> 'i'í'u nī'ka'. Mīḡac kā·i·nāt:  
 "Anigä'kā kītākackī·i'sīm kayā nīn tcipimisāyāmbān?"

"Nānabucu, ānawī kītākackī·i·gō tcipimisāyaṇ, kāwīnidac  
 kītāpisinda<sup>u</sup>zī 'i'í'u kā·i·gōyāmbām."

<sup>1</sup> For another version see No. 56.

he ran up out of the water. And while he was running along, he slipped and fell upon a rock, bursting open his (caribou) head. As the people looked, (they saw) Nānabushu, who said as he went running from there: "Truly it was a caribou swimming along, truly it was a caribou swimming along," said Nānabushu as he went, as he fell headlong laughing. Not did he stop in his career to look back at them, ever straight ahead he continued his way.

### 15. NĀNABUSHU FLIES WITH THE GESE.<sup>1</sup>

Now, once while walking along, out upon a lake he came, and everywhere were Geese feeding on rice. Truly much he envied them, so he then addressed them, saying: "I pray you,<sup>2</sup> let me in among you," he said to them.

"Very well, Nānabushu," he was told. "But we first are laying in store the food that we shall eat on the way."

So into the water went Nānabushu too. And what they did he tried to do too, but he found no rice in the water.

"What, Nānabushu? Seemingly, indeed, are you\*without success in finding rice."

"Ay, I am not successful."

"There, now, that is enough. Each (of us) now has a small bit of rice," to one another said the Geese. And presently then was he told: "Therefore on the morrow shall we expect to start," he was told by the Geese. And this he then said to them: "I want to know if you could fix me up so that I too might fly."

"Nānabushu, it is quite within our power to fix you up so that you can fly, but you would not listen to what would be told you."

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<sup>2</sup> Ambāsanō, "I pray you." This adverb is rendered in various ways throughout the texts, sometimes with a finite verb, as here; its general sense is that of an entreaty.

“Ō<sup>n</sup>, mānū, nicimisā, ici'i'ciyu'k tcipimisāyān!”

Midac kägä't 'a<sup>u</sup> ugī'i'gōn: “Ayāngwāmisin dac wīn. Ō'o'mā<sup>n</sup> ābi'tawaiya'ī anicinābäg pā'ta'īnuwäg. A'pī imā<sup>n</sup> anitagwicinānk, kāgu inābi'kän, kigasā'kwānigunānig. Ayā-  
 5 ngwamisin, kāgu' inābi'kän; mīgu 'i<sup>u</sup> tcibāngicinān kīcpīn inābiyan. Miyä'tāgu i'i'mā<sup>n</sup> āciāgwānimigōyan,”<sup>1</sup> udigō<sup>ē</sup>. Midac āntācinīt ka'kina pāpājik umīgwanini kā'i'cimīnigut. “Tāgackumā, kutcipāsigwa'u'n.”

Midac kägä't kā'i'cipāsigwa'u't, kā'i'cikiwī'tāgāmāsāt.  
 10 “Mīsā' i<sup>u</sup> tciwītcwigōyan. Mīsā' wābānk tcimādcāyang.”

Cigwa wābānini, cigwa pāsigwa'ō'wa<sup>ē</sup>; ā'pidci nāwaya'ī icinō'ā'mawā. “Mī'u'mā<sup>n</sup> tcipimisāyan. Nawatcigu unā-gucik tciwābāmanāgwā īgī'ū anicinābäg.” Cigwa gägä't okānōnigōn: “Micigwa tābābandamānk 'i'i'mā<sup>n</sup> ayāwāt īgī'ū  
 15 anicinābäg.” Cayigwa gägä't mādwāsā'kwāniguwā<sup>ē</sup>: “Ä'e'e', nī'käg! Nānabucu uwīdcisāmā!” mādwā'i'nā. Kāga'pī mādwā'i'kitōwan: “Kanawābāmī'k, nāckākuca pāgicin!”

“Kāgu inābi'kän, Nānabucu,” udigō 'i'ī'ū nī'ka<sup>ē</sup>.

Kāga'pī mādwā nāgamōwan:

20 “Nānabucu uwītcisāmā ucīmisa<sup>ē</sup>, ucīmisa<sup>ē</sup>. Tāpāngicin.  
 Nānabucu uwītcisāmā ucīmisa<sup>ē</sup>, ucīmisa<sup>ē</sup>. Tāpāngicin.  
 Nānabucu uwītcisāmā ucīmisa<sup>ē</sup>, ucīmisa<sup>ē</sup>. Tāpāngicin.”

“Taga pina', ninga'i'nāb,” ināntām. Äci'i'nābit, 'ā'tā,

<sup>1</sup> Äciāgwānimigōyan, “we fear you might do,” — a very free rendering, but yet



"Do please, my little brothers, fix me up so that I may fly!"

Whereupon truly he was told: "Take care that you do it! Off here about halfway are many people. When we are coming there, don't you look down, for we shall be whooped at. Do you be careful, don't you look down; for you will surely fall if you look down. That is the only thing we fear you might do,"<sup>1</sup> he was told. Accordingly by every one that was there was he given a feather. "Therefore, now, just you try to fly up."

Thereupon truly up he rose on the wing, then round over the lake he flew. "Therefore now you may go with us. Now, to-morrow is when we shall start."

Now was the morrow come, now was when they flew away; in the very centre was he given a place where to fly. "It is here you are to fly. Along towards evening shall we see the people." Sure enough, was he addressed by one saying: "There, now, are we coming into view of the place where the people are." Already could they truly hear (the people) whooping at them: "Halloo, Geese! Nānabushu is flying along with them!" was the sound of them speaking of him. At last he heard them saying: "Why, look, he is really falling!"

"Don't you look, Nānabushu," he was told by the Geese.

Finally he heard them sing:

"Nānabushu flies in company with his little brothers, with his little brothers.

May he fall.

Nānabushu flies in company with his little brothers, with his little brothers.

May he fall.

Nānabushu flies in company with his little brothers, with his little brothers.

May he fall."

"I say, really, I will take a look," he thought. When

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conveying the sense better than the literal one, which is, "in which you are regarded unwillingly."

ki'tcōdāna! Ānin kā'i'ni'taṅk paṇāgu kācō'kānik u'tawa-  
gaṇ. Ānutā'taganābit, āca wāsa uwīciwāgaṇa<sup>6</sup>. Ā'pitci  
nā'ō'tāna icipaṅgicin.

Mīḍac kā'i'cimamāndcigwa'pinint. "Āmbāsaṇō, mīdcinātā!"  
5 i'kitōwaḡ. Mīsa' kagā't kā'i'cimīdcinint, ga'kina minik imā  
wā'tā'tōnit umītcinigō. Abā'pic tcigwa nākackitcinigut  
cīpitōnānit. Awiya onōntawā: "Ānti kāmītcinint?" i'kitōwa<sup>6</sup>.  
Kuniginīn, mindimōyāya<sup>6</sup>, nīciwa gagīpīngwāwa<sup>6</sup>. "Ānti  
kāmītcinint?" pī'i'kitunit. Ācikanōnāt: "Omā<sup>n</sup> nintāya,"  
10 udinā<sup>6</sup>. Cigwa udōtisigu.<sup>1</sup> Cayīgwa uwīmītcinigōn īni'<sup>u</sup>  
mindimōyāyaṇ, ācikaṇōnāt: "Ic," utinān; "Kāgicwīn, guca  
mīgu i'ī'<sup>u</sup> wā'i'cimītciciyaṇ? A'kawā nīni'ku nintāpā'u'gu  
wāmītciniguwānin."

"Ō<sup>n</sup>," udigōn. "Kāgā kiwānitōtawānān 'a<sup>6</sup>a'<sup>u</sup> kāmītcinint."

15 Mīsa' kagā't āci'ā'biskwamigut kanawâbamāt; kāmamō  
wābitānit igu i<sup>u</sup> mindimōyāya<sup>6</sup>. Kā'kicī'kagut ācinānīwanu-  
wāt.<sup>2</sup> Āni'cimādcāt ōmā<sup>n</sup>. Ānipapimusāt sāga'i'gaṇ uma-  
tābīn, mīgu i<sup>u</sup> ācipa'kubit ācikisībigit. Kaṇawâbandaṅk  
i'ī'<sup>u</sup> nibi mīgu i<sup>u</sup> ācipimāngutānik i'ī'<sup>u</sup> mō<sup>xi</sup>. Kā'ā'gwāsīt  
20 mīḍac ā'kitut: "Kā'i'cini'kātamowāt ānicinābāg nicicā<sup>n</sup>yaḡ  
— 'ēi, wīnipīg!' <sup>3</sup> tā'i'cini'kātā i<sup>u</sup> sāga'i'gaṇ."

<sup>1</sup> Udōtisigu, "to where he was they came;" more literally, "he was come to."

<sup>2</sup> Ācinānīwanuwāt, "he clubbed them to death, first one, then the other." "First one, then the other," is the sense of the reduplication nānī-.

<sup>3</sup> Wīnipīg! "filthy water!" — the name of various lakes in the Ojibwa country; Lake Winnipeg is one of them.

he looked, oh, what a great town! Then what was he to hear but a continuous whizzing in his ears. In vain he tried keeping his look upwards, but already afar (had gone) his companions. In the very centre of the town was where he fell.

Thereupon was he then thoroughly bound with cords. "Come on, let us ease ourselves upon him!" they said. Whereupon truly was he then eased upon, by every one there in the town was he eased upon. In course of time he became engulfed so deep in the dung that he had to purse his lips. Somebody he heard (asking): "Where is he who was eased upon?" they were saying. Lo, (there were) some old women, two that were blind. "Where is he that was eased upon?" they said as they came. Then he spoke to them, saying: "Here I am," he said to them. Then to where he was they came.<sup>1</sup> Already was he desired by an old woman to ease herself upon when he addressed her: "Wait," he said to her; "really, now, is this the position you mean to relieve yourself upon me? Usually I am first unbound before I am relieved upon."

"Really," he was told. "Nearly did we do a mistake to him who has been eased upon."

And so truly, while being unbound, was he watching them; (he saw that) the old women had dung in their teeth. When he was set free, then he clubbed them to death, first one, then the other.<sup>2</sup> Then on his way he continued from this place. As he went walking along, out upon a lake he came, whereupon into the water he went (and) washed himself. While looking at the water, he then saw the dung floating thereon. When he came out of the water, this then he said: "The name which the people my uncles shall call it — 'ah, filthy water!' "<sup>3</sup> such shall be the name of the lake."

## 16. NĀNABUSHU AND THE BUZZARD.

Mīḍaḍ ācimādcāt, kipaḅāmūsāt. Ningutingigu paḅāmūsāt  
inābit icpīmīng awiya ugīwāḅamān nāmadabinit āna'kwātunk.  
Kägä't umisawīnawān. "Āmbāḍaḍ<sup>1</sup> kayä nīn," kī'ī'nāndam  
kā'ī'cakanōnāt: "Kāwīnīna kitābīcāsī, nicīmisa?" ugī'ī'nān.  
5 Mīḍaḍ kā'ī'gut: "Kāwīn," ugī'ī'gōn.

"Ānīn kägī'ī'cināgwa'k<sup>2</sup> mini'k awiya pāwāḅamag kīnīḍaḍ  
'ī'ī'ū tcipisindawisiwamḅanān?"

"Nānabucu, kīgusīn."

"Kāwīn kitāgwacisī," udinān. Mīḍaḍ kā'ī'ciwayācimāt,  
10 ānīc mīsa' kaḅanōnīgut: "Āmbāḅaḅnō, kägä'tsa kimisawī-  
nawin. Kunigānā wāsa kīta'kwābimitug," udinān.

"Āye<sup>3</sup>, kägä't."

"A<sup>u</sup>," udinān. Mēḍaḍ kā'ī'ci'ī'nāt: "Āmbāḅaḅnō, kīga-  
wītcīwin."

15 "Awāḅaḅ," ugī'ī'gōn. Mīḍaḍ kā'ī'ci'ūmbīwāt ī'ī'mā āna-  
'kwātunk. Mīḍaḍ ācimādcāwāt, mādcīyāsīnik ī'ī'ū āna'kwāt.  
Ninguting agāwā tābināgwaḅatīni 'ī'ī'ū a'ki tcigwa udināni-  
migōn. "Indaḅitug wāwīyāc nāndagīni'tātōtawāt. Āmbā-  
ḅaḅnō, wāwīyāc ningatōtawā," kī'ī'nāndam. Mīḍaḍ kā'ī'ci-  
20 pa'kwāyāsīnik 'ī'ī'ū āna'kwāt. Mīnawā ācipa'kwāyāsīnik;  
āckamīgu aḅāsānī inā ayāwāt. Kāga'pī kāgāgu ānīgu-  
'kwābīwāt īnīgu'kwānī. Ningutingigu kā'ī'citāckī'kānik  
pāpa'kānkinamadāpiwāḅ. Ānīc mīnawā ācitāckāsīnik

<sup>1</sup> Āmbāḍaḍ, "would that;" it is less frequently used than āmbāḅic and a'pāḅic; the last is the best of the three forms.

<sup>2</sup> Kägī'ī'cināgwa'k, "would it look;" that is the literal meaning; but the sense is, "can it be possible."

## 16. NÄNABUSHU AND THE BUZZARD.

And so he started away, round about he travelled. Now, once while journeying about, he looked above (and) saw some one seated upon a cloud. Truly envious was he of him. "Would that I (could) too,"<sup>1</sup> he thought, after which he addressed him, saying: "Would you not come down, my little brother?" he said to him. Upon which he was then told: "No," he was told.

"How would it look,<sup>2</sup> (in view of) as many as I have seen, for you not to heed me?"

"Nänabushu, I am afraid of you."

"You have no cause to fear me," he said to him. And so after (Nänabushu) 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-

- äcipasigwa'u:nit, äcipōnīnit i'i:wāti ānīmī'tcānik<sup>1</sup> i'i:u āna-  
 'kwāt. Mīdāc utānukanōnān: "Ānīn kätīyān, nicīmisa?"  
 ugī'i'nān. Micigwa kiwābandank tcīpaṅgicink. Cigwa  
 mīnawā pa'kwāyāsini mī'i:mā ayāt; kāga'pī'gu pīguckāni.  
 5 Agāwā udābābandān ucāwacka'kamigānig. Äcipāṅgicink  
 a'paṅā'i'ban pabimipisut. Cigwa äjidābābandank ātata  
 ki'tcimi'tikukāni kā'i'cipāṅgicink. Cayīgwa kā'i'cipīndcisāt  
 kitcimi'tigōn wimbisinit. Mīsa' kā'i'cipīndcini'kisāt, mīsa'  
 äcibwābwānawī'ut. Ānuwī'kwātcī'ut awīya ugīnōntawā,  
 10 pipāpinit i'kwāwa<sup>2</sup>, mīdāc kā'i'kitunit: "Mīsa' ō'o:mā" nin-  
 gutci āndāt kā'i'kitung wābigāk," i'kitōwa<sup>2</sup> i'i:u i'kwāwa<sup>2</sup>.

Äcikigitut: "Wābigāgōwiyān āndāyān."

O'o:dac i'kitōwa<sup>2</sup>: "Kunugāna mī'kawang 'a'a'u wābigāg,  
 nicīm," ugī'i'nān mī'a:u maṭciki'kwāwis.

- 15 "Kāna gīn kīnōntawāsī?" udīgōn īnī'u ucīmāyān. "Kīmi-  
 'kawānān, māwīn."

Mīdāc mī'i:mā mīnawā kā'i'cikanōnāt: "Wābigāgōwiyān  
 āndāyān," ugī'i'nān. Mīdāc kā'i'cimādcikawa'u:gut.

- 20 "Nīcīm, kī'kawawāṅk, awāgwānina kāayānigwān kāmi-  
 'kawāgwān, mī'a:u kā'u'nābāmīt," ugī'i'nān īnī'u ucīmāyān.  
 Mīsa' cigwa kāgā't udānukīckika'u:gun.

"Wī'kāgāsa i'i:mā<sup>n</sup> tayāwi 'a'a'u wācīmā'i'māwīt," kī'i-  
 nāndam 'a:u Nānabuco.

<sup>1</sup> Ānīmī'tcānik, "where there was a bigger;" the comparative element is in the initial stem āni-.

ing upon yonder place where there was a bigger<sup>1</sup> cloud. Whereupon in vain he tried to speak to him, saying: "What will become of me, my little brother?" he said to him. So then he knew that he was going to fall. Then again apart flew the place where he was; and in the end it broke completely. Faintly could he see the green of the landscape. When he fell, a long while was he falling through the air. Now, when he came in full sight (of the earth, he saw) how so dreadfully wooded was the place into which he was to fall. Then down he fell into a great tree that was hollow. Thereupon, when he had dropped into the hollow, then was he unable (to get out). While vainly trying (to get out,) he heard some one, those were women<sup>2</sup> coming laughing; and this was what they were saying: "Now, somewhere hereabouts lives a Gray Porcupine, so they say," said the women.

Then up he spoke, saying: "I am the Gray Porcupine that dwells here."

And this they said: "Suppose we should find the Gray Porcupine, my little sister," to the other said she that was older.<sup>3</sup>

"And did you not hear him?" she was asked by her little sister. "We have found him, maybe."

And so what he said before, he said to them again: "I am the Gray Porcupine that dwells (here)," he said to them. Whereupon they began felling the tree he was in.

"My little sister, when we have felled the tree, then 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 unavailingly.

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

<sup>2</sup> The Foolish Maiden and her younger sister, sisters of Nānabushu.

<sup>3</sup> The confusion of the subject of a question, as here, is common.

Cigwasa utäckika'u'gōn i'ī<sup>u</sup> nantugā'u'gut, pīnic maṭci-  
ki'kwāwis ka'kina kā'pīguga'ṛnk; mī'sa kā'icigwīnawāḃa-  
māt. Mīsa a<sup>u</sup> i'kwā wācīmāmāwīt iimā<sup>n</sup> āyāt kāga'pī  
kā'ī'cipō'kwisitōt i'ī<sup>u</sup> uwāgā'kwāt.

- 5 “Nicīm,” udinān a'pī kāpō'kwisitōnit 'i'ī<sup>u</sup> uwāgā'kwatōni;  
“Mīsa nīn tci'u'nābāmiyān,” ugī'ī'nān īnī<sup>u</sup> ucīmāyān.

- “Wā'kāgāsa kayā wīn.” Ō'o'dac kī'ī'nāndam: “Aḃbā-  
saṇō, mīyātagu ābiding tcibiyāpagitōt 'i'ī<sup>u</sup> uwāgā'kwāt,”  
udinānimān. Āci'ṛcōwīnāt; cigwa gāgā't udäckika'u'gōn;  
10 ācipašiguntcisāt. Nānabucōwān īnī<sup>u</sup> undcipašiguntcisāwān,  
ṇigagawā'piwān. “Kāgā'tigu wāpigāk āndāt ināntamōg!”

- Mīsa kānīcimāmādcāt Nānabucu. “Aḃantcigic kā'ī'ci-  
tcigāwānān,” kī'ī'nāndam; “wawiyāc tcitōtawāk kayā wīn?”  
udinānimān īnī<sup>u</sup> pināsiwān. Ācimāḃābit sāga'igān, mīḃac  
15 'i'ī'mā<sup>n</sup> micawi'kwām kā'ī'ci'u'cicink. “Aḃbāsaṇō, nīnga'ṛ-  
mugōk ṇōtc, pināsiwag,” kī'ī'nāndam. Uwī'kwatānimān  
īnī<sup>u</sup> wawiyāc kā'tōtāgut. Cigwa kāgā't uḃamugō<sup>ḡ</sup> āntēgwa<sup>ḡ</sup>  
ānōtcisagu pināsiwa<sup>ḡ</sup>. Mīḃac kā'ī'nāt: “Kāgu' wīn i'ī'witi  
nintcīting untāmicī'kāgun,” ugī'ī'nā<sup>ḡ</sup>.

- 20 Mīḃac kāgā't kā'ī'cictcigānit, ānīc paṇāgu gātanwāwā-  
'tōnit. Cigwasa uwāḃamān upabāmāsimōnunit īnī<sup>u</sup> pināsi-  
wān. “'A<sup>iḡ</sup>, mīsa kāwīn pī'ī'cāsiwān!” ānīc uwī'kwatānimān  
tcipīcānit. Āckānigu ṭāsing kācigātinigin pāconāgusiwān,  
kāga'pī ācipōnīnit; nāgāwāsaḡu 'i'ī'witi paṅgicink utōnsā-



Now, (the women) began splitting a tree in an effort to find him,<sup>1</sup> (keeping it up) till the elder sister had it all in pieces; but she had failed to find him. And then the younger woman yonder, where she was, finally broke her axe.

"My little sister," (the elder sister) said to her after she had broken her axe, "so it will be I who will have a husband," she said to her little sister.

"Would the same happen to her too!" And this he thought: "Now, would that only once she might strike (the tree) with her axe," was the thought he had of her. Then he watched for her; presently was the tree really split up by her; then up he leaped. And there was Nānabushu leaping away, falling headlong with laughter as he went. "That it actually was the home of a Gray Porcupine they thought!"

And so upon his way continued Nānabushu. "I wonder what I shall do," he thought, "in order that I may play a trick on him too!" such was his thought of the bird. When he came out upon a lake, then far out there on the ice he went and lay down. "Now, I shall be eaten by all kinds of birds," he willed. He formed a scheme to get the one that had done him a trick. Then truly was he eaten by crows and by various kinds of birds. Then this he said to them: "Don't you eat upon me yonder at my buttocks," he said to them.

Whereupon truly such was what they did, and a continuous din did they keep up. At last he then saw the bird sailing about through the air. "Alas, he is not coming!" for he longed in his mind for him to come. Gradually as the days came and went, nearer it could be seen, till at last it then alighted; and a good way off from yonder place where it came down was (Nānabushu) observed.

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<sup>1</sup> This passage is in the passive, with "Nānabushu" as subject; but in the translation it is turned about, with "him" as object, and "the women" as subject.

bamigōn. Mīdāc kägä't ā'pidci ugusigōn. Tcigwasa wi'kā  
 upināsi'kägōn. Äcipa'kiwagīt, äcikwäckwäckwaninit. Mīdāc  
 tcigwa äckamigu kāwīn tō'tansīwān<sup>1</sup> kägä'pī'igu uwawān-  
 5 gawānimigōn. Kägä'pī'igu ōwi'kitōwān: "Äninta gīnawā  
 untamāsiwäg o'ō-witi wīninwā'kucīgānāt?" Mīsa gägä't 'i-i-  
 witi wāntamigut. Cigwa äckamigu wāsa icipīndi'kwānuwān  
 'i-i-mān<sup>2</sup> utcītīng, kägä'pīgu kāwīn sāgiti'kwānisīwān.

Äcipasiguntcisāt käckitīyāntāmawāt 'i'ī<sup>u</sup> uctigwānini.

"Micanīm Nānabucu, ningīgagwānisagi'ik!"

10 Mādcipa'tōt 'i'ī<sup>u</sup> sāga'igān. Änīc ānupīmiwi'kwātcī'u'nit.  
 Mīsa' cigwa päcwābandānk wā'kwāgamīwāninik i'ī<sup>u</sup> sāgā-  
 'igān äcipagītcitīyāmāt, mīdāc kā'ī'cipāngicininit imā<sup>n</sup>  
 mī'tcaya'ī.<sup>2</sup> Mīdāc kā'ī'nāt: "Wīnāngä kīgā'īgō tcī'ā-ni-  
 'a'kīwāng," ugī'ī'nān. "Kīgawīnānimik 'a<sup>u</sup> ānicinābā."

# 17. NĀNABUSHU PRETENDS TO BE A WOMAN.

15 Mīsa' āni'ī'cimādcāt papīmusāt. Mīsa' ugītābi'tawā<sup>s</sup>  
 i'kwāwa<sup>s</sup> mānisānit; ānīc ugīmi'tawā<sup>s</sup>: "Ämāntcīgic kā'ī'jic-  
 tcīgä'u'ngubānān tcīwitīgāmānk 'a<sup>s</sup>a<sup>u</sup> inini?" i'kitōwa<sup>s</sup>.  
 "Ämbāsanō, wāwīyāc ningatōtawāg awāgwāniwigwānag,"  
 kī'ī'nāndām Nānabucu. Ugī'kānimān kāmawinit wāgwi-  
 20 sisinit. Mīdāc kā'ī'ciwawāci'ut kā'ī'ci'ī'kwā'kāsut. Mīdāc  
 ādi'kō'u'bīnisāgusīn mīdāc īnī<sup>u</sup> kā'ā-wā'tcīgāt i'ī<sup>u</sup> i'kwāng.

<sup>1</sup> Äckamigu kāwīn tō'tansīwān, "it gradually became less afraid;" literally, "it gradually did it less," that is keeping up its fear.

<sup>2</sup> Mī'tcaya'ī, "on the ice;" literally, "on the firm."

And it was true that much was he feared (by the bird). Then after a while to where he was camè (the bird). As he raised the muscle on his calf, away went the other hopping. And then presently it gradually became less afraid,<sup>1</sup> till at last (Nānabushu) was made free and easy with. Then finally this it said: "Why do you not eat of him from the small of the back, where he is fat?" Thereupon truly from that place was he eaten. Presently farther into the anus yonder it put its neck, then at last it did not take its neck out from there.

Then up he sprang closing his anus tight over the other's hand.

"Confound Nānabushu, by him am I frightfully treated!"

While (Nānabushu) went running along the lake, naturally the other tried in vain to get free. And then presently, when nearing the far end of the lake, (Nānabushu) freed (the bird) from his anus, whereupon down it fell on the ice.<sup>2</sup> And this was what he said to it: "Buzzard shall you be called till the end of the world," he said to it. "For your filth will you be loathed by the people."

#### 17. NĀNABUSHU PRETENDS TO BE A WOMAN.

And then away he started upon his journey, travelling afoot. And so he came within the sound of some women who were gathering fire-wood; now he secretly overheard them saying: "(I) wonder how we can bring it to pass so that we can marry that man!" they said. "Now, a trick I am going to play on them, whoever they are," thought Nānabushu. He knew that the mother (of the man) would cry. And so he got into gay attire after he had taken on the form of a woman. There was a caribou spleen which he turned into a woman's thing. After he had taken on the form (of a woman), (and) after he had gone

Kā'icīnāgwu'ut, kā'icīnāsi'kawāt i'i<sup>u</sup> i'kwāwa<sup>g</sup>, o'ō'widac  
 ugī'īnā<sup>g</sup> a'pikā'udisāt: "Āninti āyāt 'a<sup>g</sup>a'ū inini cīngānimāt  
 'i'i<sup>u</sup> i'kwāwa<sup>g</sup> kā'īnint?" Mīdāc kā'īgūt: "Mī'ūmā<sup>n</sup> nāwō-  
 5 tāna ayāt," ugī'īgō<sup>g</sup>. "Gagwānisagisi, āntugwān tci'īnān-  
 dank."

"Taḡackumā, awī'īni'k," udinā<sup>g</sup>; "Ninbi'icīnica'ugō ninī-  
 gī'īgōk,'" udinā<sup>g</sup> i'ū i'kwāwa<sup>g</sup>.

Misa' kagā't kā'icīkiwāt pācīk, kā'icīwīndamawint wa<sup>g</sup>a'ū  
 mindimō<sup>n</sup>yā wāḡusisīt. Ā'kitut 'a<sup>g</sup>a'ū i'kwā mayātcī'ā'tci-  
 10 mut: "Pīwitā ōmā<sup>n</sup> ayā." Ōdāc i'kito: "Nimbī'icīnica'ugō  
 ninīgī'īgōk," i'kito. "Mīdāc kā'pīcimādcīnica'ut, 'awitibā-  
 tcimūn,' nintik. Nicāḡwānim. 'Tabīcāwāḡ nintāḡwaiyāḡ.'"

Mīdāc ā'kitut 'a<sup>u</sup> mintimōyā: "Ānīn dāc 'i'i<sup>u</sup> āntawā-  
 bāmāsiwāk," utinā<sup>g</sup> 'i'i<sup>u</sup> udānisa<sup>g</sup>.

15 Mīdāc kagā't pa'icīnāntawābāmāwāt igī'ū i'kwāwāḡ,  
 mīsa' kā'icīwāwītciwāwāt igī'ū i'kwāwāḡ. Mīdāc kā'icī'o-  
 nōtā'īnt iwiti wāntapinit īnī'ū niniwān. Mīsa' cigwa' kī'ū-  
 nāpāmit. Cigwa uwicāmā<sup>g</sup> utāḡwāyā<sup>g</sup> tcīmānisāwāt. Ānīc  
 ātcīnaḡu kīmāḡatwā'īgāwān, āca nībiwa mīsaḡ. "Awānān  
 20 dāc 'a<sup>u</sup> māmīndagā kājī<sup>n</sup>cawīsīt?" utināwān, uwīntamawāwān  
 ugiwān. "Kāḡātsa kīcī<sup>n</sup>cawīsī 'a<sup>g</sup>a'ū nintāḡwānān."

<sup>1</sup> The woman impersonated by Nānabushu.

<sup>2</sup> A woman to whom the message had been given.

<sup>3</sup> The woman-hater.

<sup>4</sup> The formality of leading a daughter to that part of the lodge where a man

over to where the women were, this he then said to them when he came upon them: "Where is the man who is said to be a hater of women?" Whereupon he was told: "Here in the centre of the town he is," he was told. "He is hopelessly impossible, it is uncertain what his feeling would be (concerning you)."

"Then pray, do you go and give him a message," he said to them; "'I have been sent hither by my parents,'" he said to the women.

And so truly, when back one (of them) went, then was the old woman who was mother (to the man) given the message. Then said the woman who had conveyed the message: "A stranger is here." And this she said: "I have been sent hither by my parents," she said. "And so when I was set upon my way hitherward, 'Go give the news,' I was told. I was loath (to go). 'Let my friends come hither,' (said the woman <sup>1</sup>)."

Thereupon said the old woman: <sup>2</sup> "Why do you not go look for her?" <sup>1</sup> she said to her daughters.

And so truly came the women seeking for her, whereupon back home the women went, taking her <sup>1</sup> with them. And then a place was made for her there where the man <sup>3</sup> was seated. Therefore she <sup>1</sup> now had a husband.<sup>4</sup> By and by she wished her sisters-in-law to go with her to gather fire-wood.<sup>5</sup> So in a little while after the sound of her chopping was heard, already (was there) much fire-wood. "Who is she that is such a remarkable worker?" they said to their mother, they said to her, telling her about it. "Truly a good worker is our sister-in-law."<sup>6</sup>

seats himself, and having her seat herself by him, is the public announcement that she is his wife.

<sup>5</sup> One of the first things a bride does is to go for fire-wood or for water, a convention by which she enters her new station.

<sup>6</sup> A pleasing compliment which a wife enjoys is to hear it said of her that she is a good worker.

Anic kägätsa minwäntam 'a<sup>ə</sup>a'ʷ mindimöyā, kayä 'a<sup>ə</sup>a'ʷ  
 a'kiwä<sup>n</sup>zī kicinawisinit una āngani'kwämiwān. Midäc  
 kâ'icikānōnāt wâbicäciwān: "Āmbäsānō wītō'kawicin o'ō'  
 äcictcigäyān," ugī'ī'nān. Midäc īnī'ʷ kâ'ū'nītcānisit; o'ō'wi-  
 5 dac ugī'ī'nān: "Āmbäsānō, mō'jag mawī'n," ugī'ī'nān.  
 Midäc kägä't kâ'icictcigānit, ta'kubināt äcictcigāt mīyā'ta  
 'i'ī' mā<sup>n</sup> skijiguning saga'pināt; ta'kubināt pīmūmāwisut.

Misagu'panä mawinit.

"Wo'ō'widäc i'kidun," ugī'ī'nān. "Tagwāgicōp nīwī-  
 10 'ā'mwā,' i'kitun 'i'ī'ʷ tcimamāwiwān," ugī'ī'nān.

Midäc kägä't ānwät 'a<sup>ə</sup>a'ʷ ābinōdcī. "Tagwāgicōp nī-  
 wī'ā'mwā!" īnwät.

Cayīgwa nisitu'tawā. Ānic cigwa sāgitōwān usinisañ,  
 ānic ugimāwiwān; pō'tc kīcictcigānit 'i'ī'ʷ ānicinābā kâ'ī'kītut  
 15 'a<sup>ə</sup>a'ʷ a'kiwä<sup>n</sup>zī. "Ānic, ānicinābātug, ä'kītut wa<sup>ə</sup>a'ʷ nōcicā<sup>n</sup>,  
 'tagwāgicōp nīwī'ā'mwā,'" i'kitō. Midäc kägä't kâ'pīcimī-  
 nint Nānabucu tagwāgicōpīn. Pisā a'pī kâ'ū'nicicininik  
 mādcit.

Midäc wāwītigāmāt īnī'ʷ ininiwān, cigwa ugī'kwānimān  
 20 pigickanananinit īnī'ʷ ubīnisagusīn. Midäc kigicāp āca nāṃa-  
 dapiwān ucinisañ kayä uzikusisañ mīsa cigwa kī'kānimāt

Now, thoroughly pleased was the old woman, as was also the old man, that such a good worker was their daughter-in-law.<sup>1</sup> And then she (Nānabushu) addressed the Marten, saying: "I wish you would help me in this that I am undertaking," she said to it. And so that was the creature she had for child; and this she said to it: "Come, now, all the while do you cry," she said to it. And that truly was what (the Marten) did. When she had it strapped to the cradle-board, her arrangement was such that she had it bound up as far as over the eyes; with it bound to the cradle-board, she played the nurse carrying it about on her back.

And so all the while did (the Marten) weep.

"Now, this do you say," she said to it. "'Some tenderloin do I wish to eat,' do you say, so that you may cry," she said to it.

And that truly was what the infant cried. "Some tenderloin do I want to eat!" it cried.

Presently they understood what it wanted. Now, then out went her father-in-law to cry aloud, for he was chief; for of necessity were the people bound to do whatever the old man should say. "Now, O ye people! thus says my grandchild, 'Some tenderloin do I want to eat,'" he said. And so truly was Nānabushu given some tenderloin. It hushed when it was given something good to eat.

And so while she (Nānabushu) continued living (as a wife) with the man, she then became aware that the spleen was decaying. And so one morning, while her father-in-law and mother-in-law were seated, she then began to realize that she was becoming rotten between the loins.

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<sup>1</sup> Pleased because their maintenance is assured. A son is seldom encouraged to marry a woman simply because she is handsome or that she is of a pleasing disposition; but if she can work, if she can turn her hands to something useful, then she is the one for him to get. Behind all this is the desire of the old folks to be cared for in their old age.

piğickanitcicā'kāmāt. "Pisō," i'kitōwān ucinisan. "Wā-  
gunānta kā'i-cimāgwā'k?" i'kitōwān ucinisan.

Kägä't məmītāwāntam; äcipašigwīt, ānu'anicikaskābānit.  
Äcipaṅgicimāt ucinisan ānāšamābinit, äcimādcīpa'tōd. "Kä-  
5 gä'tigu i'kwā ināntamōg!" i'kitōwān Nānabucōwān.

# 18. NĀNABUSHU SLAYS TOAD-WOMAN, THE HEALER OF THE MANITOUS.

Mīsa' ānicimādcāt mīnawā Nānabucu, aṇipapinusāt  
mīnawa. Mīdāc kā'i-nāndan̄k: "Mīmāwīn kī'pōmāgwān  
kāma'kaṃit nintōcimān. Mīsa' cigwa tci'a'ntunāwag."  
Mīsa' kägä't nāntunā'wāt, ningutingigu awiya onōntawān  
10 naḡamunit:

"Piyā'kwā nimbicinawicin cā."

Mīsa' nāsi'tawāt, mīsa' undcita āni'tawāt:

"Piyā'kwā nimbicinawicin cā."

Tcigwa uwābāmān, kuniginīn uma'ka'kīn ucīcīgwānini  
15 ayācōningwawānit. Äcikaṇōnāt: "Ānīn nō'ko ānīn ānāno-  
'kīyaṇ?" uđinān.

"Kā; nināntawikubī. Nānabucu ugīpimwān ugimām-  
cipicīn."

Mīdāc ānāt: "Ānic wā'tōtāmaṇ inī'<sup>u</sup> wīgupīn?"

20 "Kā, Nānabucu wīṇāntuwā'pī'kānā. Kaṇāḡaḡc kīnisā-



"Phew!" said her father-in-law. "What is that which smells so?" said her father-in-law.

Truly was she worried about it. When she rose to her feet, in vain she tried to keep it from falling. When she dropped it in front of where her father-in-law was seated, then away she started running. "Truly a real woman they thought!" said Nānabushu.

# 18. NĀNABUSHU SLAYS TOAD-WOMAN, THE HEALER OF THE MANITOUS.<sup>1</sup>

And then on his way continued Nānabushu, on his way he continued walking. Now, this was what he thought: "Perchance he thinks he is free who robbed me of my nephew. The time has now come for me to look for him." Thereupon truly, while seeking for him, he suddenly heard some one singing:

"From the ends of the earth do I come with the sound of my rattles, *shā*."

And so when he went to where it was sounding, it seemed as if he heard the same sound as before:

"From the ends of the earth do I come with the sound of my rattles, *shā*."

Presently he saw the being; lo, it was a toad with her rattle hanging under one arm from the other shoulder. Then he addressed her, saying: "What, my grandmother, what are you working at?" he said to her.

"Why, I am seeking for some bast. Nānabushu has shot the chief of the big lynxes."

And so he said to her: "What are you going to do with the bast?"

"Why, an attempt will be made to ensnare Nānabushu. Perhaps he may be drowned, for almost flooded was this

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<sup>1</sup> For other versions see Nos. 32 and 46.

bāwātug, ānīc kīnī'kibī kīgā wo'ō a'ki. Ānīnti dāc kā'u'n-  
dcipimātisit? i'kitōwag."

"Ānīn guta wīn wāntcītōtawāwāt kīma'kamāwāt īnī'u  
utōcimīni? Mañitōsa wīn, nīnawint ānaṅgit 'a<sup>ē</sup>a'u Nānabucu.

5 "Wā, nōcis, kīn māwīn Nānābucu."

"Kā, nōma-i'kāna kītāgīnīwana'u'k 'a<sup>ē</sup>a'u Nānabucu  
āwiyāmbān. Ānīn, nō'ko, ā-i'ci-ā-yāt 'a<sup>ē</sup>a'u gā'pimunt?"

"Kā, kīgāsaḡu nīnōtcimō-ā-nān, nīnawint nīnaṅānta-  
wi-ā-nān."

10 "Nō'ko, ānīn i'ku āna'a-mān naṅāntawī'a't?"

"Āye<sup>ē</sup>, mīsaḡu āna'a-mān, o'ō kābī'a-i'na'a-mān :

"Piyā'kwā nimbicinawicin cā."

Ānīc ōwīngā ugāḡwātcimān ōwīngādāc uwīndamāḡōn,  
kayā i'i-mān a'pī wāndaḡbinit <sup>ē</sup>i-i' nanāntawī-i-wānit, mīdāc  
15 kayā imā āndānit. "Ickwāyai<sup>ē</sup>īḡu nintāmin. Nīciwāḡ nōci-  
sā<sup>n</sup>yāḡ," udiḡōn. A-wīngā oki'kino'a-māḡōn, ka'kina ugiki-  
'kino'a-māḡōn.

Mīdāc a'pī kā-i'cinīwana'wāt, kā-i'cipa'kunāt. Mīdāc kā-  
i'cipīsi'kawāt, kā-i'cikīckipināt paṅḡ imā utciṅḡwanīmīḡ.  
20 Mīdāc kā-i'cōmbiwaṅāt īnī'u wīḡupīn, mīdāc āna'a-nk āna-  
'a-mīnit ānī-ā-ntcikwāskwānit :

"Piyā'kwā nimbicinawicin cā."

Ānīc mīḡu <sup>ē</sup>i' ānī-i'nwāt ānī-ā-ntcikwāskwānit. Cayīḡwa

earth with water. \* And in what place can he now be alive? they said."

"Now, what was their purpose that they should deprive him of his nephew? He is really a manitou, so we claim Nānabushu to be."

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

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

"Oh, nearly now have we healed him, we ourselves are giving him treatment."<sup>1</sup>

"My grandmother, how do you usually sing while you are giving him treatment?"

"Ay, this is the way I sing, this was how I sang while coming hitherward:

"From the ends of the earth do I come with the sound of my rattles, shā."

Now, quite everything he asked her, and quite everything he was told, even the place where she sat when she gave her treatment, likewise the place where she lived (in the wigwam). "In one corner of the place do we live. Two are my grandchildren," he was told. Concerning everything was he taught, concerning all things was he instructed.

And so after he had clubbed her to death, he flayed her. And when he got into (the skin), he tore a small opening there at its head. And now, when he had lifted the bast upon his back, he then sang the way she sang when she went hopping along:

"From the ends of the earth do I come with the sound of my rattles, shā."

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

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<sup>1</sup> By conjuring with bones and flat, circular skin rattles loaded with pebbles; the bones to be swallowed to give knowledge concerning the cause of illness, and the rattle to bring one's power into action.

utābābandān mī·i·mā<sup>n</sup> āndānit. Cigwa ānināsi'kank āciwani-  
cink pā'kāṇatinik wīgiwām; ānicināsi'kank sāgitcipai·i'tawa<sup>6</sup>.  
“Nō'ko, ō·o·mā<sup>n</sup> kuca āndāyang.”

“Kägä't.”

5 “Ānīn wīn, nō'ko, kā·u·ndciwānicinaṇ?”

“Kā, kāṇagu'ku awīngä gagibwābimoyān, mīdāc i·i'·  
kāwīn nīsābābanda<sup>n</sup>zin 'i'·i'·u āntāyang. Intawā, nōcisitug,  
icisāgini'kāniciyu'k.” Mīdāc kägä't kā·u·nābit, ānīc mīgū  
imā<sup>n</sup> āntaci'kānit wāgitcīcīngwān i'·i'·u ābinōtciya<sup>6</sup>. Cigwa  
10 umi'kawābāmigō 'i·i·mā<sup>n</sup> kīnānigic kāwāt īnī'·u udōma'ka'kī-  
wayāṇan. “Wä, nō'ko, ānicinābāwacaga·ā·nk kīgī·i·nā-  
caga·ä·!”

“Nyā, nōcis, kāṇa mī·i'·u ä'pōsoyān īnī'·u wīgupīn icī'ka-  
mān kägābāgījik pīmīna'kwātāmān,” utinā<sup>6</sup> i·i'·u ōcicā'ya<sup>6</sup>.  
15 Mīdāc pī·u't tcibisāgaṣwā·i·nt. Cigwa unāgucini. Cayīgwa  
kägä't pīdāwācinōn, cigwa pīta'pābiwān. “Nō'ko, awisāga-  
swān,” pī·i'·kitōwān. Mīdāc kägä't ānicimādcāt. Cayīgwa  
udābābandān 'i'·i'·u āndānit, ugīwābāmān odōcimān kibi-  
ckwāntā·i·gāwint. Mīgu' i·i'·u ānawī āci·a·īnābinit, kägāgu  
20 mawī. Ānicāgu āntāgāntasik kāwīn untcimawisi ācipīndigāt.  
Tcigwa kā·u·nābit, awānīban kāwābāmat.

Ādcikackikibitāni, mīdāc iwiti ayānit. Cayīgwa nanān-  
tawī·i·wāwa<sup>6</sup> kānawābāmāt, pānā'ku iwiti āwasaya·i·.  
Cayīgwa kayā wīn uwīṇānāntawī·ā·n. Kīcā ugī·u·ci'tōn

along in a newly changed form. Presently he came in sight of the place where (the manitous) lived. When on his way to the place, he lost the way (and) came to a different wigwam; while on his way to it, (he saw some children) coming racing out. "O my grandmother! why, here is where we live."

"Indeed."

"Pray, how, my grandmother, came you to lose the way?"

"Oh, by reason of too much weeping have my eyes become closed, and that is why I cannot clearly see where we live. Therefore, O my grandchildren! do you lead me thither by the hand." Whereupon truly, after he was seated, then there upon his lap played the children. Then was it discovered where he had ripped an opening in that toad-skin of his. "Why, my grandmother, like the skin of a human being is the look of your skin!"

"Ah, my grandchild! that was how I rubbed myself when working with the bast, as throughout the whole of every day I was making twine," she said to her grandchildren. And then he waited to be asked to where the smoking was being held. Already was the evening coming on. Then he truly heard the sound of footsteps approaching. Presently some one came and peeped inside. "My grandmother, come and smoke," (the person) came saying. Whereupon truly then away he went. Now, when he was come in sight of where they dwelt, he saw that his nephew was used as a cover over the entry-way. Even yet he could see it, and he almost wept. By reason solely of his power to control his feelings was why he did not cry when entering. Then, after he was seated, there was no one for him to see.

There was a hanging partition dividing the room, and there beyond was (the wounded). Then, as they began ministering, he kept watch of them, and continuously round

‘i<sup>8</sup>i mā<sup>n</sup> wā‘pi a‘pa i wāt, mi‘tigō<sup>8</sup> ugī a‘kwākwa‘pinā<sup>8</sup>.  
 Mīdāc cigwa kayā wīn ʔnī i cāt ‘i<sup>8</sup>i witi awasaya i, cigwa  
 owābāmān āsotā‘kwa i gāsunit. Ā‘pidci wācā‘pīnit sāngān-  
 gāsiniṇik ‘i<sup>8</sup>i u ubigwa‘k. Wāwānigu udōninān ācicicigwā-  
 5 nawāt.

“Micānīm Nānabucu! Misa nicit!” i‘kitō.

Paṣigwintcisāt Nānabucu uḍanimamipinān ōtōcimiwayā-  
 nān, mādcība i wāt. Unsusāma‘kāmik kāpiyapitcipitwāwā-  
 tciwaninik igu, ānigu‘k pimipa‘tō. Āckamigu ā‘kupiski‘kit  
 10 a‘kwa a‘m. Mī yānawī cigwa pācwāntānk ‘i<sup>8</sup>i u ōmisōnu-  
 ‘kān, cayīgwa upācwābāndan ‘i<sup>8</sup>i u ōmisōnu‘kān. Mī cigwa  
 ā‘kukitcipisut ā‘kwa a‘ng ācipōsit ‘i<sup>8</sup>i u ōmisōmu‘kān.

Ācini‘kipīnit i i u mi‘tigō<sup>8</sup>, mīsa’ a‘panā kīgā’t unāwāndān  
 wāsa anāmīndīm a‘ki ayānik. Ōwābāmā ayānit pāmātagānit  
 15 ʔnōtc awāsīya<sup>8</sup>. Mīsa wīpōsiwa<sup>8</sup> ‘i<sup>8</sup>i mā<sup>n</sup> utcīmāning, mīsa’  
 ācī‘kunīcawāt. “Pā‘kā,” udinā<sup>8</sup>. “Pānimā pīcā‘käg,” udinā<sup>8</sup>.  
 Mīsa cigwa kī i nāndanḱ: “Ānīn kācictcigāyān awāgwān  
 kābitōt ‘i<sup>8</sup>i u a‘ki?” kī i nāndanḱ. Cigwa ugī‘kaṇōnā<sup>8</sup> ‘i<sup>8</sup>i u  
 maṇitōwā<sup>n</sup>ca, mīdāc nī‘tām nigigwān: “Kāwīnina kitānāsi-  
 20 ‘ka<sup>n</sup>sīn ‘i<sup>8</sup>i u a‘ki?” udinān.

Misa gāgā’t kā i cigōgīnit. Ningutingigu awāyāt kī u n-  
 dcī a‘pōckāndcisāwān, kānisābāwānigwān. Kā i cipābwātā-  
 nāt, kā i cigagwātcimāt: “Ānīn?” ugī i nān.

to the other side (of the partition they kept passing). Presently he too began ministering to him. In advance had he made ready the way by which he meant to flee, some wood he had heaped in a pile. And so when presently he too went round to the other side, he then saw him who sat propped with a support at the back. Right in his side was the feather of the arrow barely to be seen. And with a careful grip he held it as he worked it vigorously back and forth.

"Confound Nānabushu! Now he is killing me!" he said.

Springing to his feet, Nānabushu seized the skin of his nephew as he went, (and) started in flight. Frightful was the roar of the water that came pursuing after, at top speed he ran. Then by degrees till up to the knee in water was he wading. When truly, now, he thought he was nigh to his raft, then near by did he see his raft. When up to his waist he was wading in water, then he went aboard his raft.

When the water overflowed the trees, then at once he truly realized what a long way down in the water the earth was. He saw all kinds of game-folk swimming around. And when they wished to go aboard his raft, he kept them off. "Wait," he said to them. "Not till after a while do you come," he said to them. And so he then thought: "How shall I do (to select) what one is to fetch some earth?" he thought. Presently he spoke to the smaller animal-folk,<sup>1</sup> and so the first was the Otter: "Would you not go after some earth?" he said to him.

Thereupon truly down into the water (the Otter) dived. And by and by the one that had gone down came up out of the water dead, he must have drowned. When (Nānabushu) had breathed upon him, then he asked him: "Well?" he said to him.

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<sup>1</sup> Such as wolves, foxes, beavers, badgers, minks, hares, and the like.

“Migu ‘i<sup>6</sup>i’u tábābamagwāban īgi’u mi’tigōg piwā’kwāna-  
‘kisiwāt, mīdāc a’pī kā’i’ciwānāntāmān.”

“Tağa, kīn, ʔami’k nāsi’kʔan ‘i<sup>6</sup>i’u a’ki.”

Kägä’t kā’i’cigōgīt ‘a<sup>6</sup>a’u ʔami’k. Tcigwa’ mīnawā kī’ā-  
5 böckāntcisāwān. Ācipābwātānāt, “Ānīn?” udinān. “Kāwī-  
nina kʔaḡä kībācwābanda<sup>n</sup>zīnāban?”

“Kägä’t ābi’tawā’tig mi’tigōg nintāyānāban, mīdāc kā’i-  
ciwānāntāmān.”

“Abā’pinisiwāḡan,” udinān.

10 “Tağa, kīn, wack.”

Mīdāc kägä’t ācikōgīt ‘a<sup>6</sup>a’u wack. Cigwa āböckānt-  
cisāwān. Āciwutā’pināt ugīkackā’kunitcāntāmini, ā’itawī-  
ni’k uḡa’kunaḡmini ‘i<sup>6</sup>i’u a’ki; kayā usitāning, ā’itawisit  
usitāning a’tāni ‘i<sup>6</sup>i’u a’ki.

15 “Ānīc mīsa ‘i<sup>6</sup>i’u tcikackitōyāḡ tcī’ō’ci’tōyāḡ ‘i<sup>6</sup>i’u a’ki,”  
uginā<sup>6</sup>. Ānīc mī cigwa kīpōḡdātāḡk ‘i<sup>6</sup>i’u a’ki, āckāḡmīḡu  
kīmīstcāni, āckāḡm kī’a’jītōt. Ānīc mīḡu kā’i’cictcigāt.  
Cigwa ājiki’kāḡdāḡk āckāḡm mīstcānīḡ, o’ō’widāc kī’i’kitō :  
“Tağa, mā’īḡḡan, wābandāḡ ānīḡu’kwāḡwān,” udinān  
20 mā’īḡḡanāḡ kā’ā’nōnāt.

Mīdāc kägä’t kā’i’cimādcānit, mīdāc kā’i’citāḡwicininit.

“Kāwīnisa tānīḡu’kwāsinōn,” kī’i’nāḡdāḡm. “Usām tā’ā-  
ḡāsin.” Mīdāc kā’i’cictcigāt mīnawā nawatc tcīmīstcānīḡ,  
mīdāc mīnawā kācī’i’nāt: “Tağa, wābandāḡ mīnawā ānī-  
25 ḡu’kwāḡwān,” ugī’i’nān.

Mīsa’ kägä’t kīmādcānit mīnawā. Kunīḡinīn, ānīwā’k  
kābāya’i ināntiwaḡ; cigwa tāḡwicinōn mīnawā.

Mīdāc kā’i’nāt: “A<sup>u</sup>, āmbā, āḡwā’tāyu’k,” ugī’i’nā<sup>6</sup> ānōtc  
awāsīya<sup>6</sup>. Mīdāc kägä’t. Mīsa cigwa kī’pimādcī’ā’t ‘i<sup>6</sup>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 (Nä nabushu) 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 (Nä nabushu) 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 (Nä nabushu) said to them: "Now, come, go you ashore," he said to all the various game-folk. And so

awäsiya<sup>8</sup>. Cigwa kitagwicinōn kā'a'nōnāt. "Äye<sup>8</sup>, osām  
tā'a'gāsā," ugī'i'nān. "Ānawi kīnīcugunāntiyan, kāwīn kātā-  
bisāsīnōn kā'i'cīnit pītcīnaḡ wā'pīmātīsīt," ugī'i'nān. Misa  
mīnawā kā'i'jī'ō'cītōt, "Cigwa taḡa," ugī'i'nān; "mīmā taḡ  
5 i'ī'ū tānīḡ'kwāḡwān," ugī'i'nān.

Misa' mīnawā kā'i'cimādcānit. Misa bābī'ā't pīnic nī'ō'-  
gun. Kānī'ō'gunagāṭnīḡ, cigwa taḡwicinōn. "Kāḡātsa  
pī'tcā kā'i'cāyān."

"Kāwīn," ugī'i'nān: "usām aṭcīna kidīnānt. Kāwīn  
10 tātā'i'nīḡ'kwāsīnōn," ugī'i'nān. Misa' mīnawā kā'i'jī'ō'ci-  
'tōt; kānī'ū'gunagāṭīnīḡ, "Taḡackumā, inābīn ānīḡ'kwā-  
ḡwān mīnawā," uḡīnān.

Mēḡaḡ kāḡā't kīmādcānit. Cayīḡwa mīnawā kīmādcāwān  
mīsa' pābī'ā't mīnawā. A'ī', pīnic kabāya'ī' ānāntīnīnt.  
15 Cigwa taḡwicin. "Kāḡātsa pī'tcā 'i'ī'ū kā'i'cāyān," ugī'i'nān.

Mēḡaḡ, "Äye<sup>8</sup>, asām aṭcīna kidīnānt," ugī'i'nān. "Nawā-  
tcīsa kāyābī ka'ū'cī'tōmīn o'ō' a'ki." Mīḡaḡ mīnawā kā'i'-  
ciujī'tōd, nawatc tcīmī'tcānīḡ kī'i'cīctīḡāt.

Mīḡaḡ kāḡā't ānī'ō'gunagāṭnīḡ mīnawā kā'i'cimādcānit.  
20 Mīsa' mīnawā pābī'ā't; pīnic nīḡukīsis ānāntīnīnt. "Mī-  
māwīn i'ī'ū ā'pītāntīt," ugī'i'nānīmān. Kāwīn nāḡwāna  
ī'ū kāyā'pītāntīsīnīḡ, nīḡukīsis kā'i'nāntīnīnt cigwa taḡwi-  
cīnōn. "Kāḡā'tsa ā'pītcī pī'tcā kā'i'cāyān," i'kitōwān.

"Äye<sup>8</sup>, kāwīn 'i'ī'ū mīnī'k kītā'i'cīnāntāwānīmīsīnōn tcī'i'-  
25 nāntīyan," ugī'i'nān. "Na'ā'gātāmīna tātācī kābīmātīsīt umā

it was true. So, then, now he had saved the lives of the game-folk. Now, back home came the one he had employed. "Ay, too small it will be," he said to him. "Though you have been gone two days, yet it will not be (big) enough to contain all that are to live in times to come," he said to him. And so when he had worked upon it again, "Now, once more," he said to him: "perhaps it is now big enough," he said to him.

Thereupon again off started (the Wolf). And then he awaited his coming for the space of four days. When the four days were ended, then (the Wolf) arrived. "Truly far have I been."

"No," he said to him: "too short a time have you been gone. It will not be large enough," he said to him. And then he created some more of it; when four days were ended, "Pray, now, do you see again how large it is," he said to him.

Thereupon truly off started (the Wolf). When again (the Wolf) had gone, then (Nānabushu) waited for his coming again. Oh, for a long while was he gone. Then he came back. "Truly far have I been," he said to (Nānabushu).

Thereupon, "Ay, too short a while have you been gone," he said to him. "Larger yet will we make this earth." Thereupon again he worked upon it, to the end that it might be larger he did his work.

Thereupon truly, after four days were ended, then again away started (the Wolf). And so again (Nānabushu) waited for his coming; for a moon was (the Wolf) away. "Perhaps now he is gone forever," was his thought of him. But it was not time for him yet to be gone forever; so when he had been gone for a moon, then back he came. "Truly very far have I been," said (the Wolf).

"Ay, but not for so short a time do I wish you to be absent," Nānabushu said to him. "Not so very few

a'king," ugī'inān. "Pitcīnaḡ taḡā'ta'no kăpimădisit omā"  
a'king," ugī'inān. Mīnawā kā'i'ji'u'ci'tōwāt, nawate tcimi-  
stcānig kījictigāwāt.

Mīḡac mīnawā kā'i'cimădcānit.

- 5 Mīsa' pābī'ā't mīnawā, pīnic ningūki'kinūnawin kī'inān-  
tiwaṇ. Cigwa ningupibōn kā'ināntinit cigwa taḡwicinōn.

"Mīsa i<sup>u</sup> kăgā cigwa kā'inigu'kwăg. Kăwīn pō'tc i'i<sup>u</sup>  
ta'inigu'kwăsinōn. Mīnawāsa nawate ninga'u'ci'tōn." Mīsa'  
mīnawā kā'i'ci'ō'ci'tōt, "Ānīc mīnawā inābin," ugī'inān.

- 10 Cigwa mīnawā kīmădcāwaṇ.

- Mīsa' mīnawā pābī'ā't. Cigwa mīnawā ningūki'kinōnawin  
kī'ināntiwaṇ, mīḡac cigwa pīnic nicuki'kinōnawin  
ānāntinit. Mīsa pāpī'ā't awānibaṇ kătaḡwicininit. Mīḡac  
kā'ināndaṇk: "Awānibaṇ," kī'ināndaṇ. Mīsa' ānubābī'ā't,  
15 mīsa' āci'ā'pitāntinit. Kā'i'ci'i'kitut: "Taḡa, kīn, kăgăgi,  
kīwītāsān aṇante inigu'kwăgwān," ugī'inān.

- Mīḡac kăgă't cigwa kīpaṣigwa'u't. Mīsa' 'paṇā kāmă-  
dcīsānit awānibaṇ ānubāpī'ā't; wī'kă ānunantawābāmāt,  
ningūki'kinōnawin kā'ināntinit. Cigwa paḡamisāwaṇ.  
20 "Āniwă'kigu, Nānabucu, mīstcā wo'ō' a'ki," ugī'igōn.

"Mīsa' kăgā i'i<sup>u</sup> tā'inigu'kwăg, mănū nawate mīnawā  
tcimīstcăg ninga'i'ci'ctigă," ugī'inān. Mīḡac kăgă't mīnamā  
kā'i'ji'u'ci'tōt i'i<sup>u</sup> a'ki. Kānī'u'gunatīnik cigwa mīnawā  
uḡanōnān inī<sup>u</sup> kăgăgiwaṇ.

will the number be of them who shall live here on earth,"<sup>1</sup> he said to him. "In time many will they be who shall live here on earth," he said to him. When they had created more of it, it was to the end that it might be larger that they worked.

Thereupon again away went (the Wolf).

And then (Nānabushu) waited for his coming again, as long as a full cycle of seasons was (the Wolf) gone. When for a winter he had been gone, then back he came.

"Therefore it is now almost as large as it will be. It is not yet so large as it should be. Again will I make it larger." And when he had made some more of it, "Now again do you look," he said to him.

Then again off started (the Wolf).

And so when (Nānabushu) waited again for his coming, then for another cycle of seasons was (the Wolf) absent, and then it came to pass that for two full rounds of seasons was (the Wolf) gone. And then he waited for him, but he was not destined to come back. And this was what he thought: "He is gone," he thought. And so in vain he waited for him; but (the Wolf) was gone forever, at which he said: "Pray, you, O Raven! do you fly round over (this earth) to find out how large it is," he said to him.

Thereupon truly then up (the Raven) rose on the wing. And so gone was he when he started flying away, and it was needless of (Nānabushu) to wait for him; for a long while he vainly watched for him, for one full round of seasons had he been gone when he came flying back home. "Rather large, O Nānabushu! is this earth," he was told.

"It is now almost big enough, but to the end that it yet may be larger will I make it," he said to him. Thereupon truly more of the earth did he make. After four days were ended, he then again spoke to the Raven.

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<sup>1</sup> Meaning the people.

Mīḍaċ kägä't mīnawā cigwa äcipasigwa·u't 'a<sup>ə</sup>a' u kägāgi.  
Mīsa cigwa mīnawā kī'kīwitāsāt i·i' u a'ki.

Mīsa' mīnawā pāpī·ā't Nānabucu. Pīnic nīcuki'kinō-  
nuwin ānāntinit; awānibāni'ku kätāgwicininit, pīnic cigwa  
5 kəbāya·i' ānāntinit; wī'kā cigwa taḡwicinōn mīnawā. Mīḍaċ  
kā·i'nāt: "A, mānu nāwate kāyābi tami'tcā." Mīḍaċ kägä't  
mīnawā kā·i'ji·ō·ci'tōt i·i' u a'ki nī·u'gun, "Ānīc, taḡaċkumā,  
mīnawā awīnābin," ugī·i'nān īnī' u kägāgiwān. Cayīgwa  
mīnawā pābī·ā't, mīsa' kā·i'ci·ā'pitāntinit. Ānupābī·ā't.  
10 "Mīsa 'i' i' u intawā kā·i'nigu'kwāg o a'ki," ugī·i'nā<sup>ə</sup>. Mīḍaċ,  
"Mīmāwīn tciwābā·a'ngibān," kī·i'·kitō. "Intawā tcigusi-  
gunk ninga·a'ci'tōn wī'kā tcibītcimi'kāsunu'k." <sup>1</sup>

## SERIES II. Nos. 19-32.

### 19. NĀNABUSHU AND THE CARIBOU.<sup>2</sup>

Nānabucusa pāpimusä; ningutingigu pāpimusāt sibīns  
umāṭābī; ā'pidcisa maċkusi'kāni. Inābit ādi'kwān pimimā-  
15 dāpīwān; nībiwa äċkāna<sup>ə</sup> udayāwāni.<sup>3</sup> Kwaya'kigu pimiā-  
iyawakusiwāwān, mīḍaċ i·i' u äjipīpāgimāt: "Nīcimicā,  
a'kawā, kīwīwāpamin!"

Kägä't kibi'tcikāpawiwān.

Ānīcināsi'kawāt; payācwābāmāt ōgañōnān: "Kägä't

<sup>1</sup> Unfortunately the ending is incomplete.

<sup>2</sup> See series I, No. 14, p. 117.

Whereupon truly again up flew the Raven. And then again did he fly roundabout the earth.

Thereupon again for him did Nānabushu wait. For as long as two cycles of the seasons was (the Raven) gone; as time went on, there was no sight of him coming back, continuing so till he had been gone a long while; a long time afterwards he came back again. And this was what he said to him: "Well, let it be still larger." Thereupon truly, after he had been creating it for four days more, "Well, now, this time, again go you and see," he said to the Raven. Again he waited for him, but this time he was gone forever. In vain he waited for him. "That then, no doubt, will be the extent of this earth," he said to the (animal-folk). And now, "(I) fear that this will float away," he said. "Therefore in order that it may be heavy will I make it so that it shall never be moved."<sup>1</sup>

## SERIES II. Nos. 19-32.

### 19. NĀNABUSHU AND THE CARIBOU.<sup>2</sup>

Now, Nānabushu was travelling about; now, once while travelling about, he came out upon a brook; an exceedingly broad meadow was there. While looking around, (he saw) a caribou moving out upon the meadow; many the prongs he had on his antlers.<sup>3</sup> And straight across the meadow was he moving, whereupon (Nānabushu) called to him with a loud voice: "O my younger brother! wait, I want to see you!"

Truly he stopped (and) stood.

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

<sup>3</sup> Nibiwa äckana<sup>6</sup> udayāwāni, "many the prongs he had on his antlers;" literally, "many the horns he had."

mātcīnā'kāmīgāt wāndusāyān, ōdānāng nimpī'ū'ndcī. Awa-  
 sināgō kinisitiwag ininiwibānīg, mīgū 'i' u tābita kīnisitiwāt.  
 Kāgā't saṇagāt. Nīṇaṇaginiwānābān, mīdācigu i' u pimini-  
 cimoyān. O'o'wisagu tōtāmōbānīg." Odōtā'pināni Nāna-  
 5 bucōwān īnī' u umi'tigwābīni; ācī'kwa'tāwānit; kā'ī'kwa'tā-  
 wānit ubi'kwa'kuni, cigwasa unānīmā'kwīnu'tāgōn. Cigwa-  
 dāc kīgītōwān: "Mīsa o nāsāb āndōdamowā'pān."

Tā'tiwā, ācipimugut, wāntcītagu wācā'pīt u'tinināgōn.  
 Ānīcnā pīwābī'k sāgāpī'kisini i' i' mā ubi'kwa'kuning. Ānu-  
 10 kwāskuni a'a'wisa ādī'k wāndcītagu ā'kōnāmūt; mīsaḡu i' u  
 kīnibut.

Tayā, Nānabucu gāgā't minwāntām wāntcītagu wīnīnō-  
 wān īnī' u udadī'kumān. Ā<sup>6</sup>, mīsaḡu cigwa mādcī'kawāt  
 wīnīnu'ā't. A'kawā, udāgwāwānā'k udōcī'tōn; kākīcī'tōd  
 15 mīdāc imā ānī'ā'gōtōd 'i' i' u uwīnīnōn. Pābā'pic kākīcī'kawāt  
 ā'pidcisa pa'kādā. "Pāmāḡu wawānī gīcī'tāyān nīngawīsin,"  
 ināḡdām. Wīyāsi dāc mīnawā ābī'ta pīmidā udcībā'kwādān.  
 Cigwasa kā'kīcītānik, "Mīsa cigwa tēimādāntcīgāyān," inā-  
 ḡdām. Wīgwās unāntawābāndān mīdāc imā ācāgwā'ā'nk.  
 20 Kāyāḡwā'ā'nk Nānabucu kīgīto: "Ā'tawā, nīngakīwīyāḡān-  
 tān. A'pāḡicsa i'kwātug wītō'pāmāḡ ā'pidcigu tatā'kwu-  
 tēīngwānāt." Tā, cigwa upa'kwācān 'i' i' u wīnīn. "Kāgā'tsa  
 nīngawī'ā'ngātān."

Pāmāḡu pī'kwānāng i' i' mā tēīgā'kwāwīnīni, "Kāntc,  
 25 kāntc," inwāwān mī'tīgōn.

Mīsa' upāḡitinān Nānabucu wācā'kamu'pān. "Kāgā'tsa  
 nīngikāḡwānīsaḡīnawāmīgun." Wāwīp ācīpa'kwācānk 'i' i' u



"Truly a wicked time is going on at the place from whence I come, from a town is where I come. Day before yesterday were the men killing one another, actually on both sides were they killing one another. It is truly desperate. I tried to stop the fight, and then I fled away. Thus were they doing at the time." Nānabushu reached for his bow; then he strung it; after he had strung it, he then aimed (to shoot). And then he spoke, saying: "This was what they did at the time."

Poor creature! when he was shot by (Nānabushu), right in the side behind the shoulder was he shot. According to the story, a metal was sticking out of the arrow. In vain did the caribou try to leap away, even till he could breathe no more; and then he died.

Oh, now truly pleased was Nānabushu that so unusually fat his caribou should be. Ah! and then was when he began work upon it, cutting up its meat. First, he made a roasting-rack; when he had finished it, he thereupon hung up his fat. By the time he had finished his work on (the caribou), very hungry was he. "Not till I have put (things) in good order will I eat," he thought. So some meat partly fat he cooked. And when it was done cooking, "It is now time that I eat," he thought. For (some) birch-bark he sought, upon which he spread out (what he had cooked). After Nānabushu had dipped it out of (the kettle), he said: "Ah! but I shall spoil it by eating it (alone). Would that I might eat with a woman who was short from groin to knee!" However, presently he sliced off a piece of the fat. "Verily, I shall spoil it by eating it (alone)."

Then of a sudden at his back from yonder edge of the woods, "Kāntc, kāntc," came the sound of a tree.

Thereupon down Nānabushu laid what he was going to put into his mouth. "Truly am I terribly angered by

wāmīdci‘paṇ ūmawinaṇān īnī‘u mī’tigōn. Ājī’a‘kwāndawāt;  
 mīdāc ‘ī‘ī‘u kākackī‘u’t, mīdāc imā ājida‘tōt ‘ī‘ī‘u wāmīdci‘paṇ.  
 Mīsa ‘ī‘ī‘u ājita‘kwāmīgūt īnī‘u mī’tigōn; payā‘ta‘u‘cigo  
 pīdānimaṭini. Ānīc mīsa ‘ī‘ī‘u ayāgōsit. Ānīc ānawī udā-  
 5 nuwī‘kwutci‘tōn kāwīn ugackī‘tōsīn ‘ī‘ī‘u unītc. Ningutin-  
 gīgu ayāgōsit inābit kā‘pī‘u‘ndusāt, owābāmān ma‘īngāṇaṇ  
 pīmaṭāpiskusiwānit; mīnawā pācīk, kāyābī pājīk kwaya‘kīgu  
 pīmī’a‘yawackusiwāwa<sup>6</sup>. Kwātcīgu pāmī‘ku‘pīnīt ājīpīpāgi-  
 māt: “Nī‘tcīnistcā!” udinā<sup>6</sup>.

10 Kibi‘tcikāpawiwa<sup>6</sup>. Ānīc ‘a‘a‘widac a‘kiwān‘zīma‘īngān  
 ogaṇōnā ‘ī‘ī‘u unīdcānīsa<sup>6</sup>: “Mīsa’ a’ Nānabucu kāgaṇōnī-  
 nānk. Kāgō ugīnī‘tōnātug ī‘ī‘mā kibāskinawāt. Kāgōdāc  
 iciwābisitug ‘ī‘ī‘mā kī‘a‘gōsit. ‘A‘ā‘, mādcādā’, ijātā’  
 ‘ī‘ī‘mā kibāskinawāt.”

15 Nānabucu kaṇawābāmāt pimādcība‘ī’tīnīt.

Ānīn kā‘ī‘cīnaṇmowāt ma‘īngāṇaṇ paṇāgu ādī‘kwaṇ naṇ-  
 awicīgāsunit. Ānīc kā‘ī‘nābāmāwāt,<sup>1</sup> mīsaṇu cigwa māṭa-  
 māwāt. Kāwīn kaṇāgā nōmaṇ kīṭaṭitāsiwāg ‘ī‘ī‘u kī‘kitāma-  
 wāwāt. Ā‘pīdcīgu wāwīp cigwa aṇimādcāwāg.

20 Nānabucu ugaṇōnā<sup>6</sup>: “Nī‘tcīmī‘stcā, kāgu’ tā‘taganāpi-  
 ‘kāgun!”

Ma‘īngāṇaṇ ācītā‘taganābiwāt, ā‘tiwā, ānīn ācīnaṇmowāt  
 paṇāgu wīnīn āgōtānī. Wāntcītaṇu kāmāma‘kantiwād  
 mīdciwād. Kāwīn kaṇāgā nōmaṇ kīṭaṭi‘tāsiwāg kī‘kitāmo-

<sup>1</sup> Ānīc kā‘ī‘nābāmāwāt, “they had nothing to gain by simply looking upon it”  
 (literally, “why should they look upon it,” but the sense is in the other rendering).

that." When he had quickly sliced off (a piece of) what he was going to eat, he rushed to the tree. Then up he climbed; and when he got up, he then placed there what he was going to eat. Thereupon he was caught fast by the tree; for just at the moment (a gust of) wind came. And so now up there he hung. To be sure, he tried in vain to get his finger out, but he could not succeed. Then by and by, while hanging up there and looking towards the place from whence he had come afoot, he saw a Wolf coming out into the meadow; (he saw) another, still another, coming out into the meadow. Just as they were about entering the cover of the woods, then he called aloud to them: "My younger brothers!" he said to them.

They stopped (and) stood. Now, the old Wolf addressed his children, saying: "That is Nānabushu who is speaking to us. Something probably he has killed at yonder place where his smoke is lifting. And something must have happened to him, that he should be hanging there. Well, let us go, let us go thither where he has a smoke going!"

Nānabushu then watched them as they began racing hitherward.

What should the Wolves have appear but a vast store of caribou already prepared. Now, they had nothing to gain by simply looking upon it,<sup>1</sup> so thereupon they set to work eating it. Not a whit were they a long (time) occupied before they had it all eaten up. And very soon were they started on their way.

Nānabushu addressed them, saying: "My little brothers, don't you look up!"

As the Wolves looked up, why, what were they to behold but a great heap of fat hanging aloft. What they simply did was to grab it from one another when they ate. Not at all long were they at it before they had it eaten up. Then off they started racing together; when they were

wāt. Animādcība'itiwa<sup>8</sup>; kāpickunāgusinit, nābāwic kibi-  
'tānimāṭini. Kutciwī'kwutci'u' ājikacki'tō't 'i'ī'u anintc.

Äjinīsāntawāt, ä'tawā Nānabucu kägä't kō'padāntam.  
Äjiki'tcimawit, āñic ā'pidci wīwisini. Indawā 'i'iwā mis-  
5 kwiwa'kāmigānik mī'u' itinunk mwācagāntcigāt. Ä'pidcigu  
wasi'tāwī. "Ämbāgicsa' kacki'tōyān 'i'ī'u tciginābigōnsi-  
wiyān." Änigu'k uwi'kwātcitōn 'i'ī'u wī'kinābi'kōnsiwit.  
Kägä't ugācki'tōn 'i'ī'u kinābi'kōnsiwit, mīsadac i'u pītcīnag  
minwīt 'i'ī'u wīsinit. Äniwä'k ānitātāwīsini. Midac i'u  
10 ustigwān āniwä'k 'i'ī'u paṣigaṇaḡatinik āniwä'k udōntcimi-  
'kān 'i'ī'u pimitä. Māgwāgu 'i'ī'u witi wīsinit paṣiga-  
ṇaḡatinig, ä'tiwā, ācinōntä'ā'nicinābāwit. Wāntāgu imā  
ukā'tigwāng mī'ī'mā āji'ā'ta'ō'sut. Ä'tā, Nānabucu kāwīn  
wābanda<sup>n</sup>zin 'i'ī'u kā'ī'jāt. Wāgunāniwīnān ki'tci'ā'nigu'k  
15 äjimādcāt. Papimiba'tōd ā'pidcisa kusigwānini 'i'ī'u usti-  
gwān; cigwasa papimiba'tōd äjibitā'kucing, "Tewā<sup>n</sup>, tewā<sup>n</sup>,"  
kā'ī'nwāwākami'kicing. Nānabucu äjikīgitut: "Kidawānā-  
nā'tigu?" Cigwa ugānōnigōn: "Nīnisa'ku ucā'kāmigānk  
kānānibiwi'ā'n."

20 "Ö<sup>u</sup>, kiwīgwāsi<sup>u</sup>."

"Kägä't, Nānabucu, nīwīgwasi<sup>u</sup>."

Mīnawa mādca ānigu'k. Ningutingigu pi'tā'kucin mīnawā  
Nānabucu, mīsa kāyābi āniwāwā'kāmikicing. Nānabucu  
äjikīgitut: "Kituwānānā'tigu?"

25 "Äye<sup>8</sup>, nīni'ku ānipätinānk kānānibawiyān."

"Ö<sup>u</sup>, kīcingwā'ku<sup>u</sup> ingwāna." Mīsa', äjimādcība'tōt intiku  
ānibā'kāmigā, ināntam Nānabucu. Ningutingigu mīnawā  
äjipitā'kucink. "Awānān kīn ayāwiyān?"<sup>2</sup> i'kito.

<sup>1</sup> The head of the caribou.

out of sight, unfortunately not till then did the wind go down. He tried getting his fingers loose till he succeeded.

When down he climbed, poor Nānabushu truly felt disappointed. Then he had a great cry, for he was very anxious to eat. Now, there was blood on the ground, and such was the place where he ate. Very awkward was it (for him to get to it). "Would, indeed, that I might become a little serpent!" With all his power he tried to become a little snake. Truly successful was he in changing to a little snake, and then he was in an easy position to eat. Pretty well contented was he as he continued eating. And now the head <sup>1</sup> had in it somewhat of a groove, where he discovered some fat. And while he was eating there in the groove, why, he turned into a person before he expected. Exactly over his forehead was where he was held fast. Why, Nānabushu did not see where to go. It so happened that with great speed he started. As he ran along, exceedingly heavy was the head; when running along, he bumped against a tree. "Tcwän, tcwän," was the sound he made when he fell. Nānabushu then said: "And what kind of a tree are you?" Then was he answered: "Always on the ridge do I stand."

"Oh, then you are a birch!"

"To be sure, Nānabushu, I am a birch."

He continued speeding on. And one other time against a tree Nānabushu bumped, whereupon he made the same noise as he fell. Nānabushu then said: "What kind of a tree are you?"

"Yea, ever on the hillside do I stand."

"Oh, then you are indeed a pine!" And then as he started, it seemed that he was running down hill, so thought Nānabushu. And another time he bumped against a tree (and) fell. "Who are you?" <sup>2</sup> he said.

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<sup>2</sup> Awānān kin ayāwiyaṇ? literally, "who are you that you are."

"Ninsa'ku ä'kwa'kamigā'k kânānibawiyān."

"Ō<sup>u</sup>, kigīci'ki'<sup>u</sup>."

"Nānabucu, kägä't ningīci'ki'<sup>u</sup>."

Änigu'k äjimādcāt Nānabucu. Nicingigu kā'pangicing,  
5 pānāgu kāsāswānik īnī'<sup>u</sup> u'tawağan. Misa cigwa mādciyā-  
tağāt. Kāwīn ugi'kānda<sup>n</sup>zīn ā'pī'tcānig 'i'ī'<sup>u</sup> sāga'i'ğan.

Mī nāngwāna i<sup>u</sup> anicinābā<sup>s</sup> ändaci ōdānawi'tōnit 'i'ī'<sup>u</sup>  
sāga'i'ğan iwitac pāmātağāt. Nintigumi kägä't adi'k pā-  
mādağāt acināgusit Nānabucu. Pāmāgu mīnāngwāna i<sup>u</sup>  
10 imā u'pimācicutā<sup>ux</sup> wāndcipa'kubīt wa<sup>a</sup>'<sup>u</sup> Nānabucu. "Ä'ē,  
'ä'ēi, micāwā pāmātağāt! 'Ä'a'<sup>u</sup>, mawīnatawātā!" Pānāgu  
kāmaḍwāta'ta'ō'nāgwānig.

Ä'tā, Nānabucu änigu'k äjimādcāt.

"Ä," pigigitōwağ, "ä'ä'ēi, kāwāsā, kimicağanigunān!"

15 "Mīnāgwāna päcu ninga'i'cimicağā," ināndam. Midac  
kägä't änigu'k Nānabucu äjimādcāt. Ningutingigu äjitā-  
ba'kickikāt.

Ä'pidcisa upäcwâbamāwān igi' anicinābān kanawāba-  
māwāt, kuniginīn, Nānabucōwān ani'undci'agwāgwāckuni-  
20 wān. Änīc anibā'ā'bi'kāni; kumāgu a'pī tāgwucininit,  
ä'tiwā, äcōcācāpi'kicininit Nānabucōwān. Äcibāsisitōnit  
'i'ī'wā udōctigwānimini. Kā'ō'nickābi'tōnit anigagawā'pi-  
wān. Midac 'i'ī'<sup>u</sup> anigigitōnit: "Kägä'tigu micāwā pāmā-  
tağāt ināntamōg igi'<sup>u</sup> anicinābāg."

25 Kāwīn kānagā tibātcimosīwan Nānabucōwān ānuwikā-  
gwātcimāwāt.

"Always by the edge of the bank do I stand."

"Oh, then you are a cedar!"

"Näabushu, truly am I a cedar."

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

Exceedingly nigh were the people observing (the elk), when, lo, Näabushu 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 Näabushu 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 Näabushu tell when in vain they tried to question him.

## 20. NĀNABUSHU BREAKS THE NECKS OF THE DANCING GEESSE.

Misagu 'i'ᵉ'i'ᵘ bā'pic ʔnimādcānit. Nānabucu ʔnibābi-  
 musāt cigwadac umāḍābī sībīns; uḍanibābima'ḍ.tōn kägä-  
 'pī'i'gu mi'stcānig 'i'ᵉ'i'ᵘ sībī. Cigwadac udābāḅātān 'i'ᵉ'i'ᵘ  
 sāga'i'gan, ā'pidci unicicinini imā wāndcisāgitawānig 'i'ᵉ'i'ᵘ  
 5 sībī. Inābit Nānabuco mīnisi'utāwāngānig; owābamā<sup>s</sup>  
 ni'kānsa<sup>s</sup>, ā'pidcisa pā'tinīnōwa<sup>s</sup>. Nānabucu wāgunānīwi-  
 nān, nāṭagāmāba'tō, udawī'udā'pinān īnī'ᵘ cīngubīn; u'ku-  
 nācicing ugackīwāginān. Uciwānī'kā iᵘ cingubī, ā'pidcisa  
 ubwāwānāna<sup>s</sup> iᵘ cingubī. Mīḍac 'i'ᵉ'i'ᵘ ānīcimādcāt udanī'ā-  
 10 sunān 'i'ᵉ'i'ᵘ umi'kwābān. Ānisāgāwāt kīgito aᵘ ki'stcinī'ka:  
 "Nānabucu sāgāwāt. Ucimuyu'k, kägūgu kīga'i'gunān."

Kāwīndac wīn paṣigu'usīwag īgī'ᵘ ni'kānsag. Kuniginin,  
 oḡanōnigōwān Nānabucōwān: "Kägä'tsagu nintinigāwāgān-  
 taṃ ānuwāḅamagwānin īgī'ᵘ nicimāyag. Kägä'tiginin pā-  
 15 'pina'kamigat wāndusāyān; mīsa' iwitī' nīmī'i'tiwāt ʔnicinā-  
 bāg. Kāgwānisāgimāminwā'i'gātāniwān īnī'ᵘ naḡamunān  
 nāḡamuwātcin. Mīsaḡu nā ōnoᵘ pāmōndamanin īnī'ᵘ naḡa-  
 munān. Āmbāsanō kanīmī'i'ninim. Mī'o'mā tcibāgitōn-  
 ḍamān īnī'ᵘ naḡamunān. Ninga'u'ci'tōn 'i'ᵉ'i'mā kātacitāyān  
 20 tcinīmī'i'nāgu'k. Ta'u'nicin nīmī'i'tiwigāmik kā'u'ci'tōyān."  
 Nānabucu mīsa cigwa mādcī'tād uci'tōḍ, cingubī wākā-  
 'kināt; tcitāgu pācītcipāḡisusīnik mī'i'ᵘ āpītā'tōḍ 'i'ᵉ'i'ᵘ



20. NÄNABUSHU BREAKS THE NECKS OF THE DANCING GEESE.<sup>1</sup>

And so in course of time he was upon his way. While Nänabushu 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 Nänabushu was looking about, (he saw) an island of sand; he saw some Goslings, very numerous were they. Nänabushu, 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: "Nänabushu 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 Nänabushu 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." Nänabushu thereupon set to work making it, with balsams he made a stockade; at only such a height that it could not be taken at a leap was how high he

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<sup>1</sup> For other versions see Nos. 11 and 48.

unimi'it'wigamig. "Mī'i<sup>u</sup> cigwa tcimādcī'taiyang tcinimi-  
it'iyank. Ambāsa, mī'i<sup>u</sup> ici'a'gwā'taiyu'k."

Kägä't ni'kānsag agwā'tāwag.

"Ambāsanō, kawīndamōninim kă'a'ī'ciyäg. Migū i'ī<sup>u</sup>  
5 kăni'ī'na'āmān a'ī'ciyu'k i'ī<sup>u</sup> tcinimiyäg. Ayangwāmisi-  
yu'k. Kăgu' wīwanīwisi'kăgun. Misa'gu i<sup>u</sup> cigwa tcipīndi-  
gäyäk i'ī'mā nīmi'it'wigamigunk."

Äjipīndigāwāt ni'kānsag, kayä wīn māng; kayä wīn dāc  
cingibis äjipīndigāt.

10 Ka'kina kă'pīndigānit Nānabucu ugīpa'ā'n udickwāndām.  
Cigwa' Nānabucu wīmādcī'ā'm a'kawā mīnawā ugānōnā<sup>6</sup>:  
"Mīgu i<sup>u</sup> kănia'ī'na'āmān, a'ī'ciyu'k. A'pīdāc pāsīnawān-  
disuyān mī'a'pī kăpasigwiyān. Mī wīnigu i<sup>u</sup> nānāsawayā'ī'  
kăbabāta'cīcimoyān. Mīsa cigwa tcimādcī'ā'mān:"

15 "Pašangwābicimowīnān nīnpīdōnān, nicīmisitug!  
Nābanāgātācīcimowīnān, nicīmisitug, nīnpītōnān."

Mīdāc cigwa ā'pīdci udcī'kimā<sup>6</sup>, mīsa'gu kägä't ka'kina  
pašangwābicimunit.

"Äyānsigwācīcimowīnān nīmpīdōnān, nicīmisitug."

20 Kägä't ayānsigwā'tāwa<sup>6</sup> pā'kic nīmīnit.

Nānabucu äjīkīgītut: "Ä' e'ī, mīcigwa pāsīnawānintisu-  
yān!" Äjīpasigwīt Nānabucu papānīmī, Nānabucu udā-  
nīnātcīcīmu'tawā<sup>6</sup>. Wāgunāniwīnān pīmī'a'yāsīgwā'tānīt  
i'ī<sup>u</sup> ni'kānsa<sup>6</sup>. Äjī'udōtā'pīnāt äjīpō'kugwābīnāt; mīnawā  
25 ābīding pīmī'a'yāsīgwā'tānīt äjīpō'kugwābīnāt.

Ckwāntānk iwītī ta'cīcīmu 'a'a<sup>u</sup> māng. Intīgūnāntagu  
umādwāgwāwābīnā, i<sup>u</sup> nī'tām māng. Wāgunāniwīnān pāngī

made his dance-lodge. "It is now time for us to begin dancing together. Hither, now come you out of the water."

To be sure, the Goslings came out of the water.

"Harken! I will tell you how you are to act. According as I sing, so do you when you dance. Do you take pains. Don't you fail in anything. Now is the time for you to enter into the dance-lodge."

Then in went the Goslings, likewise the Loon; and also the Diver entered in.

When all had gone inside, Nānabushu closed up the doorway. Now, Nānabushu was about to sing, but first he addressed them again, saying: "Therefore according to what I say in my song, that you do. And when I become thrilled, then shall I rise to my feet. Thereupon in amongst you shall I dance. It is time for me now to begin singing:"

"A dance with the eyes closed do I fetch!

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

Thereupon then were they much thrilled with the song, and so all of course danced with their eyes closed.

"A dance with the necks close up together do I fetch, O my little brothers!"

Of course, up close together came their necks, while at the same time they were dancing.

Nānabushu then spoke up: "Behold, now am I in a transport of delight!" Rising to his feet, Nānabushu moved about, dancing here and there, approaching (the Goslings) while he danced. Foolishly did the Goslings hold their necks close up together. As he took them up, he broke their necks; once again when they bunched with necks together, he broke their necks.

By the doorway yonder the Loon was dancing. Now, it seemed as if he heard the sound of the breaking of necks, thus it seemed to the Loon. Happening to open

äjitöckäbit ä'tawā, inäbit māng, na'i'tāg ubimibō'kugwānāni  
Nānabucōwān ni'kānsa". Äjikigitut māng: "Ä'ē'eī, Nāna-  
bucu kidickwānigunān!" Misa' a'kawā ä'kitut māng, mīgu  
i<sup>u</sup> ānawitābācitcipagisut.

- 5 Ä'tā<sup>a</sup>, Nānabucu mīwānigu iniwāti māngwān nwā'pi-  
nānāt. 'Tā, māng ānupapisingwa'i'gāt. Änawidac pācu-  
nāgwātini i'i'wā nibi ābānābit āca pācu Nānabucowān;  
äjipa'kubigwackunit māng. Ä'tawā, äjitāngiskāgut 'i'i'mā  
ucigānāng. Kayā wīn ä'i'tāg ānupa'kubība'i'wā 'a<sup>a</sup>'u  
10 cingibis, mī gayā wīni i'<sup>u</sup> kītāngickāgut ini'<sup>u</sup> Nānabucōwān.  
Misa i<sup>u</sup> cigwa äjikigitut Nānabucu: "Misa i<sup>u</sup> mini'k kā'a-  
'kīwāng kā'i'cināgusit 'a<sup>a</sup>'u māng, kayā 'a<sup>a</sup>'u cingibis."

- Misa cigwa äjigu'pīt iwiti unīmi'i'tīwigamigunk, āniwā-  
'kīgu nībiwa ugīnisā 'i'i'<sup>u</sup> nikānsa<sup>e</sup>. Nānabucu äjikigitut:  
15 "Ämāntcigic ā'pidci kā'i'ciminosa'kwāyān ogo'<sup>u</sup> nini'kānsi-  
mağ? Ämbāsanō, ninganīgwā'a'bwānag." Kägä't mādci'tā  
Nānabucu ki'tcibōtawāt mi'tāwangānk. Ä'pidcisa nībiwa  
kā'i'cāwāngitānik, mīsa cigwa mādci'tād ningwā'a'bwāt.  
Mīdāc 'i'i'<sup>u</sup> kīwitāckutā ānisāgisitācimā<sup>e</sup> 'i'i'<sup>u</sup> uni'kānsima<sup>e</sup>.  
20 Kā'kīcitād mīdāc i'i'<sup>u</sup> kägä't wīnibā. "Ämbāsanō, kīgana-  
wānta'i'n igiwā nini'kānsimağ," udinān ini'<sup>u</sup> utcītīn. "Nintcīt,  
kānawānim gwātcinātawīn awiya ningakimōtimik iwā nini-  
'kānsima<sup>e</sup>." Nānabucu äjitecāngitiyākisut; mīdāc iwiti  
nāyāciwāninik äjitecāngitiyā'kidut. Mīnawā ugañōnān ini'<sup>u</sup>  
25 utcītīn: "Wīndamawicin ānicinābāg sāgāwa'o'wāt." Uga-  
ñōnigōn utcītīn: "Kīgawīndamōn."

his eyes a little, why, when the Loon looked, it was to see Nānabushu at just the time when he was among the Goslings breaking their necks. Then up spoke the Loon: "Look out! by Nānabushu are we being killed off." Now, when the Loon first spoke, he then cleared (the balsam enclosure), just barely getting over.

Oh, but how Nānabushu did go in pursuit of yonder Loon! Ah, and how the Loon did struggle in vain to get away! And though near by seemed yonder water, yet when he looked back, here close was Nānabushu; then into the water leaped the Loon. Poor thing! he was kicked on the small of his back. And in time did the Diver also try to escape into the water, but to no purpose, for he too was kicked by Nānabushu. Thereupon then up spoke Nānabushu: "Therefore as long as the world lasts, thus will look the loon, so too the diver."

So then up from the shore he went to his dance-lodge yonder, and rather a good many Goslings he had killed. Nānabushu then said: "Wonder in what especially fine way I may cook these Goslings of mine! I say, I am going to bake them." Truly to work set Nānabushu building a great fire upon the sandy beach. When a very great deal of the sand was hot, accordingly then did he begin baking them. And so in a circle about the fireplace he laid his Goslings, (covering them) so that only their feet could be seen sticking out. When he had finished (this work), he was of course anxious to sleep. "I say, I would have you keep watch of these Goslings of mine," he said to his bottom. "My bottom, do you keep watch over them, lest some one rob me of my Goslings." Nānabushu lay with bottom up; it was over towards the cape he lay with his bottom turned. Again he addressed his bottom, saying: "Inform me if any people come paddling into view (round the point)." He was answered by his bottom saying: "I will inform you."

Nānabucu cigwasa' aninibā, ā'pidci cigwa anibōsāngwām.  
 Ājia'kawābit 'a<sup>a</sup>'u miskwāsap anicinābā<sup>s</sup> sāgāwa'a'mō<sup>s</sup>.  
 Ānicnā ājikigitut: "Piwitāg sāgāwa'a'mōg."

5 Ānicnā owābamāwān Nānabucōwān tcāngitiyā'kisunit  
 kayā 'i'ī' u undābasawānit. Ājigikitōwāt īgī' u anicinābāg:  
 "Kāgu udayānātug Nānabucu imā kī'u'ndābasawāt.  
 Āmbāsanō, wī'kimōtimātā' wāgutugwān āyāgwān imā kī-  
 'tcāngitiyā'kisut."

10 Ānic, mī cigwa kī'kanōnigut īnī' u utcitīn, ānic ānu'ī'nābit  
 Nānabucu; mīdāc ājini'kāwāba'a'mowāt 'i'ī' u utcīmāniwā,  
 mīnawā cigwa anibōsāngwāmu 'a<sup>a</sup>'u Nānabucu. Mīnawā  
 ājitibābamāwāt īgī' u anicinābāg. Ānic inābit 'a<sup>a</sup>'u Nāna-  
 bucu utcitīn, pāmāgu mīnawa anicinābā pā'u'ndcimināwā-  
 gumunit. "Piwitāg sāgāwa'a'mōwag!" i'kitowān utcitīn.

15 Ānic Nānabucu ānu'ī'nābit, ānicnā āca kī'a'cā'u'ta'a'mōg  
 īgī' u anicinābāg. "Kāgā't kīgakinawick," udinān īnī' u utcitān.  
 Wāgunāniwinān upāpāsagupinān īnī' u utcitān. "Pāmāgu  
 kāgā't wābamāt wābān īgī' u anicinābāg kitākikānōc. Kāgu'  
 mīnawā kanocici'kān. Mīni'kigu wānibāyān niwīnibā."  
 20 Mīsa gāgā't Nānabucu nibāt.

Mīdāc 'i'ī' u ājikigitōwāt īgī' u anicinābāg: "Āmbāsa,  
 mī'ī' u cigwa kīpōsāngwāmīgwān a<sup>u</sup> Nānabucu." Cigwa  
 ājimādcikwaciwāwād ina'kwaciwāwāt Nānabucōwān. Ājiga-  
 bāwāt ājī'ī'jāwāt imā cktāwāninig. Ā'tawā, pānāgu ni-  
 25 kānsa<sup>s</sup> sāgisitācinō<sup>s</sup>! Wāwīp umō'kāwāngawāwā 'i'ī' u  
 ājikimōtimāwāt Nānabucōwān. Ānic mātwāngwāmōwān.  
 Wāwīp ugicpisitāpināwā; nāyāp tibickō ājī'a'yāni'pān usi-

Nānabushu presently went off to sleep, he was soon in very deep slumber. While the bottom was watching, some people came paddling into view (round the point). Naturally then up he spoke: "Some visitors are paddling into view (round the point)."

Of course, they saw Nānabushu lying bottom up, and also the smoke of his fire. Then up spoke the people: "Something must Nānabushu have yonder where the smoke of his fire is lifting. Pray, let us go rob him of whatever he has yonder where he lies with bottom up."

Well, so when he was addressed by his bottom, then did Nānabushu look, but to no purpose; and so when they paddled round to the other side of the point, then again into sound slumber did Nānabushu fall. Then another look at him the people took. So while the bottom of Nānabushu was looking about, then suddenly again the people came into view on the water. "Visitors are appearing (round the point)!" said his bottom.

Now, when Nānabushu looked, it was no use, for naturally back did the people turn their canoes. "A truly down-right liar you are," he said to his bottom. Foolishly he scratched his bottom. "If you had really seen the people, you should have spoken to me. Don't you speak to me again. As long as I had intended sleeping, so do I wish to sleep." Thereupon truly Nānabushu went to sleep.

Thereupon then said the people: "Come, now is when Nānabushu must be sleeping soundly." Then off they started in their canoes, going towards where Nānabushu was. When they landed, then they went to where the fire was. Ah, what a heap of Goslings with feet sticking out! Quickly they dug them out of the ashes when they robbed Nānabushu of them. Now they could hear the sound of him asleep. Quickly they broke off the legs; back in the same way as before they placed their feet

‘tām usāgisitōnāwā. Wāwīp opōsi āwā ‘i·i’·u ni’tānsa<sup>6</sup>,  
mīsa cigwa ājimādcāwād.

- Cigwasa kuskusi Nānabucu; ājicīpīt, “Īa’, nindōsāmi-  
gwān. Kwātcinaṭawīn ta’u·sāmīsōwag nini’kānsimaḡ.” Mīsa  
5 cigwa udā’pinang ‘i·i’·u pājik usitāni īnī’u unī’kānsimaṇ,  
mī nangwāna i<sup>u</sup> āji’u·ndcibi’tōd ‘i·i’·u usitāni. “Pabāpinisi-  
wāgaṇ, mīsa gāgā’t kī’u·sāmisuwāt igiwā nini’kānsimaḡ.”  
Minawā pājik umāmōn ‘i·i’·u usitāni, mīsa kāyābi āji’u·n-  
dcibitōd ‘i·i’·u usitāni. Mīdāc ‘i·i’·u ājimāmōt ‘i·i’·u mī’tig  
10 ājināntwāwāḡawāt; awānibaṇ awīya. “Abā’pinisiwāgaṇ,”  
ināndaṃ. “Gwā’tcinaṭawīn ningī’kimōtimigo nini’kānsimaḡ.”  
Mīsa’ undcita ānunāntwāwāḡawāt. Wāgunāniwīnān nān-  
du’kawātcigā; kāgā’t mī’tāwāḡāṅk pimi’kawāwa<sup>6</sup> kī’kabā-  
nigwān ‘i·i’·u ānicinābā<sup>6</sup>. Mīsa cigwa kī’kwaya’kwāntāṅk  
15 ‘i·i’·u kī’kimōtimint. Wāgunāniwīnān ājikacki’tōt udijibā-  
‘pāsagupinān īnī’u utcīṭaṇ. Kāgā’tsa unickī’i·gōn īnī’u utcītīn.  
Nānabucu ājikīgitut: “Kā, māwīni i<sup>u</sup> ā’tagu ningatōtawāsi,  
ānawīwīn i·i’·u pā’pāsīgupinaḡ. Intawā ningatcāgiswā.”  
Nānabucu ājimādcī’tāt mī’tigōn u’kwā’kuwābinaṅ; a’pī  
20 kā’tcipiskānānik, wāgunāniwīnān ācinisawa·aṅk īckutā, mīsa’  
i<sup>u</sup> tcāgiswāt īnī’u utcīṭaṇ.

Wībāgo, “Tcī<sup>n</sup>, tcī<sup>n</sup>, tcī<sup>n</sup>, tcī<sup>n</sup>,” inwāwāsu.

- Ājikīgitut Nānabucu: “Ā<sup>n</sup>a’<sup>n</sup>, ‘tcī<sup>n</sup>, tcī<sup>n</sup>, tcī<sup>n</sup>,’ kāa’i·n-  
wāyaṇ, kāwindamawisiyaṇ nini’kānsimaḡ kī’kimōtimigowā!”  
25 Mīdāc i<sup>u</sup> ā’pīdci a’ka’kacāṅk kā·i·nitānik ‘i·i’·u utcīt, mīdāc  
i<sup>u</sup> ācī’kugābawit. Ā’tawā, kāwīn kaṇagā ugacki’tōsīn tcī-  
pimusāt; mīgu i<sup>u</sup> ājimiskwīwīnit ‘i·i’·u unīcīciwa<sup>6</sup>, ā’pīdci  
ugacki’tōn wawāsa a’tōd īnī’u u’kātāṇ, ānugutcimādcā;  
mīyā’ta i<sup>u</sup> āniwā’k paṅgī ājikaskitōt tōngitiyā·aṅmīt.



sticking out. Quickly they put the Goslings into their canoes, and then they started away.

Presently from slumber woke Nānabushu; as he stretched (himself), "Oh, I slept too long! It is possible that overdone might be my Goslings." And so when he reached for the foot of one of his Goslings, why, he really pulled out (only) a leg. "Too bad! it is the truth that too long have these Goslings of mine been cooking." One more foot he took hold of, and in the same way he pulled out another foot. Thereupon taking a stick, he searched for them digging in the ashes; but there wasn't a single one. "Bad luck," he thought. "It is possible that I have been robbed of my Goslings." And so with a will he tried to dig them out (of the ashes), but with no result. It occurred to him to seek for tracks; truly, on the beach were some footprints which the people must have made when they landed. Thereupon now quite sure was he that he had been robbed. Foolishly then as much as he could he scratched his bottom. Truly was he angered by his bottom. Nānabushu then said: "Ah! this is not all that am I going to do to him, even if I am scratching him. Indeed, I will give him a thorough burning." Nānabushu then set to work piling up some wood; when a big blaze was going, he then foolishly straddled the fire, whereupon he gave his bottom a good burning.

In a little while, "Tcī<sup>n</sup>, tcī<sup>n</sup>, tcī<sup>n</sup>, tcī<sup>n</sup>," was the sound (his bottom) made when being burned.

Then said Nānabushu: "Oh, so 'Tcī<sup>n</sup>, tcī<sup>n</sup>, tcī<sup>n</sup>,' was what you said, you who did not inform me when I was being robbed of my Goslings!" And so when his bottom was burned like charcoal, he then stepped away. Poor creature! not a whit could he walk; since he was bloody at the testes, as wide as was possible for him to do he placed his feet, in vain he tried going; it was but a short distance he could walk with feet apart.

Äniwä'kigu wāsa ʔanitəgwicin ningutingiku inābit mi'ti-  
 gōnsan ugwa'kitāniwān; wāgunāniwinān udāninisawa-ā-nan.  
 Kānigabi'kank āci-ā-banābit; ā'tawā, paṇāgu kāmiskwīwā-  
 'kwatinig ini'<sup>u</sup> mi'tigōnsan. Äjikigitut Nānabucu: "Miskwā-  
 5 bimaḡōn uga'i'cini'kātānāwān īgi'<sup>u</sup> ʔanicinābāḡ mini'k kā'a-  
 'kiwāḡ kayā mini'k kāḡicigōwāḡ. Äntāḡā ugawusāmān-  
 tānāwā īgi'<sup>u</sup> ʔanicinābāḡ, ugapā'kusigānāwā."

Mīsa' mīnawā ʔanimādcā Nānabucu. Kāḡä't kāwīn  
 ugacki'tōsīn ānuwī'pimusāt, ā'pidci sītawitiyā. Ningutingiku  
 10 papimusāt owābandān cōckwānābi'kānig, wāgunāniwinān  
 Nānabucu äjicōckwāciwāt. Kā'kabāyābōnut, mīdāc 'i'ī'<sup>u</sup>  
 āci-ā-banābit. Ä'tiwā, otōmigiwitiyān. Kāḡä't kaḡwānisagi  
 nāḡwātinī. Nānabucu äjikigitut: "Ēi, mīsa ī'<sup>u</sup> kā'i'jini-  
 'kātāmowād ʔanicinābāḡ, wā'kunāḡ uga'i'cini'kātānāwā.  
 15 Ändāḡādāc ugawu"sāmāntānāwā 'i'ī'<sup>u</sup> tci'ā-ni-a'kiwāḡ  
 kayā dāc ugāmīdcināwā īgi'<sup>u</sup> ʔanicinābāḡ."

## 21. NĀNABUSHU AND THE CRANBERRIES.<sup>1</sup>

Mīsa' Nānabucu ʔanijimādcāt, āniwā'k ugacki'tōn tci-  
 nopimusāt. Kumāgu a'pī tāḡucing sībīns umātābīn; inābit  
 paṇāgu ʔanibiminān; kāmiskwa'kubānig mīgu 'i'<sup>u</sup> ʔanijināzi-  
 20 'kāḡ. "Ä'tiwā, kāḡä'tigu nibiwa ningamīdcinān; pāmāgu  
 ā'pidci kī'tāwisiniyān nīḡapōni'tōṇan." Wi'kwā'tigwāyānik  
 Nānabucu ucigābawī isībīns; inābit ʔanāmibīḡ mīdāc kāḡä't

<sup>1</sup> For another version see Nos. 13 and 59.

At some distance away was he come, when suddenly, on looking about, (he saw) some brambles standing in dense growth; without reason he walked straight through their midst. After he had passed through them, he then looked back. Oh, how completely red with blood were the brambles! Then said Nānabushu: "Red willows shall the people call them as long as the world lasts and as long as there is a sky. Special delight shall the people take in them, they shall use them for a mixture in smoking."

And so on his way continued Nānabushu. To be sure, he was not able to walk, in spite of his efforts; exceedingly stiff was he at the bottom. Once while going along he saw a place where the rock was smooth, and then like an idiot down slid Nānabushu. When he was come at the other end of the slide, he accordingly looked back. Why, there were the sores of his bottom. Really it was a frightful thing to see. Nānabushu then said: "Oh, this is what the people shall call it, lichens they shall call it. And very much shall they esteem it, and as long as the world lasts shall the people also eat it for food."

## 21. NĀNABUSHU AND THE CRANBERRIES.<sup>1</sup>

Accordingly, when Nānabushu departed on his way, hardly was he able to walk with any comfort. After he was come a certain distance, he came out upon a brook; while looking about, (he saw) nothing but high-bush cranberries, and that they were of a red kind of bush. "Ah, surely a heap will I eat; and not till I am thoroughly satisfied with eating will I leave them alone." By the bend of the brook Nānabushu went and took his stand; while looking into the stream, he then of course saw high-bush cranberries

wābandank ʔnībiminʔn ʔi·i·witi agawātābīgisiṇinik. Nānabucu  
 ʔjikīgītut : “Taḡa, miwāniwāti kāmīdciyānin.” ʔjītēigaʔkwāba-  
 gisut ; ānunandōbīginiḡāt, mīsaʔ kāwīn umiʔkaṇzīnʔn. Intawā  
 5 ʔʔwānābāwāt ʔjimōckamut aḡwāsīt ; mīguʔ pimiʔn·nwāʔtinī-  
 dank ʔnāmibīg ; mīgu mīnawā tcigaʔkwāpagisut, ʔʔtiwā  
 Nānabucu ʔcikitcikīskīngwācing. Tciʔn·niguʔk ʔjikaskiʔtōt  
 ijimawi. ʔnīcnā kīwaskwācin. Māḡwāgu mawit kāḡō  
 omānācābiskāgun. ʔjibāʔkatawābit māḡwā mawit, kuniginīn  
 10 ʔnībiminʔn nānācābiskāgut. Tayā, ḡāḡāʔt ʔʔpidcisa min-  
 wāntam. Misacigwa māntantēigāt ; ʔʔpidcisa kātāwīsiniṭ  
 kāḡāʔt minwāntam. Mīḡac kāḡāʔt wāwāni kackiʔtōd pimusāt.

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

Ningutingigu papimusāt awiya ōnōntawā sāsāʔkwānit.  
 Wāgunānīwinān unāsīʔtawā. Kuniginīn, sāḡaʔḡāns sāḡita-  
 15 wānīg ʔʔi sībīns, mīʔi·mā ayānit ʔʔi·wā ininiwaʔ, picicīg ʔʔi·u  
 ininiwaʔ. Kaʔkina pingwācāḡitiwa, kayādac ʔci·u·nit kaʔkina  
 wābigunīn ubātaʔkibinā·u·ni. Cigwa owābāmīgō. “ ʔ ēʔcī,  
 Nānabucu, niwīnīmīʔtimin, nicwāsugun niwīnīmīʔtimin.  
 Kāḡāʔtigu niwīkiʔtcinīmīʔtimin.”  
 20 “Niʔtcīmīʔtcā,<sup>2</sup> mīsagu ʔʔi·u pābāʔnānōʔkīyān, pābāṇa  
 ntanīmīʔtiyān. Kīʔtcīʔn·niguʔk kīḡawiʔtōʔkōninim.”

<sup>1</sup> For another version see No. 6.

<sup>2</sup> Niʔtcīmīʔtcā, “my little brothers;” for nicīmātug, a form used by Nānabushu in addressing the people.

reflected yonder in the water. Nānabushu then spoke up: "Why, these are the ones I will eat." Then he dived into the water; in vain he tried to feel for them in the water, but he could not find them. Accordingly, when he was out of breath, then to the surface he rose (and) came on out of the stream; whereupon the water became smooth (again). As he looked, why, he was bound to see high-bush cranberries down in the water; and so when he again dived into the water, poor Nānabushu fell upon his face, cutting a great gash. As hard as it was possible for him did he weep. To be sure, he was knocked out of his wits when he alighted. Now, while he wept he felt something rubbing softly against his eyes. When he opened his eyes while crying, he was surprised to see that he was being gently rubbed across the eyes by high-bush cranberries. Ah, truly was he highly pleased. And so he then began eating; after he was thoroughly satisfied with the eating, he was truly pleased. Thereupon he was truly able to travel comfortably.

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

And once, while travelling about, he heard the sound of some one whooping. Like a dunce he went to where he heard the sound. Lo, where out into a pond flowed a brook was the place where those men were, a vast throng of men. They were all nude, and they all had flowers sticking upon (their heads). Presently he was seen. "Halloo, Nānabushu! we expect to dance, for eight days we intend to dance. To be sure, we hope for a big dance."

"My little brothers,<sup>2</sup> this is precisely what I am travelling about for, round about am I seeking for a place to dance. With all (my) might will I help you."

“Nānabucu, kăgu, kănabătc kīga'a'yă'kus. Nicwāsugun wīnīmītiyāng, mīgu kayă<sup>ē</sup>, i kăgăbătibi'k wīnīmī'i'ti'yāng.”

“Nīstcimi'stcā, mănō, kayă nīn nīnganīmī'i'ti.”

“Nānabucu, ānīc mănō kayă kīn kītānim, kwaya'kigu  
5 kīga'a'yă'kus.”

Ānīc, mīsăgu cigwa mādci'tānit; ā'tā, cigwa paşigwiwa<sup>ē</sup>.  
Ānīc Nānabucu kayă wīn kīpata'kibinā'ō'nā inī'<sup>u</sup> misābi-  
gunīn. Ā'tā<sup>a</sup>, ā'i'cīnit nāmī'i'ti'i'nit! Nānabucu ketci'ā'ijit  
nānīmit, mīsa' kayă wīn tibickō ā'i'ntōtānk. Iskwătcī nī'ō'gun  
10 nāmī'i'timint mīcigwa kī'kändānk ayă'kusit. Ābā'pic nījwā-  
sugun nāmī'i'timint ānicăgu nămădăbi; ā'pidci aiyă'kusi,  
kayă wīwīsini. Ābā'pic ānitibi'katinik, ā'pitci nānōntaya-  
găntām tcibwāwăbaninig. Mīcigwa Nānabucu cingicing  
ānunīmī'i'tit. Mindcimigo tcibītăbaninig ājimawit Nānabucu.  
15 Āpipā'pī'i'nt. Cigwasa' pīwăbanini, cigwa imā tibickōtca-  
ya'ī' pimi'a'kwăbanini. Kuniginīn, kibi'tānimătini. Ā'tawă,  
Nānabucu măgwă căcăgănacku'kănk, mīnăngwăna inī'<sup>u</sup>  
kă'i'cinănk, ānicinăbănk ugī'i'cinănăn. Kăgă't măma'kă-  
dăntām Nānabucu, mī'ī'<sup>u</sup> kī'i'năndānk ānicinăbă kă'tcinō-  
20 tingin, kī'i'cinăng; mīnăngwăna i<sup>u</sup> kă'i'jinīmī'i'tiwăt căcăgăn-  
askōn. Mīsa imā căcingicing Nānabucu, kăwīn okacki'ū'sī  
tcipimōtăt wăwīcinawīn tcipasigwīt. Intawă ājinibăt. A'pī  
nīcugun kănibăt mīdăc 'ī'ī'<sup>u</sup> pītcīnăg kăckitōt pīmōtăt,  
ājinătagămăyōtăt.

"Nānabushu, don't you do it, perhaps you might grow tired. For eight days we intend to dance, and also throughout the whole of every night do we expect to dance."

"My little brothers, never you mind, I too will dance."

"Nānabushu, naturally unconcerned about care, you too should dance, but certainly you will be tired."

Well, so presently they began; ah, then they rose to their feet. Now, Nānabushu also wore large blossoms standing upon his head (for feathers). Oh, how they who danced did carry on! Nānabushu was quite beside himself when he danced, for he did the same (as the others). At the end of four days' dancing, he then began to realize that he was tired. By the time they (had) danced seven days, then it was all he could do to sit down; exceedingly tired was he, and he wanted to eat. By the time that night was coming on, he grew deeply worried (that he would not survive) before it was day. So then Nānabushu lay down, trying in vain to dance. Just as the dawn was breaking, then began Nānabushu to cry. Then was he laughed at. Presently came the morning, soon straight overhead was how far the light of the morning had come. Lo, the wind died down. Why, Nānabushu was in among the bullrushes, that was what he really had seen, like people they had seemed to him. Truly surprised was Nānabushu, for he thought that they were people when the wind was blowing hard, so it had seemed to him; as a matter of fact, he had been dancing with the bullrushes. And so there lay Nānabushu for a long while, he was neither able to crawl nor even to get up on his feet. Accordingly he went to sleep. After he had slept for two days, he then was able to crawl, he then crawled out to the edge of the (swamp).

23. NĀNABUSHU EATS THE ARTICHOKE.<sup>1</sup>

Ningutingigu papimōtāt owābandān kägō sāga'kinig,  
kumā omōna'ā'n ; kägō äjimi'kwāni'kātank, kumāgu a'kwāni.  
Mīdāc 'i'i'u äjikānōtān : "Kāwīnina kitāmagōsin? Kī<sup>n</sup>wī-  
zumina? ānīn i<sup>u</sup> äcini'kāsuyäg?"

5 "Askibwā nintigōmin."

"Ānīn āni'kā'kāyäg kīcpin nibiwa āmukōyākun? Kägōna  
kitini'kägām?"

"Kāwīnsāgu ; ningīciwackatā'i'wāmin, kāyā dāc nimpōgi-  
si'kägāmin. Ānīc mīsāgu i<sup>u</sup> āni'kägāyāng."

- 10 Nānabucu omā äjimādcī'tāt, nibiwa omōna'wā 'i'i'wā  
askibwā<sup>6</sup> ; äcigisibigināt, äjimādāntcīgā, wāntcītaḡu tāwīsini.  
Ā'pidci nibiwa kā'kitāmwāt kudcipāsigwī. Kāwīn kṇagā  
minān ici'a'yāsī, kägā't minumādcī'ō. Äjimādcāt, kägā't  
minopimusā. Kumāgu a'pī tāḡwicing kägā't kīciwackatā.  
15 Cigwasa ā'pidci kīciwackatā. Ningutingigu māḡwā pimusāt  
äjpōgitit. Kägā't kuckupāḡiso ; äjīkwā'kipāḡisut. "Awānān  
kānōcit?" Āca mīnawā iwiti upi'kwānāng. Kāḡa'pī umi-  
'tigwābīn uti'kwātāwān. "Ā<sup>u</sup>, kṇānōciciyu'k." Māḡwāḡu  
wī'pimutcīgāt, u'pī'kwānāng āca mīnawā, "Pū<sup>n</sup>!" Iwiti u'pī-  
20 'kwanāng Nānabucu kāwīn kägō owābandā<sup>n</sup>zīn. "Wāḡu-  
nān dāc i<sup>u</sup> nwāntāmān?" Ācāḡu mīnawā, mīsāḡu pāci-  
ḡwānūng āni'tān. Kāḡa'pī mādcība'to, mīḡu i<sup>u</sup> äjīkātā-  
pāḡisut, "Pu<sup>n6</sup>, pu<sup>n6</sup>, pu<sup>n6</sup>, pu<sup>n6</sup>," inwāni. Ningutingigu

<sup>1</sup> For another version see No. 12.



23. NĀNABUSHU EATS THE ARTICHOKE.<sup>1</sup>

And once, when he was crawling about, he saw something that grew out of the ground, accordingly he dug it up; something he then found on digging it up, a certain length it extended. Whereupon he then spoke to it, saying: "Are you not eaten for food? Have you a name? What are you called?"

"Artichoke we are called."

"What physical effect do you produce if much of you be eaten? Do you cause some sort of bodily ill?"

"Not at all; we produce a pain in the stomach, and we cause wind. Now, that is the bodily effect we produce."

Nānabushu then here set to work, he gathered many artichokes; when he wiped them clean with his hands, then he began eating them, till he was quite satisfied he ate. When he had eaten a bountiful supply of them, he tried to rise to his feet. He was feeling very well, truly very well was he feeling. When he started to go, really he went walking easily. After he was come a certain distance, truly his stomach ached. Presently he had a very painful ache in the stomach. Then by and by, while walking along, he broke wind. Truly was he startled with surprise; then he whirled about. "Who spoke to me?" (he said.) The same thing over again (he heard) there behind him. Finally he strung his bow. "Now, do you speak to me." And as he was going to shoot, then behind him once again, "Pū!" Over there at his back Nānabushu saw not a thing. "And what do I hear?" And the same thing over again (he heard), and it was the same sound that he heard. Finally he started running, whereupon at every step he made, "Pu, pu, pu, pu," was

pimipa'tōd kăga'pī nōgiba'tō, kibi'tcisä. Nānabucu äjikikitut:  
 "Ä<sup>u</sup>, mīgāciciyu'k!" Äñic kăwīn kăgō owâbanda<sup>n</sup>zīn.  
 Ningutingigu mīnawā mīdāc kăgä't äñigu'k äjimādcība'tōt,  
 mīsa untcita, "Pu<sup>nē</sup>, pu<sup>n'</sup>, pu<sup>nē</sup>, pu<sup>n'</sup>," inwānik. Nānabucu  
 5 kibi'tcisä. Kă'kibi'tcisät, mī'kwāntān 'i<sup>ē</sup>'u kī'i'gut īnī'<sup>u</sup>  
 askibwān. "Māgicānanta nimpōgit." Äñi'ä'jimādcāt; äñi-  
 nōmagāškāt mīnawā pōgiti. "Ē<sup>i</sup>, nimpōgit! Mīsa kă'i'cini-  
 'kātang pitcīnağ kă'ā'nipimādisit, 'nimpōgit,' ta'i'kito.  
 Păpācig tapōgisi'kăgāwān, askibwā ka'kināgu kăgō, kayä  
 10 u'pinīg kayä wā'kunāğ."

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

Mīsa' i<sup>u</sup> äjimādcād Nānabucu papimusät; kumāgu a'pī  
 tākucink owâbamā<sup>ē</sup> pinā<sup>n</sup>sa<sup>ē</sup> wādiswāning, ā'pidcigu mōcki-  
 nāwa<sup>ē</sup> i'i'mā wāsiswāning. Nānabucu udunābī'tawā, ā'pidci  
 ucawānimā<sup>ē</sup>. Udagimā ändaçinint; midāswi açini<sup>n</sup>'jtāciwa<sup>ē</sup>.  
 15 Cigwadāç ugañōnā<sup>ē</sup>: "Äñin äcini'kāsuyäg?"

Äñic sägisiwāğ īgī'<sup>u</sup> pinā<sup>n</sup>sağ. Kăwīn ugaçki'tōsināwā<sup>ē</sup>  
 tcigikitōwāt. Pācig gīkitō: "Kăwīn niwīsusimin."

Nānabucu niskātcikigitō: "Äñin kăgicīnāğwa'k kăwīsu-  
 siwäg? Kīcpīn tibātcimusiwāğ äcini'kāsuyäg, kañānīwā-  
 20 nu'i'nim."

Äñic ā'pidci osāgimā<sup>ē</sup>; wī'kā kīgitōwa<sup>ē</sup>: "Äñic, kuckun-  
 gācīns mī'i'<sup>u</sup> äjini'kāsoyāğ."

<sup>1</sup> For another version see No. 5.

the sound made. And once, as he was running along, he came to a sudden halt, he ceased running. Nānabushu then said: "Now, do you fight me!" Of course, not a thing did he see. So another time, when he really started to run with all his speed, the same thing happened as before, "Pu, pu, pu, pu," was the sound that was made. Nānabushu stopped in his career. When running he had come to a stop, he thought of what he had been told by the Artichoke. "Perhaps I am breaking wind." Then he started on his way; when he was come a little ways, again he broke wind. "Halloo, I am breaking wind! And this is what he who will live in the future shall call it, 'I am breaking wind,' he will say. Various things will make (one) windy, (such as) the artichoke and all sorts of things, and potatoes and lichens."

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

Thereupon departed Nānabushu, travelling about; when he was come a certain distance, he saw some young ruffed grouse in a nest, and very full they filled the place in the nest. Nānabushu sat down beside them, very tender was his feeling for them. He counted how many they were; twelve was their number. And then he spoke to them, asking: "By what name are you called?"

Naturally afraid were the little ruffed grouse. Not were they able to speak. One spoke up: "We have no name."

Nānabushu spoke in an angry way: "How is it possible 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."

“Ō<sup>un</sup>,” Nānabucu i<sup>’</sup>kitu; “mīnangwana i<sup>u</sup>!” ājipāsigwit Nānabucu; ācinisawawāt ācimīdcināt. Paṇāgu kāwāsibi-  
 ‘tōnit, Nānabucu ugaṇōnā<sup>1</sup>: “Nāpisawugu kuckungācīns! <sup>1</sup>  
 M<sup>un</sup>!” inwā Nānabucu ājigi<sup>’</sup>tcibā<sup>’</sup>pi<sup>’</sup>ā<sup>’</sup>t. “Wāwāni wīnda-  
 5 mawī<sup>’</sup>k kimāmā<sup>’</sup>i<sup>’</sup>wā tagwicing.”

Mīsaḡu i<sup>u</sup> ānicimādcāt Nānabucu; pācugu ānitagwicing,  
 paṇāgu micawābamināgwaṭini ā<sup>’</sup>i<sup>’</sup>cāt. “Undcitāmāwīn  
 sāga<sup>’</sup>i<sup>’</sup>gaṇ mādābiyān,” ināṇḍam. Kāgā<sup>’</sup>t sāga<sup>’</sup>i<sup>’</sup>gaṇ umā-  
 dābīn, ā<sup>’</sup>pidcisa<sup>’</sup> kīckābi<sup>’</sup>kāni. Kāgā<sup>’</sup>t nāwināgwaṭini i<sup>’</sup>i<sup>’</sup>u  
 10 nibi. Kāgātsa unīcīcinini mī<sup>’</sup>i<sup>’</sup>mā ugidābi<sup>’</sup>k. A<sup>’</sup>pidci i<sup>’</sup>i<sup>’</sup>mā  
 āgōkīckābi<sup>’</sup>kānig kā<sup>’</sup>i<sup>’</sup>cāt, āciwānīnigātānit Nānabucu ājikī-  
 gitut: “A<sup>’</sup>tiwā, āmbāgīsa a<sup>’</sup>tāting, mām<sup>’</sup>wā<sup>’</sup>tcīgu wāckīnigīt  
 a<sup>’</sup>i<sup>’</sup>kwā a<sup>’</sup>tāting, kayāgu ta<sup>’</sup>tā<sup>’</sup>kutcingwaṇāt, ā<sup>’</sup>pidcīgu kayā  
 minugīt; undcitāmāwīn nintā<sup>’</sup>i<sup>’</sup>cīkwāskun, awāgwān kā<sup>’</sup>i<sup>’</sup>ci-  
 15 kwāskunigwān mī<sup>’</sup>a<sup>’</sup>u<sup>’</sup>āk āwīdigāmāt i<sup>’</sup>kitung a<sup>’</sup>i<sup>’</sup>kwā. Kwa-  
 ya<sup>’</sup>kīgu nintā<sup>’</sup>i<sup>’</sup>cīkwāskun.” Mīgu mīnawā āciwānīnigātānit.  
 “Undcita nintā<sup>’</sup>i<sup>’</sup>cīkwāskun.”

Cigwāḍac iwiti pinā upītawā<sup>1</sup> kāmīdcīnit unīdcānīsa<sup>1</sup>, anīn  
 kā<sup>’</sup>i<sup>’</sup>cinawāt unīdcānīsa<sup>1</sup>! Ä<sup>’</sup>tawā, wāntaḡu kāwusibi<sup>’</sup>tonit.  
 20 “Awānāc kā<sup>’</sup>i<sup>’</sup>nigā<sup>’</sup>i<sup>’</sup>nāk.”

“Nānabucu.”

“Kāgōna kitigōwābān?”

“Ānīn ācīnī<sup>’</sup>kāsuyāḡ<sup>’</sup> i<sup>’</sup>kito. ‘Kuskungācīns,’ nintīnā-  
 nābān, mīḍac i<sup>’</sup>i<sup>’</sup>u kā<sup>’</sup>i<sup>’</sup>cimīdcīcyāngīt. A<sup>’</sup>pidac ānimādcāt  
 25 kī<sup>’</sup>tcibā<sup>’</sup>pi<sup>’</sup>i<sup>’</sup>gunān. Nīngikāṇōnīgūnān ḍac: ‘Wāwāni wīn-

<sup>1</sup> Nāpisawugu kuckungācīns! “Yes, you are a little frightener!” This could have been given in other ways; as, “Like the deuce you are a little frightener!” “The idea of your being a little frightener!” etc.

"Oh," Nänabushu said; "that is it!" Then up to his feet rose Nänabushu; standing over them with legs spread apart, he eased himself upon them. (Observing) them suddenly groping about in the slush, Nänabushu addressed them, saying: "Yes, you are a little frightener!"<sup>1</sup> Phew!" exclaimed Nänabushu, laughing heartily at them. "Correctly inform your mother when she arrives."

And so upon his way went Nänabushu; 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 Nänabushu 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?"

"Nänabushu."

"Were you told something?"

"By what are you called?" he asked. 'Little Frightener,' we said to him, and thereupon was when we were eased upon. And when he started away, we were very much laughed at. And we were told: 'Correctly inform your

damawi'k kimāma'i'wā taḡwicin.' Mīḡac 'i'ᵘ kā'ḡ:nicimād-  
cāt äjikigitut. 'Näpisaṇā kuskungäcīns!' nintigunān."

- Ä'tayä, pinä unawaṭamān päcig kayä udödä'pinān päcig;  
äcipäsigu'u't, sāga'i'ḡanīḡ udiciwinān kisibigināt. Misa i<sup>u</sup>  
5 kā'i'cipīni-ā't, mīsagwa'panä kā'tōtawāt pīnic acinī<sup>nc</sup> tacinit.  
Unītcanisa<sup>e</sup> ka'kina kā'i'jikisibigināt, abā'pic kā'kijitāt, äji-  
kikitut: "Ämbäsa', ninganōsunä<sup>e</sup>wā 'a<sup>e</sup>a'<sup>u</sup> Nānabucu, kayä  
wīn wāwiyoc niwītōtawā." Äjimādcāt omāda'ḡnān. Nin-  
gutingigu mī'i mā tayōc udäbi'tawān mädwākäḡikitōnit inī'<sup>u</sup>  
10 Nānabucōwāṇ. Tiwä, undcita guca inābit na'i'tā piniwā-  
ninigātānowāṇ. Pinä ināḡdam: "Wikāḡä mīnawā tatōṭam."  
Nawaṭc päcu' ḡnī'i'cā. Cigwa mīnawā uninigāniwāṇ wäḡu-  
nāniwinān äcipäsiguut; ā'pidci i'i'mā tcigitaḡak ḡnī'i'cisāwāṇ,  
pāmāḡu Nānabucu kā'i'niṭṇk: "T!"<sup>1</sup>

- 15 Ä'tā, Nānabucu tabasi, ä'tawā äjika'kābi'kisät, ḡnicāḡu  
kācō'kānig inī'<sup>u</sup> u'tawagāṇ. Ä'tā, äjipāḡicing nibī'kāḡ,  
"Tcam'", inwāwākamicin. Ä'tā, ki'tciwī'kā papimakōtcing  
mica'kisät. Mīḡac i<sup>u</sup> kāmica'kisät, ki'tci'ä'nigu'k kīsīntci-  
'kamī; agāwā möckāmō, ā'pidci kägā wayä'kwānāmu.

- 20 Änīc mī'i'<sup>u</sup> pinä ṇamāḡabit kaṇawābamāt Nānabucōwāṇ.  
Cigwa möckāmōwāṇ, täyā, mīḡu iwiti kāpīnābinit kīgītōwāṇ:  
"Tī, kägätsa kuckungäci." Ä'tā, Nānabucōwāṇ māḡwābā-  
'piwāṇ. "Pinä, mī ḡwaya'k tōtawiyāṇ kīmīdcināḡwā iḡi'<sup>u</sup>

<sup>1</sup> "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 Nānabushu, and I intend doing him a trick too." When she started, she followed his trail. So by and by she came within hearing distance of Nānabushu, who still could be heard talking. Ah, it was precisely at the moment she looked when he was swinging his leg out over (the precipice). The Ruffed Grouse thought: "Would that he might do it again!" Nearer to the place she went. When again he was making ready (to swing his leg), she happened then to fly up; ever so near past his ear she flew, and suddenly Nānabushu heard the sound of "T!"<sup>1</sup>

Well, Nānabushu dodged, but unfortunately over the precipice he fell, going so fast that the wind went whistling past his ears. Ah, when he fell into the water, "Tcam" was the sound of his fall there. Oh, for a great while was he falling through the water. And so when he got to the bottom, all his strength he used in pushing back up to the surface; barely was he able to reach the surface, almost was he on the very point of losing his breath.

Naturally there was the Ruffed Grouse seated watching Nānabushu. When he came to the surface, ah, then up from where he fell he looked, saying: "Well, (that) really is a little frightener." Oh, how Nānabushu could be heard laughing! "Ruffed Grouse, it was right what you did to

kinītcānisag. Kāwīn wī'kā mīnawā ninga'icictcigāsī." Mīsa' āji'agwā'tāt Nānabucu, ājinādcāt papimusāt.

## 25. NĀNABUSHU AND THE GREAT FISHER.

Ningutinggigu papimusāt awiya ōnōntawān maḍwānaga-  
munit. Ā'pidcisa uminu'tawān. "Ā'tiwā, āmbāgicsa wā-  
5 bamag awāgwānīwigwān 'a<sup>a</sup>'u nāgamut. Āmbāsa, ninga-  
wīkagwāwābamā," ināndaḥ. Ājimādcāt Nānabucu. Ābā'pic  
payācu'tawāt, undcitasawīn kāwīn pācigwānung ayāsītug  
āni'tawāt. Cigwasa pācu' owābandān kī'tcigāmi, kuniginīn  
miciwutcigān ayācawikwāskwāniwān 'i<sup>i</sup>'u kī'tcigāmi. Mīḍac  
10 'i<sup>i</sup>'u sasīpuckānik 'i<sup>i</sup>'u kī'tcigāmi mīḍac imā ayācawikwāsk-  
kuninit, pā'kicidac naḡamōwān :

"Kī'tcigāmi sāsi'pu'kāg,  
Kī'tcigāmi sāsi'pu'kāg,"

ina'a'mōn.

15 Kāgā't uminwānimān. "Āmbāgicsa kayā nīn kacki'tōyān  
tcī'icictcigāyān. Kāwīn nīn nintayānicī'ta<sup>n</sup>zī. Kāwīnina,  
Miciwutcig, nindākacki'tōsīn 'i<sup>i</sup>'u tcī'icictcigāyāmbān?"

"Nānabucu, māwica nimādcī'tānābān i'iwā untaminoyān.  
'Ā<sup>u</sup>, kīni'tam ijictcigān. Ā'pidci nīmpa'kadā. A'kawā  
20 nīwi'a'ntawāntān 'i<sup>i</sup>'u wāmūtcīyān. Kīni'tamidac kayāyāca-  
wikwāskwān. Mīsa'i'ī<sup>u</sup> cigwa tcīmādcī'tāyān, Nānabucu  
kāgu' wīn bābīni'tagān wā'īninān. Mīgu'ī<sup>u</sup> mō<sup>n</sup>jag tcī-  
naḡamuyan :

"Kī'tcigāmi sāsi'pu'kāg,  
Kī'tcigāmi sāsi'pu'kāg,"

25 tcīna'a'mān. Kīcpin,



me for easing upon your children. Never again will I do so." And so when out of the water came Nānabushu, then off he started walking about.

## 25. NĀNABUSHU AND THE GREAT FISHER.

And once, while walking about, he heard the voice of some one singing. Much was he pleased with the tune (of the singer). "Ah, would that I might see who the singer is! I say, I am going to try to see (who it is)," he thought. Then off went Nānabushu. By the time he was in close hearing distance of him, it seemed by the way he heard him that the being was not in any one place. When he had a near view of the sea, lo, (he saw) a great fisher<sup>1</sup> leaping back and forth across the sea. It was at the coming-together of the shores of the sea where to and fro he leaped, at the same time he sang:

"The shores of the sea meet together,  
The shores of the sea meet together,"

(such) was the song he sang.

Truly was he pleased with him. "Would that I might be able to do that too! I would not cease. Might I not be able, O Fisher! to do that?"

"Nānabushu, long ago I began this that I am playing. Very well, take your turn at doing it. Very hungry am I. In the mean while I want to look for something to eat. So take your turn at leaping across back and forth. Therefore now you may begin, Nānabushu. Do not do otherwise than what I have told you. Therefore always should you sing:

"The shores of the sea meet together,  
The shores of the sea meet together,'

(thus) you should sing. If

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<sup>1</sup> The constellation of the Great Dipper is called the "Fisher star," and this is the Great Fisher referred to here.

“Kí'tcigami tāsikī'kāg,  
Kí'tcigami tāsikī'kāg,'

ina·a·man, mīdāc i<sup>u</sup> kanābatc kīganisābāwā.” Misa' i<sup>u</sup>  
cigwa animādcānit.

5 Nānabucu ājimādcī·a·nk :

“Kí'tcigami sāsipu'kāg,  
Kí'tcigami sāsipu'kāg.”

Migu i<sup>u</sup> gāgā't ājisipuskānik. Ā'tā, kāgā'tsa minwāntam.  
Misa' kābāgīcig kāwīn ānicī'ta<sup>n</sup>zī ācawigwāskwānit. Abā'pic  
10 tābi'katinig, mīsa' gu kayā kābātibi'k ; wayābāninig kāwīn  
kānagā wī·ā·naci'ta<sup>n</sup>zī. Awāndcis bā'pināntam. Cigwa  
unāgucini<sup>n</sup>i, mīcigwa ayā'kusit Nānabucu. Ningutingigu  
ogīmi'kwāndān : “Amāntcigic i'ī<sup>u</sup> kāwundcī·i'kitut, 'Kāgu'  
wīn ina·a·ngān.” Wāgunāniwīnān. Nānabucu ājawik-  
15 wāskwānit,

“Kí'tcigami tāsikī'kāg,  
Kí'tcigami tāsikī'kāg,”

ina·a·m. Wāntagu nāwagām paŋgicin. Ānīc ācisikwāsāt.  
Ānumōckamut inābit, kāwīn kānagā pima'kāmīgā<sup>n</sup>sininik.  
20 Mīnawā ānugwā'kagumu, mīsa' undcita kāwīn owābanda<sup>n</sup>zīn  
i'ī<sup>u</sup> tcipima'kāmīgānik. “Pabā'pinisiwāgān, mīsa gāgā't  
nibuyān!” Wāgunāniwīnān ājikaski'tōt tcipīpāgi : “Mici-  
u·tcīg!” Ānigu'k pīpāgi.

Māgwāgu babā'tana'kāmigisit awiya onōntawān mādwā-  
25 bīpāginit. “Mīmāwīna·a·u Nānabucu,” ināndam. Pīnicigu  
mādwāmawiwān inī<sup>u</sup> Nānabucōwān. Ā'tā, intawāsa mā-  
dcība'tō kī'tci·ā·nigu'k. Cigwa māḍābība'tō Mici·u·dcīg,

"The shores of the sea draw apart,  
The shores of the sea draw apart,'

you should sing, then perhaps you might drown." And then he departed on his way.

Nānabushu then began singing:

"The shores of the sea meet together,  
The shores of the sea meet together."

Whereupon truly the shores came together. Oh, truly happy was he! And so throughout the day he did not cease leaping back and forth across. And when night came on, it was the same the whole night long; when the morning came, not a whit was he anxious to stop. Increasing joy he got from it. When it was growing evening, then was Nānabushu becoming weary. Then he happened on a sudden thought: "Wonder why it is he said, 'Don't you sing (the other way)'!" But foolishly, as Nānabushu leaped across,

"The shores of the sea draw apart,  
The shores of the sea draw apart,"

he thus sang. And in the very centre of the sea he fell. So down (out of sight) he fell. When on coming up to the surface he tried to look about, there was not a single bit of shore-line to be seen. Again he vainly tried turning the other way, but, just as before, he did not see the shore-line. "Woe is me, for now surely I shall die!" In distress he called out as loud as he could: "O Great Fisher!" with a loud voice he called.

Now, while (the Fisher) was roaming about, he heard the voice of some one calling aloud. "That must be Nānabushu," he thought. Then presently (he heard) the voice of Nānabushu crying. Ah, accordingly then he started running at full speed. When the Great Fisher came running out upon (the sea), why, there was Nāna-

ä'tawā, Nānabucōwān nānāwiki<sup>8</sup>tcigami maḍwāmawiwān.  
 "Cici, indackā mī'i<sup>u</sup> ānugī'u'ndcibwāmit 'a<sup>8</sup>a'<sup>u</sup> Nānabucu."  
 Āñic pisānigu mādcī'a'm Mici'u'dcig. Äjkwāskwānit mīsa'  
 undcita äci'a'yānik sipuskānik.

- 5 Mīsa cigwa Nānabucu kī'a'gwā'tāt. Kägä't minwāntam  
 Nānabucu. "Ā<sup>a</sup>, Mici'u'dcig, kägä't inangwāna kimānidō<sup>wi</sup>.  
 Māgicā nīnā'ta nīmānidō<sup>wi</sup> nintināntānābān. Intawāsa' kīn  
 kīgazazī'kis. Mīsa' 'i<sup>8</sup>i'<sup>u</sup> kā'i'cināḡaninān," Nānabucu  
 äjīmādcī'a'caḡāmāt 'i<sup>8</sup>i'<sup>u</sup> kī'tcigami.

## 26. NĀNABUSHU AND WĪNDIGO.

- 10 Ningutingigu papimācaḡāmāt inābit iwiti aḡamikistci-  
 ḡami awiya owābāmān 'i<sup>8</sup>i'<sup>u</sup> pimācaḡāmānit, ā'pidcisa min-  
 ditōwān. Kāwīn kanagā ä'kōnīngitawitiyānit a'kōsisīwān  
 'i<sup>8</sup>i'<sup>u</sup> mī'tigō<sup>8</sup>. Āñic, mīwānini<sup>u</sup> Wīndigo. Wāgunānīwinān  
 upipāḡimān: "Nīcīmīsa, wācaka'ä'ā'nowān kāmāmīdcitā-  
 15 mān! Pāmācaḡāmāyān, woi!" āñic, nāmā wāsa ināntam  
 Nānabucu.

- Ā'pidcidāc unickimigōn Wīndigo Nānabucōwān. "Kägä't  
 māmā'kātc. Kunigā, 'Nīnā'ta nīmānitōwi,' inānamutug 'a<sup>8</sup>a'<sup>u</sup>  
 Nānabucu. Āmbāsanō, ningagīwi'taḡāmāba'tō." Kägä't  
 20 mādcība'tō Wīndigo, kī'tciwība udōdī'tān imā pimācaḡā-  
 mānit īnī'<sup>u</sup> Nānabucōwān. Wāgunānīwinān äcitcāngitiyā-

bushu to be heard crying exceedingly far out on the water. "There, that is on account of Nānabushu's failing to heed (my words)." So then softly began the Great Fisher to sing. When over he leaped, then back, as it did before, came (the shores of the sea) together.

Thereupon then Nānabushu came out of the water. Truly pleased was Nānabushu. "Ah, Great Fisher! really indeed you are a manitou. That perhaps I was the only manitou, was the thought I entertained heretofore. Accordingly you are to be older (than I).<sup>1</sup> Therefore shall I now leave you." Nānabushu then went his way along the shore of the sea.

## 26. NĀNABUSHU AND WĪNDIGO.

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 Wīndigo. Like a fool he called aloud to him: "O my younger brother! upon the dry tail of a beaver did you ease yourself. You passer along the shore, halloo!" Well, at a safe distance away Nānabushu thought (he was).

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

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

cing 'a<sup>a</sup>a<sup>u</sup> Wīndigō. Nāgātcigu cigwa pagamācagāmāwan  
Nānabucōwan. Cigwa owābamigōn; ānīn gā'i'cinang awiya  
kītcāngitiyācinōn. Mīgu i<sup>u</sup> ānawī'i'cigāsō'tawāt omādwā-  
kānōnigōn Nānabuco: "Ondās, a'kawā, ninganawātcīn 'i'ī<sup>u</sup>  
5 kīya<sup>u</sup>. Wāwīp, ontās."

Ä'tawā, Nānabucu ānigāgīmōta'tāmo ānīnā'zi'kawāt.  
Cigwa imā odōdisān; kägātsa māngitcītiwan, micicagu 'i'ī<sup>u</sup>  
odā'i'ni. Uganōnigōn: "Nānabucu, mānisān. Ninga'a-  
'kawā'a'bwān 'i'ī<sup>u</sup> kīya<sup>u</sup>."

10 Kägā't ājigu'pīt Nānabucu mānisāt. Ä'tawā, mōjag  
mawī. Cigwasa nibiwa kā'u'kwā'kwisi'tōd īnī<sup>u</sup> misān,  
uganōnigōn: "Mī'i<sup>u</sup> icibōdawān."

Nānabucu ājibōdawāt. Kā'pōdawāt uganōnigōn: "Nā-  
nabucu, mī'ī<sup>u</sup> ici'antawābāntān 'i'ī'wā kāwātabwānā'kuyān  
15 'i'ī<sup>u</sup> kiyawīc. Ā'pidci wānā'kwa'k, māgicā tagitā'kwitin  
'i'ī<sup>u</sup> kiwīsāncis."

Kägā't ānimādcā Nānabucu. Ānīc mōcag mawī, ā'pī-  
tcisāgisit. Ā'pidcigu 'i'ī'wā wayānīnā'kwātinik 'i'ī'wā mī'tig  
umī'kān, kayā i<sup>u</sup> sāsagati'kwāniwāninik. Ājimādcāt icāt  
20 ācimīnāt; ō'ō' udinān: "Tawa't, tawa't, tawa't!"<sup>1</sup> Ä'īnditcīn  
'a<sup>a</sup>a<sup>u</sup> Nānabuco.

"Kāwīninawīn tagitā'kwitin iwā kiwīsāncic? Bā'kānag iwā  
mī'tig nāndawābā'dān, wānā'kwāk."

Ä'tawā Nānabucu. Mīdāc gāgāt ānimawit, pīnicigu  
25 wāsa ānītagucīn. Pāmāgu ānī'i'nābit, tā'tiwā, cingusān  
kībimiba'tōwan ājiganōnāt: "Nīstcīmīstcā, nīnip nōngum."

<sup>1</sup> Tawa't, tawa't, tawa't! "Oh, oh, oh!" a masculine exclamation denoting anger, often applied angrily to dogs when in the way or when disobedient.

Nānabushu to where he was on the shore. Then (by Nānabushu) was he observed; what was he to see but somebody lying with bottom pointing up. Accordingly, when he made an attempt to hide from him, Nānabushu heard (Wīndigo) saying to him: "Come hither, wait, I want to make a small meal out of you. Make haste, come!"

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

Truly then up from the shore went Nānabushu to gather fire-wood. Poor fellow! all the while was he crying. After he had piled up much fire-wood, he was addressed: "Now, do you kindle a fire."

Nānabushu then kindled the fire. After he had kindled the fire, he was addressed: "Nānabushu, now go you hence to seek for something which I can use for a spit to roast your old body on. (Let it be) very straight, else perhaps your old spleen might be forced out."

Truly away went Nānabushu. Now, all the time was he weeping, he was so scared. So a stick with a very big curve he found, and it had many twigs. Then he started going over to give it to (Wīndigo); this he said to him: "Oh, oh, oh!"<sup>1</sup> Such was the way Nānabushu acted.

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

Hapless Nānabushu! Thereupon truly off he went crying, (going) till he a long way off was come. And suddenly, while looking about as he went, why, here was a Weasel whom he addressed as it went running past: "My little brother, I am now going to die."

Kibi'tcisāwan ini'u cingusan. Otā'taganābāmigōn ājiga-nōnigut: "Nānabucu, wāgunāc wā'u'ndcinibuyan?"

"A'tawā, mīginini'i'u wī'a'kawinawātcīt wa'a'u Wīndigō 'i'i'u nīya'u. Kāwīnina kitānisāsī?" Ājiganōnigut: "Nāma-  
5 dapināgu 'a'a'u Wīndigō?"

"Kāwīn, tcāngitiyācin, micicāgo iwā utcīt, kayā 'i'i'u utā."

"Nānabucu, mīnōtcisa ningawikagwānisā. Māskwatī dāc wīn kīgapaḡusānimin kāgō. Intawā dāc kīcpin kāgō tōtawisiwān kāwīn nintānisāsī."

10 Kīgītōwān Nānabucōwān: "Māskwat kīcpin nisat, tcipi-cāḡāntāman 'i'i'u kīya'u kīga'i'ci'in." Ājikanōnint Nānabucō: "Mī'i'u icipindōmun 'i'i'wā nīyawic."

Ā'tayā, kāḡā't minwāntān Nānabucu. 'I'i'u ābwānā'k wānicicininik 'i'i'wā mi'tig āntawābandānk, kayā ā'pidci  
15 wānā'kwutinig; mīdāc 'i'i'u kā'kīcka'ā'nk. Ānīji mādcītōt, kāyābi kitcāngitiyācinōn iniwā Wīndigōn. Uḡānōnān: "O'o'wā udābwānā'kun." Mīdāc imā ājigicibagwīt ini'u cingusan, panāgu āni'u'tānawāsānit. "Ā'tawā, āmbāsanō kīni'tām kīga'u'ji'tōn iyabwānā'k."

20 "Kāwīn," udigōn ini'u Wīndigōn: "kinigu ujī'tōn."

Nānabucu udōdā'pinān iiwā mi'tig; pitecīnāḡigu wātā-'pināḡ uḡānōnigōn: "Kāwāsa, Nānabucu, ningi'tcisāsā-gitā'ā. Nintigwā awiya uwīpa'kandān 'i'i'wā nintā'ā'yāp."

Nānabucu uḡānōnān: "Kācitinā unakā'ku'u'tcin. Wā-  
25 wīpigu āpwān i'u nīya'u. Kāmā ḡayā wīsāsa'ku'kwātāman iwā nīya'u."



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

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

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

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

Ah, truly pleased was Nānabushu. The roasting-spit which he sought to find was of excellent wood and very straight; and that was what he had cut. When he went thither taking it to him, still yet was Wīndigo lying with bottom pointing up. He spoke to him, saying: "Here is your spit." Then it was that he pulled the Weasel forth from the bosom of his garment, and away whirled its tail as it flew in. "Oh, well! then do you take a turn at making a roasting-spit."

"No," he was told by Wīndigo: "do you make it."

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

Nānabushu 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."

Minawā kīgītōwān : “Ēi, kāwāsā, Nānabucu ! kāwāsā kuca. Mī guca kägä’t i’i’u wīwānāntāmān.”

Nānabucu omā udānigā’kikābiwī’tawān. “O·o·o·, kaci-  
tinā unakā’ku’utcin!” inābit Nānabucu, ācikawā’kwitiyā-  
5 sānit; mīsaḡu ‘i’i’u kägä’t kī·ā·ninibunit. Kānibunit pi’u·n-  
dcisāḡitcisāwān cingusaḡ.

“Ā’tawā, nicīmisa ! aḡāntcigic ā’pidci kā·i·cimāmōyāwa-  
kāntāmōgubaḡānān ? Intawāsa’ ningawawāci·ā·.” Nānabucu  
udōdā’pinān ācigīsibīḡa’wāt. Ā’pidcisa kā’pinābāwānāt,  
10 wāḡunānīwinān wāpāpigaḡānān unāḡawābāmān. Kāmi’kawāt  
nawātc utcāḡiswān inī’u wābābīḡāḡān. Ā’pidci kā·i·jiwā-  
bickisinit kā’kīci·ā·t, mīdāc ‘i’i’u misiwā āciwawāci·ā·t cin-  
gusaḡ; wāḡa’kwāno uma’katāwānawānān. “Nīḡatāḡa  
kagwātciba’tōn.”

15 Kägä’t cingus kagwātciba’tō. Ā’tiwā, kägä’t picigānīmu.  
Nānabucu uḡanōnān : “Mīsaḡunā iu ācimāmōyawāminān.  
Ninibunābān cingus. Mīdāc iu kā·i·cināḡusiyān pāpōḡḡin  
ā’ta. Mīdāc ‘i’i’u minī’k kā·a·kīwāḡk kā·i·cināḡusiyān.  
Āmbādāc kaba’kāwīnin.” Nānabucu āḡimādcīyācāḡāmāt  
20 ‘i’i’u kī’tcigāmi.

## 27. NĀNABUSHU COMFORTS HIS GRANDMOTHER.

Nīḡutīḡsa anīpapīmosāt cigwasa udābābāḡdān ō’ku-  
misaḡ kāpi’u·ntcikaḡānā’pān. Kägä’t kāyābi kī·a·tāni utci-  
mānīni. Kägä’tsa minwāntām Nānabuc tayōc ‘i’i’u pīmā-  
disinit. Āḡiḡu’pītā·i·tāḡ maḡdwāmawīwān : “Nōḡis !” maḡdwā-

Again he spoke: "Oh, impossible, Nānabushu! Impossible really! Perhaps, indeed, I am now growing unconscious."

Nānabushu then went up close and stood beside him. "Oh, do hurry and impale me upon (the spit)!" While Nānabushu looked on, then down to the ground fell (Windigo) with his bottom; thereupon truly was he dying. When he was dead, then out from thence came the Weasel running.

"How now, my little brother! Wonder what (I can do) so that he may be very thankful! Therefore then will I paint him." Nānabushu took him up (and) then washed him in water. After he had made him thoroughly clean, what should he do but seek for white clay. After he had found it, whiter still he burned the white clay. After it was made exceedingly white, then he had it finished, whereupon all over he painted the Weasel; at the end of the tail he painted it black. "Now, just you try and see how you run."

To be sure, the Weasel started running. Oh, how really proud he was! Nānabushu spoke to him, saying: "Therefore in this manner do I render thanks to you. I was dying at the time, Weasel. And that is the way you shall look only in the winter-time. And as long as the world lasts, this is the way you shall look. Therefore I now take leave of you." Nānabushu then departed, keeping along the shore of the sea.

## 27. NĀNABUSHU COMFORTS HIS GRANDMOTHER.

Once, while travelling along, he came in sight of where he had left his grandmother. To be sure, there still was her canoe. Truly pleased was Nānabushu that she was still alive. When he went up from the shore, at that moment he caught the sound of her voice crying: "O

·i·nātāmowaṇ. Änida'pābit 'i'wā ändānsiwit, kuniginin, kicingicinōn, ämi'kwān kigicinōn. Nānabucu äjikanōnāt: "Nō'kō, nintagwicin."

Kā'kwābatawaṅgā·i·gānit 'i'wā utāmi'kwānini upi'a·paḡi-  
5 tōni. "Cici, maṡci·a·nimōg! Ningigagwānisagānimāg iḡi'wā  
maṡciwābicāciwicaḡ wīnanāpagānsumiwāt."

Äjikanōnāt mīnawā: "Nō'kō, kägä't kuca nintagwicin."  
Nānabucu ōmā āni·i·jipīndigāt; uḡani·u·di'tinān. "Nō'kō,  
kägä't kucagu nintagwicin." Wāgunāniwinān wāwānigu  
10 udābi'tōtcinān, ā'pidcigu wīnisiwāṇ, kayā imā uskīcigunīnk  
mī'tāwangōwiwāṇ. Mīḡaḡ äjisāḡisi·ā't Nānabucu ō'kumī-  
saṇ, aḡamīng ijiwināt. "Nō'kō, intawā misawā kabing-  
wācāḡitōbinin." Kägä't wawīngā uḡi'tcikunayā·ā·n; äciki-  
siyābāwānāt, ā'pidcigu upini·ā·n. Kā'pīni·ā't äjiri·jāt äntāt.  
15 Ka'kina ucki·a·yi·i·n ubīsi'kōnān. "Nō'kō, mī·i'wā icikiwātā  
imā äntānsiyāng." Mīsa' kātāḡwicinuwāt ändāwāt uḡaṇō-  
nigōn ō'kumisaṇ: "Nōcis, kāwīn wīn nimpa'kaḡāsī. Maga-  
'kuckwāmaḡ päjik naṡta wābāntcikān, mī·i·mā<sup>n</sup> tcimi'kaṡaṇ  
wānicicing wīsinīwin."

20 Nānabucu uḡā'kikipitōn 'i'wā maḡa'kuckwāmaḡ. Ä'tiwā,  
ānīn kā·i·cinānk picicig 'i'wā pimitā kayā wiyās! "Nō'ko,  
kägä'tigu kīgaminowīsinimin." Nānabucu mīsaṇā i<sup>u</sup> pīcīnaḡ  
minowīsinit.

my dear grandchild!" was the sound of her voice crying. When he went up (and) peeped into her little dwelling, lo, there she lay, by a spoon she lay. Nānabushu then addressed her, saying: "O my grandmother! I am come."

Dipping up some ashes with her spoon, she threw them toward (the speaker). "Begone, vile creature! I thoroughly loathe those wicked martins that wish to sadden me."

Then he spoke to her again, saying: "My grandmother, in reality have I come." Nānabushu at that moment went on in; he went over and took hold of her. "My grandmother, in reality have I come." At last he put his arms tenderly around her waist, and she was very unclean, and there in her eyes was sand. Thereupon out of doors Nānabushu took his grandmother, to the shore was where he took her. "My grandmother, therefore entirely of all your clothes will I strip you." Really of every single piece of clothing he stripped her; then by washing he made her clean, and very clean he made her. After he had made her clean, then he went home. With clothes all new he dressed her. "My grandmother, now let us return to the little place where we dwell." And so when they were come at their home, he was addressed by his grandmother, saying: "My grandchild, I am not hungry myself. In one of the birch-bark boxes do you search, for there will you find some food that is nice."

Nānabushu ripped open the birch-bark box. My! what should he behold but a vast store of grease and meat! "My grandmother, in truth, shall we be well supplied with food." Nānabushu then for the first time in a long while ate a hearty meal.

28. NĀNABUSHU SWALLOWED BY THE STURGEON.<sup>1</sup>

Mīsa' äjitibi'kätinik; weyābaninig ayābi ändānsiwāt. Abā'pic nāwa'kwānig ugañōnān ō'kumisañ: "Nō'ko, kana-  
bātç ningacaciğaṭab. Kāwīninā wāwābanābān kitayāsīñ?"

"Nōjis, kägä't nintaiyān."

- 5    Ā'tayā, kägä't minwāntam Nānabucu. "Nō'kō, aṃ-  
bāṣa niwīwāwābanābī. Intawā i<sup>u</sup> kiteimān ningayābātci'tōn."  
Nānabucu äjipōsit micawaḡām äji'icāt. Ā'pidci micawa-  
ḡām kā'taḡwicing, āñic ki'tcigaṃi, "Mīsa' omā kādaçi-  
ḡwāḡwāskwāpitciḡäyān," i'kido. Nānabucu ubōna'kātōn  
10 i'ēi'<sup>u</sup> umīgiskañ; kāmica'kīsānik mādcī'aṃ:

"Micīnaḡwā, pinawā'kuntci'aṃ i'ku'kāya".

Micīnaḡwā, pinawā'kuntci'aṃ i'ku'cāya."

- Mīdaç i'i'mā na'itāḡ ayāt a<sup>ē</sup>a'<sup>u</sup> micīnaḡwā. Māmwa-  
'tcidaç imā unowāngigaṃiḡ mīsa imā siniguskāgut. Kāḡa'pi  
15 ingutci ānu'icā, mīsa' untciṭa i'ēi'<sup>u</sup> siniguskāgut i'ēi'<sup>u</sup> migis-  
kañ. Kāḡa'pīsa ogañōnān aḡi'kamāḡwañ: <sup>2</sup> "Aḡi'kamāḡ,  
aṃbāsañō, nawatantama'<sup>u</sup> Nānabucu iwā wāwābanābān."

- Kägä't äcinawatataṅk i'ēi'<sup>u</sup> uwāwābanābānini. Ki'tci-  
wīckāni i'ēi'<sup>u</sup> owāwābanābān. Äjiwī'kubidōt, "Ā'tā, mīsa'  
20 mīsa', mīsa' wā'tiyān!" Cigwa omō'kibinān aḡi'kamāḡwañ.  
"Isä,<sup>3</sup> kāwīn kīn kīnantawānimisinōn! Kīwīnantān i'ēi'<sup>u</sup>  
wāwābanābān."

<sup>1</sup> For other versions see Nos. 7, 29, 61.

<sup>2</sup> Aḡi'kamāḡwan, "white fish;" literally, "caribou fish."

28. NĀNABUSHU SWALLOWED BY THE STURGEON.<sup>1</sup>

And then night came on; on the morrow he remained idle at their little home. And when it came noon, he spoke to his grandmother, saying: "My grandmother, perhaps I shall grow weary with being idle. Have you not a hook and line?"

"My grandchild, to be sure, I have one."

Oh, truly pleased was 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,<sup>2</sup> 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!<sup>3</sup> I don't want you. You befoul the bobbing (hook)."

<sup>3</sup> Isä, "Bah!" an exclamation of reproach; with most Ojibwa dialects it is uttered only by the feminine sex.

Kägä't intawā upagidandān 'i'iu wāwābanābān. Intawā  
 ājikīwāt adi'kamāg. Cigwa anitāgwicīn. Micīnamāgwān  
 ājikakwātcimigut: "Ānīntac ā'kitut?"

5 "Kā, 'Kiwīnantān iu wāwābanābān,' i'kitō Nānabucu  
 Micīnamāgwā yā'ta nināntawānimā."

Misa keyābi onowāngikaṇig sinigwisānig 'i'iwā uwāwā-  
 banābānini. Ā'pidcisa umiguckātāntān micīnamāgwā.  
 "Taḡa, kīn, namāgus, awinawātāntān."

10 Tōkisāni iu wāwābanābān. Ājiwī'kubitōt Nānabucu  
 uwawābanābān, mīsa' nāsāo ā'kitut: "Misa wā'tiyān."  
 Omō'kibanān ini'iu namāgusaṇ. "Isā, kāwīn kīn kinānta-  
 wānimisinōn! Kīwīnantān 'i'iu niwāwābanābān."

Mīnawā ubāgitāntān namāgus. Ājimādcāt; tāgwicing  
 udōgimāmaṇ uganōnigōn. "Ānīc ā'kitut?"

15 "Kāwīn kuca kīn kinantawānimisinōn. Micīnamāgwā  
 yāta nināntawānimā."

Misa 'i'iu ingutci āji'i'cāt micīnamāgwā. Kāwāsa ugacki-  
 'tōsīn pa'kān tciwāwābanābinit. "Ācimādcisawīna'a'iu Nā-  
 nabucu! Mini'k ningitācī'kāg wīnicki'it!" Nānabucōwan  
 20 unawatantamawān i'iwā uwāwābanābānini.

Nānabucu mīgu iu ājiki'tciwibitōt i'iu wāwābanābān.  
 Inābit micawagām, minisāns ināntam wāndcimō'kibīnik.  
 Mīnaṅgwāna iu ucigwānāni ini'iu micīnamāgwān. Cigwasa  
 ningutingigu paṇāgu kāsāswānik u'tawāḡaṇ. Mīnaṅgwana  
 25 iu kōḡamigut mīgu i'iu kigītcīmān. Mīsaḡu a'paṇ āciwān-  
 āntān; wī'kāsa mī'kawī. Mā'kawit, "Wāḡinugāning nin-  
 taiyā," ināntam. Inābit, icpiming ki'tcimaskimut āḡōtānik;



Truly, therefore, (the Whitefish) let go from his mouth the bobbing (hook). And so back home went the Whitefish. Soon he came home. By the big Sturgeon was he asked: "And what did he say?"

"Oh, 'you befoul the bobbing (hook),' said Nānabushu. 'It is the big Sturgeon I want.'"

And so once more against his cheeks rubbed the bobbing (hook). Very much was the big Sturgeon annoyed: "I say, you, Trout, go seize it with your mouth."

There was a gentle pull on the bobbing (hook). As on his bobbing (hook) Nānabushu pulled, so the same thing as before he said: "This is what I want." Out of the water he pulled the Trout. "Bah! you are not the one I want. You befoul my bobbing (hook)."

The Trout was the next to let go from his mouth the bobbing (hook). Then he departed; when he got home, by his chief was he asked: "What did he say?"

"You are not the one I really want. It is only the big Sturgeon I wish."

Thereupon away went the big Sturgeon. He found it impossible to make (Nānabushu) fish elsewhere with his hook and line. "Confound that Nānabushu! He has been pestering me so long as to anger me!" He then seized hold of Nānabushu's bobbing (hook) with his mouth.

Nānabushu thereupon held tight to the bobbing (hook). As he looked out over the broad sea, an island he thought was appearing on the surface of the water. But it happened to be the tail of the big Sturgeon. Then of a sudden there was a continuous ringing in his ears. It happened that he was being taken down into the water together with his canoe. And so straightway he lost his wits; after a long while he came to. When he was revived, "In a circular place am I," he thought. While looking around, up overhead a huge bag was hanging; it hap-

mīmīgu i<sup>u</sup> äcimamäsi'kānik. Mīnawā iwiti inābit wä'kwāyai awiya owâbamān taçika'kawataḅinit. Äcipašigwīt Nānabucu; äciwaṇabī'tawāt, äjikanōnāt: "Ä'tawā nīcimisā, ānīndac äci'a'yāyan?"

- 5 Agāwāgu pimādisiwaṇ. Cigwa kigitōwaṇ: "Nānabucu, mīsa kayā kīn kī'kuni'k a<sup>a</sup>'u micīnaṁägwä."

"Abā'pinisiwâgaṇ!" ināntam Nānabucu. "Ämbäsaṇō, wīndamawicin ānti kā'taçiguni'k."

- "Kāwīnīnaç; iwiti nawāyā'kwucink cingwā'k mī'i-witi  
10 ayāwāt īgī'<sup>u</sup> wacackwätōwag; <sup>1</sup> mīdāc iwiti ānāntawāyāmbān; pīniwāpamaḡwā īgī'<sup>u</sup> wacackwätōwag, nibī'kāngidāc paṅgicinōg īgī'<sup>u</sup> ucackwätōwag; mīdāc 'i'ī'<sup>u</sup> nātagwanä'ō'naḡitwā mīdāc imā kīnawataṁit micīnaṁägwä. Nānabucu, āmbāsa', kīgawīndamōn. Mīginīni i<sup>u</sup> ōdä<sup>6</sup> kāyagōtānig. Äm-  
15 bāsaṇō, kīcpin āyāwaṇān 'i'ī'<sup>u</sup> mō'komān, paciba'ä'mu<sup>wi</sup>."

Nānabucu dāc udaiyān i<sup>u</sup> mō'kumān. Wāgunānīwinān paṅgī aḡitca'ka'a'mawāt.

Maḡwāgīgitōwaṇ micīnaṁägwāṇ: "Kāgä't nisäsāgitä'ä."

Nāwatcidāc ānigu'k ubaciba'a'mawān 'i'ī'<sup>u</sup> udä'i'ni.

- 20 Mīnawā maḡwāgīgitōwaṇ: "Kāgä't nimāni'kāg 'a'a'<sup>u</sup> Nānabucu kī'kunag." Maḡwākānōnimāwaṇ: "Kāwāsa, kīdāwiskīwigusī wa<sup>a</sup>'u Nānabucu. Kāgä't maḡci'iciwābisi Nānabucu."

Wāgunānīwinān äjibabacipa'a'mawāt 'i'ī'<sup>u</sup> udä'i'ni.

<sup>1</sup> Wacackwätōwag, "cones;" it is also the name of the leathery hard shell-like

pened to be in motion. Again while looking yonder at the other end he saw some sort of a creature seated, swinging back and forth. Then up rose 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;<sup>1</sup> it was there I climbed, searching for them; I bit off the cones, letting them fall, and into the water they dropped; and so when we were hauling them ashore by canoe was the time that the Big Sturgeon seized me with his mouth. 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.

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

Ānigu'k maḍwägīgītōwā<sup>8</sup>: "Ä<sup>8</sup>, mīsā'pañā kīnibut kitō-gimāminān! Āñic kägītōtawānk? Mādcīnaçinā tākacki'ā-tcipimādisit. Intawāsagu mānu mī'i'<sup>u</sup> kă'i'ci'ā-yaguntcing."

Kumāgu ya'pī äji'ā-bōskantcisāt.

- 5 Āñic mī cigwa kī'ki'kānimāt Nānabucu kī'ā-bōckantci-sānit, äjigañōnāt wāḍabimādcin. Āñic ḍcitāmōn īnī'<sup>u</sup> wāḍabimāt, mīwānini<sup>u</sup> kayā wīn kă'kunigōgubāñān īnī'<sup>u</sup> micīnamāgwān 'a<sup>8</sup>a'<sup>u</sup> ḍcitāmō. Mīḍac a'pī äjikīgītut Nānabucu: "Āmbāsāñō i'īmā nō'kumis utāgañimīng  
10 tawī'i'ci'ā-gwaiya'a'gu wa<sup>8</sup>a'<sup>u</sup> micīnamāgwā; ningaki'tcimin-wāntām."

- Mīsā' gägä't na'i'tāg 'i'īmā äci'ā-gwaiyā'a'gunīt. Nin-gutingigu ā'pidci māmatcisāwag. "Mīmāwīni i<sup>u</sup> kīmicāgā-māyā'u'gut," uḍinān īnī'<sup>u</sup> ḍcitāmōn. "Tağa, mī'i'<sup>u</sup> kă'i'ci-  
15 bağutcinag." Āñic ānawīgu kinwābī'kātini i'iwā omō'ku-mān. Nānabucu äjimādicwāt, ki'tciwī'kā ubağunācwān. Ābā'pic bāğunācwāt ogañōnān ḍcitāmōn: "Ä'ā<sup>u</sup>, ḍci-tāmō, sāga'a'n."

- Kägä't äjisāga'a'nk 'a<sup>8</sup>a'<sup>u</sup> ḍcitāmō, kayā wīn Nānabucu  
20 äjisāga'a'nk. Kāsāga'a'nk, utcīmān usāğisi'tōn. Mīsā cigwa ānici'kupīt, äjipīndigawāt o'kumisañ. A'pī kă'pīndi-gawāt īnī'<sup>u</sup> o'kumisañ, äjikanōnāt: "Nō'kō, mīsā' i<sup>u</sup> kīnisag 'a<sup>8</sup>a'<sup>u</sup> micīnamāgwā. Āmbāsāgu awimādcīnamä'kän."

"Nōjic, kāwīn kañabac kitānisāsī 'a<sup>8</sup>a'<sup>u</sup> micīnamāgwā."

- 25 "Kāwīn kuca ānicā kīwī'i'nisinōn. Naskā kuca nāzibitā, mī'i'mā tciwābamāt."

Loud sounded the voices of them, saying: "Yea, gone is our chief now dead! What can we do for him? It is difficult to be able to bring him back to life. So therefore he may just as well be left to drift upon the water."

It was some time before (the Big Sturgeon) came up to the surface of the water.

Well, now, when Nānabushu learned that (the Sturgeon) was come up to the surface of the water, then he spoke to the one by whom he sat. Now, it was the Squirrel by whom he sat, for it was the Squirrel that had been swallowed too by the Big Sturgeon. And so then Nānabushu said: "Pray, yonder to my grandmother's landing-place let the Big Sturgeon drift; I shall be greatly pleased."

And so truly that was precisely the place where it drifted ashore. And by and by they were much shaken up. "It is possible that he has drifted ashore," he said to the Squirrel. "Now, therefore, will I open him at the belly." Of course rather long was that knife of his. When Nānabushu was cutting him with the knife, he was a long time cutting a hole through the body. By the time he had made a hole through him with a knife, he addressed the Squirrel, saying: "Now, Squirrel, do you go outside."

To be sure, then out went the Squirrel, and Nānabushu too went outside. When he had gone out, he then took out his canoe. And so when on up from the shore he went, he entered into where his grandmother was. After he had gone into where his grandmother was, he then spoke to her: "My grandmother, now have I slain the Big Sturgeon. So please do you go dress the Sturgeon."

"My grandson, you could not possibly slay the Big Sturgeon."

"Why, not a whit am I deceiving you. Just let us go down to the water, and there shall you see him."

Kägä't 'a<sup>a</sup>'u mindimōyā äjināzibīt, ā'taiyā, ki'tcigi-gō<sup>n</sup>yan.

“Nō'kō, mīsa wa<sup>a</sup>'u kănāmā'kănāt.”

“Mī'ī'·u, nōjis kă'ī·cināmā'kănag.”

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

5 Weyābaninik äjimādcāt Nānabucu, sāga'ī·gāning odōdisā  
'i'ī'·u anicinābā<sup>s</sup>; kuniginīn, ininiwān kayā wīwini; nīciwa<sup>s</sup>  
kwīwisānsa<sup>s</sup>, unīdcānisini. Pājikiđac pa'kān i'kwāwān nin-  
gutci imā tāwān, ā'pidcisa usāgī'ī·gōn inī'·u ininiwān.  
“Kägä'tsa, Nānabucu, ambāsa, wīwin imā a<sup>u</sup> i'kwā.”

10 “Nīcimisā, kāwāsa nintā'ī·cictcigāsī. Kāwīn pō'tc kabā-  
ya'ī· nintāwīwisīnān kīcpin wīwiyan.”

“Nānabucu, mānōgu, tābwā'tawicin.”

“‘Ā<sup>u</sup>, mīsa i<sup>u</sup> tābwā'tōnān.” Mīsa' kägä't wīdigāmāt  
inī'·u i'kwāwān.

15 Ānīc, mī'ī'·u cigwa anitagwāgininig; kayāđac pāpa'kān  
tāwag, ānīc mamawadisitiwag inī'·u ininiwān. “Mīsa cigwa  
tcimādcī'taiyānk 'i'iwā tcinōtcigī'ngōn'ī·wāyānk.” Ānīc kägä't  
äjinōtcigī'ngōn'ī·wāwāt, adi'kāmāgwa<sup>s</sup> ki'tcinībiwa unisāwa<sup>s</sup>.  
Ānīc ādcidagōnā'ku'kāwag. Ā'pidcisa nībiwa unisāwa<sup>s</sup>.  
20 Ningutingigu ācikackātininig 'i'ī'mā āndācikī'ngōn'ī·kāwāt;  
mīsā'pān kīkackātininig 'i'ī'·u sāga'ī·gān. Ābāpic kākacka-  
tininig, “Āmbāsanō,” i'kito Nānabucu: “intawānā kīnī'ta-  
mawā kīga'āmwānānig īgiwā kīđatcītagōtākaniminānig.”

Sure enough, when the old woman went down to the water, why, (there was) a great fish.

"My grandmother, this is the sturgeon which you are to dress."

"Very well, my grandson, then will I dress the sturgeon."

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

When the morrow came, then off started Nānabushu; at a lake he came upon some people; lo, there was a man and his wife; there were two boys, their children. And there was one other woman who lived in another place, very much was she loved by the man. "To be sure, Nānabushu, come, do you take to wife the woman yonder."

"My little brother, I could not possibly do it. Not even for a brief period of time could I have her for a wife if I should marry her."

"Nānabushu, never you mind, but do as I tell you."

"Very well, then will I do as you say." Thereupon truly he married the woman.

Well, it was now getting well on into the autumn; and (Nānabushu and his wife) lived apart from (the other family), but they visited back and forth with the man. "It is now time for us to set to work getting fish." Now, to be sure, when they went to get fish, whitefish in great plenty they killed. Now they made a rack to hang them with head down. Ever so many they killed. And once the place froze up where they were fishing; accordingly all frozen up was the lake. Seeing that it was frozen, "Come," said Nānabushu; "on that account let us first eat up those (fishes) of yours which we have hung up with head down."

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

Ānīc, mīgu i<sup>u</sup> gägä't äcictigāwāt. Kumāgu ä'pīcibi-  
 bōninig äjigitāmāwāt, mīdāc ä'ta wīnawā ugī<sup>n</sup>gō<sup>n</sup>i' miwā.  
 Cigwasa mādca 'a<sup>u</sup> i<sup>n</sup>ini; änitāgwicing wānāgucininig;  
 ä'tawā, kuniginin kā'u'ndcikusinigwān. Mīdāc awinini  
 5 äcigañōnāt i<sup>n</sup>i' u wīwān: "Mīmāwīni i<sup>u</sup> kañabātc tcikitcinōn-  
 tāyābaniciyaṅ. Intawāsa mīnōtc ningakīyusā." Ānīc  
 kägä't äjikīyusāt, kāwīnsa kägō uni'tōsīn. Kägä't saṇa-  
 gaṭini; wī'kā'ku pājik pināwān upīnān. Kāga'pīgu pa'ka-  
 dāwag. Ningutingigu kāwīn kañagā ōpīnāsīn i<sup>n</sup>i' u pināwān.  
 10 Mīsa' gägä't äjipa'kadāwāt. Intawādāc ugi<sup>n</sup>i' unāntunā-  
 wāwān. Mīṣanā 'i' i<sup>u</sup> ugi<sup>n</sup>i' äjīamwāwāt, wānkitci cigu  
 kawānāntamōg.

Ningutingidāc mināwā äjīmādcāt papāṇandawīginiwāt  
 ā'pidcigu kisināni kayādacigu gī'kaṭci. Sāga'i'gañing äji-  
 15 māḍābīt. Mīdāc imā ānāsāmā'tāwāninig āni'ijāt ā'pidcigu  
 umi'kawā<sup>u</sup> 'i' i<sup>u</sup> ugi<sup>n</sup>i'. Ānīc papāgiwāyānäckimutācing  
 uḍanibīnawā<sup>n</sup>. Ningutingigu ānipimācagāmāt, pāmāgu kägō  
 nwāntānk māḍwāsininig imā mī'kwāmīṅ. Äji'i'nābit kägō  
 k'ī'ā'tāni. Wāgunānīwinān nīmīnā'ku nā<sup>n</sup>zi'kank; payācwā-  
 20 ḅandānk, kuniginin pikwa'k ma'ku'tawāḡaṅ āsawāwīnk!  
 Äji'ō'dōdā'pinānk wīwāwānḅandānk, pāmāgu awiya wānd-  
 cikanōnigut: "Tawa't, tawa't! Kīnina kīpi'kwa'k wātā'pi-  
 ṇaman?"

Äjikañōnāt: "Kāwīn, ānicāgu niwīwāḅandān." Papa'kiwis  
 25 äjikanōnigut: "Kigī'kaṭc māwīn."



Well, that was what they truly did. And later in the winter when they ate them all up, there still remained the fish (of Nānabushu and his wife). Then off went the man; he arrived at where he went<sup>1</sup> in the evening; alas! he found that they must have moved camp. Thereupon the man spoke to his wife, saying: "There is a doubtful chance if we shall be able to live through the winter. Therefore on that account I will hunt for game." So truly off on a hunt he went, but he could not kill anything. To be sure, it was a trying time; once in a long while he fetched home only a single ruffed grouse. And at last they were in want of food. Then by and by not even a single ruffed grouse did he bring home. Thereupon they were truly hungry. So on that account for sweet-brier berries they went to seek. Although they had sweet-brier berries to eat, yet by degrees were they starving.

And another time when he set out to seek for sweet-brier berries, the weather was very cold and he was shivering. Out upon a lake he came. And so when he went along yonder sunny side, in abundance he found the sweet-brier berries. Now, into a miserable cloth bag he put them. And by and by, while going along the shore, he suddenly heard the sound of something fall yonder on the ice. When he looked, something was there. Thereupon he went out upon the ice, going up to where it was; when he got a near view of it, lo, (it was) an arrow feathered with the ear of a bear! As he started to pick (the arrow) up to examine it, all at once by some one there was he addressed: "Hold, hold! Is the arrow yours that you are picking up?"

Then he spoke to the being: "No, I only wanted to look at it." Pilferer then was addressed: "You are cold, no doubt?"

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<sup>1</sup> At the place where he and Nānabushu had been in camp together.

“Kägä't ningi'kātç.”

“Taga, kəbōtawānīn, intigu kigi'kātç.” Kägä't nādagā-  
 'kōwān pōdawāwān. Kāki'tcibōtawānit, a'i'ta ickutāng  
 5 cingobīn uda'pāgināni; kayä dāç gagitciwān maḍwägīgītō-  
 wān: “Ba'kiwis, kāwīnina kitāmīdcisīnañ inī'u nintāçigānañ?”

“Ā<sup>u</sup>, ningamīdcinañ.” Opi'ā·cawagāmāwāpina māgōn.  
 Ājiwābandānk, kuniginīn, kāskaṃi'kwānowān! Āñic ā'pidci  
 pa'kadā, mīdāç 'i'i<sup>u</sup> ācimīdcit. Udānuwī'i·ckwāntānañ.  
 “Kāgu'!” udigōn; “mānōgu ga'kina mīdcin.”

10 Mī cigwa kīcī'tānit, kīmāckwātciṗita'kisinānit. Cigwa  
 paṣigwīwān, “Pa'kiwis, wāgunān 'i'i<sup>u</sup> kāpinōndaṃañ?”

“Kā, uginīg. Kägātusagu nimpa'kaḍāmin. Mīnā īgi<sup>u</sup>  
 wāḃmwaṅgitwā.”

Kuniginīn, upimi'u'tā'pinaṃini 'i'i<sup>u</sup> umackimut, pītawai-  
 15 ya'i' kā'tanīnaṃinit; ācisigwābinānit, a'paṇā tcātcatciṗān  
 ācipāngicinīnit udōginīma<sup>8</sup>. “Ā'tawā, ugī'i'nigā·ā<sup>8</sup> 'i'i<sup>u</sup>  
 unīdcānisa<sup>8</sup>!” ināntāṃ. Ānininīnā'kowān ānita'kunāṃinit  
 'i'i<sup>u</sup> umackimut; kīmaḍwāsiga·i'gāwān.

Kuniginīn, inābit, kaṇawābamāt uḍācimōckina·ā·ni 'i'i<sup>u</sup>mā  
 20 umāckimutāng inī'u mī'kwamīn. Ugañōnigōn Pa'kiwis;  
 āmbā, niminā'ku Pa'kiwis. “Āmbāsa', wīṣintawicin wā'i-  
 ninān, mīgu gāgä't i'i<sup>u</sup> tcipa'kaḍāyañ kīcṗin nōndaṃisiwān  
 kā'i'ninān. Pa'kiwis, āmbāsañō! ompiwānān wa<sup>a</sup>·a<sup>u</sup> mī'kwān.  
 Ōwiti dāç wagä'kwāgāmīwāṅk mī'i·witi kā·a·ba'tōyañ;  
 25 o·o·māgu tciniminā'kuyañ, mī'i·mā awiya kīganōntawāg  
 tcibibāgimi'kwā: 'Ā·ā·ēi, Pa'kiwis! Kungwā·u·k! Wāgunāc

"Indeed, I am cold."

"Well, I will build you a fire, for it seems that you are cold." Truly, then on the ice went the other towards the shore to build the fire. When he had a great fire going, then right into it he flung some balsams; and as he was taking off his moccasins, he was heard to say: "Pilferer, would you not eat those stockings of mine?"

"Very well, I will eat them." He had them flung over to him from across the fire. As he looked at them, lo, there was the dried tail of a beaver! Naturally he was exceedingly hungry, and therefore he ate (it). He tried in vain not to eat it all up. "Don't!" he was told; "you must eat it all."

Now, when he was ready, he put on the moccasins of the other. When he rose to his feet, "Pilferer, what is that you are carrying on your back?"

"Oh, sweet-brier berries. Really we are in want of food. Those are what we are going to eat."

Lo, the other went over and took up his bag; on the inside between two layers he got hold of it; when out he poured them, forthwith in every direction fell his sweet-brier berries. "Oh, how ill he treats his children!" he thought. Then out on the ice went the other, carrying in his hand the bag as he went; then was heard the sound of him (chopping on the ice).

Lo, as he looked, he observed him filling up his bag with the ice. By him was the Pilferer addressed; accordingly out on the ice came the Pilferer. "Hark! do you listen to what I intend to tell you, for surely you will go hungry if you do not heed what I tell you. Pilferer, listen! do you put upon your back this pack of ice. And over toward this other end of the lake is the way by which you are to run; for as you go by this place on the ice, then will you hear them yelling at you: 'Halloo,

- pāmōndank?’ Iwiti dāc ʔnigu‘pīyaṇ mī·i· a‘pī kābōni·i·kwā. Kāwīn kīgawābāmāsīg igi<sup>u</sup> kābimini·i·ca·u·kwā. Tcīgaya·i· dāc āndāyāg tcikistciwāṇatināg, mī·i·wā kāṇantawābanda-  
 5 Ugidā‘kidāc kī·i·caiyaṇ, mī·i·mā kā·i·cinīsātciwāyaṇ. Kāgu’ wīn pīyābānābi‘kān. Gikicāpidāc mī·i·<sup>u</sup> tcipīcāyāg ‘a<sup>g</sup>a<sup>u</sup> kimindimōimīc. Aiyāngwāmisin, kāgu’ wīn babīni‘ta-  
 wici‘kān. ‘Ā‘ā<sup>u</sup>, mī·i·<sup>u</sup> cigwa tcimādcība‘tōyaṇ.”

- Niminā‘kuba‘tō Ba‘kiwis. Äjikaski‘tōt ʔnigu‘k mādcība‘tō.  
 10 Ā‘taiyā, tcibaḡamānimaṭini. Awiya onōntawā<sup>g</sup> pīpāḡinit :  
 “A‘ā‘ēi, Ba‘kiwis pimiba·i·wā ! ‘Ā‘ā<sup>u</sup>, kungwa·u·k !” Paṇāḡu  
 kābitcīnguskwānik. “U<sup>g</sup>, u<sup>g</sup>, u<sup>g</sup>, kungwa<sup>g</sup> wātā !”

- Ā‘taiyā ! mīdāc kāḡā‘t mādcība·i·wāt. “Intigwa cigwagu  
 ningagungwa·u·gu,” ʔnāntāṅk. Cigwa ubācwābāntān ‘i‘i<sup>u</sup>  
 15 a‘ki. A‘pī tā‘ku‘kātaṅg a‘ki, awānibaṇ awīya ; mī·i·<sup>u</sup>  
 kī‘pōni·i·ḡut. ʔnibaḡimusāt, uḡani·ʔ·ntawābandān ‘i‘i<sup>u</sup> tcī-  
 wāṇatinānik. Cigwa ḡāḡā‘t owābandān ; ʔni·i·jinīsātciwāt.  
 Tāḡwucing ugidā‘ki, ʔjibaḡitciwāba‘kāmat ini<sup>u</sup> umi‘kwamī-  
 maṇ. Kāwīn kaṇaḡā a‘kawā ābaṇābisī. ʔnicikīwāt.  
 20 Tāḡwicing ʔntāwāt, ʔ‘tawā wīwaṇ ṇamaḡabiwaṇ kayā ‘i‘i<sup>u</sup>  
 unītcānisa<sup>g</sup>. Ā‘pidcisa pa‘kadāwa<sup>g</sup>. Uḡānōniḡōn wīwaṇ :  
 “Ānīnā ? Intigwadāci‘ko ubīnābaṇin uḡinīn, kitinānīmīni-  
 nābaṇ.”

(there is the) Pilferer! Give him a push! What is he carrying on his back?' And when you go up from yonder shore, then will you be left alone by them. You will not see them who are to pursue after you. And nigh the place where you live is a great depression in the ground, so for that you are to seek. And when you see it, then from there shall you descend the slope. And when to the summit (again) you get, then there shall you put down your pack. Look not behind you. Then in the morning hither shall come you and your old woman. Do you be careful, pay heed to what I have told you. Now, then, it is time that you were off on the run."

Over the ice went the Pilferer running. With all the speed he was able he started running. Ah, what a gale there was behind (him)! Somebody he heard calling aloud: "Halloo, the Pilferer is fleeing by! Come on, give him a push!" And forthwith rose the din of ice cracking. "Hu, hu, hu, hu, let us give him a push!"

Ah! thereupon he truly started fleeing. "It seems as if I shall now be given a push," he thought. Presently he was in close view of the land. When he stepped upon land, gone were the beings; accordingly he was left alone. As on his way he walked, he kept looking for the place where there was a great depression. In a while, sure enough, he saw it; then on down the slope he went. When he came on the (other) summit, he put down his pack of ice. Not a moment did he wait to look back. Then on his homeward way he went. When he was come at home, there sat his poor wife and those children of his. Very much were they in want of food. He was addressed by his wife saying: "How is it? It seemed that it was his wont to bring home sweet-brier berries, in such manner have I been thinking of you."

Ājikanōnātwiwan: "Kägu' ningutinō ināntagän, gaṇaḃaṭe maṇidō nindānucawānimik."

Misa' pīnic kā'icikawicimowāt. Kāwīn kägō umīdcisi-nāwa<sup>6</sup>. Mägwāgu tibi'kaḃinik unickā Pa'kiwis. Ājikanōnāt  
5 wīwaṇ: "Mindimōyā, unickān."

Gägä't mindimōyā unickā.

"Babī's'tcīn taga, mādcātā, päcu' imā kīga'icāmin."

Misaḃu cigwa ānimādcāwād. Cayigwa udābābandānāwa  
imā ki'stciwānaṭinānik. Ānisāgaṭciwāwāt, ä'tawā, ānīn  
10 kā'icīnaṅk Pa'kiwis! Ā'pidci mōckinābini 'i'i'u ki'stciwā-  
naṭinān. Ä'tiwā, paṇāgu naṃāwa<sup>6</sup> kāsāgicigwaṇāninit.  
"Naskāginīn, mindimōyā<sup>n</sup>! 'Ā'a'u, agwāwābinātānik."  
Kumāgu mini'k udāgwāwābināwa<sup>6</sup>. " 'Ā'a'u, mindimōyā,  
kayā kīn mini'k kākaskōmaṭwā pimiwaṇān." Äcō'o'ciwa-  
15 nī'kānāwāt, cigwadāc ājikiwāwāt ājipīndigāwaṇāwāt āndāwāt.  
Kägä't mōtcigisiwa<sup>6</sup> 'i'i'u unītcānisiwā. Misa cigwa ājitci-  
bā'kwāwāt. Kā'ic'kwāwāsinīwāt, " 'Ā'a'u, āmbādāc kägāt  
awiagwāwābinātānig."

Mīdāc kägä't ājimādcāwād. Cigwasa umādcī'kawāwa.  
20 Ānawī guca, ki'tcīnībiwa udāgwācimāwa<sup>6</sup>. Kāwīn kaṇagā  
ubacinaṇāsiwāwa, kaḃāgīcig udāwanāwa, i'i'mā āntāwāt  
ināwaṇāwāt. Misa cigwa agwāwānā'kukāwāt. Anicāwā-  
waḃ ānīnt āgwaṭcing udāgōnāwa<sup>6</sup>. Abā'pic kā'kīci'tāwāt,  
ānīc mī'i'u cigwa' Nānabucu kī'kitāmwāt 'i'i'u ug'ngō'n'i'ma<sup>6</sup>.  
25 Wāgunānīwinān ācimawaṭiciwāt 'a'a'u Nānabucu. Ānīn

Then he spoke to his wife, saying: "Take no thought whatever of that, for maybe by a manitou am I really to be blessed."

And so time passed on till they lay them down to sleep. Nothing had they to eat. And while it was yet dark, up from bed rose the Pilferer. Then he spoke to his wife, saying: "Old woman, do you rise up from bed."

To be sure, the old woman rose up from bed.

"Put on your moccasins now, let us be going, a short way over there will we go."

And so then away they started on their journey. In time they came within sight of the place of the great basin. When they came out upon the summit, why, what was the Pilferer to behold! Very full of water was the great basin. Why, nothing could be seen but the tails of sturgeons sticking out. "Just look, old woman! Come, now, let us fling them out!" So a certain number of them they flung out. "Now, then, old woman, as many as you can carry do you make up into a pack." When they made up their packs, then they returned, carrying their burdens into where they lived. To be sure, pleased were their children. And so then they cooked some food. When they had eaten, "Now, then, therefore let us in good earnest go fling them out of the water."

Thereupon truly they departed. Presently they were at work on them. Oh, but a vast number of them they drew out of the water! By no means did they get anywhere all of them, all day long were they hauling them, over to where they lived they hauled them. Thereupon they then set to work making a rack (to hang the fishes on). They removed the scales from some (which) they hung up out of doors. By the time they were done with their work, then it was that Nānabushu had eaten up all his own fish. What should Nānabushu do but go for a

kā·i·cinank ānipīndigāt! Nānabucu ājikīgītut: “Ä-ä-ä-ēi, mīdcisāsī‘kisi! Kāwīninac wīni i<sup>u</sup> kīgīgā‘tāsī. Āntidac ō·ō·kā·u·ntcinānāt<sup>wā</sup> ogō<sup>u</sup> nāmāwag?”

“Mīgu i<sup>u</sup>, nīdcisazī‘kisi, i·i·mā nintōta·i·bānināng mī·i·mā  
5 kā·u·ndcinanangwā īgi<sup>u</sup> nāmāwag.”

“Āmbāsa, ki‘kino·a·mawicin ānīn ājictcigāyan ‘i<sup>ēi</sup>·i<sup>u</sup> ni-satwā.”

“Kā, pisānisagu· kī‘pīmina‘kwā ‘a<sup>ē</sup>·a<sup>u</sup> nimindimō·i·mic. Mīdac ‘i<sup>ēi</sup>·i<sup>u</sup> kā‘kici‘tōd pīmina‘kwān, mīdac ‘i<sup>ēi</sup>·i<sup>u</sup> nīn ni‘tām  
10 kā·i·jimādcī‘taiyān kī·u·ci·a·g ‘a<sup>ē</sup>·a<sup>u</sup> wā·u·mī‘tcigīyān. Mīdac ‘i<sup>ēi</sup>·i<sup>u</sup> kā‘kici·a·g nindōnda·i·bānināng mī·i·wā nawātē ningī-mīstcā‘tōn ‘i<sup>ēi</sup>·i<sup>u</sup> nindōnda·i·bāninān. Mīdac imā mām<sup>wā</sup>‘tcī-dac kīgicāp kīgī‘tcibōtawā ‘a<sup>ē</sup>·a<sup>u</sup> nimindimōyāyim. Kā·i·ci-ta‘kubicit ‘i<sup>ēi</sup>·i<sup>u</sup> pīmina‘kwān; kātā‘kubicit, kā·i·ciba‘kubīyān.  
15 Kumāgu a‘pī ānītagwicinān nāmā niwābama. Ācipacipawak, ācitō‘tō‘kābigibitōyān ‘i<sup>ēi</sup>·i<sup>u</sup> pīmina‘kwān; ācikitcītabācit ‘a<sup>ē</sup>·a<sup>u</sup> nimindimō·i·mic. Mīsā‘pī kānīšak ‘a<sup>ē</sup>·a<sup>u</sup> nāmā. Mīnawā kā·i·ckwā·a·wasoyān, mīnawā kā·i·jipa‘kubīyān. Mī·i<sup>u</sup>·i<sup>u</sup> kībā-gījik kā‘tōtāmān. Mīsagu i<sup>u</sup> wāndcināmā‘kāyāng. Nāna-  
20 bucu, nīnkackika·o·nīnān ānita‘kun.”

“Ō<sup>u</sup>, mīsā’ i<sup>u</sup> kāgābāgījik kā·i·ciētcigāyān,” i‘kitōwān īnī<sup>u</sup> Nānabucōwān. Mīsā‘pañ ānikīwānīt. Pītcīnaḡiku ānībā‘kintānang Nānabucu ‘i<sup>wā</sup>ndāwāt, oḡānōnān wīwān: “Mindimōyā, kīgākōmin. Āmbāsañōḡu awīmādcībīmīna-  
25 ‘kwān, mīsā nangwana wīnawā odōntaibāniwāng wāndcinānāwāt ‘i<sup>ēi</sup>·i<sup>u</sup> nāmāwā<sup>ē</sup>. Kāḡā’t kāwīn kīgapa‘kādāsīmin kīcpīn kackī‘tōyān ‘i<sup>ēi</sup>·i<sup>u</sup> tcībīmīna‘kwāyān.”

“Kāḡā’t nīngakackī‘ton ‘i<sup>ēi</sup>·i<sup>u</sup> tcībīmīna‘kwāyān,” udīgōn



visit. What was there for him to behold as he went entering in! Nānabushu then spoke up: "Why, why, why, my old friend! You are getting just the kind of food we like. Now, where did you kill these sturgeons?"

"Why, my old friend, yonder from our hole in the ice was where I killed these sturgeons."

"Oh, do you teach me how you did to kill them."

"Why, simply to work making some cord set this old woman of mine. Thereupon, when she had finished with the cord, I then in turn began making what I should use for a spear. And so when I had finished it, I then enlarged the size of our water-hole. Accordingly, on that very same morning did my old woman build a great fire. After that she bound me with the cord; after she had me bound, then down into the water I went. When I arrived, after some little time on the way, I saw a sturgeon. When I speared it, I then jerked upon the cord; then out my old woman drew me. Now, that was when I slew the sturgeon. After I was warmed by the heat of the fire, then again down into the water I went. And that was what I did all day long. And that was the way we fished for sturgeon. Nānabushu, (the one that lies across) our doorway do you take as you go."

"Why, this is what I will do throughout the whole of every day," said Nānabushu. And then straightway home he returned. As soon as Nānabushu drew open the entry-way of where they lived, he spoke to his wife, saying: "Old woman, we have some food given us. Now, please do you set to work making some cord, for it is the truth that from their water-hole was where they killed the sturgeons. Really we shall not be in want of food if you can make the cord."

"Truly, I shall be able to make the cord," he was told

ini<sup>u</sup> wiwan. Ānīc, mīsaḡu cigwa mindimōyā unābit pimi-  
na'kwāt; kayā wīn Nānabucu odōci'tōn ʔnit. Wāyābāninik  
mīsa cigwa kī'kīci'tōwāt kayā 'i<sup>ʔi</sup> pīmina'kwān. Mīsaḡu  
cigwa kigicāp. Mīnōtc mādcāwāḡ ini<sup>u</sup> wiwan: ā'pidci  
5 kisināni. Abā'pic cigwa tāḡwicinowāt i'ī mā udōnta'ī bāni-  
wāḡ, a'kawā ogagagwātcimān ini<sup>u</sup> Pa'kiwisān: "Ānīn,  
nītcisasī'kisi, kā'ī'cictcigāyān kīcpin nībiwa ʔniniṣaḡwā?"

"Tayā, pisānigu tabāswāwāḡ."

Abā'pic Nānabucu kāki'tcibōtawāt, mīsa' cigwa pa'kubit.  
10 Ā'tawā, mīnōtc kī'tcikisināni. Wīwan kāsaḡisitāyābinikā-  
nigut, Nānabucu ājipa'kupīt. Kumāḡu a'pī ʔnitāḡwicink,  
naḡawān owābāmān; Nānabucu ājipacipa'wāt, utō'kibitōn  
'i<sup>ʔi</sup> ubimina'kwānim; ājigītcitābānigut ini<sup>u</sup> wiwan. Kāḡā't  
mīnwāntam naḡawān nisāt. "Ā'tiwā, kāwīn bā'pic ninda-  
15 iyānici'ta<sup>n</sup>zī kḡbāḡjīk." Mīnawā kā'ī'ckwā'a'wasut, ājipa-  
'kubit. Mīsa' kāyābi naḡawān wābāmāt, ājipacipa'wāt.  
Mīsa' kāyābi tō'tō'kipitōt 'i<sup>ʔi</sup> pīmina'kwān, mīnawā āciki-  
'tciwābinigut ini<sup>u</sup> wiwan. Mīsa' kāyābi naḡawān nisāt,  
mīdāc kḡḡā't nīnwāndānk 'a<sup>ʔ</sup>a<sup>u</sup> mindimōyā, kayā 'a<sup>ʔ</sup>a<sup>u</sup>  
20 Nānabucu.

Ānīc Pa'kiwis ʔnicā ugī'ā'ḡwāntcimā<sup>ʔ</sup> ʔnāmibīḡ i<sup>u</sup> na-  
māwa<sup>ʔ</sup>, mīyā'ta nī<sup>n</sup>j, ā'pidci kayā mānāntisinit i<sup>u</sup> naḡawā<sup>ʔ</sup>.  
Mīnawā ānupa'kupī Nānabucu, kāwīn kḡḡō owābandā<sup>n</sup>zīn.  
Ā'pidci ā'kwānābāwāt, intāwā ācimōckāmut. Mīnawā āji'ā-  
25 wasut, kāyābāwasut pa'kubī mīnawa. Mīdāc kḡḡā't wāsa'  
ānu'ī'cāt. Ā'pidci āyā'kwanābāwāt, intawā ācimōckāmut.

by his wife. Well, then it was that the old woman sat down to work making cord; and Nānabushu too made a spear. When the morrow came, then they were done with their work and with the twine. It was now morning. Determined were he and his wife to go: it was exceedingly cold. At the time when they came to their water-hole, they waited first to inquire of the Pilferer: "How, my old friend, am I to do in case I should happen to kill heaps of them?"

"Why, they are easily dried."

When Nānabushu had a great fire going, then into the water he went. Oh! it was extremely cold. When by his wife he was bound at the feet, then Nānabushu went into the water. When he was come, after some little time he saw a sturgeon; when Nānabushu speared it, he jerked on the line; then was he drawn up by his wife. Truly pleased was he to kill a sturgeon. "Why, not a moment will I stop all the day long." After he was warmed by the fire, then again he went into the water. And so another sturgeon he saw, which he speared. And so when again he jerked upon the line, then again was he drawn out by his wife. Accordingly, when another sturgeon he slew, then really pleased was the old woman, and Nānabushu too.

Now, the Pilferer, by the way, had put back into the water some sturgeons, only two, but sturgeons that were very ugly looking. Again into the water went Nānabushu, but to no purpose, for he did not see anything. When he stuck it out to the very last breath, accordingly, then up to the surface he came. Again was he then warmed by the fire. After he was warmed by the heat of the fire, he went into the water again. Thereupon truly a long way off he went, but without result. When he had gone to the end of his breath, thereupon up to the surface he

Ä'tawā! ā'pidci kī'kaṭābāwā. "Äwās intawā kīwāṭa," i'kitu Nānabucu.

Äjikīwāwāt. Kumāsaḡu mini'k udānukīpimamāwa<sup>8</sup> 'i'ī'u unamāmiwā'. Abā'pic ka'kitamwāwāt, mīsa' cigwa' Nānabucu wīnī'tam pa'kadāt. Ningudingigu nantawikīnīwā, aḡawāḡu upīnā<sup>8</sup> 'i'ī'u uḡini<sup>8</sup>. Ä'pidcisa' kāwīn unisitu'kāgusī a<sup>8</sup>wi'kwā; wānkitciciku pa'kadāwān īnī'u wīwān. Ningutingigu mādcā Nānabucu ubabagiwayānäckimut 'i'ī'u kāwuna'pitōd. Äni'i'jimādcāt, ā'pidcisa' kisināni. Cigwasa' 10 aninantawikīnīwā, pāmāḡu ningutingigu sāḡa'i'ḡān mātābit; ā'pidcisa kīnugamāni. Anāsamā'tānk inaka'kāyā anī'i'jā. Äniwā'k udānimī'kawā<sup>8</sup> uḡini. Ä'tawā! ā'pidci kī'kaṭci. Ningutingigu anipimācaḡāmāt, pāmāḡu kāḡō nwāntānk maḡdwāsiniṇik i'ī'mā mī'kwāming. Äji'i'nābit, kāḡō owā- 15 baṇdān. Äjiniminā'kut, pi'kwa'k kī'a'tāni ma'kutawāḡān āsawāwint. Nānabucu kācitinā omāmōn. Äjigintcitāwāgunānāṇk, pāmāḡu kānōnigut awiya: "Nānabucu, kīna 'i'ī'u kībi'kwa'k?"

"Äye<sup>8</sup>, nīnsa, nīcīn, nīmbi'kwa'k."

20 "Kāwīn wīn kī'i'kitusī a'pī Papa'kiwis cāwānimāḡ." "Kāḡā't kāwīn nīn nīndōbi'kwa'k osīn, nīcīn."

"Nānabucu, kīḡi'kaṭc māwīn."

Tayā! Nānabucu uḡi'cīkaṇawābāmān. Oḡānōnān: "Äciwinān kīḡi'kaṭc! Nīndābwāc kuca."

25 "Ta'wa't, ta'wa't, ta'wa't! Kāwīn kuca wīn kī'i'kitusī Pa'kiwis a'pī cāwānimāḡ."

came. Poor fellow! he was very much chilled by the water. "Off for home now let us go!" said Nānabushu.

Then back home they went. And in the course of time they ate up their sturgeons. And by the time they had eaten them up, then was when Nānabushu had a turn at being hungry. And once while looking for sweet-brier berries, only a few of them he fetched home. Scarcely any nourishment from them did the woman get; continually hungrier became his wife. So once away went Nānabushu after tying his old wretched bag of cloth secure. As he started forth on his way, it was extremely cold. In a while he was going along in search of sweet-brier berries, when all of a sudden out upon a lake he came; very long indeed was the lake. Along by way of the sunny side he went. But a few sweet-brier berries he found along the way. Poor fellow! he was so very cold. Now, once while going along the shore, there was a sudden sound of something that he heard fall on the ice. When he looked, he saw something. When he went out on the ice, there was an arrow feathered with the ear of a bear. Nānabushu at once took it. As he shoved it into the snow, he was suddenly addressed by some one saying: "Nānabushu, is that your arrow?"

"Yes, my little brother, it is my own arrow."

"That was not what the Pilferer said when I blessed him."

"Really, it is not my arrow, my little brother."

"Nānabushu, you must be cold."

Ah! Nānabushu was closely observing him. He spoke to him, saying: "How can you say that<sup>1</sup> I am cold! Why, I am sweating."

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

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<sup>1</sup> Aciwinān, "How can you say that," ... an adverbial expression. It might be put in this form: "The idea that" ...

"Ictä, kägä't ningi'kätc!"

"Ä<sup>u</sup>, Nänabucu, kabōtawin."

"Ä<sup>u</sup>, pōtawacîcin." Kägä't äcinātagā'kut Nänabucu.

Äcipōdawānit. Kā'ki'tcipōdawānit, ä-i'tawickutā cingubī  
5 uda'pagināni. "Ämbä, Nänabucu, awazun."

Tā'tayā! Nänabucu äji-ā-wazut.

Cigwasa' tajikagi<sup>s</sup>tcīwān kayä tacigītaçigā nāwān. Äci-  
kanōnigut: "Tağa, Nänabucu, mīdcin ini<sup>u</sup> nindaçigānan."

"Ä<sup>n</sup>, aciwinān 'Mīdcin'! Nindānimucuwīna kāmīdciyān  
10 ini<sup>u</sup> gitāçigānan?"

"Ta'wa't, ta'wa't! Kāwīn kuca wīn kī-i'kitusī Pa'kiwis  
a'pī cāwānimāk."

"Ictä, kägä't ningamīdcinān."

Kägä't ubī-ā'pagidōni. Kumiginīn, kāskami'kwāniwān!  
15 "Nänabucu, kāgu' wīn ckwāntangān."

Nänabucu mīgu imā wānimō'k kā-u'ndcipīdōmut. Cigwasa  
äjimādantcigāt a<sup>a</sup>u Nänabucu, kuniginīn, tapimipasigwīwān  
udōdā'pināmini 'i<sup>i</sup>u umackimut. "Nänabucu, wāgunāni-i<sup>u</sup>  
kā'pimōndāmañ?"

20 "Kā, uginīg kuca kāpimōmağwā."

Udācitwāpināni, pañāgu tcātcācipān pañgicinō.

"Tawa't, tawa't! Kwä'tcinantawīn kīga-i'nigā'tā. Änin  
wīni i<sup>u</sup> wāndcitōtāmañ?"

"Nänabucu, pisān ayān. Kāwīn wīn kī-i'kitusī a'pī  
25 Pa'kiwis cāwānimāk." Änininimā-kōwān kīmaðwāsikwa-i-  
gāwān. Mīdaç i-i-mā pīna'wānit umickimutāng ini<sup>u</sup> mī'kwa-  
mīn, "Nänabucu, āmbäsa', pisindawicin! Kīcpin papāni-  
'tawīyañ, mī-i<sup>u</sup> kāwīn kīgawābānicizī. Umbōm wa<sup>a</sup>u

"Why, yes, to be sure I am cold!"

"Very well, Nänabushu, I will build you a fire."

"Good, build me a fire." Truly then over the ice towards the land went Nänabushu.

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, Nänabushu, warm yourself!"

Ah! now Nänabushu warmed himself.

Ere long the other took off his moccasins and removed his stockings. Then by him was (Nänabushu) addressed:

"Now, Nänabushu, 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! "Nänabushu, do not leave any of it uneaten."

Nänabushu thereupon secretly put some away in the bosom of his garment. When Nänabushu began eating, lo, the other rose upon his feet (and) picked up (Nänabushu's) bag. "Nänabushu, 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?"

"Nänabushu, 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, "Nänabushu, 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'kwāgam kīga'i'ciwānānan. Omā tciniminā-  
 'kuyan, päcu' ʔnitagwicinān, 'ä'ä'e', Nānabucu kägō ubi-  
 mōntān — ā'ā'u, kwungu'u'k!' kīga'i'ni'tam. Kāgu' āba-  
 nābi'kän. A'pī mīcagā'kuyan kāwīn kāyābi kīga'i'ni'ta<sup>n</sup>zi.  
 5 Mīdāc iwiti, tcīgaya'ī ändäyäg, tcī'a'nināntawābantaman  
 tciwānatināg. Mī'kaman dāc, mī'i'mā nīsātcī'u kānī'i'jaiyan.  
 Kī'kicāmātciwāyan mīnawā, mīdāc 'i'ē'u kā'i'cipāgitciwāba-  
 'kāmāt 'a'a'u mi'kwam. Kāgu' wīn ābanābi'kän. Pāmādāc  
 kīgicāp kīgapi'nāpim 'a'a'u kimindimō'i'mic. Misa 'i'ē'u  
 10 cigwa' tcipa'kāwīninān."

Äciumbiwanāt Nānabucu, äjimādcāt, anigu'k mādcī'ba'tō.  
 Päcugu tāgwing awīya ōnōndawā<sup>8</sup>: "Ä'ē'ē'i, wāgunān  
 Nānabucu pä'mōntānk? A'ā'u, kwunku'u'k!" Tā! mīdāc  
 kägāt ānigu'k mādcī'ba'tō. Kākācitināgu päcu' pītcingwus-  
 15 kwāni. "Intigu mī'pī kägā kwugwa'u'kuyān," ināntam  
 Nānabucu. Wāgunāniwīnān äjipāgitciwāba'kāmāt ini'u  
 umi'kwāmīman. "A'ā'u, kwungu'u'k!" i'kito Nānabucu.  
 Ä'tawā! wāntāgu kägāt kägō owābanda<sup>n</sup>zīn. Mīnawā  
 umbiwanā. Kwātcigu mājagā'kuba'tōd, mīnawā ubāgitcwā-  
 20 ba'kāmān. "A'ā'u, kwungu'u'k!" i'kitō. Pa'kitā'i'gā ini'u  
 umi'tigwābīn, kāwīn kägō owābanda<sup>n</sup>zīn; pägwanāgu icipa-  
 pa'kitā'i'gā. Mīnawā udōmbiwānānan ini'u umi'kwāmīnan.  
 Misa' cigwa äcīmicagā'kut, ānī'i'cigu'pīt; kägāt unānta-  
 wābandān tciwānatinānik. Kägāt omī'kän 'i'ē'u wānatināng.



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 k̄ata'kwāmatciwāt, ubāgitciwāba'kāmān. Äji·ā·bā-nābit, panāgu nāmāwa<sup>s</sup> kāsābīnit. Äni·i·cikiwāt. Äni·i·ji-pīndigāt āndāwāt, "Ä'tawā, wābang kiganamä'kāmīn. Kägä't pā'tanīnowag namāwag kāwābamāgwā."

- 5 Misa' äjitibi'ka'tinik. Näyāgigu unickā. Nānabucu Äjikanōnāt wīwan: "Ämbāgickānā unickān. Kānāntakīn kiki'kānda<sup>a</sup>zīn tcinamä'kāyan?"

Äjimādcāwāt ijāwāt iwiti kāwābamāt 'i'i<sup>u</sup> nāmāwa<sup>s</sup>. Kuniginīn, a'pī ānisāgatciwāwāt, ānīn kā·i·cināmowāt?  
 10 Wāndcitāgu kā·i·ska'tānigwān 'i'i<sup>u</sup> wānātinā! Inābiwāt, iwiti ā'pidci nāwātināng pājik kī·a·biwan īnī<sup>u</sup> pikwā'kuctigwānānamāwan. Agāwāgu nābōpīwāgamisowan ānukabā-cimāwāt. Ä'tawā! kägätsa mindcinawāzi 'a<sup>a</sup>·a<sup>u</sup> mindimōyā. Nānabucu k̄anōnā: "Indackā kägō kigīpābīnitāmitug."

- 15 Ä'tawā! wāndaḡu gägä't ä'pī'tanātamowāt. Kāwīn wī'kā kägō ubidōsīn ānukī·o·sāt Nānabucu. Ningutingigu oḡa-nōnān wīwan: "Ämbāsa', unāpi'tōn mackimut 'i'i<sup>u</sup> kābā-bāmiwanāyān. Mīnōtc nīawinantawī·u·kinīwä." Äjimādcāt Nānabucu. Äniwä'k udānīmī'kawā 'i'i<sup>u</sup> uginī<sup>s</sup>. Cigwasa  
 20 āni·u·nāgucinini. "Kāwīn k̄anāḡā intawā nindākiwāsi," ināntam Nānabucu.

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

Ningutingigu sāḡa·i·ḡan omāḡā'kun. Äjimādcī·ā·ḡāḡā'kut, wābigāmānig pācwābandank, awiya owābamān pimāḡāḡā-

<sup>1</sup> See Series I, No. 7, p. 49.

On looking back, (he saw) vast numbers of sturgeon moving about in the water. Then on his homeward way he went. As he went on into where he (and the others) lived, "Hurrah! to-morrow will we fish for sturgeon. Truly, many are the sturgeons I saw."

And so night came on. And before it was time, up from bed rose Nānabushu. Then he said to his wife: "Do please rise up from bed. Do you not know that you are going to fish for sturgeon?"

Then they departed to go to the place where he had seen the sturgeons. Lo, when they came out upon the summit, what were they to behold? Why, completely dry must the basin have become! As they looked, yonder in the very centre of the basin lay but a single, large, round-headed sturgeon. And scarcely any soup did it make when they tried to cook it. Ah! but truly disappointed was the old woman (at not getting more sturgeons). Nānabushu was addressed: "No doubt but that you must have failed to heed what was told you."

Alas! by degrees then were they really starving. Never a thing did Nānabushu fetch home when he went out in vain to hunt. And once he spoke to his wife, saying: "Well, tie up the bag which I will carry as I wander from place to place. In spite of ill luck, I will go seek for sweet-brier berries." Then departed Nānabushu. A few sweet-brier berries he found along where he went. Then was the evening coming on. "Not at all, as matters stand, would I go back home," thought Nānabushu.

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

Now, by and by he came out upon a frozen lake. As he started forth on the ice, as nigh to the narrows of the

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<sup>1</sup> For other versions see Nos. 8 (p. 73), 9 (p. 85), 44 (p. 373).

‘kupa’tōnit; āca mīnawā, nīwiwa<sup>8</sup>. Kuniginīn, ma’īngana<sup>8</sup>!  
 Ājipīpāgimāt: “Nī’tcīmī’tcā, a’kawā, kawābāmininim!”

Kägä’t kīpitciba’tōwa<sup>8</sup>; āciwawānābinit anināsi’kawāt.  
 Ājiganōnāt: “Nītcisasi’kizi, ānti ācāyāg?”

- 5 “Kā, o’ō’witi, kīcika’tikwāning, mī’i’witi ācāyāng. Nībi-  
 nunk kī’ā’santcigōbānig ogō’u kitōcimāg, kī’tci’ā’yābān  
 ugīnisāwābānin. Mīdāc iwiti ācāyāng.”

“Ā’tiwā, mī gayā nīn iwiti ācāyān, kīcika’tikwāning, —  
 mīsa’ ‘i’i’u tci’ā’niwāwītcīwinaguk.”

- 10 Ānīc, mī’i’u cigwa wunāgucininig.

“Ānīc ‘i’i’u, Tcītcīgwanowis,<sup>1</sup> aninanta’u’ninamāsiwan,  
 māgicā takisinā tibi’kāt. Tağa, kimicōmā’i-wā tani’ā’n-  
 tō’u’nināmā.”

- Ānīc, mīsa’ gägä’t Nānabucu aninanta’u’ninamāt. Kāwāsā  
 15 nī’tāwusāsī, ānuwītcīwāt ‘i’i’u ma’īngana<sup>8</sup>. Ājikanōnint  
 Nānabucu: “Āmbāsinō, āntōtāmāngigu pimiba’tōyāng, mī  
 kayā kīn kātōtāman.”

- Tāyā, kayā wīn tōtām. Ānīc mīdāc i’u kāwīn kägō ‘i’i’u  
 osō, mīdāc ‘i’i’u wīnag ‘i’i’u wāsowāt. Kāwīn kaganā nōmāg  
 20 cigwa animaskawā’kwatininig.

“Kägä’t mīmāwīni i’u tcīnibut kimicōmānān, maskawā-  
 ‘kwatininig ‘i’i’u wīnag. Intawā kīcō’tōwātā.” Mīdāc ‘a’ā’u  
 pājik ma’īngan ubī’tawajān<sup>2</sup> āciwiwa’kwāpitcigā’tānig.

<sup>1</sup> The name by which one of the young Wolves was called.

lake he drew, he saw some one running past over the ice; then some more, four of them. Behold, (they were) Wolves! Then he called aloud to them: "O my little brothers! wait, I wish to see you."

To be sure, they came to a sudden halt; then they sat down, while he went up to where they were. Then he spoke to them, saying: "My old friend, whither are you going?"

"Oh, over here, for the place of cedar boughs, is where we are bound. Last summer did these nephews of yours make a cache there, a great bull (moose) they killed then. Now, that is the place (for which) we are bound."

"Why, that is the place, too, for which I am bound, — to the place of cedar boughs, — so therefore it is my wish to go along with you."

Well, it was then evening.

"Now, Thin-Tail,<sup>1</sup> do you go find a place where to camp, for perhaps it will be cold in the night. I say, let your uncle find a place where to camp."

So thereupon, truly did Nānabushu go to find a place to camp. Not at all was he familiar with (their way of) travelling, as he tried going along with the Wolves. Then was Nānabushu told: "Come, as we do when we run along, so in like manner should you do too."

Ah, and he did the same. Naturally, there was nothing in the way of a tail, therefore his penis was what he used for a tail. It was but a very little while before it was frozen stiff.

"Surely now without doubt will our uncle die, for that his penis is frozen stiff. Therefore let us warm it for him." Accordingly, with the top blanket<sup>2</sup> of one of the Wolves was it wrapped about the head. And very awkward was his aspect as he tried in vain to run along. In time he

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<sup>2</sup> Referring to the tail of a wolf.

A'pidcigu wasi'tāwināgusi ānupimiba'tōd. Cigwasa' umi'kān ā'pidci tabinawānig. "Misa' omā tcinibaiyang."

"Ēi, kāwāsa', kitāgī'kātmin."

"Tağa, kīn Tcītīgwanowis," inīmāwan inī'u a'kiwa<sup>n</sup>zī  
5 ma'inganān.

Gägä't mīdāc 'i'ī'u nantukabācit ā'pidci omi'kān ānāsa-  
a'maninig. "Misa' omā tcinibāyang." Ānīc mīsan utō-  
'kwākuwābinānan.

"A'a'u, Nānabucu, pōdawān," inā Nānabucu. Ānīc  
10 misa' Nānabucu ānawibōtawāt. A'kawā kīci'kisagōn ugīci-  
bāwābinān. Ājiganōnint: "Nānabucu, āninnā āntōtamān  
wī'pōtawāyān? Nackāsa, kanawābamicin āntōtamink wā-  
pōdawāngin." Kuniginīn, inī'u a'kiwā<sup>n</sup>zī ma'inganān pāsi-  
gwiwan, u'kwā'kwisininig inī'u mīsan ācipācitcikwāskwaninit;  
15 mīsa' ickutā ājipiskā'kunānik.

Cigwasa' tibi'kadini, ājikawicimut Nānabucu. Ā'tawā  
Nānabucu! ā'pidci nōndāgusi, ā'pī'tcīgī'kātci.

"Ictā, kimicōmānān mīmāwīni'ī'u wikawātci, intawā  
pī'tawacā'ī'k,"

20 Pājik pa'ījīnānawāninit.

Wībāgo aṃatcibīso. "Cī, kägātsa o'u ānimwānowic nin-  
dābwäckāgun!" Ānīc wībāgu mīnawā gī'kātci. Ājinōndā-  
gusit, "Ānīnta, pī'tawacā'ī'k mīnawā kimicōmā'ī'wā."

Pājik ājigīkitut: "Ingutci kuca ugī'a'pagitōn ānubī-  
25 'tawacā'ā'g." Kägä't mīnawā pa'īci'ī'nānowāninit inī'u  
ma'inganān.

Mīdāc nā i'u ājiwābaninig. Cigwa kigicāp ājikanōnint  
Nānabucu: "Nāwa'kwāg mī'a'pī kā'u'di'tamāng 'i'ī'u aṣan-  
tcigwan."

found where there was excellent shelter from the wind. "Now, here is where we will sleep," said Nānabushu.

"Why, impossible! we might be cold."

"I say, you, Thin-Tail, (go look for a camping-place)," thus to one said the old Wolf.

It was so that when he looked for a place to camp, he found a place that was exceedingly windy. "Here is where we will sleep." So a great pile of fire-wood he heaped on.

"All right, Nānabushu, do you kindle the fire," was told Nānabushu. So accordingly Nānabushu tried in vain to kindle the fire. He first tried twirling a piece of cedar wood. Then he was addressed: "Nānabushu, how do you go about it when you want to make a fire? Just look, observe me (and see) the way it is done when fire is made." Behold, the old Wolf then rose to his feet, (and) over where lay piled the heap of fire-wood he leaped; thereupon the fire blazed up.

It was now getting night, when down to sleep lay Nānabushu. Poor Nānabushu! he was heard making a very loud noise, he was so cold.

"I declare, our uncle no doubt is about freezing to death, therefore put another cover over him."

One then laid his tail over him.

In a little while he became awake because of the warmth. "Oh, how really much am I made to sweat by this confounded tail of a dog!" So in a little while he was again cold. When he was heard making a noise, "Why, put another cover over your uncle," (said the old Wolf).

One then spoke up: "Why, off he flung the cover when I tried to put it over him." Truly again the Wolf laid his tail (over him).

And so by that time it was day. Then in the morning was Nānabushu addressed: "By noon is when we shall arrive at the cache."

Äjimādcāwāt, udānāng pimusāwag ini<sup>u</sup> wida'kiwā<sup>n</sup>ziyan  
mōjag unigāni'igōn. Ningutingigu uganōnigōn a'kiwā<sup>n</sup>zi  
ma'inganān: "Nānabucu, āmbāsanō, intawā, kagu' usowā-  
'kän i'iwā kīnag, osām mācimāgwāt. Intawāgu äcictigā-  
5 yambān mī'i<sup>u</sup> icictigān tcipimusāyan."

Nānabucu mīsa' gāgā't äcictigāt, mīsa' pitcīnag mino-  
pimusāt. Ä'pidcigu udibi'ā' i'i<sup>u</sup> ma'ingana<sup>s</sup>. Cigwasa  
tagwicinōg asāntciguning. Äca tana'kamigisiwa<sup>s</sup> mōna'ā-  
minit asāntcigun. Oganōnigōn wita'kiwā<sup>n</sup>ziyan: "Nānabucu,  
10 mīsa cigwa tciwīsiniyang. 'A'ā<sup>u</sup>, wītcī'i'wān tcimō'ka'a'-  
sāndcigung."

Kāgā't Nānabucu wītcī'i'wā i'i<sup>u</sup> mō'ka'i'gādānig asān-  
tcigun. Cayīgwa owābandānān Nānabucu. Ä'tawā, wātō-  
pā'kunisagōn kayā i'i<sup>u</sup> anagā'kwān kātāwānānit. "Tawa't,  
15 tawa't, awānāniwinānag ugō<sup>u</sup>! Mī'i<sup>u</sup> kāwīn wīn wī'kā mīd-  
cisīm ini<sup>u</sup> mī'tigucān!"

"Nānabucu, kagu' ikidu'kän. Nāskā pitcīnag kigicāp,  
kīgaminowīsin."

Pangī minā i'i<sup>u</sup> udōpā'kunisag kayā i<sup>u</sup> anagā'kwān.  
20 "Kāgu' wīn nōntātibi'k wābandāngān. Pāmā kigicāp  
kawīsinimin." Mīsa' cigwa tibi'katinig Nānabucu āni'kwācing  
uda'tōn i'i<sup>u</sup> kāmīnint. Äjinibāt Nānabucu. Ningutingigu,  
tibi'kadinik wāgunāniwinān owābandān i'iwā kāmīnint.  
Ä'tiwā, kuniginīn, mō<sup>n</sup>sonāgic mī'i'wā i<sup>u</sup> wadōpā'kunisagunk  
25 kārīcinānk, mīnawā wanagā'kwān mī ini<sup>u</sup> ocōbīn. Migū  
i'i<sup>u</sup> äcipa'kwāndānk, kāgā't uminu'pitān. Mīsa' mīnawā  
äci'a'pī'kwācimut.

Cigwasa wābanini, paṇāgu kāmōdtigisinit i'i<sup>u</sup> ma'īn-  
gana<sup>s</sup>, wādaḡu gāgā't minowīsiniwa<sup>s</sup>.  
30 "A'ā<sup>u</sup>, Nānabucu, kayā kīn ābīginān kidācamigōwin."



When they started, behind walked he and his old companion who always had him keep ahead. And once he was told by the old Wolf: "Nänabushu, I beg of you, really, do not use your penis for a tail, for it smells too vile. Therefore, according to the manner you are accustomed (to), so you do when you travel."

Nänabushu then truly did so, whereupon he then travelled with ease. And very well he kept pace with the Wolves. In time they arrived at the cache. Already were the others busily at work digging up the cache. He was addressed by his old companion: "Nänabushu, it is now time for us to eat. Come, go aid in the work of opening the cache."

Truly, Nänabushu aided them in the work of opening the cache. In a while Nänabushu saw (what was there). Why, it was choice fire-wood and some bark that they were taking out. "Stop, stop, you rascals! Why, never is this wretched wood to be eaten."

"Nänabushu, do not say that. Just you wait till in the morning, you will have nice food to eat."

A little was given him of the choice wood and the bark. "Do not look at it during the night. Not till in the morning shall we eat." Thereupon, when it was night, then Nänabushu placed where he lay his head that which had been given him. Then to sleep went Nänabushu. By and by, in the night, what should he do but look at that which had been given him. Why, behold, a moose-gut was that which had appeared to him as choice fire-wood, and the bark was tenderloin. Accordingly, when he bit off (a piece), he truly found it savory. And then he used it again for a pillow.

In time came the morning, and forthwith pleased were the Wolves, and very heartily indeed did they eat.

"Now, then, Nänabushu, do you too unwrap the food that was given you."

Nānabucu ājiwābandank, ā'tawā, mī gāyābi udōbā-  
 'kunişag kayā 'i'ı' wanagā'kwañ. Ājikañōnint Nānabucu:  
 "Tibi'kunksa kigīwābandān ō·ō·."

"Kāwīn ningīwābanda'nzīn."

5 "Nānabucu, kitānābitācin tibi'kunk 'i'ı' kīpa'kwāndamō-  
 wanān."

"Intawā, açami'k kimicōmä·i·wä."

Mīsa gāga't açamā, wāndagu gāgā't Nānabucu tāwisini.  
 Cigwasa' ājikañōnint Nānabucu: "Intawā kīwān. Kamā-  
 10 tēita·i·kō kimintimō·i·mic kāmīdcit."

"Kūwīn, osām pa'kādä. Manū kawīdcīwininim."

"Ā<sup>u</sup>, Nānabucu, kawīdcīwikō. Āyāngwāmisin, kwaya'k  
 wī·i·ciwābisīn. Wābank kigağusimin. Wī·a·ntawāntciwağ  
 ogo'ı kidōcimāğ, mōsōn wī·a·ntawābamāwān."

15 Mīsa' weyābañinik ājigusiwāt. Ā'pitci kigicāp mādcāwa<sup>ε</sup>  
 'i'ı' udōckinawāmiwā<sup>ε</sup>; wī'kādāç ānimādcāwağ Nānabucu  
 īnī'ı wīda'kiwā'nzīyañ māda·a·nāwāt mā·i·ngāna<sup>ε</sup>. Nayāwa-  
 'kwānik mī·i'ı uci'kawānigubañān 'i'ı' mōsō<sup>ε</sup>. Pācigidaçigu  
 kīmādcinīcawānigubañ, mīsa' pima·a·nāwāt. Ningutingigu  
 20 upimwäckitiwinini īnī'ı ma·i·ngānañ kī·a·nī·a·tāni. Nānabucu  
 ājikañōnint: "Nānabucu, ānita'kuna<sup>u</sup> īnī'ı ubī'tawacān a<sup>u</sup>  
 kitōjim."

"Ānīnta kātōtāmān ānimumōwic kā·a·nita'kunāmān?"

"Taiyā, Nānabucu! kāwīn kīta·i·kitusī." Ma·i·ngān āji-  
 25 ō·tā'pinağ, kuniginin, ma'katāwāğin udōntcimāmōnini; īnī'ı  
 ma·i·ngānañ pā'pāwiwābināminīt.

"Nīcimisā, nīn nīngānipimiwitōwān nintōcim 'i'ı' ubī'ta-  
 wacān." Mīsa' ānīcita'kunāmawāt.

When Nānabushu looked at it, why, it was yet choice fire-wood and the bark. Nānabushu then was told: "Last night you really looked at this."

"I did not look at it."

"Nānabushu, you have left the mark of your teeth on what you must have taken a bite last night."

"However, do you feed your uncle."

Thereupon truly he was fed, and thoroughly indeed was Nānabushu satisfied with food. Presently was Nānabushu addressed: "Therefore go you back home. We will send by you some food for your old woman to eat."

"No, she is too hungry. Please let me go along with you."

"Very well, Nānabushu, you may go along with us. Do you be careful, in the right way do you conduct yourself. To-morrow we will move camp. For some game do these nephews of yours intend to hunt, for moose do they expect to hunt."

And so on the morrow they moved camp. Very early in the morning started their youths; and a long while afterwards departed Nānabushu and his old companion, they followed in the path of the Wolves. At about noon was when they laid plans how to get at the moose. Now, one pursued after the moose, whereupon they trailed after (the moose and wolf). And once some fresh dropping of the Wolf lay along the way. Nānabushu was told: "Nānabushu, as you go along, pick up the top blanket of your nephew."

"What am I to do with the foul dropping of a dog, that I should pick it up as I go along?"

"O Nānabushu! you should not say that." When the Wolf picked it up, lo, a black cloth he picked up from the place; the Wolf then gave it a shaking.

"My little brother, let me carry for my nephew his top blanket." Thereupon, as he went along, he carried it for him.

Misa' 'i<sup>si</sup>'u ani'i·cinica·i·gä'kawänit ani'i·jāwāt ini'<sup>u</sup> ma·i·ngana<sup>o</sup>. Ningutingigu mi'tigunk pata'kā'kwisinini 'i<sup>si</sup>'u wibitāni ini'<sup>u</sup> mā·i·nganān. "Načkä kuca'! kitōcīm kāpitā·kwa·ä'gwän. Tağa, kītcigubitōn, Nānabucu, kitōcīm 'i<sup>si</sup>'u  
5 umi'tigwānwi anitakwunamu'."

"Ānīnta kätōtāmān animwābitic kānita'kunāmān?"

"Nānabucu, kāgu' i'kitu'kän." A'kiwā<sup>n</sup>zīma·i·ngan äci·ki'tcigwāndank. Kuniginin, mi'tigwānwi udōntcimāmōn.

"Tağa, nīn ningānita'kunān."

10 "Nānabucu, kāgu' wīn ingutci pağitō'kän. Kīgasanāgi·ā·kitōcim kīcpin ingutci a'pağitōwāt."

Ningutingigu papima·a·nāwāt 'i<sup>si</sup>'u, kuniginin, ā'pidci päcigini udādāgwānāsāwān nīpitāyābanigusinit. Nānabucu kañōnā: "Awānān kīn kāci'kāgwān kitināndam?"

15 Udicinōwān ini'<sup>u</sup> mätci'kawā·ā·t, äjikigitut: "Nāpisa nac wīna a<sup>u</sup> mindimōyānc wīna·a'·<sup>u</sup>. Ogōwi'stcağu mīwagugu kānağaciwāwāt."

"Kāwīn, mīsa' wa<sup>a</sup>·a<sup>u</sup> kānağaciwāt."

Ānipapimusāwāt. Cigwa ā'pidci kā'ki·ā·niguban. Nin-  
20 gutingigu owābāmāwa<sup>o</sup> cingicininit. "Ä'e·ē'i, kāwīnnina·wīn kīgigāgōsīmin. 'A'a'·<sup>u</sup>, Nānabucu, uci'tān, kāḍacimō·su'kāyank kawici'tōmin."

Ānīc Nānabucu ānu·i·nābit, kāwīn awiya owābāmāsīn tci·ā·binit mō<sup>n</sup>sōn. Ānīc miyā'tağu i<sup>u</sup> umiskwīwāgunāgānik  
25 weyābandank. Ā'pidcisa' tatāpisiñiwa<sup>o</sup>. Nānabucu äjima·nājitāt, mīḍac imā ā·i·cāt a·i·tāg cingicininit ini'<sup>u</sup> päcik ini'<sup>u</sup> ma·i·nganān. Wāgunāñiwinān upapasiguntciwāpiskawān. "Ātcimātcista<sup>a</sup>! mini'k kīgītānawā?"

And so along the trail the Wolves made in their pursuit was the way (Nänabushu 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, Nänabushu, 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?"

"Nänabushu, 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."

"Nänabushu, 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. Nänabushu 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, Nänabushu, get ready! a place for us to dress the moose we will make."

Naturally, Nänabushu 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 Nänabushu went for some balsam 'boughs, and the way he went was directly where one of the Wolves lay. What should he do but give him a kick to make him stand up. "For goodness, sake! have you eaten so much as that?"

Tcāngā'kwānowān. "Kägätsa' kiwāwīsağicka<sup>u</sup>, Nānabucu. Kāgu' icictcigä'kän, Nānabucu." Kānōnā Nānabucu: "Pisān ayān. Kīcpin minawā kägō wītōtaman, mī'ī<sup>u</sup> kāwin kīgacāmigōsī." Ā'tayā, Nānabucu ānigu'k āno'kī. Kāwā-  
 5 na'pī ugīci'kānāwā 'i'ī<sup>u</sup> wātaçimōsu'kāwāt. Ājiganōnāwāt: "Mīsa' i<sup>u</sup> kīgīci'taiyānk." Papasigwīwa<sup>s</sup> pimi'īcāwa<sup>s</sup> i'ī'mā kī'a'picimōni'kāwāt. Cigwa pācik cicigagowāwān, mīgu i'ū pācig 'i'ī<sup>u</sup> usagīni ājimiziwāpangisininik. Kägä't mā-ma'kātāndam Nānabucu, kägä't minwāntam; wāntagu  
 10 bā'kic nāṇaḡamōsiwi, āpī'tciminwāndank 'a<sup>s</sup>a'ū Nānabucu.

"Ambāsa', aḡwāwānā'kukātā."

Gāwāna'pī ugīci'tōnāwā 'i'ī<sup>u</sup> aḡwāwānā'k. Mīsa' pitcīnaḡ kīcisä'kwāwāt Nānabucu ā'pidcisa' tāwīsini. Abā'pic tāpi-  
 'kaḡinik, ājinibāwāt. Cigwa wābanini. Kīgicāpigu kīgītō-  
 15 wān īnī<sup>u</sup> a'kiwā<sup>n</sup>zima'īngāṇan: "Mīsa' cigwa tcigī'a'kāy-āmbān. Ānīc kāwīn wī'ka awiya ninganawābāmigōsī 'i'ī<sup>u</sup> wāya'kāyānin. Intawā a'kawā paḡaḡwīngwācinuk."

Kägä't paḡaḡwīngwācinōwāḡ. Ānīc Nānabucu kayā wīn paḡaḡwīngwācin. Indigunāta madwāḡaṇaḡantcigä, ināntam  
 20 Nānabucu. Wāgunānīwinān paṅgī odōntcikanawābāmān na'itāk uḡacigagwātigwāntamini i<sup>u</sup> u'kaṇ. Wāgunānīwinān ājipicagwāntaminit. Ā'tawā! ā'pidci i'ī'mā uskīcigunk āci-pangisininik. Nānabucu mīsa' ācigīwāskwäckāgut. Ānicāgu'ta'kābāwānint wāndcimi'kawit. Kāmi'kawit, kānōnā: "Nāna-  
 25 bucu, kanawābāmiwāmbān 'i'ī<sup>u</sup> a'kāyān."

Up he raised his head. "Really, you hurt me with your kick, Nānabushu. Don't you do that again, Nānabushu." Nānabushu was told: "Be quiet. If you intend doing anything (like that) again, then you will not be fed." Oh, but Nānabushu labored hard. In a little while they finished working on where they intended to dress the moose. Then they said to him: "Therefore are we ready." Then up they rose to their feet (and) came over to the place where they had spread out the balsams. Presently one began to vomit, whereupon the whole of one foreleg fell. To be sure, amazed was Nānabushu, really pleased he was; and during all the while he hummed a song, so very pleased was Nānabushu.

"Come, let us make a meat-rack!"

In a little while they completed the meat-rack. Thereupon, when they had finished cooking, Nānabushu became thoroughly sated with food. When it began to grow dark, they then went to sleep. In time came the morrow. And in the morning up spoke the old Wolf: "Therefore now will I make some grease from the bones. Of course, by no one am I ever observed while boiling grease from the bones. On that account you shall first cover up your faces."

To be sure, they covered up their faces. Now, Nānabushu covered up his face too. It seemed that he heard the sound of bones being cracked with teeth, so thought Nānabushu. What would he do but take a little peep at him at the very moment when he was gnawing ravenously upon a bone. What should (the Wolf) do but let (the bone) slip from his teeth. Poor (Nānabushu)! right square across his eyes it fell. Nānabushu was then knocked out of his senses. It was only by having water splashed upon him that he was revived. After he had revived, he was addressed: "Nānabushu, you must have watched me while I made grease from the bones."

Mīsa' i<sup>u</sup> mīnawā äcitibi'katinik; cigwa wābanini. Ā'pidci kigicāp kigitu Nānabucu: "Mīstcatcigwa wī'a'kāyān. Kāwīn ānistcā wī'kā ningānawābamigōstcī 'i'ī' u wā'a'kāyānin. Intawā paḍagwīngwācinuk."

- 5 Ānic, ga'kina äjipaḍagwīngwācinowāt, Nānabucu maḍwā-wā'i'gā bi'gwa'ānk īnī' u'kāṇan. Ānic, ā'pici pimiti'kwācinōn īnī' u a'kiwā<sup>n</sup>zīma'īngāṇan. Wāgunāniwinān uḍanināzi'kawān. Kāmāmōt udō'kānim, gi'tci'āniguk u'kwāgānāning äjiba'ki'tā'o'wāt. Wāntagu gāgā't mī'ī' u äjitāyāpita-
- 10 gaṇāmāt. Kāgātsa sāgisīwag īgi' u wāwōsiwāt. Tawā! äjita'kābāwānāwāt. Gāgā't paṅgī kāgō inā mā'kawinit: "Nānabucu, intawā mī'ī' u ijickwā'tān, usām wītcīwigōyaṇ, ānōdcigu kiticiwābis."

- "Kāwīn, mānōgu kīwītcīwininim!"
- 15 "Ā' u, Nānabucu, piśān ayāyaṇ kawītcīwigō."

Wayābaninig kaḅāgīcik wīsinīwag. Cigwa wānāgucininig kigitōwān īnī' u a'kiwā<sup>n</sup>zī ma'īngāṇan: "Intawāsa wābaṅ kamādcāmin tcigusiyang."

- Ānic Nānabucu nawātcigu cīngānimā. "Nānabucu,
- 20 āmbāsa, wābaṅ kīwīpa'kāwinigō."

"Kāwīn. Āmbāsaṇō, 'a<sup>a</sup>' u pācik nintōcim ningawītcī'ai-yāwā kīcpin ināndaṃan. Kāwīn wī'kā kāgō tā'ī'ciwābisī."

"Ānic nā, Nānabucu, kāmīnin 'a<sup>a</sup>' u nīnīdcānis. Kigi-kānimin maṇitōwīyaṇ, mī'ī' u wā' u'ndcimīninān."



And so it was night again; then came the morrow. Very early in the morning up spoke Nänabushu: "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, Nänabushu could be heard breaking up the bones. Now, in plain view, with his head resting on his side (facing Nänabushu), 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 Nänabushu) after (the Wolf) had revived: "Nänabushu, 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, Nänabushu; 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, Nänabushu was somewhat disliked. "Nänabushu, 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, Nänabushu, I will give you one of my children. I know that you are a manitou, for such is the reason why I give him to you."

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

Ā'tayā, kägä't minwäntam Nānabucu. Wayāḅaninig  
 kusiwa<sup>6</sup>. Pācigigu utōcimān kayä wīnawā ingutcigu icimā-  
 dcāwag. Ugañōnigōn īnī'u udōcimān: "Nānabucu, pācugu  
 kīganibāmin." Misa' ä·i·na·a·nāt udōcimān. Kumāgu a'pī  
 5 cigwa owāḅamān aṇi'tāwānini'k nāmaḁabinīt. "Nōs, mī·o·mā  
 tcinibaiyaṅk," Nānabucu udigōn. Kā·i·skwāwīsiniwāt, awā-  
 ningwāmi. Kīciginibāt. Māgwāgu nānāmaḁabit pāmāgu  
 wāndcimawinit Nānabucōwān. Ajidcicābināt. "Ci, indaskā  
 nīn nīmānāḅamigutug," udinān. Cigwa tayānibānit, kuku-  
 10 siwān. Ānīc, tana'kāmigisi 'a<sup>6</sup>a'u ma·i·ngān. "Ānīn ānā-  
 ḅandamaṅ kīmawiyaṅ?"

"Ā'tawā, nindōcim kīmānāḅamin. Wāḅang 'a<sup>6</sup>a'u mō<sup>ns</sup>  
 wī'piminicawāt. Āmbāsañō, kāgu' ickwā pagitō'kän 'i<sup>6</sup>i'u  
 mī'tigōns sībīnsing mīsawāgu cigwa tābāḅamaṭ 'a<sup>6</sup>a'u mō<sup>ns</sup>;  
 15 mīgu i'u wī·i·cimindcimāntan."

Cigwasa' wāḅanini. Kigicāp mādcāwān wī'piminica·i·gānit,  
 Nānabucu aṇimādcā, udōcimān pima·a·nāt. Cigwasa' āci-  
 'kawānit 'i<sup>6</sup>i'u uci'kawānigubānān īnī'u mō<sup>ns</sup>sōn. Ānīc, ā'pidci  
 sīgwaṇini. Misa i'u ä·i·na·a·nāt kayä mī·i·wā i'u ācināmā-  
 20 'tōnit īnī'u udōcimān; mī'tigōns aṇi·a·'pagitōnit i·i·mā paṅgī

31. THE DEATH OF NÄNABUSHU'S NEPHEW, THE WOLF.<sup>1</sup>

Ah, truly pleased was Nänabushu. On the morrow they moved camp. And with one of his nephews he went off in another direction. He was addressed by his nephew saying: "Nänabushu, not far away shall we stop for the night." And so he followed in the tracks of his nephew. Some distance on the way he saw (his nephew) seated in a spot free from snow. "My father, here is a place for us to sleep," Nänabushu was told. After they had finished eating, he made ready to sleep. He then had a nap. And while (the Wolf) was yet sitting up, all of a sudden into weeping burst Nänabushu. Then he waved to him with the hand.<sup>2</sup> "Foh, (I) fancy that he probably is having a bad dream about me," he said of him. When (Nänabushu) had sleep enough, he then woke up. Now, busy at work was the Wolf. "What were you dreaming about, that you should weep?"

"Ah, my nephew, I had a bad dream about you. To-morrow you will pursue a moose. Please don't you delay throwing a stick into the brook, even though you are then in sight of the moose. Now, do try to keep that in mind."

Now the morrow was at hand. In the morning, when (the Wolf) departed to go in pursuit (of game), Nänabushu set out; in the trail of his nephew he followed. Now, by the trail he made, (the Wolf) was stalking the moose.<sup>3</sup> By the way, it was well on towards spring. That was how he trailed up (his nephew), and that was how he could tell by the trail (what) his nephew was doing;

<sup>1</sup> For other versions see Nos. 10 (p. 89), 45 (p. 389).

<sup>2</sup> In a disdainful way.

<sup>3</sup> It takes a great deal of manoeuvring to come upon the moose and not be discovered.

sibinsiwa'kamigānik; cigwasa täpābamānigubañ iní<sup>u</sup> mō<sup>n</sup>sōn;  
 mīdāc kägä't ki'tci ānigu'k mādcānigubañän iní<sup>u</sup> odōcimāñ;  
 mīdāc 'i'í<sup>u</sup> cigwa täbibinānigubañän 'a<sup>a</sup>'u ma'īngāñ ā'pidci  
 5 pañgī sibinsiwa'kamigānik. Mīgu' mīnōtc ācawikwāskwā-  
 nigubañän, kā'i'jidiskī'käg i'í<sup>u</sup> sibīns, mīdāc imā nānāwā-  
 gām kā'i'jipāngicink. 'Pañāgu kāsās wānik iní<sup>u</sup> u'tawagāñ.  
 Mīsa'gu 'i'í<sup>u</sup> kāwīn kīmōskamusig. Āñic mīsa kiwāñāñdāñk  
 tci'a'pagitōd i<sup>u</sup> mī'tigōns.

Nānabucu cigwa odābābāñdāñ sibi pimi'tigwayānik, 'pañā  
 10 udōcimāñ pä'kubīkawānit. "Ä'tawā! mīmāwīnini'í<sup>u</sup> kīñisā-  
 bāwāt 'a<sup>a</sup>'u nīndōcim." Äñi'ijī'ā'cawā'u't; miziwā nīzātci-  
 wāñ ānu'ī'cā. Mīsa' kāwīn inkutci unāmāāsīn. Gitci'ā'ni-  
 gu'k ājimawit Nānabucu; mīsa' kabāgījik pabāmawit,  
 ānūñtūñāwāt iní<sup>u</sup> udōcimāñ. Skwatci mīdāsugun ānu-  
 15 ñāñtūñā'īgāt, mīsa' kāwīn umi'kawāsīn. Ā'pidcisa cigwa  
 kawanāñdām.

Nīngutingigu nīsātciwāñ icimādcāt 'i'í<sup>u</sup> sibi, nīngutingsa  
 papimācāgāmāt, owābāmāñ ugīskimāñisīñ āgōsinit i'ī'mā  
 nibi'kāñg imā inābinit. Wāgunāñiwināñ ugāgīmā'ā'ñ;  
 20 päcu' odōdisāñ. Ānawī'ī'cinawatināt, pañgī'ī'gu upicigupi-  
 nāñ. Mīdāc 'i'í<sup>u</sup> kā'ī'pināgubañän, mī'í<sup>u</sup> kīñiskawāyāñtipāt  
 a<sup>a</sup>'u ugīskimāñisī. Äjigāñōñigut ugīskimāñisīñ: "Utcītāyāp  
 Nānabucu nīwīwīñtamwābāñ wīñ iní<sup>u</sup> u'tōjimāñ."

"Tiwā, nīcīmīsā'! wāgunāñ wāwīñtamawīyāñ?"

(he saw) that (his nephew) had flung a small stick ahead on going down into the dry bed of a little brook; (he saw) where (the Wolf) had come in sight of the moose at the time; and then really with great speed was his nephew going at the time; and then now was the Wolf overtaking (the moose) at where there was a dry bed of a very small brook. But in an unguarded moment, when he tried to take it with a leap, apart spread the brook, and so far out yonder in the middle of the stream<sup>1</sup> he fell. And at once there was ringing in his ears. And then he did not come up to the surface. Well, this was because he had forgotten to throw the little stick (ahead of him).

Nānabushu then came in sight of a river that went flowing by, straight on down to the water he trailed his nephew. "Alas! it is possible that that nephew of mine has drowned." Then on over to the other side he went; everywhere downstream he went, but in vain. And so nowhere saw he a sign of him. With great affliction then wept Nānabushu; whereupon all day long he wandered weeping, as he sought in vain for his nephew. For full ten days he sought, but without result, for he did not find him. Completely now was he starving.

Now, once while down the course of the river he was going, once while he was walking along the shore, he saw a kingfisher perched aloft (and) looking down into the water. What should he do but slip stealthily up to it; nigh up to it he came. In an attempt to grab it he just missed catching it. And the place where the kingfisher was seized at the time was by the tuft on its head. Then he was addressed by the Kingfisher saying: "About the anal gut of his nephew was I going to tell Nānabushu."

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

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

“Kā, kitōcim. Ningānawâbāmā imā nibi'kāng kī'i'nā-  
 biyān; mī'a'ᵘ kănawâbāmag. Nānabucu, āmbāsanō, kīga-  
 wintāmōn kā'i'ciwābisit 'aᵘa'ᵘ mântcinawāsiyan. Miginīni'ᵘ  
 5 kī'i'ci'a'yāt 'aᵘa'ᵘ kitōcim: ugimāmicibici ugīwudā'pinān inī'ᵘ  
 kidōcimān. Imāḍac sāgitawāg iᵘ sibi mī'i'mā ayāg 'iᵘi'ᵘ  
 minisinatāwangā; midac imā āḍacikīcigānicit 'aᵘa'ᵘ ugimā-  
 micipici kīcpin mica'kwatinig. Ā'pidci minugīcigātinig mī  
 pitcinag aḡwā'tāt i'i'mā minisinatāwangāng. Nānabucu,  
 kīcpin babīni'tawisiwan, kitāwâbāmā 'aᵘa'ᵘ kitōcimiwayān,  
 10 kīpa'kunā kuca 'aᵘa'ᵘ kidōcim. Mīgu 'iᵘi'ᵘ kā'i'citābwā'ta-  
 wīyan kā'i'ciwābisit 'iᵘi'ᵘwā kā'u'ndciwāni'a't kidōcim.  
 Pā'tanīnowān kănawānimigut. Kīcpin idac wīn nōndawīyan  
 'iᵘi'ᵘ kā'i'ninān, mīgu iᵘ wātō'tawāṭigu, tcitōtawitiban.  
 Āmbāsanō mī'tigwāb kīga'u'ci'a'. Kī'kīci'a'tidac, mīnawā  
 15 kīga'u'citōn 'iᵘi'ᵘ pikwa'k 'i'ᵘwā kāyābāṭci'tōyan. Kīga-  
 mīnin 'iᵘi'ᵘ kănāba'i'gāyan.”

Nānabucu omīnigōn pājig inī'ᵘ uska'jīni. Ājikanōnigut:  
 “Nānabucu, mī'a'wā kănāba'i'gāyan 'iᵘi'ᵘ kibikwa'k. Mām-  
 wā'tcidac apaskwāckwai mī aᵘ kā'u'da'stcābiyan. Ā'pidac,  
 20 Nānabucu, wī'pimwāt, kāgu' wīn wīyawink pimwā'kän.  
 Tcinā'tācink mī'itinunk kāpimwāt āyāngwāmisin. Wīpisi-  
 dawicin. Kayā 'iᵘi'ᵘ ānusāgan tci'u'ji'tōyan, ā'pidcigu kīga-  
 mistcā'tōn 'iᵘi'ᵘ ānusāgan. Ā, kīcpin ā'ta maṇidōwīyan,  
 miyā'ta iᵘ kāgō tcinā'pināṇat. Maṇidōwi ugimāmicibici.  
 25 Mīsaḡu 'iᵘi'ᵘ minī'k āciki'kino'a'mōnān. Āyāngwāmisin,  
 kāgu' ānwā'tawici'kän.”

<sup>1</sup> The water-monsters of lakes, rivers, and seas.

<sup>2</sup> From the fibre.

"Why, about your nephew. I was watching for him yonder, where I was looking into the water; he was the one I was watching for. Nānabushu, listen! I will declare to you what happened to him for whom you have a longing. Now, this was what became of your nephew: the chief of the big lynxes<sup>1</sup> has seized your nephew. Now, yonder, where the river flows out into the open, is an island of sand; and it is there the chief of the big lynxes whiles the day away when the sky is clear. When the day is very pleasant, then from the water he proceeds out upon the sandy island. Nānabushu, if you heed what I say, you can behold the skin of your nephew, for flayed was that nephew of yours. Therefore shall you believe me concerning what befell your nephew when you lost him. By many is he guarded. Now, if you harken to what I say to you, then whatsoever you may wish to do to (the chief of the big lynxes), that you may do to him. Therefore a bow do you make. And when you have finished it, you shall next make the arrow which you are to use. I will give you what you shall use for a point (on your arrow)."

Nānabushu was then given one of the claws (of the kingfisher). Then he was addressed: "Nānabushu, that is what you shall use for a point on your arrow. And of all things, it is from flag-reed<sup>2</sup> that you shall obtain your bowstring. And when, Nānabushu, you are ready to shoot him, do not shoot him in the body. Where he casts his shadow<sup>3</sup> is the place for you to shoot him. Do you be careful that you heed my words. Likewise a raft shall you build, and very large shall you make the raft. Oh, if you were only a manitou, then would you be able to get him under your power! A manitou being is the chief of the big lynxes. Now, that is as much as I shall impart to you. Take pains, do not fail to follow my words."

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<sup>3</sup> Shadow and soul are associated together as the same thing.

“Ō<sup>u</sup>, miḡwetc wāndaṃawiyaṇ. Mäckut, tcipicigäntaṃaṇ  
kīya<sup>u</sup> kīga·i·ci·i·n.”

“Miḡwetc, Nānabucu, ‘i<sup>ḡ</sup>·wä ä‘kitoyaṇ.”

Misa cigwa Nānabucu mādcī·tād wawāci·ā·t ugīskimānisin.  
5 Cigwasa’ kā·kīci·ā·t, “Mī·i·u iciwābandisun, ugickimānizi,”  
udinān.

Misa’ gägä·t äjiwābandisut, gägä·t picigānīmu ‘a<sup>ḡ</sup>·a<sup>u</sup>  
ugīckimānisi.

“Misa’ i<sup>u</sup> kā·i·cināḡusiyaṇ tci·ā·ni·a·‘kīwāṇk,” i‘kido Nā-  
10 nabucu. Misa’ Nānabucu äjimādcāt, nīsātciwāṇ icāt.  
Pācugu tāgucink, kägä·t owābandān sāga·i·ḡaṇ. Wāḡunā-  
niwinān udōci·tōn ‘i<sup>ḡ</sup>·u ānusāḡaṇ, ā·pitcigu umi·tca·tōn.  
Kā·kīci·tōt, äjipōsit äji·i·jāt imā minisina·tāwāḡāṇik. Wā-  
ḡunāniwiwinān äjikābāt imā mi·tāwāḡāṇḡ. Ä·tayā, awiya  
15 pimi·kawāwa<sup>ḡ</sup>, ānōtc awiya pimi·kawāwa<sup>ḡ</sup>. Misa’ cigwa  
nāyāp äjipōsit, ingutcidāc ugātōn ‘i<sup>ḡ</sup>·u utcimān. Misa  
cigwa mādcī·tāt umi·tigwābīn uci·ā·t kayā ‘i<sup>ḡ</sup>·u upikwa·k;  
uji·tōd kayā ‘i<sup>ḡ</sup>·u kānāba·ā·nk, udōcka<sup>n</sup>jīmaṇ nāba·i·ḡāḡāt.  
Wāwīḡä kā·kīci·tōt, cigwa tibi·kādini. Misa cigwa äjiwā-  
20 bāninig, Nānabucu äjikīgitut: “Āmbāsaṇō, tawī·ā·nwā·tin  
kāḡāḡicik, kayāḡu tciwīmicakwa·k.” Nānabucu omā nawa-  
tcigu nō·pimīḡ äji·a·sātīsagu·kāsut. Cigwa pī·i·cpāḡōtcinōn  
īni<sup>u</sup> kisīsōn, owābandān kagicibātciwāṇinik ‘i<sup>ḡ</sup>·u sāga·i·ḡaṇ.  
Ni·tām omaka·kīn mōckāmowan, kayāḡu ānōtcigu i·i·wisa  
25 ṃanidō<sup>ḡ</sup>, ka·kina awiya mīḡu ‘i<sup>ḡ</sup>·u pāmīcāḡwā·tānit ‘i<sup>ḡ</sup>·mā  
minisinatāwāḡāṇik. Mīḡu i<sup>u</sup> piminibānit ānint.

“Āmbāsaṇō, aiyāḡwāmisin,” i‘kito a<sup>u</sup> ma·kwa: “Indigu



"Oh, (I) thank (you) for what you have told me. In return, I will make you so that you will be proud of yourself."

"(I) thank (you), Nānabushu, for what you say."

And so then Nānabushu set to work painting the Kingfisher. When he was done with him, "Now look at yourself, Kingfisher," he said to him.

It was true that when he looked at himself, really proud was the Kingfisher.

"And this is the way you shall look till the end of the world," said Nānabushu. Thereupon Nānabushu started away, down the stream he went. And when a short way he was come, sure enough, he beheld a lake. What should he do but build a raft, and very large he made it. When he had finished it, he then got aboard (and) went over to yonder sandy island. What should he do but go ashore upon yonder sandy beach. Lo, living beings left the signs of their footprints, all kinds of living creatures left the marks of their tracks. Thereupon then back on his raft he went, in a certain place he hid away his float. Thereupon he set to work making his bow and his arrow; he also fixed what he was to have for a point, his claw he used for the point. When all his work was entirely done, by that time it was night. Thereupon, when it was day, Nānabushu spoke, saying: "Now, let there be a calm throughout the whole day, and may there be a very clear sky!" Nānabushu then, in this place but towards the woods, became a poplar. When high the sun was risen, he beheld moving circles upon the water of the lake. First a toad came up to the surface, and then the various manitous, every living being then came forth from the water out upon that island of sand. And as fast as some of them came, they went to sleep.

"Please be careful," said the Bear. "It surely seems

kuca' Nānabucu kīḡaṇawâḡamigunān, nintināṇḡam. Aṇan-  
tcisaṇā kā'i'kitogwān 'a<sup>a</sup>'u kitōḡimāminān."

Inābit Nānabucu, paṇāḡu kāwāsātigusānik. Ningutingsa'  
pāmāḡu nāwagām wāntcimōskāmunit; kuniginīn, micibicīn!  
5 Gāḡā't minditōwān, pinābiwān, maḡwāḡigītōwān: "Nāna-  
bucu awāti kānībawit, asātisaḡunk kī'i'cināḡu'u."

Ānintigu maḡwāḡigītōwā<sup>s</sup>: "Kaya't ayāḡaṇ 'a<sup>a</sup>'u asātisaḡ."

"Kāwīn, mīḡu ya<sup>a</sup>'u kā'i'cināḡwa'u't."

Ānintidaḡ i'kitōwag: "Pā'katcigāṇanta mānitōwit tā'i'ci-  
10 nāḡu'u naskā guca', miciginābi'k, awititibinā'kwābiḡa<sup>u</sup>."

Kāḡā't pimādcāwān kinābigōn. Cigwasa' udōdisigōn,  
mīsa' ājikaskābigi'tānit āniḡu'k. Ānīc kibāṇāmu Nānabucu.  
Kwā'tcigu wā'pagitaṇāmut, āci'ānawāntcigānit. Āniḡigītō-  
wān: "Mī'tig 'a<sup>a</sup>'u! Ānīn kāḡi'cināḡusit Nānabucu  
15 kāyāwit?"

Mīsa' kāwīn tābwā'ṇḡḡāṇzī 'a<sup>a</sup>'u uḡimā. "Taḡa, ḡīn  
ma'kwa, awibāsaḡubic. Mī guca a<sup>u</sup> Nānabucu."

Cigwa pi'a'yāwān īnī' u kīstcima'kwān. Cigwasa udōtisi-  
gōn, ājibāsaḡubinigut. Wīḡaḡu upōnī'i'gōn, ānijimādcānit.  
20 "Ānīn kāḡicināḡwāḡ Nānabucu kāyāwit? — Mī'i' u ici'ṇ-  
gwā'tān."

Kāḡā't pimi'ṇ'gwā'tāwān. Ā'pidci nāwaya'ī kawicimō-  
wān. Nānabucu ājikāṇawâḡamāt, kāyābi'ku wāndcimayā-  
wi'kwāninit. "Wī'kāḡāsa ā'pitci tawipōsāḡwāmi, ka'kinagu  
25 kayā 'i'ī' u udōckinawāma<sup>s</sup> tawipōsāḡwāmiwa<sup>s</sup>."

that by Nānabushu are we being observed, thus do I feel. (I am) curious to know what our chief may have to say."

While Nānabushu was looking, everywhere was there splashing of water. By and by all of a sudden far out upon the water something came up to the surface; behold, (it was the) Big Lynx! Truly big was he, hitherward he looked as he came. He could be heard saying: "Nānabushu is the one standing yonder, the form of a poplar has he taken."

And some could be heard saying: "Long since has that poplar been there."

"No, it is really he who has taken on its form."

And some said: "He is not so powerful a manitou as to take on such a form. Why, Big Serpent, do you go coil round about him."

Truly hitherward came the Big Serpent. When (Nānabushu) was reached, then did (the Serpent) squeeze him tight. Of course Nānabushu held in his breath. Just as he was about to breathe, then the Serpent thought it a fruitless task. Away he went, saying: "A tree that! How is it possible for Nānabushu to become such a thing?"

But the chief did not believe (what the Serpent said). "I say, you, O Bear! go claw him. It surely is Nānabushu."

Then hither came the Great Bear. When (Nānabushu) was reached, he was clawed by it. And in a little while he was let alone, then away started (the Bear). "How is it possible for Nānabushu to become so? — Therefore come you out of the water."

Truly on out of the water it came. In their very midst it lay down to sleep. As Nānabushu was watching it, every once in a while it would lift up its head to look around. "Would that it might fall into deep sleep, and that all its youths might sleep soundly too!"<sup>1</sup>

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<sup>1</sup> Willed by Nānabushu.

Kägä't ka'kina nîbāwa<sup>6</sup>.

Cigwasa' Nānabucu nāyāp ʔanicinābāw<sup>i</sup>, ājiicāt udānusā-  
gāning. Nimināwā'kī'u' āji'ō'dōti'tānk i'īmā āntācinibānit.  
Ājikābāt, ʔnāsawaya'ī' ʔnitatā'ku'kī' i'ī'u mānidō<sup>6</sup>. Cigwasa  
5 udōdisān īnī'u ugīmān. Ā'pidci wācā'pīnit upimwān.

Kāwīn kanagā kuckupagisusiwān. Pabā'pinisiwāgan!  
Kāyābi pājik udaiyān i'ī'u upikwa'k ājimāmōt. Mīdāc  
i'īmā pitcināg ʔtcinā'tācininit, ācipimwāt. Ā'tawā, kucku-  
pagisōwān. Ā'tawā, ki'tcibāwi'tigōwānini, āgāwāgu odōdi-  
10 'tān i'u udānusāgan. Mīsa'gu i'u cigwa ʔnini'kibīnik i'ī'u  
sāgaigan kayā i'u wādcīwān. Ā'tawā, sāgisi Nānabucu.  
Cigwa imā pibōnīwān īnī'u ugīckimānisin ājikānōnigut:  
"Nānabucu, mīsa i'u īnigā'ʔt 'a'a'u pāmādisi'pān o'o'mā  
a'kīng."

15 'Pānāgu kāwānātagānit, ʔnōdc awīya. Kwā'tcigu nā'ki-  
bīnit i'ī'u mī'tigō<sup>6</sup>, mī'ʔ'pī ācinōgimōcka'ʔninik. Kuniginīn,  
nāyāp anī'iska'tāni.

"E'e'e'ī," udigōn ugīckimānisin, "Nānabucu kāwīn kinisāsī  
ugīmāmicipici!"

### 32. NĀNABUSHU SLAYS TOAD-WOMAN, THE HEALER OF THE MANITOUS.

20 Mīsa' nāyāp ā'kubiyānigibān kī'a'kubiyānī'k. Abā'pic  
nāyāp kā'a'kubiyānik, mīsa' cigwa wāwānigu udōnābandān  
wā'tāt. Mīdāc i'īmā wā'u'ntcīt i'ī'u tayōc wīnāntunā'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.<sup>1</sup>

Thereupon back to its former depth did the water recede. When the water got to where it was before, he accordingly then with care selected a place where he would have his lodge. And so from there he intended yet to seek (for his nephew). And so while wandering

<sup>1</sup> For other versions see Nos. 18 (p. 145) and 46 (p. 399).

Mīsa' kāyābi pabāmaṭāmut, ningutingsa awīya onōntawān pimināgamunit :

“A'kiyā'kwāg nimbicinawicin, nimbicinawicin sā.”

A'kiyā'kwāg nimbicinawicin, nimbicinawicin sā.”

5 Udini'tawān awīya pimināgamunit. Wāgunānīwinān unā<sup>n</sup>zi'tawān. A'pī tābābāmāt, kuniginīn, umaka'kīn pimi-yāntcikwāskuniwān. Wīgubīn pāmōṭaminit, kayā cicigwāṇan upimiwinānini udōḍanāning ta'kubisōwān. Nibiwadac īnī<sup>u</sup> wīgubīn bāmōṇḍaminit ājimawīṇanāt. Āji'u<sup>u</sup>disāt, ānīc,  
10 ā'pidci mindimōyāṇ. “Nō'kō, ānīn wāndcināgamoyān?”

“Kā, Nānabucu kuca wīṇantubi'kāsū. Mīwāninu wayā-bāḍa'kin onō<sup>u</sup> wīgubīn kābimōṇḍamān. Nānabucu kuca wīn kā'pimwāt īnī<sup>u</sup> ugi<sup>mā</sup>mcibicīn.”

15 “Nō'ku, ānīn wīn i<sup>ḡi</sup><sup>u</sup> wā'u<sup>u</sup>ndcināṇḍōbi'kāsut 'a<sup>ḡa</sup><sup>u</sup> Nānabucu?”

“Kā, kāwīnac wīn mīgu i<sup>u</sup> ājisāgisininik 'i<sup>ḡi</sup><sup>u</sup> ubikwa'k a<sup>ḡa</sup><sup>u</sup> Nānabucu. O<sup>ḡo</sup><sup>u</sup> ḍāna mī'i<sup>u</sup>mā pā'u<sup>u</sup>ndciyān. Mīḍac imā ayāwa pimādisi a<sup>ḡa</sup><sup>u</sup> ugi<sup>mā</sup>mcibicī.”

“Nō'kumis! ānīn ḍac wīn i<sup>ḡi</sup><sup>u</sup> 'i<sup>ḡi</sup><sup>u</sup>wā kipimināgamuyān?”

20 “Kā, kāwīnac wīn nīṇanāntawī'ā'nān 'a<sup>ḡa</sup><sup>u</sup> ugi<sup>mā</sup>, mīḍac i<sup>u</sup> āna'ḡamān 'i<sup>ḡi</sup><sup>u</sup>wā ṇanāṇḍawī'ḡg :

“A'kiā'kwāg nimbicinawicin.”

“Mīsa i<sup>u</sup> ā'pidci ginīn nimino'tāgō. Nagamun unicicin.”

<sup>1</sup> Other translations of the song would be: “From the beginning of the world has the sound of my voice been heard; From the ends of the earth is the sound

about weeping, he once heard somebody going along singing :

"From the ends of the earth do I come with the sound of my rattles, sã".  
From the ends of the earth do I come with the sound of my rattles, sã".<sup>1</sup>

Such was the way he heard some one sing while going along. What should he do but go towards the sound of the being. When he came in sight of the being, lo, (he saw that) it was a toad<sup>2</sup> leaping along from place to place. Some bast she bore upon her back, and some rattles she carried bound to her heels. Now, a good deal was the bast she carried on her back when he rushed up to her. On coming up to her, why, she was a very old woman. "O my grandmother! for what reason are you singing?"

"Oh, a snare is really to be laid for Nānabushu. And this bast which I carry upon my back is the thing to be used for the purpose. It was Nānabushu who really shot the chief of the big lynxes."

"O my grandmother! pray, why is a snare to be set for Nānabushu?"

"Oh, well! it is for the arrow of Nānabushu, which is now sticking out of (the chief of the big lynxes). From this town yonder do I come. And over there hardly alive is the chief of the big lynxes."

"O my grandmother! pray, what was that you were singing about?"

"Oh, why, we are ministering to the chief; and this is what I sing when I am attending him :

"From the ends of the earth do I come with the sound of my rattles."

"It is so much pleasure I impart when I sing. The song is fine."

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

<sup>2</sup> The old Toad-Woman, mother earth.

“Nō'kō! ānti tinunk nāmaḍapiyaṇ?”

“Ā'pitcigu mayāwickānt mī'ku imā āndanapiyān. Iwitaḥ kā'i'cictigāwāt, ābi'ta kackikibitā; mīḍaḥ iwiti awasaya'i' cingicink 'a<sup>6</sup>a'u nintōgimāminān.”

5 “Āntidaḥ wīn i'i'u āndāyaṇ?”

“Migu imā ā'kwā'kwāg āntāyān. Ā'pitcigu aḡā<sup>n</sup>sā i'i'u niwīgiwāmāns. Kayāḍaḥ nīciwāg nōcisāg, ā'pidcigu papī-wiciyōwāg kwīwisānsāg; mīyā'taḡu īḡi'u wātīgāmāgā.”

“Nō'ko! ānīn wīn i'i'u kā'i'cinawā'ā't īnī'u Nānabucōwaṇ?”

10 “Kā, kānawīn uḡi'u dā'pināmawān īnī'u odōcimīni. Ā'pidci Nānabucu usāḡi'ā'banīn īnī'u udōcimān. Mīḍaḥ 'i'i'u kīnis-ki'ā't, kā'undcipimugut.”

“A<sup>n</sup>, ānīnguta wīn ācī'kawāgubānān a<sup>u</sup> uḡimāmcibicīn i'i'wā mamawāgubānān īnī'u udōcimīni? Kāwīnsa wīn aḡā<sup>n</sup>si  
15 maṇidōwisi 'a<sup>6</sup>a'u Nānabucu ājini'kāsut.”

Utā'taḡanābāmīgōn: “Nyā<sup>n</sup>, māḡicā kīn Nānabucu!”

“Tā'tiwā! Kāwīn mīni'k i'i'u kitākaganōnīgusī Nānabucu āwit. Māwica kitānīwana'u'k kīcpīn āwiyān Nānabucō. Nō'kō! taḡa, minawā mādcīaṇ kīḡaḡamun! Kāwīn ḡwātē  
20 ningi'kānda<sup>n</sup>zīn i'i'u kīḡaḡamun.”

Ānīc kāyābi:

“A'kiā'kwāg nimbicinawicin, nimbicinawicin, sā.”

A'kiā'kwāg nimbicinawicin, nimbicinawicin, sā.”

Wāḡunānīwīnān Nānabucu unīwana'wān. “Taḡa, awā-  
25 nānīwīnāna a<sup>u</sup> maṭcimīndimōyācic.” Ā'tayā, Nānabucu umātcī'kawān 'i'i'u pa'kunāt, wawīngā uba'kunān. Kā'kī-



"O my grandmother! at what place do you sit?"

In the very middle of the doorway is where I always sit. Now, this is what they have done: a partition divides the space in two equal parts; and so over on the other side lies that chief of ours."

"And where is it you dwell?"

"Why, yonder at the edge of the forest do I dwell. And very small is that little wigwam of mine. And there are two of my grandchildren, and very tiny are the boys; now, they are the only ones with whom I live."

"O my grandmother! how was it that (the chief) angered Nānabushu?"

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

"Now, pray why should he be so treated by the chief of the big lynxes as to be deprived of his nephew by him? By no means a small manitou is he who goes by the name of Nānabushu."

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

"Nonsense! Not so long as this would you be held in conversation if it were Nānabushu. Long ago would you have been clubbed to death if I were Nānabushu. O my grandmother! do start that song of yours once more! Not exactly yet do I know that song of yours."

So once more:

"From the ends of the earth do I come with the sound of my rattles, sā".  
From the ends of the earth do I come with the sound of my rattles, sā".

What did Nānabushu do but club her to death. "Well, what a fool this wretched old woman (was)!" Ah! Nānabushu then set to work flaying her, from every part he

cipa'kunāt, ā'pitci agāci<sup>u</sup>yi'kāsu Nānabucu. Wāgunānīwinān  
 ājipisi'kawāt īnī'<sup>u</sup> umaka'kīwayānan, wawīngā udāpickawān.  
 Paṅgī omā upwāning ugā'kikickawān. Kā'pisi'kawāt, īnī'<sup>u</sup>  
 ucīcigwānan udōndanānk uda'kupinān, kayā īnī'<sup>u</sup> wīgupīn  
 5 udōmpōntānan. 'Ā, Nānabucu ājikwāskwanit ājimādcī'ānk :

"A'ki'ā'kwāg nimbicinawicin, nimbicinawicin, sā".

A'ki'ā'kwāg nimbicinawicin, nimbicinawicin, sā."

Ā'pitcigu kiciwā pimināḡamut. Cayīḡwa udābābandān  
 ōdāna. Ābā'pic ā'kwā'kwānig tāgucing, kāgā't owābandān  
 10 wīḡiwāmāns. "Mīmā wīnī'ī'<sup>u</sup> kā'itānk," ināḡam. Kumāḡu  
 a'pīsināḡwaṭiniwān īnī'<sup>u</sup> wīḡiwāmaṅ. Ānīc, ā'pitci ānigu'k  
 pimināḡamu, nōntawā pimināḡamut.

Pājik ājikikitut: "Ā<sup>ē</sup>, cigwa mīnawā kō'kōnān pītwāwitaṅ.  
 Mī'ī'<sup>u</sup> cigwa mīnawā tci'ā'wisāḡaswā'ā'k."

15 Mī cigwa ānī'u'di'tānk wīḡiwāmāns, nāyāḡigu pīsāḡa'ā'mō<sup>ē</sup>  
 kwīwisānsa<sup>ē</sup>. "Nō'ko, kitagwicinina?"

"Āye<sup>ē</sup>, nōsisitug, nintaḡwicin." Ānīcipīndigāt, waḡitci-  
 tcīngwān nāmaḡaḡbiwa<sup>ē</sup> 'i'ī'<sup>u</sup> ōsisā<sup>ē</sup>. Wāgunānīwinān pācig  
 īnī'<sup>u</sup> ōsisan owābāmigōn i'ī'mā kīkā'kikickawāt īnī'<sup>u</sup> uma-  
 20 ka'kīwayānan. "Nō'ko, ānīn wīn i'ī'mā kī'ī'cināḡusiyaṅ?  
 Ānīcinābā waḡaḡa'ā'ng kidicināḡus."

"Kā, nimbigwa'taḡī icī'kamānī'ku īnī'<sup>u</sup> wīgupīn wī'ā'ntawā  
 pī'kāsut 'a'ā'<sup>u</sup> Nānabucu."

Ā'pidcisa kī'tci ānigu'k nāḡanun. Mīsa ḡāḡā't kā'pī'ī'jisa-

removed the skin. After he had finished flaying her, very small then Nānabushu made himself. What should he do but get into the toad-skin to wear it, in every respect did he fit into it. Slightly here on the hip he tore it. After he had got into it, then he bound the rattles to his heels, and put the bast upon his back. Ah! as Nānabushu went leaping along, he then began to sing:

"From the ends of the earth do I come with the sound of my rattles, sa".  
From the ends of the earth do I come with the sound of my rattles, sa."

And very loud was the sound of his voice as he went singing. In a while was he come in sight of the town. When he was come at the edge of the forest, sure enough, he saw a small wigwam. "This must be what she spoke of," he thought. Farther on was a view of the wigwams. Now, ever so loud he sang as he went; he was heard as he went singing along.

One then spoke up: "Yea, now once again comes the sound of our dear grandmother singing. Therefore now again should you invite her to the gathering to smoke."

Then presently, as he was about to arrive at the little wigwam, but before he got there, out came the boys. "O my grandmother! have you come home?"

"Yes, my grandchildren, I am come home." When in she entered, then on her lap sat her grandchildren. What should happen to him<sup>1</sup> but to be seen by one of his grandchildren at the place where he had torn open the toad-skin. "O my grandmother! why do you look that way there? Like the skin of a human being is the way you look there."

"Oh, I wore it through while at work on the bast (to be used for a snare) that is to be laid for Nānabushu."

As loud as she could she sang. Thereupon truly was

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<sup>1</sup> Gender is confused here, but it is given as in the text.

gəswä'nt, mīdəc kə'i'jimādcāt. Cigwa kō'kōnān ubäcwä-  
 bāndān 'i'ᵘ wīgiwām. Ä'tawā, ckwāntānk ānīn kə'i'cinānk  
 udōcimiwayānān kipickwāntäigāwān. Mīgu iᵘ wīpitāni  
 äcigigisininik. Ä'tiwā Nānabucu! mīgu iᵘ äcisigisānik inī'ᵘ  
 5 uskīcigōn. Kägāgu äjiki'tcimawit, wāwīcwīn a'pī ānipā-  
 'kintānānk. Paṇāgu ā'pitci mōckināwa<sup>8</sup> wānanātawī'i-wānit.  
 Ickwāntānk äciwunāpit. Kägä't owābāndān 'i'ᵘ kacki'ki-  
 pitānik, mīdəc iwiti āntānwāwitaṁinit inī'ᵘ ugimān māmat-  
 wānit. Cigwasa' mādcī'tāwa<sup>8</sup> nānātawī'i-wānit. Mīsa iᵘ  
 10 äjipācitcita'ku'kiwāt iwiti āntānwāwitaṁinit inī'ᵘ mwā'kunānit.  
 Ānīc pā'tānīnōwa<sup>8</sup>.

Cigwasa' pācunāgwātini kayā wīn 'i'ᵘ tcimādcī'tād, cigwa  
 kayā wīn wīnānāntawī'i-wā. Ä'tayā, Nānabucu äjimādcī'tāt,  
 umātcīwābinān inī'ᵘ cīcigwānān, ā'pidci ānigu'k naḡamu:

15 "A'ki'ä'kwāg nīmpicinawicin nimbicinawicin, sā".  
 A'ki'ä'kwāg nīmpicinawicin nimbicinawicin, sā."

Ina'ḡm. Cayīgwa pasigwī äjiicāt ugimāmicipicīn. Ä'tawā,  
 a'pī ānī'ō'nabī'tawāt, wāntcidāgu wācā'pīnit 'i'ᵘ wā ubikwa'k  
 kīsāgā'kusini. Mīgu iᵘ paḡitaṇāmunit, ānā'kuskānik.  
 20 Wāwānigu udōta'pinān i'ᵘ ubikwa'k äcicicigwānawāt.  
 Ā'tā', Nānabucu äjipaḡiguntcisāt, äcikā'kikiwābickawāt inī'ᵘ  
 umaka'kiwayānān, mīgu imā wāntcipāpīcigunint. "Ä'ä'ē!  
 mīsa iᵘ piyā'pitcinānāt 'a'a'ᵘ Nānabucu inī'ᵘ kitōgimāmi-  
 nānin."

she invited to the assembly to smoke. Accordingly then she went. Presently our grandmother was approaching nigh to the wigwam. Oh, in the doorway what should he<sup>1</sup> behold but the skin of his nephew, then being used for a flap over the entry-way. And there still were left upon it some of the teeth (of his nephew). Sorrowful Nānabushu! then did tears pour from his eyes. And almost did he weep aloud, especially when opened the flap on his way in. Throughout every part was the space crowded with them who were to heal. By the doorway he sat down. Sure enough, he saw that there was a partition, and it was over beyond he could hear the sound of the chief as he groaned in pain. Already began they who were to do the healing. Thereupon (the throng) stepped over to the place where they heard the sound of him who was suffering. Of course they were many.

Now the time drew nigh for him also to begin, now he too was about to begin healing. Well, when Nānabushu began, he began wielding the rattles with a swing, very loud he sang:

"From the ends of the earth do I come with the sound of my rattles, sã".  
From the ends of the earth do I come with the sound of my rattles, sã."

(Thus) he sang. Presently up he rose to his feet when he went over to the chief of the big lynxes. Ah, when he went over to sit beside him, square in his side was the arrow sticking out. Accordingly, when he breathed, then to and fro moved the arrow. Now with care (Nānabushu) seized the arrow, which he worked back and forth into him. Ah! when Nānabushu sprang to his feet, he thus tore up that toad-skin of his, whereupon they tried in vain to catch him there. "Alas! it was to kill this chief of ours that Nānabushu came."

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<sup>1</sup> Gender is confused here, but it is given as in the text.

Migu imā āni·ō·ntcipa'kibināt iní<sup>u</sup> udōcimiwayānan.  
 Ä'tawā, mīgu i<sup>u</sup> pā'a·'kubīnik pimōskaḡaninik, ānunātciba·i·  
 wāt 'i<sup>i</sup><sup>u</sup> udānusāḡan. Ä'tawā, mintcimigu cigwa' udānu-  
 päcwāntān, cayīḡwasa mīḡac ä'ta ustigwān ānisāḡibatōt.  
 5 Cayīḡwa udābābandān, aḡāwa udōdi'tān; mīḡac äcipōsit  
 i<sup>i</sup><sup>u</sup> udānusāḡan, ä'tawā Nānabucu, skwatci nā'kibīni'k  
 waṡciwān. Ä'tā', ki'tcikabāya·i· kāyābi kīmōskaḡanini. Ēi,  
 ānicāḡu kāwānātaḡānit 'i<sup>i</sup><sup>u</sup> awāsiya<sup>s</sup> kayā iḡi<sup>u</sup> pābāmisānit.  
 Ānintigu udānapōsi·ā<sup>s</sup> pāpīwicī·i·nit; iwidac wīn māmāndi-  
 10 dunit ānicāḡu sa'ki'kwāḡumōwa<sup>s</sup>. Pō'tcidac mīgu i<sup>u</sup> kintā-  
 bīckāminit 'i<sup>i</sup><sup>u</sup> utcīmān. "Misa' kāwīn wī'kā minawā  
 a'ki'kāḡ kīḡataiyāsīmīn," ināndamōḡ.

"Mīmāwīni·i· kḡā't pātā'tcigāyān," ināndam. Oḡanōnā<sup>s</sup>  
 awāsiya<sup>s</sup>: "Ä'tawā mīsa i<sup>u</sup> kīwāni'kāyān i<sup>i</sup><sup>u</sup> a'ki. Āmbāḡic  
 15 pāḡi pi'a·yāyāmbān 'i<sup>i</sup><sup>u</sup> a'ki! Āmbāsa, kāwīn inā awīya  
 odābītōsīn 'i<sup>i</sup><sup>u</sup> a'ki? Kīcpin cacāḡōwisīyāḡ mī i<sup>u</sup> ḡa'kina  
 tciniboyāḡk. Minōtc minī'k nā'tāḡōḡīyāḡ, nāntawābanda-  
 mu'k i<sup>i</sup><sup>u</sup> a'ki. Kāḡu' wīn māmāwīnu'kāḡun, aiyā'kowātc  
 kīḡamādcām."

20 Mīḡac 'a<sup>s</sup>a<sup>u</sup> māḡ ni'tam kānōnint: "Taḡa', kīn, ni'tam  
 nāntawābandān 'i<sup>i</sup><sup>u</sup> a'ki. Ayāḡwāmīsin wīpīdōn."

"Ānic, mīnōtcsa," i'kito 'a<sup>s</sup>a<sup>u</sup> māḡk. Ä'tā, 'a<sup>s</sup>a<sup>u</sup> māḡk  
 nōntāḡusī: "Ā<sup>a</sup>, wīwīwī!" Ä'tā', a'pā'n kwāḡit. Ä'tawā,  
 wī'kāḡu kīyābōskā·ḡ·ḡuntcisāwān. Ä'tawā acimāḡwān  
 25 wādā'pināt. Nānabucu kā·u·dā'pināt, äcibābwātānāt, mīsa'  
 nāyāp kī'pimādisinit. Ājikaḡnōnāt: "Ānīn, kāwīn inā kīḡi-

And then from its place he tore off his nephew's skin as he went. Oh, thereupon, as the flood came, as the water rose, then he fled, seeking to find his raft. Oh, at the very moment when he felt he was getting near to it, then already was he going along with only his head out of the water. Presently he came in sight of it, barely did he get to it; and when he got aboard his raft, poor Nānabushu (saw that) now under water were the mountains. Why, for a great while did the water rise. Well, to swim aimlessly about was all that the animal-folk and the beings of the air could do. Now, some that were tiny he tried to put aboard; and those that were big hung to (the raft) by their chins. Yet, for all that, his float was weighed down with its burden. "Therefore never again shall we be upon land," they thought.

"Perhaps it is true that I have done a wrong (which may never be repaired)," he thought. He spoke to the animal-kind, saying: "Pity it is that I forgot (to fetch along) some earth. Would that I might have brought a little! Now, is there no one able to fetch some earth? If you continue passive, then shall we all die. Even so, do you, as many as are good at diving, go seek for some earth. Do not all go together, one after the other shall you go."

Accordingly the Loon was the first to be addressed: "I say, you, do you first go seek for some earth. Take care that you fetch it."

"Well, I will try," said the Loon. Lo, a cry the Loon was heard to give: "Ā, wīwī!" Oh, then down he dived into the water. Why, it was a long time before he came back up to the surface of the water. It was a poor dead loon (Nānabushu) then picked up. After Nānabushu had picked him up, he then breathed upon him, whereat back to life he came. Then (Nānabushu) spoke to him, saying: "How now? Did you not come in sight of

tābābanda<sup>n</sup>zīn 'i<sup>8</sup>i<sup>u</sup> a'ki?" Äjikānōnigut Nānabucu: "Kāwīn kəṇagā ningītābāba<sup>n</sup>dazīn, mī a'pī kā'i'ciwānāntāmān."

Ä'pitci sāgisi Nānabucu. "Ämbāsa, gīn āmī'k, ṭaga kīn. Pāmāgu nipuyan mī'i<sup>u</sup> tci'ā'nacī'ṭaman. Kāgu' wīn māgwā  
5 pīmātsiyan pigīwā'kän."

Ä'taiyā, mīsa' kayā wīn a'kawā nōndāgusit āmī'k. A'paṇ kwāgīt 'a<sup>a</sup>a<sup>u</sup> āmī'k. Ä'tawā! paḃima'kwaciwāt 'a<sup>a</sup>a<sup>u</sup> āmī'k, mīgu i<sup>u</sup> cigwa wānāntāṇk; ānutābāḃamāt 'i<sup>8</sup>i<sup>u</sup> mī'tigō<sup>8</sup>, mīsa' kā'i'ciwānāntāṇk.

10 Mīsa' Nānabucu, aya'kawābit. Ä'tawā! ningutingigu kī'u'ndcāboska'a'gun tcisāwān mīnawā udagwācimān īnī<sup>u</sup> āmī'kwān utcīmāning. "Ä'tawā, ācimādcī, mīsa' kīnisābāwāt nicīmīsā!" Mīsa minawā kā'i'jipāḃwātānāt, mīsa' nāyāp kī'pimādisinit. Äjikānōnāt: "Änīn kā'i'ciwābisiyan?"

15 "Ä'tawā, mīgu i<sup>8</sup>i<sup>u</sup> tābāḃamaḃgwā mī'tigōg, mī a'pī kā'i'ciwānāntāmān."

"Änīc nā, mīsa gāgā't nībuyāṇk. Intawā mī'i<sup>u</sup> ka'kina nā'tāgōgīyāk icimāmawīnuyu'k. Iwitāc kā'i'cictigāyāk, pāmāgu nībuyāk kīgayānīci'tām."

20 Ä'taiyā, ānīc ga'kina minī'k nā'tāgōgīwāt ācigōgīwāt. Anīc ināndam nigik tcibitōt 'i<sup>8</sup>i<sup>u</sup> a'ki. Cigwa a'kawā na-wātcimōwag, a'pa'n kwāgīnit, ā'taiyā, tci'a'yanagōtcininit. Mini'k pāḃima'kwaciwāwāt, ānintigu tcibwādābābandamowāt mī'i<sup>u</sup> ājiwānāntāmowāt. Äninti ḃac kayā ābi'tawā'tig  
25 mī'tigunk mī'i<sup>u</sup> ājiwānāntāmowāt; mīsa' kāwīn kanagā paṅgī awīya ubidōsīn 'i<sup>8</sup>i<sup>u</sup> a'ki. Änīcāyā'tagu, kāwāṇagun-



the earth?" Then was Nānabushu told: "Not even did I come in sight of it, for when (on the way down) did I become insensible."

Very much afraid became Nānabushu. "Now, you, Beaver, do you (go). Not till you are dead shall you give up. Do not return as long as you are alive."

Lo, therefore the Beaver too, before (he went), was heard giving forth a cry. Then down dived the Beaver. Alas! as down through the water the Beaver was going, then was when he became unconscious; (it was when) he tried in vain to get sight of the trees that he lost his wits.

And now Nānabushu was keeping watch. Alas! by and by up to the surface he came, and he drew the Beaver up into his canoe. "Ah, what a pity, now that drowned is my little brother!" And so again, when he had breathed upon him, then accordingly, as before, (the Beaver) came back to life. Then he spoke to him, saying: "How did you fare?"

"Why, just as I was coming into view of the trees, then did I become insensible."

"Well, then, it is certain that now we shall die. Therefore then do all you that are good at diving go hence together. And this is what you shall do, not till you are dead shall you give up."

Behold, naturally, all that were good at diving then dived into the water. Now the Otter thought that he would fetch the earth. So before starting they (all) whooped, then down they dived, (being gone) oh, till they (were drowned and) came floating to the surface. Of as many as went into the water, some became unconscious before they got sight of the earth. And now some were halfway down the trees when they then lost their wits; whereupon not even a small bit of earth did any one fetch. Yea, of a truth, afloat on the water were all those

tcininit mini'k ānugī kōgīnit. Äji'əgwābigināt, mīnawā  
 äjibabwādānāt, mīsa' nāyāb äjipimādisinit ka'kina. Mīdəc  
 'i'ī' u ʔanigagwātcimāt: "Awānān kā'pəcwābandank 'i'ī' u a'ki'?"

Nigikidəc kīgito: "Nīnsa' nīntānugīpəcwābandān."

5 "Ānīnigu wā'pī'?"

"Kāwīn wīn ābi'tawā'tig nawətc pəcū' ningī'u'sābandān  
 'i'ī' u a'ki."

"Təga', mīnawā, nigig."

Mīsa gāgə't äjikōgīt, pabima'kwaciwāt; tcibwāgua'kwanā-  
 10 bāwāt, mī'ī' u cigwa tābābandank 'i'ī' u a'ki mindci migu  
 pəcwābandank, āciwanāntənk. Ä'tawā! Nānabucu untci'ā-  
 bōska'a'guntcisəwə. "E<sup>s</sup>, mīsa' gāgə't nibōyənk." Intawā  
 nāyāp udōdā'pinān. Bəbwādānāt äjigagwātcimā: "Ānīn  
 kā'ijiwābisiyan?"

15 "Mīsa' undcita kāwīn nindākacki'tōsīn nīn tcibidōyāmbān."

Ä'tawā Nānabucu! mīsa gāgə't sāgisit. Tiwā, ugīmi-  
 'kwānimān īnī' u wəjackwan. "Təga', kīn. Minōtc, wa-  
 jack, kōgīn."

"Ānic, mīnōtc mānō kayā nīn ninganisābāwā."

20 "A'ā' u, wəja'ck, aiyāngwāmisin."

Tā, wəja'ck ōsō<sup>u</sup> ōdōmpinān; cayīgwa, kwətcək! inwāwā-  
 gamicinōn. Ä'tā! wəja'ck pabima'kwaciwāt, ningutingigu  
 utābābāmā<sup>s</sup> mī'tigō<sup>s</sup>. Kāwīn ānawī ā'pidci a'kwanābāwāsī.  
 Cigwa ābi'tawātig mī'tigunk odōdi'tān; mīgu' cigwa' wə-  
 25 nāntənk tagwicing iwiti a'kīng. Äjikəna'kəntənk 'i'ī' u a'ki',  
 kayā ānint unincīnk ugani'kibi'tōn. Mī'i-mā utcitcā'kānk

who had tried to dive. When he drew them out of the water, again he breathed upon them, whereupon back to life they all came. And then he asked of them, one after another: "Who was it that got a near view of the earth?"

And the Otter spoke up: "I myself tried to get within easy view of it, but without success."

"And how close?"

"Why I was more than halfway down the trees when I saw the earth."

"I say, once more, Otter."

Whereupon truly down he dived, down into the water he went; and before he was out of breath, then he came in sight of the earth. And the moment that he got within easy reach of it, then he became insensible. Alas! Nānabushu (saw) him come floating on the water. "Oh, therefore certainly now shall we die!" Consequently, just as before, he took (the Otter) up. Breathing upon him, he then asked of him: "How did you fare?"

"Why, it seemed fated for me not to be able to fetch home (some earth)."

Poor Nānabushu! thereupon truly was he scared. Behold, he remembered the Muskrat. "Now you, despite our failure, Muskrat, do you dive into the water."

"Well, anyhow, I will try; but I too shall drown."

"Good, Muskrat, do all you can."

Ay! the Muskrat lifted his tail; then "kwatçak!"<sup>1</sup> was the sound he made as he dived into the water. Ah! as the Muskrat was on his way through the water, he by and by came in sight of the trees. Not so very much out of breath was he for all that. In a while halfway down the trees was he come; and when he got to the earth, he then became insensible. When he took some earth in his mouth, he also took up some in his paws.

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<sup>1</sup> The sound of the water as he went down.

äjtcāngā'kuskānig 'i'i'u usō<sup>u</sup> kayä wīnagā'tig. Mägwāgu  
 Nānabucu a'kawābamāt, ä'tiwā ningutingigu undci'ā'bo-  
 cka'ā'gundcisāwān wāntcitōgu kāpikwā'kwataguntcininitigu.  
 Mīnōtc ōdōdā'pinān Nānabucu. Anicā tōtānk, ubā'kā'kin-  
 5 intcībinān. Ä'tawā, a'ki ugīkaskā'kunintcāntāmini. Mīnawā  
 ācawinintc mīnāsāb, a'ki uduntcimi'kāmawān. Imā udcit-  
 cā'kayānink udici'ā'ntawābandāmawān, kāyābi a'ki umi-  
 'kwunāmawān; kayä iwiti pindcikunā'u nawate nībiwa udōn-  
 tcimi'kāmawān. Mīsa äjibābwādānāt mī'i<sup>u</sup> mīnawā kā'i'ji-  
 10 pimādisinit.

Äcibāsānk 'i'i'u a'ki, "Mīsa 'i'i'u kägā tcigīci'tōyān 'i'i'u  
 a'ki." Nānabucu äcibōdātānk, kuniginīn! minisāns kī'ā'-  
 gwantāni. Mīgu' āca wī'pimi'ā'gwā'tānit 'i'i'u mānidōwāncā<sup>s</sup>,  
 äjikanōwāt: "Bā'kā, pāmā nawate mīstcāg āgwā'tā'käg."

15 Mīnawā äjipōdādānk, kīstciminis kī'ā'gwantāni. Mīdāc  
 imā kīstcibā'tānīnātinink kā'i'jibōtātānk, mīsa cigwa pimā-  
 disīwāgānimunit 'i'i'u mānitōwāncā<sup>s</sup>. Mīnawā mādci'tā  
 pābwātātānk 'i'i'u a'ki. Äjigānōnāt inī'u kācīsānit kā'kā-  
 'kwān: "Tāga, kīwītāsān o'o' a'ki āmāntc ānigu'kwāgwān  
 20 oō'u a'ki."

Gägā't äjimādcāt kā'kā'k. Kumāgu kīā'pī'tānti, cigwa  
 tagwicinōn äjikanōnigut. "Kāwīn ā'pidci mī'tāsinōn."

Mīnawā äcipōdādānk, kābāya'ī taci'tābābwādādānk.  
 Mīnawā ogañōnān inī'u kāgākiwān: "Tāga, kīn kāgāgi,  
 25 wīkī'kādan āmāntc āniku'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."

Kägä't äjimādcāt 'a<sup>a</sup>'u kägāgi. Aṃantcītug taşugisis  
 änāntit kägāgi; wī'kā taşwicin. Cigwa tibātcimu: "Kāwīn  
 ningīmi'ka<sup>n</sup>zīn aṃantc āniku'kwāgwān 'o<sup>o</sup>'u a'ki, mīgū i<sup>u</sup>  
 kā'i'cinōntākīwāyān."

5 Nānabucu dāc äjigaṇōnāt īnī'ū kägāgiwaṇ: "Ambāsa,  
 tcipicigānimoyaṇ kīga'i'ci'īn. Ānīn i'ī'ū kā'icicipicigāni-  
 moyaṇ?"

"Nānabucu, 'i'ī'wä kīmicakwa'k kā'icīnāgwa'k kīyōcā-  
 wackwāg, mī'ī'ū āmbāgic ici'ī'yaṇ."

10 Mīsa' gägä't Nānabucu kī'ō'cāwaskunāt. Kägāgidāc  
 kā'icīnāgusit mī'ī'ū īnī'ū Nānabucōwaṇ.

SERIES III. Nos. 33-38.

33. NĀNABUSHU FEIGNS DEATH TO MARRY HIS SISTER.

Ānīc, mīcigwa aīndāwāg, Nānabucu ucīmāyaṇ wīdigāmān.  
 Mīsa' pībōniciwād i'īmā, ningudingigu ināntām Nānabucu:  
 "Aṃantcigic kā'icictcigāwābānān 'i'ī'ū misawānimāk 'a<sup>a</sup>'u  
 15 nicīmā 'i'ī'ū tciwīdigāmagibān!" Mīsa cigwa kīnāntāmi-  
 'kwāntānk, mīsa' āci'ā'kusī'kāsut. Mīsa kägä't ugā'tinigōn  
 ā'pidci. Kägä'tīsa ugagwā'tagiān īnī'ū ucīmāyaṇ, mīsa'  
 cigwa: "Kunigā mīgū'ī'ū kägä't tcinibugwān wa<sup>a</sup>'u nisayān!"  
 ināndām 'a<sup>a</sup>'u i'kwä. Mīdāc cigwa kā'ī'nāndānk udinān  
 20 īnī'ū usayān: "Mīnāgu kägä't 'i'ī'ū tcinibuyaṇ?" udinān.  
 Wō'ō'dāc ugī'ī'gōn: "Kunigā ā'pidci kāmānāndām!" ugī'ī-  
 nān īnī'ū ucīmāyaṇ.

"Äye<sup>s</sup>," kī'ī'kitu a<sup>a</sup>'u i'kwä; "kägä't ninganagagwāta-  
 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 Nānabushu then spoke to the Raven, saying: "Come, so that you may be proud of yourself will I make you. In what manner, then, do you wish to feel pride in yourself?"

"Nānabushu, as it looks on a clear day when the sky is blue, so would I have you make me."

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

### SERIES III. Nos. 33-38.

#### 33. NĀNABUSHU FEIGNS DEATH TO MARRY HIS SISTER.

Well, so then there they dwelt, Nānabushu dwelt with his younger sister. And so while they were passing the winter there, then once thought Nānabushu: "Wonder how I shall do to marry that little sister of mine<sup>1</sup> whom I desire!" And so he began seeking for a way, whereupon he made out as if he were sick. And now truly by her was he nursed very tenderly. Truly, so much care did he make his young sister bestow upon him, that at last (she began to think): "Wonder now if my big brother is really going to die!" (thus) thought the woman. And so when she had had this thought, she said to her elder brother: "Is it really true that you are going to die?" she said to him. And this she was told: "Wonder if you would feel very sad about it!" he said to his younger sister.

"Yes," said the woman; "truly, I should be grievously sad."

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<sup>1</sup> The younger of the Foolish Maidens.

Ō·o·dāc ugī·i·nān mīnawā nā'kwā'tawāt inī'ᵘ ucīmāyaṇ :  
 “Kunigā kiga·i·nāntam 'iᵘ kă·i·ninān. Āmbāsa, kiga·i·nin  
 'iᵘ kă·i·nāntamaṇ. Mīsa wīn cigwa kăgā't 'iᵘ tcinibuyān,”  
 ugī·i·nān inī'ᵘ ucīmāyaṇ. “Ānīc, kă·i·cictcigāyaṇ wīsiniwīn  
 5 kīgata'tōn i·i·mā kătaçicinān,” ugī·i·nān inī'ᵘ ucīmāyaṇ.  
 “Mīgu·i·i· ājipapağāntamaṇ i·i· āninān, ānīc kăwāsa i·i·wīn  
 tcipimādisiyāmbān,” ugī·i·nān inī'ᵘ ucīmāyaṇ. “Mīyā'tagu iᵘ  
 kă·i·ciwābantamaṇ i·i·mā tci·i·cipa'pagitāndamaṇ, i·i·mā  
 anikwācinān tci·a·tōyaṇ iᵘ wīsiniwīn. Pō'tcidāc nīngāmīdēin.  
 10 Mīsa' iᵘ kădicictcigāyaṇ.”

Mīdāc kăgā't kă·i·cinibunit inī'ᵘ usayāyaṇ 'aᵘa'ᵘ i'kwā,  
 mīsa' kă·i·cisaka'kināt. Kăwīndāc ugīna·i·nāsīn, mīgu·i·mā  
 pīndik āntāwāt kă·i·cicininit. Mīdāc mōṇjag mawī 'aᵘa'ᵘ  
 i'kwā, mīsa' kăgābāgījīk mawit. Mīdāc kăgā't kă·i·cictcigāt  
 15 'iᵘ kī·a·tōt 'iᵘ wīsiniwīn i·i·mā ānikwācininit. Mīsa',  
 tasing paṭagwicingin pī·a·ntawābandank 'iᵘ mīdcīm imā  
 kă·a·tōt, kăgā't owābandān ājigaṇjicininit. “Kăgā't mīn-  
 aṇgwaṇa umīdcinātug,” ināndam.

Mīdāc kă·a·nimādcānitcin inī'ᵘ ucīmāyaṇ, mī cigwa uniskāt  
 20 wīsinit; ānīcā nibu'kāsu. Mīdāc ācictcigāt 'iᵘ i·i·mā āni-  
 kwācing ā'tānik, iᵘ wīsiniwīn ājipāpāzagapi'tōd. Ānīc mīgu  
 taṣing i·i· ājictcigāt, kayā wīsinit kaṇimādcānitcin.

Ningutingiku aṇitagwicing, 'aᵘa'ᵘ i'kwā wāwābigunōtcīyaṇ  
 pīmī·ā·cawiba'tōnit ōwābamān i·i·mā utickwāntāming; utā-  
 25 nupa'kitā·o·wān, utānupapīnowān. Ō·o·dāc udinān : “Nīngī-



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

gagwāsaḡānimā 'a<sup>a</sup>'u maṭciwāwābigunōtcī'ic wīn awimīdcit  
 nisayā<sup>a</sup>yaṇ äcimimāk." Midac ägut inī'<sup>u</sup> wāwābigunōtcī-  
 yaṇ: "Wīntamawākāṇ pina'," udigōn inī'<sup>u</sup> wāwābigunōtcīyaṇ.  
 'O<sup>o</sup>wīdāc ugī'igōn inī'<sup>u</sup> wāwābigunōtcīyaṇ: "Kitāḡiwīnta-  
 5 mōn i'ī'<sup>u</sup> ānānīmī'k 'a<sup>a</sup>'u kisayān."

"'A<sup>u</sup>, wīndamawicin! Māskut nimpīndcipimāḡāṇan kī-  
 ḡa'ā'cāmin, wīntamawīyaṇ."

"'A<sup>u</sup>," udigōn inī'<sup>u</sup> wāwābigunōtcīyaṇ. "Ānicā kuca  
 kitōtāk i'ī'<sup>u</sup> kīnibu kī'ī'nāntāmaṇ. Kāwīn kuca kāḡā't  
 10 nibusī. Ānicā kuca tōtām. Mīḡinīnīḡu kā'ā'nimādcāwādcin  
 cigwa uniskāt. Ānicā kuca kiwī'tōtāk. O'ō' kuca kitinā-  
 nimik, 'Āmbādācsa wīḡiḡāmaḡ,' kitinānimik. Mī guca ānicā  
 wāntcidōtāṇk 'i'ī'<sup>u</sup> nibu'kāsut. Mī guca i'ī'<sup>u</sup> ānānīmī'k kiwīn-  
 dāmōn wāwāni," udinān 'a<sup>a</sup>'u wāwābigunōdcī. "Mīsaḡu  
 15 minī'k āciwīndamōnān," udigōn inī'<sup>u</sup> wāwābigunōtcī'ā'n.  
 "Āmbāsaṇō, āyāḡwāmīsin, pō'tcīḡu tciwīdīḡāmi'k, mī'ī'<sup>u</sup>  
 ānāntāṇk."

"Mīṇaḡwana i<sup>u</sup>!" i'kitu a<sup>u</sup> i'kwā. Mīsa kāwīn kāyābi  
 kaskāndāḡibān <sup>1</sup> utaiyāsīn. Mīsa' kīwābināṇk āḡikīwāt.  
 20 Cigwa pīndīḡāt āntāwāt, ubā'kingwābinān inī'<sup>u</sup> usayāyaṇ.  
 Ānīc mawī pā'kingwānāt inī'<sup>u</sup> usayāyaṇ, o'ō'tāc udinān:  
 "Ānīc, mīsa intawā tcipaḡitānimāk wa<sup>a</sup>'u nisayā, mīsa  
 intawā tcina'ī'nāk nōḡum kīcīḡa'k," i'kito 'a<sup>a</sup>'u i'kwā.  
 "Āmaṇtcīḡic kā'ī'cī'ā'wāḡān wa<sup>a</sup>'u nisayā! nīḡayāci'ā'  
 25 māwīn." Mīsa' āciwāwānāntāṇk i'ī'<sup>u</sup> āniwawāḡi'ā't. Cigwa

<sup>1</sup> Kaskāndāḡibān, "her sadness;" literally, it is a construction meaning "in the  
 sadness she was in." Most Ojibwa dialects would have the noun kaskādamowīn,  
 "sadness."

Mouse, for he is the one that keeps eating what I feed my elder brother." And this she was told by the Mouse: "You should by all means tell him about it," she was told by the Mouse. And this she was told by the Mouse: "I would have told you what designs your elder brother had on you."

"Ah, do tell me about it! In return I will give you (one of) my bladder-pouches (of grease) to eat, if you tell me about it."

"Good!" she was told by the Mouse. "Why, only a trick is he playing you, to have you think that he is dead. Not really in good earnest is he dead. He is only shamming. Now, it is really true that just as soon as you are gone, then up he rises from where he lies. Why, he is only deceiving you. This really is his thought of you, 'Would that I might marry her!' (such) is his thought of you. Such really is the foolish cause of his feigning death. So what his actual design upon you is I have now told you plainly," to her said the Mouse. "Therefore such is all I have to tell you," she was told by the Mouse. "I warn you, take care! for he is determined to marry you, and that is his desire."

"So that is the intent!" said the woman. Whereupon she carried (her) sadness<sup>1</sup> no longer. Leaving the place there, she went back home. When she entered into where they lived, she uncovered the face of her elder brother. Still was she crying when she uncovered the face of her elder brother, and this she said to him: "Well, the time has now come for me to give my elder brother up for burial, hence it is for me to bury him this very day," said the woman. "Would that I knew what to do with my elder brother! I should paint his face."<sup>2</sup> And then she was at a loss as to how she would paint him. Then she

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<sup>2</sup> It is the custom to paint the face red at burial; the design is round.

ugīkanōnigōn: “Ō·o· ijī·i·cin,” ugī·i·nān īnī<sup>u</sup> ucīmāyan.  
 “Kīwi’tāskīcig mī·i’<sup>u</sup> ijipī·u·cin,” ugī·i·nān īnī<sup>u</sup> ucīmāyan.  
 Mīdāc kägä’t kā·i·cī·i·gut īnī<sup>u</sup> ucīmāyan.

Kā·kijī·ā·t, cigwa kīmādcī’tā kī·u·ji’tōt wānī·kān, mīdāc  
 5 kā·i·jipagunāgwātānk ō a’ki. Mīsa’ kāciṭcīgāt ‘a<sup>ə</sup>a’<sup>u</sup> i’kwä.  
 Mīsa’ cigwa kinā<sup>n</sup>zi’kawāt usayāyan, i·i·mā kīciwināt owānī·  
 ‘kāning. Mīdāc kā·i·ci·ṭ·dcita’kīwābināt, kā·i·jiningwa·ṭ·nk.  
 Mīdāc cigwa kīmādcī’tād mī’tigōn kī·i·nā’kwāgawāt i·i·mā  
 kā·pāgināt īnī<sup>u</sup> usayāyan; nibiwāḍac mī’tigōn i·i·mā ugī·i·  
 10 nā’kwāgawān. “Mīmā·i· āniwä’k tcibwānawī·u·‘pān nōmāg,”  
 kī·i·nāntām ‘a<sup>ə</sup>a’<sup>u</sup> i’kwä. Mīdāc ācikānōnāt īnī<sup>u</sup> wāwābi·  
 gunōtcīyan: “Āmbāšanō, wīdō·kawicin,” ugī·i·nān. “Kā·i·  
 cimīnāt i’i’<sup>u</sup> wāgā’kwāt: “Āmbāšanō mawī’n, kägabāgījik  
 tcimāḍwä·i·gāyan. ‘Nisayā<sup>n</sup>!’ kīga·i·nātām tcimawīyan.  
 15 Mīnōtc nīwimādcinīcimā. Kāgu’ wī·kā kibi’twä·i·gä’kān,”  
 ugī·i·nān īnī<sup>u</sup> wāwābigunōtcīyan. Mīsa’ kā·i·cimādcāt a<sup>u</sup>  
 i’kwä pābimiba’tōt.

Mīsa’, Nānabucu cacīngicing pisintawāt ucīmāyan mawinit  
 kägābāgījik, wō·o·ḍac kī·i·nāndām: “Nīngī·i·nīgā·a· nicīmā,  
 20 āmbāšanō ningawābāmā.” Mī cigwa kīwī’kwatci·u·t. Mīsa’  
 kā·i·jikaski·u·t, ānīn kā·i·cināng imā kā·pāginīgut mī’tigō<sup>s</sup>  
 ayāpītā’kucinīnit. Onōntān māḍwä·i·gānīt ucīmāyan. Mīdāc  
 kā·i·jināsi’tawāt, ānūānī·i·nābit; kāwīn wābamāsīn āntānwä·  
 wāsīnīg i·i’<sup>u</sup> wāgā’kwāt. Kuniginīn ugīwābāmān wāwā·

was addressed by him saying:<sup>1</sup> "In this manner do you paint me," he said to his younger sister. "Round about the eyes, there do you paint me," he said to his younger sister. Thereupon truly was he painted by his younger sister.

When she was done with him, she then set to work making a hole in the ground, whereupon she dug clear on through this earth. Such was what the woman did. And so then she went to get her elder brother, she fetched him to yonder hole in the ground. And when she had pitched him in head first, she covered up the hole. Thereupon she then set to work felling trees over the place where she had flung her elder brother; and many a tree she felled over the place there. "It is possible that for some time he will be unable to get out," thought the woman. Thereupon she spoke to the Mouse, saying: "Pray, do help me!" she said to him. When she had given him an axe, "I beg of you, cry! throughout the whole of every day I would have you heard chopping here. 'O my elder brother!' is the way you shall wail. In the mean while I will try to flee from him. Never let up with the sound of your chopping," she said to the Mouse. Thereupon off started the woman, running as she went.

And so, while Nānabushu lay there listening to his younger sister crying throughout the whole of each day, this was his thought: "I feel sorry for my little sister, so I will go see her." Then he began trying to get out. And when he had succeeded in getting out, what was he to see at the place where he was thrown but (numerous) trees piled up high. He heard the sound of his little sister chopping. Thereupon, when he went to where he heard the sound of it was, he looked, but without result; he did not see her there where the sound of the axe was

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<sup>1</sup> For the dead to speak is not inconsistent with Ojibwa beliefs.

bigunōtciyaṇ maḍwā'i·gānit. Äjinā<sup>n</sup>zi'kawāt äjiniwaṇawāt.  
 "Awänāniwinān! maḍci·a·nīm wāwītō'kawāt!" ugī'i·nān.  
 Mīsa kā'i·'kitut: "Kāwīn pō'tc kigawaṇi'i·sinōn ānti kānī-  
 cāyaṇ." Mīsa kägä't kī'kiwi'tāṇantuwaṭcigāt. Kägä't udō-  
 5 'kawi·ā·n aṇimi'kawānit, mīsa' kā'i·jimāda·a·nāt. O·o·ḍac  
 ugī'i·nān: "Äninti pī'tcāg a'ki wāa'pa·i·yaṇ? Pō'tcigu  
 kiwidigāmin," ugī'i·nān.

Mīḍac a·a·wāti i'kwä piminijimut, cigwa ugī'kānimān  
 piminica·u·gut. Mīḍac kā'i·nāntāṅk wa<sup>a</sup>·a'·u i'kwä: "Mīmāwīn  
 10 kägä't tcinicit," kī'i·nāntam. Sāga'i·gāṇ umaḍā'kwan.  
 Inābit kumā a'pī owābandān ubāciwaṇinig, awīya owāba-  
 mān nībawinit, nabaṇägātāwaṇ inī'<sup>u</sup> aṇicinābān weyābamāt.  
 Mīsa kā'i·cimawinaṇāt, nāyāgigu ugīpīpāgimān, wo·o·widac  
 ugī'i·nān: "Nōsä, maṇitō nimpimamītāwi·i·k!" ugī'i·nān.  
 15 Kāwīn kanagä ugīkaṇōnigusīn. Mīnawā ugī'kanōnān:  
 "Nōsä, manidō kuca nimpimamītāwi·i·k!" ugī'i·nān. Mīsa'  
 ugī'i·gōn: "Äye<sup>e</sup>, indānis," ugī'i·gōn; "o·o·mā pimi·i·jān,"  
 ugī'i·gōn; "cībāgātā·ā·n." <sup>1</sup>

Mīḍac kägä't i·i·mā kā·a·nī·i·jāt inābit, ābanābamāt ani-  
 20 cīnābān päṁōmānit maskawā'kutciwaṇ. Mīṇaṅwana inī'<sup>u</sup>  
 kāwābamāt kōṭagataṇ.<sup>2</sup> Cigwa ugī'kīnaomāgōn 'a<sup>a</sup>·a'·u i'kwa:  
 "Mī·i·wāti äntāyān, mīgu 'i'<sup>i</sup>·u aṇicipīndigān," ugī'i·gōn.

<sup>1</sup> A set phrase which the Coot is made to say to all passing by, for he stood only on one leg.

heard. He was surprised to see a Mouse that was chopping away. On going up to where he was, he clubbed him till he was dead. "Pshaw! (what a) wretch that would want to help her!" he said to him. And this was what he said: "It is impossible for me to lose you, no matter where you may go." Thereupon truly he sought all around for the signs of her footprints. Truly found he the trail along which she had gone, whereupon he followed her, keeping on her trail. And this he said to her: "Where is the world so large that you could escape me? for I am determined to marry you," he said to her.

But that woman now far away was in full flight, for she knew that she was being pursued. Accordingly this was what she thought: "There is a chance that really he might kill me," she thought. Out upon the ice of a lake was she come. Looking across at a certain distance away, she saw where (the lake) narrowed, some one did she see standing (there); on one leg was standing the person she saw. Thereupon she rushed to where the (person was); and while on the way, she kept crying aloud to him, and this she said to him: "O my father! by a manitou am I hard pressed," she said to (the person). But no reply at all she got from him. Again she spoke to him, saying: "O my father! really by a manitou am I hard pressed," she said to him. Then this she was told: "Yes, my daughter," she was told; "by this way do you come," she was told, "through the space between my legs."<sup>1</sup>

It is true that when she had gone on (through), she looked; when looking back, she saw him carrying the frozen body of a dead person upon his back. It happened that the one whom she saw was the Coot.<sup>2</sup> Then by him was the woman instructed: "At yonder place is where I

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<sup>2</sup> Kōtagat, the story name of the Coot, whose real name is Ātcigātē. ✓

Midac gägä't ʔnibabimiba'tōd 'a<sup>a</sup>'u i'kwä, cigwa kägä't  
owābandān kīckābi'kānig, ʔnōtc i'i'mā ājabī'kung wānda-  
mu'tōnit iñi'ʔ oşan. Cigwa kī'ʔnitagwicin, kägä't owāban-  
dān skwāntām. Ācipā'kā'kunang, mīnangwāna asin pījicik  
5 wāwigiwāminit. O'ō'dac ugī'i'gōn: "Āmbāsānō, ʔnigu'k  
kibā'ku'ʔn kibīndigāyan," ugī'i'gōn. "Pāmā nīn unāgucig  
ningatagwicin," ugī'i'gōn.

Ānīc maḍā'kut Nānabucu; inābit ugīwābamān ʔnicinābān  
nibāwinit awāniban u'kāt pājik; unisi'tawinawān Nānabucu.  
10 Mī cigwa kī'ʔnimādcī'ʔnk, o'ō'widac ki'i'na'ʔn:

"Kōtugatā! ākikibōbō'kunōntiyā,  
Kayā kīkimāmā'kinōntiyā."

Ānīc utāninā<sup>a</sup>zi'kawān Nānabucu. Cigwa upācwābamān,  
cigwa kaḇōnān: "Ānti kā'a'nī'i'jāt nimindimō'i'mic?" udinān.  
15 "Ānīc, kīn kuca kā'i'ninān, kōtagat!" udinān.

Ānīc kāwīn ugaḇōnāsīn.

"Kīn kuca kā'i'ninān, kōtagat. Ānti kā'a'nī'i'jāt kiti-  
nin kuca."

"Kāwīn kuca," udigōn, "awiya o'ō'mā kīpimosāsī 'a<sup>a</sup>'u  
20 kimindimō'i'mic," udigōn. "Mī yā'ta o'ō'mā kā'pimusāt  
indānis, kāwīndac wīn awiya 'a<sup>a</sup>'u kimindimō'i'mic tcigī-  
'pimosāt. Kāwīn ningīwābamāsī," udinān.

"Āntikuta kā'a'nī'i'cāt?" udinān 'a<sup>a</sup>'u Nānabucu.

"O'ō'mā cibāgātā'ā'n kī'pimi'i'jā."

25 Midac ājibā'pit Nānabucu: "Kitō'kātinag cibāgātāyan  
kānīcāyāmbān!"

"Ānīc, mīsa wīn i'i'mā kā'pimi'i'jāt indānis."

"A", kayā nīn imā ningaijā."

Mīsa kägä't cigwa i'i'mā pimiayāwan, ājipagitciwāpa-



live; so straight in do you go," she was told. Thereupon truly, as she went running along, then did she really see a steep cliff, and she found her father's path leading among yonder lofty rocks. While arriving there, truly she saw a door. On opening it, it was found that wholly of rock was his wigwam. And this she had been told: "Pray, tightly shut the door when you pass inside," she was told. "Not till in the evening shall I arrive," she was told.

Now, out upon the ice came 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

'kāmāt īnī<sup>u</sup> maskawā'kutci'ḥ·nicinābān, mīsa kīnisāt Nāna-  
bucōwān. Mīsa' wānāgucininik kā'ḥ·nī'jikiwāt, cigwa  
tagwicin ī'iwiti āntāt.

Mīsa' ōwābamān ōṣan tagwicininit 'a<sup>a</sup>'<sup>u</sup> i'kwä. Mīsa'  
5 udigōn: "Kägä'tigunā kīgapapagwaṭānimin māgwāgu ṇani-  
sānisiyān!" Mīsa' udigōn īnī<sup>u</sup> ōṣan: "Kägä't ubā'ta'ī·nu-  
'tōṇan ḥno'kātcigān.<sup>1</sup> Awawa<sup>u</sup>, indānis, pisanigu udā'pinan  
wāgunān utinōwa wā'a·yāyān. Waji'tōn kitaiya'ī·man  
kägigickāman," ugī'igōn īnī<sup>u</sup> ōṣan.

10 Ānīc mīsa kägä't kā'ī·cictcigāt wa<sup>a</sup>'<sup>u</sup> i'kwä. Wo'ō·widac  
ugī'igōn: "Āmbāsanō, kāgu' wī'kā ciayā'kwisitō'kān o'ō·wisa  
skwāntām. Kāwīn kägä't ninisāsī 'a<sup>a</sup>'<sup>u</sup> Nānabucu. Kāgu'  
pā'kā'kunāmawā'kān. 'Pā'kā'kunān,' kiga'ī·k. Kägä't mas-  
kawi kipā'ku'ḥ·n. Kāwīn nīnwī'kā nindābisi, pānimā unān-  
15 gucig nintagwicin," udigōn īni yōṣan; "migu ī'iwiti kībi-  
wābamīyān, pānā iwiti ayāyān, nōtci'ḥ·gwā adi'kwamāgwag.  
Mīdāc iciaiyāngwāmiminān." Mīsa kägä't a'panā mādcānit  
īnī<sup>u</sup> ōṣan.

Ningutingiku, a'ī·nāntinit īnī<sup>u</sup> ōṣan, cayīgwa kägä't ḥma-  
20 nisū. "Pā'kā'kunān!" umādwā'igōn awiya. Onisitu'tawān  
Nānabucōwān. Ānīc, kī'ī·nā kāwīn dāc wīpā'kā'kunān'zīn,  
mīsa' āndacimigut. "Pā'kā'kunān!" igut. Ānīc, kāwīn uwī-  
pā'kā'kunān'zīn. Kāga'pī mādwātagickāmini skwāntām;  
kāga'pī'igu ānigu'k, gāga'pī ninguting ājikacki'tōnit, ācipā-  
25 'kā'kwisānik 'ī'ī<sup>u</sup> skwāntām. Mīsa' ājipindigānit. Mīguta-  
wīn wā'kwāntāsing āgōtānig upapigwānini īnī<sup>u</sup> ōṣan, mīgu iwiti  
pāmi'a'·pagisunit. Ājinōndā'ku'tōnit, mīdugigu ānupī'ī·ciki-

<sup>1</sup> Ḥno'kātcigān, "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.<sup>1</sup> Yea, my daughter, at your pleasure take whatsoever thing you wish. Make whatever garments you are to wear," she was told by her father.

Now that, in truth, was what the woman did. And this she was told: "Please never leave this door open. I did not really kill 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

wäba'tōnit īnī<sup>u</sup> ōṣan. Ānīc mīdāc Nānabucu nōndā'kutcīgāt  
 cayīgwa pīticipa'i'tiwa<sup>s</sup> 'i<sup>s</sup>i<sup>u</sup> piji'kiwa<sup>s</sup>. Mīnangwāna i<sup>u</sup>  
 wāndcikanawāntāmīnit 'i<sup>s</sup>i<sup>u</sup> upipigwānini. Cigwa kīpašin-  
 gutcisä 'a<sup>s</sup>a<sup>u</sup> i'kwä, cigwa owābamān 'i<sup>s</sup>i<sup>u</sup> piji'kiwa<sup>s</sup> äjipīn-  
 5 digäsānit. Äjinawātcigwānigut īnī<sup>u</sup> päjik, äjimādcība'i'gut.

Anitābābandank kōtagāt āntāt, āca udānisan pimādcīwi-  
 tcigāsowān. Misa' kā'i'jipīndigāt misā'panā udānisan kīma-  
 'kamint. Ō'o'dāc kī'i'nāndam: "Ambāsānō a'pī ninga'a'n-  
 tawābamā," kī'i'nāndam, ugi'kānimān i'i'mā. Mīdāc  
 10 kā'i'nāndank: "Pāmāgu nāgātc; māgicā nintaki'kānimigō;  
 wībaku ninganāntawābamā," kī'i'nāntam. Mīdāc kägä't  
 kā'i'cikacki'tōt, mīdācigu kī'i'nāntank unāgucininig kuckwā-  
 wātābit: "Kägä'tsa, ningi'tcigwīnumā 'a<sup>s</sup>a<sup>u</sup> wisa indānis. Misa  
 cigwa tci'a'ntawābamāk 'a<sup>s</sup>a<sup>u</sup> nindānis." Misa kā'i'cimādcāt  
 15 kī'a'ntawābamāt īnī<sup>u</sup> utānisan. Cigwa utābābandān i'i<sup>u</sup>  
 ōdāna, pici'kiwa<sup>s</sup> udōtānawini. Ānīc mīwanini<sup>u</sup>, wāgimāwinit  
 kāmā'kamigut īniyōdānisan. Cayīgwa āniōnāngucininik,  
 uda'kawā'tōn tcitibi'katinik. Cigwasa kägä't kītibī'katini.  
 Äjinā'zi'kank 'i<sup>s</sup>i<sup>u</sup> ōdāna, wō'o'dāc kī'i'nāndam: "Wī'kägāsa  
 20 tānōnā tcinibinātīt!" Cigwa kägä't ōnōndawān mādwānō-  
 nimint tcinibinātīnit. Äji'a'kāmawāt ima āgamīng, cigwa  
 owābamān kägä't. "İct," udinān; "indānis!"

Äjipipāginit, äjinawātināt; äjimādcība'tōt. A'panāgu  
 kābitigwānik nō'pinānigut. Ānīc ānigu'k pimība'tō. Kägä't

to hasten home. So it was that as Nānabushu played upon the flute,<sup>1</sup> then in came rushing the buffaloes. It was for that very use that (her father) kept his flute. Just as the woman sprang to her feet, then she saw the buffalo come dashing inside. When she was caught upon the horn of one, then away was she carried.

By the time that the Coot was coming in sight of his home, already then was his daughter being carried away. And when he went inside, then (he knew that) gone was his daughter who had been carried away. Now, this he thought: "Now will I go seek for her," he thought, for he knew where she was. And this was what he thought: "Not for a while yet (will I go to her); perhaps I might be found out; but soon will I go to seek her," he thought. And so truly, when he was able (to go), this was his thought (one) evening while he was sitting silently (alone): "Truly, very lonesome am I for that daughter of mine. So now the time has come for me to go seek my daughter." Thereupon off he started to seek his daughter. Soon he came in sight of the town, the town of the Buffaloes. Now, it was the chief of that place who had kidnapped his daughter. As the evening was now coming on, he waited for it to grow dark. Soon was it really dark. When he started to go to the town, this he thought: "Would that she might be sent to get water!" Presently he truly heard some one bidding her go after some water. As he lay waiting for her there by the bank of the stream, soon he saw her in reality. "Hist!" he said to her, "my daughter!"

As she screamed, he seized her; then he started running. And there was a continuous roar when he was pursued. So with all his speed he ran. Truly, he was hard pressed

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<sup>1</sup> The use of a musical instrument or song as a miraculous agent in having animate objects appear, is a prominent literary element.

ogā'ki'igō päminica'u'gut. "Mimāwīn tcinōntayanigōyān,"  
 ināntam. Kägä't äniku'k pimiba'tō, māwinatang 'i'iu  
 ändāt. Mindcimigu täbābandank i'iu ändāt, mī'iu cigwa  
 täbābamāt inī'iu päminicu'u'gut. "Mimāwīn kägā tcitāpīndi-  
 5 gäba'i'wäyān," ināntam 'i'iu ändāt. Cigwa ubäcwābandān  
 'i'iu ändāt, mī cigwa ā'pidci päcwābamigut inī'iu päminica-  
 u'gut. Āca kitibānāntamāsut, ānīc ugīcäyā'kwisitōn mī'iu  
 äntāt. Ānīc äjipīndigāt, kackā'kuwābinang mī'iu äntāt.  
 Kägāku ōnōndānigūn 'i'iu päminica'u'gut. Ānīc cigwa  
 10 ugīpīndigäba'ān; kāwīn dāc tākaski'u'siwa<sup>8</sup> tcipīndigānit  
 mī'iu ändāt. "Āmbāsanō, ayāngwāmisin," ugī'īnān inī'iu  
 utānisan. "Kägu' minawā awiya ugawikacki'tōsīn tciwīpā-  
 'kā'kunang 'i'iu ändāyang," ugī'īnān inī'iu udānisan. "Kägä't  
 kigi'kwānumin, idāc kā'undcinā<sup>9</sup>za'kawīnān. Āmbādāc,  
 15 ayāngwāmisin," ugī'īnān inī'iu udānisan. Ānīc mīsa kāyābi  
 äyīnanu'kīnit inī'iu ōsan. Kägä'tidacigu ānawī kabāya'i  
 ugīwītcayāwān, cigwa minawā, "Kānabātc minawā kägā  
 tci'ā'mānisuyan," udīnān inī'iu udānisan. Ānīc adī'kāmā-  
 gwan ubābītcīwanānīnī inī'iu ōsan; ānīc mīgunā i<sup>u</sup> āmwāwāt,  
 20 "Kāwīn kuca kägä't nīngīnisāsī 'a<sup>a</sup>'u Nānabucu."

Ningutingiku, kägä't awiya onōntawān i'īmā āgwatcīng  
 mādwākīgītōnit. O'o' i'kitōwan: "Pā'kā'kunān!" udigōn.  
 Unisita'tawān inī'iu āwīnit Nānabucōwan, mīsa' kāwīn  
 uwīpā'kā'kunāsīn. Mīdāc kägā'pī mādwā'icītāngickāmīnit  
 25 'i'iu skwāntām, ānīc kāwīn ānawī ugackitōsīnīnī 'i'iu  
 skwāntām. Ningutingiku kägā'pī pā'kā'kwīsānik i'iu skwān-  
 tām, mīku i'iwīti pāmā'a'pāgisunit āgōtānik ōsan papīg-  
 wanīnī. Ācīnōndāgwātōnit, cayīgwa ōnōntān 'a<sup>a</sup>'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 Nānabushu."

Now, once she truly heard the voice of some one speaking there out of doors. This (the person) was saying: "Open the door!" she was told. She knew by the voice that it was Nānabushu; but she was not anxious to open the door. And then finally she heard him kicking against the entry-way; but, in spite of his efforts, he could not succeed. Suddenly at last open flew the entry-way, and (Nānabushu) rushed straight to where her father's flute was hanging. As he blew upon it, presently the owner

i·i·mit. Ānubīkīwāba'tōt; ānīcīnā pāsī'kā 'i'ī<sup>u</sup> ānubikī-  
 wāba'tōt. Cigwa otābābantān 'i'ī<sup>u</sup> āndāt. "Kägätsa  
 nīngagwānisagānimā 'a<sup>a</sup>'<sup>u</sup> Nānabucu kacki'tōgwān 'i'ī<sup>u</sup>  
 5 skwāntām," i'kito. Cayīgwa ānīnābit, āca pimisāgitcipa·i·  
 udānisān. Mīsā'pānā mīnawā kīma'kamint īnī<sup>u</sup>  
 udānisān. Mīdāc kā'tōtawāt īnī<sup>u</sup> Nānabucōwān kīsāgitci-  
 pasiga'kwanāwāt. Kägä'tsa mānāntām īnī<sup>u</sup> udānisān mī-  
 nawā kīpīma'kamint īnī<sup>u</sup>. Mīsā' mīnawā kīnicikāwisit. Ānīc,  
 mīsā' mīnawā kā·i·ci·a·yayāt pisān, "Kägätsa ningi'tcigwīna-  
 10 wānimā 'a<sup>a</sup>'<sup>u</sup> indānis. Āmbāsanō'pī mīnawā nīnga·a·nta-  
 wābāmā," kī·i·nāntām. Mīsā' kägä't cigwa mīnawākīmādcāt.  
 Mīsā' mīnawā ācietcigāt, ānipī'tōt tcitibikātinig. "Wī'kā-  
 gāsa tawimini'kwā," udīnānimān īnī<sup>u</sup> uningwāṇān. Cigwa  
 kägä't mādwākīgitōwān: "Taḡa, nibinātin," mādwā·i·nimān  
 15 īnī<sup>u</sup> udānisān. Ānīc, mī·i'·<sup>u</sup> cigwa mīnawā kī·u·na'kamawāt,  
 kägä'tigu kāwīnidac uḡānōnāsī. Mīdāc kägä't owābāmān  
 pīnī'tcigusānit īnī<sup>u</sup> udānisān. Mīsā' ājinawātināt īnī<sup>u</sup>  
 udānisān, kāwīnidac māmwāte uḡānōnāsīn. Mīḡu i<sup>u</sup> pisān  
 ājinawātināt.

20 Wībaḡu cigwa mādašinimā, cigwa mīnawā mādcinīcawā.  
 Ānīc ānīḡu'k pīmība'tō. Kägä't uḡā'kī·i·ḡōn 'i'ī<sup>u</sup> pāmīnī-  
 ca·u·ḡut. Ānīc mī kāyābi kā·i·jitcigāt, kīcāyā'kwisitōt 'i'ī<sup>u</sup>  
 āntāt. Cayīgwa ubācwāwābantān. "Mīmāwīn tcinōntaya-  
 nigoyān," kī·i·nāntām. Cayīgwa o·o·wā pīnī'kwānīwān  
 25 wī'pīwāpa·u·ḡut, ānīc mīsā' kā·i·cipīndigāba·ā·t. Mīḡu  
 kackā'kuwābināḡ, i·i·mā pīmādwācinīnit. Inābit, mīṇān-



heard it. He tried running home, but to no purpose; why, it was slow progress as he tried in vain to hurry home. Finally he came in sight of his home. "Truly do I thoroughly loathe that Nānabushu, for that he should be able to force the entry-way," he said. By the time he was there to look, he saw that already had his daughter been carried out. And so gone again was his daughter who had been taken from him. And what he did to Nānabushu was to kick him out of doors (and send him to the lake). Truly ugly did he feel to be deprived of his daughter. And so once more he was alone. Well, when again he had remained inactive, "Truly am I exceedingly lonely for my daughter. Therefore I will go seek for her again," he thought. Thereupon truly soon was he off again. And so he did the same as before, he waited for darkness to come. "Would that he might thirst!" was the thought he had of his son-in-law. Presently he truly heard him saying: "Come, go fetch water!" he heard him say to his daughter. Well, accordingly, then again did he lie in wait for her, and really he did not even speak to her. Thereupon truly he saw the dim figure of his daughter walking hitherward (through the darkness). And so, when he seized his daughter, it was necessary for him to speak to her. So he quietly took her away.

Now, in a little while her presence was missed, then again she was pursued. Naturally hard ran (the Coot). Truly hard was he pressed by those who were pursuing him. Now, what he did was the same as before: he had left open the door of the place where he lived. Finally he was in close view of it. "There is a chance that I shall be overtaken before I get there," he thought. Now by the horned creature was he about to be hooked, but it was then that he carried her inside. Just the moment that he slammed the door to, then he heard some one

gwana uctigwānini kīgackā'kāmawāt; gī'a'·tāni i'i'mā pīndig,  
kākīwa'ō·dānik uskīciguni, kā'i'cikīckigwāsānit īnī'<sup>u</sup> unīn-  
gwaṇaṇ. Mīwaṇini'<sup>u</sup> wāgimāwinit, mīsa' kā'i'cinisāt.

Ānic, mīsa pināwitcīt kī'a'gōtā.

#### 34. NĀNABUSHU IS FED MEAT FROM THE BACK OF A WOMAN.

- 5    Ānic, a'īntāwag imā aṇicinābāg, Nānabucu unīdcānisa'<sup>6</sup>  
nīciwa'<sup>6</sup> wīwaṇ kayā. Mīsa' imā papipōniciwāt, ānicīnā,  
nawātciku kāwin kīgō una'ā'nimusīn. Ānic, mīsa' tcigwa  
tcipipōnini, mīsa' kāwin wī'kā nā ubītōsīn kīgō. Ānic  
mīsa' pa'kadāwād. Ningutinbiku, paḃāmusāt, aṇicinābā'<sup>6</sup>  
10    ājiudisāt; nīciwa'<sup>6</sup> abinōtcīya'<sup>6</sup> aḃiwaṇ īnī'<sup>u</sup> ininiwaṇ.

- Ānic, mīsa', ä'kitunit: "Ānīn dāc nā, kīgā'ā'siwang 'a'a'<sup>u</sup>  
kipīwitāminān," udinān wīwaṇ. Ānic, skwāntāng nāsaṃa-  
piwaṇ īnī'<sup>u</sup> i'kwāwaṇ. Äci'ō'nağōtā'ki'kwānit. Ānic, äcigīni-  
bōtōnit umō'kumānini, mackimutā'kāwan īnī'<sup>u</sup> wīwini. Mīsa'  
15    kā'kīcibōtōnit 'i'ī'<sup>u</sup> umō'kumānini, ubiminānā'tabī'tawānini  
īnī'<sup>u</sup> wīwini. Äjigitaskā'kunamawāt īnī'<sup>u</sup> wīwaṇ udānikā-  
mānini,<sup>2</sup> äjimi'tawagaṇābināt; äjipājicwāt nawāwigān; mīsa'  
äcīpa'kwāninwācwāt; kāwin kaṇağā mādapisiwaṇ īnī'<sup>u</sup>  
i'kwāwaṇ. Mīsa' kā'i'jipicagāwiganācwāt īnī'<sup>u</sup> wīwini, äci-  
20    pōdā'kwāwānit i'i'mā a'ki'kung. A'ka'kaṇjä aji'ō'dā'pīna-  
minīt, äcisinigunamawānit i'i'mā u'pī'kwanāning. Äcisāğā-  
'kuwāt mīnawā. Mīsa' kāwin kaṇağā gīmādapisiwaṇ īnī'<sup>u</sup>

<sup>1</sup> The Buffalo that had taken his daughter.

<sup>2</sup> U'dānikāmānini, "her shoulder-straps," a sort of suspender going over the shoulder, and thus holding up the skirt. This piece of garment is no longer worn by the women of to-day.

come up against it. He looked, and it was the head (of his son-in-law,<sup>1</sup>) from whom he had severed it; it lay there indoors, out bulged his eyes, off had broken the neck of his son-in-law. Now, the one that had been chief was the one (the Coot) slew.

Well, so then the buttocks of the ruffed grouse now hangs aloft.

#### 34. NĀNABUSHU IS FED MEAT FROM THE BACK OF A WOMAN.

Now, abiding at the place were some people, the two children of Nānabushu and his wife. And so there, where they passed the winter, why, hardly any food had they in store. Well, it was now far into the winter, and never a single thing did he fetch home. Naturally, therefore, they grew hungry. And once, when walking about, to where some people were he came; there were two children, (and) at home was the man.

So, therefore, said (the man): "Why, let us feed our visitor," (thus) he said to his wife. Now, with her face towards the door was the woman seated. Then she placed her kettle hanging from a hook. Now, while (the man) was sharpening his knife, his wife was weaving a bag. And when he had finished sharpening his knife, he moved over to sit next to his wife. Then, unfastening his wife's shoulder-straps,<sup>2</sup> he exposed her at the back; he then sliced her down the middle of the back with a knife; and he then sliced away a piece of fat from her; not a whit did his wife budge. And so, when he had sliced a piece from the back of his wife, she then put it into the kettle to boil. Picking up some charcoal, he then rubbed it on her back.<sup>3</sup> Then he fastened her garment on again. And

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

i'kwāwān. Tcigwa kīcisā'kwāwān, "Ānīc, mīsa i<sup>u</sup> āciwīsi-nīyāmbān," inā Nānabucu.

Mīdāc kägä't äjiwīsinit, paṇāgu kāniskininu'tānig mīsa' äjiwīsinit. Kumā mini'k skwāntcigä Nānabucu.

5 "Mī·i'·<sup>u</sup> ijikīwāwita<sup>u</sup> kinītcānisag nā mini'k äckwāntci-gāyān."

Mīsa' cigwa wī'kīwä. "Awāgwānigic?" kī·i·nāntam.

Mīṇāṅwāṇa umackōsōn kāwudisāt. Ānīc mīsa cigwa  
 kī'kī'kānimāt āyāwinit. Cigwa wī'kīwä, āci·ā·bawāt 'i'·i'·<sup>u</sup>  
 10 ugīcōtābisona<sup>8</sup> 'i'·i'·<sup>u</sup> wābōsowayāna<sup>8</sup>; āciāṅwāntagināt 'i'·i'·<sup>u</sup>  
 ugīcō'tāwuna<sup>8</sup>, ājisāga·ā·nk. Kumā'pī āni·ā·yāt, usāgitcini-  
 ca·u·gō 'i'·i'·<sup>u</sup> ābinōtcīya<sup>8</sup>. Mīdāc ācipīpāgit "Äi!" i'kito;  
 "kīwānī'kā kīgīcō'tā·u·nag!"

"Nindōcimāḡ ugāpīnāwa," udinā.

15 Mīsa' kägä't wābāmimāwāt ābinit.

"Wāsaḡu udciwābināmawī'k. Kāwīn kīgapašāmīgusiwā<sup>8</sup>."

Mīdāc kägä't wāsaḡu wā·u·ndciwābināmāḡu 'i'·i'·<sup>u</sup> ābinō-  
 tcīga<sup>8</sup>. "Ic!" udina<sup>8</sup>; "kāwunāḡunāwābināwāḡ," udinā<sup>8</sup>.  
 "Pimīciyu'kiku!" udinā<sup>8</sup>. Ānīc mīsa' kägä't āwicimīnigut,  
 20 mīdāc ānicimādcība·i·tinit. Ānīc, ugī·i·nā<sup>8</sup> a<sup>u</sup> awāti wānī-  
 tcānisit: "Wāsaḡu udciwābināmawī'k, kāwīn kīgapašāmi-  
 gusiwā." Mīdāc kägä't ānawī'tōtāminit, ānīc ugī·u·ndcī·ā·  
 nidic. Mīdāc kā·i·nāt a'pī kāmīnigut: "Āmbāsinō, wābaṅ  
 kōsiwā tabicā," ugī·i·nā<sup>8</sup>. Mīsa' kā·i·cikīwāba·i·tiwāt iḡi'·<sup>u</sup>

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

Thereupon truly did Nānabushu eat, forthwith after the fat was boiled was when he ate. A certain part of it Nānabushu refrained from eating.

"That much which you saved do you take to your children."

Therefore now was he on the point of going back home. "Who in the world (is it)?" he thought.

Now, it happened to be the elk whom he had visited. So then at last he found out who it was. As he was about setting out for home, he untied his mittens of rabbit-fur; then, putting his mittens in the balsam boughs (under the mat), he went out of doors. When some distance away he was come, out of doors rushed the children after him. And then one called aloud (to him): "Hey!" he said, "you forgot your mittens!"

"My nephews will fetch them," he said to them.

And then they saw where they were.

"And from afar do you throw them to him. He will not refrain from saying something to you."

Thereupon truly from afar were the children intending to throw them to him, when, "Stop!" he said to them; "do not throw them into the snow, (lest they be lost)," he said to them. "Come, hand them to me!" he said to them. So accordingly he truly had them handed to him, whereupon back (the children) started racing as they went. Now, yonder parent of the children had said to them: "From afar do you hand them to him, for he will not refrain from saying something to you." Therefore they truly tried to do so, but (Nānabushu) prevented them. And this was what he said to them when he was given (the mittens): "Now, to-morrow let your father come," he

kwīwisānsag, äjiwīndamawāwāt unīgiigowā<sup>s</sup> a'kitunit Nāna-  
bucōwān: " 'Kāba'katām-wāsa kīnawā!', " udinā 'i'ī<sup>u</sup> unīgi-  
i'igowā<sup>s</sup> i'gi<sup>u</sup> kwīwisānsag.

Misa' ä'kitut ainini: "Äñicinā, ninga-i'cā," i'kito.

- 5 Cigwasa' aṇitaḡwicin ändāwāt. Äñic ubīta-wā<sup>s</sup> unīdcā-  
nisa<sup>s</sup> 'i'ī<sup>u</sup> kā'a'caminit. Cigwa' uḡaṇōnān īnī<sup>u</sup> wīwān:  
"Kāwīnsanā wī'kā tci'u'mackimutā'kāyaṇ?" udinān īnī<sup>u</sup>  
wīwān.

- "Indaḡkā mīnawā awiya kīwābāmāḡwān 'i'ī<sup>u</sup> äjictcigānit,"  
10 udigōn īnī<sup>u</sup> wīwān.

"Awawa' ijictcigān!" udinān.

- Misa' kāḡä't äjimaḡkimutā'kāt wayābaṇinik 'a<sup>s</sup>a' u i'kwā.  
Äñic aḡbi' 'a<sup>s</sup>a' u Nānabucu, obī-ā'n. Cigwasa' pikīgitōwa<sup>s</sup>  
unīdcānisa<sup>s</sup>: "Naḡkāginīn, cigwa pīwitā!" udigō<sup>s</sup>. Äñic  
15 mīsa' äcipīndigāḡowāt īnī<sup>u</sup> pīwitān. Misa' nāmāḡaḡbinit.

"Wāḡunāna' kāḡiḡä'a'nk 'a<sup>s</sup>a' u pīwitā?" udinān īnī<sup>u</sup> wīwān.

"Wāḡunāndac 'i'ī<sup>u</sup> äyāyaṇ?" udigōn īnī<sup>u</sup> wīwān.

Äñic mādcibōtōn omō'kumān.

Cōcamīḡwāniwān upīwitāmaṇ.

- 20 Mī cigwa kī-ō'nagōta'ki'kwāt. Äñic cigwa ugīgidis kā-  
'kunāmawān uḡaṇi'kāmānini īnī<sup>u</sup> wīwān, äcini'tāwāḡaṇābināt  
īnī<sup>u</sup> wīwān; äjipācicwāt imā pi'kwānāning. Äñicinā, "Igō!"  
udigōn.

- Cōcamīḡwāniwān īnī<sup>u</sup> ubīwitāmaṇ. "Taḡaḡcumā, Nāna-  
25 bucu," udigon. Äñic, mīsa' äci'a'ntutāmāḡut 'i'ī<sup>u</sup> mō'kumān,  
mīḡaḡ äḡut: "Taḡa, Nānabucu!" udigōn. "Aḡaḡcumā,  
Nānabucu!" udigōn.

- Äcimīnāt 'i'ī<sup>u</sup> mō'kumān, äcipācāwaganācumint īnī<sup>u</sup>  
wīwān, mīsa' kāwīn kaṇaḡä māḡaḡpisiwān. Pa'kwadicumint  
30 īnī<sup>u</sup> wīninōn. Cigwa ugīpa'kwādicwānini, "Ä<sup>u</sup>, Nānabucu,

said to them. When the boys had raced back home, they told their parents what Nānabushu had said. "‘You must be hungry!’" the boys said to their parents.

Thereupon said the man: "Of course, I will go," he said.

In the mean while (Nānabushu) was arriving home. Now, he fetched home to his children what had been given him to eat. Then he spoke to his wife, saying: "Why do you never weave bags?" he said to his wife.

"No doubt but that again he must have seen somebody doing that," he was told by his wife.

"Go ahead and do it!" he said to her.

Thereupon truly did the woman set to work weaving a bag on the morrow. So at home was Nānabushu, he was waiting for (his guest). At last came his children, saying: "Oh, see! here is a visitor!" he was told. So thereupon in where they were came the visitor. And then he sat down.

"What shall we feed the visitor?" he said to his wife.

"Now, what do you have?" he was told by his wife.

So he began filing his knife.

Then a smile was on the face of their visitor.

Then finally (Nānabushu) hung up the kettle. So when he had unfastened his wife's shoulder-straps, he uncovered his wife at the back; then he sliced her down the back with a knife. Naturally, "Ouch!" he was told.

There was a smile on the face of his visitor. "Pray, let me, Nānabushu!" he was told (by the visitor). Now, therefore, when (Nānabushu) was asked for the knife, this he was told: "Do, Nānabushu!" he was told. "Please let me, Nānabushu!" he was told.

When (Nānabushu) gave him the knife, then was his wife sliced down the back, and so not a whit did she wince. What was cut from her was her fat. When the fat was cut from her, "Now, Nānabushu, therefore now do you

mī'ⁱᵃ äjtcibā'kwän," udigōn. Äji·o·dā'pināminit 'i'ⁱᵃ a'ka-  
 'kanjä äjisinagwānāminit i'·i·mā pi'kwānāning ini'ⁱᵃ wīwān.  
 Cigwa pasigwīwān, "Mī·i·u, Nānabucu, ta·i·ciwīsiniwag kinīt-  
 cānisag," udigowān. Misa gägä't a'pānā mīsa' kā·a·ni-  
 5 mādcanit ini' piwitāmiwān.

Misa' cigwa wīsiniwāt.

### 35. NĀNABUSHU AND THE WOODPECKER.<sup>1</sup>

Cigwa pa'kadāwag ā'pidci, mīsa' ācimādcāt Nānabucu.  
 Cigwa, mīnawā udiciwā. Misa' mīnawā ācinawāt ānicinābā<sup>6</sup>,  
 nīciwā<sup>6</sup> unīdcānisini. Kāwīn kägō wābandamawāsīn; wā-  
 10 'kwāgān 'i'ⁱᵃ āndānit. "Wāgutugwānigic mādciwāgwān!"  
 inādam.

"Cigwa, ānīdācnā i<sup>u</sup> kīgä·ā·siwānk 'a<sup>6</sup>a'ⁱᵃ kipīwitāminān?"  
 Misa' kägä't cigwa ujī'tāwān ini'ⁱᵃ ininiwān; wawāci·ō·wān  
 uka'tigwāning, udicicimāni ini'ⁱᵃ miskōsānāmanān; mīnawā  
 15 udōntcibitōnini pīwābi'k ā'pidci kācibōtāni.

Ānīc, unisitawinān āyāwāninig, mīnangwāna 'i'ⁱᵃ ijictci-  
 gāwāt ini'ⁱᵃ o'kunāsanwīn<sup>2</sup> cāgunānit i'·i·mā ucangwanāning  
 ānīc māgwāgu kīnāmaḍābinit. A'pī kā'kīci·u·nit, pānimāgu  
 wāndcinawātinānit ini'ⁱᵃ mi'tigōn pāta'kisunit i'·i·mā āndānit;  
 20 nōndāgusiwān. "Ku'ku'k, ku'kuk!" inwāwān.

Ānīc inābit Nānabucu, māmān owābāmān; cigwa utāni  
 kwā'kwānibābāmāni ini'ⁱᵃ mi'tigōn. Cigu'ku' udānikutciṣa-  
 gāwāni; mī'ku ācigu'kwāninit i'·i·mā tcīgä'tig. Ānīc, pīnicigu  
 i'·i·witi cpiming āni·a·yāwān, apī'tcināg ini'ⁱᵃ cayīgwa mādci-  
 25 'kwā·i·gāwān. Mīḍac ningutingiku, ini'kwānininit, āsibānān

<sup>1</sup> For other versions see Nos. 42 (p. 357) and 53 (p. 423).



cook," he was told. Taking up some charcoal, he rubbed (Nānabushu's) wife with it on the back. Then rising to his feet, "Now, Nānabushu, your children will eat," they were told. Thereupon truly forthwith went the visitor upon his way.

Thereupon now did they eat.

### 35. NĀNABUSHU AND THE WOODPECKER.<sup>1</sup>

Soon were they much in need of food, whereupon off went Nānabushu. Now, again was he a-visiting. And so again they whom he saw seemed like people, (and) they had two children. He saw nothing of what they had; a long lodge they occupied for a home. "Wonder what in the world they eat!" he thought.

"Now, what had we better feed our visitor?" Thereupon truly the man began getting ready; he painted himself on the forehead, the kind of paint he used was the red; furthermore, he took up a piece of metal, with a very keen edge due to filing.

Now, (Nānabushu) recognized what it was, for the thing that they did was to put the bone-pointed spear<sup>2</sup> into the nostrils while he was seated there. When he had finished painting himself, he suddenly made for a post that was standing there where they lived; the sound of his cry could be heard: "Ku'kuk, ku'kuk!" was his cry.

Now, when Nānabushu looked, he saw the red-head (woodpecker); and (the bird) kept busily nodding his head to see where to find something on the post. At last he began to try pecking the post; and occasionally, ceasing from his work, he held his head close to the post. Now, by degrees he began making his way upward, every now and then he would begin pecking away. And so by and

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<sup>2</sup> O'kunāsanwin, "bone-pointed spear;" literally, "bone missile."

pimiba'tōwān, mīsa' minawā päjik pimibisōwān. Mīsa' nī<sup>nj</sup>  
 kīnisāt 'i<sup>si</sup>'u äsibāna<sup>s</sup>, pā'i'jinisā'kwacimōnunit. Mīsa' äci-  
 māmōnit i'i'mā kā'a'tōnit ucāngwanāning 'i<sup>si</sup>'u pīwâbi'k.  
 Mīsa' äcigāba'tawint 'i<sup>si</sup>'u äsibāna<sup>s</sup>; cigwa āgwā'ā'mawā  
 5 tciwisinit. Mīsa' cigwa' kīwisinit, cigwa' kəñōnā: "Ānīc  
 mīsa' kā'i'jikīwāwitawatwā kinītcānisāg minī'k äckwāntcigā-  
 yān," kī'i'nā.

Mīsa' mīnawā, wānimō'k, <sup>s</sup>īgu'i'mā kā'u'ndcicāgōntāgināt  
 mīnawā 'i<sup>si</sup>'u ugīcō'tā'u'na<sup>s</sup>. Mīsa' mīnawā ānimādcāt.  
 10 Pānimāgu mādwāpīpāgi, "Aī!" mādwā'i'kitowān. "Kiwāni-  
 cigāgomä!" mādwāi'kitowān. "Ānīc, wāgutugwānigic?"  
 i'kituwān ininiwān. Mīnāngwāna guca kägä't kābunit 'i<sup>si</sup>'u  
 ugīcō'tā'u'na<sup>s</sup>. "Wāsāgu undciwābināmawī'k. Kāgu' wīn  
 i'i'witi päcōcā'kāgun," udinā<sup>s</sup> 'i<sup>si</sup>'u unīdcānisa<sup>s</sup>. "Kāya'ku'  
 15 tābiwābināmawāg mī'i'mā a'pī undciwābināmawī'k," udinā<sup>s</sup>  
 'i<sup>si</sup>'u unīdcānisa<sup>s</sup>. Ānicā' kägä't cigwa' o'ō'widac udinā<sup>s</sup>  
 'i<sup>si</sup>'u unīdcānisa<sup>s</sup>: "Kāwīn ningutinō kīgabwā i'gusiwā."

Cigwasa' kägä't udānawī'a'pagitawāwān, o'ō'widac udinā<sup>s</sup>  
 Nānabucu: "Kāgu' kāwānāgunāwābināwāg." Mīdāc kägä't  
 20 kā'i'cimīnāwāt. Ānawī pimādcī ba'i'tiwağ īgī'u kwīwicāncāg  
 kā'i'ciināt: "A'kawā, i'i'mā ayāyu'k!" O'ō'dāc udinā<sup>s</sup>:  
 "Kägä'tisa' kiba'kadāmwāsa," udinā<sup>s</sup>. "Mī guca wīni i'u  
 päbātaçī'kāwāt īgī'u kītcikiwā'n-i'wāg; mīgu i'u pimitā päpā-  
 o'pagāmāgāniwāt päpātaçī'kāwāt īgī'u kītcikiwā'n-i'wāg, 'i<sup>si</sup>'u

by, as he pecked, (Nānabushu saw) a raccoon come running (out), and then another came falling down. And so, after killing the raccoons, he came down from the post. Thereupon he removed the metal which he had placed there in his nose. And then the raccoons were cooked for (Nānabushu); then they were dipped out for him to eat. And so then was he eating when he was addressed: "Now, therefore, do you carry back to your children as much as you do not eat," he was told.

Thereupon again, without being seen, he slipped his mittens (in the balsam boughs under the mat). So then again he set out on his way. After a while he heard somebody calling aloud: "Hey!" he heard some one saying. "You have forgotten something!" he heard him say. "Why, what in the world is it?"<sup>1</sup> said the man. It was really true that where (Nānabushu) had been were his mittens. "From afar do you fling them to him. Do not go near to him," he said to (his boys). "And from as far as you can throw is the distance you fling them to him," he said to his children. Now, really, for fun only did he say this to his children: "In no way will he refrain from saying something to you."

When they were really in earnest about throwing them to him, then this Nānabushu said to them: "Do not fling them, lest they become lost in the snow." Whereupon they truly went and handed them to him. In the act of starting to run away were the boys when (this) he said to them: "Hold, wait there!" And this he said to them: "Really, you must be pretty hungry," he said to them. "That is exactly the way of your brothers wherever they are; it is grease that your brothers give so bountifully wherever they are, the hard frozen grease. Pray, when

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<sup>1</sup> The sense of the sentence is perhaps best conveyed by turning it into this: "(I don't know) what it can be (that he has forgotten)."

maskawatcipimitä. Āmbäsinō, a'pī wābāng kōsiwā tapī-  
i'cā," udinā<sup>8</sup>. Misa' ānicimādcāt. Tägucing āndāwāt, ujī'tā  
mi'tigōn; ubada'kinān āndāwāt, wā'kwāgān ugī'u'jī'tōn  
kayā. Mīdāc āgut inī'u wīwān: "Indāckā mīnawā kā'i'ci-  
5 nawāgwān awiya," udigōn inī'u wīwān.

"Āmāndcigisa', ācimiwānān kägō ānawi cictcigāyānin?"  
udinān inī'u wīwān. Ānic, ugī'u'ninān kayā inī'u usānāma-  
nān kayā inī'u ukānāsānwīn. Misa' kī'kīci'tāt cayīgwa  
kīgītōwa<sup>8</sup> unīdcānisa<sup>8</sup>: "Pīwitā!" i'kitōwa<sup>8</sup>.

10 Ānic mīsa' ācipīndigāguwāt inī'u pīwitān.

Mīngwana dāc inī'u māmān, ānic, mīwānini<sup>u</sup> tinowān  
kā'u'disāt. Cigwasa' oḡānōnān inī'u wīwān: "Ānīn dācinā  
i<sup>u</sup> āmbā, kīgā'ā'siwāng 'a<sup>8</sup>a' u pīwitā?" udinān inī'u wīwān.  
Cigwa uḡānōnigōn: "Wāḡunāci i<sup>u</sup> āyāyang kāgīgā'i'wāyang?"

- 15 Ānic unickimigōn inī'u wīwān. "Cayīgwusa pīstca unagōc  
'a<sup>8</sup>a' u aki'k," udinān inī'u wīwān. Misa' ḡāḡā't 'a<sup>8</sup>a' u i'kwā  
ānāḡōnāt inī'u udāki'kōn. Ānic, mīsa' cayīgwa wawāci'ut  
Nānabucu, ācimiskunānk 'i<sup>8</sup>i' u ucāngwan. Ānic, cigwa,  
mīnawā ucāḡwunān 'i<sup>8</sup>i' u piwābi'k i' i'mā acingwānāng.
- 20 Māḡwāsāḡu nāmāḡabit wādcipasingwītci'sāt nawātināt inī'u  
mi'tigōn kāpata'kināt; ānia'kwāntawāt. Cayīgwa nōndā-  
gusi: "Ku'ku'k, ku'ku'k, ku'ku'k, ku'ku'k," inwā. Cayī-  
gwasa ānic kā'i'cinawātigu ijictcigā, cigwasa' uwīpā'kwāwān  
inī'u mi'tigōn. Pīcīnāḡ ābiting āni'kwānit, ācipata'kiskāgut,
- 25 pānā mī'igu kīpimibisu; pāngicing pāḡu kābi'ti'ku'k-  
migicing. Ānic, miskwi ucāngwanāng. Misa' ā'kītonit inī'u  
upīwitāmiwān: "Ānīnā i<sup>u</sup> mayāwibināsiwāt?" inī'u māwān  
inī'u i'kwāwān.

the morrow comes, let your father come over," he said to them. And then on his way he went. When he arrived at where they lived, he made ready for a post; he placed it standing in (the place) where they lived, for he too had made a long lodge. And this he was told by his wife: "No doubt but that he must have seen somebody else doing that," he was told by his wife.

"Now, why should you want to dissuade me from something I wish to do?" he said to his wife. Now, he put in order for use his paint and his bone spear. And so by the time he was ready, then said his children: "A visitor!" they said.

So thereupon in where they were came the visitor.

It happened to be the red-head, why, the very same one whom he had visited. Then he spoke to his wife, saying: "Why is it, pray, we don't feed the guest?" he said to his wife. Then he was answered: "What on earth have we to feed him?"

Naturally he was angered by his wife (for speaking so). "Now, you hang up the kettle," he said to his wife. Thereupon truly the woman hung up her kettle. So it was then that Nānabushu began painting himself, painting his nose red. Now, then, next he stuck the metal in his nose. And while seated, up from there he leaped, seizing the post that he had put up; on up the post he went. Presently he was heard uttering: "Ku'ku'k, ku'ku'k, ku'ku'k, ku'ku'k!" (such) was the cry he uttered. Now, what he had previously seen them do he was doing now, he was now pecking the post. At the first peck he made, he was pierced by the metal, whereupon down he fell; when he fell, he struck the ground with a thud. Well, his nose was bleeding. Thereupon said their visitor: "Why do you not lift and set him up?" was what he said to the woman.

Misa' gägä't äjimaŷawibināt 'a<sup>a</sup>'u i'kwä. O'ō·widac  
 udigōn ini'<sup>u</sup> pīwitāmiwān: "Udickunān māwīn ini'<sup>u</sup> usāṇa-  
 maṇaṇ. Āmbāsinō, pīc," udigōn. Mīdac gägä't, äcimīnāt,  
 acimiskunaṁit 'i'<sup>i</sup>'u u'ska'tiguni. Mīnawā utibābandamo-  
 5 wānini kāgīcāgunāṅk imā cingwaṇāṅ. Kägä't, äjiwī'ku-  
 bitawāt, äcimīnāt ini'<sup>u</sup> pīwitāmiwān.

Māgwāgu ṇamaḍabinit, pānimāgu undcinōndāgusinit  
 māmān; äcinawaṭinānit ini'<sup>u</sup> mī'tigōn, mīsa' utaṇikwä kwā-  
 nibābamāni, andigwa'ku aṇigakwātikwä'i'gāwāṇ. Cigwasa  
 10 mādi'kwä'i'gāwāṇ, āsibaṇaṇ kīpimibisōwāṇ, āca mīnawā  
 päcig; mīsa nī'j kīnisānit, pa'i'cinisā'kucimōṇanit.

Ānīc, mī i' cigwa kīmi'kawit Nānabucu, udigōn: "Mī i'  
 ta'i'ciwisiniyu'k kinīdcānisag," udigōn. Misa' gägä't aṇici-  
 mādcānit, mīsaṇā kīwisiniwāt.

### 36. NĀNABUSHU IS MIRACULOUSLY FED BEAR-GREASE.<sup>1</sup>

15 Ningutingiku mīnawā ā'pidci pä'kudāwāt; paḅā'a'yāt,  
 mīnawā pīwitā<sup>e</sup> 2 udōdisā<sup>e</sup>, mī gāyābi nī'ciwa<sup>e</sup> aḅinōtciya<sup>e</sup>.  
 Misa' mīnawa cigwa wī'kīgä'i'nt. Misa' ä'kidunit: "Wä-  
 gunāc kāgīgä'ṇk?" i'kitōwa<sup>e</sup>. "Ā<sup>u</sup>, igickāna kisīṇaṇ 'i'<sup>i</sup>'u  
 unāgaṇ, mī'tigunāgaṇ."

20 Misa' gägä't äcigisīṇamōwint. Māgwāgu kīṇamaḍapinit  
 ini'<sup>u</sup> ininiwāṇ, pānimāgu wāndcinawaṭinaminit 'i'<sup>i</sup>'u utaḅacīni;  
 mīdac ānwānit: "Sa sa sa sa!" inwāwāṇ. Mīdac i'i'mā  
 upimitā'kupitcikaṇiwāṅg äji'ä'gōsinit, äciwācānānit ini'<sup>u</sup>  
 uniciwāni. Migōsidac uda'kunaṁini, nōndāgusiwaṇ: "Saṅk,

<sup>1</sup> See Nos. 40 (p. 341) and 52 (p. 421).

Thereupon truly the woman lifted and set him up. And this she was told by their visitor: "Doubtless he may have left unused some of his paint. Pray, give it to me," she was told. And so truly, when she gave it to him, he painted the forehead (of her husband) red. Furthermore, she examined what he had stuck into his nose. Truly, when she pulled it out, she then gave it to their visitor.

And while seated, of a sudden the red-head began calling; when he seized the post, he examined place after place as if, as he went along, he was testing where to peck. Presently, when beginning to peck, a raccoon came tumbling out, then later another; whereupon, on killing two of them, he then came down from the post.

Well, so when back to consciousness came Nānabushu, he was told: "Therefore do you and your children eat," he was told. Thereupon truly when the other set forth on his way, then did they eat.

### 36. NĀNABUSHU IS MIRACULOUSLY FED BEAR-GREASE.<sup>1</sup>

And another time they were very much in want of food; while wandering about, to some other strangers<sup>2</sup> did he come, and they also had two children. And now again was he to be fed. So this they said: "What have we to feed him?" they said. "Well, then you had better cleanse the vessel, the wooden vessel."

Thereupon truly she cleansed it for him. Now, while the man was seated, suddenly from where he was he grabbed his lodge-pole; and then he uttered the cry: "Sa sa sa sa!" (such) was the cry he made. And so upon the cross-pole (over the fire) he went (and) perched, holding his testes in such way that they bulged out solid. And with an awl in his hand, he could be heard saying:

<sup>2</sup> Piwitā<sup>8</sup>, "strangers." The usual meaning of this word is "visitor" or "guest;" i.e., one to whom one renders hospitality.

ṣank, ṣank!" inwāwan. Misa' mīgu o'o'dac āndasānōndā-  
gusit nīmawāt īnī'u uniciciwan. Ningutingiku ācipacipawāt,  
paṇāgu pimitā kāsīgīsānik, ma'kupimitā. Misa' cigwa  
mōckinābīni 'i'i'u mī'tigunāgan. Ācinīsāndawānit, āci'a'ca-  
5 mint<sup>1</sup> 'i'i'u pimitā.

Ānīc, mīsa' kīwīsinit. Cigwa mīnawā inā: "Kā'i'ckwān-  
taman, kinī'tcānisag anikikīwāwī'ta<sup>u</sup>," kī'i'nā.

Misa' mīnawā, ānimō'k, i'i'mā kā'i'jicāgwāntagināt 'i'i'u  
ugīcō'tā'u'na<sup>s</sup>. Cigwa' ānijimādcāt, ogīnōndawān tābībāginit:  
10 "Aī, kiwānicigāgimā!"

"Taḡa, inābiwī'k i'i'witi kāgī'taṇābit."  
Inagwānadac kāgā't kā'a'bīnit ugīcō'tā'o'na<sup>s</sup>.

"Wāsagu' undciwābinamawī'k. Kāwīn ingutinō kibwā-  
i'gusiwā. Wāsagu undciwābināmwī'k."

15 Cigwasa' gāgā't udānuwī'a'paḡitawāwān.

"Cā, cā, cā, pīnī'kigu!"

Misa' gāgā't āniwīpimātcība'i'tiwa<sup>s</sup> 'i'i'u ābinōtcīya<sup>s</sup>, āji-  
kānōnāt: "Kīpa'ka'tāmwāsa kīnawā. Wābāṅ kōsiwā  
tapīcā."

20 Ānīc, mīgu mīnawa taḡwicin āndāwāt. Ānīc mīnā mī-  
nawā kīwīsīnīnit unīdcānīsa<sup>s</sup>. Misa' cigwa' kī'u'cītōd mī'ti-  
gunāgāns. Ānīc, cayīgwa pikīgītōwa<sup>s</sup> unīdcānīsa<sup>s</sup>: "Pīwitā!"  
i'kitōwa<sup>s</sup>. Ānīc pīndīgāwān pīwītāmiwān, cigwa uḡānōnān  
īnī'u wīwan: "Āmbāgickānā, wāgunācwīnā āyāyāṅ pā-  
25 'kāṇag?"

"Mīmāwīn ā'tanā 'i'i'u āyāyāṅ kāgīgāwāṅ 'i'i'u pimitā."

<sup>1</sup> Āci'a'camint, "he gave the grease" (to Nānabushu) to eat; literally, "they gave it to him to eat," or, more literally, "he was given it to eat."



"Şank, şank, şank!" (such) was what he uttered. And in time with each of these words he aimed a blow at his testes. By and by he pricked them gently with the point, and straightway out flowed the grease, bear-grease. And so in a while full was the wooden vessel. Then, climbing down, he gave the grease (to Nānabushu) to eat.<sup>1</sup>

Well, and so he ate. Then again he was told: "What you fail to eat up, then back home to your children do you take," he was told.

Thereupon again, when no one was looking, (in among the balsam boughs<sup>2</sup>) did he put his mittens. When on his way, he could hear the sound of some one calling to him in the distance: "Hey! you have forgotten something."

"Do you look there where he sat."

And so it was true that there where he had sat were his mittens.

"From afar do you throw them to him. He will not refrain from saying something to you. From afar do you throw them to him."

By and by they tried throwing them to him.

"Wait, wait, wait, wait, just you fetch them to me!"

Thereupon truly on their way back did the children start to run, when he spoke to them, saying: "You people surely must be in want of food. To-morrow let your father come over."

Well, accordingly again was he come at home. So again did his poor children eat. And then in time he made a wooden vessel. Now, presently hither came his children, saying: "A visitor!" they said. So when in came their guest, he then spoke to his wife, saying: "Well, now, what else have we that is different?"

"The only thing we have to feed him is the grease."

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<sup>2</sup> Under the mat, as a bedding.

“Ā<sup>u</sup>, ʔmbägickänā, kisīnan i<sup>u</sup> mi'tigunā<sup>ng</sup>āns,” udinān inī<sup>u</sup> wīwan.

“Kägätsa kitaiyāwinä'ku i<sup>u</sup> ä'i'kitoyan. Ānti kä'u'n-tinamang 'i<sup>g</sup>i<sup>u</sup> pimitä kägīgä'a'wäyang?” udinān. Ānic,  
5 unickimān.

‘Ā<sup>u</sup>! mägwāsagu kīnaṃadabit Nānabucu, pāmāgu wāndci-nawatīnanag 'i<sup>g</sup>i<sup>u</sup> udabanc; kāwīn kijinja' kaski'u'sī āni'a-'kwāntawāt. Wī'kā mīnā' kaski'o' i'i'mā ubimidā'kupitci-ganiwāng. Cigwasa' kīwanagōsi. “‘Ā'a<sup>u</sup>, mindimōyā!  
10 Naskä a'tōn cibaiyā'i' 'i<sup>g</sup>i<sup>u</sup> mi'tigunāgan.” Ācigitcipināt inī<sup>u</sup> unicipiwan, āciwācānāt. Misa' ācinānimawāt nōndāgusit. “Şank, şank, şank, şank!” inwāt. Ningutingiku ācipācipawāt, kībimibisō.

Kigitōwan inī<sup>u</sup> upiwitāmiwān: “Āgwāwābini'k! Āwānā-  
15 nīwinān dāc wīn a<sup>g</sup>a<sup>u</sup> ä'i'ndit wī'kägickäku Nānabucu!” Misa' ācāgwāwābinigut inī<sup>u</sup> upiwitāman. Cigwa kigitōwan: “Tağa kisīnan i<sup>u</sup> mi'tigunāgan.”

Kägä't 'a<sup>g</sup>a<sup>u</sup> i'kwä ugīkisīnān.

“A'tōn imā cibaiya'i,” utigōn. Pānimāgu wāntci'a-'kwān-  
20 dawāsānit inī<sup>u</sup> piwitāmiwān, ādcitāmōn nōndāgusiwan: “Şank, şank, şank, şank!” Misa' āntōtāminit; wācānānit inī<sup>u</sup> unicipiwāni, ācipācibawānit; paṇāgu' ma'kupimitä kāsigitciwaninik. Kāwīn kaṇagä waya<sup>u</sup> ācimōckinābīnik 'i<sup>g</sup>i<sup>u</sup> mi'tigunāgan. “‘Ā<sup>u</sup>,” udigōn kānisāndawānit. “Nānabucu,  
25 mī'i<sup>u</sup> taciwīsiniyu'k kinītēcānisag,” udigōn. Misa' ānici-mādcānit.

Misanā mīnawā kīwīsininit 'i<sup>g</sup>i<sup>u</sup> unīdcānisa<sup>g</sup>.

"Very well, come on, cleanse the little bowl!" he said to his wife.

"Truly do I dislike you for what you are always saying. Where shall we get the grease with which to feed him?" she said to him. Well, she angered him.

How now! for while Nānabushu was seated, he suddenly seized the lodge-pole from where he was; but he was not able to go nimbly up the pole. After a long while was the poor thing able to reach his place on the cross-pole. At last he was perched aloft. "All right now, old woman! See that you place the wooden bowl directly underneath (me)." On taking out his testes, he squeezed them till he held them bulging tight. And so every time he aimed as if to hit them, he was heard to say: "Sank, sank, sank, sank!" (such) was the sound he made. And when he suddenly pricked them, down he came falling.

Then said their guest: "Jerk him out (of the fire)! What a fool Nānabushu must be to be ever trying to do what (he sees) others do!" Thereupon he was pulled out (of the fire) by his guest. Then he said: "Do cleanse the wooden vessel."

The woman truly cleansed it.

"Put it there beneath (me)," she was told. Suddenly from where he was the guest went skipping up, the Squirrel could be heard saying: "Sank, sank, sank, sank!" Thereupon he did as before: holding his testes so as to bulge out solid, he pierced them; forthwith some bear-grease came flowing out. It was but a moment when full was the wooden vessel. "Now, then!" (Nānabushu) was told when the guest was come down from the pole. "Nānabushu, therefore will you and your children now eat," he was told. And then away went (the visitor).

So again his poor children had food to eat.

37. NĀNABUSHU AND THE MALLARD.<sup>1</sup>

Ānīc, cayīgwa mīnawā pa'kadā Nānabucu. Ningutingiku mīnawā udōtisān ānicinābā<sup>g</sup>, mī kāyābi nī<sup>n</sup>ciwa<sup>g</sup> unītcānīsinini. Mīsa' anī'ī'nābit, "Wāgutugwān mādcīwāgwān?" ināndam.

5 Cigwa kīgitōwān īnī'<sup>u</sup> ininiwān: "Āmbāsīnō, unāgōta'ki'kwān," inīmāwān īnī'<sup>u</sup> i'kwāwān.

Mīsa' gāgā't ānāgōta'ki'kwāwān īnī'<sup>u</sup> i'kwāwān. Cigwa wāwāci'ō'wān īnī'wininiwān ucāwaskō'ō'sānāmaṇān, uwīngā ustigwānining udicicimānini. Cigwasa' kī'kīciōwān. Māg-  
 10 wāgu kīnāmadābinit, pānimāgu, wāndcinōndāgusinit: "Kwīc, kwīc, kwīc, kwīc!" inwāwān. Undcipasigwaōwān ininicibān<sup>2</sup> ācipōnīnit i'ī'mā ubimitā'kupitciganiwāng, nōndāgusiwān: "Kwīc, kwīc, kwīc, kwīc!" inwāwān. Owāwābamān mīsīnit pā'kīc kīgitōwān: "Ō, 'ō, 'ō, mindimōyā! ānā'ā'n," udinān.  
 15 Ānīc mī a'pānā mīsīnit, "Ō, 'ō, 'ō, mindimōyā! ānā'ā'n."

Mīsa' gāgā't onōndān Nānabucu mānōmin mādwāātiwāntānik. Cigwasa' pāngutāni, ācinīsipōnīnt. "Āwisa', mī'ī'<sup>u</sup> kā'ī'ciwīsīniyāmbān, Nānabucu," inā'. "Skwāntcigāyān, kīnītcānisāg kitākīwāwitawāg."

20 Mīsa' gāgā't, cigwa wī'kīwāt, mīnawā ācīcāngwāntāgināt mī'ī'<sup>u</sup> ugīcō'tā'ō'na<sup>g</sup>. Pānimāgu mīnawā mādwābībāgit. "Ō<sup>u</sup>!" mādwāpīpāgi.

"Nānabucu kāgōwī'kitōtug," udinān. "Kāgā't, kīwānīcīgāgumā! Taḡa, inābiwī'k i'ī'witi gāgītaṇābit."

<sup>1</sup> For another version see No. 41 (p. 351).

37. NĀNABUSHU AND THE MALLARD.<sup>1</sup>

Well, already was Nānabushu 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!" (such) was the sound of his voice. Up flew a Mallard<sup>2</sup> that alighted yonder on the cross-pole, he was heard saying: "Kwīsh, kwīsh, kwīsh, kwīsh!" (such) was the sound of his voice. (Nānabushu) 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 Nānabushu truly heard the sound of his rice boiling. When it was boiled, then down from aloft came (the Mallard). "Now, therefore shall you eat, Nānabushu," 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.

"Nānabushu may want to say something (to you)," (the Mallard) said to (his children). "Truly, he has forgotten something! Now look yonder where he sat!"

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<sup>2</sup> Ininiciban, "mallard;" literally, "man-duck."

Misa' gägä't kī·ṛ·biwa<sup>8</sup> 'i'ṛ<sup>u</sup> ugīcō'tä·u·na<sup>8</sup>.

"Ugapināwa<sup>8</sup> nindōcimāg,' ta·i·'kito. Wāsagu undciwä·bināmawī'k. Kāwīn ningutinō kibwā·i·gusiwā."

Misa' gägä't, wāsagu udānawī·u·ndciwäbinamawāwān,  
5 mīsa' ānāt: "Ic, pimīciciyu'kiku!" udinā<sup>8</sup>. Mīsa' gägä't īgī'<sup>u</sup>  
kwīwisānsag āwīcimīnāwāt.

"Ic," udinā<sup>8</sup>, "āmbāsinō a'pi wābāng kōsiwā tapicā!  
Kipa'kātāmwāsa kīnawa."

Ānīc mīsa', gägä't, wayābaninig ijānit īnī'<sup>u</sup> ininiwān. Ānīc  
10 mī·i'·<sup>u</sup> pāpī·u't Nānabucu. Cigwa mād·wākīgitōwa<sup>8</sup>: "Ä·ē·ē',  
pīwītā!" mād·wā·i·'kitōwāt. Cigwasa' pīndigāwān.

Cigwa uganōnān īnī'<sup>u</sup> wīwān: "Āmbā, kackānā, ānagō  
taki'kwān! mīsanā cigwa tcigīgānguban 'a'a'<sup>u</sup> pīwītā."

Mītacīzan āgut īnī'<sup>u</sup> wīwān: "Wāgunān tana i' u kīgīgä·i·-  
15 wāyānguban!" udigōn īnī'<sup>u</sup> wīwān.

"Āmantcisa' wīn 'i'ṛ<sup>u</sup> kī·i·'kitoyan kägō āninānin! Pīsānigu  
unagōc ō a'ki'k!" udinān.

Kägä't ānagō'taki'kwāni a·i·'kwā. Odōntcimātācimān  
ucawaskosānāmanan; āciwawāci·u't, āci·o·cāwaskwanang  
20 'i'ṛ<sup>u</sup> ustigwān. Cigwa kikīci·u'; mäg·wāsagu kīnāmāḍābīt,  
pānimāgu, undcipasiguntcisāt. "Kwīc, kwīc, kwīc, kwīc!"  
īnwāt. Kāwīn mī nayānj. kaski·o·sī mī·i·mā ānawī·i·cāt  
upimi'tā'kupitcigañiwāng; wī'kāsa kaski·o·. Cigwasa' kī·o·-  
nagōsī i·i·mā āgōtcininit uda'kikowān, nōndāgusi: "Kwīc,  
25 kwīc, kwīc, kwīc!" Ānīc uganawābāmāwān āgōsinit, kāga-

And there truly were his mittens.

"'My nephews may fetch them,' he will say. And from a distance shall you fling them to him. He will not avoid saying something to you."

Thereupon truly, when from afar they intended throwing them to him, he then said to them: "Oh, come give them to me!" he said to them. And so truly the boys went and gave them to him.

"I say," he said to them, "would that when to-morrow is here, your father might come over! You (people) must be in want of food."

So thereupon, truly, on the morrow thither went the man. Naturally in waiting was Nānabushu. Presently he heard them say: "Halloo! a visitor!" (Thus) he heard them say. Then presently in he came.

Then (Nānabushu) said to his wife: "Oh, for goodness' sake, do hang up the kettle! for it is our duty to feed the visitor."

Thereupon he was told by his wife: "For mercy's sake, what have we to feed him!" he was told by his wife.

"What possesses you to talk that way whenever I tell you to do something! Simply go on and hang up this kettle!" he said to her.

The woman truly hung up the kettle. He had his green paint spread out; in painting himself he colored his head green. Presently he was done painting himself; and while seated, and of a sudden, up he sprang. "Kwish, kwish, kwish, kwish!" was the sound he uttered. It was a long while before he was able to get to yonder cross-pole; he was a long while getting there. Finally he was perched over the place where hung their kettle, he could be heard (uttering): "Kwish, kwish, kwish, kwish!" Now they watched him perched aloft, with his anus opening and closing. He was not able, with all his efforts, to ease

gwantciskānik utcītini. Kāwīn ugaski'tōsīni ānawi mīsīt;  
wī'kāsa' pimipitāni umowāncic.

"Nīyā, e!" udigōn īnī'u wīwān.

Ānīc, a'panā āninawagi'kwāninit īnī'u upīwitāmiwān, ānīc  
5 gāgicipāwāntciwantānig 'i'ī'u umowāncic. Mīsa' intawā  
ācinīsāntawāt Nānabucu.

"Taga, pīc kiwawāci'u'n," udigōn īnī'u pīwitāmiwān.

"Taga, awigisibigin kita'ki'kowā," udinān.

Ānīc mīsa' gāgā't cayigwa kī'kisibigināt. Äci'a'nagōtōt  
10 pā'kāṇṭīnik 'i'ī'u nibi.

Mīsa' kīwawāci'u'nit īnī'u pīwitāmiwān, ānīc cigwa nōn-  
dāgusiwān ininiciḅan, ājipōnīnit upimitā'kupitcigāniwāng.  
Ānīc mīsa' cigwa mīsīnit, paṇāgu maṇōmin kāsisigipitānig.  
Cigwasa' mōckināwān uda'ki'kowān, ācininīsipōnīnit. Mīsa'  
15 ä'kitunit: "Nānabucu, mī'ī'u, tā'i'ciwīsiniyu'k kinitcānisag,"  
inā.

Ānīc mīsa' cigwa' kā'a'nimādcānit, mīṣanā kīwīsīninit 'i'ī'u  
unīdcānisa<sup>1</sup>.

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

Cigwa\* mīnawā mādcā ḅābāmusāt. Ningutingiku sāga-  
20 'i'gaṇ umāḍā'kaṇ, owāḅamā kī'kināntawāna<sup>1</sup> pata'kisunit.  
Mīḍac ānāntaṅk: "Ānicināḅāg inangwāna ayāwag," ināntam.  
Ānimādcāt. Cigwa kāgā't owāḅaṇdān twā'i'gaṇ wānta'i-  
pīnit; mōsotcīt wātwā'i'ḅāninit, kāgātsa mīstcā'kwatini.

<sup>1</sup> Kī'kināntawān, "balsam." This is an old word seldom used in conversation; it means "the one that spots the place" (where water is). The more usual word is cingup, which, however, refers to any kind of fir-tree.



himself; but after a long while there fell a miserable droplet of dung.

"Oh, oh!" he was told by his wife.

Now, down at once their visitor lowered his head, for round about in the boiling water whirled (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<sup>1</sup> standing. And this he thought: "Some people, no doubt, are living there," he thought. On his way he continued. Presently he truly saw a hole (in the ice) from which they drew water; with the anal gut of a moose had they made the hole, exceedingly large was the vesicle. Great was his desire for it. When he laid hands on it, he heard the

Kägätsa umisawinān. Äji·o·dā'pinang, maḍwākanōnigōn :  
 "Ic, Nānabucu! pōni'tōn 'i'ᵉᵘ. Kīgasanagi·ā,"<sup>1</sup> udigōn.

Misa' gägä't intawā äjipagitinank. "Omā pijān!" udigōn.  
 Misa' gägä't kāniciku'pit, cigwasa' ugīgä'igōn, mīsa' wīsinit.  
 5 Ānawiwiskuncigä Nānabucu. "Mīgu' ga'kina icimītcīn mī  
 äji·a·caminān," udigōn.

Misa' gägä't ga'kina äcimīdcit. Uwābamān gägä't min-  
 ditōwan cigwa uganōnigōn. "Nānabucu, intigu kuca ki-  
 pa'kaḍä."  
 10 "Kāwīn," udinān.

"Kāwīn, Nānabucu, kipa'kadāsagu. Kigi'kānīmīn pa'ka-  
 dāyan. Paṅgīns kiwicawānīmīn, wāndci'īninān," udigōn.

"Äye<sup>8</sup>, nistcīmīstā, gägä't nimba'kaḍä," udinān.

"Änic, mīsa' cigwa' tciki'kino·a·mōnān kādicictigāyan,"  
 15 udigōn. Omīnigōn bibigwāns. "Mīsa' ō kägābatci'tōyan,"  
 udigōn. "Mīgu' ō tci·a·nikīwāyan tci·ō·ci'tōt kimindimō·i-  
 mic wä'kwāgān; mānōgu taginōndä. Mīḍac kīkīci'tōt,  
 o·ō·widac kiwīmīnin kā·u·ndcinanāt wā igi'ᵘ kāpīndigāwāt  
 imā kiwä'kwāgāning. Mīgu' iᵘ äciki'kino·a·mōnān, o<sup>8</sup>ō'dac  
 20 kīga'ī·cictigä," udigōn. Mīnaṅgwāna īni'ᵘ micicigāgwān  
 kāgaṇōnigut. "Nīcing tciābatci'tōyan kiwīmīnin 'i'ᵉᵘ kā·u·n-  
 dcinanāt wā," udigōn. "Tcigwasa' taḡa tcāngitiyācinan," inā  
 'a<sup>8</sup>a'ᵘ Nānabucu.

Misa', kägä't, cigwa' kītcāngitiyā'kisut. Cigwasa' imā  
 25 ijitiyāniwān äji·ā·cawipōgititāmāgut. Mīsa' kātō'tāgut.  
 Ō·o·dac ugī'igōn: "Ämbāsinō, iyāṅgwāmīsin, Nānabucu,"

<sup>1</sup> Kīgasanagi·ā, "you will put us in want for another;" literally, "you will render it difficult" (to replace).

voice of some one speaking to him: "Hold, Nānabushu! do you let that alone. You will put us in want for another," he<sup>1</sup> was told.

Thereupon truly he chose to leave it be. "Come hither!" he was told. It was true that when he went up from the lake, then was he given food, whereupon he ate. It was the purpose of Nānabushu to save (some of) the food. "Just you eat all that I have set before you," he was told.

And so actually the whole of it he ate. He saw that really big was the one who now was speaking to him. "Nānabushu, it really seems as if you were hungry."

"No," he said to him.

"Nay, Nānabushu, but you are really hungry. I know that you are hungry. That a little mercy I may bestow upon you, is my reason for speaking thus to you," he was told.

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

"Well, therefore then will I teach you what you shall do," he was told. He was given a small flute. "Now, this is what you shall use," he was told. "That when you go back home, then shall your old woman make a long lodge; let it be, oh, a long one. And when she has finished it, then this do I wish to give you, so that with it you may kill them that come into your long lodge. So accordingly as I instruct you, thus shall you do," he was told. It happened to be the Big Skunk that was addressing him. "I intend to give you the means of using twice what you are to use in killing them," he was told. "Then go you down upon your hands and knees," Nānabushu was told.

And so, truly, he then got down on his hands and knees. Presently from the other direction faced the rear (of the Skunk), who broke wind into (Nānabushu). Such was what (Nānabushu) had done to him. And this was he told:

ugī'igōn; "kīga'īnigā'ā'g kinitcānisag," kī'īnā. "Naskā-  
guta kā'icictcigāyaṇ ki'a'niṭagwicinān āntāyaṇ; kājinōndā-  
gwamo'tōyaṇ o<sup>o</sup>ō'u kibabigwaṇ, mīdācigu kācipīndigāwāt  
mōsōg 'i'i'u kiwā'kwāgān. Nībawadaṭcigu pīndigāwāt, 'o<sup>o</sup>ō'  
5 ta'icictcigāwaḡ, kiwi'tācaḡāmāwaḡ i'īmā tciwā'kwāgāning.  
Mīsa' pisāga'a'nk a<sup>u</sup> nāgānīt, mī'a'pī kāpōgitiyaṇ; tcipīn-  
dcipōgitiyaṇ 'i'i'u tciwā'kwāgān. Mīdāc ga'kina kā'icini-  
buwāt i'iwiti pīndik āyāwāt. Mīsa' tciwāwīsiniyaṇ. Mīnawā  
kīgitamaṭwā, mīnawā kīganōntāgamāṭawāḡ. Mīsa' tciwā-  
10 baṇiciyaṇ, kāwīn kāyābi kīgapa'kadāsī. Mīsa' i<sup>u</sup> ājiki'ki-  
no'a'mōnān," udigōn.

Cigwasa' aṇimādcā Nānabucu, gāgātsa' wāwīcāntam.  
Ningutingiku, aṇipapimusāt, gāgātsa' ki'tcimi'tigōn owāba-  
mān. "Kunigā indābimigutuk nīcimisa' kāgī'ī'cit!" ināṇḡam.  
15 "Ṭaḡa, ningapōgicīnā," ināntam 'a<sup>a</sup>a'u Nānabucu. Mīsa'  
gāgā't ājipōgicīnāt īnī'u ki'tcimi'tigōn, mīgu i<sup>u</sup> ājipīgiski-  
sānīt. "Mu', mīṇaḡwana gāgā't tābimīt 'a<sup>a</sup>a'u nīsīmisa'  
kāgī'ī'cit," ināntam.

Mīsa' papimusāt ningutingiku, mīnawā owābāmān agā-  
20 maṭci'u ki'tci'a'sinīn ābinit. "Ṭaḡa', kunigāṇaṭa gāgā't  
indābimigut!" ināṇḡam. "Ṭaḡa, mīnawā, ningagutci'ā'  
'a<sup>a</sup>a'u kitci'a'sīn," ināntam. Mīsa' kāgā't cigwa' mīnawā  
ācipōgicīnāt; inābit awānībān īnī'u ki'tci'a'sinīn.

Ānīc, udamaṇisu'tāgōn īnī'u kācawānimigut. "Wāḡunā-  
25 nīwīnān Nānabucu wānī'tānōndasi'k īnigā'ā't unītcānisa'!"

"Please be careful, Nānabushu," he was told; "(else) you will do your children a hurt," he was told. "Now, precisely this shall you do when you have come at your home: you shall blow a tune upon this flute of yours, whereupon into that long lodge of yours will come some moose. And after many have entered in, this they will do: they will walk round about inside of your long lodge. And when outside comes the leader, then shall you break wind; (do it so) that you make it go into your long lodge. Thereupon shall die all that are there within. Then you will have some food to eat. After you have eaten them up, then again shall you blow upon your flute for them. Consequently you will live through the winter, not again will you be hungry. That is all I have to teach you," he was told.

Then upon his way started Nānabushu, truly very proud was he. By and by, while walking along, he saw an exceedingly large tree. "Wonder if my younger brother could be telling me the truth in what he said to me!" he thought. "I say, I am going to break wind at it," thought Nānabushu. Thereupon truly he broke wind at the big tree, accordingly he wrecked it completely. "Why, there really is no doubt but that my younger brother is telling me the truth in what he said to me," he thought.

While walking about on another occasion, he saw a large rock over beyond a hill. "Now, wonder if really he told me the truth!" he thought. "I say, once more I will make a test on that great rock," he thought. Thereupon truly did he break wind at it; when he looked, there was nothing left of the big rock.

Now, the sound of (Nānabushu) doing this was heard by him who had taken pity on him. "How stupid of Nānabushu to bring disaster upon his children by not paying heed!"

Ānīc, paṣigwī Nānabucu, aṇi'cā aḅini'paṇ inī'u ki'tci'a-  
sinīn. Wī'kā'ku ingutci aḅiwaṇitug ācipigiskisānit. "Mī  
naṅgwaṇa kägä't täbimit nīsimisā," kī'nāndaṃ. Äcitaḡ-  
wicink äntāwāt, "Mindimōyā, ningīcawāntāḡus," udinān inī'u  
5 umindimō'i'micaṇ. Misa' cigwa' udinān: "Wāḅaṅ uci'tōtā  
'i'i'u wä'kwāḡān," udinan inī'u wīwaṇ.

Misa' gägä't cigwa' kī'u'ji'tōwāt wä'kwāḡān. Cigwa  
kā'kici'tōwāt 'a'a'u mindimōyā, "Unāḅin," udinān inī'u  
umindimō'i'micaṇ. Misa' gägä't cigwa kī'u'naḅiwāt, cigwasa'  
10 unōndāḡuma'tōn 'i'i'u ubāḅigwaṇ. Cigwa gägä't mōsō<sup>8</sup>  
ugīwāḅamāwā<sup>8</sup> pīdciba'i'tīnit. "Indackāḡu kägō mīnawā  
kiticibabīni'ta<sup>n</sup>zimitug," udigōn inī'u wīwaṇ. Misa' kägä't  
pīndigāwa<sup>8</sup> mōsō<sup>8</sup> i'i'mā wä'kwāḡāning. Cigwasa' sāḡa'a-  
mōn inī'u nāḡānīnit cigwasa' ānawipōḡiti, mīsa' kāwīn  
15 ugacki'tōsīn 'i'i'u tcibōḡitit. Gägä'tsa uniski'ā'n umindi-  
mō'i'micaṇ. "Gägä'tsa kāwīn kini'tānōndaṇzī kägō ānuḡi-  
'i'ni'kin awiya kägō," udigōn inī'u umindimō'i'micaṇ.

Ānicāḡu kāḡagwāḡuskānik 'i'i'u utci't. Misa' āḡibwāna-  
wi'tōt 'i'i'u tcibōḡitit, mīḡaḡ wāndcinicki'ā't inī'u wīwaṇ;  
20 kägä't ugīnicki'ā'n; ānīc pīnic ḡa'kina sāḡa'a'mō<sup>8</sup> mīni'k  
kā'pīndigānit 'i'i'u mōsō<sup>8</sup>, mīḡaḡ wāndciniski'ā't inī'u wīwaṇ.  
Mīḡaḡ igu cigwa ḡa'kina pimisāḡa'a'mīnit, kā'i'cipa'kitā'o-  
wātiskwātē pimisāḡa'a'mīnit a<sup>n</sup> mindimōyā. Äcipō'kwuḡā-  
dāwāt inī'u mōzō<sup>n</sup>sāṇ, "Awānānīwinān ḡaḡ wīn 'a'a'u!  
25 Kunigā ānuḡi'ī'nātug 'i'i'u kā'i'citcigāt!"

"Äye<sup>8</sup>, gägä't! Kāwīnina nīcing indānuḡimīnigōsi mōski-  
nāwāt awāsiyaḡ tcinisāḡwā?"

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?"

Misanā kiwīsiniwāt aḡāwā. Mīḡaḡ kā'ici·ā·bōda·ḡ·nk  
 'i'ḡ<sup>u</sup> mō<sup>n</sup>sotcītins, mīḡaḡ 'i'ḡ<sup>u</sup>witi wānta·i·pīwāt kīyupimā-  
 'kwisitōt.

Uḡi'kānimā<sup>ḡ</sup> ā'pidci pa'kadānit, 'a<sup>ḡ</sup>a<sup>u</sup> ānugīcawānimāt.  
 5 "Aḡbāsa' nīḡa·i·cāḡaḡ," upīnānimigōn. Mīḡaḡ kāḡā't  
 tcigwa kīmādcāt 'a<sup>ḡ</sup>a<sup>u</sup> mīcicigāḡ. Mīsa' cigwa udōdisā<sup>ḡ</sup>,  
 "Ānīn, Nānabucu, kā'icisāḡaḡ?" udinān.

Mīḡuta wīn i'īmā uḡaḡamīminīḡ wānda·i·binit mōzotcī-  
 tins kipimitā'kwisinik, 'o<sup>ḡ</sup>o<sup>u</sup>mā wānda·i·binit.

10 "Awānānīwīnān idāḡ wīn kā'indit Nānabucu!" ubā'pī·ā·n.  
 Ānīc, mīsa' cigwa udigōn: "Ānīn kā'iciwābisiḡaḡ, Nāna-  
 bucu?" udinān.

"Nīsīmisa', kānamīḡu 'i'ḡ<sup>u</sup>witi kī'pimādcāyāmbān, āyāpī-  
 'tawī·i·ḡu patāḡwicinān, kī'tcimī'tig nīmpipōḡitcinābaḡ, ḡayā  
 15 kī'tci·ḡ·sīn. Mīsa' āciḡtcigāyān, āmbā idāḡ nīḡī·ā·nwāndis."  
 Mīsa' udigōn: "Ānīc, mīnawā kīḡa·ḡ·cawānimin," udigōn.  
 "Mī<sup>u</sup> pawāundci·i·cāyān 'i'ḡ<sup>u</sup> wīcawāniminān." Cīḡwasa'  
 mīnawā ubōḡitcitāmāḡōn. "Kāḡudāḡ mīnawā ijīctikā'kān."  
 Ānīc mīnawā nīcing umīnigōn ayābaḡci'tōt. Mīsa' ānici-  
 20 kīwānit.

Mīḡaḡ ācikibōtiyānigut i'ī<sup>u</sup> wīwān. Mīsa' kāḡā't. Cīḡwa'  
 ḡāḡā't mīnawā onōndāḡwa'tōn 'i'ḡ<sup>u</sup> paḡigwān. Mīsa' cigwa  
 mīnawā ubitasābāmā<sup>ḡ</sup> mō<sup>n</sup>sō<sup>ḡ</sup>, kāḡā't cigwa pīndigāwā<sup>ḡ</sup>  
 i'īmā wā'kwāḡāniwā. Cīḡwasa' pisāḡamō<sup>ḡ</sup>, nāḡānīnit āci-  
 25 pōḡitcināt. Mīsa' ājanisāt, cayīḡwa inābiwāt wāndcita



Thus the poor things had but little to eat. And so when she had turned the little anal gut of the moose inside out, then across yonder place where they drew water she laid it.

He knew that they were very much in want of food, he who vainly had taken pity upon (Nänabushu). "Therefore I will go to where he is," was the thought Nänabushu received from him. Thereupon truly then off started the Big Skunk. And then in a while he was come at where they were. "What, Nänabushu, 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 Nänabushu to have done so!" He laughed at him. Well, and then this was Nänabushu told: "What has happened to you, Nänabushu?" (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 (Nänabushu) had wind broken into him by the other. "Now, don't you do it again." Thus was he again given what he should use twice. And then on his way back home went the other.

Thereupon he was prevented by his wife from breaking wind. And it was true. Then truly again he played a tune upon the flute. And so again he saw the moose coming, truly now were they entering the long lodge. When they were coming out, then at the one in the lead he broke wind. And so, after he had slain it, then they

möckinänit äntāwāt mō<sup>n</sup>sō<sup>8</sup> mini<sup>4</sup>k nāsāwāt. Ānīc mīsaṇā kiwāwīsinīwāt.

Cayīgwa udigōn īnī<sup>u</sup> wīwān: "Āmbäsinō, ayāngwāmisin kiga·ī·niga·ā·k ubinōtci·ṭ·g 'i<sup>8</sup>i<sup>u</sup> kāickunāman."

- 5 Ānīc, mīsa gägä't mino·a·yāwāt 'i<sup>8</sup>i<sup>u</sup> mōsu<sup>4</sup>kāwāt. "Mīmāwīni i<sup>u</sup> igu' tatāwābānīciyang," udinān īnī<sup>u</sup> wīwān.

"Mīmāwīn 'i<sup>8</sup>i<sup>u</sup>," udigōn. "Gägä't kigi'tcicawändāgusi-min," udinān īnī<sup>u</sup> unābāman 'a<sup>8</sup>wi<sup>4</sup>käwä.

Mīsa', mini<sup>4</sup>k kä'kānimāk.

#### SERIES IV. No. 39.

#### 39. NĀNABUSHU AND SOARING-EAGLE.

- 10 Mīsa' wīpibōnici māgisīwāc. Tcigwasa wīmādcī'tā kī<sup>n</sup>gō<sup>n</sup>·yan wīnōtci·ā·t, mīdāc i<sup>8</sup>i<sup>u</sup> ājiwābāmāt kitāgwīcinīnīt īnī<sup>u</sup> Nānābucūwān. "Nābwīnā māmawitcīgāyang tcinōtci·ṭ·ngwā īgi<sup>u</sup> kī<sup>n</sup>gō<sup>n</sup>·yag?"

"A<sup>u</sup>, mī·i<sup>u</sup> āciminwāntāmān omāgu pī·i·cigusin."

- 15 Kägä't, Nānabucu pikabāci. Mīsa cigwa mādcī'tāwāt; kī<sup>n</sup>gō<sup>n</sup>·yan nībiwa unisāwān. Kī<sup>n</sup>gō<sup>n</sup>·ya<sup>8</sup> utātcitāgōnāwa<sup>8</sup>. Ā'pītcisa' nībiwa unisāwā. Cigwa kākādinīni i<sup>8</sup>i<sup>u</sup> sāga·i·gān. Mīsa' ācikusinīt Nānabucūwān; ka'kina omādcīnā<sup>8</sup> kī<sup>n</sup>gō<sup>n</sup>·ya<sup>8</sup>.

- 20 Mīsa'paṇā kāwīn gāgō ogamīdcīsīn māgisīwāc. "Ānīc kātiyang?" Ānawīgu pā'tānīnuwa iwā ānicinābā imā<sup>n</sup>sa āndanīsīt. Cigwa kipibōnīni, mīsa cigwa pa'kādāt. Ningū-

looked, (and saw that) the place where they lived was completely filled with all the moose they had killed. Thus the poor creatures had all the food they wanted to eat.

Then he was told by his wife: "Please be careful, lest you starve the children (by wasting the means) you have left."

Well, it was so that they got along comfortably on the moose they had prepared for use. "There is no doubt but that we shall now go through the winter," he said to his wife.

"It is quite likely," he was told. "Truly, in high degree have we been blessed," to her husband said the woman.

That is as much as I know of (the story).

#### SERIES IV. No. 39.

#### 39. NĀNABUSHU AND SOARING-EAGLE.

And now Soaring-Eagle was planning to go into camp for the winter. And in a while he intended to set about to get some fish, whereupon he then saw Nānabushu, who now arrived (at his place). "Would it not be well for us to go together to get the fish?" (said Nānabushu).

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

Sure enough, hither came Nānabushu to camp. So thereupon they set to work; many fish they killed. They hung the fish upon racks, with the heads down. Ever so many they killed. In time frozen became the lake. Thereupon Nānabushu moved camp; all the fish he took away with him.

And so not a single thing was left for Soaring-Eagle to eat. "What will become of us?" Yet, for all that, many were the people at the place where he was. In time the winter came, whereupon he then lacked food.

tinigu, unāgucininig ā'pitci wīwīsini; kayā ini<sup>u</sup> wīwān kayā i<sup>si</sup>'u unītcānisa<sup>s</sup> nīciwa<sup>s</sup>. Kuckwāwātisiwa<sup>s</sup>. Awīya pitwā-wācinōn ājipīndigānit. "Māgisiwāc, kiwī'kumigō."

Udōnāgaṇ kā'u·dā'pīnaṅ, ājimādcāt. Misiwā ānupīndigā  
5 ini<sup>u</sup> wīgiwāmaṇ, kāwīn kuca umī'ka<sup>n</sup>zīn; mī ga'kina ānugi-  
gapāckāṅk ini<sup>u</sup> wīgiwāmaṇ, intawā ācikiwāt. Ācipīndigāt  
iyāndāt, ugaṇōnigōn ini<sup>u</sup> wīwān: "Ānīn dāc i<sup>si</sup>'u kiwī'ku-  
migōwin?"

"Kāwīn ninkutci nimī'ka<sup>n</sup>zīn tciwī'kunding."

10 Mīsa a'pī ājiki'tcimawīnit ini<sup>u</sup> wīwān kayā unīdcānisa<sup>s</sup>  
intawā ājikawicimuwāt; weyābaṇinig mīsaḡu kāwīn kāgō  
omītcisīnāwa. Cigwa mīnawā tibi'kaḡdini, mīdāc kāgāt  
wīwīsiniwāt.

Cigwa, ānitibi'kaḡtini, pāmāḡu paḡa'pābinit awiya. "Māgi-  
15 siwāc kiwī'kumigō." Kā'u'ti'tinaṅk udōnāgaṇ, sāgitcikwāc-  
kuni, āḡawāḡu ugāsa'kawābamaṇ ānimiba'tōnit. Ki'tci'ā'yā-  
pīsi'kāt umātcinīcawān. Kuniginīn, utaṇikaḡbi'kaḡmini ini<sup>u</sup>  
wīgiwāmaṇ; sīpi kīckābi'kānig ānibīntigāsāwaṇ; mīḡu i<sup>si</sup>'u  
ānitaṇisit. Ānipīndigāwāt, mūckinābiwa<sup>s</sup> wā'kuntinit. Ki'tci-  
20 pā'pi'ā. Nāmāḡusaṇ wā'kuntinit, kitcinībiwagu ācamā.  
Kāyābigu ickusāwaṇ ini<sup>u</sup> tcibā'kwānaṇ. Cigwa kaṇōnā  
māgisiwāc: "Mīmāwīni i<sup>u</sup> kāgāt tcinōndāpaniciyaṇ. Intawā  
kīgaḡki'kino'a·māḡō kā'i·cictigāyaṇ. Wābaṅk kimīndimō'i-  
mic taḡbīmina'kwā. Kīkici'tōt ibīmina'kwān, mīdāc i<sup>si</sup>'u  
25 kā'i·ciki'tcītwā'i·ḡāyaṇ imā<sup>n</sup> wāpīḡamāḡ i'ī<sup>u</sup> sāḡa'i·gaṇ.

Now, one evening he craved exceedingly for some food to eat; so too (did) his wife, and his children, two in number. They were living quietly (there). They heard the 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

Mīdāc i<sup>u</sup> usi'tānk kigatana'pinā 'a<sup>a</sup>'u kinīdcānis. Kābōtā-  
 'kwāwā; mica'kīsātdāc mīi'<sup>u</sup> kā'i'ciwī'kubināt, tci'ā'nigu'k  
 tcikiciwābināt. Mīdāc imā<sup>n</sup> tciwābāmāt a<sup>a</sup>'u nāmāgus.  
 5 Kīnīgu kīgatibābāmāg mīmāwīn minī'k kātābisāwāt. Kā'a-  
 'pī'tcibibōnk mīi'<sup>u</sup> kā'i'jickwā'taiyañ. Misagunā i<sup>u</sup> ācica-  
 wānimigōyañ. Mīi'<sup>u</sup>, māgisīwāc, icigīwān. Māgicā ābiding  
 kīgawīsinim, mīi'<sup>u</sup> icikīwān. Kīwāwic nāmāgus."

Mīdāc i'i<sup>u</sup> ājipīndigāt i<sup>u</sup> āndāt, kāgā't mōtcigisiwāñ inī  
 wīwāñ kayā unīdcānisa<sup>a</sup>; tci'ā'nigu'k wīsiniwa<sup>a</sup>. Mīsagu i<sup>u</sup>  
 10 cigwā' mādcī'tāt a<sup>u</sup> mindimōyā pīmina'kwāt kābātibi'k;  
 wāyābaninig okici'tōn i'i<sup>u</sup> obīmina'kwān. Kīgīcāp ājimādcāt  
 māgisīwāc; wīwāñ wīdcīwāt sāga'i'gāñing icāt. Kā'tagwi-  
 cīnk wāpigāmānk i<sup>u</sup> sāga'i'gāñ ājitwā'i'gāt. Kā'kīcitōd  
 udwā'i'gāñ, uda'kubinān inī<sup>u</sup> unīdcānisañ, usidāning tana-  
 15 'pināt. Mīdāc i'i<sup>u</sup> ācipōdā'kwā'u'wāt. Cigwā' mica'kīsāwāñ,  
 ānigu'k āciwī'kubināt. Kā'kidickubināt, nāmāgusañ pigi-  
 tciskusañ. Māgisīwāc kāgā't minwāndām. "Kāwīn nin-  
 dāyānaci'ta<sup>n</sup>zī kābāgīcig." Mīnawā ācipōdā'kwāwāt inī  
 unīdcānisañ. Cigwā' mica'kīsāwāñ tci'ā'nigu'k uwī'kubinān.  
 20 Ācīkī'tciwābināt, nāmāgusañ owābāmān. Mīdāc kāgā't  
 minwāndānk a<sup>u</sup> māgisīwāc.

Cigwā' unāgucinini. "Āmbāsañō, mīdāc ā'ta i<sup>u</sup> kānisañk  
 'a<sup>a</sup>'u nāmāgus." Kāgā't nībiwa. "Mīmāwīn i'i<sup>u</sup> minī'k  
 kādāpisāwāt kaya'pītcipibōng. 'Ā<sup>u</sup>, mīdāc ā'ta i<sup>n</sup> pājik  
 25 tcinisañk." Opōdā'kwāwān inīyōnītcānisañ. Cigwā' mica'kī-

narrows of the lake. Accordingly, then by its feet shall you tie your child with the cord. You shall put it down into the hole; and when it has reached the bottom then you shall draw it out, with all your power shall you pull on it. And then there shall you see the trout. And you yourself shall see when you think that (the fishes) are enough. At the end of the winter then shall you cease. And this is the way that you shall be blessed. Therefore, Soaring-Eagle, do you return home. Perhaps for once you (and your family) will have food (enough) to eat, therefore do you go on back home. Take back some trout."

And so when he entered his home, truly pleased were his wife and his children; with great eagerness did they eat. Thereupon then did the old woman set to work weaving twine all night long; when it was morning, she finished the twine. In the morning then departed Soaring-Eagle; along with his wife, he went on his way to the lake. When he got to the narrows of the lake, then he made a hole in the ice. After finishing the hole in the ice, he then bound one of his children; by its feet was where he bound it. Thereupon they put it down into the hole. When it got to the bottom, then with all his might he drew it out. After he had pulled it out, then the trout came out of the ice. Soaring-Eagle was really happy. "I will not stop throughout the whole day." Then another of his children he put down through the hole. When it got to the bottom, with all his power he pulled upon it. When he gave it a great throw, a trout he saw. And then truly pleased was Soaring-Eagle.

In a while the evening was drawing in. "Behold, just one more trout I will kill." To be sure, (there were) many (trout). "It may be that they are now enough to last through the winter. Therefore only one more will I kill." Down into the hole he put one of his children. As soon

sāwan, uwī'kubidōn. Ācibwāwipitōd ayāngwatcic, tci'ā'ni-  
 gu'k udānawikubidōn. Kāka'pī ācipa'kibidōt, misā'pañā  
 unīdcānisan. Tciānigu'k mawī' māgisiwāc, kayāyu wīwan.  
 Indawā, kā'i'ckwāmawit, ugīgō'i'miwa<sup>6</sup> ugīwāwināwā ka'kina  
 5 āndāwāt. Kā'i'ciwīnāwāt i'ī'u kīgō'nyā<sup>6</sup>, mādca awigagwāt-  
 wāt; mīdāc icāt iniwā nigigwan. Cigwa' ugañōnān: "Mīsa  
 i<sup>u</sup> kīnisangit 'a<sup>6</sup>a' u ninīdcānisinān." Ācigañōnint māgisiwāc:  
 "Āmbāsa', nawāt nibiwa ugawaçi'tōn kimindimōwimic  
 bimina'kwān. Kī'kīci'tōt, mīdāc i'ī'u kā'i'cimādcāyan, kī-  
 10 ga'i'cā imā<sup>n</sup> kīpa'kibināt a<sup>u</sup> kinīdcānis. Māgisiwāc, kīgi-  
 'kāndānina wāndcima'kamigōyan a<sup>u</sup> kinīdcānis? Usām  
 nibiwa kīgīnisāg īgī' u gī'ngō'nyag. Kīnicki'ā' 'a<sup>6</sup>a' u micina-  
 māgwā. Mī'a<sup>u</sup> kā'u'dā'pināt kinītcānisan. Kīga gački'ā'.  
 Nādawābamat, mī nāsāb kā'i'cictigāyan, tcita'kubisoyan  
 15 imā kisidānk."

Māgisiwāc mī cigwa mādca. Twā'i'bi. Kā'i'ckwāt wā-  
 i'bit ājipa'kubit. Māca'kīsāt owābandān mī'kana pimā-  
 munik. Ājimādcāt, māda'u'dōt mī'kana. Kumāgu a'pī  
 tāgwucink, unōntawā awiya pibā'pinit. Owābamā<sup>6</sup> i'kwāwa<sup>6</sup>;  
 20 ājigañōnā<sup>6</sup>: "Ānin ānāno'kīyag wābigamāg?"

"Nindawinici pā'pinō'tawānān wīsāntā."



as it got to the bottom, he drew it back. As he was losing his pull on it the longer (he held on), then with all his power he tried drawing it back. At last he broke the line, and then gone was his child.<sup>1</sup> Very bitterly wept Soaring-Eagle, and also his wife. Accordingly, when he had ceased crying, they carried all their fish back to where they lived. After they had dressed the fish, he departed thence to make inquiry; and so he went to where the Otter was. In time he spoke to him, saying: "Therefore now have we slain our child." Then was Soaring-Eagle addressed by him saying: "Behold, let your old woman make some more cord. When she has finished it, then shall you depart, you shall go to the place where you broke the line (that held) your child. Soaring-Eagle, do you know why your child was taken from you? Too many of the fishes have you slain. You have angered the Great Sturgeon. He is the one that has seized your child. You can obtain (your child). When you seek for it, you should follow the same method that (you did) before, by having yourself bound by your feet."

Soaring-Eagle then departed thence. He made a hole in the ice. After he had finished the hole in the ice, he then went down into the water. When he got to the bottom, he saw a path that led off (in a certain direction). Then he started forth, following along the path. When at a certain distance he arrived, he heard some one coming along laughing. He beheld some women; to them he spoke, saying: "With what are you busied at the narrows?"

"We intend to meddle with the deadened pine."<sup>2</sup>

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<sup>1</sup> Because he had not obeyed what had been told him when he was blessed. It is a common belief of the Ojibwa that he will come to some kind of grief who kills more game than needed. Therefore wanton destruction of game is a taboo.

<sup>2</sup> Where a net is.

Asəbīn miwānini<sup>u</sup> ācāwāt. Mīdəc i<sup>ə</sup>i<sup>u</sup> pīta·a·mwāt mīnawā  
ānind. Owābāmā<sup>ə</sup>. “Ānīn ānəwō‘kiyäg?”

“Nindawipā‘pinotawānān pābāmitəgōtəg u‘kənāb.”<sup>1</sup>

Ānijimādcāt, pācu’ owābandān ōdāna. Pājig owābāmān;  
5 oğəwōnān: “Nīdcānis pa·u·ndcī·i·cāyān.”

“Mī·u·mā ayāt a<sup>ə</sup>a<sup>u</sup> kinīdcānis. Kāwīn kidāmīnigusī. Mī  
a<sup>u</sup> nīndōgimāminān āyāwāt īniyu kinīdcānişan. Intawā  
a‘kəma<sup>u</sup> tcisāga·a·nk; unāgwucig mī a‘pī tcisāga·a·nk.”

Cigwa unāgucinini. Mədwəgīgitō pəcig inini: “Ā‘ē,  
10 mīsa mīnawā mīmīsiwəg cigwa tciamwangwā.” Cigwa  
pimisāga·a·mōn; kəgə‘t minditōwəw micinaməgwān. Wāsa’  
cigwa ənītəgwicinōn pīndigāsā āndānit; ugiwābāmān unī-  
dcānişan. Āci·u·di‘tināt, tcī·a·nigu‘k udō‘tō‘kābīgiba‘tō i<sup>ə</sup>i<sup>u</sup>  
pīmina‘kwān. Ki‘tcī·a·nigu‘k uwi‘kubitōn ‘a<sup>ə</sup>a<sup>u</sup> mindimōyā.  
15 Pə‘kic ānigu‘k mādca Məgisiwəc. Cigwa udābābandān  
udwā·i·gan. Ābənābit pītawəniwəw wīnawadəmigut īni<sup>u</sup>  
micinaməgwān. Mīdəc kəgə‘t anigu‘k ājimādcāt, ācigitci-  
pisut i·i·mā<sup>n</sup> udwā·i·bāning. Kā‘kitcibisut, inābit, udwā·i·  
gəning pisāgi‘kwāsəwəw micinaməgwān, ācigi‘tcipisunit.  
20 “‘A‘a<sup>u</sup>, mindimoyā, kiwāgə‘kwət məmōn! Nīwəna<sup>‘ə</sup>!”

Mindimōyā<sup>n</sup> udōdā‘pinān owāgə‘kwət; unīwanawān īni<sup>u</sup>  
micinaməgwān. Ā‘tā, kəgə‘t minditōwəw!

“Mindimōyā, kiwəwinātā.” Kāwāsā uğackiāsiwəwān āna-  
wi udōdābānawān. Anicinābā<sup>ə</sup> unādaməguwā<sup>ə</sup>, mī pitcīnəg

It was to a net that they were going. Accordingly then came some others singing. He saw them. "What are you busied with?"

"We are going to meddle with the cord that hangs across."<sup>1</sup>

As he started on, not far away he saw a town; a certain one he saw; to him he spoke, saying: "It is on account of my child that I have come."

"In this place is your child. It will not be given to you. It is our chief that has your child. Therefore you would better wait till he comes out; in the evening is when he comes forth."

In time it was evening. There came the voice of a man saying: "Well, so then we shall have some more mayflies to eat." Then (he beheld the chief) come forth; truly big was the Great Sturgeon. When a long way off (he saw that the chief) was come, he flew into where (the chief) lived; he saw his child. Then grabbing it up, with all his might he ran, jerking upon the cord. As hard as she could the old woman pulled upon it. At the same time with speed went Soaring-Eagle. In time he came in sight of the hole. On looking back, (he saw) the Great Sturgeon coming with mouth open to devour him; where-upon truly at full speed he went, out through the hole he flew. After he had flown through, he looked, (and saw) the Great Sturgeon with his head out of the hole in the ice, then out upon the ice he leaped. "Now, old woman, get your axe! Pound him to death!"

The old woman picked up her axe; she clubbed the Great Sturgeon. Ah, truly big he was!

"Old woman, let us carry him home!" Not even were they able to drag him. By the people were they helped to drag him, and that was when they were able to handle

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<sup>1</sup> With the cord at the edges of the net.

kacki·ā·wāt. Misa i<sup>u</sup> cigwa' ki'tagwicimāwāt. "Kägä't, kiga·a·camānān wa<sup>a</sup>·u nigig kācawāniminang."

Kägä't minwāntamōg acamitwā īgi<sup>u</sup> nigigwag. "Mägi-siwāc, mī·i'·<sup>u</sup> kāwīn wī·kā kīgapa'kadāsi. Keyābi wāwī·i·-  
5 gōyañ ki'tci unicicin kā·i·cictigāyañ. 'A<sup>a</sup>·u Nānabucu kīni'tam kīgapa'kadā·ā. Awikimōdim īni'·u ugīgō<sup>n</sup>·i·mañ."

Kägä't äjimādcāt Mägisuwāc. Äjikacki'tōt ugī·i·cigimōti-mān īni'·u Nānabucūwañ. Kägä't, ugikackitōn ka'kina kī'ki-mōtimāt. Misa wīn ni'tam Nānabucu kīpa'ka'tāt. Kägä't  
10 minwāndam Mägisuwāc pa'kadānit īni'·u Nānabucuwañ.

Misa pināwiticīt ägātäg.

SERIES V. Nos. 40-42.

40. NĀNABUSHU IS MIRACULOUSLY FED BEAR-GREASE.<sup>1</sup>

Nānabucu a·i·ndā wīwañ kayā mīnawā kayā 'i'·i'·<sup>u</sup> unī-tcānisa<sup>e</sup> nīciwa<sup>e</sup>. Misa' mī·i'·<sup>u</sup> wī'pibōnicit Nānabucu, kāwīn kägō udayāsīn kāmīdcit. Misa' mī cigwa pibōninig mādcī-  
15 'tāt aṇtawāntcigāt. Ē, kāwāsa kägō unī'tōsīn! Mō<sup>n</sup>cag ugīgī·i·gōn īni'·u awāsīyañ, kāwīn ogīwanisāsīn. Ninguting ugāñōnigōn wīwañ: "Ānīn kā·i·cipimātisiyank? Wī·kā kāgo tcīni'tōsiwañ."

20 "Nintawā mōcag ningakiyōtä,"<sup>2</sup> i'kitu Nānabucu. Wayā-baṇk äjimādcāt. Ningutingidac, pimusāt, aṇicinābān utō-'kawi·ā·n māda·a·nāt; sāga·i·ganing tāwañ. Anīnābit utōn-

<sup>1</sup> For other versions see Nos. 36 (p. 311) and 52 (p. 421).

him. Thereupon they then got him home. "In truth, we will feed the Otter that has blessed us."

Truly pleased were the Otters to be fed. "Soaring-Eagle, therefore never shall you be in want of food. Something very much better is yet to be told you to do. It is now your turn to make Nānabushu hungry. Go rob him of his fishes."

Truly thence departed Soaring-Eagle. As much as he could did he rob Nānabushu. In truth, he was able to steal them all from him. Accordingly it was Nānabushu's turn to be hungry. Truly pleased was Soaring-Eagle to have Nānabushu in need of food.

And so now the buttocks of the ruffed grouse hang aloft.

SERIES V. Nos. 40-42.

40. NĀNABUSHU IS MIRACULOUSLY FED BEAR-GREASE.<sup>1</sup>

Nānabushu was living with his wife and two children. It was there that Nānabushu intended passing the winter, but he had nothing to eat. It was now becoming winter when he undertook to seek for game. Alas! not a thing could he kill. Often was he given the slip by the game-kind, none did he kill. Once he was addressed by his wife saying: "How are we going to live? Never a thing do you kill."

"Therefore always will I go a-visiting,"<sup>2</sup> said Nānabushu. On the morrow then he departed. Now once, while walking along, he chanced upon the footprints of some people, in whose path he now followed; by a lake they lived. As

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<sup>2</sup> Visiting among friends, generally with the sense that the visitor goes to "sponge" off his guests.

ta·i·bāning, mīḍaḥ imā<sup>n</sup> wābandank ma'kūtiskā'k;<sup>1</sup> i·i'·wisa  
 twa·i·bāgānit i·i·mā<sup>n</sup> wānta·i·bīnit. Āñici'kupit, wīgiwām  
 kīpata'kitānig. Ājipīndigāt ininiwān nāmaḍapiwān, kayā  
 i'kwāwān, kayā 'i'ḡ<sup>u</sup> unītcānisini nīciwa<sup>ḡ</sup>. Inābit Nānabucu  
 5 ma'kōwīnīnōn pāpa'kwānit.<sup>2</sup> Kāgā't umisawīnawān inī<sup>u</sup>  
 ma'kuwīnīnōn.

Mīḍaḥ 'i'ḡ<sup>u</sup> kīgītōwān ininiwān: "Wāgunācina kāgīgā-  
 ·a'·nk<sup>3</sup> a<sup>u</sup> bīwitā?"

Mīḍaḥ i<sup>u</sup> ājikīgītunit inī<sup>u</sup> i'kwāwān: "Āñicīnā āntōtamān  
 10 wāwisiniyangiban, mī·i'·<sup>u</sup> kātōtamāmbān tcīgīgā·i·wāyān."

Ājikīgītut 'a<sup>ḡ</sup>a'ḡ<sup>u</sup> inini: "Taḡa, pīdōn 'i'ḡ<sup>u</sup> utciḥcīni'k."<sup>4</sup>  
 Kāgā't ācimīnint 'a<sup>ḡ</sup>a'ḡ<sup>u</sup> inini. Kāijimīnint, "Ā'a'ḡ<sup>u</sup>, unāḡan  
 kāsiyāpi'kinān."

Kāgā't 'a·i·'kwā ājikāsiyāpi'kinānk, wawīngā kā'pīni'tōt  
 15 i<sup>u</sup> unāḡan; mīnawā 'i'ḡ<sup>u</sup> utciḥcīni'k ājikāsiyāpi'kināḡ.  
 Kā'kīci'tōt, māḡwāḡu nāmaḍapīnit inī<sup>u</sup> ininiwān, pānimāḡu  
 paṡingutciṡawān nawaṡinaṡmīnit 'i'ḡ<sup>u</sup> aḡaṡj "Sa<sup>n</sup>, sa<sup>n</sup>, sa<sup>n</sup>,  
 sa<sup>n</sup>!" inwāwān, Mīḍaḥ imā<sup>n</sup> pimitā'kupitciḡaṡing kunigīnīn  
 unīcīciwāni owācānāni, pā'kīc nōndāḡuṡiwan, "ṡaṡk, ṡaṡk!"  
 20 inwānit. Mīḍaḥ 'i'ḡ<sup>u</sup> utciḥcīni'k āñīma<sup>o</sup>wānit 'i'ḡ<sup>u</sup> unīcīci-  
 wāni kāḡīcīm paḥīpa<sup>o</sup>wānit 'i'ḡ<sup>u</sup> unīcīciwāni. Nīḡutīḡiku,  
 āḥīpaḥīpa<sup>o</sup>wānit 'i'ḡ<sup>u</sup> unīcīciwāni, paṡāḡu ma'kupīmitā un-  
 tcīciwānīni. Ājikīgītut 'a<sup>ḡ</sup>a'ḡ<sup>u</sup> aṡcītaṡu: "Mīnōtc aḡonan i<sup>u</sup>  
 wanāḡan."

<sup>1</sup> The anal gut was used to start the hole in the ice by one end of it being held down on the ice, and some one sucking from the other.

<sup>2</sup> The true idea conveyed here is that the strangers had so much food that they could even use it for making a dwelling.

he looked about the place from which they drew water, he saw there the anal gut<sup>1</sup> of a bear; now, that was what they used in making a hole from which to obtain water. On going up from the shore, (he saw) a wigwam standing. On entering, (he saw) a man who was seated, also a woman, and their children, numbering two. While looking about, Nānabushu saw (chunks of) bear-tallow, which they used for a lodge-covering.<sup>2</sup> Truly did he covet the bear-tallow.

And then up spoke the man: "What shall we give the guest (to eat)?"<sup>3</sup>

Whereat up spoke the woman: "Why, the same as you generally do when we want to eat, is what you should do when providing your gift."

Then up spoke the man: "Well, fetch hither the awl."<sup>4</sup> Truly was it then given to the man. After it had been given to him, "Now, then, a vessel do you wipe."

Truly, when the woman wiped it, thoroughly clean did she make the vessel; next the awl was what she wiped. After she was done with her work, and while the man was yet seated, of a sudden up he sprang, seizing hold of the lodge-pole. "Sa<sup>n</sup>, sa<sup>n</sup>, sa<sup>n</sup>, sa<sup>n</sup>!" (such) was the sound of his voice. Thereupon yonder upon the cross-pole (he was surprised to see him) exposing his testes, while at the same time he could be heard making the sound, "Sṇk, sṇk!" (such) was the sound he made. And it was with the awl that he aimed at his testes and almost piercing his testes with it. And then of a sudden, when he pierced his testes, immediately some bear-grease came flowing out. Then up spoke the Squirrel: "Hold the vessel close up against it!"

<sup>3</sup> Kägīgä'ṇk? "What shall we give (to eat)?" This expression occurs in such connections as here, where food is the thing given; and so it has come to be a synonyme for "to feed," but its real sense is in the giving of a present.

<sup>4</sup> Utcitcni'k, "awl;" that is, the awl made from the ulna, usually of a moose, deer, or caribou.

Kägä't a'a'i'kwä äjiada'tōt imā<sup>n</sup> kä'i'cipangigānik 'i'i'u pimita; mistci wiba mōckinābīnik. Kā'i'jimōckinābīni'k i wunāḡan, pinisāntawāwan. "Misaḡunā'i'u ä'i'ciyān kayānīn wāwīsinīyānīn."

- 5     Ānīc, Nānabucu ā'pidci pa'kaḡā. "Āmbāḡic wāwīp kīgā-gōwān," ināndaḡ Nānabucu. Minawā wīyās kägä't wānī-cicinīnik, ma'kōwīyās, — ābī'taḡu pimitāwanīnig; kayādaḡ i<sup>u</sup> pimitā Nānabucu paḡidīnaḡawā 'i'i'u kāmīdcit. Kägä't minowīsinī, kayā nībiwa wīsinī. Kā'i'ckwāwīsinīt, mīgu'i'mā<sup>n</sup>  
10    waḡimō'k, kā'u'ndcinā'kibināt ugīcōtā'u'na<sup>s</sup> 1 nawātcigu unīn-gwāntaḡinā. "Misa cigwa wī'kiwāyān." Nānabucu kaḡōnā: "Mīgu'i'u icikīwāwita<sup>u</sup> kinītcānisāḡ 'i'i'u kitickwāntcigaḡ." 2

Kägä't minwāntaḡ. Midac i<sup>u</sup> ācisāḡa'ḡank.

- Kānisāḡa'ḡminīt, inābit 'a<sup>a</sup> winīnī, ugīwābama<sup>s</sup> 'i'i'u  
15    kīcōtā'u'na<sup>s</sup>. Ānīc, wābōsawayānī Nānabucu ugījō'tā'u'na<sup>s</sup>. Midac i<sup>u</sup> ājikaḡōnāt a'a' inīnī: "Taḡa, mādcī'tawī'k 'i'i'u ugīcōtā'u'na<sup>s</sup> 'a<sup>a</sup>'u Nānabuca, wāsagu undciwābinamawī'k 'i'i'u ugīcōtā'u'na<sup>s</sup>!"

- Kägä't, ājisāḡitcisāwāt īḡi'u kwīwisānsāḡ nō'pinaḡāwāt  
20    inī'u. Cigwa udatimāwin. "Kīwaḡī'kāḡaḡ kīgīcō'tā'u'naḡ." Kägä't, wāsagu nawātc ānu'u'ndci'a'paḡinaḡwāt, uḡanōnī-guwān Nānabucōwaḡ: "Ictā, kipa'kadāmawāsa kīnawā! Wābaḡk kōsiwā taḡbī'cā. Nīwāwīsinīmin nīnawīnt."

1 Ugīcōtā'u'na<sup>s</sup>, "mittens;" the usual word for mittens is mintcikāwanaḡ. 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."

Nanabushu was very hungry. "Would that I might presently be given something to eat!" thought Nanabushu. Furthermore, there was some meat that was truly nice, — bear-meat, — and half of it was in grease; and some grease, too, did Nanabushu have placed before him to eat. Truly he ate good food, and much did he eat. After he had finished eating, he thereupon, without being seen, pulled out his mittens,<sup>1</sup> and he hid them under the balsam boughs (beneath the mat). "It is now time for me to go back home." Nanabushu was addressed (with words) saying: "Therefore do you take back home to your children the food which you did not eat up."<sup>2</sup>

Truly he was pleased. Thereupon out of doors he went.

When Nanabushu had gone out, (and) while the man<sup>3</sup> was looking about, he saw the mittens. Now, of rabbit-fur were the mittens of Nanabushu. Thereupon then (to his children) spoke the man, saying: "Come, take the mittens to Nanabushu, 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 Nanabushu saying: "Oh, but you people must be hungry! To-morrow let your father come over. We ourselves always have plenty to eat."

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<sup>2</sup> Kitickwāntcigān, "the food which you did not eat up;" literally, "your left-over food."

<sup>3</sup> That is, the Squirrel.

Anic kiwāwag īgī<sup>u</sup> kwīwisānsag.

“Ānic ānī·i·nāg ‘a<sup>a</sup>·a<sup>u</sup> Nānabucu?”

“Kā, ‘kōsiwā tapīcā,’ i‘kitō Nānabucu. ‘Ā‘pidci nan-  
gwana kīpa‘kādām nangwana.’”

- 5 Nānabucu ānīijimādcāt kīwāt; tcibwātagwicin āndāwāt,  
upītamawā unīdcānisa<sup>ε</sup> kayā īnī<sup>u</sup> wīwān utickwāntcigan.  
Ā‘pidci minuwīsiniwa<sup>ε</sup>, mīsaḡu pitcīnaḡ wīsininit.

Kāgā‘t minwāntam awi‘kwā. Mīsaḡu cigwa ājimādcī‘tāt  
Nānabucu utcictcīnī‘k uci‘tōt, kayā wīn wīpācipa‘wāt īnī<sup>u</sup>  
10 unīciciwān. Kā‘kīci‘tōd, una·i·nān ‘ī<sup>ε</sup>ī<sup>u</sup> utcictcīnī‘k.

Mī‘sa wāyābanininig kabāgīcik, ayabit pī·ā·t īnī<sup>u</sup> pīwītān.  
Ānic udinā unīdcānisa<sup>ε</sup>: “Acawābiyu‘k.” Ningutingigu  
pīndigāsāwa<sup>ε</sup> ‘ī<sup>ε</sup>ī<sup>u</sup> unīdcānisa<sup>ε</sup>: “Cigwa pīwītā!”

- Tayā, kāgā‘t pī·u·ndcipīndigāwān īnī<sup>u</sup> inīniwān.  
15 Nānabucu kāwīn kḡnaḡā kḡgō otayāsīn. Mīsa ājikīgitut  
Nānabucu: “Wāḡunācina kā·a·camāk ‘a<sup>a</sup>·a<sup>u</sup> pīwītā? Mīnōtc,  
kisīnaḡ iwanāḡaḡ.” Kā·i·ckwāḡisīnaḡmīnit, “Mīnōtc āiciyāḡ  
kayā nīnawīnt wāwīsiniyāḡibān.”

- ‘ī<sup>ε</sup>ī<sup>u</sup> wī·i·cictcigāt Nānabucu. Nī‘tam udōdā‘pinān i·i·u  
20 utcictcīnī‘k. ‘A<sup>ε</sup>, Nānabucu ājinawatināḡk utāḡaḡc, kāwīn  
nāḡīm kḡcki·u·sī ānawī·a·kwāntawāt. Wī‘kā pitcīnaḡ  
ājikḡcki·u·t i·i·mān pīmidā‘kupitcigāning icāt. Mīsa‘ ācinī-  
comīnaḡināt ‘ī<sup>ε</sup>ī<sup>u</sup> unīciciwa<sup>ε</sup>, kāwanināḡ utcictcīnī‘k, “Sḡnk!  
sḡnk! sḡnk!” inwāt. Kākīcimīḡu‘ku wīḡaḡanāmāt ‘ī<sup>ε</sup>ī<sup>u</sup>  
25 unīciciwa<sup>ε</sup>, ningutingigu ācipācipa‘wāt ‘ī<sup>ε</sup>ī<sup>u</sup> unīciciwa<sup>ε</sup>, pḡ-  
nāḡu kāpī‘ti‘kukamīḡicīnk i·i·mān nāwackutā. Ānic mīḡu  
ī<sup>ε</sup>ī<sup>u</sup> ā‘pitāḡanāntisut.

So back home went the boys.

"What did Nānabushu say to you?"

"Oh, 'Let your father come over,' said Nānabushu. 'So you really must be very hungry.'"

Nānabushu was then on his homeward way; before he was come at where they lived, he was fetching to his children and his wife the food he had left uneaten. Very well did they eat, and that was a time when they ate.

Truly pleased was the woman. So thereupon began Nānabushu on the work of making an awl, for he also desired to pierce his testes. After he had finished making it, he put away the awl.

And so on the morrow all day long he remained at home, he was waiting for the visitor. So he said to his children: "Do you keep watch." Then by and by in rushed his children: "Here is a stranger!"

Ah, truly from without came the man entering in.

Nānabushu had not a single thing. Thereupon said Nānabushu: "What shall we feed the guest? However, do you wipe the vessel." When she had wiped it, "Why, this is the way we generally do whenever we want something to eat."

This was what Nānabushu intended doing. He first took up the awl. But when Nānabushu seized hold of the lodge-pole, he was not soon successful in his efforts at climbing up; and after a long while he was able to get upon the cross-pole (over the fire). And when taking hold of both his testes in his hand, after that he had seized a firm grip upon his awl, then "Sank, sank, sank!" was the sound he uttered. Being almost ready to strike, he was aiming at his testes, when of a sudden he pierced his testes, and forthwith down he dropped with a thud into the centre of the fire. Now, the fall was so severe as to kill him.

Änicāgu nāntagānimusig 'a<sup>ə</sup>a'u i'kwä aḡwāwābināt,  
kāwīnigu uḡačkī·ā·sīn ānawīaḡwācimāt. 'A<sup>ə</sup>a'·i'·kwä äjika-  
nōnāt upiwitāman: "Nyā<sup>n</sup>, witcī·i'cin tci·aḡwāwābināḡ!"

Äjipašiguntcisāt 'a<sup>ə</sup>a'u inini aḡwāwābināwāt. Ä'tawā,  
5 kāwiyābisut Nānabucu! Kägä't tcāḡisu wī'kā mī'kawī.  
Mīṣanā pāpā'kawisit Nānabucu.

'E<sup>s</sup>, ābā'pic kīnanāmaḡapit 'a<sup>ə</sup>a'u inini. Kāga'pī, kīgitō-  
wan: "Taḡa kisībīḡinint iyonāḡan!"

Kägä't äcikisībīḡinint 'a·i'·kwä i<sup>u</sup> unāḡan, mīnawā 'i'ī<sup>u</sup>  
10 utciḡcīni'k.

"Mī·i<sup>u</sup>. Pītōn iyotciḡcīni'k." Äcimīnint 'a<sup>ə</sup>a'u inini.  
Pānimāgu, nāmaḡapinit, nawaḡināmīnint aḡa<sup>n</sup>j, "Sa<sup>n</sup>, sa<sup>n</sup> sa<sup>n</sup>!"  
Mīḡaḡ 'i<sup>u</sup>, "Sāḡk, sāḡk, sāḡk!" wācānāt uniciciwāni! Kāḡi-  
cīmīḡu'ku micāḡanāmānint 'i<sup>u</sup> uniciciwāni, nīḡutingīḡu  
15 äcipacīpa'wānit, paḡaḡu pimitā. "A'a'u, mīnōtc inīḡamu'k  
'i'ī<sup>u</sup> unāḡan!"

Kägä't mōckināni unāḡan. Kāmōckināni'k, pinisānta-  
wāwan.

Äjikīḡitot Nānabucu: "'A'a'u, mīḡu 'i<sup>u</sup> kā<sup>n</sup>ḡī<sup>n</sup>kā·i·wāyāḡk."

20 "Kāwāsa', kīnawāḡu intawā wīsiniyu'k," a'paḡ sāḡa·a·  
mīnint, ānīḡikīwānit.

Nānabucu kāḡāt mīnwāntam wīsīnint unītcānisa<sup>ə</sup>.

<sup>1</sup> That is, "tried to fling."

<sup>2</sup> This sentence has to be recast with a free rendering, in order to give the sense.  
Its real meaning may be variously rendered: "Well, we did not see what he was

Then, working with all her energy, the woman flung<sup>1</sup> him out of the fire; but she was not able, with all her efforts, to pull him out of the fire. The woman then spoke to her visitor, saying: "Oh, do help me take him out!"

Then up sprang the man to take him out (of the fire). Oh, but Nānabushu got a hard fall! Truly was he thoroughly burned. A long while was he reviving. And then came the time when Nānabushu was conscious.

Well, for a long time was the man seated there.<sup>2</sup> Finally he said: "Come, wipe the vessel!"

Truly then did the woman wipe the vessel clean, also the awl.

"That is enough. Bring hither his awl." Then was it given to the man. Of a sudden, while yet seated, he seized the lodge-pole. "Sa<sup>n</sup>, sa<sup>n</sup>, sa<sup>n</sup>!" and then, "Saṅk, saṅk, saṅk!" while he held his testes exposed. Almost did he strike his testes when he aimed at them; and when by and by he pierced them, then forthwith was there grease. "Come on, don't mind (anything else), but hold up the vessel!"

Truly full was the vessel. And when it was full, then down\* from the pole he came.

Then said Nānabushu: "Now, then, with that will we make entertainment."

"It is no use, only you yourselves had better eat." Then straightway out went (the guest), on his way back home he went.

Nānabushu truly was pleased (to see) that his children had food to eat.

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invited for, but yet the man simply kept on sitting there," or "... without cheer he continued sitting there."

41. NĀNABUSHU AND THE MALLARD.<sup>1</sup>

Wäyāḅaninig äjimādcāt kiyusāt, kāwāsā kägō uni'tōsīn. Mō<sup>n</sup>cag ānukī'ūsā, mīsōntcita kāwīn kägō uni'tōsī. Mīsa' ā'pidci pa'kadāt. Cigwa wäyāḅaninig äjimādcāt Nānabucu, mīdāc 'i'ī<sup>u</sup> pāḅāṇtakīyōtāt. Ninguting utō'kawī·ā·n āni-  
 5 cinābä<sup>8</sup>, omāta·ā·nāt. Kumāgu a'pī tāgwicink, owāḅandān āndānit. Änijipīndigāt ininiwān nāmadapiwān, kayā wīn i'kwāwān kayā 'i'ī<sup>u</sup> unīdcānisini. Äjikaṇōnint: " 'A'a'ū, nāmaḅapīn!" inā Nānabucu.

Kīgitōwān inī'ū ininiwān: "Wāgunācinā kägīgā·ā·nk a<sup>u</sup>  
 10 pīwitā? Taḡa, mīnōtc nibi āṇagōtōn," inīmāwān inī'ū i'kwāwān.

Kägä't, āgi'kwān āciwāṇagōnāt a·i'kwā. Māgwāgu ṇa-  
 maḅapīnit inī'ū ininiwān, undcipāsigu·ō·wān, nōndāḡusiwān:  
 "Kwānk, kwānk, kwānk," inwāwān. Mīdāc imā<sup>n</sup> mīdā-  
 15 'kupitcigaṇing ācipōnīnint, nōndāḡusint: "Kwānk, kwānk," inwānit. Ä'tawā, kuniginīn ācimīsini<sup>n</sup>int imā<sup>n</sup> a'kikunk, kīgi-  
 tōwān: " 'A'a'ū mīnōtc anā·ā·n!"

Kägä't 'a<sup>8</sup>a'ū udānā·ā·n. Māgwāgu ānā·ā·nk, kuniginīn, mānōmīn ā'pidci mōckinā i·i·mā<sup>n</sup> a'ki'kunk; kayā pānkutā.  
 20 " 'A<sup>u</sup>, mī·i'·ū ici·ā·gwācīm." Mīdāc 'i'ī<sup>u</sup> ācinisipōnīnint. "Mīsagunā i<sup>u</sup> kayā nīn ā·i·cīyān wāwīsiniyānin." Mīnā-  
 gwāna inincibān wātisāt. Kāwunāḅānint, "Ämbāsa', unagā-  
 nink a'tōn," inīmāwān inī'ū i'kwāwān, "ā'pidcigu mōcki-  
 nā'tōn."

<sup>1</sup> For another version see No. 37 (p. 317).

41. NÄNABUSHU AND THE MALLARD.<sup>1</sup>

When the morrow was come, then off he went on a hunt for game, but not a thing did he kill. Continually without result did he hunt; and, in spite of all he could do, nothing did he kill. Thereupon very hungry did he become. Then on the morrow away went Nänabushu, it was to wander from place to place visiting (old friends). Once he came upon the footprints of some people, in whose trail he then followed. When some distance farther on he was come, he saw where they lived. On entering in, (he saw) a man that was seated there, likewise a woman and their children. He was addressed: "Welcome! be seated!" was told Nänabushu.

Then up spoke the man: "What have we to offer the guest (to eat)? Well, anyhow, hang up (a kettle of) water!" he said to the woman.

Truly, then a kettle did the woman hang up. And while the man was seated, up he flew, and was heard to say, "Kwäнк, kwäнк, kwäнк!" (such) was what he uttered. And then yonder upon the cross-pole (above the fire) he alighted, being heard to say, "Kwäнк, kwäнк!" (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'ü unāğan.

"'Aa'u, Nānabucu, wīsinîn!"

Nānabucu ājimātāntcigāt. Ā'pidci tāwīsinit, ājānici'tānk.

"Mīna' mini'k wāsiniyan?"

5 "Ānīn dāc kā'i·cikagāntāckinēyān?"

"Nānabucu, mīgu·i'ü icikīwāwic wa'a'u tcibā'kwān. Māgicā  
kinitcānisag pītama'."

Nānabucu ājikīgitut: "Mīcigwa wī'kiwāyān." Mīgu·i'mān,  
wānimō'k, wāntcicāgunāt 'i'ü ugīcō'tā·u·na<sup>ε</sup>. Ājisāga·a·nk,  
10 pācu' āni·a·yāt.

Mīwīni·i'ü ā'kitut 'a<sup>ε</sup>·a'ü inini: "Āmbāsinō, kāgu iciwī-  
'tawā'käg 'i'ü ugīcō'tā·u·na 'a<sup>ε</sup>·a'ü Nānabucu."

Mīsa kägä't kāwīn iciwītawāsī. Cigwa Nānabucu kwī-  
nawīpi·u' tcibīciwītawint. Ācipīpāgit: "Nīwunitcigāgimā!"  
15 Kāwīn ānubisiskitawāsī. Āckām ānigu'k ājipīpāgit. Gäga'pī,  
"Mānū, iciwītawī'k; wāsa undci·a·pagitawī'k 'i'ü ugīcō-  
'tā·u·na."

Cigwa owābamā kwīwisānsa<sup>ε</sup>. "Ictā, pācu' pīcāyu'k!  
Mīnāngwāna i'ü ācipa'kadāyā'k. Kāwīn nīmpa'kudāsī.  
20 Wābānk kōsiwā tābīcā māmwātciḡu nāwa'kwānig." Mīdāc  
'i'ü ānīcimādcāt Nānabucu. Kā'tāḡwicink āntāt, kägä't  
mōtcigisiwa<sup>ε</sup> unīdcānisa<sup>ε</sup> wīsininit, kāyā īnī'ü wīwān; ā'pidci  
tāwīsiniwāḡ. Wāyābāninig mīsa cigwa ājipi·u't īnī'ü pīwi-  
tāman, pī·ā't nāwa'kwānig. Cigwa tagwicinōn. Kāwunā-  
25 binit, "Wāḡunācina kā·a·camānk 'a<sup>ε</sup>·a'ü pīwitā? mīnōtc a'ki'k  
unāḡōc."

Kägä't, Nānabucu wīwān utōnāḡōtōn 'i'ü nipi.

"Ānigu'k pāḡitīnisān, wāwīp tā'wānsa a'ü a'kik." Tayā,



Truly, the woman filled up the bowl.

"All right, Nānabushu, do you eat!"

Nānabushu then began eating. When his desire for food was quite appeased, then he ceased (eating).

"Is that all you are going to eat?"

"And how am I to force (myself) to eat (more)?"

"Nānabushu, therefore then do you take back to them at home the rest of the cooked food. Perhaps to your children do you take it home."

Nānabushu then spoke, saying: "It is now time for me to go back home." And so, when no one was looking, in under the mat he pushed his mittens. When he went outside, then near by did he tarry.

And this was what the man said: "Please do not carry to Nānabushu his mittens."

And so, truly, he did not have them fetched to him. Already was Nānabushu becoming tired of waiting to have them brought to him. Then with a loud voice he called: "I have forgotten my mittens!" He was not harkened to. Then with a louder voice he called. At last, "Well, go take them to him; from afar do you throw him his mittens."

Presently he saw the boys. "Why, come you up close! And so it is a fact that you are without food. I am not hungry. To-morrow let your father come over exactly at noon." Thereupon away then went Nānabushu. When he was come at where he lived, truly pleased were his children to have food to eat, so the same with his wife; thoroughly were they satisfied with food. On the morrow he then waited for his guest, he waited for him at noon. Soon he was come. When he was seated, "What have we to feed the guest? Anyway, hang up the kettle."

To be sure, the wife of Nānabushu hung up the (kettle of) water.

"With much wood do you build up the fire, soon let

māgwāgu nāmaḍapit Nānabucu undcipasingutcisā nōndā-  
gusit: "Kwānk, kwānk, kwānk!" inwāt Nānabucu. Kistci-  
wī'kā ājikacki'ut imā<sup>n</sup> mitā'kupitciganing Nānabucu.  
Kāwānagōsit imā<sup>n</sup> mi'tā'kupitciganing, ānigu'k kintcitānāmu  
5 ānuwī'kwatcimīsīt; ubwānawi'tōn. Ningutingigu umisā'kut-  
cān ājipangisinini't i'i'mā<sup>n</sup> a'ki'kunk, ugañōnān wīwañ:  
"Minōtc! anā'a'n."

Ājikigitut awi'kwā: "Ācamādcī, maḍci aṇīm! kīgagwā-  
nisagi'ā 'a'a'u kita'ki'kunān! Intawā ājipimipaṣigwīt awi-  
10 'kwā, pimipina'owāt ini'u a'ki'kwan; pañā aḡwaṭcing icāt  
awisigwāpinank 'i'i'u nibi. Kāijikisiyābi'kināt ini'u uta'ki-  
kowā, pipindigā a'i'kwā. Nānabucu tayōc agōs pimitā'ku-  
pitciganing; kāwīn kacki'o'sī ānawīnīsāntawāt. Ājikañōnāt  
wīwañ: "Kāwāsā ningacki'o'sī ānawīnīsāntawāyān."

15 Kāgā't ā'pidci nīckātisi 'a'a'u i'kwā, nañāntawīpaḡamā-  
ganāt; a'i'kwā cigwa umi'kān mi'tig. Nānabucōwañ ājia-  
gōsinit, kīgito i'kwā: "Načkā kuca, ninganiwana'wā kīmī-  
dcināt ini'u a'ki'kwañ."

Cigwa wīpa'kitā'u'nt Nānabucu, mīgu iwiti wāntcipisut;  
20 pi'a'nigwäckwanit, mīsañā kīnōgābamint Nānabucu.

Ā'tawā! abā'pic kīnañāmaḍapi pīwitā. Ā'pidci wīwīsini,  
mīḍac ājikigitut: "Taḡa, mīnōtc anagōc a'u kita'ki'kowā."

Kāgā't, a'i'kwā udagōnān īniyōda'ki'towān; cigwasa  
ō'sōwañ.

25 Kuniginīn, undcipaṣigwa'ō'wañ, kayāgu nōntāgusinit:

the kettle boil." Aha! now, while Nānabushu was yet seated, up he sprang, being heard to say: "Kwānk, kwānk, kwānk!" (such) was the sound Nānabushu uttered. It was a great while before Nānabushu was able to mount the cross-pole (over the fire). After he was perched up there on the cross-pole, then with much effort did he grunt in vainly trying to ease himself; he could not do it. But when by and by a lump of solid dung dropped into the kettle, he addressed his wife, saying: "Never mind! but keep it stirring."

Then said the woman: "Mercy sake, vile dog! you will simply ruin our kettle." Accordingly, to her feet the woman quickly rose; immediately down she took the kettle; straightway out of doors she went on her way to empty out the water. After she had cleansed their kettle, then back inside came the woman. Nānabushu was still perched upon the cross-pole (over the fire). He was not able by his own efforts to climb down. Then he spoke to his wife, saying: "Not at all am I able, in spite of my own efforts, to climb down."

Truly very angry was the woman, she was in search of something to use for a club; the woman presently found a stick. While Nānabushu was perched up there, the woman said: "Look and see! for I am going to club him to death who eased himself in the kettle."

When Nānabushu was about to be struck, then from yonder place he fell; he leaped down when she made as if to hit him.

Alas! without cheer there sat the guest. Very anxious was he to eat. Whereupon he said: "Now, forget everything and hang up your kettle."

Truly, the woman hung up their kettle; presently it began boiling.

At that moment up flew (the guest) from his place, and

"Kwänk, kwänk, kwänk," inwänit. Misa' äcipōnīnint iimā<sup>n</sup> pimitā'kupitcigāning pā'kic nōndāgusinit: "Kwänk, kwänk," inwänit. Misiwān ājikānōnigowāt: "Mīnōtc! anā'a·mu'k."

5 Misa kägä't anā'a·mowāt, ä'tawā kuniginin manōmin ā'pidci mōckinātānig, kayā pāngwāninig!

"A<sup>u</sup>, mī'i'·u iciagwāsītōk."

Kägä't udagwāsītōn a'i'kwä.

Misa'ntawā sāga'a·mōn ini'·u upīwitāmiwān. Misa' cigwa  
10 wīsiniwāt Nānabucu.

#### 42. NĀNABUSHU AND THE WOODPECKER.<sup>1</sup>

Wäyābaninig mīnawā ānukīyusā, mīsa·u·ndcīta kāwīn kägō uni'tōsīn. Mīnawāgu ānimādcā; mī·u·ntcīta kāwīn kägō ani'tōsīn.

Kāga'pī ājikīgitut wīwān: "Kägä't kīgō'pātis. Awācīmā  
15 intawā kistcīkī'ō'tāyān; mīyā'ta kā'i·ciwīsiniyangīban, mīyā'ta tciwābaniciyānk."

Kigicāp ājimādcāt Nānabucu. Kumāgu a'pī tāgwicīnk, sāga'i·gān owābandān. A·i'nābit, awīya owābamān pabā-mātagā'kunit. Äni'i·cāt, owābamān īniniwān. "Tāga, kani-  
20 wīdcīwin wī'kīwāyān." Cigwa owābandān wīgiwām; āni-pīndigāwān kayā wīn kā·u·nābit owābamān i'kwāwān tāci-mackimutā'kānit. Nānāgāgu cigwa kānōnimāwān: "Tāganā', āgōc 'a'a'·u a'ki'k."

<sup>1</sup> For other versions see Nos. 35 (p. 305) and 53 (p. 423).

was heard saying: "Kwänk, kwänk, kwänk," (such) was the sound he uttered. Thereupon he alighted yonder on the cross-pole (over the fire) at the same time that he was heard saying: "Kwänk, kwänk," (such) was the sound he uttered. By him while muting were they addressed: "Never you mind! only do you keep it stirring."

Thereupon, truly, as they kept it stirring, how wondrously full the rice filled (the kettle), and how dry it cooked!

"Now it is time to take it off (the fire)."

Truly off the fire the woman took it.

And so with disappointment forth from the place went their guest. Whereupon then did Nänabushu (and his family) eat.

#### 42. NÄNABUSHU AND THE WOODPECKER.<sup>1</sup>

On the morrow he went on another fruitless hunt for game, and it was just his luck not to kill a thing. Another time he set out; but, as ill luck would have it, he did not kill a thing.

At last then up spoke the woman: "Really, you are of no use. It would therefore be much better for you to go on a visit among (your friends); for only by such means shall we obtain food to eat, only in that way shall we live through the winter."

In the morning then departed Nänabushu. When some distance away he was come, a lake he saw. While looking around, he saw somebody walking about on the ice. When he started hitherward, he saw a man. "Pray, let me go with you when you depart for home!" Presently he saw a wigwam; when in the other went, so then (did) he. When he was seated, he saw a woman busily making a bag. After a while she was then spoken to: "Please hang up the kettle."

Kägä't a'i'kwä a'ki'kwan otōnagōnān. Kā'kicī'tāt, pāni-  
 magu nāmadapinit undcipasigwa'ō'wan, abacīng apāgisōwan  
 nōndāgusiwan: "Kwu, kwu, kwu, kwu!" inwāwan. Mīnān-  
 gwana māmān wātisāt. Cigwa, kā'tagwicininit iwiti sōwāga-  
 5 nink, mā'tigwā'i'gāwan. Nāgātciku mātāmina<sup>g</sup> pisīgisiāwa<sup>g</sup>  
 mī'i'mā<sup>n</sup> a'ki'kunk, mīdāc i<sup>u</sup> ācimōckinānit īnī'<sup>u</sup> uda'ki'kō-  
 wān. Pā'i'cinisikwāskwaninit, mīsa' nāsāp anicinābā.

Ānic, mīgu mīnawā i<sup>u</sup> kīwawānabinit īnī'<sup>u</sup> i'kwāwan  
 mackimutā'kānit, kīgītunit īnī'<sup>u</sup>: "Wāgunācina kāya'pābō-  
 10 wāyank? mīnacigwunā'i'?"

Kuniginīn, ugā'kā'kāsiyābi'kinān i'i' mō'kumān. Kuni-  
 ginīn, ācimātagwacābināt īnī'<sup>u</sup> wīwini, kuniguca pi'kwanā-  
 ning ācimāticwāt, kumāgu minī'k uba'kwācwān. Kā'pa-  
 'kwācwāt, mīdāc i'i' usi'kōn ācisinagwunāmāwāt īmā<sup>n</sup>  
 15 kīpa'kwācwāt. Mīdāc īmā<sup>n</sup> uda'ki'kowāng ācipōdā'kwā'ā-  
 mowāt i wiyās. Āci'ō'<sup>n</sup>sunit oda'kikowān. Cigwa kākici-  
 tānig, āci'ā'gwābīga'ā'nk; Nānabucu pagitīnāmawā tciwisinit  
 kāyā i' mādāmina<sup>g</sup>.

Ā'tawā, mīdāc kägä't Nānabucu minuwīsinit! Ā'pidci  
 20 kā'tāwīsinit, mī'i' u āci'ā'nacī'tānk. Mīsa' mīnawa ājikānāt  
 ugīcō'tā'u'na<sup>g</sup>. "Mī'i' u mādāyān kīwāyān." Nānabucu  
 inā: "Mīgu'i' u tcigīwāwita<sup>u</sup>."

Mīnawā, kumāgu a'pī ānītagwicink, pīpāgi Nānabucu:  
 "Kiwānitcigāgimā!" Kāwīn ānutābwā'tawāsī. Āckām āni-  
 25 gu'k pīpāgi, kāga'pī, "Mānū, iciwītawī'k Nānabucu ugīcō-  
 'tāuna<sup>g</sup>."

Kägä't kwiwisānsag uticiwīnāwā. Ānic, wāsagu utācā-  
 'pagitawāwā ājikanōnāt: "Nictēimictcā, pācugu pīcāyu'k.

Truly, the woman arranged (the kettle) so as to hang. When she had finished, then of a sudden he that was seated flew up, a-lighting yonder on the lodge-pole, (and) could be heard saying: "Kwu, kwu, kwu, kwu!" such was his cry. It happened to be the Red-Head that he was visiting. Now, when (the Red-Head) was come at the meeting of the lodge-poles, he then began pecking. And after a while some corn came pouring into the kettle there, whereupon full of it became their kettle. Down he came hopping; and when (he was come), then back again (was he in) human (form).

Well, and so another time was the woman seated, making her sack, when she said: "What shall we put (into the corn) for seasoning, or shall it be just so?"

Lo, he now wiped the blade of his knife. Behold, when he uncovered his wife, plump on her very back he then began slicing her, rather large pieces he sliced off. When he had done with carving her, he then rubbed his spittle over (the place) where he had carved her. And then into their kettle they put the meat to boil. Then their kettle began boiling. Now, after the food was done cooking, then out she dipped it; and in front of Nānabushu, that he might eat, she placed (the meat) and the corn.

Oh, but Nānabushu truly had a pleasant time eating! After he was quite satisfied with food, he accordingly ceased eating. And then again he hid his mittens. "Now I should start back home." Nānabushu was told: "Therefore do you take them home (some food)."

Again, after some distance he was come, out called Nānabushu: "I have forgotten something!" But in vain was he not listened to. Louder still he shouted, till finally, "Well, then do you take to Nānabushu his mittens."

To be sure, the boys took them to him. Now, from afar were they throwing them to him, when he said to

Kīpa'kaṭāmawāsa kīnawā. Wābānk kōsiwā tabīcā, nāwa-  
 'kwāg ugapinātin kāmītcīyāg." Mīsa' ājikīwāt Nānabucu  
 kā'tagwicink āntāwāt, mīsaṇā mīnawā wīsinīwāt. Mīwīnī·i·  
 kī'kanōnāt wīwaṇ: "Nackānā! mackimutā'kān." Ājikaṇōni-  
 5 gut Nānabucu wīwaṇ: "Intaskā mīnawā i· awīya kägō  
 kīcinawāwātān. Ātātagwacaku kīmānici ickwā'kamik kītō-  
 ta<sup>n</sup>zīwaṇ!"

Nānabucu ājikīgitut: "Mānū! mackimutā'kān."

10 "Wāgunācinā kā·ā·batci'tōyān i·i·<sup>u</sup> tcimackimutā'kāyān?"  
 Ānīc, wīgubīc udayān a·i·'kwā, mīsaṇā i· wānābiginānk.

Ānīc pābī·u·t Nānabucu. Cigwa nāwa'kwānig tagwicinōn  
 inī·<sup>u</sup> inīniwaṇ. Pā'pīndigānit, "Wāgunācinā kā·i·cangāyāng?"  
 Nānabucu pīwābī'kuc ugīkācibōtōn. Kā'pīndigānit, Nāna-  
 bucu paṣiguntcisā. "Kwu, kwu, kwu, kwu!" inwāt. Ācīcīsitōt  
 15 ubīwābī'kuni imā<sup>n</sup> ucingwaṇānk, cigwa a'kwāntawā. Cigwa  
 iwiti kački·o· tisawāgaṇing. Cigwa uba'kī·ā·n utaba<sup>n</sup>jīwā<sup>g</sup>.  
 Ā'tawā! wāntagu kägā't wāsa inā'kwītcit paṅgicink, "tcu<sup>ān</sup>!"  
 inwāwācin Nānabucu.

Ā'tawā! unawātinān ābīwītā. Mānū, intawā uwī'kubita-  
 20 wān i· pīwābī'k. Paṅgī wīn gu kanagā mīskwī·i·waṇ,  
 kāsiyābanāwāt mīskwīwīnit.

Nānabucu cigwa ānipaga'katīsi ājikīgitut: "Mānū gu,  
 mackimutā'kān!" uđinān inī·<sup>u</sup> wīwaṇ.

Ānīc, kägā't mādcī'tā 'a<sup>g</sup>a'·<sup>u</sup> i'kwā mackimutā'kāt. Mī·i·<sup>u</sup>  
 25 cigwa kī·u·tā'pīnānk i· mō'kumān, cigwa umanībitawān 'i·<sup>g</sup>i·<sup>u</sup>



them: "My little brothers, up close do you come. You must be hungry. To-morrow let your father come over, at noon let him come to get some food for you to eat." And so it is said that when Nānabushu was come at where they lived, then the poor things ate again. Thereupon he spoke to his wife, saying: "Now, come and make a bag!" Then was Nānabushu answered by his wife saying: "No doubt but that you have again seen somebody doing something. Oh, how you make me ashamed in your trying always to do everything!"

Nānabushu then spoke up: "Never you mind! just you make the bag."

"Pray, what shall I use to make the bag?"

Now, some bast did the woman have, and so with that she began weaving (a bag).

In the mean while waited Nānabushu. When it was noon, then came the man. When he entered within, "Pray, what shall we offer (him) to eat?" Nānabushu sharpened an old piece of metal. After the other had come in, Nānabushu then sprang up. "Kwu, kwu, kwu, kwu!" was the sound he uttered. When he placed the metal into his nose, then up he climbed. Presently he was able to reach the meeting of the lodge-poles. Then he pecked at their lodge-poles. Alas! right straight in for a long way it truly entered. When he dropped, "tcu!" was the sound Nānabushu made.

Poor thing! him the visitor grabbed. However, he then pulled out the metal. And (he saw that Nānabushu) had nevertheless bled a little, (whereupon) he then washed him where he was bloody.

Nānabushu was now becoming conscious when he said: "Never you mind, but make the sack!" he said to his wife.

Now, truly the woman started upon the work of making the sack. Then, when he took up the knife, he began

ubabĩsikawāganicini. Äcimaticwāt pi'kwanāning, paṇāgu  
nōndāgusinit ā'pitci uwīšagicwān. "Pisān! mī guca'ku i'  
äntōtāmān wā'kīgä'i'wāyān."

Medaç äcikaṇōnigut piwītān: "Pä'kā! kaṇaḇaṭc kīganisā  
5 kimindimō'i'mic. Intawā pītōn i' mō'kumān." Äcipa'kwā-  
cumint īnī'u wīwān, äcipōtā'kwā'a'minit imā<sup>n</sup> uda'ki'kōwāng.  
Mīnawā, pašigwa'u'nit imā<sup>n</sup> tiso'a'ganing, mīdaç imā<sup>n</sup> māti-  
'kwā'i'gānit. Nāgaṭcigu māndāmina<sup>s</sup> pišigibisōwa<sup>s</sup>, uta'ki-  
'kōwāng i'i'mā äcisibigisunit. Kāmōckinānit īnī'u uda'ki-  
10 'kōwān, mīsa'i' Nānabucu iciwisinit. "Mī-i' u' ningiwā."

Mīsa'i' pināwītciṭ (ägātäg).<sup>1</sup>

SERIES VI. No. 43.

43. NĀNABUSHU HUNTS BUFFALO WITH HIS YOUNGER BROTHER.

Änīpapimusā kīwā<sup>n</sup> Nānabucu; māgwāgu kīwā papimusāt  
ogīwāḇandān sibawāsāyā'kwānig. Awāgwāgi, kīwā<sup>n</sup> pāpā-  
'ku'a'nk, awāgwāgi kīwā 'i' i' a'ki kagwānisāgiunicicini.  
15 "Mīsa o mackutā," i'kitu kīwā<sup>n</sup>. Ucādināni kīwā<sup>n</sup> imā  
kwaya'k ājāt. Wādi'tānk kīwā<sup>n</sup> imā ucādinānik nānibawit  
imā. Mīgu kīwā<sup>n</sup> i' ājināgwatinik ucādinānik minī'k tayā-  
bāḇandank. Ānīc, mīsa papimusāt, ānisāsāgaṭciwāt, anici-  
nāḇān kīwā<sup>n</sup> kīpimusāwān; ayāgwa'kiba'tōgwānītug āgwā-  
20 skawāt. Sāgaṭciwāt kīwā<sup>n</sup>, ā'pidci kīwā<sup>n</sup> umāgwāskawān.

<sup>1</sup> The last word is supplied by the editor. See pp. 340, 341.

removing her old jacket. When he began carving her at the back, straightway she began to be heard (crying aloud). Very painfully did he hurt her with the knife. "Hush! for this is what I always do whenever I wish to entertain."

Then was he addressed by the guest saying: "Stop! perhaps you will kill your old woman. Therefore fetch hither the knife." When (the visitor) sliced off a piece from the wife of (Nānabushu), he put it into their kettle to boil. Next, flying up to the meeting of lodge-poles, (the visitor) then began to peck. After a while some corn came pouring out, into their kettle it poured. After their kettle was full, then did Nānabushu eat. "Now I am going home."

Whereupon the buttocks of the ruffed grouse (hang aloft).<sup>1</sup>

SERIES VI. No. 43.

43. NĀNABUSHU HUNTS BUFFALO WITH HIS YOUNGER BROTHER.

On his way, they say, was Nānabushu walking; and it is said that while walking about he beheld a vista opening out through the trees beyond. Really, so the story goes, when he broke through into the open, why, they say (what he saw) was a country marvellously beautiful. "This is a plain," he said, so goes the story. A ridge of high land, they say, lay exactly in the direction he was bound. When he got there, it is said that yonder on the ridge he stood for a long while. Indeed, according to the story, there could be seen ridge (after ridge) as far as he could see. Well, it was while walking along, as he went up the hills and down again, (that he saw) a man, so it is said, walking hitherward; he then must have run round to head him off, when he intercepted him. When he came out

Ānīc weyābāmīgūt nōgīgābawīwān. Ānīc, mī·i·mā kī·u·disāt.  
Cayīgwa ājikanōnāt: “Pābā·a·ī·nātisiyān, nicīm.”

“Ä<sup>8</sup>, Nānabucu, o·o·mā pācu’ minā·kwā ayā, mī·i·mā  
ācāyān, ninda·u·piji·kī·kā.”

- 5 “Tä·tiyā, nicīm, mīsa kayā nīn! Mī·o·mā pācu’ minā·kwā  
ayā, mī·i·mā āwudacīpiji·kīkāyān. Ānīc, nicīm, kīgatanī-  
wītciwin. Pānimā iwiti nāgātci kīgapa·kāwinin.” Ājikanō-  
nigut: “Ä<sup>u</sup>, āmbāsa, Nānabucu, mādcātā!”

Mīsa cigwa mādcāwāt. Kaḡwānisa mī·tcānī kīwā<sup>n</sup> wīskwai  
10 cayāḡwānsonit; mīḡu kīwā<sup>n</sup> imā pasānagitiyānīt ti·tibisānik.  
Sāḡātciwāwāt kīwā<sup>n</sup> imā ucādinānik ājijagaskīnit. “Nāna-  
bucu, cayīgwa imā nīsā·ki piji·kiwāḡ pimāwānitiwāḡ.”

Āji·a·jākīwāwāt, “Ningwis, pājiksānā udā·u·bimwān īnī·u  
piji·kiwān, kidānawatcīmin sānā.”<sup>1</sup>

- 15 Pānimāḡu, kīwā<sup>n</sup>, wāntcisāḡitciwāskwānīnit ininiwān imā  
wīskwāḡ, a·panā iwiti ānī·i·jipasatinānīg ānī·a·pa·tōnit.  
Pānimāḡu, kīwā<sup>n</sup>, iwiti acādinānīg wāntcisāḡātciwākwāskwā-  
nīnit piji·kiwān, ucimunit.

“Āmbāsa, Nānabucu, mādcātā!”

upon the summit, they say right there he met him. Naturally, when (Nānabushu) was observed, then the other halted, standing in his place. Well, it was there that (Nānabushu) got to where he was. In a while he then spoke to him: "(So) you are journeying about, my little brother."

"Yes, Nānabushu, 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, Nānabushu! 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). "Nānabushu, already yonder at the foot of the hill are the buffaloes trailing along."

When they turned about on their way back, "My son, now, one of you should shoot a buffalo, for then we can have something to eat."<sup>1</sup>

Then suddenly, they say, out leaped a man from his place in the bladder (pouch), and away he went running down the slope into yonder valley. And all at once, they say, from over the top of yonder ridge came a buffalo along; it was in flight.

"Come along, Nānabushu! let us be going!"

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<sup>1</sup> The stranger speaking to his sons in the "bladder."

Sāḡatciwāwāt kī<sup>n</sup>wā<sup>n</sup> kīnībawiwaṇ īnī<sup>u</sup> ininiwaṇ; kīcingi-  
cinōn kī<sup>n</sup>wā<sup>n</sup> īnī<sup>u</sup> piji<sup>i</sup>kiwaṇ. Ānīc, mīsa kī<sup>u</sup>disāwāt imā.

“Ā<sup>u</sup>, ambā ningwis, pīndigān o<sup>o</sup>·mā.” Mīsa<sup>i</sup> kīpīndi-  
gākwāskunit imā wīskwāng, “Ānīc, Nānabuc, mīsa cigwa  
5 tciwīninutciḡāyāng.” Mīḡu i<sup>u</sup> kī<sup>n</sup>wā<sup>n</sup> wā<sup>i</sup>·cimādandcigānīt  
kīḡaski.

“Tā, nicīm! kīdāḡābācimānānsa!” Ājikanōnigut: “Wā-  
gunāc, Nānabuc, kāyābātcī<sup>i</sup>tōyāng tcigabācimāng?”

“Nicīm, nīnganānā a<sup>i</sup>kik.” A<sup>i</sup>panā, kīwā<sup>n</sup>, ā<sup>u</sup>·sādciwāt  
10 imā ucādīnānīk. A<sup>i</sup>kikōn ugīpita<sup>i</sup>kunān Nānabucu.

“Ānīn dāc i<sup>i</sup>·i<sup>u</sup> ickutā, Nānabuc?”

“Nīnga<sup>u</sup>·ji<sup>i</sup>tōn, nicīm.”

Kī<sup>u</sup>ndcipa<sup>i</sup>kwānāni kī<sup>n</sup>wā<sup>n</sup>, i<sup>u</sup> ickutā imā. Ānīc, mīsa  
mīnawā nīpīnātīt Nānabucu, mīsa kīpītōt nīpī. Mīsa pōtā-  
15 i<sup>u</sup>kwāwāt piji<sup>i</sup>kiwaṇ; kāwīn ka<sup>i</sup>kina upōtā<sup>i</sup>kwāsīnāwān. Ānīc,  
mīḡu kī<sup>n</sup>wā<sup>n</sup> ānī<sup>a</sup>·kōḡīzisunit ānī<sup>a</sup>·ḡwācimāwāt, kāyāḡu  
ānīpōdā<sup>i</sup>kwāwāt. Mīsa kīḡīzīswāwāt ka<sup>i</sup>kina.

“Ā<sup>u</sup>, ningwis, ambā, sāḡa<sup>a</sup>·mu<sup>i</sup>k tciwīsinīyāk.”

Cayīḡwa kī<sup>n</sup>wā<sup>n</sup>, ininiwaṇ sāḡatcikwāskwāniwaṇ. Ā<sup>i</sup>pidci  
20 kīwā<sup>n</sup> wawīngā nīmī<sup>i</sup>·tānawāwaṇ Nānabucu ḡīmāt.

“Nānabuc, pānīmā kīnawīnt iskwātc kīḡawīsinīmīn.”

“Kāmāwīn ogō<sup>u</sup> udā<sup>i</sup>·skwamāsiwāwān,” ināndām Nānabucu.

“Kāwīn, Nānabuc, kīḡatīckwandamāḡomīn sa wīn.”

Udasīnā<sup>i</sup>kān, kī<sup>n</sup>wā<sup>n</sup>, āckwantamawīntwānīn.

When they came out upon the summit, they say, there stood the man; there lay, they say, the buffalo. Well, accordingly (he and Nānabushu) came to them over there.

"All right, come along, my son! do you enter into this." And so when (his son) leaped into the bladder pouch, "Well, Nānabushu, therefore now will we dress the meat." Accordingly then, they say, did he wish to begin eating the meat raw.

"Why, my little brother! we should cook it by boiling!" Then he was addressed by the other saying: "What, Nānabushu, shall we use to boil it in?"

"My little brother, I will go fetch a kettle." Away, they say, then went he over yonder ridge. With a kettle in his hand, back Nānabushu came.

"Now, where is the fire, Nānabushu?"

"I will make it, my little brother."

There was a sudden lift of smoke, they say; the fire was there. Well, so then next for water Nānabushu went, whereupon he fetched water. And then they cooked the buffalo in a kettle; not all of it (at one time) they cooked in the kettle. So thereupon, they say, just as fast as it was done, then forth from the kettle they took it, and then some more they put in to boil. And so they finished cooking it all.

"Now, my sons, hither come you forth, that you may eat."

Presently, they say, the men came leaping out. Exactly forty in all, they say, was what Nānabushu counted them (to be).

"Nānabushu, not till after (they have) finished will you and I then eat."

"Perhaps there will not be any left," thought Nānabushu.

"Nay, Nānabushu, we shall really have some saved for us."

The chest, they say, was saved for them.

"Ambäsa, Nänabuc, wīsinitā."

Ānīc mīsa' kikitānawāwāt kayā winawā.

"Ambäsanō, nicīm, awi'icīn nindōcimāg nīctāna." <sup>1</sup>

"Ānīn dāc, Nänabuc, kidayānina wiskwa'?"

5 "Mīnāṅgā, nicīm, nindaiyān."

Mīgu i<sup>u</sup> kī<sup>n</sup>wā<sup>n</sup> imā iji'tāt kagwānisa māngimigatini kī<sup>n</sup>wā<sup>n</sup>  
wiskwa' tā'kunaminit. "Ā<sup>u</sup>, ningwis! nīctāna sāga'ā·mu'k."

Misa nīctāna kīsāga'ā·minīt.

"Ā<sup>u</sup>, ambā, pīndigāk, ningwis!"

10 Ga'kina kigimi'tigwābiwān.

"Ambäsanō, Nänabuc, ayāngwāmisin! Kini'tābābini'tam.  
Taḡa, kāgu' kātciabā'kwāyanin, tāḡandankān kīni'tam."

"Tayā, nicīm! kāwīn nindāijictigāsī. Pānimā sagu'ku  
iskwātē ningawīsin."

15 "Ānīc, mīsagu kayā kīn a'panā kāgō kīgaki'tcipisun.  
Nänabuc, kita'i·mān ka'kina kīzi'kān."

Ānīc mīsa ka'kina kīgīsī'kān k Nänabucu uda'i·mān.

"A<sup>u</sup>, ambāsa, Nänabuc! mādcātā!"

20 Ājimādcāwāt. Tayā! wāndaḡu kīwā anī'a·yābānābandānk  
kāti'tibisānik imā pasāṅagitiyāt. Ānīc, mī kī<sup>n</sup>wā<sup>n</sup>, ānipa-  
'kāwinitiwāt.

Cayīḡwa Nänabucu sāḡatciwāt imā piji'kiwān kīpimā-  
wānitiwān, pimitāṅantcigānīt. Āji'a·cākiwāt. "Ā<sup>u</sup>, pājik-  
sānā, nindōjimitug! utā·u·pimwān piji'kiwāḡ imā pimāwā-  
25 nitiwāḡ."

Sāḡitciwāskwāniwān kī<sup>n</sup>wā<sup>n</sup> pājik udōcimān; panā iwiti  
ājipasatinānik ānī'a·pa'tōnīt. Wībaḡu kī<sup>n</sup>wā<sup>n</sup> sāḡatciwā-



"Come, Nānabushu, let us eat!"

So thereupon they ate up all (their share) too.

"I beg of you, my little brother, do you lend me twenty of my nephews."<sup>1</sup>

"And so, Nānabushu, have you a bladder (pouch)?"

"Certainly, my little brother, I have one."

Accordingly, they say, on his reaching to feel for it, a tremendously large rounded bladder, they say, was (Nānabushu) holding in his hand. "All right, my sons! twenty of you come out."

Thereupon twenty came out.

"Now, come, do you go inside,<sup>2</sup> my sons!"

All of them had bows and arrows.

"I beseech you, Nānabushu, do you be careful! You are not good at giving heed. Now, do not, when you have finished cooking, taste of the food first."

"Why, my little brother! I would not do (such a thing). Not till the very last will I ever eat."

"Now, therefore, shall you always have something for a girdle. Nānabushu, all your clothes do you now take off."

So accordingly all of his clothes Nānabushu removed.

"Now, then, come along, Nānabushu! let us be going!"

Then they departed. Ah! it was a sight, they say, as he went along looking behind at the bladder (pouch) that rolled about over the upper part of his crotch at the back. So then, it is said, they separated, each going his way.

When Nānabushu came out upon yonder summit, (he saw) the buffaloes go trailing by, feeding as they went. Then he retraced his way. "Now, O my nephews! let one of you go shoot the buffaloes that are trailing along over there."

It is said that out leaped one of his nephews; away he went running down the slope into yonder valley. Then,

<sup>1</sup> Indicating thus that they were human beings.

<sup>2</sup> Into Nānabushu's pouch.

kwāskwāniwān piji'kiwān iwiti ucātinānik. Mayātcāgwānītug Nānabucu; sāgātciwāt, ugīnībawī'tawānini piji'kiwān udōci-  
maṇ. Mīsa kīwudisāt. "‘Ā<sup>u</sup>, ambā, nindōjim! pīndigān  
imā āndāyāg."

- 5 \* Ānicinā, mīsa cigwa mādcīwīninu'tcigāt Nānabuc. Kākī-  
cī'kawāt ājipōtawāt; ājinānāta'kikōn. Ānīc, mīsa kā'tagwi-  
cing; cayīgwa ājipōtā'kwāt piji'kiwān. Mīsa āni'a'kōkisi-  
sunit, āni'ā'gwācimāt, kayā ānipōdā'kwāt. Ānīc mīsa ka-  
'kina kikijiswāt. "‘Ā<sup>u</sup>, nindōjimitug! ambā wīsini'k."

- 10 Paṅgī itug pā'kwāpitōgwān imā wīninōwāninik tcica'kaṇut.  
Udōjimaṇ mātaṇdcigānit, mīsa āji'ā'mābinit cayīgwa. Mīsa  
'kayā wīn cayīgwa Nānabucu mādaṇtcigāt. Ānīcnā, mīsa  
kitābisinīt Nānabucu. "‘Ā<sup>u</sup>, āmbā, nindōjimitug! pīndigāk  
āndāyāg."

- 15 Mīsa kā'pīndigānit, ājimādcāt Nānabucu. Wāndaḡu  
kīwā<sup>n</sup> kātānwāwānik utiyāṅ Nānabuju udōjimaṇ māmī-  
gātinigwān. Mīsa papimusāt Nānabucu, ningutingigu paṅ-  
gi'tōwān udōjimaṇ. Sāgātciwāt kī<sup>n</sup>wā<sup>n</sup> piji'kiwān kīpimā-  
wanitiwān. Ājā'tāgwānītug. "‘Ā<sup>u</sup>, nindōjimitug! pājiksānā  
20 udā'u'bīmwān piji'kiwān." Awāniban kākaṇōnigut awiya.  
Ājiyābiskwīt i<sup>u</sup> ugītcipisun, mīsa kāwīn awiya udōcimaṇ.  
Mādcība'tōgwān Nānabucu, ṇāntuba'ā't ucīmāyaṇ. Sāga-  
tciwāba'tōt kī<sup>n</sup>wā<sup>n</sup> kī'pimusāwān ucīmāyaṇ. Ānīcnā mīsa  
imā kīna'kwāckawāt. "Ānīn, Nānabuc?" udigōn.

in a little while, it is said that upon the summit of yonder ridge came loping a buffalo. Nānabushu must have departed thither; (for) when he came out upon the summit, there was his nephew standing beside the buffalo. Thereupon he went up to where he was. "All right, come, my nephew! enter in where you (and the rest) stay."

Well, of course it was then that Nānabushu began dressing the meat. After finishing his work on (the buffalo), he then built a fire; then he went to fetch a kettle. Well, and then he came back; presently he had the buffalo cooking in the kettle. Accordingly, as fast as it was done, he took it out, and put in some more to boil. So thereupon he finished cooking it all. "Now, O my nephews! come, do you eat."

It was perhaps but a small piece that he pulled off to put into his mouth. His nephews then began eating, but they ceased eating in a little while. Thereupon Nānabushu then began eating too. Well, and then Nānabushu had all he wanted to eat. "All right, come along, O my nephews! do you enter in where you live."

Whereupon, when they went in, then departed Nānabushu. There was somewhat of a noise at Nānabushu's buttocks, (made by) his nephews, who evidently were engaged in zealous play. And so, as Nānabushu went along, by and by his nephews ceased their noise. As he came out upon the summit, it is said the buffaloes went trailing by. Then he must have withdrawn. "Now, O my nephews! let one of you shoot a buffalo." But from none was he given answer. When he took off his belt, there was no one of his nephews (left). Away started Nānabushu, evidently on the run, to find his little brother. As he ran out upon the hill-top, they say hither came walking his little brother. And so of course it was there that he met him. "What (is it), Nānabushu?" he was told.

"Niwani·ā·gsa nindōcimāg!"

"Kigīninawatcīna mīnawā?"

"Ä<sup>ε</sup>."

"Kāwīnina tcigītāngataman i<sup>u</sup> kānawatciyāg?"

5 "Kāwīn, nicīm, nintātāngandasīn."

"Kāwīn, kigītāngandānsāgu tcibwāmitciwāt."

"Kitāgwicinōgsawīn ōmā ka'kina. Nicīm, tağa, awi·i·cīn mīnawā!"

"Kāwīn kitā·a·wi·i·sinōn mīnawā."

10 Nānabucu itug kwayāskwanutamugwān i wiskwa<sup>i</sup> wīma-  
'kamāt; ā'tā! wāndaḡu, kī<sup>n</sup>wā<sup>n</sup>, āmōn kāwānitcīsāmigut.  
"Yā, yā, yā!"<sup>1</sup> Wāndaḡu kīwā<sup>n</sup> kāpabācācagāwīkanāpāgisut.  
Udacipāji'kukāgōn<sup>2</sup> nīmitāna āmōn, mīsa kīpōni·i·gut.  
Ki'tci·ā·mōwāsiswān kī<sup>n</sup>wā<sup>n</sup> imā kī·a·tāni. Nānabucu, itug,  
15 ningutci ājīmādcāgwān. Ajikīgītut: "Ācimādcī wīn wawiyāc  
ningītōtāgōk āmōwicāg!"

Misa<sup>i</sup> ā'kōsit.

#### SERIES VII. Nos. 44-56.

#### 44. NĀNABUSHU AND THE WOLVES.<sup>3</sup>

Nīnguting a·i·ntāawāḡ wīgiwāming Nānabōju oṣani,  
Kwāsind, wīwān gayā nī<sup>n</sup>j uskinawāḡ gayā, Nānabōju mīna-  
20 wādac Pānini. Mō<sup>n</sup>jāḡ nāndawāndcigāwāḡ, awāsiyan nisā-  
wāt; mī'tigwābīn odābātci·ā·wān pimwāwāt awāsian — pinā-  
wān, cīcibān, nī'kān, ānōtcigāgo ōni'tōnāwa. Kinwā<sup>n</sup>j ki'tā-

<sup>1</sup> The cry made by Nānabushu.

<sup>2</sup> The father of the other forty bees.

"Why, I have lost my nephews!"

"Did you have another bite to eat?"

"Yes."

"Did you not first taste of what you (and the others) had to eat?"

"No, my little brother, I would not taste of it (first)."

"Nay, but you really did taste it before they ate."

"They have really all got here now. My little brother, come, do let me have the use of them again!"

"I would not let you have them again."

Nānabushu doubtless made a grab for the bladder to take it from him; but oh! at that instant, they say, by the bees was he stung all over. "Yā, ya, ya!"<sup>1</sup> How they say he did wriggle at the back when down he fell. He was harassed by one<sup>2</sup> and forty bees, and then he was let alone. A large beehive they say was there. As Nānabushu, without doubt, was starting off somewhere else, he then said: "Well, by jingo! I have been played a trick by the wretched bees."

And that is as far as (the story) goes.

#### SERIES VII. Nos. 44-56.

#### 44. NĀNABUSHU AND THE WOLVES.<sup>3</sup>

Once on a time in a wigwam dwelt Nānabushu's father, Kwāsind, with his wife and two youths, Nānabushu and also Pānini. Often they went hunting, (and) game they killed; bow and arrows they used when they shot at the game-kind, — at ruffed grouse, ducks, geese, — and various kinds of them they killed. A long while they tarried there.

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<sup>3</sup> For other versions see Nos. 8 (p. 73), 9 (p. 85), 30 (p. 235).

wag imā<sup>n</sup>. Kāga'pī Nānabojo<sup>o</sup> odinān ōsan: "Nōse, nin-gamādcā."

"Āndi wā'i:jāyan?"

"Nīwībābāmādis."

"Pōcgä gīn mādcan."

- 5 Nānabōju kā'i:jimādcāt; miziwe gī'i:cā, omi'tigwābīn udayāwān. Onōdcigāgō wani'tōn mādci't. Ningodingidac wigiwām ōwāmbandān, mēdac udōdā'pinān obigwa'k umā-dwā'ā'n ickwāndām.

Mādwā gīgito i'kwā: "Pīndigān!" i'kido.

- 10 Kā'i:jipīndigāt Nānabōjo, owābāmān i'kwāwān nī'j kayā ābinōtciya<sup>g</sup>. I'kwā ōgīodā'pīnān mi'tig; i'kwā upa'ki'tāwān o'kāding, māmāckut.

- "Kāgu', kāgu'!" i'kido Nānabōju. "Ningantawāndcigä," i'kito Nānabōju. Mēdac kā'i:jinisāt unītcānisān bājak,  
15 mī'i'dac kā'i:ji'o'ci'tōd ku'kā'a'wān, kī'ngō<sup>n</sup> ku'kā'a'wān, nībiwa gayā wīgup pīmaṇa'kwān, migiskāṇan gayā. Mīdac gī'u'ci'tōd ubimiwānān. "Ki'tcigītcigāmīng ningabāgitābi. Nisagwa kī'ngō<sup>n</sup>yag nīngabināg, tciwīsinīwād abinōntci'ā'g. Nānagōṇaga'k ningatāgwīcin."

- 20 Mēdac kīmādcād. Nīṭamidac tāpi'kadinig kīgabāci; kīniba. Wayābānīnigīdac kī'a'nīmādcā; kwaya'k kīwādī-nung ijā. Kikijāb, tciwbānāwe'kwāg, kīmāḍābi sāga'i'gān. Ugiwābāmān niswi mā'i'ngāna<sup>g</sup> pimi'pa'tōnit; ōgaṇawābā-mān. Ō, pīpāgi Nānabōju: "Ā, pā'ka, nītei! Pīciyu'k!"

- 25 Mā'i'ngāṇag kaṇōnitiwag: "Ā, mīawe Nānabōju!" Pājik a'kiwā<sup>n</sup>zi mā'i'ngān, nījwi ugwiśa<sup>g</sup> mā'i'ngāṇag. "Kāgu', kāgu' kaṇōnā'kāgun. Mādcaḡ, mādcaḡ!"

At last Nānabushu said to his father: "O father! I am going away."

"Where do you expect to go?"

"I want to go upon a journey."

"If it be your pleasure, then go on."

Nānabushu then started away; everywhere he went, his bow and arrows he took along. Of the various kinds (of game) he killed he ate. So once on a time a wigwam he saw, whereupon he took his arrow (and) with it was heard knocking on the door.

The voice of a woman called: "Come in!" she said.

After Nānabushu went in, he saw a woman and two children. The woman picked up a stick; the woman struck them on the leg, first one, then the other.

"Don't, don't!" said Nānabushu. "I am going off on a hunt for game," said Nānabushu. And so after she had slain one of her children, he then fixed up some bait, some fish-bait, and also a large amount of linden-bark twine, and some hooks. Thereupon he made up his pack. "In the sea I am going to lay a line of bone hooks. The fish I kill I will fetch home, that the children may eat. In five days I will return."

Thereupon he started away. The first time that night came on, there he stopped to camp; he slept. And then in the morning he started on; straight towards the region of the north wind he went. In the morning, before it was noon, he came out upon a lake. He saw three Wolves running along; he gazed at them. Oh, then out cried Nānabushu: "Hey, hold on, my friends! Wait for me!"

The Wolves spoke one to another, saying: "Why, that is Nānabushu!" One was an old Wolf, and two (other) Wolves (were) his sons. "Don't, don't you speak to him! Keep on going, keep on going!"

A, ki'tcipimipa'tō Nānaboju! Mīnawa bibāgi: "Pā'kā, pā'kā, nīci! Pī'i'cīn a'kawe, kīwi'kənōnin!"

Kāga'pī kī'kibitcigāpāwi.

Ä Nānaboju gītagwicin imā. "Ä, bō<sup>n</sup>jo, bō<sup>n</sup>jo, nīci!"  
5 Kayä odōjima<sup>s</sup> Nānabōju oḡagwādcimān: "Ändi äjāyāg?"

"O, wāsa wābanung."

"Änīn äjini'kādäg?"

"Kīci'kidigwanicing."

"Wä!" Nānaboju i'ketō, "mī'i'wide gayä nīn ijāyān."

10 Ma'īngan oḡagwādcimān Nānabojōn: "Wāgonān kābi-mōndaman?"

"Nīmbindcigosān kābimōndamān."

'Ä, Nānaboju i'kido: "Kīgawīdcīwininim. Wāgunān nāndawābandamāg? Kayä nīn mī'i'widi äjāyān."

15 "Nībinung kī'ki'o'sāwag kidōcimāg; nībiwa awāsīyan oginisāwān; mīdāc nībiwa wiyās pā'tāg pimitā gayä mīdāc kīasāndcigowād; mīwānjiicayang. Mīnawādāc, wīkīwusāwag kidocimāg." Mī-i'ū ā'kidot 'a<sup>s</sup>a' a'kiwānsima'īngan.

"Wä," Nānaboju i'kidō, "Kīgawīdcīwininīm."

20 "Ä, kāwin!" i'kido a'kiwānsima'īngan. "Kāwīn kīdāti-bi'ā'sig kitōcimāg."

"A<sup>s</sup>ā, mānō<sup>n</sup>! Ningabimiba'to gayä nīn."

"Änīc, bōckä kīn."

Äjimādcāwād ma'īnganag pimipa'tōwād. Äni'ku'piwāt  
25 odōdā'pinān obimiwanān oḡī'a'pāgitōn mī'tigōng. "Pī'kwān-dagag ta'īcīni'kādä tci'a'ī'na'kiwang."

Midāc gīmādcāwād. Mō<sup>n</sup>jag pīmipa'tōwag ma'īnganag,



Oh, with what great speed then ran Nānabushu! Once more he cried aloud: "Hold on, hold on, my friends! Wait for me awhile, I wish to speak with you!"

Finally (the old Wolf) stopped and stood.

So Nānabushu arrived over there. "Well, halloo, halloo my friends!" And of his nephews Nānabushu inquired: "Where are you going?"

"Oh, far away towards the dawn."

"What is the name of the place?"

"Place of Cedar-Knots."

"Oh!" Nānabushu said, "that is the very place where I too am going."

The Wolf asked Nānabushu: "What are you carrying on your back?"

"My bag (with personal belongings) is what I have on my back."

Why, Nānabushu said: "I will go along with you. What are you looking for? I too am bound for that place."

"Last summer on a hunt were your nephews; much game they killed, and a good deal of dry meat and grease was what they cached; that is what we are going there for. Furthermore, on another hunt your nephews wish to go." Thus spoke the old Wolf.

"Oh," Nānabushu said, "I am going along with you."

"Oh, no!" said the old Wolf. "You cannot keep pace with your nephews."

"Ha, ha! never mind! I myself will run too."

"Very well, just as you please."

Then off started the Wolves running. As they went their way up from the shore, he picked up his pack (and) flung it upon a log. "*Pinus resinosa* (?) shall it be called till the end of the world."

Thereupon they started off. Always running were the Wolves, and Nānabushu himself ran with great speed.

Nänaboju gayä wīn gi'tcipimipa'tō. Mīnawā bējik sāga'i-gaṇ omāḍābīnāwā; kwaya'k nāwa'kwam kī'jāwag.

Anīcinābēg imā tāwag, owābāmāwān ma'īngana<sup>6</sup>. "Hehē, naškā ma'īnganaḡ pāmipa'tōwād! Nīwiwag, nīwīn!"

5 Nänaboju gayä owā dōḍam ōnī'kaṇ owā bapimipa'tōt.

Mīnawā bipāgi anicinābā: "Ānīn ējināgusid bājik ma'īn-gaṇ? kāwīngāgu ōsowāsi!"

Ā, pā'piwag anicinābeg!

"Skāmīdog Nänaboju!"

10 Kwaya'k kīmādcāwag. Ā, āja ayā'kusi Nänaboju! A'pī-dac wānāgucig kī'kabēcīwag. Ā'pītcī ājikisināḡ tcīgībīg sāga'i-gaṇīng mī'īmā kī'kabāciwād. Kāwīngāgo skudē. Paṅgī kīmūnī'kāwag kōnī'kāng, mī'īmā kīkāwīcimowad. Gayä wīn Nänaboju paṅgī kīmōnī'kā kōnī'kāng, mīmā gīkā-  
15 wīcimud. Ā'pītcī ayā'kusi, ā'pītcī kayā kiābwāsu, kīkī'tci-pīmī'pa'tōt. Kāwīn okāskītōsin tcīnipāt; cayīgwa kīgātcī, kī'tcīgī'kaṭci.

A'kiwā<sup>n</sup>zima'īngaṇ ogaṇōnān ogwīsisan. "Ta'ga, awi pācig kī'konās."

20 Ma'īnganāns īnānowā paḡiso Nänabucōn nibānīt. Ā! Nänaboju ā'pītcī kīcōzi. Mīḍac kīnībāt. Mīḍac koskusit ā'pītcābwāso. Mīḍac ā'kidot, nīngutci ōḍapaḡitōn ma'īn-gaṇozo: "Tiwā! kāḡā't kī'tcābwāskāḡun animwānu." Mī'nawa gīnībā Nänabucu. Mīnawā kuskuzi, āpītcī mīnawā gī'kaṭci.

25 'A<sup>a</sup> ma'īnganāns imā nība. Mīḍac mīnawā Nänabuju uwī'kubidōn ma'īnganuzu wī'a'gwajāt. 'A<sup>a</sup> ma'īnganāns

Out upon another lake they came, straight across the ice they made their way.

Some people were abiding at the place: they saw the Wolves. "Halloo, see the Wolves that are running by! They are four, four (is their number)!"

And Nānabushu was using his hand as he went running by.

Again yelled the people: "Like what is the look of one of the Wolves? He is entirely with a tail!"

Oh, how the people laughed!

"It must be Nānabushu!"

Straight on they kept going. Oh, but how tired now was Nānabushu becoming! When it was evening, they made camp. Where it was exceedingly cold by the shore of a lake was the place where they camped. There was no fire. A shallow place in the snow they dug, and that was where they lay down to sleep. Likewise Nānabushu dug a shallow place in the snow, and there he lay down to sleep. Very tired he was, and very much was he sweating, for hard had he been running. He was not able to sleep; now was he becoming chilled, ever so cold was he.

The old Wolf spoke to his little son, saying: "I say, lend him one of your blankets."

The little Wolf threw his tail over where Nānabushu lay asleep. Ah! but Nānabushu then became exceedingly warm. Upon that he went to sleep. And when he awoke, he was in a very heavy sweat. Whereupon he said, as he flung aside the wolf-tail: "Good gracious! certainly a great producer of sweat is the dog-tail." Once more to sleep went Nānabushu. Again he awoke, so very cold was he again.

The little Wolf over there was asleep. Thereupon once more Nānabushu pulled on the wolf-tail to cover (himself).

idac nīngutci kī·i·nānowā pagizu. “Nōngum ku’ca aṇim-wānu kititān.”

Ā! mīdawā mīnawā kīgī’kātci Nānabuju.

Pidcīnaḡigu pādābung, maḡwābaṣigwīwaḡ; maḡwābaḡa-  
5 wīwaḡ. Mēdaḡ giṡaḡwāmaḡcāwād, a’kiwā<sup>n</sup>zima·iṅṅaṅ  
giḡito: “Āmbā, Nānabuju, uniskān! Āja giṡaḡcāwaḡ  
kidōcimāḡ.”

Ō, mīnawā giṡaḡcā Nānabuju māmaui. Mīnawa giḡe-  
‘tcibimipa’tō Nānabuju kaḡāgiḡik. Mīnawādaḡ wānāḡuciḡ  
10 kī·i·‘kidō a’kiwā<sup>n</sup>zima·iṅṅaṅ, oḡaṇōnān oḡwiṣaṅ: “Wīni-  
‘taṡ kīmicōmā·i·wā ōḡa·o·nābaṇdān ānīndi tcigabāciyaṅ.”

Mīdaḡ uskīnawama·iṅṅaṅ: “Unābaṇdaṅ ānīndi tcigabā-  
ciyaṅ.”

Mīdaḡ Nānabuju kī·u·nābaṇdaṅ āpitci tibiṇawāniḡ, āpitci  
15 ciḡobikāṅ. “Mīsa ōmā tcigabāciyaṅ.”

Mī·i·mā kīnibāwād. Ayābi’tatibiga’k kiṡaḡwā·u·nickāwaḡ  
uskīnawāḡ ma·iṅṅaṅaḡ, kī’kaḡciwaḡ. Kīṡaḡwāmaḡcāwaḡ.  
Kigicābidaḡ giḡito a’kiwā<sup>n</sup>zima·iṅṅaṅ: “Āmbā, Nānabuju!  
āja kīṇaḡaṇiḡōmin. Āja wāsa ayādogānaḡ kitōcimāḡ.”

20 Mīdaḡ giṡaḡcawād a’kiwā<sup>n</sup>ziāḡ. Ōḡimi’kawāwān tcigibig  
sāḡa·iḡaṇiḡ āḡikisiṇāḡ tīnuṅ. Mīdaḡ mīnawā kī·a·ni-  
maḡcāwād mā’mawī. Ā! gi’tcipimipa’tō Nānabuju. Nānin-  
ḡutinuṅ wāsa ṇaḡaṇā, ubābi·iḡuṇdaḡci’ku witciḡiwā<sup>n</sup>yaṅ.  
“ḡicī’kān, ḡicī’kān Nānabuju!”

25 Mīdaḡ mīnawā wānāḡuciḡ kī’kaḡāciwād. Mīdaḡ ā’kidot  
a’kiwā<sup>n</sup>zima·iṅṅaṅ. Oḡaṇōnān Nānabujon: “Mī·i·u wābaṅ  
tciodi’taṡaṅ āḡāyaṅ.”

The little Wolf then drew away his tail. "It was but a moment ago that you called it a dog-tail."

Ah! then once more Nānabushu became cold.

And as soon as the dawn was appearing, then began the sound of them getting up; they could be heard shaking themselves. And while they could be heard starting away, the old Wolf said: "Come, Nānabushu, get up (from bed)! Already have your nephews started away."

Well, once more started Nānabushu, together with them. Again with great speed ran Nānabushu all the day long. And on the next evening said the old Wolf, he spoke to his sons, saying: "It is your uncle's turn to look for a place where we shall camp."

Thereupon the young Wolf (said): "Go look for a place where we are to camp."

And so Nānabushu went to find a place where it was very calm, where there was a very dense growth of balsam-trees. "Therefore here is a place where we will camp."

Then there was where they slept. In the middle of the night there arose a sound of the young Wolves getting up, for they were cold. They could be heard starting away. And in the morning up spoke the old Wolf: "Come, Nānabushu! we have now been left behind. Now far away must be your nephews."

Whereupon then off started the elders. They found the others at the shore of a lake in a cold part of the place. And then once more they started on their way all together. Ah! with great speed went running Nānabushu. Sometimes afar he was left behind, and so continually was he waited for by his companions. "Walk fast, walk fast, Nānabushu!"

Thereupon on the next evening they went into camp. And then spoke the old Wolf. He addressed Nānabushu, saying: "Now, to-morrow is when we shall arrive at the place whither we are bound."

Gigijäp kimādcāwag māṃawi. Ā! mīnawā pimipa'to  
 Nānabucu. Nāyā·u'kwäg, kimādābiwag päcig sāga'ingan.  
 Owābāmāwān nāṃadabinit micāwa'kwam. Kigito a'kiwā<sup>n</sup>zi-  
 ma'ingan: "Načkä, Nānabuju! kaṇabātc micā·a'tcigāwag  
 5 kidōcimag." Midac ki·a'niōdisāwād imā nāṃadabinit.  
 A'kiwā<sup>n</sup>zima'ingan anidada dagi'kwāni, omināmān mōzōn.  
 Gayā wīn Nānabuju mī āndodang. Ogaṇōnigōn dāc wīdci-  
 kiwāyan: "Kimināmāna mō<sup>n</sup>z?"

"Äye<sup>ne</sup>," i'kido.

10 "Ānīn āndāciwād?" i'kido a'kiwā<sup>n</sup>zima'ingan.

"Nisiwag" i'kido Nānabōju, "päcig nōjās nijidac māni-  
 cā<sup>n</sup>sag."

"Kāwīn," i'kido a'kiwā<sup>n</sup>zima'ingan, "päcigwayä'ta mō<sup>n</sup>z."

Midac kimādciba'tōwād uskinawäg, kayā wīnawā a'ki-  
 15 wā<sup>n</sup>zima'ingan Nānabuju gayā, nīgān wīnawā uskinawäg.  
 Mī·i·dac āca kimādcāt mō<sup>n</sup>s, mīdāc nō'pinanāwāt mō<sup>n</sup>zōn  
 uskinawäg. Udīnān dāc Nānabucōn ma'ingan: "Anīnābīn  
 wāwāni." Ningutingi'gu owābandānāwa ma'ingan wīpit  
 pāta'kā'kwisinig mī'tigung. Midac ā'kidot a'kiwā<sup>n</sup>zima'īn-  
 20 gaṇ: "Taḡa utā'pinān kidōjīm udasawān."

Nānabujō dāc i'kido: "Ānīn gādōdamān anīmwābīt?"

A'kiwā<sup>n</sup>zima'ingan dāc uwī'kupidōn mīdāc kāijipā'pa-  
 winank asawān, āpītcunicicīn asawān. Wayābandān idāc  
 Nānabujō i'kido: "Taḡa nīn, ningadānita'kunān nīndōjīm  
 25 ōdasawān!"

A'kiwā<sup>n</sup>zi idāc i'kido: "Nōngum kuca anīmwābīt kiditān.  
 Anīmādcānigu!"

Midac anīmādcāwāt. Mīnawādāc wābandānāwa ma'īn-

In the morning they set out together. Ah! once more on the run started Nānabushu. When it was noon, they came out upon a lake. They beheld some one seated far out on the ice. Up spoke the old Wolf: "Look, Nānabushu! maybe your nephews have shot and hit something." Thereupon they kept on till they reached the place where the being was sitting. The old Wolf had his head up, looking about, for he scented a moose. And Nānabushu himself did the same. So he was addressed by his companion saying: "Do you smell a moose?"

"Yes," he said.

"How many are they?" said the old Wolf.

"They are three," said Nānabushu, — "one cow and two calves."

"No," said the old Wolf, "there is but one moose."

Thereupon off running started the youths, likewise the old Wolf and Nānabushu too, ahead (went) the youths. In the mean time away had gone the moose, and so after the moose ran the youths. To Nānabushu then said the Wolf: "As you go, keep a careful look." Once as (they were going along) they saw a wolf-tooth sticking from a tree. Whereupon said the old Wolf: "I say, take up your nephew's pointed arrow!"

And Nānabushu said: "What am I to do with a dog-tooth?"

The old Wolf then pulled it out. And so, after he had shaken the pointed arrow, very nice was the arrow. When he saw it, then Nānabushu said: "I say, let me carry my nephew's arrow as we go along!"

The old man then said: "Only a moment ago you called it a dog-tooth. Do go on!"

Whereupon they started on their way. And then on another occasion they saw where a wolf had eased himself as he went along. Thereupon said the old Wolf: "Come,

gən kī·a·nimizīd. Mīdəc ä'kidot a'kiwä<sup>n</sup>zima·i·ngən: "Tağa, Nānabucu! anita'kunən kidōjīm uməṭatāsən."

Mīdəc ä'kidot Nānabuju: "Änīn kädodəmān ʔnimomōi?"

Mīdəc a'kiwä<sup>n</sup>zi ugi·u·dä'pinən. Mīdəc kipā'pāwinəŋ, 5 mīdəc məḍatāsən kā·u·ndināt. A'pīdəc Nānabucu wayā·bāmāt məḍatāsən, i'kido: "Nīn tağa, ningadənita'kunān nindōjīm uməḍatāsən!"

Mīdəc ä'kidot a'kiwä<sup>n</sup>zi: "Nōngum guca ʔnīmōmo<sup>i</sup> kikitān. ʔnimādcānigu."

10 Ningutingi'gu kīgito a'kiwä<sup>n</sup>zi: "Ä, mō<sup>n</sup>zōn ōgīnīsāwān kidōcīmag." Ä'pitci pa'kadä Nānabuju, ayä'kuzi gayä. Mīdəc wābāmād ma·i·ngəna<sup>s</sup> cīngicinīnit, ä'pitcidäbisīnīnit. Kāwīn kägō owābandəzin, kāwīn gayä mō<sup>n</sup>zōn owābāmāsīn. Miyä'ta mīskwi kōni'kāng owābandān. Mīdəc ä'kidot a'ki- 15 wä<sup>n</sup>zima·i·ngən: "Ujī'tōdä kəbäciwīn!"

Ä, Nānabuju ki'tīmi! Ağāwādəc uwīdci·ä·n ma·i·ngənən kəbäcinīt kā'kicidōwād dəc kəbäciwīn, mī·i'·u pēbəsīgwiwād uskinawäg ma·i·ngənəg. Mī·i'·u əjibicigəgōwāwād uskina- wäg; tībīskōgu nōngum kipigickijigātäg wiyās, mī əjīnā- 20 gwa'k mō<sup>n</sup>zowiyās. Mīdəc Nānabuju kistcimīnwāndənk tciwīsīnit. Ä! mīdəc tcībä'kwāwād. Ä! Nānabuju kägä't tciwīsini.

Mīdəc imā<sup>n</sup> kātāwāt, mōjəgidəc kī'ki·o·sāwag uskinawäg; nibiwa mō<sup>n</sup>zōn unisāwān; kayä wāwäckäciwa<sup>s</sup>, ʔnōdc gayä 25 awä<sup>n</sup>sīyan onisāwān. Kāwī'ka pa'kadäsi Nānabōju; mō<sup>n</sup>jəg wānicicininig wiyās umītcīm. Niguding idəc kī·u·sigənä päcig uskīnawä ma·i·ngən, mīdəc pimidä nibiwa kī·o·ci'tōd. Mīdəc kägä't Nānabuju kimīnwāndənk nibiwa pīmidä wā-



Nānabushu! as you go along, pick up what your nephew has killed."

And then said Nānabushu: "What have I to do with dog-dung?"

Thereupon the old (Wolf) picked it up. And then he shook it, whereupon the flesh of slain game he obtained from it. And when Nānabushu saw the flesh of slain game, he said: "I say, do let me carry along the game killed by my nephew!"

Whereupon said the old man: "Only a moment ago you called it dog-dung. Keep on going."

Now, by and by, (as they went along,) said the old (Wolf): "Ah! a moose have your nephews killed." Very hungry was Nānabushu, and he was tired. And when he saw the Wolves as they were lying down, very full were they from eating. Nothing he saw, and no moose he saw; only the blood on the snow he saw. Thereupon said the old Wolf: "Let us make a camp!"

Oh, but Nānabushu was lazy! Much against his will he helped the Wolves make the camp. After they had finished the camp, then up rose all the young Wolves. Thereupon then vomited the youths; exactly like meat that has newly been cut up, such was the appearance of the moose-meat. Whereupon Nānabushu was greatly delighted with the thought of eating. Ha! and then they started cooking. Ha, but Nānabushu truly ate a great deal!

Now, there in that place they made their home, and often on a hunt went the youths; many moose they killed; and deer and various kinds of game they slew. Never was Nānabushu hungry; often meat that was nice he had for his food. Now, once a young Wolf was breaking up some bones (to boil them for the marrow), and so grease in great quantity he made. Thereupon truly Nānabushu was pleased at seeing so much grease. Now, another time

bandank. Mīnawā dec nīnguding päjig uskinawā wi'u-si-  
gañä. Mīdāc ä'kidot: "Kāwīn awiya ningakañawābami-  
gusi, kāwicimuyu'k."

Pānimāgu, kā'tibi'kaṭīnik mīdac ā'kidot a'kiwā'nzima'īn-  
 5 gan: "Kāgu, Nānabuju, kaṇawābamā'kyān wā'u'sigaṇāt."

Mēdac ki'kawicimōwād, mēḍac ä'ta a'we uskīnawe ma'īn-  
gan nāmāḍabit usiḡanāt. Miidac Nānabuju kīmōtc äjika-  
nawâbamād, miidac wâbamād ändōḍamīnīt cācāḡwandang  
u'kaṇan, miidac pīmidä wāntcitciwāninig udōning unāḡaning  
10 idac uḍani'a'ṭōn. Māḡwādac kaṇawâbamād Nānabuju  
ändodamīnit, miī äjiko'tiḡwandang ubi'kwā'kukaṇān mēḍac  
Nānabuju uskī'jigung maya ḡbāḡsininig. Mēḍac Nāna-  
buju ki'ā'pisigāḡwāt iwe u'kaṇ. A'kiwā'zidac ma'īnḡan  
uḡipāpōḍānān Nānabōjōn, mīḍac kībīmādisit. Mi'īḍac  
15 änat: "Māḡica kigī'kaṇawâbamā."

Mēḍaċ ä'kidot Nanabojo: "Kāwin ningī'kaṇawâbamāsi,  
undcidagu nimba'kindä'u'k."

Mē'i'dac mīnawā ninguding nī'biwa āyāwād u'kənan,  
mī ā'kidot a'kiwā<sup>20</sup>zima'īngan: "Taḡanā, kīnī'tam, Nāna-  
bujo, usiganān."

Mēdac kagāt Nānabogo ā'kidot "‘Ā' wi'sa ninga'o'si-ganā." Nānabuju dac ugīmi'kwāndān kā'todākud, kagā kinísigut. Mēdac ā'kidot Nānabuju: "Kāwicimoyuk. Kāgu awiya ningakanawābamigusi. Padagwingwācinuk."

25 Mēḍaḥ gägä't kā'tōṭamowād.

Mēḍac Nānabojo māmāḍowāṇḍaṅg u'kaṇaṇ, a'kiwānzidaḥ ma'ṅgaṇ udu'ō'ndci kanawābāmān Nānabucōn āṇḍoḍa-minit; miḍac Nānaboju āji'o'dā'pinang kitci'o'kaṇ, mēḍac ājipa'ki'tāwāḍ uskīnawe ma'ṅgananaṇ, mī ājinisāt. Mēḍac

one of the youths wanted to break up some bones (to boil for the marrow). And so he said: "By no one do I wish to be seen, go you to bed."

After a while, when night came on, then said the old Wolf: "Don't, Nānabushu, (don't) watch him who is to crack bones (and boil them for the marrow)!"

Thereupon they went to bed, except only the young Wolf that was seated breaking the bones (to boil them for the marrow). Now, when Nānabushu secretly took a look at him, he then saw that what he did was to gnaw upon the bones, and that the grease which came from his mouth he kept putting into a vessel. Now, while Nānabushu was watching what he was doing, (the Wolf) then let slip from his mouth a joint-bone with a knob, whereupon it fell square on Nānabushu's eye. And then Nānabushu was knocked out of his wits by the falling bone. Now, the old Wolf breathed upon Nānabushu, whereupon he revived. And then he said to him: "Perhaps you were watching him."

Thereupon said Nānabushu: "I was not watching him, on purpose he hit me."

And now another time, when they had many bones, then said the old Wolf: "Come, now, (it is) your turn, Nānabushu, to crack the bones (for the marrow)."

Upon which truly Nānabushu said: "All right, I will crack the bones (for the marrow)." Now, Nānabushu remembered what had been done to him, that he had been nearly killed. Therefore said Nānabushu: "Go you to bed. By nobody let me be watched. Cover up your faces."

And so truly that was what they did.

Now, while Nānabushu was making a noise cracking the bones, the old Wolf then slyly took a peep at Nānabushu (to see him) at his work; and now Nānabushu took up a large bone, and then hit a young Wolf, whereupon he

äji·o·niskāwāt ka'kīna. A'kiwā<sup>n</sup>zi dāc i'kido: "Äñic wīn pa'ki'tāwāt?"

"Kāwīn nīn pa'kitāwāsi," i'kido Nānabujo.

"Kägä't kipagi'tāwā, kigīganawābāmin kuca."

5 "Kāwīn," i'kido Nānabujo. "Kāṇāḇātc kīmōtc<sup>i</sup> ningī-  
kānawābāmigōḇān, mēidāc ki'kutigwāḇāmān i we pigwā-  
'kugān."

"Kägä't kigīpa'ki'tāwā kuca." Miidāc a'kiwā<sup>n</sup>zima·i·n-  
gān kibābōdānāt ugwisān, miidāc kī'pimādcī'āt, kī'pīmādi-  
10 sīnīt ogwisān.

Nīnguding idā'c a'kiwā<sup>n</sup>zi oḡānōnān Nānabojōn: "Mīsa-  
jigwa tcigusīyāḡ. Pēcig kigamīnin kidōcīm, mī a<sup>u</sup> kayā  
gīn kāwīdcīwād dcīṇāḇāwāḇdcīgāt. Pājig kayā ningawī-  
dcīwā. Kīgamīnin īskudā." Mēdāc ājipōgīdīd a'kiwā<sup>n</sup>zi.  
15 "Mī awā a'pis." Mīnawā kīpōgīdi a'kiwā<sup>n</sup>zi. "Mī awe  
sāḡā'tāḡān." Mīnawā gīpōgīdi. "Mī·i·we kī·i·mān." Mīnawā  
gīpōgīdi. "Mī awe wīgwās.<sup>1</sup> Pānimāḡu, kī'kṇāpāciyān kī'a-  
'tōyān mīsaṇ, mī i<sup>u</sup> kādcīpājīdcīgwāskunīyān īmā<sup>n</sup> mīsaṇ  
a'tāḡ, mī i<sup>u</sup> kādcīci pīskāṇāsāḡ īckodā. Kāḡu wīn āṇicāḡu  
20 kudcītō'kyān."

#### 45. THE DEATH OF NĀNABUSHU'S NEPHEW.<sup>2</sup>

Mī·i·dāc ājimādcāwād; pāpa'kān ijāwād a'kīṅ. Nīgāni-  
wānidāc odōjīmān, wīnidāc Nānabojō udānāḡ pīmosā.  
Tcībwā·o·dī'tāḡ idāc wī'kabāciwād, Nānabujū kī·i·nāḇām:  
"Tāḡa ningagudcī'tōn īskudā," mīdāc, kā·i·ciujī'tōd mīsaṇ  
25 a'ki'kāḡ, mē·i·dāc ājipācidcīkwāskunīt, mēidāc kā·i·jīpīs-  
kāḡāḡ īskudā. Ā! ḡāḡä't kīstcīmīnwāḇām Nānabujo.

<sup>1</sup> Used for starting a rapid blaze.

killed him. At that up they all rose from where they lay. And the old (Wolf) said: "Why did you hit him?"

"I did not hit him," said Nānabushu.

"Indeed, you did hit him, for I was watching you."

"Nay," said Nānabushu. "Perhaps secretly was I observed by him, and that was why from my mouth I slipped my hold on the knobbed ankle-bone."

"Truly, indeed, you did hit him." Now, when the old Wolf breathed upon his son, he then revived him; alive became his son.

Now, once the old (Wolf) spoke to Nānabushu, saying: "It is now about time that we should be moving. One of your nephews will I give to you, and he will be the one for you to accompany when he goes to hunt. One, too, will I accompany. I will give you fire." Thereupon the old (Wolf) broke wind. "Now, that is a flint." Again the old (Wolf) broke wind. "Now, that is the punk." Again he broke wind. "That is kindling." Again he broke wind. "That is birch-bark.<sup>1</sup> After a while, when you go into camp (and) have gathered the fire-wood, then shall you leap over the place where the wood is, whereupon up will start the blaze. Do not try to do it merely for the sake of doing it."

#### 45. THE DEATH OF NĀNABUSHU'S NEPHEW.<sup>2</sup>

Thereupon they started away; into different lands they went. Now, ahead went his nephew, and Nānabushu himself travelled behind. And before they arrived where they were to camp, Nānabushu thought: "Now, I shall try to make a fire;" whereupon, after he had gathered the wood together at a place, he then leaped over it, upon which up blazed the fire. Ah! verily, much pleased was Nānabushu.

<sup>2</sup> For other versions see Nos. 10 (p. 89) and 31 (p. 251).

- Mēḍaḍ kā'i·jimādcād. A'pī'i·ḍaḍ wādi'tang imā<sup>n</sup> kī'a·tōd ubimiwaṇān a'we uskīnawe, mī'i·mā<sup>n</sup> kīuji'tōd gaḅāciwīn; wīnīḍaḍ uskinawā ḅapāṇandawāndcigā. A'pīḍaḍ Nānabuju wa'pōdawād, kā'u·tōd mīsaṇ, mī'i·<sup>u</sup> ājibāgitcigwāskonit.
- 5 Kāgā ānawi kipīškaṇānī. Mīnawā gīḅajitcigwāskonī, nawaḍcidāḍ paṅgī īskodā kī'a·yānī. Mīnawā gīpācidcigwāskunī, kāwīn gaṇagā ickudā ogīwāḅandazīn. Pīnic kī'tībī'kaḍinī. A'pī'i·ḍaḍ paḍaḡwicing uskinawā, onōndān tcitcing waḡaḡmīngisāning; mīnāṅwana'a<sup>n</sup> Nānabuju pācidci kwāskwās-
- 10 konit. Mīḍaḍ ā'kidot uskīnawā. "Ānīn, Nānabuju, ācitci-gāyaṇ? Mā'gica kīgīḅabōtawā."

"Kāwīn," i'kido Nānabuju.

- Mīḍaḍ wīn uskinawā kā'i·cibācidcigwāskonit, mēḍaḍ skudā kīḅīškaṇāḡ.
- 15 Ā'pitci gayā kī'kaḡcīḅaṇ Nānabuju.
- Mīḍaḍ ānāt: "Kāḡu mīnawa wī'kā i<sup>u</sup> tōḍaṅgān, pānimā ogu kī'kaḅāciyaṇ mī kādodaṃaṇ."
- Mēḍaḍ kāḡa't kā'tōḍaṅ Nānabuju. Pānimā ogu kā'a·tōdīn mīsaṇ mī'i·<sup>u</sup> ājibājitcigwāskonit, mēḍaḍ skudā pīška-
- 20 nānig. Mō<sup>n</sup>jaḡidāḍ kīḅāḅāmādisiwaḡ, mō<sup>n</sup>jaḡ kayā āwāsi-yaṇ onīsaṇ awā uskinawā; ā'pitci mō<sup>n</sup>jaḡ mīnowīsini Nānabuju. Ā'pitci osāḡi·ā<sup>n</sup> udōjimaṇ.

- Nīḡuḡidīḡaḍ Nānabuju kī'i·nāḅandāṃ odōjimaṇ kī'pa-kobisānid sīḅing. Mīḍaḍ ānāt odōjimaṇ: "Taḡa, ayām-gwāmīsin kīcpīn nō'pīnaṇat a'wāsi. Kīcpīn ḍaḍ sī'ḅi wāḅaṇ-
- 25 ḍaṃaṇ, mānu mī'tīḡ aṇi'a·paḡitōn, mīḍaḍ imā<sup>n</sup> tcī'aṇi ta'ku'kīyaṇ; mīsawāḡu ā'pitci aḡā<sup>n</sup>sing sībīns, mānū mī'tig āni'a·paḡi'tōn, mēḍaḍ imā<sup>n</sup> tcī'a·nita'ku'kīyaṇ, mīsawāḡu a'nicā paṣaḡamīḡā'k. Kāḡu waṇāṇḍaḡān i<sup>u</sup> ānīnān."

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."

Kinwā<sup>n</sup>jidaç bābāmādisiwād. Nīnguding kāwin kitagwi-  
ciziwan odōjiman. Mēi<sup>n</sup>dac ānāndang Nānabuju: “Misa  
gaṇabātc kāi<sup>n</sup>nābandamāmbān.”

Wīndac uskinawā nō<sup>n</sup>‘pinanāt awāsiyan. Kāgā ā<sup>n</sup>dimāt  
5 mī<sup>n</sup>‘i<sup>n</sup> wābandang pasa<sup>n</sup>‘kamigānig. Ā<sup>n</sup>nawi ugimi<sup>n</sup>‘kwāndān  
kā<sup>n</sup>‘igu<sup>n</sup>‘paṇ omicōmāyan, mī<sup>n</sup>dac īmā<sup>n</sup> kī<sup>n</sup>‘pa<sup>n</sup>‘kubīsād ki<sup>n</sup>‘tcizī-  
bing; kī<sup>n</sup>‘a<sup>n</sup>‘yāni īmā<sup>n</sup>.

Wīndac Nānabuju wayābaninīg kimādcā nāndawābāmād  
odōjiman. Mī<sup>n</sup>dac kī<sup>n</sup>mi<sup>n</sup>‘kāng kī<sup>n</sup>tcizībi, mēya<sup>n</sup>‘paṇā odōjiman  
10 kī<sup>n</sup>wāni<sup>n</sup>‘ā<sup>n</sup>t. Mē<sup>n</sup>dac gī<sup>n</sup>ki<sup>n</sup>‘tcimawi, mē<sup>n</sup>dac kā<sup>n</sup>‘ijimādcāt nisā-  
dciwan. Nīnguding idaç ānimadābit zībing, ā<sup>n</sup>‘pitci wīmini-  
‘kwe; mī<sup>n</sup>dac ājicingiçing wīmini<sup>n</sup>‘kwāt, mī<sup>n</sup>dac wābandang  
mī<sup>n</sup>ṇaṇ ānāmīndīm, mī<sup>n</sup>dac wā<sup>n</sup>‘ijī<sup>n</sup>‘o<sup>n</sup>‘dā<sup>n</sup>‘pinang, kāwīndac  
umī<sup>n</sup>‘kunazīnaṇ. Kī<sup>n</sup>wā<sup>n</sup>j ānugīdōtam wīma<sup>n</sup>mōt. Kāgabi  
15 dāç omā inābit icpiming, mī<sup>n</sup>‘i<sup>n</sup> wābandang āgōdānig mī<sup>n</sup>ṇaṇ.  
Minangwāṇa īnī<sup>n</sup>‘u mē<sup>n</sup>‘sīnātāpigisininig. A<sup>n</sup>‘pī<sup>n</sup>dac kāwāban-  
dang, kī<sup>n</sup>‘i<sup>n</sup>‘kido: “Mī<sup>n</sup>‘i<sup>n</sup>‘we kādicini<sup>n</sup>‘kādag tciāni<sup>n</sup>‘a<sup>n</sup>‘kī<sup>n</sup>wang,  
ānībimināṇ.”

Mē<sup>n</sup>dac mī<sup>n</sup>awā gī<sup>n</sup>mādcād. Nīnguding, mī<sup>n</sup>awā ānīma-  
20 dābid zībing, owābāmān wābimāngwan ogiskimaṇisīn gayā;  
nibī<sup>n</sup>‘kāng inābiwag. Nānabuju dāç ogagwādcimān: “Wā-  
gūnān kanawābandamāk?”

Mē<sup>n</sup>dac ā<sup>n</sup>‘kitōwād: “Ma<sup>n</sup>idōg omā<sup>n</sup> tā<sup>n</sup>‘wag. Mī<sup>n</sup>giwe  
odā<sup>n</sup>‘pināwād Nānabuju odōjiman. Mī<sup>n</sup>‘a<sup>n</sup>‘we mānganiwayān  
25 kebiskwāndā<sup>n</sup>‘o<sup>n</sup>‘niwit, mī<sup>n</sup>‘a<sup>n</sup>‘we kānawābāmangit.”

Kāgātsa onickimigōn Nānabuju. Mī<sup>n</sup>dac ājigagwādcimād:  
“Ānīndi āndāwād? Wāwāni wīndamawiciyu<sup>n</sup>‘k.”



So for a long time they went travelling about. Once upon a time his nephew did not return home. Whereupon thought Nānabushu: "Therefore my dream must have perhaps come true."

But in the mean while the youth was in pursuit of some game. Almost was he about to overtake (the game) when he saw the dry bed of a stream. Although he was mindful of what he had been told by his uncle, yet there he fell into a great river; he remained there.

Now, Nānabushu himself on the morrow set out to look for his nephew; and when he found a great river, then at once he lost (track of) his nephew. Hereupon he greatly wept, and then he started off down the stream. Once as he went down to the river, very anxious was he to drink; and so, as he lay down to drink, then he beheld some berries under the water, whereupon he wanted to get them, but he could not get hold of them. For a long while he tried in vain to get them. Finally, as up this way he looked, there he beheld the berries hanging. They were the things that cast the reflection (in the water). And when he saw it, he said: "This is what they shall be called till the end of the world, high-bush cranberries."<sup>1</sup>

Thereupon he continued his way. Another time, when he came down to the river, he saw a White Loon and a Kingfisher; in the water they were looking. Nānabushu then asked of them: "What are you watching for?"

Thereupon they said: "Manitous dwell in this place. It is they who took Nānabushu's nephew. Now, the skin of that Wolf, which they use for a flap over the doorway, is the thing for which we were watching."

Truly, indeed, was Nānabushu angered. Thereupon he inquired of them: "Where do they live? Rightly declare it to me."

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<sup>1</sup> This episode does not properly belong at this point.

Mēḍaḥ ä'kidowād: "Mī omā ändāwād īgī<sup>u</sup> maṇidōg  
kā'ō·dā'pināwād gidōjimaṇ."

"Wāwāni dibādcimoyu'k." Mēḍaḥ kā'i·ji'a·ndomād ogis-  
kimaṇisīn. Mīḍaḥ Nānabuju kā'i·ji'·o·jībī'ā·d ogiskimaṇisīn  
5 kayā māngwān.

Ä! gägä't minwāndamōg. Mīḍaḥ ä'kidowād: "Kīcpīn  
kistcigīcā'täg, ka'kīna tāmō'kiwag. Mī'·o·mā'ku nibāwād  
omā<sup>n</sup> mīnising."

Pä'kic kayā nickādisi Nānabuju. Mīḍaḥ paḡîdīnād, kägā  
10 ogīnisān ogiskīmaṇisīn; mī'i·dac wīnawādinād ogīpicigupinān.  
Mī'i·dac kā'i·cimādcād Nānabuju nō'piming. Ōgī'a·wī'·o·jī'ā·n  
mī'tigwābīn kayā aṣawānaṇ. Mēḍaḥ ä'kidot Nānabuju:  
"Taga tawiki'tcikijā'tā wābaṅ." Mēḍaḥ kägä't kistcimija-  
'kwad wayābaṅ. Mēḍaḥ Nānabuju kā'i·ji'·i·jād imā<sup>n</sup> tibicko  
15 minising, mīḍaḥ imā<sup>n</sup> tcigibig kīnībawīt. "Mī'tigong nīn-  
gaḍijinaḡus," ā'pitci kāsōngaḡ kīckana'kād." Mī'i·dac imā<sup>n</sup>  
kī'a·sad omī'tigwābīn imā<sup>n</sup> onī'kāng. A'pīḍaḥ kīzīs pāmō-  
'kāng, ā'pitci gi·jā'tā. Kägāḍaḥ nayāwa'kwag mī cigwa  
mō'kiwād maṇidōg.

20 Mēḍaḥ ä'kidowād maṇidōg: "Kīwābaṇdānāwāmbaṇ  
inī'·u'·k<sup>u</sup> kīnawā iwe kīckana'kād?"

"Kāwīn," i'kidōwag ānint.

Ānintidaḥ i'kidōwag: "Ä<sup>nye</sup>, nīwābaṇdānābaṇ nīnī'k<sup>u</sup>."

Ānint i'kidōwag: "Nāṣaṇā'ku Nānabuju ta'i·jināḡuzi!"

25 Aṇōdc maṇidōg mō'kiwag. Mī'i·dac ānāwād Wābima-  
'kwān: "Taga, awiḡagwādciwādan i'we kīskana'kād."

Mēḍaḥ kägä't kā'i·ji'·i·jād wābima'kwa; mēḍaḥ kigaḡwā-  
dcibidōt, kāwīn kaṇaḡā ogīkawibidōsīn. Mēḍaḥ ä'kidot  
Wābima'kwa: "Ä<sup>n</sup>, kāwīn Nānabuju āwīsī; mī'tig 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 Nānabushu painted the Kingfisher and the Loon.

Ah! truly were they pleased. Thereupon they said: "If it becomes very hot, then will all come forth. It is upon this island that they usually sleep."

And all the while was Nānabushu angry. And when he let them go, he nearly killed the Kingfisher; for as he was going to seize him, he missed catching him. Thereupon off started Nānabushu into the forest; he went to make a bow and some arrows. And then said Nānabushu: "I will that it be very warm to-morrow." And so truly there was a very clear sky on the morrow. Thereupon Nānabushu went over to a place opposite the island, and there on the bank of the river he stood. "Like a tree will I look, (like) a stump that is exceedingly strong." And so there upon his arm he put his bow. And when the sun was rising, it grew very warm. And when it was nearly noon, then out began coming the manitous.

And then said the manitous: "Did you yourselves ever see that stump before?"

"No," said some of them.

But some of them said: "Yes, we ourselves are accustomed to seeing it."

Some of them said: "Woe to us should Nānabushu take on such a form!"

All sorts of manitous came forth. And now they said to the White Bear: "I wish you would go wrestle with that stump."

Thereupon truly thither went the White Bear; and he tried shaking it, but not a whit did he move it. Thereupon said the White Bear: "Why, it is not Nānabushu; it is wood!"

‘Ā! kāyābi ānint ugu’tānāwān. Kayä wīn Nigik kimō-ckamu. Mēdāc ā’kidot: “Ha, ha, ha, ha!” ā’pā’pid, “kāwī’kā nīn nīngīwābandazīn.”

Mīdāc mīnawā ā’kidowād: “Skomā<sup>n</sup>, kīn, Mīciginābik,  
5 āwigutci’tōn!”

Mēdāc kāgā’t kī’ijāt. Mēdāc kā’ijitatibā’kuwād u’kwā-  
gaṇāng. Mē’idāc kā’ijibāpaṣi’tād kīnābī’k.

Ā<sup>n</sup>, nībiwā kī’ā’nimādcā kīzīs.

Kāgāgu tciwā’kwānāmut Nānabuju mī’i’<sup>u</sup> kā’i’cipagidci-  
10 tānit miciginābigōn.

Mēdāc ā’kidot ginābīk: “‘Ā, kāwīn a<sup>n</sup> Nānabuju āwīsi;  
mī’tig i’i’wē!”

Mī’idāc kā’ijipōmāwād. Ickwādāc kimō’kīwag nī’j ma-  
nidōg, mī igiwe ogimāg. Mī’idāc kā’ijinibāwād kījā’tānig.

15 Mēdāc Nānabuju kā’ijināsi’kawād omī’tigwābīn, wī’a’wi-  
bīmwād. Nī<sup>n</sup> jīwanidāc mīskwādāsiwān, mī’idāc wā’ijidi-  
bātcīmowād. Mīdāc ānād Nānabucu: “Ic, tci tci tci! Kāgu  
tābātcimu’kāgun! Mäckut kīgawawāciinīnīm.” Mē’idāc  
Nānabuju kā’ijī’o’dā’pinād, mī’idāc ojibīwād.

20 Ā<sup>n</sup>! kītcimīnwāndāmōg.

Mīdāc ānād: “Mīskwādāsi kīgādigōm tci’ā’ni’a’kīwang.”

Mīdāc āgud mīskwādāsiwān: “Kāgu kwaya’k pīmwā’kān;  
āgawātācinuwād ijipimwī.”

Mīdāc Nānabuju kā’ijināsi’kawād īnī’<sup>u</sup> mānidōn. A’pīdāc  
25 kā’u’disād, mī’i’<sup>u</sup> ājipimwād, kwaya’kigu wiyawīng, kāwīn-  
dāc ugīmījwāsīn. Mīnawādāc pājig odasawān ugīnābisidōn,  
mīdec kā’ijipimwād āgawātācinīnit, mī’idāc kīmījwād.  
Mīnawādāc wāwīp pājig ogīpimwān, īnī’<sup>u</sup> ugīmān.

Ah! but yet some of them feared it. And the Otter too came forth. Whereupon he said: "Ha, ha, ha, ha!" as he began laughing, "never before have I seen it."

And then again they said: "Let us see you, Big Serpent, go try it!"

Whereupon truly thither he went. Whereupon he twined round (Näna-bushu's) neck. And then tight coiled the Serpent.

Well, far on its way had gone the sun.

When almost out of breath was Näna-bushu, then was he let go by the Big Serpent.

Thereupon said the Serpent: "Why, that is not Näna-bushu; 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 Näna-bushu 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 Näna-bushu: "Hush, hush! Don't you tell! In return I will adorn you in gay color." Accordingly Näna-bushu 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 Näna-bushu 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.

Mī'īdāc cī'gwa kī'kānimind Nānabuju. "Ää<sup>a</sup>, Nānabuju unisān ugimān!"

Mēdāc Nānabuju kā'ījimādcība'īwād. Ä! mēdāc nibi nō'pinaṇigut. Ninguding idāc cigwa kägā udadimigun  
 5 nibi, mēdāc wābāmād a'kagwidciciwān nāmāḍabinid. Mēdāc ānād: "Ä, nicīmā<sup>n</sup>, maṇido nimāmīdawiik!"

"Wa'e, ānīndi āndanādcimāt awe maṇidō? Taga, omā<sup>n</sup> pīndigān nīwājing!"

#### 46. NĀNABUSHU SLAYS TOAD-WOMAN, THE HEALER OF THE MANITOUS.<sup>1</sup>

Mī'īdāc Nānabuju kā'ījipīndigād aka'kwidciciwājing.  
 10 Ä'pīdāc kā'pīndigād Nānabuju kayā wīn, aka'kwidcīci kī'pīn-  
 digā, mīdāc kā'ījikibā'āng uwāc. Pānimā'īdec kā'pimi-  
 dciwaninig nipi, mīnawā gīsāga'ā'm Nānabuju. Ningudin-  
 gidac ājipīmosād, onōndawān awiy<sup>a</sup> naḡamonit:

"A'ki yā'kwāgwāgiyē nīmbicina'u'cin."

15 Mīdāc kā'ījināsi'tawād, mīdāc kīwābāmād mindimōyāyan,  
 omaka'kīn; wīgubīn obimōndānan, kayādac jicīgwanān ojä-  
 gwānsonān 'a<sup>a</sup> mindimōyā<sup>n</sup>. Nānabuju'ōdec ogagwādcī-  
 mān īnī'<sup>u</sup> mindimōyā'ā'n: "Änīn, nō'kimis, wā'tōḍaman  
 īnī'<sup>u</sup> wīgubīn?"

20 Mīdāc ä'kidot mindimoyā<sup>n</sup>: "Nānabujū kuca ogī'pīmwā<sup>s</sup>  
 maṇido<sup>s</sup>, nīnidāc nīnanāndawī'ā'g īgī'<sup>u</sup> maṇidōg. Nāna-  
 buju'u'dāc wīnanāwāpini'kānā ōnowā wīgubīn; miziwā  
 a'kīng wī'nābīginigādāwān. Kīcpin dec tōtō'kābīgiskāng,  
 mī'īwe tcigi'kānimint ānīndi āyād Nānabuju. Kawinaḡin  
 25 Nānabuju kidāwisī?"

<sup>1</sup> For other versions see Nos. 18 (p. 145) and 32 (p. 261).

Now, then was the time they knew it was Nānabushu. "Oh, Nānabushu is killing the chief!"

Accordingly Nānabushu started to flee. Ah! and then by the Water was he pursued. Now once, when nearly overtaken by the Water, he then saw a Woodchuck sitting up. Whereupon he said to him: "Alas! my little brother, by a manitou am I pursued."

"Well, where is the manitou about whom you are talking? Pray, come into this little hole of mine!"

#### 46. NĀNABUSHU SLAYS TOAD-WOMAN, THE HEALER OF THE MANITOUS.<sup>1</sup>

So Nānabushu came into the Woodchuck's hole.<sup>2</sup> So after Nānabushu had gone inside, then the Woodchuck went in too, whereupon he closed (the entrance of) his hole. And not till the water had flowed past, then again out went Nānabushu. Now once, as he went walking along, he heard somebody singing:

"From the ends of the world do I come with the sound of my rattles."

After that he sought, listening for (the singer), whereupon he saw an old woman, a toad; some linden-bark she carried upon her back, and rattles too were hanging from the old woman's girdle. Thereupon Nānabushu inquired of the old woman: "What, my grandmother, do you intend doing with that linden-bark?"

Whereupon said the old woman: "Why, Nānabushu indeed has shot the manitous, and I am going to heal the manitous. And for Nānabushu will be set a snare (made) from this linden-bark; all over the earth will twine be laid. And if it pulls when he steps into it, then will it be known where Nānabushu is. Are you not yourself Nānabushu?"

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<sup>2</sup> Translated by the editor.

“Kāwīn,” i'kido Nānabuju. “Kīdābimādcī'kīna Nānabuju wābāmāḍ?” Mīdāc ānād: “Ānindi āyāyan?”

“Mī'īmā<sup>n</sup> pācu ugimāg āyāwād. Nōngum unāngucik mī'ī'we kīgā't wīkitcinānāndawīwāyān, mī'ī'we Nānabuju  
5 odōjīman usagīn kāḍacimigōyān nōngum unāngucik.”

Mīdāc ānād Nānabuju. “Ānīnī'ku āna'āman naḡamoyān?”

Mīdec mindimoyā kidibādcimut: “Mīsa'ku i<sup>u</sup> āna'āman naḡamoyān:

“‘A'ki yā'kwāgiyē nimbicina'ū'cin.”

10 Ā'pī'īdāc ka'kīna kāwīndāmāgut mī'ī'ū kā'ījinisāt. Mī'īdāc kā'ījipa'kunāt mē'īdec kā'ī'ījipizi'kawād, mē'īdāc kī'o-dā'pinang wīgobīn kīpīmōndang; kayā dac jīcīgwanan ugījāgwasōnan. Mē'īdāc kīmādcād ājānī'pan mīndimōyāyan. Kayāwīndāc kī'ānināḡamo:

15 “‘A'ki yāḡwāgiyē nimbicina'ō'cin.”

A'pī'īdāc tāḡwācing āndānint ugīmā<sup>g</sup>, mī'īwābāmād udōjīman owayānini kibīskwāndā īḡaniwinint. Nānabuju owābāmān tcītcipiskānit. Mēḍāc ā'kidot: “Nīyā! nōjis, ījiwījiyu'k āndanāpiyān?”

20 Kīgā't idāc ogī'ījiwinigōn īmā<sup>n</sup> āndanābīpan mīndomōyā'īban. Mīdāc wābāmād a'kī'kōn tcībā'kwān; mī'ī'we Nānabuju udōjīman uzagīn kā'kijidānig. A'kawā'ku wīśīnīban awe mīndīmōyāban. Mīdāc Nānabuju i'kido: “Kāwīn ningawīsinisī, pānima<sup>n</sup> kī'īckwā'tayān, ningawīsin.” Mē'īdāc  
25 ā'kidot Nānabuju: “Ka'kīna sāḡa'āmu'k<sup>u</sup>, nīnā'ta umā<sup>n</sup>



"No," said Nānabushu. ("Do you suppose that) you would be permitted to live if you should see Nānabushu?" And then he said to her: "Where do you abide?"

"Yonder, near by where the chiefs are. On this evening is truly when I will do some wonderful healing, whereupon the upper arm of Nānabushu's nephew shall I be given to eat this evening."

So then to her said Nānabushu: "What is the nature of your song when you sing?"

Whereupon the old woman revealed (it), saying: "This is the way I usually sing when I sing:

"From the ends of the world do I come with the sound of my rattles."

Now, after he had been told everything, then he slew her. And after he had flayed her and put on (her skin), he then took up the linden-bark and put it upon his back; and the rattles too were hanging at his belt. And then he went in the same direction whither the old woman intended going. He too went singing along the way:

"From the ends of the world do I come with the sound of my rattles."

And when he arrived at the home of the chiefs, then he beheld his nephew's skin used as a flap over the entry-way. Nānabushu beheld it move with a quiver. Whereupon he said: "Ah, me! my grandson, will you lead me to the place where I am to sit?"

Now, truly was he led to the place where the old woman would have sat. And then he saw a kettle with food cooking in it; it was the upper arm of Nānabushu's nephew that was cooking. It was usual for the old woman first to eat (before she began with the work of healing). And so Nānabushu said: "I am not going to eat, not till after I have finished, then will I eat." And this said Nānabushu: "All of you go out of doors, I only here

ningatayā.” A’pīdāc ka’kīna kāzāga·a·mowād, mīmā<sup>n</sup>  
 jingicinowād īgī<sup>u</sup> ugimāg, owābandānan udasawānan sāsā-  
 gā’kwisininig imā<sup>n</sup> ugimā<sup>n</sup>wa<sup>6</sup> wīyawining. Mī’i·dāc kījāci-  
 jigwawād, mī’i·dāc kāgā’t kīnisād. Mī’i·dāc kīnibowād.  
 5 Mē’i·dāc ā’kidot: “Mīsa kīnibowād maṇidō.”

Mē’i·dāc ājibibāgiwād: “Ä, mīsa kīnibowād maṇidōg!  
 ‘Ä·ä<sup>u</sup>, mādcīdōyu’k wīgobīn mī’ziwā a’king ta’i·nābigama-  
 nōn; mī’i·dāc tcigī’kānimint ānindi ayāgwān Nānabuju,  
 kīcpīn tōtō’kābigiskang.” Mīdāc ka’kīna kā’i·jimādcāwād,  
 10 kī’pimābiginaṁowād wīgobīn.

A’pī’i·dāc ka’kīna kāmādcāwād, Nānabuju ogīpigiskijwān  
 kīstcītibā’kwā maṇidōwiyās. A’pī’i·dāc kā’kīzizā’kwād,  
 ugī·a·ndumān ābīnōdcīyan, mēidāc gī·a·camād. Pāji’kidac  
 ābīnōdcīyan ogīki’kānimigōn Nānabuju ayāwīt ta’pābiwān.  
 15 Mīdāc ānād: “Pā’kā, nicīmā, kāgu dibādcimō’kän!” Mē’i-  
 dāc Nānabuju kā’i·jipa’kwā<sup>n</sup>jang maṇidōpimidā, mēdāc  
 kā’i·jiminād kwīwizānsan. Mēdāc ānād: “Kā’kā’kijōbīzi  
 kādicīnikāsyān tci·a·ni·a·kīwang.”

Mēdāc Nānabuju kā’i·jiodā’pinād maṇidōwayānan kayādāc  
 20 odōjīman wayānan, mē’i·dāc kā’i·jimādcībā’tōd, minī’kidāc  
 kāwābandang wīgubīn bimābigamunig, ka’kīna ogī·a·nitō-  
 ‘tō’kibitōnan.

Mēdāc ā’kidōwād ka’kīna gābimādisiwā’pan: “Ä·ä’!  
 ca’yigwa Nānabuju tō’tō’kābigiskigä.”

25 Mī’i·dāc cī’gwa nībi kīmō’kitciwang, kayādāc kī’ki’tciki-  
 miwan; kayādāc īgī<sup>u</sup> āsinīg icpīming gī·ō·ndaḡō<sup>n</sup>dcinōg,  
 Nānabuju kī·a·ndoskōnind. Nībiwa ogīnisigowān āsinīn  
 nībi gayā. Nānabūjūdec wādcīwing ānāgī·a·pa’i·we. A’pī’i-

will remain." And after all of them had gone out, then yonder, where lay the chiefs, he beheld his arrows that were sticking out from the bodies of the chiefs. Thereupon he shoved them in (farther), working them back and forth, whereupon he truly killed them. So now they were dead. Accordingly he said: "Therefore now dead are the manitous."

And then they cried aloud: "Alas! now dead are the manitous. Now, then, take you the linden-bark (twine) everywhere over the earth, and string it around; for then it will be known where Nānabushu is, should he happen to step into it (and be caught)." Thereupon they all started away, laying the linden-bark twine.

And when all had started away, Nānabushu cut (the manitous) into pieces, and made a great cooking of the manitou-flesh. And when he had finished cooking, he invited the children, and then fed them. Now, by one of the children that was peeping in was Nānabushu recognized to be who he was. Thereupon he said to it: "Hold on, my little brother, don't you tell!" And when Nānabushu sliced off some manitou-grease, he then gave it to the small boy. Whereupon he said to him: "Fond-of-Raw-Fat<sup>1</sup> shall you be called till the end of the world."

Then, after Nānabushu had taken up the manitou-skins and the skin of his nephew, he then started off running; and, as much of the linden-bark he saw stringing about, all of it he touched as he went along.

Thereupon said all who were then living: "Hallee! Nānabushu is now touching against the snare."

Thereupon the water now began to come forth, and a mighty rain began to pour; and also the rocks from above began to fall, to the end that Nānabushu be crushed. Many were killed by the rocks and the water. Now, Nānabushu tried in vain to flee to a mountain. But when

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<sup>1</sup> A small frog.

dec wayābandang möckaninig a'ki, mii' u kīmāwāndōcimād  
 mi'tigōn kī' u'ji'tōd pīndazāgan. Nī'jwāswi ä'ta kī'pōsiwag  
 imā<sup>n</sup> pīndazāganing a'pī kāni'kipīg a'ki. Mīdāc imā<sup>n</sup>  
 kī'a'yāwād pīndisāganing; ānīdidāc gayā awāsīyan ogīpō-  
 5 zi'ā'n, pīnāji<sup>n</sup>ya<sup>s</sup>, aṇōdc gayā awīya pābāmisātcig. A'pī'i'dāc  
 kīnwā<sup>n</sup>j āyāwād imā<sup>n</sup> pīndazāganing, ogīkanōnān nā'tāgō-  
 gīnit: "Gitākaski'tōnāwāna pāngī a'ki? Kīcpin pīdōyāg,  
 nīndā' u'ji'tōn a'ki."

Ni'tamidāc a<sup>u</sup> a<sup>n</sup>wā<sup>n</sup>yan odāṇagī'a'nōnān tcīgōgīnit, kā-  
 10 wīndāc ogī'tā' u'di'tazīn a'ki; kīnōndākisābāwe. Usagābini-  
 'kānān īnī' u wī'gup, mī'i'gu ka'kina kā'tōtawād, cīcī'i'ban  
 gayā māngwān gayā āmī'kwān. Mēdāc kīmōjskinisāt,  
 mīnawā bējīk cīcīban, māngwān, mīgu gayā wīn kā'i'ji-  
 wābisinit. Kāwīn ogīkaski'tōsīnāwa a'ki. Mīnawādāc  
 15 amī'kwān ogī'a'nōnān tcīgōgīnīt, mīgogayāwīn kā'i'jiwābisit;  
 kīnōndānisābāwe. Ānawī'k<sup>u</sup> kāmō<sup>n</sup>skitcisānitīn, ogīwāwābā-  
 mān a'ki tcita'kunamīnit, kāwīndāc kāgōn ogīmī'ka<sup>n</sup>zi a'ki.  
 Mīnawādāc wājaskwān ogī'a'nōnān tcīgōgīnit. Mīnawā  
 ogīsagā'pīnān wīgup.

20 Mīdāc kīgōgīt wājask. Awaçimā<sup>n</sup> nībiwa ugīwī'kupidōn  
 wīgup. Nīngudīngīgu udōdō'kībidōn i<sup>u</sup> sạ'bab 'a<sup>s</sup>a<sup>u</sup> wājask,  
 mī'i'we nīsābāwād. Mēdāc Nānabuju ājīwī'kubīnād; mēdāc  
 wāwābāmād wājaskwān, ogīmī'kān pāngī a'ki ta'kunamīnit  
 īdāwīnī'k, pāngī gayā uda'kwāndān, a'ki, onīngwīgānāng  
 25 gayā pāpāngī a'tānī. Mēdāc Nānabuju kā'i'jiodā'pīnāng,  
 ugīpōdānān wājaskwān, mēidec kī'pīmādcī'ā'd. Mīgu ka'-  
 'kina i<sup>u</sup> kā'tōdawād. Mī'i'dāc kā'i'jībā'a'sang unīndcing

he saw that the earth was overflowing with water, then he gathered together some logs (and) made a raft. Seven only embarked upon that raft when the earth was flooded over with water. And so they remained there on the raft; some game-folk, too, he put aboard, birds, and all the various creatures that fly about in the air. And after they had been a long while on the raft, he spoke to them that were good at diving: "Can you procure a little earth? If you fetch it to me I would create an earth."

Now, he first employed the (?) (kind of duck), but (the bird) was not able to come within reach of the earth; it was drowned before it got there. He had it tied with linden-bark twine, for that was what he did to them all, — the Ducks and the Loon and the Beaver. And when it came floating up to the surface, then another Duck, and also the Loon, had the same thing happen to them. They were not able to fetch any earth. And next he had the Beaver dive; but it also met the same fate, it drowned before it reached the bottom. Every time that one came up, he looked to see if it had hold of any earth, but nothing of earth he found. So next he had the Muskrat dive; also he had it tied with linden-bark twine.

So then into the water dived the Muskrat. Much farther down he pulled on the linden-bark cord. At last he felt the Muskrat pulling at the cord, and that was when it was drowning. Thereupon Nānabushu pulled it up; and when he examined the Muskrat, he found that it was holding a little earth in both its paws, and a little earth it also had in the mouth, and there was a little in each armpit too. Thereupon, after Nānabushu took the Muskrat up in his hands, he breathed upon it, whereupon he revived it. Now, that was what he had done to them all. Now, when Nānabushu had dried the earth in

iwa'ki a<sup>n</sup> Nānabuju, mē'i'dac k̄a'i'jimamigunang i<sup>u</sup> a'ki.  
 Mēidec mīnawā k̄a'i'ji'a'nōnād k̄agāgiwān ningudci a'ki  
 tcisāgibī'i'nig, k̄awīndac k̄iṭagwici<sup>n</sup>zi k̄agāgi. Mīnawādac  
 wābimīmīn ugi'a'nōnān; mīidac k̄i'pīdōt wādi'kwānāns 'a<sup>u</sup>a<sup>n</sup>  
 5 umīmi. Mēdāc Nānabuju k̄a'i'jipāda'kidōt īmā<sup>n</sup> i<sup>u</sup> a'ki  
 tā'kunang, mīidac k̄a'i'ji'a'pāgidōd nibī'kāng. Pākic k̄i'i'ki-  
 dot: "Taḡa, mīnis omā<sup>n</sup> tayāmaḡat." Pā'kickayā ugīpō-  
 dādān.

#### 47. THE SCATTERING OF THE ANIMALS AND THE REGULATION OF NATURE.

Mī'i'dac īmā<sup>n</sup> k̄i'a'yāwād minising, Nānabujūdec k̄i'pō-  
 10 dādcigā kiwi'tāya'ī minising; mīidec āskam k̄i'a'nimistcāg  
 a'ki. Mīgū i<sup>u</sup> k̄a'tōdang kinwā<sup>n</sup>j. Kāningudwāsugunaga'ki-  
 dac ugi'a'nōnān ādi'kwān, "Skomā<sup>n</sup> kiwitāskan 'ō<sup>u</sup>o' a'ki."

Kimādcādāc ādi'k. Ā'pitci k̄i'a'kiwā<sup>n</sup>ziyu' ā'pī dāgucing.

Mīnawādac ma'īnganān ugī'a'nōnān, kayāwīndac ma'īn-  
 15 ḡan ā'pitci k̄i'a'kiwā<sup>n</sup>ziyu' ā'pī tāgucing. Inī'widac awā<sup>n</sup>-  
 siyan k̄a'pōsi'ā'pān ā'pitci k̄ipā'ta'īnowān, kayā wīnawāgu  
 ānicinābāg āja k̄iānipa'ta'īnowāḡ; pāpāmisātcig kayā pin-  
 āci<sup>n</sup>yāḡ. Nānabujūdac ogīwāwīnān kādijini'kāsowād awāsi-  
 yāḡ; kayāgu pābāmisāwād pināci<sup>n</sup>yāḡ ugīwāwīnān kādijini-  
 20 'kāsowād; kīgō<sup>n</sup>yan ḡayā. Kayādac k̄igidōwāḡ kāḡaciwād  
 k̄izisōḡ ningobibōn, kayādāc k̄a'u'ndānimāk k̄iwi'tāḡijik

his hands, he then rolled it into a ball. So then next he had the Raven (go find) if the earth could be seen anywhere out of the water, but the Raven did not return. Then next the White Pigeon he employed, whereupon a tiny twig did the Pigeon fetch. And after Nānabushu had stuck it into the earth which he had there in his hand, he then tossed it into the water. At the same time he said: "I will that an island come into existence here." And at the same time he breathed upon it.

#### 47. THE SCATTERING OF THE ANIMALS AND THE REGULATION OF NATURE.

And so they remained there on the island, and Nānabushu breathed all over the island; and all the while larger grew the earth. Now, that was what he was doing for a long while. And when the sixth day was up, he then employed a caribou. "I would have you go round this earth."

So away started the caribou. It was very old when it returned.

Then next he employed a wolf, and the wolf was also very old when it came back. And then the game-folk that he had had on board were becoming very numerous, and the people too were themselves now increasing in number; and (the same was likewise true) of the birds. So Nānabushu called the game-folk by the names by which they were to be known; and also the birds that fly in the air, he named them by what they were to be called; and (it was) also the same with the fishes. And they also decreed how many moons there should be in one year, and also the number of directions from which the winds would blow, that from the vault of the sky in eight directions would the winds blow. So this was what he

cwā'tcing tci'u'ndānimak. Mī'i'dac kā'i'kot: "Ānīc, mīsa ka'kina kī'u'ji'tōyān kânōndcipimadisiwād anicinābēg."

Mēdāc iwa'pi kīsiswā'i'diwād miziwe a'king. Kā'i'jimā-dcāwād, kayā wīndāc Nānabujū kīmādcā.

5 Mīsa ā'kosid.

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

Ningudingisa' Nānabujū anipapimusāt nō'pīmīng. Ninguding umādābīn sāga'i'gan, mīdāc imā<sup>n</sup> wābāmāt nībawa ni'ka<sup>8</sup>. Ā'pidci omisawānimā<sup>8</sup> wī'ā'mwāt. Mīdāc ānād:  
 "Ictā', nicīmā'i'dug, ondās, ōmā<sup>n</sup>, pījāyu'k!" Ānawidec  
 10 kī'pījāwag ni'ka<sup>8</sup>, kāwīn ā'pidci pācu picāsīwag. Minawāgu ogaŋōnā<sup>8</sup>: "Nicīmā'i'dug! ōmā<sup>n</sup> picāyu'k, ka'ō'dciminimim!"  
 Oguŋigō pācu' tci'bi'cānīt. Kāga'pi nō'pīmīng kī'i'jā Nānabujū;  
 mī'tigōnsan ugināsi'kānan. Mī'i'dac kā'i'ji'u'ji'tōd wīgiwāmāns,  
 15 mīnawā ogaŋōnān ni'kan: "Āmbā ōmā<sup>n</sup>, udamīnodā, kanīmīmīn!" Kāga'pī ogīwayājīmān ni'kānsā'.  
 Mēdāc kā'i'jipīndigāwād wīgiwāmānsing, mī'i'dac ājika-nōnāt  
 Nānabujū: "Ka'kina paŋangwābicimuyu'k." Mīdāc ājinagamut:

20 "Paŋangwābicimōwīnan nimbīdōnan.  
 Paŋangwābicimōwīnan nimbīdōnan.  
 Paŋangwābicimōwīnan nimbīdōnan.  
 Paŋangwābicimōwīnan nimbīdōnan."

Mīdāc kā'gā't ājipasangwābiwād nīmiwād. A'pī'i'dac ka'kina paŋangwābiwād, ogītābībīnān ni'kan: mīdāc kīpō-  
 25 'kugwābīnād. Nījidāc nāsād, ugīki'kānimīgōn; mī'i'dac ājipībāgiwād:  
 "Ā<sup>8</sup>ē'i, Nānabujū kīnisigunān!" Mīdāc kā'i'jisāgidcisāwād wīgiwāmānsing. Nījā'ta kānisāt.

<sup>1</sup> For other versions see Nos. 11 (p. 101) and 20 (p. 169).



said: "So, therefore, have I now finished the creation of everything from which the people will derive life."

And that was the time they scattered to all parts of the earth. After they were gone, then Nānabushu himself went away.

And this is the end (of the story).

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

Once on a time Nānabushu was travelling about inland. By and by he came out upon a lake, and so there he saw numerous Geese. Very keen was his desire to eat them. Thereupon he said to them: "Look, my little brothers! Hither, come here!" And although hitherward came the Geese, yet not so very close did they come. And again he addressed them, saying: "O my little brothers! come hither, I want to kiss you." They were afraid to come close. At last up inland went Nānabushu; some osiers he went to get. And when he had put up a small wigwam, again he spoke to the Geese, saying: "Come hither, let us play, we will dance!" At last he persuaded the goslings. And so when they had gone inside of the little wigwam, thereupon to them spoke Nānabushu, saying: "All shut your eyes when you dance." And then he sang:

"A dance with eyes closed do I bring (to you).

A dance with eyes closed do I bring (to you).

A dance with eyes closed do I bring (to you).

A dance with eyes closed do I bring (to you)."

Thereupon they really closed their eyes when they danced. And when all had closed their eyes, he seized a Goose; whereupon he broke her neck. And when he had slain two, he was found out; upon which they cried aloud, "Hey, by Nānabushu are we being slain!" And then they flew out of the little wigwam. Only two he had killed.

Midac kī·a·nimādcīnāt ini<sup>u</sup> ni'kānsan. Kī'pōdawā tcigibīg,  
 mīdāc imā<sup>n</sup> wikīcīswāt ni'kānsa<sup>s</sup>. Kīningwa·a·bwā, uzidānsan  
 ogisāgisidōnan. Mī·i·dāc kī·i·jikawicimut winībāt, kīmitcidi-  
 yācin. Midac ānāt udiyān: "Kīcpīn anicinābāg sāgāwa·ō·  
 5 wāt, wīdamawicin." Kāgā cīgwa nābāt ogañōnigōn: "Ictā,  
 anicinābāg sāgāwa·a·mōg."

Nānabujū onickāba'tō inābit, kāwīn awiya owābamāsīn.  
 Minawa ki'kawicimō. Pīnic nī'jing ogītcīcimigōn. Kāga'pī  
 kīnībā Nānabujū.

10 Anicinābāg kīsāgāwa·ō·wāt owābamāwān awiya mitcidi-  
 yācininit. "Nackā! ku'ca awā', mīmawīn Nānabuju." Kī'kabā  
 pā'jik 'a<sup>s</sup>a'ū anicinābā; owābandānan ni'kī'wizidān sāga-  
 dānwāngizīnūg. Mēdāc āji·a·ndawāwāngā·i·gāt, mīdāc  
 kī·i·jī·o·dā'pīnād ini<sup>u</sup> ni'kānsan. Ogīkīckijānan uzidānsan;  
 15 ājisīnigibān, ogī·i·jisitōn 'i'ī<sup>u</sup> mī'tawāng. Midac kī·a·ni-  
 mādāwād anicinābāg.

A'pī·i·dāc kwāskuzit Nānabujū, owābandānan keyābi  
 a'tānig uzidānsan. "Mīsa' cīgwa tcīwīsīniyān," i'kido. Mī·i'·u  
 āji·o·dā'pīnāng ni'kiwizit, mī ā'ta uzidāns mā'kāng; minawā  
 20 bā'jik odōdā'pīnān, mīnawā ogīmānibidōn. "Tiwā! māwī-  
 ja·i·dug kāmīnuzuwāt nīnī'kānsūmag," i'kidō. Mīdāc ājiān-  
 dwā·ā·nga·i·gāt, kāwīn awiya āyāsīwān nīkānsima<sup>s</sup>. Mī·i·ādē  
 ānād' udiyān: "Māgicā anicinābēg kī'kimōdiwāg nīnī'kān-  
 sima<sup>s</sup>."

25 "Kāwīn," udigōn.

"Kāgā't, awiya kī'kīmōti. Nōngum kīgātānimis." Mēdāc

Thereupon he carried the goslings away. He made a fire by the edge of the water, and it was there he intended to cook the goslings. He baked them in the embers, their little feet he left sticking out. And when he lay down to go to sleep, he lay with his bottom exposed. Thereupon he said to his bottom: "If any people come in view round the point, then you notify me." When he was nearly asleep, he was addressed: "Ah! some people are coming into view round the point."

Nānabushu leaped up from where he lay to look, but he saw no one. Again he lay down to sleep. Even a second time he was deceived. Finally to sleep went Nānabushu.

Some people paddling into view round the point saw some one lying with his bottom exposed. "Why, look! yonder is some one, it must be Nānabushu." Ashore went one of the men; he saw gosling-legs sticking out of the ashes. And so, when scratching among the ashes, he thereupon picked up the goslings. He cut off their little legs with a knife; as (the feet) were before, so back in the ashes he placed them. Thereupon the people continued on their way.

And when from slumber awoke Nānabushu, he saw (that) the little legs were still there. "Therefore now shall I eat," he said. So when he took hold of a gosling-leg, it was a little leg only that he found; another he took up, another he pulled out. "I declare! it must have been long since my goslings were thoroughly cooked," he said. Thereupon he searched about in the ashes, but there was nothing of his goslings. And so he said to his bottom: "Perhaps some people have stolen my goslings."

"No," he was told.

"To be sure, somebody has stolen (them). This moment shall you be punished." Thereupon, when he had built up

kā·i·jikistcipōdawād, mīdāc imā<sup>n</sup> ājidiyānit. A‘pī·i·dāc tca-  
yāgisut, “Tcī, tcī, tcī!”

“E·ä·e, ‘Tcī, tcī, tcī,’ kā·i·nwāyān kā·kimotimigōwiyān  
ninikānsimāg.”

- 5 Wī·kādāc kī·ā·nīpasigwī, kī·ā·nimādcā nō·pīmīng; ā·pidci  
wīsaḡāndām udiyān.

#### 49. NĀNABUSHU AND THE LITTLE FISHERS.

Ningudingidāc ānīpabimosād, ogīmi·kawa<sup>g</sup> udcīḡānsa<sup>g</sup> āyā-  
nit. Mīdāc ānād: “Ānīndi ḡīḡiwā?”

“Pabāṇandawāndcigā.”

- 10 Mī·i·dāc kā·i·jipōpō·kudcībināt, ugīmīdcinā<sup>g</sup>. Mīdāc kī·ā·  
nimādcād. A‘pī·i·dāc tāḡucīng udcīḡ ugīmi·kawā<sup>g</sup> unīdcā-  
nesa<sup>g</sup> nibunit. Mīdāc ājinō·pīṇānād Nānabujūn. A‘pī·i·dāc  
ādimint Nānabujū, ānīḡaḡāmō Nānabujū:

- 15 “Udcīḡānsaḡ inā kābōpō·kudcīpināḡwā.  
Udcīḡānsaḡ inā kābōpō·kudcīpināḡwā.  
Udcīḡānsaḡ inā kābōpō·kudcīpināḡwā.  
Udcīḡānsaḡ inā kābōpō·kudcīpināḡwā.”

Udcīḡanidāc oḡānōnigōn: “Kīnmāwīn, kīḡīnisāḡ ninīdcā-  
nisāḡ!”

- 20 “Kāwīn!” i·kidō Nānabujū. A‘pī·i·dāc ādimint, mi·tigunk  
kī·ā·pāḡizo.<sup>1</sup> Udcīḡidāc ugīmīḡādān ‘i·i·u mi·tik, ā·pidci  
ugīpīḡwāndān ‘i·i·u mi·tig. Mēdāc kāḡā·t Nānabujū wīsa-  
ḡāndāṅk udiyāṅk.

<sup>1</sup> Mi·tigunk kī·ā·pāḡizo, “he turned instantly into a log;” literally, “into or on to  
a log he threw himself,” but the sense is as given in the translation.

a great fire, he accordingly turned his bottom towards it. And when he was burning, "Ouch, ouch, ouch!" (his bottom) said.

"Oh, 'Ouch, ouch, ouch!' is what you would say after I have been robbed of my goslings."

Now, a long while afterwards he rose to his feet, he started off inland; a very severe pain he suffered at his bottom.

#### 49. NÄNABUSHU AND THE LITTLE FISHERS.

And once, when travelling along, he came upon some young Fishers. And this he said to them: "Where is your mother?"

"She is off somewhere hunting for game."

And when he had broken them in two at the wrist, he eased upon them. And then on his way he went. And when home was come the Fisher, she found that her children were dead. Thereupon she pursued Nänabushu. And when Nänabushu was overtaken, he was going along singing a song:

"Little fishers are the ones that I have broken in two at the wrists.  
Little fishers are the ones that I have broken in two at the wrists.  
Little fishers are the ones that I have broken in two at the wrists.  
Little fishers are the ones that I have broken in two at the wrists."

By the Fisher was he addressed: "Then it was you, you slew my children!"

"No!" said Nänabushu. And when he was overtaken, he turned instantly into a log.<sup>1</sup> And the Fisher fought the log, ever so much did she tear the log with her teeth. Thereupon truly did Nänabushu suffer pain in his bottom.

## 50. NĀNABUSHU AND THE RUFFED GROUSE.

Menawā kī'ṛ·nimādcā Nānabujū ā'pidci kīgīdcidīyāt. Mīnawā pinānsa<sup>s</sup> umi'kawā<sup>s</sup> nāmaḍabinit. "Ānīn ājini'kāsud kigiwā?"

"Kuckungäsi."

5 "Nābisa·a· kuckungäsi!" i'kidō Nānabujū. Mēḍac kā·i·jimīdcinād, mīḍac kī'ṛ·nimādcād.

A'pī·i·ḍac tāgucing kīstcipinā owābamā<sup>s</sup> unīdcānisa<sup>s</sup> mō-wiwinīt. "Awānān kā'tōtōnäg?"

"Nānabuju ningīmīdcinigunān."

10 Kinickādizi 'a<sup>s</sup>a'<sup>u</sup> pinā. Ogīnō'pinānān idac Nānabujūn, nīgānidac ānī·i·jānit kī'pōni a pinā. Kīckābi'kāng ānī·i·jābān Nānabujū, pināḍac kī'kāzu cingubī'kāng. A'pī·i·ḍac imā<sup>n</sup> pāmusāt Nānabujū, pīnā tcāse'kā kīpašigu·u·, ānīgu'k gīta-tawāngā. Ā'tā! mī a'panā Nānabuju kā·i·jikā'kābi'kisā.  
15 Mēḍac kītcicābi'kitiyācink. Kī·i·nābit imā<sup>n</sup> kīckābi'kānk, owābandānān umīgīn agu'kānik imā<sup>n</sup> asīnīng. "Wā'kunag kīgātigōm," udidān. Mīḍac īgī'<sup>u</sup> wā'kunag Nānabujū udū-migiwidiyān.

Mīnawā mī'tigōnsān ugī'ṛ·nimīndciminānān. "Mīskwā-  
20 bimāgōg kīgātigōm tcīāni·a·'kīyunk."

## 51. NĀNABUSHU AND THE MOOSE-HEAD.

Mīḍac kī'ṛ·nimādcād. Mīḍac kīnāgickawād ininiwān, ā'pidci unīciciwān. 'Ā, mīgwana<sup>s</sup> uctigwāning! Nānabuju ogānōnān: "Ā, nīdci, ānīndi ājāyān?"

## 50. NÄNABUSHU AND THE RUFFED GROUSE.

On his way continued Nänabushu with a bottom exceedingly sore. Next some young Ruffed Grouse he found, that were sitting down. "What is the name of your mother?"

"A Frightener."

"The deuce! she is a frightener," said Nänabushu. And so when he had eased himself upon them, then on his way he went.

Now, when home was come the old Ruffed Grouse, she saw her children covered with dung. "Who did that to you?"

"By Nänabushu were we eased upon."

Angry was the Ruffed Grouse. So she followed after Nänabushu, and in the path ahead of him the Ruffed Grouse alighted. By the edge of a cliff was Nänabushu going, and the Ruffed Grouse was hidden among the balsams. And when by the place Nänabushu passed, the Ruffed Grouse suddenly flew up; with all her might she flapped her wings. Ah! then off tumbled Nänabushu over the precipice. And then, alighting upon his buttocks, down he slid. On looking up at the precipice, he beheld his sores sticking there to the rock. "Lichens shall you be called," he said to them. And so the lichens were sores from Nänabushu's bottom.

Next he went grabbing hold of the shrubs as he passed among them. "Red willows shall you be called till the end of the world."

## 51. NÄNABUSHU AND THE MOOSE-HEAD.

Thereupon he started on his way. And then he met with a man, very handsome was he. Ah, the feathers upon his head! Nänabushu spoke to him, saying: "Well, my friend, whither are you bound?"

“Ā, anicāsago nimbaḃāmādis; kinīdāc, ānindi ājāyaṇ?”<sup>1</sup>

“Kā, anicāgunā gayā nīn nimbaḃāmādis.” Mi’tigwābīn oda’kunān ‘a<sup>a</sup>’u inini, Nānabujūdāc oḡanōnān: “Tā, nīdci kă’gātsa’ unicici kimi’tigwāb. Skumā bīc, nīngagagwā-  
5 tāgībinā.”

“Ā, kāwīn! Kāwika awiya nindawi’ā.sī.”

“Ā, mānō, nīdci, kaṇagāgō ādcinā!” Kīnwānj ugītaḡimān. Kāga’pī ugīmīnigōn inī’u mi’tigwābīn, Nānabujūdāc ugā-  
gwādāgibinān mi’tigwābīn. “Tā<sup>a</sup>, kă’gātsa’ minwāgizi.  
10 Skumā wīn ī’i’wā kidasawān.” Kīnwānj ānawi ogīsāgi’tā-  
gōn, kāga’pī ogīmīnigōn. Mī’i’dāc kā’i’jinābisitōd ī’i’mā<sup>n</sup>  
ātcaḃīnk; mī’i’dāc kaḡwātāgibināt Nānabucū mi’tigwābīn,  
mī’i’u kā’i’jipīmwad inī’u ininiwān kāṇagickawā’paṇ. Mō<sup>n</sup>-  
zunk kī’i’jināguziwaṇ a’pī gānisāt; ā’pidci wīninōwaṇ. Kistci-  
15 mīnwāndam Nānabujū kistciwisinit. Mī’i’dāc kā’i’jipigickij-  
wād inī’u mō<sup>n</sup>zōn, ā’pidcidāc wānicicink wiyās ugīkijizān  
wāmīdcit; pimidā gayā. Kā’kijidānik, mīdāc kī’ḡgwā’i’zā-  
’kwāt. Cī’ḡwa wīmādaṇdcigāt, kizibā’kwāt. “Tciē<sup>n</sup>, tciē<sup>n</sup>,  
inwānik. Kāwīn omīno’tānzīn. “Ictā, pīzān tāga!” Ācka-  
20 mīgu kijīwā ī’i’u kizibā’kwāt. Nānabujūdāc kīpaḡigwī,  
ogīmaṇijān paṇgī ojōbīn. Mīdāc ādaṇk ī’i’u kizibā’kwāt:  
“Kă’gātsa’ kidōmbīgis. Kīwaṇickwām wīwīsiniyān. Owā gayā  
gīn mīdcin.” Mīdāc Nānabuju a’tōd ī’i’u pimidā kizibā-  
’kwāt ogīta’kwāmīgun. Mī’i’mā<sup>n</sup> kī’ḡgōdcink kistciginwā<sup>n</sup>c,  
25 pīnic ānōdc awāsīyaḡ — ma’i’ngāṇaḡ; kwingwa’ā.gāḡ,

<sup>1</sup> Translated by the editor.



"Oh, I am just simply travelling about; and you, where are you going?"

"Oh, I too am simply wandering aimlessly about." A bow the man held in his hand, and Nānabushu addressed him, saying: "Why, my friend, truly handsome is your bow. Just you hand it over to me, I want to see how it pulls."

"Ah, no! never do I turn it over to any one."

"Oh, please, my friend, just only for a moment!" A long while he coaxed him. At last he was given the bow, and Nānabushu tested the spring of the bow. "Why, to be sure, it pulls finely. Just (hand me) over that arrow of yours." With all his pleading, yet a long while was it withheld from him, but finally it was given to him. Thereupon he fitted it in place on the bowstring; and when Nānabushu pulled upon the bow, he thereupon shot the man whom he had met. Like a moose he looked, after (Nānabushu) had slain him; he was ever so fat. Highly pleased was Nānabushu to have a great heap of food. Accordingly he cut the moose up into pieces, and very nice was the meat he cooked to eat; and the grease too (was savory). When it was done, he accordingly took it out of the kettle. Just as he was on the point of eating, there was a creaking noise. "Tciē<sup>n</sup>, tciē<sup>n</sup>!" was the way it sounded. He did not like the sound. "Now, do you keep silent!" Still louder grew the noise of the creaking. Nānabushu rose to his feet, sliced off a little bit of (fatty) tenderloin. And then he said to the creaking noise: "Really, too much of a noise are you making. You are annoying me when I want to eat. This too do you eat." And when Nānabushu placed the fat in where the creaking noise was made, he was caught fast. Accordingly there he hung for a great while, until all sorts of game-folk —

udcīgaḡ, wāgucāḡ — gītaḡwicinōḡ kī·a·mwāwād mōzōn;  
 kāgāgiwaḡ gayā. Pānimā ka·kina kā·kidamunt ‘a<sup>a</sup>·u mō<sup>s</sup>  
 mī·i’·u pīdcīnaḡ, kīpaḡidamigut Nānabujū ī·i’·u kizibā·kwat.  
 A·pīdci wīwisini kī·i·jā īimā<sup>n</sup> abini·paḡ īni’·u mōzōn. Mīyā·ta  
 5 u·kaḡanān ā·tānig, ustigwānigāḡan kayā a·tāni. Mēdaḡ ājiwā-  
 bamād wawābigaḡnōdciyā<sup>s</sup> pīndigānit imā<sup>n</sup> mons ustigwānig.  
 Owābandaḡ paḡgī a·tānig winindīp. “A·pāḡic mīdciyān!”  
 ināndaḡ mīdaḡ ājikaḡnōnāt wawābigaḡnōdciyā<sup>s</sup>: “Kitāḡaḡackitō  
 nāwāna gayā nīn ī·i’·u tci·i·niginiyān āyāniginiyāḡ?”

10 “Ā, kāwīn!” udigōn. “Uzām kīmindit,” udigōn.

“Ā, mānū kayānīn nīwīpīndigā imā<sup>n</sup> mō<sup>s</sup> ustigwāning!”  
 “Awāwisa’,” udigōn. “Omā<sup>n</sup> yā·ta kistigwāning kīgaḡa-  
 ḡā<sup>n</sup>ci’<sup>nyē</sup>.”

Mīdec wawābigaḡnōdciyīnk gī·i·nī·kuguictigwānāt. Mīdaḡ  
 15 kī·pīndi·kwānit, “Pā·kāḡu wīsinin,” udigōn. “Kāḡu umbi-  
 ·kwāni·kān,” udigōn. Uzāmīdaḡ Nānabuju kī·u·mbi·kwāni,  
 mīdec kā·i·jimistcānik ustigwān. Kāwīn kīkacki·u·sī tciḡi-  
 tciḡu·tād. Mīdaḡ kā·i·jimādcād tibi·ā·jāḡwān; kāwīn owā-  
 banda<sup>n</sup>zīn ājād. Ka·kina mī·tigōn pā·tā·kucīnk ugagwātci-  
 20 mān: “Awānān gīn?”

Mīna·i·k nāningudīnō; wīḡwās nānīngutīnō; azātiwān  
 nīnguting. Mīnawā mī·tigōn opī·tā·kuckawān, “Awānān  
 gīn?” udinān. Kī·i·jiksa. “Mīsa’ pācu’ tciḡibīk īndayāmituḡ,”  
 ināndaḡ. Wīpaḡu kā·ḡāt nibi uda·kugādān. Mīdaḡ iḡu  
 25 kwaya·k kā·a·ni·i·jinīmināsīt, kī·a·nīpīmādagā kwaya·kīḡu  
 ājād. Awiya unūndawān pīpāḡinit ānicinābān: “Ā<sup>sē</sup>, nācka  
 kuca’, mō<sup>s</sup> pāmādaḡāt! ‘Aa’<sup>u</sup>! mawīḡadawātā<sup>we</sup>!”

wolves, martens, fishers, foxes — arrived to eat the moose; ravens too (arrived). Not till the whole of the moose was eaten up, was Nānabushu freed from the grip of the creaking place. Very eager was he to eat, and he went over to where the moose had been. Only its bones were left, its skull was there too. Thereupon he saw some mice<sup>1</sup> go into the head of the moose. He saw that a little bit of the brains was left. "Would that I might eat it!" he thought. Thereupon he spoke to the mice, saying: "Could you bring it about so that I might be of the same size as you?"

"Ah, no!" he was told. "Of too large a size are you," he was told.

"Ah, please let me go into the head of the moose too!"

"All right, then," he was told. "Only here at your head will you be made small."

Thereupon like unto the head of a mouse was the size of his head. And so when he stuck his head in, "Slowly do you eat," he was told. "Do not lift your head," he was told. Now, too high Nānabushu lifted his head, whereupon the size of his head enlarged. He was unable to get (his head) free. Thereupon he started off, not knowing whither he was going; he did not see whither he was bound. Every tree he bumped against he asked of it: "Who are you?"

A tamarack (it was) sometimes; a birch (it was) sometimes; a poplar once. Another tree he bumped against. "Who are you?" he said to it. A cedar (it was). "Then close to the edge of the water I must be," he thought. Soon then really into the water he stepped. Thereupon, when straight into the water he went, off he went swimming towards the way he was bound. Some people he heard calling aloud: "Hey! Just look! a moose is swimming by! Come on! Let us go for him!"

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<sup>1</sup> In another version it was the flies.

Midac kä'gät äjipōziwad anicinābäg wīnisāwād mō<sup>n</sup>zōn.  
 Nānabujūdac kīwackibāgizo. "Ä<sup>e</sup>! āja wackātagä!"  
 Nānabuju ānigu'k pimādagä. Anicinābäg cigwa päcu'  
 pi'a'yāwag. Midac Nānabujū cigwa tāba'kīnank, mīdac  
 5 äcimādcipa'tōd paḡwāna, kāwīn owābanda<sup>n</sup>zīn āpa'tōd.  
 Midac kī'u'jajabi'kicink, mī'i'dec kīpāsesink ī'ī'<sup>u</sup> mo<sup>n</sup>sucti-  
 gwānic. Mī'ī'dac pidcīnaḡ kīwābit. Mī'ī'<sup>u</sup> kī'a'nimādcī-  
 pa'tōd. Nānabujūn wīn kā'ijīnāguzinit; mī'a'panā tibi  
 ā'patōgwān Nānabuju.

10 Mīsa' ä'kōsit.

## 52. NĀNABUSHU IS MIRACULOUSLY FED BEAR-GREASE.<sup>1</sup>

Ningudingisa' anipa pimōsāgubān Nānabujū, mē'i'dac  
 a'pī wādisāt adcidamōn tānit; kī'pīndigādac āndānit.

Mī'i'dac ānāndang adcidamō: "Nīngatacamā Nānabujū."  
 Mēdac pā'tāwīyās kī'a'tōd onāḡaning, mīnawādec pā'jik  
 15 onāḡāns ogīmāmōn wī'a'tōd pīmidä. Mēdac kā'ijī'a'dā-  
 'pīnād udisinīmaḡ, mīdac mō'komān ājipajiba'o'dizut. Medac  
 imā<sup>n</sup> pīmidä wāndcīciwāninig, pā'kic nōndāguzi: "Tcī tcī  
 tcī tcī tcī, ma'ku pīmidä!" Medac kī'a'camād Nānabijūn.

Kā'iskwāwīsinit Nānabujū, "Kayä nīn nīngatacamā  
 20 adcidamō," ināndam. Mēdac mō'komān odō'pīnaḡ, mīdac  
 ājī'u'dā'pīnāt udāsinīmaḡ. Mēdac kā'ijīpajigibawād udāsi-  
 nīmaḡ, mī'ī'<sup>u</sup> kīnīsīdizut.

<sup>1</sup> For other versions see Nos. 36 (p. 311) and 40 (p. 341).

Thereupon truly into their canoes went the people, in the hope of killing the moose. Nānabushu then quickly turned about. "Hey! He is turning back!" Nānabushu was swimming fast. The people now were coming close. And when Nānabushu touched bottom, then off he started running without knowing where; he did not see whither he was running. And then he stumbled and fell, whereupon he cracked that wretched head of the moose. And that was when he could see. Accordingly away he started running. Nānabushu then took on his own form; and off he ran, no one knew where.

And that is the end of (the story).

## 52. NĀNABUSHU IS MIRACULOUSLY FED BEAR-GREASE.<sup>1</sup>

Now, once upon a time on his way went Nānabushu walking, and it was then that he came to where a squirrel lived; and he went into where (the squirrel) lived.

Now, this thought the squirrel: "I will feed Nānabushu." And so when some dry meat he had placed into a bowl, he next took a small vessel in which to put some fat. Accordingly, taking hold of his stone,<sup>2</sup> he then pierced himself (there) with a knife. Whereupon from thence flowed some grease, at the same time he was heard saying: "Tci tci tci tci tci, bear-grease!" Thereupon he fed Nānabushu.

After Nānabushu had finished eating, "So will I too feed the squirrel," he thought. Thereupon taking a knife, he reached hold of his stone. And so when he had pierced his stone, he accordingly killed himself.<sup>3</sup>

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<sup>2</sup> A synonyme for "testes."

<sup>3</sup> It is common with the Ojibwas of Canada to have Nānabushu die and then be fetched back to life, as here; the same, too, with his grandmother. This element is rather out of keeping with the tales of the other Ojibwas.

Adcidamōdāc ogīpāpōdānān Nānabujūn, mī·i'·u kī·pī·  
mādcī·ā·d.

### 53. NĀNABUSHU AND THE WOODPECKER.<sup>1</sup>

Kī·a·nimādcādāc Nānabujū. Minawā ogī·a·ni·o·disān mā·  
mā·n tā·nit wimbina·kadōnk. Mīdāc kī·pindigāt āndānit.

- 5 Māmā·dec kī·a·kwāndawā imā<sup>n</sup> pā·tācīngwā·kung.  
Ogaṇawābāmān āndōdāminīt īnī'·u māmā·n. Anigagwāti·  
'kwā·u imā<sup>n</sup> mī·tigung; ā·pidcidāc spīmīng kitci·ā·nigu·k  
maḍwā·kwā·u·t mī·i·mā<sup>n</sup> wāndcipāngicininit āsibāṇaṇ. Mī·  
waṇini kā·kijiswād kī·a·cāmād Nānabujūn.
- 10 Äckwāwisinit Nānabujū, "Kayā nīn nīngatacamā<sup>n</sup> māmā."  
Nī<sup>n</sup>jidāc u·kaṇaṇ ogī·u·dā·pināṇaṇ. Mēdāc kā·i·jikāciga·a·ng  
nānidawaya·i, mīdāc kīā·tōd udānigumāng. Mēdāc a·kwān·  
dawāt imā<sup>n</sup> mī·tigung kāya wīn kagwāti·kwā<sup>u</sup>. Ā·pidcidāc  
īcpīmīng āyāt, mī·i'·u kī·tci·ā·nigu·k ajiṇaḍwā·kwā·u·t. Mī·  
15 dāc ājinisizut. Kāwīn ogīnisāsīn āsibāṇaṇ. Māmāndāc  
ogīpimādcī·i·gōn. Mī·i'·u kī·a·nimādcad.

Misagunā ā·kōzīt.

### 54. NĀNABUSHU MARRIES.

- Ānic, ningudingsa kī<sup>n</sup>wā<sup>n</sup> Nānabucu kībabimusā paḅā·  
mādisit, wīnā·tagu nīci·kā. Kāga·pī ninguding anicinābā<sup>n</sup>  
20 odōtisān; imā dāc ayāwāt īgī'·u anicinābā·g u·pimāya·i dāc  
imā owābandān wīgiwāmāns ayānik. Mīdāc kā·i·jinā·zi·

<sup>1</sup> For other versions see Nos. 35 (p. 305) and 42 (p. 357).

Now, the squirrel breathed upon Nānabushu, whereupon he fetched him back to life.

### 53. NĀNABUSHU AND THE WOODPECKER.<sup>1</sup>

So on his way went Nānabushu. Next he went to visit the red-head at where he was in the hole of a tree. And so he went into where the (red-head) lived.

Now, the red-head climbed up a dead pine-tree.

He watched what the red-head was doing. (The red-head) kept testing where to peck on his way up the tree; and when very high up was heard the sound of him pecking with all his might, then down from there came falling a raccoon. That was what he cooked when he fed Nānabushu.

When Nānabushu was done eating, "I too will feed the red-head." Now, two bones he took. And so when he had sharpened them at both ends, he accordingly placed them in his nostrils. And when he climbed up the tree, he also tested where to peck. And when very high up he was, he then was heard pecking with all his might. Thereupon he killed himself. He did not kill a raccoon. And by the red-head was he brought back to life. And so on his way he went.

And that is as far as (the story) goes.

### 54. NĀNABUSHU MARRIES.

Well, once on a time they say Nānabushu went walking along, travelling from place to place, and all alone. Then in due course of time to where some people were he came; now, off at one side of where the people were, he saw a small wigwam standing.<sup>2</sup> Accordingly, when he went up

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<sup>2</sup> Reference is to the menstrual lodge.

‘kang, kita‘pābi dāc ickwāndānk; i‘kwāwān owābamān nāmadābinit. Kāwīn kagāgā pīnābisiwān; a‘pī‘i‘dāc kā‘kā-nimigut mīkagōnigut: “Kāgu intawā pīndikā‘kān,” udigōn; “undcita omā<sup>n</sup> nijikā nindaiyā,” udigōn.

5 “Mānu, ningapīndigā!” udinān.

“Kāgo pīndikā‘kān,” udigōn. “Kāwīn awiya omā<sup>n</sup> tapīndikāsī.” Kāwīn kagāgā pī‘u‘ndci‘i‘nābisiwān.

Nānabucū dāc ā‘pidci ināndam wī‘pīndigāt, mīdāc kā‘i‘jipīndigāt; mī kī<sup>n</sup>wā<sup>n</sup> awi‘kwā ājī‘ā‘pidcinawāgi‘kwānit.

10 Pānimā dāc wayābank kigīcāp pītagwicinōn ogīn ‘a<sup>a</sup>‘wi-‘kwā pī‘a‘camigut; pā‘tāniwīyās pātōd a<sup>u</sup> mindimōyā, mī‘i‘<sup>u</sup> kā‘a‘camāt udānisan.

Nānabucū dāc ogānōnān īnī‘<sup>u</sup> mindimōyāyan: “Kāwīnina nintāwīdigāmāsī ‘a<sup>a</sup>‘a<sup>u</sup> kitānis?”

15 “Nīyā,” i‘kitu ‘a<sup>u</sup> mindimoyā; “māgwā kuca mānidō‘u‘i! Kayā dāc kāwīn tibānindisusī, ōsan udibānimigōn. Ninga-wīndamawā ‘a<sup>u</sup> a‘kiwā<sup>n</sup>zi.”

“Ānīc, mānōsa’. Mīnawā na‘kawā ningabābāmādi’s. Kīnicwāsugunaga‘k ningatagwicin, mī‘i‘<sup>u</sup> tcibinandu kī‘kān-dāmān kādi‘kitogwān a<sup>u</sup> a‘kiwā<sup>n</sup>zi.” Mīdāc kā‘i‘jimādcāt Nānabucū kīpabāmādisit nō‘pīming; ānōdci kīgōn ubabā-ni‘tōn mādcit. A‘pī‘i‘dāc ānīnicwāsugunagātinīg mī‘i‘<sup>u</sup> cigwa icāt, ānōtc awāsīyānsa<sup>s</sup> udānimādcīnā<sup>s</sup>. A‘pī‘i‘dāc āni‘u‘di‘tāng iwā wīgiwāmāns owābandān, wāwāni pīnīctci-

<sup>1</sup> Man is forbidden to enter a menstrual lodge; usually an old woman is about, who looks after the wants of the woman.

<sup>2</sup> A woman menstruating is to be avoided for the evil power she then is said to have.



to it, he peeped in at the entry-way; a woman he saw seated there. Not even did she glance up at him; and when his presence became known, then was he spoken to (in these words): "Do not enter in, I pray," he was told; "especially since I am here alone,"<sup>1</sup> he was told.

"Please let me come in!" he said to her.

"Do not come in," he was told. "Nobody is allowed to enter here." Not even did she look up (at him) from where she was.

Now, Nānabushu was very keen to enter, whereupon he then went in; then they say the woman bowed her head, holding it very low.

Now, by and by on the morrow, during the morning, hither came the mother of the woman, bringing food to feed her (daughter); dried meat was what the old woman fetched, and with that she fed her daughter.

Now, Nānabushu spoke to the old woman, saying: "May I not marry your daughter?"

"Dear me!" said the old woman; "why, she is now in the condition of a manitou!"<sup>2</sup> And she is not at liberty yet to act for herself, under her father's control is she still. I will tell the old man about it."<sup>3</sup>

"Well, all right. For another while will I wander about. At the end of seven days I will return, then will I come to learn what the old man shall say." Thereupon departed Nānabushu, travelling from place to place inland; all sorts of things he killed to eat during his wandering. And when the seventh day was drawing on, then thither he went. And when he got up to the small wigwam,<sup>4</sup> he saw that it was all set in neat order. And when he peeped

<sup>3</sup> These excuses by the mother are only a formality. She really has more to say than the father, and could have given the answer then. It is a point not to appear too anxious, however willing one may be.

<sup>4</sup> This is given as the same little wigwam, but as a matter of fact it would be another into which the woman would go after her illness.

gādānig. A'pī'i'dac tā'pābandank iwā wigiwāmāns, ubiganawābāmigōn ini'u i'kwāwān. "Ānīc, kitāpīndigā," udigōn.

Mī'i'dac 'a'a'wi'kwā agwātcing kī'i'jā; mīdāc wābandank Nānabucō ubimiwānān, wiyās ā'tānig, mizisā<sup>1</sup> kayā pināwa<sup>2</sup> 5 kayā. Mīdāc awi'kwā kā'i'jītcībā'kwāt, mīdāc ā'kitut: "Ningatawināndumāk ninīngī'i'gōg." Mī kā'i'jimādcāt 'awi'kwā, ugī'a'wināndumān ōsān ugīn kayā. Nīngānidāc kī'pitāgwicin awi'kwā.

A'pī'i'dac tāgucinuwāt īgiwā ki'tci'a'nicinābā<sup>3</sup>g, owābā- 10 māwān Nānabucōn nāmāḍabinīt agāmīndāsing. Mīdāc ā'kitut awā a'kiwā<sup>n</sup>zi: "Ānīc, Nānabucū, nīngīwīndāmāgō 'i'i<sup>u</sup> kā'i'kituwanān ānānimāwātān 'a'a'wi nīndānisinān. Kāwīn ā'pidci kāgōn unī'tāwitōsīn, nōndāsi." Wāwāni ugīwīndāmawān ini'u Nānabucōn. "Kīcpīn ḍac ānawānimāsi- 15 wāt, mānōsa' intawā kitāwidciwā." Mīdāc kā'i'cipāsigwīt 'a'a'u a'kiwā<sup>n</sup>zi ōgīsaḡini'kānān udānisān, Nānabucōndāc namāḍapinit ogī'u'nābī'ā'n. Mī'i'dac kīkagī'kāmāwāt ini'u udānisiwān wāwāni tciwī'pimādisinit.

Mīdāc kā'i'jiwīsiniwāt. Kā'i'ckwāwisiniwāt kī'kanōnā 20 Nānabucō: "Āmbā, pijāyu'k āndāyāng, kayā kīnawā tci-pi'a'yāyāg imā ōdā'tōwād anicinābāg."

Mīdāc imā kīnā'ā'ngābit; mōjāgidāc kīnāndawāndcigā, anōdc kāgō unī'tōn awāsiya<sup>1</sup>. Nānīngudinō upiwidciwān ma'kwān, mīdāc imā pānimā pitāgwicing ickwāndānk mī'i'mā 25 nīwānawāt. Wībadācigu Nānabucu kīi'kitu: "Wī'kundiwin

<sup>1</sup> All this is according to custom.

<sup>2</sup> At the back of the lodge, the proper place for a male visitor to sit where there is no male owner of the lodge.

<sup>3</sup> These words are purely formal, and have no meaning. A parent uses them,

into the small wigwam, he was met with an expectant look from the woman. "Well, you may come in," he was told.

Thereupon the woman went out of doors; and so, when she saw Nānabushu's pack, meat was therein, besides turkeys and ruffed grouse. And so when the woman had cooked a meal, she then said: "I will go ask my parents to come." Accordingly then departed the woman; she went to invite her father and mother. Before (their arrival), back home had come the woman.<sup>1</sup>

Now, when the old folks arrived, they saw Nānabushu seated in the space behind the fire.<sup>2</sup> Thereupon said the old man: "Well, Nānabushu, I have been told what you said concerning the way you feel about this daughter of ours. She is not so very smart at doing things, she is dull."<sup>3</sup> He was careful to tell Nānabushu about her. "So if you are not disinclined to taking her, why, you may then marry her."<sup>4</sup> Thereupon rising to his feet, the old man took his daughter by the hand, and where Nānabushu was seated he had her sit beside him. And then he charged his daughter that she live an upright life.

Thereupon they ate. After they had eaten, then Nānabushu was told: "Now, do you come to where we live, so that you also may dwell yonder where the people have a town."<sup>5</sup>

And so there he lived with the people of his wife; and continually was he on the hunt for game, every kind of game he killed. Frequently he came home in company with a bear, and not till he was come there at the doorway did he then lay it low with a club. So in a little while Nānabushu said: "A feast there shall be of game-

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no matter how capable his daughter is, but he does not permit any one else to say the same thing of her.

<sup>4</sup> Another formal statement which serves to put the responsibility on the man.

<sup>5</sup> As a rule, a man and his wife do not go away at once to live by themselves; they live a while either with his parents or else with hers.

tcī·u'jictcigātānig awāsīmīdcīm, mizisā gayā, ka'kinagu ān-  
daswāwānāgisīwāt, pinēwa<sup>8</sup> gayā."

Mīdāc kā·i·ciwī'kumindwa nībiwa anicinābā<sup>8</sup>g, i'kwāwag  
kayā. Kā·i·ckwāwī'kunding dāc mī·i'·<sup>u</sup> kā·i·ci·u'dāminowāt,  
5 pīpāgādwāwāg. I'kwāwag kayā pa'kān kīwādāminōwāg,  
kīpapasi'kawāwāg. Mīdāc kā·i·'kidunk: "Mīsa·i'·<sup>u</sup> Nāna-  
bucū uwīdigāwin nōngum wāndci·u'dāminuwīn. Mī gādici-  
wāba'k awīya kāwīdigādin," kī·i'·kitowāg.

Mī·i'·<sup>u</sup> kayā wīnawā kā·i·cītcigāwāt anicinābā<sup>8</sup>g awīya  
10 kāwīdigādin.

## 55. THE ORIGIN OF LIKENESSES OF NĀNABUSHU.

Mīdāc imā<sup>n</sup> mō<sup>n</sup>jāg kī·a·yāt 'a'a'·<sup>u</sup> Nānabucū. Ningū-  
dingidāc kī'kusiwāg Nānabucū wīwān, ō'kumisāndāc ogīwī-  
dciwigōwān. Mōjāg kī·ā·ndawāndcīgā. Nānabucō, ami-  
kwān kayā ogīnōdci·ā·n; anī't ogī·u'jī'tōn Nānabucō mī·i'·<sup>u</sup>  
15 kā·ā·batci'tōt ami'kwān kīpacipawāt; mistcīgī'·<sup>u</sup> ijini'kātā  
'i'·<sup>u</sup> u'kān kā·u'jī'tōt.

Ningudingidāc ugīmi'kawān kī'tci·ā·mikwa<sup>8</sup> tānīt mī·o·wā  
gī'tcikāming, ā'pidci mamānditōwān. Mīdāc ānāt wīwān:  
"Ninganōdci·ā·g īgī'·<sup>u</sup> ami'kwāg." Nījinōn īnī'·<sup>u</sup> ami'kwāg  
20 āndāwāt, mī·i'·we pājik Minung minawādec Micibigwadō-  
minising. Mī·i'·we kayā ami'kwāg kā'tāwāgubānān. Ugī-  
pīgwa·ā·nān īnī'·<sup>u</sup> ami'kuwīcān. Mī·i'·dāc kībabāmājagāmāt  
uwā gī'tcīgāmi; ānint ugīnisān ami'kōnsa<sup>8</sup>, pājik kayā kī'tci  
ami'kwān; pājikidāc kī'tci ami'kwān kāwīn umi'kawāsīn.

<sup>1</sup> The ceremony is always after the wedding.

<sup>2</sup> Pointed with a single barb. The shaft is longer than the barb, and has a hole at one end through which to fasten the cord.

food, and of turkeys, and of every kind of game there is, and of ruffed grouse."

And so there were invited to the feast many men, women too. And after the feast was over, they then played games, they came to play ball. The women too played a different game, they played the double-ball game. For it was said: "This is Nānabushu's wedding, and that is why to-day we play. Thus shall it ever be when any one is married," (so) they said.<sup>1</sup>

Thus too have the people done whenever any one has married.

## 55. THE ORIGIN OF LIKENESSES OF NĀNABUSHU.

And so there for a long while continued Nānabushu. Now, once on a time to another place moved Nānabushu and his wife, and by his grandmother were they accompanied. Ever was Nānabushu in quest of game, for beavers too he hunted; a harpoon Nānabushu made, and that was what he used when he speared the beaver; spine-of-a-pickerel-fin is the name of the bone (point)<sup>2</sup> which he made.

Now, once he found a place over here in the sea where the great beavers dwelt, they were very huge. Thereupon he said to his wife: "I am going after these beavers." Two were the places where those beavers dwelt: one was over here at Isle Royal,<sup>3</sup> and the other was at Michipicoten Island.<sup>4</sup> Now, those were the places where the beavers dwelt. He destroyed the beaver dwellings. Thereupon he wandered away, following the shore of this sea; some of the small beavers he killed, one large beaver too; but one other large beaver he did not find. So at last he

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<sup>3</sup> West and not far from Fort William.

<sup>4</sup> North of Sault Ste Marie.

Käga'pī'īdac kī'īnāndam: "Intawā ningapīgwa'ān 'i'ī'u u'kunim, mānōdac ta'ī'ska'tā ō'ō kī'stcigami, mī'ī'u tcimi'kawag 'a'a'u ami'k."

Midac kā'ijiwijāmāt ō'kumisaṇ iwiti 'u'kunimīng. A'pī-  
 5 ī'dac kā'pīgwa'ānk 'i'ī'u u'kunim, "Mīomā<sup>n</sup> ayān, kanawān-  
 dan tcipimābōnusik 'a'a'u ami'k," udinān. Ā! midac kīsīgi-  
 dciwānk i'ī'u nibi. Minawādac Nānabucō kīmādcīyācagāmā  
 owā kī'stcigami. Midac imā Micibigwadōminising kiājawi-  
 kwāskunit; mägwādac imā nībawit owābāmān nīgigwān  
 10 āniniska'tānik. Midac kā'ijiminawā'ājawigwāskunit, midac  
 imā ugī'u'jācicing ajajkikāng. Midac kāpašigwit, ugīpā'pī-  
 'tōn i'īmā<sup>n</sup> kī'ā'nā'kwitiyācing; uwingāgu ājināgusit ijinā-  
 gwaṭini. "Mānū, nōcicā'yag pītcīnaḡ kādānipimādisiwāt  
 ugabā'pī'tōnāwa."

15 Midac kā'ijinō'pinaṇāt īnī'u' nīgigwān ugīpajipa'wān 'i'ī'u  
 mistcigiwani't. Wīwīsini kīwā<sup>n</sup>. "Intawā a'kawā nīnga-  
 tamwā 'a'a'u nīgīg," kī'īnāndam. Midac kā'ijīpa'kunāt,  
 kīpōdawā; midac ājī'a'pwād. A'pī'īdac kā'kījiswāt mī'ī'u  
 ājiwawāṇabit. Ugīpada'kinān. Cigwadac kāmanicānk  
 20 pājik 'i'ī'u nigikutawag, mī'ī'u nōndawāt ō'kumisaṇ mādwā-  
 kwīckucinit iwiti Bāwi'ting. Midac kā'ijipasingutcisāt,  
 kīmādcība'tōd. A'pī'īdac pāgaṃiba'tōd iwiti Bāwi'ting,  
 "Ānīn?" udinān ō'kumisaṇ.

Midac ā'kitut 'a'a'u ma'ka'kīmindimōyā: "Āja a'panā,  
 25 kīpimābōnu a' ami'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,<sup>1</sup> no matter if this sea should go dry, for then I shall find the beaver."

Thereupon he had his grandmother go with him to yonder (beaver) dam. And when he had demolished the dam, "In this place do you remain, do you watch that the beaver does not float by with the current," he said to her. Ah! and then out the water flowed. So once more Nānabushu set out, following the shore of this sea. And then across to Michipicoten Island he leaped; and while he was standing over there, he saw an otter where the water was running low. Accordingly back across he leaped, whereat he slipped and fell in the mud. And so, when he rose to his feet, he laughed at the spot where he had left an imprint of his bottom; precisely like the form on him was the way it looked. "No matter, let my grandchildren<sup>2</sup> that shall live hereafter have it to laugh at."

And when he pursued the otter, he pierced it with the fin spine of his harpoon. He was eager to eat, they say. "Accordingly before (proceeding further) I will eat the otter," he thought. And so, when he had flayed it, he built a fire; thereupon he roasted it on the spit. And when he had finished cooking it, he then sat down. He stuck (the spit into the ground) with (the otter still) on it. And when with a knife he sliced off one of the otter's ears,<sup>3</sup> he then heard the sound of his grandmother whistling off yonder at the Sault. Thereupon leaping to his feet, he started off a-running. And when he came running up to yonder Sault, "What (is it)?" he said to his grandmother.

Thereupon said the old Toad-Woman:<sup>4</sup> "It is gone, floating with the current went the beaver."

<sup>3</sup> The otter on the spit can be seen, so it is said, as a shaft of rock on the Wisconsin shore of Lake Superior.

<sup>4</sup> Another name for Mother Earth, or the grandmother of Nānabushu.

<sup>no</sup> 1. Nokomis is Nānabushu's grandmother,  
Toad-woman is grandmother of the  
Underwater-wanitos.

Ä'pī'tci nîskādisit dāc 'a'a'u Nānabucū mī'i'u kā'i'jiniwa-  
na'wāt ō'kumisan. Miziwādac kīmîskwīwābi'kā i'u wādcī'u.  
"Oma'ka'kiwābi'kunk ta'i'cini'kātā," kī'i'kitu Nānabucu.

Mīdac i'i'witi ānugīpabā'ā'ndawābamāt ini'u ami'kwān,  
5 kāwīndāc ugīmi'kawāsīn. Minawādac kī'pikiwā, kāyābi  
kī'pābānāndawābandcigāt kāyābi tci'ā'yānit ami'kwān; kā-  
wīndāc awiya ogīmi'kawāsīn. Miziwā ānugīpabā'i'jā; imā  
wīcān kā'u'ndcīpīgu'ānk, mīyā'ta mī'tigōn pīwandamowāt  
ami'kwāg kāwābandāngin.

10 Minawādac kī'ā'nikīwā'ā'yācagāmā. Tasing āniwāban-  
dāngin i'i'mā kī'u'cācicingibān, ugī'tcibā'pītōn. Mīdac imā  
Micibīgwatō wī'kwādunk mī'i'mā kā'i'ji'u'nābit. "Kicpin  
anicinābā'ēg kābimiwābamiwāt kīcpīn pāngī asāmān mīciwāt  
nāndawāndamowāt tcināma'ā'mowāt, mī'i'u pāngī tcibōdā-  
15 dcigāyān."

Mīdacigu imā a'panā nāmāḍābit, anicinābā kīnāmāḍābit  
mī'i'u ājināgwa'k i'i'u asin. Mīdac igu kāgā't ājiwāba'k;  
kīcpīn awiya pāngī a'pāgināt asāmān, "Nānabujū! kibīn-  
dā'kōnin ningawīnāmaāmin," mīgu kāgā't ājināmaānigwa'k.

20 Misa<sup>i</sup> a'kōsit, pināwidis kī'ā'gōdā.

## 56. NĀNABUSHU FLIES WITH THE GEESE.

Ningudingisa mīnawa ānipapīmosāgubān Nānabujū, mīdac  
ājiwābamād minawā ni'ka<sup>e</sup> ayānit imā<sup>n</sup> sāga'i'gānīng. Mīdac  
ājikanōnāt: "Taḡa, kayā nīn ājināgusiyāg i'ji'iciyu'k."

<sup>1</sup> In various places in the Ojibwa country may be observed a rock, island, or high land looking like a human being either reclining or seated, when seen from the distance, and it is generally called Nānabushu.



And so angry was Nānabushu, that he then smote his grandmother (till she was dead). And everywhere was the mountain reddened with blood. "Toad Mountain shall it be called," said Nānabushu.

Thereupon off yonder he wandered, looking in vain for the beaver, but he did not find it. So again he turned his way homeward, still yet was he roaming from place to place to find if yet there were any beavers; but he found none. Everywhere he went wandering, but without success; there where he had broken up the beaver dwellings, all that he saw were the logs which the beavers had gnawed to pieces.

So again he turned back home, going by way of the shore. As often as he beheld the places on the way where he had slipped and fell, heartily he laughed at them. And so yonder at Michipicoten Bay was where he sat down. "If people behold me when passing by, if they should give me a little tobacco in their wish for a fair wind, then gently would I blow (with my breath)."

And so there he still sits, like a person sitting is the way the rock looks.<sup>1</sup> And that, sure enough, is what happens; if any one offers a little tobacco (with) "O Nānabushu! I come with an offering to you, we wish for a fair wind," then verily there comes up a fair wind.

That is as far as the story goes, the gizzard of the ruffed grouse now hangs aloft.

## 56. NĀNABUSHU FLIES WITH THE GEESE.<sup>2</sup>

Now, once again was Nānabushu travelling along, when he then saw some more geese that were in a lake. Thereupon he spoke to them, saying: "Pray, do you make

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<sup>2</sup> For another version see No. 15 (p. 127).

Kīnwānj ogitajimā<sup>6</sup>. Kāga'pī, "Āwisa," udigōn. Mī'i'dac  
 pä'pācīk kār'ijimīnigut umīguniwān. A'pī'i'dac tayāpisānit  
 migwāna<sup>6</sup>, mī'i'ū kā'gāt nī'king kī'ijināguzit Nānabuju.  
 Kīpāzigwa'ū gayāwīn kīpābāwidcīwād nī'ka<sup>6</sup>. A'pī'i'dac  
 5 ānitagwāgininik, "Mīsa cigwa tcīmādcāyānk," udigōn.  
 Mī'i'dac cigwa pāzigwa'ōwāt, cāwānunk ānī'ijāwād nāga-  
 mōwag:

"Ā'i'natināg kījigā ā'i'natciwāsāyāni.  
 Ā'i'natināg kījigā ā'i'natciwāsāyāni.  
 Ā'i'natināg kījigā ā'i'natciwāsāyāni."

10

Mī'i'dac āgut: "Kāgu miziwā inābi'kān, kwaya'kigu  
 ājāyānk inābin. Cigwa päcu' ānicinābek ōdā'tōwag kāda-  
 nī'ijāyānk. Kāgu' kānagā inābi'kān. Tāmadwānānōndā-  
 gusiwag ānicinābek. Kāgu' kānawābamā'kān."

15 A'pī ānī'ūdi'tāmuwād ānicinābā<sup>6</sup> ōdā'tōnit cīgwa wāba-  
 māwag nī'kag pimisāwād. "Ā'ā, inaskā kuca nī'kag!  
 Kā'gātsa mindi'to pä'jik 'a'a'ū nī'ka!" Anōdc mādwā'i'n-  
 wā'kāzowag ānicinābēg. Kāga'pī kī'i'nābi Nānabujū, mī'i'ū  
 kār'ijipi'taganāmīgut unīngwigānāng, kīpō'kwisāni unīngwi-

20 gān; mīdāc kīpāngicīnk Nānabujū.

"Ē'ēi, pä'jik pāngicin nī'ka!" Ugīnōdcī'āwān, ugipabā-  
 minīcā'a'wāwān wītābibināwāt. A'pī'i'dac wādcānīmī'nt,  
 indawā kīpāsigwī. "Wī'i'i'i'i, Nānabujūn nangwana kār'-  
 jināgwī'ū'nīt!" Mīdāc kīkī'tcipā'pī'āwād Nānabujūn.

25 Pināwidis kī'a'gōdā.

me look the same as you." A long while was he coaxing them. At last, "All right," he was told. Accordingly by each one was he given a feather. And when the number of feathers was enough (to cover him), then truly like a goose was the look of Nänabushu. Up he also flew when he went about in company with the geese. And when it was getting well on towards the fall, "Therefore now is it time for us to be going away," he was told. Thereupon then up they rose on the wing, as on their way southward they went, (and) they sang:

"By way of the mountain-ranges do I fly along through the sky,  
By way of the mountain-ranges do I fly along through the sky,  
By way of the mountain-ranges do I fly along through the sky."

And then he was told: "Do not look everywhere, but straight toward the way we are bound do you look. For not far away do some people dwell in a town who shall be in the way of our course. Do not for any reason look. Everywhere will be heard the voices of the people shouting. Do not look at them."

When they came to where the people lived in a town, already were the geese seen flying past. "Hey! Just look at the geese! Truly big is one of the geese!" All sorts of noise did the people make. At last did Nänabushu look, whereupon he was accidentally hit on the wing, broken was his wing; and then down fell Nänabushu.

"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'ii'i, that was what Nänabushu made himself look like!" And so they laughed heartily at Nänabushu.

The gizzard of the ruffed grouse hangs aloft.

## SERIES VIII. Nos. 57-63.

## 57. NĀNABUSHU AND THE FISH-TRAP.

Ningutingsa kiwān a'indāwag Nānabucō ō'kumisaṇ kayā. Midac kiwān ānāt ōcisaṇ: "Nōjis," udinān, "iwā zibi pācu' kā'a'yāmaḡa'k, mī'ku imā pīndcibōnāḡaṇaṇ uji'ā'wā'paṇ i'ku kicičā'ibānig," udinān.

- 5 Nānabucudac wīn kāwīn kḡō i'kitusi. Miyā'tagu a'paṇā nandawāntcigāt pābītōd kḡō āndāwāt. Ā'pidcimā kayā Nānabucu kīmī'kawiininiwi inā'tisōkāsu. Ningutingidac, kiwāku a'indāwāt, omi'kwāndān kā'i'gu'paṇ ō'kumisaṇ undci tcipīntcibōnāḡanikāt pāwi'tigunk. Mīdec Nānabucu  
 10 ānāḡank: "Ictā mīḡagic kā'i'ci'paṇ nō'komis tcipīntcibōnāḡaṇi'kāyān. Māḡicā nō'kumis aiyā'kusitug paṇā wiyās mīdcīt," ināḡam Nānabucō. "Kīḡō'nyāḡac kaṇāḡac uwī'ā'mwān," ināḡam. Mīdac ānāt: "Nō'kumis, kā'i'ci-yāmbānidac undcipīndcibōnāḡaṇi'kāyān?"

- 15 "Äyā<sup>g</sup>," i'kitu mindimōyā. "Imāḡuta bāwi'tigunk mī-māa'ku pīndcibōnāwā'paṇ kīḡō'nyā<sup>g</sup> kicičāyabānig," udinān. "Kī'tcinānibiwa, kīnīni'ku, unisāwābānīn kīḡō'nyā<sup>g</sup>," udigōn ō'kumisaṇ.

- Mīdec kḡā't Nānabucō mādcī'tād uji'ā't pīndcibōnāḡa-  
 20 naṇ, ki'tcimi'tigōn udayāwatcinigānān, wāsa kayā udōndā-wānān, wīsōngi'tōd upīndcibōnāḡaṇaṇ. Mīdac kā'kīci'ā't wīndamawāt ō'kumisaṇ, mīdac ānāt: "Mī, nō'kumis, kī'ki-

## 57. NĀNABUSHU AND THE FISH-TRAP.

Once on a time they say that Nānabushu and his grandmother were abiding there. And so they say that she said to her grandson: "My grandson," she said to him, "over there hard by is a river, and it was there your uncles of old used to set fish-traps," she said to him.

Now, Nānabushu, so far as he was concerned, had nothing to say. His only occupation was always hunting for game (and) bringing something home. And very lucky too was Nānabushu at getting game, to judge from his fame in story. Now, once on a time they say that while they were living (there), he remembered what his grandmother had said to him about going to catch fish with the fish-trap at the rapids. Thereupon Nānabushu thought: "Quite so, that is what my grandmother had told me, that I should go to catch fish with the fish-trap. Perhaps my grandmother may have grown tired of always eating meat," thought Nānabushu. "Now, fish she probably wants to eat," he thought. Thereupon he said to her: "My grandmother, (you remember) what you told me about catching fish with a fish-trap?"

"Yes," said the old woman. "It was at yonder rapids where your uncles of old used to fish with a fish-trap," she said to him. "Oh, great indeed was the number of fishes they used to kill," he was told by his grandmother.

And then truly did Nānabushu begin making his fish-traps, huge logs he carried on his shoulders, and from afar he carried them on his back, (for) he wanted to make his traps strong. And then after he had finished them he notified his grandmother, and this he said to her:

ci'a'g pīndcibōnāḡan, mīdāc kī<sup>n</sup>gō<sup>n</sup> tci'a'mwat," udinān  
ō'kumisān.

"Aya<sup>s</sup>," i'kitu mindimōyā.

Mīdāc weyābaninig Nānabucu kī'a'wiwābamāt upīndci-  
5 bōnāḡanān, nībawa dāc kī<sup>n</sup>gō<sup>n</sup>yan kīpīndcipōsōwan; mīdāc  
Nānabucu kī'kīwāwanāt. Āni'a'yāt dāc pācu' aṇi'i'kitu Nā-  
nabucu: "Nō'kumis! nībawa kī<sup>n</sup>gōyag mingīnisāḡ," i'kitō.

Mīdāc kāḡā't mindimōyā kīstciminwāndānk.

Mīdāc a'īndāwāt, nībiwa kī<sup>n</sup>gōyan Nānabucu onisān.  
10 Ningudingidācigu māḡwa nāndcipīndcibōnāḡanāt, onōnda-  
wān awiya pīnōndāḡusinit, inwānit "— ' —, — ' —!"  
Āci'i'nābit Nānabucu, āndutānk, wīkātcinā'u't wāḡunān  
kā'īnwānik; māḡwādāc āndutānk sāsi'ka unōndawān  
ketcipācu: "Tcike tcike, tcik" kayādāc minawā tibicko:  
15 "— ' —, — ' —!" Mīdāc Nānabucō wāwīp nawa-  
tcipināt ugī<sup>n</sup>kō<sup>n</sup>ya<sup>s</sup>, mādci'ba'tōd; kī'a'niwawajacācākucin-  
gigo Nānabucu. Kīwāba'tōd i'kitut dāc āniṭāḡwicing:  
"Nō'kumididā, awiya ninnōndawā!"

"Ānīn anwāt?"

20 "— ' —, — ' —!" mī'ā'nwāt," udinān.

Mīdāc ā'kitut mindimōyā: "Ā<sup>a</sup>, kwīngwīci' udinawābānin  
kicicā<sup>n</sup>yabānīḡ!" udinān. "Wīwīsini, kīṇandudamāḡ tci'a'-  
camāt pā'u'ndci'īnwāt. Kī<sup>n</sup>gō<sup>n</sup>yan acām," udinān.

Mīdāc kāḡā't Nānabucu utā'pināt kī<sup>n</sup>gō<sup>n</sup>ya<sup>s</sup>, pāḡinat  
25 ānīndi ina'kakāyā kā'tāni'tāḡ. Mīdāc minawā weyābāninig

"There, my grandmother, have I finished the fish-traps, and now some fish will you eat," he (thus) said to his grandmother.

"Ay," said the old woman.

So then in the morning Nānabushu went to see his fish-traps, and many the fish that were drawn into them; thereupon Nānabushu went back home, carrying them along. And as he was drawing near, Nānabushu went along, saying: "O my grandmother! many fishes have I killed," he said.

Thereupon truly was the old woman highly pleased.

And so while they remained there, many fishes Nānabushu slew. And now, once on a time while he was out hunting for fish at his traps, he heard the approaching sound of some creature. The sound it uttered was: "— ' —, — ' —!" Up Nānabushu looked, he listened for it, for he wanted to be sure of what was making the noise; and while he listened for it, suddenly he heard it very close: "Tcike, tcike, tcik!" And then again the same: "— ' —, — ' —!" Thereupon Nānabushu quickly gathered up his fishes, (and) started running; (and) on the way Nānabushu went slipping on the logs and knocking off the bark. On the way home he ran, and said as he was arriving: "O my grandmother! I hear something."

"How did it sound?"

"— ' —, — ' —!" was the way it sounded," he said to her.

And then said the old woman: "Why, a Canada jay is what your uncles of old used to call it!" she said to him. "That it wanted to eat, (and) was begging of you to feed it, was why it cried out in that way. Feed it some fish," she said to him.

Thereupon truly Nānabushu took the fishes, (and) threw part of them towards the place where he had heard the

Nānabucu nāndcipīndcibōbāganāt, mī mīnawā awiya kīnōn-  
dawāt nōdāgusinit. Mīdāc kā'ī'cipagināt kī'gō'yañ ānda-  
ni'tang, mī'kwāndan k o'kumisañ kā'igut pītēnāgō. Kā-  
wīndāc māmwātē wī'kīwāpitōsī. Mīdāc mīnawā ānikīwāt,  
5 āni'ī'nāt o'kumisañ: "Awiya mīnawā nīngīnōntawā nōndā-  
gusit, mī'ta'kāmīg tānwāwītām."

Mīdāc āgut: "Ā<sup>a</sup>, cāngwāci a<sup>u</sup> udināwābānīn kīcīcā'nyā-  
bānīg. Kīgī'ā'camāna?"

"Āye<sup>s</sup>," i'kitu Nānabucu.

10 "Mī'ī'wāgwaya'k," udigōn o'kumisañ. "Nōjis!" udigon;  
"nībawa awiya, aya'a'wicānsag kīga'u'disigunānīg, mīcigu  
a'panā tēi'ā'camāt wā," udinān. "Kīnāntawīskātāgōk tēi'ā'-  
camāt wā wīwisiniwag kayā wīnawā."

Mīdāc kīwā<sup>n</sup> Nānabucu mīnawā nātcipīndcipōnāganāt.  
15 Nībiwa ā'pītcī onisān kī'gō'ya<sup>s</sup>. Kayā wīndāc mīndīmōyā  
anīnāmā'tā'ku'kā; wīngā omōckina'tōn āndawāt pīndik;  
āgwāwāt kayā āgwatcing; tāsā'kwa'īgāñan uwīngā mā-  
mōckināniwāñ mīnī'k nāsāwāt kī'gō'yañ.

Nīngudingdāc kīwā<sup>n</sup> a'ī'ndawāt mīnawā Nānabucu awiya  
20 onōndawān pīnōndāgusinit, pī'ī'nwānīt: "Kō'kōko'ho,  
Kō'kōko'hō!" Nānabucu nāwātcipīnāt kī'gō'ya<sup>s</sup>, mīnawā  
ānīwucācākucing. Mīdāc mīnawā āni'ī'nāt o'kumisañ:  
"Nō'kumīdīdē, awiya nīnōndawā!"

I'kitu mīndīmōyā: "Ānīn ānwāt?"

25 Mīdāc Nānabucu ājīnābuwāt: "Kō'kōko'hō, kō'kōko'ho."



sound. And when on the next day Nānabushu went to look after his fish-trap, he then again heard the sound of some creature. And after flinging the fish towards the place where he heard the sound, he recalled what was told him by his grandmother on the day before. He did not find it necessary to run on his way back home. And so again, when he went back, he went and said to his grandmother: "Something again I heard making a noise, on the ground was where it sounded."

Thereupon he was told: "Why, a mink was what your uncles of old used to call it. Did you feed it?"

"Yes," said Nānabushu.

"That was proper," he was told by his grandmother. "O my grandson!" he was told; "by many creatures, by the little animal folk, shall we be visited, and you shall always give them food to eat," she said to him. "They will ask you to feed them, for they themselves are also anxious for food."

Thereupon they say that Nānabushu went again to look after his fish-trap. Many indeed were the fishes he slew. And the old woman herself was busy smoking them on the rack; every nook and corner inside of their home she filled; and she also hung them up out of doors; quite full were the drying-racks of all the fishes that he had killed.

And once they say that while they were living (there), again Nānabushu heard something making a noise as it approached, as it came, (and) it made the sound: "Kō'kō-ko'hō, kō'kōko'hō!" As Nānabushu fetched more fish, he again went slipping over the logs along his course. And so again he went and said to his grandmother: "O my grandmother! something I heard."

Said the old woman: "How did it sound?"

And then Nānabushu mocked the cry: "Kō'kōko'hō, kō'kōko'hō!"

“Ōu!” i'kito mindamōyā. “Kō'koko'ho udinawābanin kicicā<sup>n</sup>yabanīg. Açam,” udinān.

Mīdāc kägāt Nānabucu aninawatināt kī<sup>n</sup>gō<sup>n</sup>ya<sup>s</sup>; pā'kic nanīngickāt sāgisit. Mīdāc iwiti ājipagināt kā'tani'taṅk,  
5 “Owā, nimicōmis!” Mīdāc minawā nāyāp ājikiwāt.

Mīdāc mīnawā weyābaninig nātcipindcibōnāḡanāt; māgwā dāc minawā māmōjigināt kī<sup>n</sup>gō<sup>n</sup>yan, awiya ōnōndawān mīnawā nōndāḡusinit. Mīdāc mīnawā nandutaṅk Nānabucu,  
“M<sup>na</sup>, m<sup>na</sup>, m<sup>na</sup>!” ini'tam. Mī mīnawā ājinawātcipināt  
10 ugī<sup>n</sup>gō<sup>n</sup>i'ma<sup>s</sup>. Mādciba'tōd mīnawā ani'i'nāt ō'kumisaṅ:  
“Nō'kumididē! awiya mīnawā ninnōndawā!”

“Ānīn ānwāt, nōjis?” i'kitu.

“‘M<sup>na</sup>, m<sup>na</sup>, m<sup>na</sup>,’ inwā.”

“Ā<sup>a</sup>,” i'kitu mindimōyā; “pīswāḡunā kō'kōkohō udinā-  
15 wābanin kicicā<sup>n</sup>yabanīg. Wīwīsinī. Awaçam,” udinān.

Mīdec mīnawā Nānabucu āyā'pinā'tigu ani'u'dā'pināt kī<sup>n</sup>gō<sup>n</sup>yan, paḡināt kā'tani'taṅk. Mīdāc mīnawā weyābaninig mīnawā nātcipindcibōnāḡanāt. Mīnawā māgwā mōcigināt kī<sup>n</sup>gō<sup>n</sup>yan, mīnawā kāgō ini'tam. Nānabucu kaḡwānisāḡ  
20 kipagisu owā iḡipasāḡipagisu. Mīdāc mīnawā nōndāḡusinit awiya inwānit: “Ha-ha-ha-ha-ha-ha!” Ō, Nānabucu mādciba'tōd! wāwīp nawatcīpināt ugī<sup>n</sup>gō<sup>n</sup>i'ma<sup>s</sup>. Kīwāba'tōd ināt ō'kumisaṅ: “Nō'kumididē! awiya nin nōndawā, maṇidō!”

25 “Ānīn ānwāt, nōcis?”

“‘Ha-ha-ha-ha-ha-ha!’ mī'ā'nwāt.”

"Oh!" said the old woman. "An owl was what your uncles of old used to call it. Give it food," she said to him.

And then truly Nānabushu took up some fish; at the same time he was trembling with fear. And so he flung them over in the direction where he had heard the sound. "Here, my grandfather!" Thereupon back home again he went.

And so on the next day he went to look after his fish-traps; and while he was at work again gathering the fish, he heard something again uttering a sound. And now, as Nānabushu listened again, "M, m, m!" was the sound he heard. Thereupon again more were the fish he fetched. Starting to run again he went, saying to his grandmother: "O my grandmother! something again do I hear."

"What sort of a noise did it make, my grandson?" she said.

"'M, m, m!' was the sound it made."

"Why," said the old woman; "a fine soft-feathered owl was what your uncles of old called it. It wants to eat. Go feed it," she said to him.

And so again, as Nānabushu with fear went and took some fish, he threw them where he had heard the sound. And then on the following morning again he went to look after his fish-trap. While gathering the fish, again he heard another sound. Nānabushu stood up with a sudden start, and so brought himself to his full stature. And then again he heard the sound of some creature screaming out: "Ha-ha-ha-ha-ha-ha!" Oh, how Nānabushu started running! speedily more of his fish he fetched. Coming home on the run, he said to his grandmother: "O my grandmother! something do I hear, a manitou!"

"How did it sound, my grandson?"

"'Ha-ha-ha-ha-ha-ha!' was the way it sounded."

"A, nōjis, mī tcinibuyang!" udinān ojisan.

"Wāwip, nō'kumis, ujī'tām, kīgamādcāmin!" udinān.

Ānīc kägä't mindimōyā naningīwizit.

Midac wāwip cayīgwa wī'um'bōmāt Nānabucu ō'kumisañ.

5 Midac ānāt: "Ā", kīga'um'bōmin," udinān ō'kumisañ.

Midac kägä't.

Midac ānā't ōjisan: "Nāmā'tāgumag!"

"Mānū, gāgu pabāmānimā'kan!"

Minawā mindimōyā i'kitō: "Nōjis! ningackipitāgañ nin-  
10 dōnī'kānañ."

Midac kägä't Nānabucu ājāpagisut, awinawatināt ō'ku-  
misañ ugaskipitāgañini. Ānawī wīnigu Nānabucu mīnī'k  
wīnigu käckiwānāt kī'um'biwānā, mīdāc imā ō'kumisañ  
ukitcaya'ī kī'ā'sāt ō'kumisañ. Mīdāc kīmādciba'tōd, naga-  
15 tcinicindang upīndcibōnāgañān. Mīdāc Nānabucu mādcād,  
mādcinīcīmut.

Mīnaṅwana wīn kā'ī'ji'ū'nā'kunigāwāt āndaswāwānāgi-  
siwāt mīnī'kigu nā'tā'ā'mwāt kī'gō'yañ. Mīdāc kī'ā'nōnint  
nī'tām kwīngwīci tci'ā'wiku'tāsumāt Nānabucōn.

20 Iniwīdāc ō'kumisañ ugīki'kānimāni awānānen ayāwīnit,  
mīdāc Nānabucu kā'ū'ndcisāgisīsik.

Pānimādāc minawā ānint pa'kān kī'ā'nōnāwag, kāwīn  
ugīsāgimāsiwāwān Nānabucōn. Mīdāc minawā ānint kī'ā'-  
nōnintwā. Mīdāc awā pāji'k īskwātc kā'ī'jāt mīdāc awā  
25 sīgwanīkō'kō'ko'ō'n kāsāgimīgut Nānabucō; mīdāc īnī'<sup>u</sup>  
kā'ū'ndcinagadcīnicīdānk upīndcibōnāgañ. Mīdāc wīnawā  
kīmēyāwīsiwāt ānōdcīgu aīya'ā'wicānsag kīwīsinīwāt imā<sup>n</sup>.

"Why, my grandson, now are we going to die!" she said to her grandson.

"Be quick, my grandmother, get ready, let us be off!" he said to her.

And then truly the old woman trembled (by reason of age and fear).

And so hastily was Nānabushu now going to carry his grandmother upon his back. Thereupon he said to her: "Come, let me carry you upon my back!" he said to her.

And so that (was what) truly (happened).

And then she said to her grandson: "Oh, my dried fish!"

"Never mind, don't bother about them!"

Again the old woman said: "O my grandson! my tobacco-pouch am I forgetting."

Thereupon truly back Nānabushu hurried, as he went and seized his grandmother's tobacco-pouch. Even though Nānabushu put as much as he could carry upon his back, yet there on the top (of his burden) he placed his grandmother. Thereupon he started to run, leaving behind his fish-traps. Now, as Nānabushu started, he began singing.

It so happened that an agreement had been entered into among the various creatures, as many as there were that used fish for food. Therefore the first one employed to go scare Nānabushu was the Canada jay.

Now, his grandmother knew who they were, and for that reason Nānabushu was not frightened at first.

Then afterwards some others that were different were employed, but they did not frighten Nānabushu. Thereupon some others were next employed. And the one that came last was the screech-owl by whom Nānabushu was frightened; and on account of that one, he left behind his fish-trap. Thereupon all the various little animal folk enjoyed the fruits of the labor (of Nānabushu and his grandmother) by eating the food there.

## 58. NĀNABUSHU OBSCENELY JESTS WITH HIS GRANDMOTHER.

Mīḍaḥ kīwā<sup>n</sup> ninguting Nānabucō pābimiba'tōd, kāwīn wī'kā kibisi'kāsi; ningutingḍaḥ kīwā<sup>n</sup> aṇipābimiba'tōd Nānabucu oḡaṇōnigōn ō'kumisaṇ: "Nōjic, nīwīsāga'a'm," udigōn.

Nānabuc kayā wīn i'kito: "Pā'kādiyānin," udinān ō'kumisaṇ.  
5 misaṇ.

"Kāwīn, nōjis," udinān, "niwīmīsī," udinān ōjisāṇ.

"Mīgu imā mīsīn," udinān ō'kumisaṇ.

Ānīc, mī wīn kāgā't mindimōyā ājimīzīgubānān imā. Mīḍaḥ minawā a<sup>n</sup> mindimōyā ānāt ujicā<sup>n</sup>yaṇ: "Nōjis!"  
10 udinān, "tēigā'kwā aṇi'a'yāba'tōn. Nīwī'a'niudā'pinān wā-kisīndimā'o'yān," udigōn.

"Kitōskun kisīndimā'u'n," udinān ō'kumisaṇ.

Mīḍaḥ kāgā't a<sup>n</sup> mindimōyā ājikisīndimā'u't odōskun. Mīḍaḥ minawā a<sup>n</sup> mindimōyā ānāt ōcisaṇ: "Sagā'kwāng  
15 aṇi'i'cān; nīwī'a'nikisiyā'kwisitōn nintōskun," udinān ōcī-cā<sup>n</sup>yaṇ.

Mīḍaḥ minawā Nānabucu ānāt ō'kumisaṇ: "Sōbandaṇ," udinān.

Ānīc, mī wīn minawā ājisōbandaṇk ōtōskun, mīḍaḥ a<sup>n</sup>  
20 mindimōyā ānāt ōcīcā<sup>n</sup>yaṇ: "Nōjis! nawāte paṅgī i'ku-kwānīn."

"Ānīc?" i'kito Nānabucu.

"Nīwīskwātcigā," i'kito mindimōyā.

Nānabucu i'kito: "Kuntaṇ."

## 58. NÄNABUSHU OBSCENELY JESTS WITH HIS GRANDMOTHER.

And now they say that once while Nänabushu was travelling about on the run, never did he come to a halt; and once they say that when he was running along, Nänabushu was addressed by his grandmother saying: "My grandson, I wish to go out," he was told.

And Nänabushu 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 Nänabushu 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 Nänabushu.

"I want to spit," said the old woman.

Nänabushu said: "Swallow it."

## 59. NĀNABUSHU FINDS CRANBERRIES AND BIG CHERRIES.

Mīḍaċ kăgă't mindimōyă kă'î'jikuntăṇk usi'kwăḡan, mīḍaċ  
 minawă kī'wă<sup>n</sup> Nānabucu ăṇibabimiba'tōḍ ăṇigu'k; wīṅă  
 cayīḡwa ă'pidci aiyă'kusi, mīḡu kă'î'jipimiba'tōḍ kījigătīṇig  
 kayă tibi'kăṭinig. Ningudingidaċigu ăṇibabimiba'tōḍ Năna-  
 5 bucu tibi'kăṭinigubaṇ, mīḍaċ kī'wă<sup>n</sup> ăṇăṇḍăṇk: "Mīmăwīṇ  
 cayīḡwa wăsa tagwicinōwăṇăṇ," inăṇḍăṇ. Nawăṭcidaċigu  
 anīḡakipi'tciba'tō; măḡwă ḍăc pabimusăt, kăḡō uda'ku'kă-  
 tăṇăṇ, tibickō asīṇī<sup>n</sup>săḡ. Mīḍaċ ăṇimăṇăk ăji'ă'ndōtcipitōḍ;  
 mīḍaċ ăjimi'kōtcīṇăḡ, udă'pīṇăḡ. "Nō'komis, naskă kuca  
 10 owă! Wăḡunăṇ owă?" udinăṇ.

Mīḍaċ mindimōyă ōḍă'pīṇăḡ. "Maskīḡimin i<sup>u</sup>," udinăṇ;  
 "unicicinōṇ mītcinăṇiwăḡ," udinăṇ. ă'pidci məṇăṅgi-  
 minagătiniwăṇ.

Mīḍaċ minawă măḍcăwăḍ, anipăbimusăt minawă Năna-  
 15 bucū. Anidăṭatagi'kwăṇit, kăḡō ubi'tă'kuskăṇăṇ uskījigunk;  
 mīḍec ăji'ă'ndōtcipitcigăt, mīṇăḡwana mīṇăṇ. Mīḍaċ  
 ăji'ōḍă'pīṇăḡ, ăjiwăḇanda'ă't ō'kumisaṇ, inăt: "Wăḡunăṇ  
 owă?" udinăṇ ō'kumisaṇ wăḇanda'ă't.

"Ō<sup>u</sup>, kī'tci'ă'sisawăṇăṇ," udinăṇ. "Onīcicinōṇ mīḍcigă-  
 20 tăḡ," udigōṇ ō'kumisaṇ. "Mī cayīḡwa tci'ă'niandawăḇăṇ-  
 ḍăṇăṇ kăḍă'ī'ndaiyăḡ," udigōṇ.

Mīḍaċ kăgă't Nānabucu kī'ă'nipagitciwanăṇăt ō'kumisaṇ.  
 Mīḍaċ kī'ū'cigăt Nānabucu măḡwă năḡgawi mīṇi'kăḡ,  
 ăṇindi nībiwa kăḡō nī'tăwīḡing măṇiwăḡ. Mī'ī'mă kī'ū'-  
 25 năḇăṇḍăṇk tcităwăt. Mīḍaċ imă kă'ă'ī'ndăwăt.



## 59. NÄNABUSHU FINDS CRANBERRIES AND BIG CHERRIES.

And so truly, after the old woman had swallowed her spittle, then again they say that Nänabushu went running along at the top of his speed; ever so tired had he now become, for he had been running day and night. And once while Nänabushu was running along, it happened to be in the night, whereupon it is said that he thought: "It is plain that I must now have come a long way," he thought. Slower then he ran; and while he was walking along, something he then stepped upon, it seemed like pebbles. And so, not making out what they were, he felt of them; and as he felt of them, he took them up. "O my grandmother, do look at these! What are these things?" he said to her.

And then the old woman took them up. "Cranberries these," she said to him. "Good are they to eat," she said to him. Very large were they in size.

Thereupon again they started, on his way again went Nänabushu walking. As he went along with his head lifted up, something touched him on the face; and as he felt of them, they turned out to be berries. And as he picked them, he showed them to his grandmother, saying to her: "What are these things?" he said to his grandmother as he showed them to her.

"Why, big cherries," she said to him. "Good are they to eat," he was told by his grandmother. "Soon shall you now look for a place where we are to dwell," he was told.

And then truly did Nänabushu put his grandmother down from off his back. Thereupon did Nänabushu make a camp in among the sand-berries, in where there was an abundance of various kinds of berries growing in the ground. And there he chose a place for them to live. So there was where they continued.

60. NĀNABUSHU IS MADE TO FAST BY HIS GRANDMOTHER,  
AND REVENGES HIMSELF.

Ninguding dāc kīwā<sup>n</sup> udigōn ō'kumisaṇ: "Nōjis, kitā-kī'igwicim kuca. Mī wīnawā kā'i'jicigāwāt kicicāyabaṇig," udinān.

Mīdāc āgut: "Ānīn dāc kātijicigāyān, nō'kumis."

5 "Kīgamādcā, nōjis, kāwīn dāc kīgawisīnizī," udigōn ō'kumisaṇ. "A'pīdāc wīnibāyaṇ, nōjic, pīpāginicin," udigōn. "Kīcpīn dāc tāpī'tāndamān, kīgagaṇōnin imā<sup>n</sup> tcinibāyaṇ," udinān. "Mīyā'tagu imā kā'u'ndciki'kāndamaṇ kā'u'ndcipi-mādisiyaṇ," udigōn ō'kumisaṇ.

10 Mīdāc kāgā't Nānabucū weyābaṇinig kā'i'jiminigut ō'kumisaṇ a'ka'ka<sup>n</sup>jā tcimīdcit; mīdāc kāgā't Nānabuc kīmīdcit, kayā kīma'kadāwīnaṅ paṅgī uskijīnk.

Ānīc mī āntōṭamowāgubānān māwija anicinābāg kī'igwicimowāt.

15 Mīdāc kī<sup>n</sup>wā<sup>n</sup> Nānabucu mādcāt kikicāp. "Ānigu'k mādcān, kāgu ābinābi'kān," udigōn ō'kumisaṇ. Mīdāc Nānabucu ānigu'k mādcāt. Kabāgījik pābimusā, kayā pābimiba'tō aiyā'pī. Mīdāc wunāgucininig ā'pidci aiyā'kusi kayā pa'kadā. Minawā pimusā uwīngā tibi'kaṭini; kāwīn  
20 owābanda<sup>n</sup>zīn ājāt. Mīdāc kāga'pī ājipipāgit: "Ā'eī, nō'kumis! mīa'pī omā tcinibāyān!" Kumā'pī onōndawān ō'kumisaṇ na'kwā'tāgut: "Ē'eī! āwas nawate ijān!"

Dec 27

60. NÄNABUSHU 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 Nänabushu on the morrow ate the charcoal that had been given him by his grandmother; it was true that Nänabushu 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 Nänabushu started out in the morning. "With all your speed go, (and) look not back," he was told by his grandmother. And so Nänabushu went with all his speed. All day long he went walking about, and now and then he was running. Thereupon in the evening he was very tired and hungry. Again he walked till it was growing thoroughly dark; he did not see whither he was going. And then at last he cried aloud: "Hey-yo, my grandmother! in this very place will I sleep!" After a while he heard the voice of his grandmother answering in reply: "Hey there! farther yet do you go!"

Ānīc, mī gāgā't; Nānabucu kāgā't ki'tci'a'nigu'k mādciba'tōd. Minawā mādciba'tōd ā'kōnāmut minawā pīpāgit: "Nō'kumis, mī omā a'pī tcinibayāyān!" Cayīgwa minawā onōntawān: "Ē'ēi, āwāṣ nawatc ijān!"

- 5 Mīsa Nānabucu minawā mādciba'tōd ānigu'k ki'tci'a'yā-na'kōnāmut; wīngā aiyā'kusi. Mīdāc minawā pīpāgit: "Mīna a'pī omā tcinibāyān?" udinān ō'kumisaṇ. Wī'kāgu ōgānōnigōn: "Ē'ēi! āwāṣ nawatc icān!"

- Mīdāc Nānabucu nickādisit. "Ānīm! Ānīn a'kitut 'a'a"?
- 10 Ningakīwā," ināndam. Ki'tci ānigu'k mādcāt. Mīdāc wayībagu pābigā ugi'kāndān pācu' tagwicing āndāwāt. Mīdāc āni'a'yāt ōwābandān wāsa'kwanāmagātinig wīgiwām. Mīdāc ānāndank Nānabucu: "Ningakīmōsābamā," ināndam. "Wāgunān wāndciwāsa'kunawāt?" Mīdāc kāgā't kīmōtc
- 15 ājina<sup>n</sup>zi'kāṅg āndāwāt. Mīdāc ājita'pābandank, ānīn kādicinawāt ō'kumisaṇ! Ōwābamān māgwā āminit ō'kumisaṇ. Mīdāc kā'i'ci'u'dā'pināṅg mi'tigōns payā'tānig kānwā'kwātinig kayā, mīdāc kā'i'jibā'kindānag paṅgī. Mīdāc kā'i'jisa'kisitōd ickudānk i<sup>u</sup> mi'tig, mīdāc kā'i'jipīskāṅg; mīdāc
- 20 kā'i'ji'a'gwunāṅg omicōmisaṇ udiyāning.

Mīdāc kā'i'jisa'kisūt a<sup>u</sup> a'kiwā<sup>n</sup>zi; mīdāc Nānabucu kā'i'ji'kāsut ingutci; mīdāc nānāgā pimisāgitciba'tōd a<sup>u</sup> a'kiwā<sup>n</sup>ji. Mīdāc Nānabucu kā'i'jinōsawābamāt āni'a'pa-tōnit kā'a'niwāsa'kunānitigu. Wī'kāḍac Nānabucu kī'kiwā

Well, that (was what) truly (happened); Nānabushu truly began running at the very top of his speed. Again he began running as far as his wind could hold out, when again he called aloud: "My grandmother, in this very place will I sleep!" This time again he heard her (say): "Hey there! farther yet do you go!"

Thereupon Nānabushu again began running with all his speed just as far as his wind would let him; very tired he became. And so again came his voice calling aloud: "Shall I sleep in the place right here?" he (thus) said to his grandmother. A long while afterwards he was addressed in the words: "Hey there! farther on shall you go!"

Thereupon Nānabushu became angry. "Wretch (that she is)! What is she saying? I am going back," he (thus) thought. At the very top of his speed he started. And so in a little while he suddenly became aware that close home was he arriving. Upon which as he drew near he saw that the wigwam was all lighted up inside. And then thought Nānabushu: "I will peep at her on the sly," he thought. "Why is she making such a light?" And so truly on the sly did he approach where they lived. Thereupon he peeped in, and whom did he see but his grandmother! He beheld his grandmother in the act of receiving amorous pleasure. Thereupon, after he had picked up a small stick that was dry and long, he then gently lifted the flap of the doorway. And so after he had lighted the stick in the fire, it flamed up into a blaze; whereupon he placed it against the buttocks of his grandfather.

Thereupon was the old man set on fire; upon which Nānabushu concealed himself in a certain place; and after a while out came the poor old man on the run. And so Nānabushu fixed his gaze upon him to see in what direction he was running as he went in flames. And after

āndāwāt. Mīḍaḥ nayāgin aṇiḡaṇōnāt ō'kumisaṇ: "Nō'ko-mis, nintagwicin."

- "Ō", nojis," udigōn. Awiḍaḥ mindimōyā ānawigu ogī-  
 'kikānimān ōjisaṇ kā'i'jictigānit, kāwīnḍaḥ kāgō kī'i'kitusī.  
 5 Kayā iwā a'pī kīsa'kawāt, kī'i'kitu a" mindimōyā: "Nyā,  
 ogagwānisagi'ā'n ini' omicōmisaṇ!" kī'i'kitu.

- Mīḍaḥ kīpīndigāt Nānabucū, kāwīn ḍaḥ pō'te kī'ā'camāsīn  
 Nānabucu. Mīḍaḥ cigu kā'i'cikawicimut, mīḍaḥ kā'i'nān-  
 ḍaṇk: "Māgicā kigīcāp ningatacamik pitcīnaḡ," ināṇḍam  
 10 Nānabucu kigicākidaḥ udigōn: "Nōjis, kāwīn nōngum  
 kigatacamīsinōn. Kāyābi kīga'i'gwičīm," udinān.

Mīḍaḥ kāgā't Nānabucu.

"Paḡbā'a'ntukīwusān," udinān. Udigōn ō'kumisaṇ: "Iwiti  
 ina'kakāyā, kāgu' wīn iwiti ijā'kān," udinān.

- 15 Ina'kakā Nānabucu kā'ā'ni'i'jipīskwābāmāt ini'ᵘ kā'pimi-  
 sāgītcisāni'paṇ. "Anin!" ināṇḍam Nānabucu. "Pō'te nin-  
 gatijā iwiti."

Iwiti na'pāte inaka'kāyā udininamāgōn tei'i'cāt.

- "Äye", udinān ō'kumisaṇ. Mīḍaḥ kāgā't Nānabucu  
 20 ājimādcāt kā'i'ninamāgut ō'kumisaṇ. Mīḍaḥ ānāt: "Nō-  
 'kumis! kāwīn ningatāgwijinzī unāgucik kīcpin kāgō ni'tō-  
 siwān," udinan. "Kāgu kwīnawībi'i'ci'kān." Mīḍaḥ kāgā't  
 mādcaṭ Nānabucū. Kumā'pidac aniyāpinickā aṇi'i'cāt  
 ina'ka'kāyā kā'ā'ni'i'jiwāsa'kunānigibaṇ. Mīḍaḥ aṇibaḡbi-

a while Nānabushu returned home. And then, while outside but on the way in, he spoke to his grandmother, saying: "My grandmother, I have come back home."

"So I see, my grandson," he was told. And though the old woman knew what her grandson had done, yet nothing did she say. And at the time when he burned (the old man), then said the old woman: "Pshaw, he played such a mean trick upon his grandfather!" she said.

And now inside went Nānabushu, but nothing whatsoever was Nānabushu given to eat. So then straight to bed he went, and this was what he thought: "Perhaps in the morning she will then feed me," thought Nānabushu. But in the morning he was told: "My grandson, not to-day will I feed you. Longer yet shall you fast," she said to him.

And that truly (was what) Nānabushu (did).

"Go forth and hunt for game," she said to him. He was told by his grandmother: "Over in that direction yonder, don't you go over there," she said to him.

It was in that direction that Nānabushu saw him go in flames as he went running out of the camp at the time. "Wretch!" thought Nānabushu. "In spite of (what I was told), I will go there."

Over in the opposite direction was he shown by the pointing of her finger where he was to go.

"All right," he said to his grandmother. Thereupon truly Nānabushu set out in the direction whither it had been pointed out to him by his grandmother. And then he said to her: "O my grandmother! not will I return in the evening if I do not kill anything," he said to her. "Don't become tired waiting for me." So then truly away went Nānabushu. Now, at a certain distance he turned from the course he was bound into the direction which the other had been seen going in flames. Thereupon, as

musät, Nānabucu owābandān wīgiwāmāns pada'kitānig;  
undāba'tāni. Mīḍaḥ ānīcta'pābit owābamān cingicinīnit  
ōmicōmisān. Wīngā kīpānsōwān ubīwayāni pī'kwaṇāning  
kā'i'nā'kīswādin. Mīḍaḥ ānicikaṇōnāt: "Nimicōmis," udinān;  
5 "Kibimawaṭisin."

"Ōn, pīndigān, nōjic," udigōn.

Mīḍaḥ kägä't pīndigāt Nānabucu.

Mīḍaḥ, "Nāmadapin imā aḡāmetāsing," udigōn omico-  
misān.

10 Mīḍaḥ kägä't Nānabucu pīndigä't, nanāmadābit, pisin-  
dawāt kāgikitōnit ōmicōmisān. Mīḍaḥ kī'wā<sup>n</sup> Nānabucu:  
"Kägä'tsa nīwīnibā. Nīngakīc kinibā," udinān ōmicōmisān.

"Nibān, nōjis," udinān.

Mīḍaḥ kägä't nibāt Nānabucō ājikawi'tāt; kumā'a'pīḍaḥ  
15 kānibāt Nānabucu mī'ā'jisākinkucikāsut. Mīḍaḥ, "Ēi, Nā-  
nabucu, kuckusīn!" udigōn ōmicōmisān.

Mīḍaḥ kägä't Nānabucu unickāba'tōd. Mēḍaḥ ānāt ōmi-  
cōmisān: "Nimicomic, mī kuca kī'tci-ā'pwāyābandamān,"  
udinān.

20 "Ānic, nojic, ānābandaman?" udinān.

"Awiya kī'wā<sup>n</sup> kīpīmīgānigunānig, nintānābandam. Wa-  
wīngā kī'wā<sup>n</sup> kīkī'kīwi'tāskākunānig Pwāṇaḡ. Sāsā'kwāwāḡ  
kayā nintānābandam. Mīgu kägä't tcinibuyāḡ, nimicōmis."  
Mī cigwa Nānabucu ānōtc inānimāt omicōmisān i<sup>n</sup> kī'ā-ni-  
25 'a'ī'kitut. Mīḍaḥ ānāt: "Nīngā'ū'cītā mīnōtc, nimicōmis;  
mī nōḡgum tibi'ka'k tcibimawīnāuguyāḡ," udinān. Mīḍaḥ



he went walking along, Nānabushu saw a small wigwam that was standing; smoke was rising from it. So when he peeped in, he saw his grandfather lying down. Thoroughly scorched was the fur upon his back, according to the way in which he had burned him. And so he spoke to him as he went (in): "My grandfather," he said to him, "I am come to visit you."

"Why, come in, my grandson!" he was told.

Thereupon truly in went Nānabushu.

And then: "Sit down there at the other side of the fire," he was told by his grandfather.

And so truly Nānabushu went in, he sat down, (and) he listened to the talk of his grandfather. And then they say that Nānabushu (said): "Verily, indeed, am I sleepy. I am going to take a nap," he said to his grandfather.

"Go to sleep, my grandson," he said to him.

And so truly to sleep went Nānabushu as he lay prostrate; and later on, after he had gone to sleep, Nānabushu then pretended to be in a nightmare. So then: "Hey, Nānabushu, wake up!" he was told by his grandfather.

Thereupon truly Nānabushu leaped out of bed. And then he said to his grandfather: "My grandfather, now truly was I dreaming of a very fearful thing," he said to him.

"What, my grandson, did you dream?" he said to him.

"By somebody was I warned that we would be fought against, was what I dreamed. Completely, was I told, have we now been encircled about by the Sioux. And they were whooping, such was what I dreamed. Therefore truly are we destined to die, my grandfather." Already now was Nānabushu entertaining all sorts of evil designs upon his grandfather, in that he kept on with talk. So then he said to him: "I will get ready, nevertheless, my grandfather; for on this very night will they come to

Nānabucu kägä't kī'u'ci'tōd; kī'u'ji'tōd ubi'kwa'kōn. Mīḍac kī'u'ji'tōd ānīn wā'tōtwād omicōmisan wā'i'jisāgi'ā't. Mīḍac minawā ānādīn: "A'pī ʔamaniswayang, nōtawāt wā awiyā sāsā'kwāwāt, kāgu' sāga'a'nkān. Nīn nī'tam ningasāgitcisā  
5 tcimīgasoyān, kīn ḍac pīsān pīndik kīgatayā. Pānimāḍac kīgakaṇōnin tcipisāga'a'mān," udinān.

Mīḍac kägä't.

Mīḍac kātibi'tatinig Nānabucu kā'i'jisāga'a'nk. Mīḍac kīwī'taiya'ī kāpabā'ījimāmīnsisiwit. Mīḍac mīgwanan kā'i-  
10 jisāsākitcickiwāgcimāt kīpabāta'kināt. Mīḍac āḍank omō-  
wan: "Pitābank tcikaya'ī, mītcisāsā'kwāyāg," uditān.  
"Aiyāngwām," uditān.

Mīḍac kīwā<sup>n</sup> Nānabucu kā'i'cipīndigāt, mīḍac ānāt ōmi-  
cōmisan: "Aiyāngwāmisin, nimicōmis. Atcina kīganibāmin,"  
15 udinān. "Ā'tawā'a'n kayā ickutā," udinān. Mīḍac Nāna-  
bucu aiyā'pī sāsākinguci'kāsut. "Mīgu, kägä't kaṇabātc  
pācu' pī'ai'yāwāt, pamawinā'u'naṅgwā," udinān ōmicōmisan.

Mīḍac cayīgwa tcīgaya'ī weyāḇaninig, cayīgwa kägä't  
Nānabucu omōwānsan sāsā'kwāmagatiniwan.

20 Mīḍac wunickāba'tōd Nānabucu. "Ō<sup>n</sup>, nimicōmis! nīn  
nī'tam nīngasāga'a'm!" Mīḍac kägä't Nānabucu sāsā'kwāt  
kayā wīn. Mīḍac ājikāṇōnāt ōmicōmisan, "A'a'<sup>u</sup> nimicō-  
mis, pīsāga'a'n!" udinān.

attack us," he said to him. Thereupon truly Nānabushu made preparations; he made some arrows. He made what he was going to use to scare his grandfather. And then again he said to him: "When we become frightened by the threatening alarm, when you hear somebody whooping, don't you go outside. It will be my place to dash out to the fight, and you shall quietly remain inside. And after a while I will speak to you to come outside," he said to him.

And so it truly was.

And after it was dark, Nānabushu went outside, whereupon all around the place he eased himself, dropping the dung here and there a little at a place. And then all about the place he stuck some feathers which he placed standing upon every single dunghill. Thereupon he said to his dunghills: "When it is nearly time for the dawn to appear, then shall all of you whoop," he said to them. "Display your zeal," he said to them.

Thereupon they say that after Nānabushu entered the dwelling, he then said to his grandfather: "Be on your guard, my grandfather. For a little while shall we sleep," he said to him. "Put out the fire," he said to him. And so Nānabushu now and then pretended that he was in a nightmare. "Now, truly perhaps hard by are they approaching, they who are coming to attack us," he said to his grandfather.

And then was it nearly time for the morrow to come, already then, indeed, were all the little dunghills of Nānabushu a-whooping.

Thereupon up leaped Nānabushu from his couch. "O my grandfather! it is my place to go outside." So then truly did Nānabushu also whoop. And then he spoke to his grandfather, saying: "All right, O my grandfather! come on out!" he said to him.

Mīḍaḥ kägä't a<sup>u</sup> a'kiwä<sup>n</sup>zi wā'a'ni'jisāga'a'nk, mīḍaḥ  
 Nānabucu āja kī'a'kutāskawāt umi'tigwābīn wī'pimwāt omi-  
 cōmisaṇ. Mīḍaḥ kīpīmwāt uska'tigwānining. Kā'i'jinisāt,  
 mīḍaḥ kīmādcīpa'kijwāt; kayā kīpa'kunāt. Paṅgīḍaḥ ä'ta  
 5 ogīmādcitōn wiyās kī'kiwāwitōt. Mīḍaḥ ānitaḡwicing āntāwāt  
 ō'kumisaṇ ukī'a'niḡaḡitciwanātawān.

Mīḍaḥ mindimōyā mōdcigizit. Mīḍaḥ kāctinā āji'a'ba'a'nk  
 i<sup>u</sup> pimiwaṇān. A'piḍaḥ wayābandaṅk wiyās uḡi'kāndan  
 wāḡunān tinō wiyās. Mīḍaḥ ā'pidci kaškāndaṅk, kāwīn  
 10 kägō i'kitusī.

Mīḍaḥ Nānabucu: "Wāwīp kīzizaṇ wiyās. Nīwīwisin,"  
 udinān ō'kumisaṇ.

Mīḍaḥ kägä't ḡaḡi'twān a'ī'ndana'kaḡigisit.

Mīḍaḥ kīwīsinit, ō'kumisaṇ kayā mīdcinit wiyās. Mīḍaḥ  
 15 kī<sup>n</sup>wā<sup>n</sup> minawā Nānabucu ānāt ō'kumisaṇ: "Nō'kumis!  
 wāwīp ujī'tān, kīḡaningunisumin," udinān.

Mīḍaḥ kägä't ājimādcāwāt, kaḡi'twānigu a<sup>u</sup> mindimōyā  
 animādcā. Mīḍaḥ ānici Nānabuc nīḡānīt. Mīḍaḥ anita-  
 ḡwicing, ānīn kādijinaṅk uda'kiwā<sup>n</sup>ji'ī'micaṇ kīṇanawicinōn!  
 20 Nānabucu wīn āja kī'kiciwaṇi'kā. Mīḍaḥ ānāt ō'kumisaṇ:  
 "Mīwe kayā kīn kāpamōndamaṇ," udinān ō'kumisaṇ.

Ma'kwayānaṇ minawā ucīḡaṇ.

Mīḍaḥ ānicimādcāt Nānabucu, "Mī ijiwajiwanī'kān,"  
 udinān. Mīḍaḥ Nānabucu ānijimādcāt. "Mīḍaḥ kayā kīn  
 25 wāwīp pimādcān," udinān.

Mīḍaḥ a<sup>u</sup> mindimōyā kägä't ājiwajiwanīkāt. Mīḍaḥ  
 wāwābamaṭ īnī<sup>u</sup> awayānaṇ, mī wābamaṭ māāmā'kizunit

It was true that when the old man was on his way out of doors, then indeed did Nānabushu already have his arrow on the string ready to shoot his grandfather. Thereupon he shot him in the forehead. After he had slain him, he then began to cut him (at the throat to bleed him) with a knife; and he skinned him. And only a little of the meat did he take along on his way back home. And so when he arrived where he and his grandmother lived, he then laid down his pack.

Thereupon the old woman was delighted. And so at once she untied the pack. And when she saw the meat, she knew what kind of meat it was. Thereupon very sad she felt in her mind, (and) nothing had she to say.

Thereupon Nānabushu: "Make haste (and) cook the meat, I want to eat," he said to his grandmother.

And then truly with reluctance she went about her work.

And so he ate, and his grandmother too ate the meat. And now they say that Nānabushu again said to his grandmother: "O my grandmother! quickly make ready, let us go after our meat," he said to her.

Thereupon truly they set out, and against her desire the old woman went along. And so Nānabushu went on ahead. And when they arrived at the place, what did she see but her dear old man all cut up in pieces! Nānabushu himself soon had his pack all done up. Thereupon he said to his grandmother: "And this do you also carry upon your back," he said to his grandmother.

It was the bear-skin and the rump.

And then away started Nānabushu. "Make your pack of that," he said to her. And so Nānabushu started away. "And do you also quickly come away," he said to her.

Thereupon the old woman truly made up her pack. And as she gazed upon the robe, she then saw that it was burned at the place about the buttocks; and now the

udiyāwinit ina'ka'kāyā; mīdāc ki'kānimāt a<sup>u</sup> mindimōyā  
kīnisimint unābāman. Ānimamawi kākīmōtc.

Kayā wīn dāc Nānabucu, kāwīn udāgīpwānawi'tōsīn ka-  
'kina wīn tcikīpimiwaṇānāt ini'<sup>u</sup> ma'kwān. Ānicāgu wīpā-  
5 'pīnānimāt ō'kumisaṇ; mī kā'u'ndcimīnāt tcipimiwinānānit  
ini'<sup>u</sup> owayāṇan. Ānīc, mī kī<sup>n</sup>wā<sup>n</sup> Nānabucu wīn āja pīndik  
ayāt. Wīn dāc mindimōyā pī'tcīnag aṇitaḡwicing. Mīdāc  
Nānabucu ānāt ō'kumisaṇ: "Ānīn ā'pī'tāndiyaṇ? Ānīc wīn  
māwija tagwijinsīwaṇ?" udinān ō'kumisaṇ. "Wāgunen  
10 kā'u'ci'tōyaṇ iwiti? Intigu kayā kīgīma<sup>u</sup> ājināgusiyaṇ," udi-  
nān ō'kumisaṇ.

"Kā," udigōn. "Misaḡunā ā'pisi'kāyān," udigon ō'kumisaṇ.

"Wāwīp ujī'tān," udinān; "uskīyāndaginigān, kayā kīwi-  
'taiya'ī ickutāng uskipingwi a'tōn," udinān ō'kumisaṇ.  
15 "Nīndāc ningamaṇisē. Aḡōc kayā a<sup>u</sup> ma'kwayān," udinān.  
"Ānimi'kwāḡōc, mīnawate kā'ī'ciminopāsut," udinān ō'kumi-  
saṇ. Ānicāgu wīmī'kisumāt ō'kumisaṇ, mī wāndci'ī'nāt.

Mīdāc kāḡā't wāwīp ḡaḡī'twān ijictcigāt a<sup>u</sup> mindimōyā.  
Ānīcinā ātisō'kān, pābigā kī'ī'jītcigā kā'ī'nint. Mīdāc minawā  
20 Nānabucu ō'kumisaṇ: "Mīdāc ijipōdawān, tcībā'kwān,"  
udinān. "Iwe kāpimōndamaṇ mīwe kāḡapā'tōyaṇ," udinān.

Mīdāc kāḡā't a<sup>u</sup> mindimōyā kā'ī'citeigāt kā'ī'gut ōjisaṇ  
Nānabucōn. Mīdāc sāsāḡa'ā'nk a<sup>u</sup> mindimōyā owābamān

old woman knew that her husband was slain. On the way and now and then she wept in secret.

And as for Nānabushu himself, he could have found it possible to carry all the bear in his pack. All he wanted was to make fun of his grandmother; that was why he gave her the robe to carry in her pack. Well, then they say that Nānabushu was soon inside the dwelling. And the old woman too presently arrived. Thereupon Nānabushu said to his grandmother: "Why have you been gone so long? Why did you not come long ago?" he said to his grandmother. "What were you doing over there? It seems as if you have been crying by the looks of you," he said to his grandmother.

"No," he was told. "That is how long it takes me to come," he was told by his grandmother.

"Make haste to have (things) ready," he said to her; "prepare a bed of fresh boughs, and round about the fireplace lay some fresh sand," he said to his grandmother. "And I myself will go and fetch some fire-wood. And hang up the bear-skin," he said to her. "Hang it up with the fur side towards you, much better will it dry that way," he said to his grandmother. He only wanted to tease his grandmother, for that was why he spoke thus to her.

Thereupon truly in haste (and) against her will did the old woman do it. According to the story, straightway she did what she had been told. And now again Nānabushu (said) to his grandmother: "Now must you build the fire, (and) cook the meal," he said to her. "That which you fetched upon your back the same shall you boil," he said to her.

It was true that the old woman did what she had been told by her grandson Nānabushu. And as often as the old woman went out of doors she saw her grandson making

ōjisān kägō minawā ujitōnit, kägō udōckutāni; pāga·a·'ku-  
'kwānā'tig. Mīdāc: "Wāwīp, nō'kumis! kināntawānimin  
omā pindik tcipī·a·yāyan."

A·i·ntāci'tāban aḡwatcing a<sup>u</sup> mindimōyā.

- 5 "A<sup>u</sup>, wāwīp pindigān! Cayīgwa ō<sup>n</sup>su kita'ki'k! Kinan-  
tawānimin dāc tcinīmi'kawiyan omā tci'kiwi'taiya·i· skutāng,"  
udinān. "Pā'kic kīgamaḡmīgwbawānā kita'ki'k," udinān.

Ānīc, kagi'twānigu a<sup>u</sup> mindimōyā gāgā't ijictigā kā·i·gut  
Nānabucōn ōjisān.

- 10 Mīdāc māda·a·māsut a<sup>u</sup> Nānabucu, pā'kic aiyāpī'tcināk  
pa'kitā·o·wāt ini'<sup>u</sup> a'ki'kōn kāmamīgwbāwānānitcin ō'ku-  
misān. Mīdāc kāgā't a<sup>u</sup> mindimōyā kiwi'tācagāmacimut,  
ayā'pī kayā māḡmīgwbāwānāt ini'<sup>u</sup> uta'ki'kōn; mīdāc wīn  
Nānabucu naḡamut. Kā·i·ckwānīmi·ā·t ini'<sup>u</sup> ō'kumisān  
15 mī·i·nāt: "Nō'tābowādan i<sup>u</sup> pimide," udinān ō'kumisān.

Mīdāc kāgā't ki'twān ijictigāt mindimōyā.

Mīdāc kī<sup>n</sup>wān minawā ānāt ō'kumisān: "Kīgi'kāndānīna,  
nō'kumis, wāgunān mādcīyan?" udinān ō'kumisān.

"Kāwīn," i'kito mindimōyā.

- 20 "Mī guca iwā kinābām opa'kitā·i·gān mādcīyan, kayā  
pimide kānōtābowātaman," udinān ō'kumisān.

"Nyā, awacīmā wīn!" i'kitu mindimōyā.

- "Kāgā't," udinān. "Kīgi'kāndān na kīgī'igwicimun  
kī·i·ciyāmban? Mīna omā a'pī tcinibāyān kī·i·nināmbān?  
25 mīwe a'pī kiwābāminān kā·i·cicigāyan. Nīndāc kāsā'ka-  
wa'k kinābām udiyāng," udinān ō'kumisān.



something else, for some object was he whittling; it was a drum-stick. Thereupon: "Be quick, O my grandmother! I want you to come in here and remain."

Busy at work out of doors was the old woman.

"All right, be quick (and) come inside!" Already now is your kettle boiling! And I want you to dance for me round about this fire," he said to her. "At the same time I want you now and then to shake your kettle," he said to her.

Well, it was with much reluctance that the old woman truly did what she was told by Nānabushu her grandson.

Thereupon did Nānabushu begin to sing, at the same time now and then he struck the kettle which his grandmother had shaken (to keep the meat from scorching). Thereupon truly the old woman danced round about the fire, and now and then she shook her kettle; in the mean while Nānabushu sang. After he had made his grandmother dance, then he said to her: "Lap off the grease (from the ladle)," he said to his grandmother.

Thereupon truly against her will did the old woman do it.

And so they say that again he said to his grandmother: "Do you know, my grandmother, what you are eating?" he said to his grandmother.

"No," said the old woman.

"It is indeed the hammer of your husband that you are eating, and its grease is what you are lapping with your tongue," he said to his grandmother.

"Oh, how disgusting you are!" said the old woman.

"It is true," he said to her. "Do you remember the time when you bade me go and fast? And when I told you, 'Is it here that I shall sleep?' that was when I saw what you did. It was I who set fire to the buttocks of your husband," he said to his grandmother.

Anīc nā mindimōyā kāgwīnawī·i·nābitigu; kāwīn dāc kīgō i'kitusī. Mīdāc Nānabucu ājipōnimāt ō'kumisaṇ, kayā wīn mindimōyā kāwīn kīgō i'kitusī.

61. NĀNABUSHU SWALLOWED BY THE STURGEON.

Mīdāc kī<sup>u</sup>wā<sup>n</sup> a·i·ndāwāt Nānabucu ō'kumisaṇ kayā.  
 5 Ninguting kī<sup>u</sup>wā<sup>n</sup> Nānabucu ājinānāgatawāndānk ināndām:  
 "Intigāsa mīgu nīn kā·i·jipājigōwānān," ināndām Nānabucū.  
 Mīdāc ānāndānk: "Nīngagagwātcimā nō'kumis." Ānīcīnā  
 ātisō'kān, mīdāc kīgā't ānāt ō'kumisaṇ: "Nō'kumis," udinān;  
 "mīnagu kīnawīnt ā'tagu pimātisiyaṅ?" udinān. "Kāwīn  
 10 na wī'kā nīn nīngī·u·gīsī?" udinān ō'kumisaṇ. "Mīnagu  
 kā·i·jipīnicipimātisiyān?" udinān ō'kumisaṇ.

Wī'kā dāc ōgaṇōnigōn, igut: "Nōjis," udigōn, "mīsagu  
 i<sup>u</sup> kīgā kākī'tuyāmbān. Namadabin, naskā, kīgawīndamōn.  
 Pisindawicin wāwāni," udigōn. "Kīgā't kī·a·nīcinābā'kā;  
 15 mīdācigu kī·a·nītcātcāgiunicinōwāt, pīnic kayā wīnawā īgī<sup>u</sup>  
 kīnīgī·i·gōg kātīnāt wābān kīpājigu kayā kisayā<sup>n</sup>," udigōn.  
 "Kayā wīn dāc kīwānicin. Kīndāc kayā, naskā kīgawīnda-  
 mōn kā·u·ndcimō'kināgusiyaṇ omā dāc nōngum kī·a·yāyaṇ.  
 Awā kisayā<sup>n</sup> mī·a·<sup>u</sup> kīnīgīt, i·i·wītāc isk wātc āyāmaḡa'k  
 20 anīcinābānāgitcin wābinīgātādāc i<sup>u</sup>; mīdāc ājini'kātāḡ ābi-  
 nōtcī·u·dapī'kwācimun, ījini'kātā. Mīdāc imā kīn wāndātī-  
 siyaṇ, nōcis. A'pī kīnīgīt kisayā<sup>n</sup>, mīdāc kīsāgistcigātāḡ

Naturally the old woman then became restless where she sat; so she had nothing to say. Thereupon Nānabushu ceased talking to his grandmother, and the old woman too had nothing to say.

# 61. NĀNABUSHU SWALLOWED BY THE STURGEON.<sup>1</sup>

And so it is said that Nānabushu and his grandmother continued living there. Once on a time they say that while Nānabushu was meditating, he thought: "I am curious to know if I was the only one," thought Nānabushu. Thereupon he thought: "I will ask my grandmother." So, according to the story, he then truly said to his grandmother: "My grandmother," he said to her, "is it possible that you and I are the only ones living?" he said to her. "Have I never had a mother?" he said to his grandmother. "Is it possible that simply without cause I came into being?" he said to his grandmother.

So after a long while he was given reply, he was told: "My grandson," he was told, "it was almost like that, (as you will see from what) I shall say. Be seated, listen, I shall inform you. Listen to me with care," he was told. "Verily, there were some people living; but then as time went on they gradually passed away one by one, till at last also went they whom you would call your parents. And there was also one that was your elder brother," he was told. "And he too disappeared. Now about you, listen, (and) I will explain to you from what source you came, and why now you are here. After that elder brother of yours was born, then that which is the last to come when one is born was thrown away; for it is called a place-for-the-babe-to-rest-its-head, such is its name. So it was from that source that you came, my grandson. At

<sup>1</sup> For other versions see Nos. 7 (p. 49), 28 (p. 207), 29 (p. 215).

ingutcidac kī'a·wī'a·gōtcigātā. Mīdāc nāgātc kā'i·cinōnta-  
wint apinōdci mādwāmawit iwiti agōtāg i<sup>u</sup> pī'kwācimunāns.  
Mīdāc kā'i·ci·i·cāyān, mīdāc imā kimi'kōnān. Mīdāc nīn  
kā'i·jini'tāwigi·i·nān," udinān. "Kayā wīn dāc kīga kisayā<sup>n</sup>  
5 ugīni'tāwigi·i·ān. Mīdāc ājini'kāsut a<sup>u</sup> kisayā<sup>n</sup>·i·bān Nānā-  
'pātām. Mīdāc kayā kīn kā'i·jiwīnigōyān Nānabucu," udigōn  
ō'kumisān.

Mīdāc Nānabucu kī'tcinānāgatawāntām, kaskāndām kayā  
mī'kwānimāt nāngwāna kī'u·sayā<sup>n</sup>·i·t. Mīdāc Nānabucu  
10 cayīgwa kīwawānāndānk ānīn wā'i·citcigāt, mīdāc ānāt  
ō'kumisān: "Nō'kumis, mama'kāta'kāmīg wī'kā kīgō kī'i-  
cisiwān iwi nāngwāna kī'i·ciwābisiwāngān."

"Untcitasa kāwīn kīgō kīgīwīwīndamā<sup>n</sup>·sinōn," udigōn  
ō'kumisān, "ānicā tcikaskāndāman, kayā tcigwī·i·nawī·i·n-  
15 āndansiyan," udigōn ō'kumisān. "Pīsānigu tcīpimādisiyan;  
ānicigu wābāndāman kījik pādcīwayāsāyāgin; kayā cayīgwa  
kīsis pāmō'ka·a·ngīn āji·o·nānigwāndāgwa'k, tci·i·ji·o·nāni-  
gwāndāman. Mī·i·<sup>u</sup> wī'kā kā·u·ndcīkīgō·i·nisiwān," udigōn  
ō'kumisān.

20 Mīdāc Nānabucu cayīgwa ināt ō'kumisān: "Nō'kumis,"  
udinān, "ninganāntupānī. Ninganāntawābāmāg awānānān  
kānisiguwāt nigī·i·gōg kayā nisayā<sup>n</sup>."

Mīdāc āgut ō'kumisān: "Kāgu', nōjis. Ingutci kīgātini-  
gā'tōn kī'ya<sup>u</sup>," udigōn.

25 "Kāwīn," udinān ō'kumisān, "pō'tcigu ninganāntawāba-

the time when your elder brother was born, it was then taken somewhere out of doors and hung up. And so after a while there was heard the cry of a babe at yonder place where hung the little-rest-for-the-head. Thereupon I went to the place, and there I found you. Therefore it was I who reared you," she said to him. "And your mother herself brought up your elder brother. And the name of your elder brother was Nānā'pātām. And so the name Nānabushu was what you were called," he was told by his grandmother.

Thereupon Nānabushu seriously began pondering; sad too he became at the thought that forsooth he had an elder brother. And then Nānabushu straightway made up his mind what he would do, and so he said to his grandmother: "My grandmother, it is strange that never did you say anything to me concerning what had actually happened to us."

"It was for a purpose that I told you of nothing," he was told by his grandmother, "that for no cause you should be sad, and that you should not be disturbed in your peace of mind," he was told by his grandmother. "And that in peace you should live; that you should behold with a feeling of contentment the light of day when it comes; and that whenever the sun comes forth, when a sense of gladness pervades all things, you should be joyful too. Now, that was why I never imparted anything to you," he was told by his grandmother.

Thereupon Nānabushu presently said to his grandmother: "My grandmother," he said to her, "I am going to war. I am going to seek those who slew my parents and my elder brother."

And then he was told by his grandmother: "Don't, my grandson. Somewhere will you bring ruin upon yourself," he was told.

"No," he said to his grandmother, "I am determined to

māg.” Mīdāc ājimādcāt Nānabucu awipîsa’ānk wī’u’jī’tōd pigwa’kōn kayā sawānan. Mīdāc kīwā<sup>n</sup> pā’ijikīwāt wayībagu mīdāc āgut ō’kumisān: “Ānīn, nōjis?” udigōn.

5 “Kāwīn kägō,” i’kitu Nānabucu. “Kāwīn pigwāsāsīnōn niwāgā’kwat. Skumā sipōtcigān, nō’kumis. Niwī’kīnibōtōn wāgā’kwat.”

Mīdāc kägā’t ā’pagisut a<sup>u</sup> mindimōyā, kiskabak idac nāni’kibitōt sipōtcigān mīnāt.

Mīdāc āji’u’tā’pināng Nānabucu, mīdāc ājimādcī’a’sipō-  
10 tcigāt. Mīdāc Nānabucu kumā a’pī māgwā asipōtcigāt mīnōndānk āgut: “Kōs, kīga,” inwāwāg sipōtcigān. “Wāgunān wāntē’i’kitut?” ināndam. “Māgicā nō’kumis undcita niwī’i’k kīgagwātcimāḱ,” ināndam. Minawā ājimādcipōtcigāt mī minawā āni’tānk: “Kōs, kōs, kōs, kīga, kīga, kīga.”  
15 Ā’pidci Nānabucu nickādisi. “Na’, naskā āgwiwān i<sup>u</sup> wāgā’kwat!” udinān ō’kumisān.

“Anicā kuca kidini’tam a’panā i<sup>u</sup> ijikijipāntāman,” udinān.

“Kāwīn,” udinān Nānabucu, “anicāgu ningagāntēigī-tāmīgun.” Mīdāc Nānabucu kägā’t nickādisit. Mīdāc  
20 āji’u’dākināng minawā sipōtcigān. Sipōtōd wāgā’kwat, mīgu minawā āgwut: “Kōs, kōs, kisayā<sup>n</sup>, kisayā<sup>n</sup>,” udigwān. Mīdāc ājipasiguntcisāt; mīdāc ājinawatcipitōd wāgā’kwa’t; ājiki’tcipapa’kitā<sup>o</sup>wāt asinīn ānābitagāwānīnig.

look for them." So then off went Nānabushu, he went to seek (for a small straight tree, easy) to split, to the end that he might make some arrows and some spears. And now it is said that on his early return to his home he was then told by his grandmother: "What now, my grandson?" he was told.

"Nothing," said Nānabushu. "My axe does not cut. Please let me have the whetstone, my grandmother. I want to sharpen the axe."

It was true that over leaned the old woman, and from the meeting-place of the wall and the ground she drew forth a whetstone and gave it to him.

Whereupon over reached Nānabushu, taking it, and then he began the work of sharpening (the axe). And so later on, while Nānabushu was at work with the whetstone, he then heard that which he was told: "Your father, your mother," was the sound of the whetstone. "Why does it say that?" he thought. "Perhaps my grandmother for some reason is deceiving me about what I had asked her," he thought. Once more as he began using the whetstone, so again he heard it: "Your father, your father, your father, your mother, your mother, your mother." Exceedingly angry was Nānabushu. "Hark, listen to what the axe is saying to me!" he said to his grandmother.

"Simply are you hearing the sound of what you are always revolving in your mind," she said to him.

"No," to her said Nānabushu, "simply am I chided to anger." Thereupon Nānabushu truly was angry. And so he once more took up the whetstone. While whetting the axe, then again was he told: "Your father, your father, your elder brother, your elder brother," he was told. Thereupon he leaped to his feet; thereupon he grabbed and fastened down the axe; he thoroughly pounded it with a stone right on the sharp edge.

Midac kägä't ki'tci·u·ji'tād wīmādcāt; nībiwa ugī·u·jitōnan  
 ubīgwa'kōn osawānan kayā. Anicinā ātisō'kān, kāwīn  
 tibātutcgātāsīnōn wāgunān kāyōgwān kī·u·ji'tōd ki'tci nībiwa  
 ūbīgwa'kōn kayā odasawānan, i<sup>u</sup> kīkīckāpitāsītōd owāgā-  
 5 'kwat; mīyā'tagu tābātcimint kī'kīji'tā·i'tisut. Midac kīwā<sup>n</sup>  
 Nānabucu ājimādcāt. Ictā, mīgayā iwā ānātcimint! Kī·u·  
 ji'tōd tcīmān; kīwīmbikawāt mī'tigōn; āniginitigu ogī·i·ni-  
 ku'kwātōn inā.

Midac kīmawināwāt micināmāgwān. Midac kī<sup>n</sup>wā<sup>n</sup> Nāna-  
 10 bucu ājimādcāt, pōjō·ā·t<sup>1</sup> ō'kumisaṇ. Midac kī<sup>n</sup>wā<sup>n</sup> āgut:  
 “Aiyāngwāmisin, nōjis,” udigōn; “ingutci kīgatinikātōn  
 kīya<sup>u</sup>,” udigōn ō'kumisaṇ.

“Kāwīn, nō'kumis, ningatagwicin minawa omā,” udinān.  
 Misa' Nānabucu cayīgwa ājipa'kubīnang utcīnān, mādcāt  
 15 kwaya'k ki'tcimicawagām; kägā dāc nānāwagām tāgucing,  
 mī ājipīpāgit, naḡamut:

“Micināmāgwātug, micināmāgwātug,  
 Wī'kwānjicin, wī'kwānjicin!”

Nāgatcigu cayīgwa mātākāmiskā ki'tcikāmi; tibickō  
 20 pāwī'tig ājipintciwānk, mī ā'pī'titciwānk.

Midac kägä't Nānabucu ānigu'k naḡamut:

“Micināmāgwātug, wī'kwānjicik!

Kīnawā kātēcākī·ā·gwā ninigī·i·gōg, kayā nīn dāc wī'kwānjicik!”

Pītcīnāgigu kā·i·ckwāi'kitut, mī cayīgwa wābāmāt mīci-  
 25 nāmāgwān wī'kwānigut. Nī'tamigu kagīcipā·ā·bōtāni i<sup>u</sup>  
 tcīmān, mīdāc ānijikuntāyā bōsut, ānigumigut mīcināmā-

<sup>1</sup> Pōjō·ā·t, “bidding farewell to...,” a verb from the French *bon jour*, and used in Ojibwa to greet or to bid farewell.



Thereupon truly was he fully prepared to go; many arrows and spears had he made. So far as the story goes, it is not told what he used when he made the great number of his arrows and spears, for he had dulled his axe; it is only told of him how that he had made himself prepared. And so it is said that Nānabushu started away. By the way, this too was what was told of him! He made a canoe; he hewed it out of a log; the measure of himself was the size he made it, so it is told of him.

Thereupon he went to assail the Great Sturgeon. And so they say that Nānabushu set out, bidding farewell<sup>1</sup> to his grandmother. And then they say he was told: "Be careful, my grandson," he was told; "somewhere will you bring harm upon yourself," he was told by his grandmother.

"No, my grandmother, I shall return again to this place," he said to her. And as Nānabushu now shoved his canoe into the water, he proceeded straight out to sea; and when almost at the middle part of the sea he was come, then he cried with a loud voice, singing:

"O ye Great Sturgeons, O ye Great Sturgeons,  
Come one of you and swallow me, come one of you and swallow me!"

And in a little while was the sea set in motion; like rapids when the current is strong, so was the flow of the waves.

Thereupon truly Nānabushu sang aloud:

"O ye Great Sturgeons, come swallow me!  
Ye that have slain my parents, come swallow me too!"

As soon as he had finished speaking, then immediately he saw a great sturgeon coming to swallow him. At first round in a whirlpool spun the canoe, and then down into the water he was drawn, swallowed by the Great Sturgeon,

gwän, kigitcīmān. A'panägu kiwä<sup>n</sup> kāsāswānik u'tawagan; minawā mi'kawit, pīndāgiya<sup>u</sup> kīngō<sup>n</sup>yan ayā. Mīdāc pīsān ayāt iwiti; mīdāc kiwä<sup>n</sup> cayīgwa ki'kānimāt īnī'<sup>u</sup> kīngō<sup>n</sup>yan animādcīnigut.

- 5 Mīdāc 'a<sup>a</sup>'<sup>u</sup> ugimāki<sup>n</sup>gō<sup>n</sup> kiwāt āndāwāt anāmipīg anāwaya-i' ki'tcigāming. Mīdāc kī<sup>n</sup>wā<sup>n</sup> mādwāki<sup>s</sup>tcisagaswā-i'tiwāt, mādwāki<sup>s</sup>tcikayā ānimi'tāgusinit; māmawayānit i'ū ki'kumint.

- Ningutingdāc kī<sup>n</sup>wā<sup>n</sup> māgwā nantutānk, kägō owābandān  
 10 Nānabucu picāgiwīnigut. Ānicinā ātisō'kān. Amāntc ājiwābigubānān! Nānabucu owābandān kī<sup>n</sup>wā<sup>n</sup> kägō picāgi-bitānig, mīnāngwāna a<sup>u</sup> mīcinamāgwā udā pānga'āninik. Mīdāc kī<sup>n</sup>wā<sup>n</sup> bā'kā ācimāmātcit nāni'kinānk udāsawān; mīdāc ājipa'pacipa'ānk. Mīdāc kiwā<sup>n</sup> nāgāt nōntawāt  
 15 mādwā-i'kitunit: "Ā'tā, kāgātsanā nimācitā'ā."<sup>1</sup> Mīdāc mādwā-i'cināntutamawāt wīwān tcimina-i'gut kägō kā'u'ndcicigaguwāt. Mīdāc cayīgwa ānuwī'kwutōd tcicicigaguwāt, kāwīn dāc ugaski'tōsīn. Mīdāc mādwā-i'kitut: "Kāwāsa, Nānabucu nimāni'kāg," i'kito.

- 20 Ānawi kägā't ki'tci'ā'no'kī Nānabucu tcicacigaguwānāsi-wint; mī kā-i'jipimidā'kwaṇāng umi'tigwābīn, mīdāc īnī'<sup>u</sup> māntcimā'kwīt Nānabucu.

- Mīdāc minawā mīcinamāgwā ā'kitut: "Kāwāsa. Nimāni'kāg Nānabucu," i'kitu. Mīdāc wayība kīnibut, kīnisāt  
 25 Nānabucu. Ānīc ānawi ka'kina mini'k wādā'tōwāt kiwī-

<sup>1</sup> Nimācitā'ā, "I am sick at heart," perhaps too literally rendered; "I am feeling qualmish" is nearer the sense.

canoe and all. All the while they say there was a hissing-sound in the ears; and when he recovered his wits, inside of a fish he was. Thereupon quietly he remained there; and they say that now he knew that the fish was carrying him away.

And so the chief of fishes returned to the home under water on the floor of the sea. And now they say that (Nānabushu) heard them holding a great smoker among themselves, and he also heard them holding forth with much talk; they were giving thanks for that he was swallowed.

Now, once they say that while he was listening, something Nānabushu saw that caught his attention. Well, on with the story. Wonder how he could see! (Nevertheless) they say that Nānabushu saw something in motion, and it happened to be the heart of the Great Sturgeon that was beating. Thereupon they say that softly he moved (and) pulled out a pointed arrow; and then he began pricking it. Whereupon they say that in a little while he heard the voice of him saying: "Oh, truly indeed but I am feeling sick at heart."<sup>1</sup> And then he heard him asking his wife to give him a drink of something to make him vomit. And so presently did he begin trying to vomit, but he was not able to do it. And then he heard him saying: "Impossible, for Nānabushu is making me sick at my stomach," he said.

True was it, indeed, that hard worked Nānabushu to keep from being cast out; so then crosswise he placed his arrows, and so by them he held on.

Thereupon again the Great Sturgeon spoke: "No hope. I am in distress inside on account of Nānabushu," he said. And so in a little while he was dead, him had Nānabushu slain. Even though all that were living there had come

'kundiwaḡ tciwī'pimātcī'ā'wāt otōgimāmiwān, ānīc kāwīn;  
 ānīc awiya kādicipimātisit udā kīpigiska'ī'gātānig? Mīdāc  
 kā'u'ntcinibunit.

Mīdāc wīn Nānabucu, imā ayāt.

5 Mīdāc kāgā't kītcī'icictcigāwāt maṇidō'kāsuwāt. Ānīc  
 āja kīnibu kī'tcīkī'gō<sup>n</sup>. Mīdāc kī<sup>n</sup>wā<sup>n</sup> wā'ī'jipagidānimāwāt,  
 ānawī kīn<sup>n</sup>wā<sup>n</sup>j ugi'kanawānimāwān; māgicā ta'ā'bitcībā,  
 kīināndamōg. Mīdāc intawātc kī<sup>n</sup>wā<sup>n</sup> cayīgwa pagidāni-  
 māwāt, nawātc nāwītc ānti ā'pidci tīmīyāg kī'tcigāmi mī'ī'mā  
 10 awipagidānimāwāt. Ā'pidci kī'tcimānidō'kāsowaḡ.

Ka'kina dāc wīn Nānabucu ugi'kāndān āna'kamigatīnig,  
 wīn dāc kāwīn awiya ugi'kānimigusīn imā ayāt pimādisit  
 kayā. Ugi'kānimāwan kī'kumimint, kāwīn dāc wīn ugi'k-  
 ānimāsiwāwān pimādisinit. Mīdāc kā'ī'ckwāpagidānimāwāt,  
 15 kīpikīwāyāwānitīwāt minawā. Ā'pidci kīpā'tayīnowāḡ, mī-  
 ziwā ānigu'kwāg i<sup>u</sup> kī'tcigāmi kī'u'ndciwaḡ kī'a'wipagidāni-  
 māwāt utōgimāmiwān.

Mīdāc kī<sup>n</sup>wā<sup>n</sup> wīn\* Nānabucu āndaḡjiwawānāndānk ānīn  
 kātijikaski'tōd tcisāga'a'nk imā pīndcaya'ī' kī<sup>n</sup>gō<sup>n</sup>ying kayā  
 20 kīningwa'o'mint. Mīdāc cayīgwa Nānabucu kī'kāndānk  
 ānīn kādōdānk, mīdāc ā'kitut: "Ā<sup>u</sup>, āmbāsinō tawīkī'tcī-  
 'ī'jiwābak wī'kā kā'ī'jiwābisinuk!" Mīdāc Nānabucu kīsa-  
 guswā'ā't nīwing inaka'kāyā wāndābinit maṇitō<sup>o</sup>.

Mīdāc kīna'kumigut. Mīdāc kāgā't kā'ī'jiki'tcinōdīnk,  
 25 ka'kina kāgō kīpa'kudāmikā'a'n imā kīkī'tcigāming ināma-  
 ya'ī' ā'tāgīni. Mīdāc kayā wīn Nānabucu, kīmōnātāwān-  
 gā'ī'ninig iimā ayāt; mīdāc a<sup>u</sup> kī<sup>n</sup>gō<sup>n</sup> kā'ī'ci'ū'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

Midāsugun kīkīstcinūdin, mīdāc minawā kā'ijiki'tci'ā-n-wā'tin, mīdāc kīmōckāntcit a<sup>u</sup> mīcinamāgwā.

Mīdāc ningutingigu Nānabucu ayāt imā anāmaya'i-  
 kīngō<sup>n</sup>ying onōndān kīgō ā'pitci mino'tāgutīnig; mīdāc  
 5 āji'āntutānk, mī'ānitānk: "(cry of gulls)." Ā'pidci mino-  
 'tāgusiwan awiyā; mīnāngwāna kayāskwag. "Āmbā,"  
 mīdāc ānāndānk Nānabucu, "ningakanōnāg," ināndām.  
 Mīdāc kīgā't cayīgwa minawā onōndawā<sup>8</sup> pīdwāwināminit,  
 mīgu minawā pā'īnwānit: "(cry of gulls)." Mīdāc ājika-  
 10 nōnāt: "Īct, nīcīmīsā!<sup>1</sup> skumānā pagwanātciganānandā-  
 māwiciyu'k a<sup>u</sup> kīngō<sup>n</sup>!"

Mīdāc kayāckwag ājipāsīgwa'ō-wāt, kayā āninōndāgusiwāt  
 kagwānisaka'kāmīg ānī'tāgusiwāt. Mī Nānabucu kā'ī'cina-  
 watināngin u'tawagan, kā'ijiki'pī'tānitīsut. Nāgātc dāc  
 15 minawā kī'āndutām, mīc minawā kī'kānōnāt: "Ā<sup>u</sup>, nīcīm,<sup>2</sup>  
 pagwanātciganānandamawiciyu'k a<sup>u</sup> kīngō<sup>n</sup>!" udinā<sup>8</sup>.

Mīdāc kīgā't ājipīsānayāwāt.

Minawādāc uganōnān: "Pagwanātciganāndamawiciyu'k  
 a<sup>u</sup> kīngō<sup>n</sup>!" udinān. "Māckut kīgāsasāgā'ī'nīnim."

20 Mīdāc kayāckwag ājikanōnitiwāt: "Nānabucu imā ayā."

Ka'kinaguta awiya kīkī'kānimīgōn a<sup>u</sup> Nānabucu. Mīc  
 mīnawā ājikanōnāt: "Ā<sup>u</sup>, nīcīmītug, pagwanātciganānda-  
 mawiciyu'k. Māckut kīgāsasākā'ī'nīnim; nīgān wānicicit  
 pāpāmisāt kīgaticī'u'nicicī'ī'nīm," udinā<sup>8</sup>.

<sup>1</sup> Nīcīmīsā, "O my younger brothers!" the ending -īsā occurs in story, and usually in the mouth of Nānabushu.

<sup>2</sup> Nīcīm, "my younger brothers," a vocative singular noun rendered by the plural; a common construction.

to the surface of the water. For ten days the wind raged, and afterwards there was another great calm, whereupon to the surface (came) the Great Sturgeon.

Now once, when Nānabushu was inside of the fish, he heard something that sounded very pleasantly; and as he listened, he then heard: "(cry of gulls)." Very pleasant was the sound of the creature; it turned out to be some gulls. "Well," thus thought Nānabushu, "I will speak to them," he thought. It was true that soon again he heard the sound of them coming hitherward, whereupon again they came with the cry: "(cry of gulls)." And then he said to them: "Hark, O my younger brothers!<sup>1</sup> Please peck an opening for me into the belly of this fish!"

Thereupon the gulls flew up; and as they went, they could be heard uttering a frightful cry, for such was the sound they made. Whereupon Nānabushu seized his ears (and) closed them with the hands (to keep from hearing the din). And in a little while again he listened, whereupon again he spoke to them, saying: "O my younger brothers!<sup>2</sup> peck an opening for me into the belly of this fish!" he said to them.

Thereupon truly they became silent.

And so again he spoke to them, saying: "Peck an opening for me into the belly of this fish!" he said to them. "In return I will adorn you."

Thereupon the gulls spoke one with another, saying: "Nānabushu is there."

Indeed, by every creature was Nānabushu known. And so again he spoke to them, saying: "Come, my younger brothers, peck an opening for me into the belly (of this fish). In return I shall adorn you; as beautiful as the creature of the air that surpasses (all others in beauty) is how beautiful I shall make you," he said to them.

“Kāwīn kuca nindākaski·ā·siwānān,” udigō<sup>ē</sup>.

“Awa’u” udinā<sup>ē</sup>. “Kīgakaski·ā·wā!”

Mīdāc kägä’t äjimādcī’tāwāt pagwanātciganāmāwāt; wī’kā  
dāc ogacki·ā·wān. Mīdāc Nānabucu kā·i·jisāgitōtāt, kayā  
5 isāgitci tābātānk utcīmān mī’tigōn kāwīmbigawā’pān. Mīdāc  
pītciñag wāwāni wābāmāt īnī’u mīcinamāgwān kāgumigut  
ānigininit; intigu minis āgundāk ājināgusinit āgwantcininit.  
Mīdāc kā·i·ji·u·dā’pināt pājik īnī’u kayāckwān; mīdāc kā·i·ji·  
wawāci·ā·t. Mīdāc kā·i·ciwāpicki·ā·t, tibickō kōning kīci·ā·t.  
10 Mīdāc kā·i·nāt: “Kīn wīn kayāsk kīgatanī·i·jiwīnigō tci·ā·  
nia·kīwāng.”

Mīdāc kägä’t kistciminwāndānk wābandisut a’u kayāsk  
ājiwunicit.

“Ā’u,” udinān, “mīdāc ijipazigu·i·yu’k.”

15 Mīdāc ānicīnā ātisō’kān, mīyā’tagu pāji’k tagimimint  
kī·u·dā’pināt kayāckwān. Mīdāc a’pōtc kā·i·ji·u·niciciwāt  
ka’kina minī’k a’pī ka’kina pāsīgō·o·wāt. Mīdāc Nānabucu  
kā·i·jimādcī’tāt kīpigickicwāt īnī’u kīngō’nyān. Mīdāc a’pī  
kā·i·ckwānanawijwāt, mī kī·i·’kitut kayā pā’kic kiziswāwā-  
20 bināt: “Kīngō’ kīgatanījiwīnigōm tci·ā·ni·a·’kīwāng. Kīga-  
tāmuguwāk kayā anicinābāg tci·ā·ni·a·’kīwāng. — Kīn dāc,”  
udinān mīcinamāgwān: “Kāwīn minawā wī’kā kīgatiniginisī  
tciani·a·’kīwāng, kāwīn awiya tāpimādisisī,” udinān. Mīdāc  
kägä’t kā·i·jiwābatinig kīngō’nyānsa<sup>ē</sup> kī’tcinībiwa kī·u·ndci-  
25 ·u·ci·ā·t imā mīcinamāgwāng.

Mīdāc Nānabucu ājikiwā·u·t nāntawābāmāt ō’kumisān.  
Ānitāgwicingidac omī’kawān ō’kumisān ā’pidci 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-

minit. Mīḍaċ ānijita'pābit, mīc ānāt: "Nō'kumis, ninta-gwicin," udinān.

"Āi, wāgutugwānsa paṇā wāndēciwāgwānu'ku, aya āwacānsaḡ!"

- 5 "Kāwīn, nō'kumis. Nīn kuca, Nānabucu, kōjis, patagwicin." Mīḍaċ ānijipīndigāt. Mīḍaċ owābamāt ō'kumisaṇ agāwa ōnsābinit, a'panā'ī'dug kīmawinit. Mīḍaċ Nānabucu ā'pidci cawānimāt ō'kumisaṇ. Mīḍaċ nawate kā'i'ji'ā'ntci'uskinīgi'āt.

## 62. NĀNABUSHU SLAYS HEWER-OF-HIS-SHIN.

- 10 Mīḍaċ awe mindimōyā ki'tciminwāndank wābamāt minawā ōjicāyaṇ. Kāwīn ḍaċ wīnigu ugi'kānda<sup>n</sup>zīn paṅgī nawate kī'ā'ndci'uskinīgiint. Mīḍaċ ānāt ōjisaṇ: "Panā awiya ningīpi'usdisigōk; ijiwāt kīnisigōyaṇ. Minawā ānint intigōḡ, 'Nō'kumis, nintaḡwicin,' undcita pījiwāt," udinān ōjisaṇ.

- 15 Mīḍaċ Nānabucu niskādisit, mīḍaċ ānāt ō'kumisaṇ: "Kāyābi kīgaṇaḡanin. Kāwīn maċi nīmī'kawāsi awānānitug tcāgi'ā'gwān ningitisimāḡ."

"Ai! nojic," udinān, "kīgīkitimāgis. Kāwīn kitākaski'ō'si tci'ī'jāyaṇ iwiti ayāt a<sup>n</sup> kākīwuci'ī'k," udinān.

- 20 "Āntic ayāt?"

"Mī'ī'witi ayāmāḡa'k nāwaya'ī' ki'tciki'tcigamīnk pāji'k minis. Kāwīndāċ wī'kā awiyā ijāsi iwiti. Mīgu āpisi'kāt awiya ācātcin. Kāwīndāċ ki'kānda<sup>n</sup>zīn aṃante tcitagwici-

covered his grandmother grievously sad in her thoughts. And as he peeped into the lodge, he said to her: "O my grandmother! I have now come home," he said to her.

"Oh, I should like to know why they continually say this to me, these little animal-folk!"

"Nay, my grandmother. It is really myself, Nānabushu, your grandson, who has now come home." And then into the lodge he went. Thereupon he saw that his grandmother was barely able to see, (showing) that perhaps all the while she had been weeping. And then afterwards he had made her younger.

## 62. NĀNABUSHU SLAYS HEWER-OF-HIS-SHIN.

Thereupon the old woman was very happy to see her grandson once more. And not at all did she realize that she had been made younger. So then she said to her grandson: "All the time some creatures came to me here; they told me that you were slain. Again by some would I be told, 'O my grandmother! I have come home.' With some design they came speaking thus to me," she said to her grandson.

Thereupon Nānabushu was angry, and he said to his grandmother: "Again shall I leave you. Not yet have I found the probable ones that must have slain all my relatives."

"Alas! my grandson," she said to him, "you are to be pitied. You may not be able to go there where abides the one who made you an orphan," she said to him.

"And where is it?"

"At yonder place in the centre of the great sea is an island. And never has any one gone there. And he goes for good whoever goes there. I don't know whether

nōwāgwān iwiti, kunimā gayä nowāndä nibowāgwān," udigōn  
 ō'kumisañ. "Mīḍac iwiti ayāt a mañidō; äjini'kāsut Kātcī-  
 kika'ā'nk-uka'kwañ, mī'ā'nint mī a'panā äjicigika'ā'nk i<sup>u</sup>  
 uga'kawañ, inā. Kīcpin awiya ijāt iwiti ayābi'ta iji'ā'wäng  
 5 mītäbwāwā'ā'ng uga'kwan," uḍinān.

"Ō<sup>n</sup>!" udigōn ōjisañ. Mīḍac kägä't kīcāḍaṅk Nānabucu,  
 ināḍaṁ wī'ijāt. Mīḍac ānāt ō'kumisañ: "Pō'tc ningana-  
 tawābamā," uḍinān. Mīḍac Nānabucu minawā kā'i'ji'u'ji'tād  
 minawā kī'u'ci'tōḍ usawāṇaṇ, nisugun mini'k tci'ā'baṭci'tōḍ  
 10 ugi'ji'u'ji'tōṇaṇ. Mīḍac kā'kīci'tōḍ minawā Nānabucu  
 maṁaḍāsītōt utcimānic. Mīḍac māḍcāt Nānabucu kwaya'k  
 kā'i'ninamāgut ō'kumisañ. Ninguting ḍac kīwā<sup>n</sup> Nānabucu  
 anibābimiskāt, cigwa kägä't kägō onōḍām kwaya'k äjāt.  
 Äji'agwamut aḍutaṅg; cigwa kägä't onōḍān. "Tā<sup>n</sup> tā<sup>n</sup>,"  
 15 ini'taṁ. Mīc ānāḍaṅk: "Na'! mī'i'we nō'kumis kā'i'jit,"  
 ināḍaṁ. Mīḍac kägä't māḍcāt ānigu'k. Nānabucu ku-  
 mā'pī minawā nandu'taṁ cigwa minawā onōṇtām. "Twā<sup>n</sup>  
 twā<sup>n</sup>, twā<sup>n</sup>,"<sup>1</sup> ini'taṁ. Nawatc päcutāgwaṭini. Minawā  
 māḍcāt ānigu'k.

20 Ningutingigu minawā ani'ayinābit, kägō owābandān unī-  
 gānīmī; intigu kägō pämpäcibī'igātäg; mīḍac ayinābit,  
 "Mīmāwīn 'i'ī'u cayigwa tayābināgwa'k minis äjāyān,"  
 ināḍaṁ. Mīḍac kägä't ānigu'k pimiskāt. Kumā'pīḍac

<sup>1</sup> Uttered with a slow, deep, nasal voice.

they have ever arrived at the place, or if they died on the way," he was (thus) told by his grandmother. "And over there is a manitou; he is called Hews-upon-his-Shin, for it is said of him that ever is he hewing upon his shin. It is said of him that if any one should go thither, then at half way to the place would one hear the sound he makes upon his shin," she said to him.

"Really!" was she told by her grandson. Thereupon in truth did Nānabushu make up his mind, he thought that he would go. And so he said to his grandmother: "Determined am I to go look for him," he said to her. Thereupon Nānabushu again made ready by making spear-pointed arrows, enough to last him three days was the number he made. And so after he had finished them, then again Nānabushu put his canoe in order. And then away went Nānabushu straight towards where it had been pointed out to him by his grandmother. Now, by and by, they say, as Nānabushu went paddling along (in his canoe), presently something he truly heard straight (on the way) whither he was going. He let his canoe go floating quietly along upon the water while he listened to the sound; presently he clearly heard a sound. "Tā<sup>n</sup>, tā<sup>n</sup>,"<sup>1</sup> (such) was the sound he heard. Thereupon he thought: "Hark! that is what my grandmother told me," he thought. And so truly he hurried on. Nānabushu later on again listened for the sound, presently again he heard it. "Twā<sup>n</sup>, twā<sup>n</sup>,"<sup>1</sup> was what he heard. Nearer it now sounded. Again he hastened on.

Another time, as he was looking about, he saw something in the way ahead of him; it was an object like a line drawn across his course; and then, as he looked, "Perhaps that which is now coming into view is the island for which I am bound," he thought. Thereupon he truly hastened on with his canoe. Farther on he listened again

minawā andu'tam, mīgāyāpi āni'tang. "Twi<sup>n</sup> twi<sup>n</sup>,"<sup>1</sup> ini'tam. Mī'i'mā gwaya'k āndanitang pimidēpināgwatinig a'ki. Mīnangwana kägä't i<sup>u</sup> kā'i'jinang. Midac minawā mādcāt, cayigwa owābandān wāwāni a'ki; midac minawā āji'andu-  
 5 tank, mī minawā nōndank. "Twi<sup>n</sup> twi<sup>n</sup>," ini'tam. Migu ājikuckwāgamisäg nibi āpītcikiciwāganāđank i<sup>u</sup> uga'kwān a<sup>u</sup> mañidō.

Midac kiwā<sup>n</sup> Nānabucu cayigwa ānitcāgisāt imā kwaya'k āndanit'atank; kägä't ānigabāt owābandān undamuninik mī-  
 10 'kana. Midac ānijiku'pa'a'tōd, owābandān wīgiwāmāns pata'kitānig; midac kīmōtc ānijinā<sup>n</sup>si'kang; ānijita'pābandān, owābamān a'kiwā<sup>n</sup>ziyan nānāngānāsamapinit, midac ta'kunāminit kägō. Midac ājiwābamāt pa'ki'tā'a'minit uga'kwān, tibickō tcīgiga'i'gāng'mī'ā'ndōtank. Gagwāni-  
 15 saka'kamig dāc āpī'twāwākanāđank. Midac wīn Nānabucu, imā nībawit kanawābamāt.

Kumā'pīdāc pigwā'kitāwān midac āgut:<sup>2</sup> "A-a-a 'ā<sup>a</sup>, Nānabucu! kipinantupānītwina?" udigōn.

"Äye<sup>e</sup>," udinān Nānabucu.

20 "Awawasa!" Pā'kic pā'pī'kāsut, āpītcimānimāt Nānabucōn; kāwīn kiwātānda<sup>n</sup>zi tcicāgōtci'ā't.

Midac kayā wīn Nānabucu, "A'ā<sup>u</sup>, wāwīp!"

Midac kägä't pīwānāngit, pipasigwīt kayā; midac ājipi-

<sup>1</sup> Uttered with a slow deep nasal voice.

<sup>2</sup> Kumā'pīdāc pigwā'kitāwān midac āgut, "after a while the other turned about

for the sound, and he heard it the same as before. "Twin, twin,"<sup>1</sup> was the sound he heard. Straight from yonder place where the land was coming into view he heard the sound. It turned out truly to be (the island) that he had seen. And now, as he continued on, he presently saw the land in plain sight; thereupon again he listened, and then again he heard the sound. "Twin, twin,"<sup>1</sup> was what he heard. And then the water trembled, so loud was the manitou hewing upon his shin.

Thereupon it is said that Nānabushu now drove his canoe straight for the place in the shore from whence he heard the sound come; truly as he went ashore he saw a path leading away somewhere. And as he followed it up from the shore, he saw a small wigwam standing; and so secretly went he up to it; as he peeped in, he saw an old man seated in a squatting pose, facing him, and he had hold of something in his hand. And as he watched him striking upon his shin, it was like hewing upon a log, such was his manner of doing it. And frightful was the sound that he made when he struck. And as for Nānabushu, there he stood observing him.

After a while the other then turned about, and said:<sup>2</sup> "Aha, aha, aha, Nānabushu! Have you come to make war upon me?" he was told.

"Yes," to him said Nānabushu.

"Very well, then!" At the same time he made a pretence at laughing, so deep was his contempt of Nānabushu; he had no doubt but that he would prevail over him.

And as for Nānabushu, too, "Come, make haste!"

And so, in truth, up he slowly rose from his couch, and up he rose to his feet; and then he came out of doors.

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and said." This is a very free rendering. A closer translation would be: "After a certain length of time by the one that turned about and looked up at him, he was told" . . .

sāga·a·nk. “Āñic, kīga·o·nābandāmin kādajiku·tādiyāṅ,”  
udigōn.

“‘A·ā<sup>u</sup>,” udinān.

- Midac kägä’t wawānābandamowād. “Mī·o·mā,” i’kitowag.  
5 A·i·nābi Tcāgaka·a·nk-uga·kwaṇ. Tātātaṅaṇābit kayä wīn  
Nānabucu; kī·u·wānigābawī, udacwīwin ta’kunām, mi’tigwā-  
bīn kayä. Wīn dāc Tcāgaka·a·nk-uga·kwaṇ, uda’kunān  
asīnīn paṅamāṅaṅ. Midac cigwa kaṇonitiwāt, “‘Ā<sup>u</sup>!” Dāc  
10 kägä’t Nānabucu kayä wīn u’pimwān, kayä wīn dāc Tcā-  
gaka·a·nk-uga·kwaṇ pa’kitā<sup>o</sup>wān upaṅamigaṅ. Midac kägä’t  
ki’tciudcānimī·i·tiwāt. Nānabucu kägāgu miyā’ta ānāno’kī’t  
taḅazit, kägä’t udōtcānimī·i·gōn. Midac kayä wīn Nāna-  
bucu, pāpimwutciḡāt. Māgwā dac cigwa ki’tci pā’pīniku-  
‘tātiwāt, kayä wīn Nānabucu cayiḡwa agā<sup>n</sup>sinādiniwān  
15 udasawāṇaṅ. Māgwāsagu Nānabucu awiya ōnōndawān  
pīpāḡimigut icpiming ina’kakēyā, igut: “‘Ē<sup>i</sup>, Nānabucu,  
udcickipunwāning pimwi!” ini’tam Nānabucu. Nanā’kawec  
pīpāḡi kayä wīn: “Wā<sup>n</sup>!” i’kitu Nānabucu.

“Udcickipunwāning pimwi!”

- 20 Midac āgut Tcāgaka·a·minit-uga·kwaṇ: “Anīn, Nānabucu?  
Awānān kānōṇaṭ?” udigōn.

- Nānabucu dāc i’kitu: “Ā-ā-ā-ē<sup>i</sup>, agā<sup>n</sup>sinawāṅna nīci<sup>n</sup>māyag  
kijigunk sayāsīdwāḅamiwāt?” udinān. Midac kägä’t Nāna-  
bucu ājipimwāt ini<sup>u</sup> Tcagaka·a·minit-uga·kwaṇ imā kā·i·nint  
25 tcipimwāt, ānza’pitānig upi’kwaṇāṅ winisīsaṅ; midac āji-  
mijwāt. Midac āgut: “Wā, Nānabucu, mīṅaṅwana kīn  
kägä’t wīnīciyaṅ?” udigōn.



"Well, let us pick out a place where we are to fight each other," (Nä nabushu) 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 Nä nabushu; 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 Nä nabushu 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. Nä nabushu nearly all the while was occupied in dodging the blows, truly was he kept stirring by the other. And as for Nä nabushu, he too was active with his shooting. While they now were in the thick of their fight with each other, then the supply of Nä nabushu's pointed arrows began to run low. And in the midst (of the fighting) Nä nabushu heard the sound of some one calling out to him from above, saying: "Hey, Nä nabushu! at the scalp-lock shoot him!" was the sound Nä nabushu heard. Though busily engaged, out he also cried: "What!" said Nä nabushu.

"At his scalp-lock shoot him!"

Whereupon he was told by Hewer-of-his-Shin: "What (is the matter), Nä nabushu? With whom are you speaking?" he was asked.

Nä nabushu then said: "Ah, few do you think are my little brothers of the sky who protect me?" he said to him. Thereupon truly Nä nabushu 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 Nä nabushu! is it true that now you really intend to kill me?" he was told.

"A<sup>n</sup>-a<sup>n</sup>-a<sup>n</sup>-a<sup>n</sup>-ā<sup>n</sup>!" udinān. "Mīṇaṅgā kipapā'pini'i'n!"<sup>1</sup> udinān Nānabucu. Minawā pimwādin udcickibanwānining. Mīgu minawā nāsāb āgut: "Wā, Nānabucu! mīṇaṅwana kīnigu kägä't wīniciyaṇ?" udinān.

5 "Mīṇaṅgā'kā!" i'kito Nānabucu. "Kīn kāniṣadwā nīgī-i'gōg," udinān, "kayā kīn dāc kiwīnisiṇ!" udinān. Pā'kic Nānabucu a'i'ndanwāwā'tō kayā bapimwutciḡāt. Mīdāc cayīgwa kawinawāt. Mīdāc āgut minawā: "Mī, Nānabucu, ijipōni'i'cin! Māskut kägō kīgamīnin."

10 "Wāwīp mīcin!" udinān. "Wīndamawicin kayā ānīndi kātotaḡatwā nōs ninga kayā ga'kina kayā pāmādisiwā'paṇ!" udinān. Mīdāc kägä't āgut: "Kīwābandān na owā nōngun āndaciku'tādiyaṅ mīmis? Ingiwidāc mī'tigōg wayābamāḡwa pāta'kisuwāt mī'i'gi'ṽ pāmādisiwā'paṇ. Mīdāc iwe kā'i'ci-  
15 yaḡwā tcimi'tigū'i'wāt," udigōn. "Kīcpīn dāc pōni'i'yaṇ, kīgamīnin kādābāḡci'tōyaṇ tcīābitcība'ā'wā," udigōn.

"Wāwīp wīndamawicin ānīn kātōḡamān tcīā'bitcība'i'wāyān."

"Imā ijān pīndik kāpi'u'ndcipasigwīyān, kīḡawābandān  
20 imā mī'tiguma'ka'kōns; pīdōn dāc ōmān."

Mīdāc kägä't Nānabucu nā<sup>n</sup>zi'kaṅk; kāwīn kayā upāḡi-tīnāsīn umi'tigwābīn. Mīdāc āgut: "Kīwābandān ō ā'tāḡ ōmān ma'ka'kōnsīṅ, mī'tiguma'ka'tōnsīṅ; mī ōmān ā'tāḡ

<sup>1</sup> Mīṇaṅgā kipapā'pini'i'n! "You surely do not think that I am merely trifling with you!" More literally: "Why, of course I am making fun of you!" But the sense is better with the freer rendering.

"Ah!" he said to him. "You surely do not think that I am simply trifling with you!"<sup>1</sup> to him said Nānabushu. Once more he shot him in the crown of the head. Whereupon again the same thing he was told: "Alas, O Nānabushu! is it true that surely now you mean to slay me?" he said to him.

"Of course!" said Nānabushu. "You who slew my parents," he said to him, "you too shall I slay!" he said to him. At the same time that Nānabushu was talking, he was all the while shooting. And then presently he brought him down with his shooting. Thereupon he was told again: "Now, O Nānabushu, do leave me alone! In return something will I give you."

"Hurry and give it to me!" he said to him. "Tell me, too, what you did to my father and mother and to all those who used to live in times past!" he said to him. Whereupon truly he was told: "Do you see this island where now we have fought each other? Those trees that you see standing are the same as they who used to live in times gone by. Such is the form I have made them, that they be as trees," he was told. "Now, if you leave me alone, I will give you something to use to make them come back to life again," he was told.

"Make haste and tell me what I shall do to bring them back to life!"

"Go yonder inside to the place from whence I rose to my feet, and you will see there a small wooden pail; and bring it here to me."

Thereupon Nānabushu truly went to fetch it; but he did not lay aside his bow and arrows. And then he was told: "You see what is here contained in this small pail, in this small wooden pail; there is contained here the

kä'undci'a'badci'ba'at kōs kīga kayä," udinān, "minawā ānint pa'kān. Mīdāc kädōtāman: kīgabāsagwā'kuwā a<sup>u</sup> mī'tig pīnic tciwābamat mī'tigūwit; mīdāc mī'tigons kätiji-tcā'kināman o<sup>o</sup> ōmā<sup>n</sup> ma'ka'kōnsing ā'täg; mīdāc kätiji-  
5 cīcō'a'man imā kīpāskāṇagā'kuwāt a<sup>u</sup> mī'tig," udinān.

"Ū<sup>n</sup>! mīna ga'kina?" udinān.

"Mīsa' ga'kina."

Mīdāc minawā ājipimwāt udcickibunwānining, mīdāc nisāt.  
"Uwa'!" udinān. "Anīm<sup>1</sup> kīn a'panā wā'ickā'tōyān a'ki!  
10 Nōngumīdāc kīgadici'īn tci'undcipimāḍak a'ki," udinān.

Mīdāc kā'ijimādcī'tāt kīpigickijwāt. Mīdāc ājisaswāwā-bināt, pāpa'kān ka'kina iji'a'ya'pāgināt; ḍac wāwināt kādāwīniti, pābāmiba'ī'tiwāt a'king āya'a'wacānsag, kayā pābāmisātciḡ, kī'tciawāsiyag kayā. Mīdāc minawā Nāna-  
15 bucu kā'īcōtā'pīṇang i<sup>u</sup> oma'ka'kōns, kī'ījictigāt kā'īgut. Pītcīṇagigu pājik kā'tōdawāt mī'tigōn, pābigā kīnibawī imā inīṇi. Mīdāc minawā pājik kī'tōtawāt. Minawā nībiwa kī'īcītcigā. Nīngudīng īḍacigu mī gīmī'kawāt ōṣan ogīn kayā, osayā<sup>n</sup>yān kayā Nāna'pādāman.

20 Mīdāc Nānabucu āgut usayā<sup>n</sup>yān, pābigāgu ōmā mīkizumigōn pā'piwāt: "Kīgīnōndawīna kīgānōnīnān?"

Nānabucu ḍac udinān: "Ānīndi?" udinān.

"Kāgā kimamāji'īk a<sup>u</sup> a'kiwā<sup>n</sup>zī."

<sup>1</sup> Anīm, "Dog".... The rendering is literal, but the sense is better with some such word as "wretch."

means by which you are to bring back to life your father and your mother," he said to him, "and all the others. Now, this you shall do: you shall scratch the bark from the tree until you see the part in wood; and then a stick shall you dip into this that is contained here in the little wooden pail; and then shall you rub it upon the place where you have scraped the bark from the tree," he said to him.

"Oh! Is that all?" he said to him.

"That is all."

Thereupon again he shot him in the crown of the head, whereupon he slew him. "There, now!" he said to him. "Dog<sup>1</sup> that you are, who was ever bent upon destroying the earth! So now I will derive from you the source by which the earth will be replenished," he said to him.

Thereupon he began slicing him into small pieces with a knife. And as he scattered the pieces about, in all the various directions he flung them; then he named them what they were to be, they that run about upon the earth as the little animal-folk, and they that fly about in the air, and also the large animal-folk. And then next after Nānabushu had taken up the little pail, he did what he had been commanded. As soon as he had done it to one tree, straightway there stood in the place a man. And so to another he did it. Again to many he did (it). And then by and by he found his father and his mother, and his elder brother Nānā'pādam.

And then Nānabushu was told by his elder brother, for immediately was he here teased by him while the people laughed: "Did you hear me when I spoke to you?"

Whereupon Nānabushu said to him: "Where?" he said to him.

"When the old man was about to prevail over you."

Miṇaṅgwaṇa a<sup>u</sup> Nānabucu kābibāgimigōgubaṇān mägwā  
kipā'piciwā'i'tiwāt Tcāgaka'a'minit-uga'kwān. Mīḍaḥ Nāna-  
bucu kāyābi ā'pidci undami'tād āpitcibā'ā'ti mi'tigō<sup>s</sup>; ṇaṅ-  
gwaṇa anindōwiwāt pāmākisiwāgubaṇān. Uwīṅgā mōski-  
5 nāmaḡat i<sup>u</sup> minis.

63. NĀNABUSHU LEAVES HIS BROTHER, AND ALSO HIS  
GRANDMOTHER.

Mīḍaḥ Nānabucō anicinā ātisō'kān tibātcimint, kī'a'nimi-  
'tcātōgwān i'i'we minis, kā'pītcipā'tīnīnit pāmādisinit imā<sup>n</sup>  
minising. Mīḍaḥ kayā wīn tibādcimint imā kīwunānigwān-  
dānḡ. A'pīḍaḥ Nānabucu ga'kina kā'i'cietcigāt, mīgī'i'nāt  
10 kīwāwindamawāt, wāgunān kā'u'ndcipimādisinit. Mīḍaḥ  
kayā iwā a'pī kīwāwīnāt i<sup>u</sup> kādicini'kānānit awāsīya<sup>s</sup> kayā  
awāsīyānsa<sup>s</sup> kayā pābāmōtānit a'kīṅ. Mīḍaḥ kayā tibā-  
tcimint iwā a'pī kīwāwīnāt i<sup>u</sup> kī'gō<sup>n</sup>ya<sup>s</sup> kā'u'ci'ā't undci  
īnī'<sup>u</sup> micināmāgwān kābigickiwāt, kayā wānāṇan kāḍam-  
15 wāsiniḡ; mī'i' ānādcimint Nānabucu.

Mīḍaḥ kīwā ājikanōnāt ōsaṇ ugīn kayā: "Nōs," udinān,  
"mīsa cigwa tcimādcāyān. Kīndāḥ, nisayā<sup>n</sup>, Nānā'pāḍam,  
mī gīn omā<sup>n</sup> ayān' tcikaṇawānimātwā ōmā āyādcig," udinān;  
"tciugīma'kandawātwā," udinān. "Nīndāḥ niwī'i'jā; niwī-  
20 ṇandunāwā nō'kumis," udinān. "Nīṅgīwāwindamawā,"  
udinān. "A'pō'tcināṅgā tābickō kīgīyāwimin a'panā kāwī-  
tcayāwindiyāṅ," udinān. "Kīn wīn, nisayā<sup>n</sup>, wāntci'ta

And so it was by him that Nānabushu was called upon while he and Hower-of-his-Shin were fighting. And now Nānabushu was yet very busy bringing the trees back to life; truly it was they that used to live in a former time. To its full capacity was the island crowded.

63. NĀNABUSHU LEAVES HIS BROTHER, AND ALSO HIS  
GRANDMOTHER.

Thereupon Nānabushu, according to the story that is told of him, must have set to work to enlarge the size of the island, so great was the throng of them living there on the island. Now, it is also told of him that there was he very content. And after Nānabushu had finished everything, he then spoke to them, and told them upon what they should subsist. And that was also the time he named what (the people) should call the big animal-folk and the little animal-folk and them that crawl upon the ground. And the story is also told of him how that at the time he named the fishes which he had created from the Great Sturgeon which he had cut up, and them that should not be used for food, such is what they tell of Nānabushu.

And then they say that he spoke to his father and mother, saying: "My father," he said to them, "the time is at hand for me to go away. — And you, my elder brother, Nānā'pāḍam, do you stay here to watch over them who are here," he said to him; "to be ruler over them," he said to him. "And myself, I shall go away; I wish to seek for my grandmother," he said to him. "I had made her a promise," he said to him. "Anyhow, we both have not had the same kind of birth, so that we should ever be together," he said to him. "You are yourself, my elder brother, like a real human being; and (as for) myself, from

anicinābāng kigīyā<sup>u</sup>; nīndac wayābinigātāg mī'i mā wāndci-  
yān," udinān usayā<sup>n</sup>yan.

Ānawidac Nānā'pātām kāwīn minwāndanzi pābigā tci-  
pa'kā'ā't ucimāyan, ānodac paḡusānimān tciwīdcīwāt.

- 5 Nānabucu dāc ugi'kānimān, mīdāc ānāt: "Nisayā<sup>n</sup>! nōn-  
gum kījiga'k kīgawīdcīwin, nīwīkicipā'kān o'o'we minis  
nawāt tci mistcāg," udinān, "pā'kic tci gi'kāndaman ānīn  
ānigu'kwāg kāganawāndaman."

- Mīdāc kāgā't ājimādcāwāt, tcātcikākusāwāt ā'kubigānig.  
10 Ānibābimusāwād dāc ningudingigu māmīnonāndam awi  
nini; ābanābit, a'ki ā'ta wayābandank! Pā'kic kayā  
anīgāgīgitōwāg, kāwīn dāc kāgō i'kitosī wāsaya'i mint.  
"Kici'kātā," udigōn ucimāyan Nānabucōn. "Wība tawun-  
āgucin, kāwīn kīgataḡwicinzīmin āndāyang," udinān usa-  
15 yā<sup>n</sup>yan. Mīdāc kī'ā'niwāwīndamawāt usayā<sup>n</sup>yan kādici'u-  
gimā'kandawānit imā āyānitci<sup>s</sup>.

Kāga'pīdāc udigōn usayā<sup>n</sup>yan: "Nīcim!" udigōn, "wāgun-  
āndāc kīn wāndciogimā'kandawāsiwāt wā, kīn kīpimātcī'ā'twā  
īgi'<sup>u</sup> pāmādisiwāt?" udinān.

- 20 Mīdāc Nānabucu ājina'kwā'tawāt usayā<sup>n</sup>yan: "Nisayā<sup>n</sup>!"  
udinān, "kīn mā kīdinānimin tcikanawānimāt wā," udinān.

"Ō<sup>n</sup>!" udigōn.

Mīdāc cigwa anitāḡwicinowāt kā'u'ndcimādcāwāt; cayigwa  
imā ānī'ā'yāwāt pācu' mī wābandank wāsaya'i mint kī'tci



what was thrown away (at birth) was the source from which I sprang," he said to his elder brother.

And though Nānā'pātām was not pleased with the thought that so soon he was to part from his younger brother, yet it was useless for him to beg (Nānabushu) to let him go along.

But Nānabushu knew his feelings, and so said to him: "O my elder brother! during this day will I go with you, for I wish to walk round this island, so that larger it may become," he said to him, "and at the same time that you may know how big is the region over which you are to keep watch."

And so they truly started off, they went walking along the shore by the edge of the water. Now, as they thus walked along, of a sudden mindful was the man; as he looked behind, land only did he see. Now, as they went they talked, but nothing to say had he who was the elder brother. "Let us quicken our pace!" he was told by his younger brother, Nānabushu. "Soon will the evening come on, and we shall not have returned to where we live," he said to his elder brother. And then, as they went along, he explained to his elder brother how he should rule over them who were there.

And so at last he was asked by his elder brother: "O my younger brother!" he was asked, "what is the reason that you are not chief over them, you who brought back to life them that now are alive?" he said to him.

Accordingly Nānabushu gave answer to his elder brother: "O my elder brother!" he said to him, "it is you whom I wish to watch over them," he said to him.

"Oh!" he was told.

And now they were arriving at the place from whence they had started; as they were now drawing nigh to the place, then he who was the elder brother beheld a mighty

zibi undi'tagwäyānik. Mīdāc ānāt ucīmāyān: "Ānti wānd-cimāga'k owā zibi? Kāwīn kägō niwābandanzīnāban," udinān ucīmāyān.

Mīdāc Nānabucu ānāt: "Kägā't," udinān. "Kiwābandān 5 nā aḡāming? Mī'i-mā kā'undcimādcāyāng," udinān.

Māma'kādāndam idāc Nānā'pādām. Mīdāc ānāndank: "Tibi kā'undcikaski'o'wāngān?" ināndām.

Nānabucu dāc awāntcicigu pā'bā'pi; aṇi'i'yinābit pā'kie  
 10 aṇi'a'īndawābandank kägō mī'tig owayacawā'kuwābinānk  
 sībink kā'undcikaski'o'wāt. Mēdāc kägā't kī'a'nimi'kāng.  
 "Āu!" udinān usayāyān. "Kīn ni'tām ācawāndawān."

"Ānīn kā'i'jikackioyāng?" udinān.

"Awa<sup>u</sup>, kāwīn kīgapwānawiusimin!" udinān.

Mīdāc kägā't ājī'a'cawānduwāt; mīgū ni'tām ā'tōd uzit  
 15 minawā dāc pājik umbināng, mī āja aḡāming kīta'ku'kit.  
 Mīdāc tcīpwāpigwā'kitāt mī āja kayā win Nānabucu.  
 Mīdāc inābit, mī wābandāng anigu'kutā'tigwāyānig i<sup>u</sup> zibi  
 ābiding ā'ta kā'u'da'a'mīt.

Mīdāc imā cayīgwa Nānabucu wīpa'kā-ā't usayāyān.  
 20 "Misa i<sup>u</sup>, nisayān," udinān, "tcīpa'kā'i'nān. Mī iwiti kwaya'k  
 ijān. Mī iwiti tciwābāmāṭwa kānaganāngwā," udinān.  
 "Ōwītīdāc kayā nīn nīngātijā," udinān.

Mīdāc pa'kā'i'tiwāt. Ānīcnā ātisō'kān, kāwīn Nānabucu  
 tibātcimāsī ina'kawē tcīgī'a'wina'kawā wābāmāt unīgi'i'gō  
 25 a'pī wānagadānk i<sup>u</sup> minis. Mīyā'ta tābātcimint ājīpa'kā-ā't

river flowing by. Thereupon he said to his younger brother : "From whence flows this river? Nothing (of a river) did I see before," he said to his younger brother.

Whereupon Nānabushu said to him : "Ay," he said to him. "Do you see the other shore? It is from over there that we started," he said to him.

Astonished then was Nānā'pāḍam. 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

usayäyan kayä awiwâbamât ô'kumisân. Mîdâc Nânabucu kiwân änitagwicing ô'kumisân ändänit ayeyänit, inât tibickô kâ'î'nâ'pân udânāng: "Nintagwicin, nō'kumis."

"Nyā<sup>ais</sup>! nyā<sup>ais</sup>! Ānīnsa ā'pidci wā'î'jīnanāpagānsumiyāg  
5 a'pāna!" î'kito mindimōyā.

"Kāwīn, nō'kumis! Nīn kägä't" udinān.

Mîdâc ä'î'jī'nābit skwāndāng, mîdâc kägät wâbamât ôjisân pipīndigānit. "Nyā! nōjis mīnangwana kägä't tā-gwicing!" udinān. "Kīnibu nintīnāndānābān," udinān.

10 Mîdâc Nânabucu wâbamât ô'kumisân, ā'pidci wâbiskānig ustigwānini mîdâc änāndānk: "Pāpigä äjiwâbickānig ustigwān," ināndam. Mîdâc ägut ô'kumisân: "Nōjic, kâtcinana ningī'undānd kitināndam? Kīnwā'j āniwāk kigī'ī'nānd," udinān ôjisân. "Mîdâc kayä kânapâtc cayīgwa tcināgāni-  
15 nān," udinān ôjisân.

"Äye<sup>s</sup>, nō'kumis. Mī ōwiti kâdacāyan kâ'pī'undciyān," udinān. "Mī'î'witi nisayā<sup>n</sup> kī'a'sāk tci'ugimā'kandōnāg."

Mîdâc kägä't mindimōyā äjimādcāt, ajā'ā'nāt ôjisân.

Kayä wīn dâc Nânabucu ānimādcā, ningutci pa'kān ijāt;  
20 kâyābi nōngum pimusätug, tibi nōngum äyāgwān; māgicā kayä kâyābi nōngum pāmusāgwān.

him is that he parted from his elder brother and that he went to see his grandmother. And now they say that when Nānabushu arrived at the home where his grandmother was, he said to her the same thing that he had said to her in times gone by: "I have come home, O my grandmother!"

"Oh, dear me! Oh, dear me! Why should you always desire to afflict me grievously with such words!" said the old woman.

"Nay, my grandmother! It is truly I!" he said to her.

Thereupon, as she looked toward the doorway, then verily she beheld her grandson come entering in. "Ah, me! it is my dear grandson who has actually come back home!" she said to him. "He is dead, such was my thought of him," she said to him.

And so as Nānabushu looked upon his grandmother, exceedingly white was her hair. And this he thought: "In so short a while has her hair whitened," he thought. Whereupon he was told by his grandmother: "My grandson, do you think that you have been absent but a little while? A long time have you been gone," she said to her grandson. "And perhaps the time has come for me to leave you," she said to her grandson.

"Yes, my grandmother. To yonder place from whence I now have come shall you go," he said to her. "At that place have I placed my elder brother, that he might be ruler over you (and the rest)."

And then truly the old woman departed, she followed back the footsteps of her grandson.

And Nānabushu himself went his way, off in some other direction he went; still to this day must he be travelling along, wherever the place he now may be; and perhaps even to this day he may be walking.



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