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OJIBWA TEXTS

PART II



Publications of the American Ethnological Society

Edited by FRANZ BOAS

Volume VII Part II

OJIBWA TEXTS

Collected by WILLIAM JONES

Edited by

TRUMAN MICHELSON

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Handwritten text, likely bleed-through from the reverse side of the page. The text is extremely faint and illegible due to the quality of the scan.

INTRODUCTION.

The change in the style of printing of the second part of Dr. Jones's "Ojibwa Texts" is due to the impossibility of having the work continued by Messrs. E. J. Brill successors in Leyden, who printed and published the first part of the volume. The uncertainty of delivery, due to war conditions, made it undesirable to send the bulky manuscript to Holland. Even if this had been possible, the proof-reading would have been so extremely difficult, that the publication of the volume would have been unduly delayed. The late publication of Volume v and of the first part of Volume vii is due to these causes.

So far as is at present known, the provenience and authorship of the tales contained in Part II of Jones's "Ojibwa Texts" are as follows:—

Series 1 (Nos. 1-3), Fort William, Mrs. Syrette.

Series 2 (Nos. 4-43), Fort William, Penesi.

Series 3 (Nos. 44-61), Bois Fort, Wāsāgunäckąnk.

Series 4 (Nos. 62-78), Bois Fort, either Wāsāgunäckąnk, or Midāsuga^{nj}, or both.

I have briefly indicated my editorial task on pp. xx, xxi, of Part I. I may be permitted here to supplement what I have said by a few remarks relating to Part II. The text has been revised by me on the basis of Dr. Jones's field-notes, for it was clear that the typewritten copy was made by a person ignorant of Ojibwa. This does not mean, however, that I have normalized the variants: I have simply inserted the diacritical marks of the field-notes, save in a few instances where these have failed me: in such cases I have relied on Ojibwa informants or on my own slight knowledge of Ojibwa. At the same time, I have thought myself justified in correcting a few errors which were patently such.

The phonetic scheme employed has been explained by Dr. Jones on pp. xiv-xvi of Part I: hence a general discussion of this would be out of place. On the other hand, it is suitable to elucidate, so far as I am able, the use of inverted periods, which were not explained in Part I. I am not wholly clear as to what Dr. Jones means by them. In the Ojibwa dialects with which I am at all familiar, the *i* in such cases as in *ī·i·* (*mī·i·dāc*, variants *mīdāc*, *mēdāc*, *mē·i·dāc*) is weakly articulated, but sonant, not surd: in cases like *a·ī·* (*ma·ī·ngān*) I hear glottal stops between the vowels. Dr. Jones employs ² for the glottal stop: consequently it is not easy to judge what is intended, for dialectic differences may well exist.

A careful study of the original manuscripts has shown me that where two vowels are in hiatus in Part I, the second vowel is almost invariably written on another line; that is, Dr. Jones doubtless meant to insert inverted periods in the printed text, and this has been followed in Part II where the second vowel was on another line in the original manuscripts.

I have stated on p. xx of Part I that Dr. Jones would have revised the Indian text, had his life been spared. That is undoubtedly true, but nevertheless this series of Ojibwa texts is phonetically far superior to previously published ones.

A vocabulary has not been given with the texts, but, as it is felt that the English translations are close to the Indian original, the student who is in earnest will have little trouble in working out the Indian texts, aided as he is by the works of Baraga and Verwyst on Ojibwa, Cuoq and Lemoine on Algonquin. The vocabulary appended to De Jong's "Ojibwa Texts" published in the "Baessler Archiv" will also prove useful.

TRUMAN MICHELSON

WASHINGTON, D. C.
JULY, 1918

OJIBWA TEXTS

BY

WILLIAM JONES

Edited by TRUMAN MICHELSON

II. — MISCELLANEOUS TALES.

SERIES I. Nos. 1-3.

(Told by Mrs. Marie Syrette.)

I. THE YOUTH WHO DIED AND CAME BACK TO LIFE

(Uskinawä kinibut näyāp kā i'cipimādisit).

Ninguding kīwā^a päji'k inini, uskinawägubān; ki'tci'ā·kuzi. Ānīcinā usāgi'ā· unigī'i'gō². Ā'pidci dāc kayā osāgi'i'gōgubān; ā'pidci mi'kawātcī·u·skinawägubān, kayā ni'tā·ā·ndawāntcigāgu-
bān. Ānōtc ānu·a·īndōtawāwāt tcimino·a·yānit. Ānīc, kāwīn sku-
tcigu wī·i'ciwābisi. Mīdāc kīwā^a cayīgwa ānāt unigī'i'gō²: "Mī·i'·u
intawātc ijipōni·i'ciyu'k; kāwīn a'pō'tc kḥnabātc nintāmino-
·a·yāsī," udinān.

"Ānīc wīn, ningwis, wāndci·i'·kituyān? Pītcīnāg kuca kiwī-
mādcīpimātis," udigōn ugīn.

10 "Ānīc kāgītōtāmān?" udinān ugīn. "A'pō'tc kāwīn kāgō nin-
tinābagātāndāzīn i^u ḥnāndawī·u·wīn,"¹ udinān ugīn.

"Mānusagu, kidā·u·dā'pinān mīnigōyān ḥnāndawī·u·wīn,"
udinān ugwisāḥ.

15 Kāwīn dāc kāgō udi'kusīn. Āskāmidāc a^u uckinawā ki'tci'ā·-
kusī, nīḥmisi kayā. Mīdāc kāga'pī ājinibugubānān. Mīdāc ānān-
dāmagubānān: "Ningutci nindijimādcā," ināndām. Ki'tcimi'kana
owābāndān. "Mīsa·ī·tug o kāmāda·ā·tōyān," ināndām. Mīdāc
kāgā't ājimādcāt.

¹ Being doctored by magic with the small, flat skin rattle.

II.—MISCELLANEOUS TALES.

SERIES I. Nos. 1-3.

(Told by Mrs. Marie Syrette.)

I. THE YOUTH WHO DIED AND CAME BACK TO LIFE.

Once on a time they say (there was) a man, he was a youth at the time; very sick he was. Naturally of course he frightened his parents. And very much also was he loved by them; for very pleasing was his presence, and he was also good at hunting game. All manner of things they did for him to the end that he might recover. Well, in spite of everything, it was his fate not to convalesce. And then they say that now he said to his parents: "It is better that you now leave me alone; for not at all is it likely that I shall recover," he (thus) said to them.

"For what reason, my son, do you speak thus? Only now, indeed, are you at the beginning of your life," he was told by his mother.

"What can I do to live?" he said to his mother. "At any rate, nothing good am I getting from the doctoring,"¹ he said to his mother.

"Nevertheless you should accept the treatment that is given you," she said to her beloved son.

But she got no answer from him. By degrees sicker became the youth, and he was also growing weak. And then at last he died. Now, this was what he thought at the time: "For some place am I bound," he thought. A great road he saw. "This must be the road along which I am to journey," he thought. And then truly away he went.

Ningutingigu kiwäⁿku anipapimusät owâbamân awiya anināgu-
sinit. Mīdāc ānāndānk: “Ningawikagwä·a·timā,” ināndām. Inā-
bit, ānīnājinānkā‘ pitci tabācīc anināgusiwañ! Īnī^uāninō‘ pinanādīn.
Ā‘pidci kiwäⁿ kinōnāgwātinī. Mīdāc iwiti anitābināgusinit. Ā‘pidci
5 kayā unicicini. Ānigu‘k kiwä animādcā. Mīdāc cayīgwa pācu,
cayīgwātimāt. Ānīn dāc kiwäⁿ kādicinawāt abinōtcīyānsān! Inan-
gwāna ini^u ta‘kināgān pāmūndaminit; agāwa kiwäⁿ ugacki‘-
tābādān uda‘kināgan a^u abinōtcīyāns.

Mīdāc kiwäⁿ ki‘ tci māma‘ kādāndām. “Āmbā, ninga·u·dā‘pinā,”
10 ināndām. Mīdāc pācu‘ ā‘pidci ayāt mī nōndawāt uwīngā ki‘ki-
munit. Ni‘tām iwiti kībitābābamāt, kāwīn ugīnōndawāsīn tcima-
winit. Pānimā pācu‘ āyāt mī nōndawāt mawinit. Mīdāc wā·i·ci·u·
dā‘pināt, kāwīn udāpināsī. Mī minawā āji·ā·ndcīwāt; mīgu
mīnawā kāwānāgā kackitōsīn tcitāpipināt. Kitcīkīnwāⁿj ugītacī‘ka-
15 wān ānawī kagwākātcitci·ā·t tci·u·dā‘pināt, kāwīn dāc ugīgaski·ā·
sīn tcitābipinādīn. Mīdāc intawāt c ājipōni·ā·t. Mīdāc kānijika-
bi‘kawāt, mīdāc minawā ki·a·nimāda·a·tōt.

Ninguting dāc kiwäⁿ anipabimusät ani·a·inābit pā‘kic, kāgō
otābābandān tābināgwātinig; intigu kāgō tā‘kāmīwāsakōtāg, ijinām
20 kwaya‘k ājāt. Māgwādāc pimosāt undōntcinōndān kwaya‘k ājāt;
intigu pītwāwāyānimāt. Mīdāc ājāndutānk wāwāni, ambā bawī‘tig
mādwātcīwāng! Mī gwaya‘k ājāt āndānwāwātcīwanig.

Awāntcīc animādcā, anībabima·a·tōd i^u mi‘kana. Ā‘pidci pās-
kudāwāngamun. Mīdāc inābit imā pingwīng mī wābandāng
25 pimi‘kawānān. Mīdāc ājikīpitcīkābawit, ājinānāgatawābandāngin;

Now, once they say, as he went walking on, he caught sight of somebody going along. Thereupon he thought: "I will try to catch up with (that person)," (so) he thought. As he looked, what did he see but somebody seemingly very short of stature as it went along! He pursued after. Very long and straight they say was the way. And now yonder on ahead the other could be observed. And very beautiful was (the place). With speed they say he went along. And now, drawing near, he soon overtook the other. And they say what was he to behold but a little child! It turned out to be a cradle-board that it had on its back; barely they say was the little child able to draw the cradle-board.

Thereupon they say that he greatly marvelled. "Indeed, I will pick it up," was his thought. And when he was very nigh, he then learned (by its voice) that it had had a surfeit of crying. Not till he was near did he hear that it was crying. Thereupon he wished to pick it up, but he could not reach it. And so he tried again; but still was he in no wise able to get within reach of it. For a great while was he kept busy in a vain attempt to catch it, but he was not able to get within reach of it. Thereupon he found it wise to leave it alone. And so, after he had passed it by, he then again followed along in the road.

And presently they say, as he went walking along (and) was looking about at the same time, something could he see coming into view; it seemed as if something hung across the path sparkling with light, such was what he beheld directly in the path whither he was bound. And while he was passing along, then for the first time did he hear a sound directly in the path whither he was going; it seemed like the roar of approaching wind. And now, as he listened and heard it plainly, behold! it was a rapid stream that flowed with raging torrent. Then straight he went to where the water went flowing by with a roar.

Straight on he went, following the road. Very dusty was the road by reason of much travel. And now he looked down at the dust, and beheld the footprints. And then he came to a standing

ānint məmə' tcāwan pimi' kawawānən, ānint kayā nawatc pəngi
ayā' kwāwan; ānint kayā ā' pitci agāwa nāgwatiniwən pimi' ka-
wānənsən. Mīdəc nawatc piga' ki' təng mədwätciwəninig pāwi' tig
kwaya' k äjät.

- 5 Mīdəc minawā änicimādcāt, nawatc kayā uba' ka' kābandān i'
wayāsīdānig. Mīdəc wāwāni nəgatawābandənk; mī nəngwana
äjīnāgwätinig untgu kəgō nābitä' ö' tąg kwaya' k tāta' kamaya' i',
ijinəm.

Mīdəc änijimādcāt, wayība owābandān ki' tcisibi ki' tcipāwi' tigō-
10 wənini. Mīdəc änijimādcābit, mī gwaya' k änīnəmuninig mī' kana.
Mīdəc wābāmāt ācawā' kucininit ini'^u mi' tīgōn, mīgu nanagā' ku-
pōsinit. "Intigä, mī' i' mā kädici' ā' cawāndawāwānän!" inändəm.
Mīdəc imā ayīnābit mī undciwābāmāt ənimuca^s nīdawa' kəna
nəmədəbinit. Mīdəc imā ta' kamaya' i' mī' kənāng ənagōtcinowät
15 igi'^u udinīgənəg nābidä' ö' sowät, kəgā tāngə' kīkōtcinōg. "Əmbä,
kīcpīn imā ijāyān kāwīn nindəkackitōsīn tcicibā' i' yān," inändəm.
"Kīcpin cīpā' i' yān tamədwäsəwəg ingi'^u udinīgənəg," inändəm.
"Mədwäsəwādīdəc mī tciki' kənimiwät igi'^u ənimucağ," inändəm.
"A' pōtcīdug tci' i' cāyān."

- 20 Mīdəc kəgä' t äjīmādcīyāntawät, kəgä' ku ucācəkucin, kayā kəgā
pināndawä. Änicinā kīwəckwäyābandəm ki' tcibāwi' tig pimitci-
wəninig. Mīdəc cayīgwa kīkacki' u' t. Mīdəc mīnawā imā wī' ə' g-
wāyāndawät, mīnā minawā kabāya' i' kītaci' tāt; ānīc mīmā
əgōtcinōwät igi'^u udinīgənəg, mīdəc kayā imā igi'^u ənimucağ. Mīsa'
25 mīnōtc äjīwi' kutci' u' t. Mīsa' wāwāni kā' i' jicibā' kawät ini'^u

halt, and he was filled with thought at the sight of them; some of the footprints were large, and some were of smaller size; and very small seemed some of the tiny footprints. And then plainer he heard the roar of the rapids straight where he was bound.

Thereupon again he started on his way, and clearer then he beheld the object that was shining (so) bright. And then plainly he observed it; in fact, it looked like something strung on a pendant line stretching straight across from one point to another as far as he could see, such was the way it seemed to him.

And so, as he started on, he soon saw a great river rushing along in a mighty torrent. And when he came out into open view, yonder straight ahead led the road. And then he saw that lying there was a log which reached across, and that it was made to quiver by the force of the rapids. "I wonder if by that I am to pass over to the other side!" was his thought. Thereupon, as roundabout he looked from where he was, he beheld the dogs which sat upon both sides of the road. And now there across the path hung the wild-cucumbers which were strung in a row upon a pendant line, and they hung [touching] nearly to the ground. "Therefore, if over there I should go, not shall I succeed in passing through," (such) was his thought. "If I should pass through, noisily might rattle the wild-cucumbers," (such) was his thought. "If they rattle, then will the dogs discover me," he thought. "(Yet) it seems that I shall have to go."

Thereupon truly he started over on the log, all the while was he nearly falling off, and he came near losing his footing. Naturally, of course, he was made dizzy by looking at the great rapids which went flowing by. And then at last he succeeded in getting over. And now once more at yonder place where he was about to step off on the shore, at that very place was he again a long while occupied; for at that place hung the wild-cucumbers, and there also were the dogs. But nevertheless he ventured. And then afterwards, by using care, he passed through the wild-cucum-

udinīḡaṇa⁸ kīkuckukanakickawāsīg kanagā kī·ḡ·maḡci·ā·sīg
 ʔanimuca⁸.

Mīḡaḡ ʔnicimāḡcāt ʔnimāda·a·tōḡ i^u mi'kana. Ningudingḡaḡ
 kīwāⁿ ʔnibapimusāt cayīḡwa udābābandān kwaya'k ʔjāt kḡō
 5 tābināwḡatinīg. Mīḡaḡ kḡḡ't ʔniḡu'k ʔnimāḡcāt. Kumadaḡ cigwa
 a'pī ʔni·a·yāt, mīnisitawinḡaḡ ōḡāna, mīḡaḡwāna i^u.

Nawaḡc kīwāⁿku ʔninḡaḡḡy·ī·. Mīḡaḡ ʔnānḡaḡk: "Nawaḡc
 pācu' nīḡata·ḡ·nī·i·jā," inānḡaḡm. Mīḡaḡ wāwāni wābandaḡk
 wīḡiwāman; ḡaḡwāna wayāsitaḡin panā ku miziwā tābābandaḡk.
 10 Mīḡu ʔji·ā·'pitci paḡa'kitānik, paḡaninīg ḡaḡ kayā. Ōḡōntci-
 wābandān pācu' pājik wīḡiwām pata'kitānīg nici'kā. "ʔmbā,
 nīḡaticā," inānḡaḡm. Mīḡaḡ kḡḡ't ʔniḡināsi'kaḡ; mīḡaḡ ʔnici-
 ta'pābandaḡk owābamaḡn mindimōyāyāḡ ḡamaḡḡbinit. Mīḡaḡ
 ʔḡut: "Niyā! nōḡic, wāḡunān paḡnāⁿzi'kamaḡn ōmā pīḡaiyaḡ?"
 15 udigōn. "Māḡcān! Kīwān!" udigōn. "Kāyābi kīn kiwīyāsiniḡi^w,"
 udigōn. "Kāwīn maḡci' kitnānḡaḡsisi' omā tcipīḡaiyaḡ. Kiki'kān-
 ḡāna ʔanti nōḡum ayāyāḡ?"

"Kāwīn," udinān.

"Mīsa, ōmātcībaiyaḡ ʔntaci·ō·ḡā'tōwāt," udinān. "Kāwīn ḡaḡ
 20 maḡci' kḡḡ't kigīnibusī; mī·ō·mā pitcīḡaḡ kayā kīn kāpīcīyaḡ,"
 udigōn. "ʔnīn, nōḡis, kā·i·jiwābisiyaḡ imā sībing? ʔnīn kā'pīḡi-
 cābwīyaḡ? Kigīwābamaḡ ḡna ḡḡi^u ʔanimucaḡ nīḡawa'kana nāma-
 ḡabiwāt?"

"ʔye⁸," udinān.

25 "ʔnīc kigīmīḡinīḡōḡina?" udigōn.

"Kāwīn," udinān.

"ʔnīc, nōḡis, kitōckipimāḡis," udigōn. "Kāwīn ḡaḡ kayā maḡci'
 kigīpabāmānḡaḡzīnātug tcikutagi'tōyaḡ kḡō; mīḡaḡ i^u kā·u·ndcipa-
 bāmānimisiḡō'kwā ḡḡi^u ʔnimōcaḡ," udigōn. "Nibiwa imā kāwīn

bers without causing them to rattle and without even awakening the dogs.

And then, as he went his way, he kept on in the road. And presently they say, as he went walking along, he soon was able to see, straight where he was bound, something that was coming into view. Thereupon truly with haste he travelled on. And when he was now farther on, he then recognized the thing to be a town; in truth, such was what it was.

Less anxious they say he began to be (to arrive where he was bound). And then he thought: "Nearer yet will I go," (such) was his thought. Thereupon in plain view he saw wigwams; in truth, they glistened in the light as far as he was able to see. But yet in solemn silence they stood, and very still was it also roundabout the place. From where he was he saw not far away a wigwam that was standing alone. "Well, now, I will go (there)," he thought. Thereupon truly he went to where it was; and as he peeped in, he beheld an old woman seated there. And then he was told: "Ah, me! my grandson, what have you come to get, that you should come to this place?" he was told. "Depart! Go back home!" he was told. "Still are you of the flesh," he was told. "It is not yet your time to come here. Do you know where now you are?"

"No," he said to her.

"Well, here is where the ghosts of the dead dwell in a town," she said to him. "Not yet, indeed, have you truly died; but here, after a while, will you also come," he was told. "What, my grandson, befell you yonder at the river? How were you able to pass through (the barrier)? Did you see those dogs that on each side of the road were seated?"

"Yes," he said to her.

"Well, did they bark at you?"

"No," he said to her.

"Why, my grandson, you are yet young (is why they did not bark at you)," he was told. "And perhaps not yet also have you thought of giving pain to anything; that is why no heed was paid

cābwīsīwəḡ; mī·i·mā āndanābāwāwād pināndawānica·o·ḡuwāt īngi^u
 kāni'tāgutagi·ā·wāt ʔanimucaḡ, " udigōn. Mīdāc minawā āḡut:
 "Nōjic," udigōn; "omā ayāyāng mī·o·mā kāpījaiyaḡ kayā kīn
 pitcīnaḡ; mī·o·mā nāputcīḡ āndaḡi·o·dā'tōwād," udigōn. "Nōn-
 5 gum dāc tibika'k mī tcinīmi·i·tiwāt. Kīcpīn dāc kayā kīn inānda-
 maḡn tci·i·caiyaḡn kīḡawīdcīwāḡ kīcīcā^uyaḡ; pitcīnaḡ taḡbitaḡwīcinōḡ,
 ānint kayā kisīḡwusāḡ. Nāḡaḡc ā'pitci unāḡucīḡ kī·ʔ·nīnaḡnī'tāḡāḡ
 mī·i·^u a'pī ka'kina tcīpaḡsīḡwīwāt wāminwāndāḡusīwāt. I·i·wītīdāc
 nānāwīya·ī· o ōdāna mī·i·wīti pata'ki'tāḡ ki'tciwīḡiwām āndaḡjīnī-
 10 mi·i·tiwātī'ku. Mīḡu'panā kādīcīnaḡmaḡn: kījīḡa'k kāwīn kanāḡā
 awīya kītāwābamaḡsī tcīpīmusāt, tcīnāḡusītsaḡu awīya, mīyā'taḡu
 wīḡiwāmaḡn kāwābandamaḡn pata'kitāḡīn," udigōn. Naskādāc unā-
 ḡucīḡ andu'tamūkāḡn kādīnwāwānaḡa'k, mī·i·^u a'pī pitcīnaḡ wīnawā
 kījīḡatīnō'kyāwāt."

15 Mīdāc wānāḡucīk cayīḡwa owābamān ō'kumīsaḡn pīndīkatōnīt
 pīḡitcīsaḡ; mīnaḡḡwāna i·i·^u uwīsīniwīnīni. "Kayā kīn mīdcīn,"
 udigōn.

Kāwīn dāc udōdā'pīna^uzīn. "Kāwīn," udīnān. "Kāwīn nīn
 nīmpa'kadāsī," i'kitu uskīnawā.

20 "Ānīn dāc?" udigōn ō'kumīsaḡn. "Ānīc kāwīn kāḡā't kīnībusī,"
 udigōn. "Kīcpīn udctīcīsaḡ kayā kīn a'pī kāḡā't tcībījaiyaḡn omā,
 mī kayā kīn tcīmīnwāndaḡmaḡn tcīmīdcīyaḡn ō·o·^u nīmīdcīmīm-
 imān," udigōn. "Mī tibīckō wīyās nīndīnāndaḡmīn ō·o· kapīn-
 dīḡaḡtōyān tciwunāḡucīmītcīyāḡ; mī owā ki'tcīsaḡāḡwīsīnīwīn,"
 25 udigōn.

Mīdāc cayīḡwa awīya ōnōndawān pīdwāwāwīcīnīnīt. Cayīḡwa
 pīḡitōwan: "Kīwī'kumīḡum."

Mīdāc mīndīmōyā kīḡitūt: "Āye^u," udīnān.

to you by those dogs," he was told. "Many do not pass through there; for in the place where they drown, they are made to fall off the log when they come by the (dogs), because in times past they have always been cruel to dogs," he was told. And so some more he was told: "My grandson," he was told, "here where we are is where you too shall come after a while; this is where they that have died dwell," he was told. "And now on this night they will have a dance. And if you also feel like going, you may go with your uncles; after a while they will come here, so also some of your aunts. After a while, late in the evening, when dusk has come, (that) is the time when all shall rise that wish to make merry. And at yonder place in the middle of the town is where stands a large wigwam where they always have their dance. And this is what you would always see: by day not a single person would you see walking about, nor would any one be seen, and only the lodges would you see standing," he (thus) was told. "And now on this very evening just you listen to the noise that will be made, for then is when they shall have their day."

And so in the evening he then saw his grandmother bringing within some decayed wood; it was in truth her food. "You too eat of it," he was told.

But he did not accept it. "No," he said to her, "I am not hungry," said the youth.

"And why?" he was told by his grandmother. "Naturally you are not yet truly dead," he was told. "When the time is at hand for you also to come here, then will you also want to eat this food of ours," he (thus) was told. "Indeed, as meat we regard this which I have brought in for our evening meal; this is our supremely selected food," he was told.

And then presently he heard the sound of somebody come tramping along. Presently the person came, saying: "You are invited to the feast."

Thereat the old woman spoke: "All right!" she said to the person.

Mi'a'paṅ ki'a·nimādcāt; kāwīn kanagā kīpimiki'ci'kāpawisi;
mīgu ā'ta kā'pimi'i'kitut.

Kumā'pī dāc okanōnigōn ō'kumisān: "Naskā sāga'a'n andu'tān
dāc."

- 5 Mīdāc kāgā't ājisāg'a'nk; mīdāc nōndawāt kwāskucinit miziwā
ānigu'kwāg 'i^u ki^s tci'o'dāna; kayā pāpāginit. Mī wīngā cayīgwa
kī'a·nikackītibī'ka'k. Mīdāc kā'i·jipīndigāt, cayīgwa mīnawā awiya
ōnōndawān pītā'pinit.

"Na, cayīgwa kisigusāg!" udigōn ō'kumisān. "Kī'kānimigōg
10 omā āyāyaṅ, mīgu kayā wīnawā pi'a'yāwāt; mī nāngwana pā'u'nd-
ciki'tci māminwā'piwāt, pimāmawi'i'tiwāt."

Cayīgwa pācu pa'a'yāwāt, pājig panīgānit pī'i'kitu: "Pa'!
wayāsiwit nimpītcimāma."

Mīgu mīnawā pājik, "Pa'! wayāsiwit nimpītcimāma."

- 15 Mīgu ka'kina kā'i'kitowāt. Mīdāc pīndigāwāt; wīndāc mindi-
moyā ugīkaṅōnā^s: "Kīngwunisiwā kī'tagwicin," udinā^s.

"Ōⁿ! ningawīdcīwānān nīmi'iding," udinān.

"Āye^s, wīdcīwi'k!" udinā^s.

- Mīdāc awā uskinawā kaṅawābamādīn kīⁿwāⁿ ājināgusinit.
20 Kāwīn ānawi kāgō icināgusisiwā^s; ānicibābāngiku wāwāni ājināgusi-
waṅ. Ā'pidci kayā upicigānimān īni^u usigwusa^s, wīnisiwān kuca
mīgu ājimīja'kīsitōwāt! Mīgu kayā wīnawā ininiwāg ayā'pitaku
ayīndasininiwān.

Mīdāc ānāwāt ugiwān: "Āmbā, pinā'kwā'u'cinām! Wāwīp!"

- 25 "Ā^u," udinān. Cayīgwa kīwawānabī'tāgōn pājik; mīdacigu
ka'kina kānī'i·ji'a'yāni'kābiwāt; ayāni'kā kayā pinā'kwāudiwāt.

Then straightway the other went on his way; not at all did he stop on his course; and that was all he had to say in passing.

And then after a time he was addressed by his grandmother saying: "Now, just you go out of doors and listen to the sound."

Whereupon truly out he went; and then he heard the sound of them whistling everywhere in all the extent of that great town; and he also heard them here and there calling aloud. It was now growing very dark. And so after he went back inside, then again he heard the sound of somebody coming hitherward in laughter.

"Hark! now come your aunts," he was told by his grandmother. "By them you are known to be here, therefore are they also coming hither; indeed, that is why they come with so much gladness and laughter, they are all coming together."

When now hard by they were come, one that was on ahead approached, saying: "Phew! somebody of the flesh I smell as I come."

And so another, "Phew! some one of the flesh I smell as I come."

And that was what all of them said. Thereupon they entered; and the old woman herself spoke to them, saying: "Your nephew has arrived," she said to them.

"Ah! then we will take him along to the dance," one said to her.

"Yes, go with him!" she said to them.

And now the youth kept gazing at them, it is said, (to see) how they appeared. There was, for all that, nothing peculiar in their look; like a person exactly was the aspect of each. And very much he admired the look of his aunts, for their hair really touched the ground! And the men themselves had half as much hair.

And then they said to their mother: "Come here! Come comb our hair for us! Hurry!"

"All right!" she said to them. Soon down beside her sat one; and then all (the rest) sat down in line, one behind the other; and at the same time one combed the hair of the other. Such was what

Udijinawān awinini. Misa' cayigwa kiki'tawāt, mīdāc māmāwi
 äjipasigwīwāt. Mīdāc cayigwa kanōnigut. " 'A' ā'! āmbā kayā
 kīn!"

- Mīdāc wābamāt miziwā kiwawāji·u·nit. Mīdāc ägut ō'kumisān:
 5 " 'Ä', kayā kīn kīgawawāji·i·n," udigōn. "Kāgu' papāmāndakān
 kädigōyān wā·i·jāyan. Ka'kina awiya kīgātik tibickō kā·i·ni'kwā
 ōma kābitagwicinowāt," udinān. "Kāgu' kayā ā'pidci nānāgata-
 wābamā'kān awiya; kīgasāgi·i·gōg ānint kāwābāmātwā kānīmiwāt.
 Kāgu'dāc pabāmānimā'kān awiya; wī'kagwākabā·i·kāsūn," udigōn.
 10 "Kicicā'yağ kigakanawānimigōg; kīgāpīnigōg kayā omā a'pī
 ickwānīmi·i·ding. Mīgu pitcīnağ paṅgī piwāsāyāmbaṅ, micick-
 wā'tawāt. Mīdāc minawā tcinibāwāt kabāgījik," udigōn.

- Mīdāc kāgā't mādcāwāt, mī ga'kina kā·i·jiningwäckāgut inī'ū
 wādciwādcin. Mīgu tibickō kīgījiga'k äjināṅ, tibickō wāwā'tā
 15 kā·i·jināgwa'k, mī·ä·jināṅ. Mīdāc anicimādcāwāt. Anōtc iwiti
 āni·a·yiciwinigut. Pitcīnağigu sāzik āni·a·yāwāt, mīdāc kāgā't
 pā'pina'kāmiga'k; paṅāgu kwäckuciwāt. Mīdāc ānijipīndigāwāt;
 mīgu ānipīndigāwāt ka'kina mīni'k wayābāmāt nawadinitisuwāt
 udōniwāṅ kaya ucangwanāwāṅ. Pā'kic i'kitowāt: "Pa', wāyāsi-
 20 wit nimpītcimāmā!" i'kitōwag. Mīgu ka'kina ākitowāt. Kāwīndāc¹
 kāgō wīnawā i'kitusiwag. Mīdāc kayā wīnawā äjinīmīnit wītciwā-
 gana², kāwīndāc wīn nīmisi. A'pōtcidāc päcig uwītcigabawī'tāgōn
 a'panā. Mīdāc wābamāt pämicimunitci³; äjināgusinit ānint kāwīn
 ustigwānisīwa⁴; ānint kāwīn unīndcīsīwān; ānint kāw n u'kātisi-
 25 wa⁵; mīnōtcidāc nīmiwa⁶. Cayigwa kānickwā·ā·pī'tātibi'katiniğ
 mīcayigwa kāgā't ānōdc ijināṅ; ānint adciticimōwa⁷; ānint kayā
 kōnkō·i·tiwa⁸ ijināṅ. Pitcīnağigu sāzik tciwābāṅk unōndawān

¹ His relatives and companions.

the man saw them do. And soon they finished their task, whereupon all together rose to their feet. And then now was he addressed: "All right! You come on too!"

And then he beheld them dressed completely in gay attire. Thereupon he was told by his grandmother: "All right! You too am I going to clothe in pleasing costume," he was told. "Pay no heed to what will be said to you at the place where you are going. By everybody will you be told the same as what was said to you by them who had been here," she said to him. "And do not with very much care keep watch of anybody; for you will be frightened by some of them whom you shall see dancing. And pay no heed to any one; try and remain till the affair is all over," he was told. "By your uncles will you be taken care of; and by them will you be brought here when the dancing is over. Just as soon as the dawn appears with a faint light, then is the time that they cease. And then again they go to spend the whole day long in sleep," he was told.

Dance of the spirits

And then in truth they started forth, whereupon he was encompassed roundabout by all whom he accompanied. And then just the same as day it seemed to him, the same as the shooting lights (of the north) look, such was the way it seemed to him. And so on their way they went. By a different path over there was he led. And as soon as at a certain distance away they were come, then truly he learned that there was a merry time going on; everywhere were they whistling. Thereupon inside (the dancing-place) they went; and then, as they went in, all that he saw caught themselves at the mouth and the nose. At the same time they said: "Phew! some one of the flesh I smelled as I came in," (thus) they said. That was what all of them said. But they themselves¹ said nothing. And his companions likewise danced, but he himself did not dance. Yet nevertheless by one was he accompanied who stood by him all the while. And then he beheld them as they went dancing past; in appearance some were without their heads; some were without their hands; some had not their legs; but, in spite of that, they

kwäckucinit; mīṅgwana 'a^ə'u tábātcimut ānīn ä' pīticitibi'ka'k. Mīdāc cayīgwa ḡānōnigut inī'u wātcikābawi'tāgut: " 'A^u, ambā! Mī cigwa ickwā'tāng, wāwīpidāc kīgāmādcāmin tcibwäckwā-
'tāwāt!" udigōn.

5 Mī ānījisāga·ā·mowāt; nāyāp ānijikiwāwāt ō'kumisān ayānit. Mīdāc imā tcīgaya·i· skwāndāng kā·a·'kuwīdciwīgut. Mīdāc āni'tawāt ānimādcānit; pā'kic kwīckwacinit kayā nōndāgwāwāpi-
sunit; mīc ājipīndigāt ṅamadapiwān ō'kumisān. Mīdāc āgut:
"Ānīn, nōjic, kigīwābandānina āndaciminwāndāgusiwāt omā wā-
10 dā'tōtcig?"

"Āye^ə," udinān.

"Mīgu a'panā ājiminwāndāgusiwāt," udinān. "Īngiwīdāc kāwā-
bāmātwā ā'pitci ki'tci·i·cpītibi'k, ṅōdc kā·i·jinawādwā, mī īgi'^u
kānisīndwā; mīgu kā·i·nā'pināwāt īgi'^u; mī·i·we wāndcināgusi-
15 wāt," udinān. "Mīdāc wīn anidādā·ō·dāminōwāt ṅōdc kī·ā·n-
i·a·i·ndōdamowāt tcīgaya·i· ckwā'tāng. Mīdāc, nōjic, ijikiwān,"
udinān. "Kigīwābandānina kīwāwā'tāg kā·i·jināṅṅān? Mī kādi-
nāndāṅṅān wābandāṅṅān nāyāp kīwāyān kā'pi·u·ndcīyān, wābanda-
ṅṅānidac wāwā'tāg. 'Mīsa' nīmi·i·tiwāt minawā tcībayaḡ,' kīga-
20 tināndāṅṅān. Mīdāc 'i'ī'^u, nōjis, ijimādcān. Cayīgwa kigwinawipī·i·gōn
mī cigwa wīpagitāndāṅṅān kīya'^u," udigōn. "Ānikici'kān,"
udinān.

Mīdāc kāgā't animādcān, nāyāp acā·ā·dōt i^u mī'kana. Kāwīn
dāc minawā owābandāⁿzin i'ī'^u sībi, mīyā'tagu nībiwa awiya

danced. When it was now past the middle of the night, then truly different things he saw; some were with their heads down; and that some pushed each other face forward, was the way it seemed to him. As soon as it was faintly growing dawn, he heard one whistling; it was indeed the one who was giving notice what time of night it was. And then now was he addressed by him who was standing by: "Now, then, come on! It is now nearly over, and quick let us be going before they are done!" he (thus) was told.

Whereat on out of doors they went; back home they returned to the place where his grandmother was. And over there as far as the threshold of the doorway was he accompanied. And then he caught the sound of them departing; and at the same time they were whistling, and they could be heard hissing through the air; after which he went inside, where was seated his grandmother. Whereupon he was told: "Well, my dear grandson, did you see where they who dwell in this place make merry?"

"Yes," he said to her.

"That is the way they always amuse themselves," she said to him. "And they whom you saw very late in the night, they whom you observed in different forms, they truly are those that have been slain; in such manner they met with death; that was why they appeared that way," she said to him. "It is at a time when they are having their fill of play that they do various things, (it is) near the close of the affair. Therefore, my dear grandson, you had better go back home," she said to him. "Did you see what appeared to you like the flashing of light? Of that will you be mindful when you behold it on your return to the place whence you came, and (it will be) as often as you see the play of shooting light. 'Now dancing again are the ghosts,' will be your thought. Therefore, my dear grandson, go you back. Already have they become weary waiting for you, for now are they about to bury your body," he was told. "Go fast," he was told.

Upon which truly he set out on his way, back he followed in that road. But not again saw he that river, yet nevertheless many

unağickawān. Kāwīn dāc kaṇagā awiya usāsīgā·ā·sīn. Mīgu pācu' pa·a·yānitcin mī·ā·cipa' kāba·i·gut. Minawā ningudingaṇipapimusāt onagiskawān kwīwisānsaṇ pītci'ba' tōnit. "Mīawe kākātcitci·a·g," ināndaṃ. "Ānti ājāyaṇ?" udinān. Kāwīn kanagā okaṇōnigūsīn.
 5 Mīdac ānuwī·i·jitābipināt, kāwīn kanagā kitābināsīn. "Ā^u, wāwīp nō'kumis ningī·i·k tcigīwāyān," ināndaṃ.

Mīdac ānijimādcāt minawā. Mīdac ājinang gwaya'k ājāt ki' tcickutā¹ owābandān ijinam. "Tibidac kādanī·i·jāwānān!" ināndaṃ. Awaṇdcicidaṇigu pācu' uḍaninā^{zi}'kān, ānīc mī·i·mā gwaya'k
 10 ānamuninik mī'kana. Kinwāⁿ'jidac imā kīwī'taiya·i· taji'kā. Ningudingidaṇigu ināndaṃ: "Amaṭcīsa kādiciwābisiwāmbānān omā ki' twān a' pagisoyān!" Mīdac kā·i·citcigāt kā·i·ji·a·'pagisut. Mīdac kīmī'kawit uwīya^u, naṅgwaṇa kā·i·jinang ickutā.

Wī'kā ugaski'tōn ganōnāt ugīn. "Nīngā," udinān; "mina·i·cin,
 15 niwīmini'kwa." Mīdac ki'kāndaṃ a^u uskinawā uwīngā tata'kupit-cikāsut. Mīnaṅgwaṇagu cayīgwa wīpagitānimāwindibānān.

Mīdac a^u i'kwā kāwīnigu mayānaṃ tābwāyānda^{zi}'kägā't tci·ā·bitcībānigwān ugwisīsaṇ. Mīdac ājipā'kīngwānāt; mīdac wābamāt paṣaṅgābinit. Mīdac kaṇōnāt: "Kipimādisīna, ningwisīsaṇ?"

20 "Āye^ē, nīngā," udigōn.

Mīdac wāwīp kā·i·jiyābōwāt kayā kīmīnāt kicōskupitā tcimini-'kwānit; agāwa ukaski'tōn tcigwāndaṅk. Mīgu nāyāp ucangwānāṅg pā·u·ndcisīgīsānig nipi. Wī'kādac ugacki'tōn kundānk, mīdac āckam kī'kijīcawizit. Mīdac a'pī ānimiskawisit, mī kā·i·nāt ugīn:

¹ Symbol of life.

people he met. And with no one at all did he come into touch (because they kept out of his way). As often as ever they came near by, then was he given the path by their turning out of the way. At another time, when he was once walking along, he met a small boy who came running along. "That is the one I will catch," he thought. "Where are you going?" he said to him. Not a word he got in answer. Thereupon he tried in vain to catch him, but not at all was he able to catch him. "Oh, pshaw! by my grandmother was I told quickly to return," he thought.

So accordingly on his way he went again. And it seemed to him that in the very path he was going he beheld a great fire,¹ so it seemed to him. "I wonder which way I shall go!" he thought. But nevertheless close up to (the fire) he went, for yonder straight ahead led the road. And for a long while about the place there he tarried. And then presently he thought: "I wonder what would become of me if into this place against my will I should fling myself!" And what he did was to fling himself (into the fire). Whereupon he became conscious of himself, for that was the thing which seemed to him as fire.

(It was) a long while (before) he was able to speak to his mother. "O mother!" he said to her, "give me to drink, for I am thirsty." And then conscious became the youth while he was all wrapped (for burial). And it was true that soon were they going to bury him.

And as for the woman, it was beyond all possible belief to her that truly back from death had come her son. Whereupon she uncovered his face; and as she beheld him, he was blinking his eyes. At that she addressed him: "Are you alive, my dear son?"

"Yes, my mother," she was told.

Upon that quickly she unbound him, and gave him lukewarm water to drink; hardly was he able to swallow it. Forthwith back through his nose came flowing the water. It was a long time before he was able to swallow it, and then gradually came his strength back to him. And when he became strong, this then said he to

“Nīngä, kägä‘ tsa ningiki‘ tci pawätcikä,” udinān, “kīnipāyān,” i‘ kitu.

“Niyā, ningwis! Ningīnipāna kitināndam? Kāwīn wīnigu nābāngin kīgī‘i‘ jiwābisisi,” udinān.

5 “Ānic kā‘tiyān, nīngä?”

“Nānbungin kuca kīgī‘i‘ciwābis; misagu i^u cayīgwa pağidānimigōyamban,” udinān.

“M!” inwā a^u uskinawā. “Mama‘kāta‘kaṃigidac i^u kā‘i‘nāndamān,” i‘ kito. Mīdāc kīmādcitibātcimu‘tawād ugīn ōšan kayā
10 minawā ānint pa‘kān awiya. Mīdāc iwe kā‘i‘nādcimut nōngum imā mini‘k āca kā‘i‘nādcimoyān. Mīdāc minawā ä‘kitogubanān a^u uckinawā kāpi‘tcikagwātakitāwāt ini^u abinōtcīyānsan kāwābāmāt ti‘kināganīng kā‘ta‘kupisunit. “Ānīnītug mini‘k pāngicinowāgwān imā pāwi‘tigunk īngi^u abinōtcīyānsağ tā‘kupisōwāt ta‘kināganīng,”
15 kī‘i‘kito a^u askinawāguban.

Wī‘kā awiya tci‘i‘jipagidānimāsīg abinōtcīyānsan nibunit, mī ācīctcīg wāwāgubanān i‘ku ānicinābāğ; nābunitcin abinōtcīyaṅ kīc-pīn nibut wāta‘kināganit mī ājita‘kupināwīntipānān. Mīdāc a^u uskinawā kī‘tibātcimut, mīdāc i^u kā‘ku‘i‘jictcīgāsīg wāgubanān
20 mīnawā wī‘kā.

Mīdāc kīwīndamawāt ugīn kā‘i‘gut ōkumisān: “‘Kīc-pīn wābandamān wāwā‘tāğ, mī kīmicōmisinābanīg minawā tcinīmi‘i‘tiwāt, kīgātināndam,’ ningī‘i‘k nō‘kumis kāwābamağ iwiti kā‘i‘jāyān ānāndamān,” udinān ugīn ōšan kayā. Mīnawā dāc kitōguban:
25 “Kägā ningī‘kwīnawi‘i‘nāndam,” i‘kitōguban, “‘i‘i^u a‘pī weyābandamān ickutā. Mānōdāc ningī‘i‘nāndam; ‘A‘pōtc’ kayā, ‘ōwiti nīngī‘i‘cā,’ kā‘i‘nāndamān. Kāwīn ningīminwāndaⁿzīn; mīdāc kā‘u‘ndciki‘twāna‘pagisoyān imā skutāng. Mī nāngwāna nīya^u1 kā‘i‘cināmān,” i‘kitoguban a^a‘a^u askinawā. “Ānic itug mīni‘k
30 awiya ājiwābisigwān ‘i‘i^u!” i‘kito.

¹ Self.

his mother: "My mother, in good sooth I had a great dream," he said to her, "when I was asleep," he said.

"Dear me, my son! You thought you were asleep? Not at all as one sleeps did you behave," she said to him.

"What, then, happened to me, my mother?"

"Why, just as when one is dead was the way you were; and then in a little while were you to be buried," she said to him.

"Really!" exclaimed the youth. "It then was a wonderful thing, that which I thought," he said. Accordingly he then began narrating it to his mother and father, and all the rest of the others there. And that which he related was all this which I have just now recited. And furthermore the youth said that with a heavy heart he had listened to the cry of the babe whom he had seen tied upon the cradle-board. "How many (children) must have fallen into the rapids there, those little children who were fastened to the cradle-board!" said the youth.

Never in such manner should any one bury a child that dies, for that was the way the people used always to do; whenever a child died, if it died when still in the cradle-board, then would it be kept tied in its cradle-board. Now the youth related (his story), and from that time on never did they do it again.

And then he informed his mother what he had been told by his grandmother. "'If ever you see the flashing of light (at the north), then are your grandfathers of old once more dancing together, shall you think,' to me said my grandmother, whom I saw over there where I had gone in my dream," he (thus) said to his mother and father. And furthermore he said: "Nearly was I in doubt in my mind (as to what I should do)," he said, "at the time when I beheld the fire. Nevertheless I made up my mind; and 'Anyway, over there will I go,' was the thought in my mind. I did not like (to do) it; and that was why against my wish I flung myself into the fire there. And so it was my body¹ that I had seen in that form," said the youth at the time. "I wonder how many persons have passed through (the same experience as) that!" he said.

Misa kā'·nātcimugubanān pājik uskinawā kānibugubanān,
 minawāḍac nāyāp kīpimādisiguban. Kīki'tci'·ā·nicinābāwiguban.
 Mīḍac pitcīnaḡ ā'pidci kā'a'kiwā'zī'i'wit kagā'tiḍac kīnibut.
 Mīḍac pitcīnaḡ kayā wīn kīmītcigwān pīgītcisḡ, kayāḍac wīn
 5 kīnīmīgwān tcībaya'ī'nīmī'i'tiwīning.

2. BLUE-GARTER

(Wujāwāskukaskitāsāpasun).

Ninguting kiwāⁿ aiyāwḡ nīj aḡinōtciⁿyḡ; pājik kwīwisāns,
 pājik kwāsāns aiyāwḡ. Mīḍac āckam aḡnimīnditōwāt. Mīḍac
 kiwāⁿ kwīwisāns nāntawāntcigāt, nisāt wābōzōn; kagā wīn ḍac
 i'kwāsāns, mānisā tcībākwā kayā āndāwāt. Mīḍac kiwā āckam
 10 aḡnimīnditōwāt; aⁿ ḍac kiwāⁿ kwīwisāns āckam aḡniki'tci'·u'cki-
 nawāwi, ki'tci awāsīⁿyān kayā onisān. Āckam ā'pitci mino'a'i-
 yāwḡ kiwāⁿ.

Nīngūdingiḍac kiwāⁿ, aiyayāwād, uḍinān umisāⁿyān: "Nimisāⁿ!
 misa' cayīḡwa tcipa'kāḍiyānk."

15 "Ānīn nḡwana, nicīm," uḍigōn. "Aiyāngwāmisīnsa kayā kīn
 wī'pīmādisuyān! Pōtc, inaḡā mōjḡ kīḡawīḍcīndimin."

Mīḍac kiwāⁿ aⁿ uskinawāⁿ kā'·jīmāḍcāt, mīnawā uḍigōn
 umisāⁿyān: "Nicīm, mī'kwānīmīcīn nīnguting kīcpin kagō ā'pitci
 sḡḡḡisīyān."

20 "Āye^ḡ," uḍinān, "nimisāⁿ." Mīḍac māḍcāt aⁿ uckinawā.
 Nīngūtingiḍac aḡnipapimosāt, ā'pitci aiyā'kusi. Mīḍac ānāḍank,
 "Mī omāⁿ tcinībāyān." Mīḍac kagāt imā ḡī'a'nīpḡḡidīnḡnk
 upīmīwānānāns. Pḡḡiḍac nīḡān aḡnī'jā, nāḍawābandḡnk ānīn-

Such, accordingly, is the story of a youth who once died, and then came back again to life. A very old person he became. And then in the course of time, after he had become a very old man, in reality then he died. And then in time he too must have eaten of the decayed wood, and he too must have danced in the dance of the ghosts.

2. BLUE-GARTER.

Once upon a time, so the story goes, there lived two children; a boy (and) a girl there lived. And larger they grew as time went on. And then, according to the story, the boy began to hunt for game (and) killed rabbits; and as for the girl, she gathered firewood and did the cooking at where they lived. And then, as the story goes, they continued getting larger; and then they say that the boy grew to be somewhat of a young man, and then big game he killed. In a very much more comfortable way than they lived, so it is said.

And so once, according to the story, while they were yet living at the place, said (the youth) to his elder sister: "O my elder sister! the time is soon at hand when we shall part from each other."

"Very well, so let it come, my little brother," he was told. "And do be very careful of yourself if you wish to live! However, it is impossible that we should always live together."

Thereupon, so it is said, as the youth started to go, once more was he told by his elder sister: "My little brother, think of me if ever at any time you are in deep trouble over something."

"I will, my elder sister," he said to her. And then went the youth away. And once, as he was walking along, very weary he became, whereupon he thought, "Now in this place will I sleep." And so truly there laid he down his little pack. Now a little farther on

di wâbaninig kädani·i·jimädcat. Wayïbadac näyap ajäkiwä
 kī·a·‘töt ubimiwānān. Änitagwicingidac owâbandān äja apicimōn-
 i·kātānik, kayä äca kī·u·citicikātānik tcīwīsinit tcīmibāt kayä. A^u
 widac ckinawä mama‘kädāntam. “Mīsa kanabātc nimisäⁿ kā·i·cit-
 5 cigät,” ināndam. Mīdāc äjimädciwīsinit nibāt kayä.

Wayābaninigidac mīnawā mädca. Mīnawā wänāgucininig mīgu
 mīnawā nāsāb äjiwāpisit. Wänāgucininig kīnibā mīnawā, mīdāc
 mīnawā mädca wayābaninig.

Ningutingidac kīwäⁿ ānipapimusät, omi‘kān ā‘pitci unīcīcinīnik;
 10 minunāgwātinig; ā‘pitcidāc kīsīsōn sa‘kāsīgānit. Kīwawānāpi,
 ināndang: “Wāgutugwān kā·u·ndcināganāwāgān nimisäⁿ?” Kā-
 kändānk; bā‘kic māgwādāc kīⁿwäⁿ nānagatawāndānk, pānimāgu
 udūntciki‘kānimān awiya nāsī‘kāgut pi‘kwanāng ina‘ka‘kāyā.
 Mīdāc pikanōnikut: “Wāgunān mā wāci‘tōyān? Wāgunān wānd-
 15 cikitcinānāgatawāntāman, kayä kaskāndāman?” udīgōn īni^u;
 i‘kwāwan nāgwana īni^u. Ā‘pitcidāc minwāndam a^u ckinawä
 wābamāt awiya kākakanōnāt.

Mīdec kīwäⁿ äjikākīkitōwāt, pīnic tcī·u·ji‘tōwāt sisāgi·i·tiwāt.
 Mīdec kīgā‘t sāgi·i·tiwāt. Mīdec a^u i‘kwā ä‘kidot: “Pācu īma
 20 nīndāmin; kanābātc kīgā neguti tepā·i·gān a‘pīnīndāmin,” i‘kito
 a^u i‘kwā.

Mīdec kīwäⁿ kayä wīn uckinawä äjikagwātcīmāt tcīwīdigāmāt.

Mīdec kīwäⁿ awā‘kwā äjina‘kwumāt. “Äye^ε,” udinān, “mīgu i^u
 kā·i·jināntutūnān tcī·i·jikagwātcīmīyān.” Mīdec kīⁿwäⁿ äjiwīnd-
 25 amawāt untci ōsān ugīn kayä. Udinān: “Ā‘pitci kīgaminotōtāgōg
 waskiwāpāmikwā; ā‘pitci kayä intawā wīngāsīwāg kīgō tcīwītōtō-
 kwā. Aiyāngwāmīsin dac, kanawānīdisun!” udīgōn. Mīdāc kīwä

he went, taking a look whither on the morrow he would go. And in a little while back he came to where he had put his pack. And when he was come, he saw that a bed had already been made, and that there was also prepared some food for him to eat, and a place for him to sleep. Thereupon the youth wondered. "Now, perhaps my elder sister did it," he thought. Thereupon he began to eat, and then he went to sleep.

And on the following day he started on. When again it came evening, once more the same thing happened to him. In the evening he went to sleep again, and then he went on when the morrow came again.

Now once, so it is said, as he went walking along, he found a place that was very pleasing; it offered a beautiful view; and very bright did the sun shine there. He sat down (and) began thinking: "Why did I ever leave my elder sister?" He was sad; at the same time, they say, while he was in deep thought, suddenly he felt that somebody was coming towards him from behind. And he was addressed by the one who came saying: "What are you doing there? For what are you in such deep thought, and why are you sad?" (thus) was he told by that one; a woman did that one turn out to be. And very pleased was the youth when he saw some one with whom to talk.

And thereupon, so it is said, they began to converse, keeping it up till they felt mutual love for each other. And really did they love each other. And then the woman said: "Close by yonder place is our home; perhaps almost a measure is the distance where we live," said the woman.

And they say that the youth also progressed so far as to ask her to be his wife.

And they say that the woman gave him her consent. "Yes," she said to him, "that is precisely what I expected you would ask me." And then they say that she told him about her father and her mother. She said to him: "Very nicely will they treat you when first they behold you; and very apt are they, I would tell

ini^u i'kwāwān udigōn: "Kāgu sāgisi'kañ! Panā kīgukanawān-
imīn. Ānawi ā'pitci maṭci'i'nātisiwaḡ, pōtcdāc nīn awacimā
nībiwa nindayān kaski'ā-wisiwin tciwītō'kōnān." Mīdāc, kī^{wā}n,
mīnawā ānāt: "Ānīc, mīsa' nīn kāḡanijikiwāyān; pānimā ḡac kīn
5 wānāḡucik paṭaḡwicinō'kañ. Kīcpindāc piḡaḡwicinān āndaiyāḡ
kīḡatigōḡ nīngī'i'kōḡ: 'Kīḡiwābāmā māwin 'a^a'^u nindānīsinān
Ujāwaskukaskitāsāpisun?' Mīdāc kāḡinat: 'Kāwin nīn, kāwin
nīn, kāwin nīngiki'kānimāsi, kāwī'kā awiya nīngiwābāmāsi.' Mī-
ḡādināṭwā." Mīdāc kāḡā't ājīmādcāt awi'kwā wā'i'cimādcāt;
10 māḡwāḡac kāḡigītot. Mīḡu imā kā'u'ndciwāni'ā't.

Kumā'pīdāc kayā wīn kī'i'jitciḡā kā'i'ḡut ini^u i'kwāwān.
Mīdec ājīṭipātcimīnt a^u i'kwā. Māḡwā ayāt āndāt mī kī'ki-
kānimāt ini^u ininiwān mī'kwānīḡut. Mīdec kīmādcāt a^u i'kwā
kīnāḡdawābāmāt. Mīdec kīmī'kawāt; pi'kwanāning kī'u'ndcin-
15 āsi'kawāt kīwābāmāt. Mīnāḡwana kīwāⁿ a^u i'kwā āndāwāt
kī'a'yāt mōⁿjaḡ. Kāwīn kī'u'nicizi.

Mīdāc ājīmādcāt awinīni kīwāⁿ ijāt imā āndānīḡubānān anīc-
inābā. Pācu āni'a'yāt nayāḡīḡu unōndawān kaganōnīḡut. Ini^u
a'kiwāⁿzīyaḡn īḡut: "'Ā^u ānicinābā kitōṭusīḡunān. Nīngī'kānimā
20 pā'u'ndci'i'jāt. Kāwīn ānījā pījāsī, mī ini^u kitānīsinānīn Ujāwas-
kukaskitāsāpisun."

Awīḡac kīwāⁿ inīni awāḡdcīc kīwāⁿḡu uḡanīnāzi'kawān pācu',
pāpōcuwāti. Ā'pidcīdec kī^{wā}n āminotā'pīnīḡō: ōwāwīkī'i'ḡō,
kī^{wā}n, ā'pitci. Mīsa' cayīḡwa nīsītutāḡk kā'i'ḡut ini^u ōckīnīḡi'k-
25 wān. Ā'pitci wāwenī ōmīno'u' 'tā'pīnīḡō. Mīdāc kī^{wā}n āḡut
a'kiwāⁿzīyaḡn: "Awiya kīn kīḡiwābāmā nōḡum kīcīḡa'k?"

you, should they wish to do you some ill. So then be careful, (and) be on your guard!" (thus) was he told by her. And so by the woman was he told: "Don't be afraid! Always will I look out for you. In spite of the very baneful disposition they have, yet, for all that, much stronger is the power I have to help you." And they say that again she said to him: "Well, it is now time for me to go back home; and not until it is evening must you come and arrive there. And when you are come at our home, you will be asked by my parents: 'You have no doubt seen our daughter Blue-Garter?' And then shall you say: 'Not I, I do not know her, never have I seen her.' Thus shall you say to them." And then truly went the woman away to the place whither she was bound; and as she went, she was yet speaking. And then at a place over there was where he lost sight of her.

And so after a while he did what he was told by the woman.

Now, this was what was told of the woman. While she was at home, she was aware that the man was thinking about her. And then off went the woman to look for him. And she found him: from behind came she up to him (and) saw him. And now, as a matter of truth, so it is said, the woman was staying at home all the while. She was not felt as being absent.

And so away started the youth, they say that he went over to the place where dwelt the people. When near by he was come, already heard he the voice of one welcoming him. By an old man was he addressed, saying: "Well, a person is coming to us. I know for what object he is coming. Not for nothing does he come, it is for our daughter Blue-Garter."

And then the man, so goes the story, in a manner unconcerned, went straight up to him, greeting him with salutation. And very cordially, so goes the story, was he welcomed by them: kind were they to him, so it is said, in a very pleasant way. And that was when he began to understand what was told him by the young woman. Very pleasantly was he received by them. And then, so it is said, was he asked by the old man: "Did you see anybody to-day?"

Uckinawādac kīⁿwäⁿ udinān: “Kāwīn nīn awiya ningīwābā-
māsī.” Pā^u kic inini kaṇawābāmāt a^u kiwäⁿzīyaṇ cōmīngwānit.

A^u kiwäⁿzīdāc i^u kidō, “A^u ‘a^u ‘ā^u, kägä^u t kigīwābamā nindānis.
Ucāwaskukāskītāsāpisun!”

5 Udināndāc inini. “Kāwīn ningīwābāmāsī awiya.”

Mīdāc ājipīndigāwāt. “Āmbā pīndigān!” udigōn. Mīdāc
kägä^u t inini ājipīndigāt. Pāpīgādācigu udigōn inī^u a^u kiwäⁿzīyaṇ:
“Kāwīnitug anicā kipīcāsī omā. Mīdug ‘a^ua^u nindānis pananda-
wābamāt.”

10 “Ānīn nāngwāna,” i^u kito inini.

Ānicā ātisō^u kān!¹

Mīdāc ānāt a^u kiwäⁿzi: “Kīcpīn kī^u jītcigāyaṇ kādiji^u a^u nōnīnān
kayā wāwīb ujī^u tōyaṇ, mī tci^u a^u yāwāt nindānis Acāwaskukāskīt-
āsāpusun.” Mīdāc kīwäⁿ cayīgwa wīdamāgut kādīnaṇu^u kīt
15 wābaṅ. “Kīgamādcī^u tā tci^u bīnī^u tōyaṇ mīdāswī a^u kīn,” udigōn.

“Āye^u!” udinān a^u kiwäⁿzīyaṇ. Mīdāc wānāgucik kīwābāmāt
inī^u uckinīgi^u kwān.

Mīdāc kīmōtc kī^u i^u gut: “Kāgu^u wanānimicī^u kān! Wāwīp mī^u k-
wānimicīn.”

20 “Ā^uya^u.”

Mīdāc wayābaninīg mādcīnīgut a^u kiwäⁿzīyaṇ, icīwīnīgut kādāci-
a^u no^u kīt. Mīdāc mīnīgut kādāpādcī^u tōt tci^u maṇjī^u i^u gāt, — mī^u tigō-
wāgā^u kwāt, mīnawādāc mī^u tigōpīnā^u kwā^u i^u gānic, mīnawādec pimi-
tciwāgā^u kwāt kayā. Udigōn, kīⁿwäⁿ: “Mī nīn ayābātci^u tōyānīn
25 a^u no^u kīyān.”

“Ā^utā,” ināndām. “Ānīn kātījikaskī^u tōyān tci^u kījī^u tōyān ningo-
nāwa^u kwā! Ā^u pītcī ṣaṇagāt. Ke^u tci^u mī^u tigōk pata^u kisōwāg, ṣagā-
kwānī kayā.” Pōtcđāc a^u inini kāwīn ogīnāgwa^u tōsīn ṣaṇagān-
dānk.

30 Mīdāc aṇikīwāt a^u kiwäⁿzī.

¹ This is a common phrase on the part of the narrator, where the story has

And the youth, they say, said to him: "Not any one have I seen." At the same time the youth watched the old man (and) smiled.

And the old man said: "Oh, surely you saw my daughter Blue-Garter!"

Then said the man to him: "I did not see anybody."

Thereupon they went inside. "Go right on in!" he was told. And then truly in the man went. And at once was he told by the old man: "It is impossible that for nothing you have come here. I suspect it is my daughter whom you have come to seek."

"It may be," said the man.

Well, let us on with the story!¹

Thereupon the old man said to him: "If you will do what I ask of you and do it quickly, then you may have my daughter Blue-Garter." And then the story goes on to relate what one told the other he should do on the morrow. "You shall set to work clearing up ten plots of ground," he was told.

"All right!" he said to the old man. And so in the evening he saw the maiden.

Thereupon in secret she said: "Don't forget me! Be quick to keep me in mind."

"All right!"

And then in the morning was he led away by the old man, he was taken to the place where he was to work. And then he was given what he was to use to work with, — a wooden axe, and a useless wooden rake, and also a wooden hoe. He was told, so they say: "That is what I myself use whenever I work."

"Alas!" was his thought. "How shall I be able to finish this in half a day! Very difficult it is. Big trees are standing, and thick also is the bush." Yet nevertheless the man did not betray by look that he regarded it hard to do.

And then on his homeward way went the old man.

been interrupted with laughter or by some facetious remark apropos of what has just been said.

Mīdāc kīwā^a awinini kā·i·jiwawānabit mawit. Kāwīn umi'k-wāndazīn kā·i·gut i'kwāwān.

Wīndāciku a^u i'kwā ugīki'kānimān mi'kwānimigusi'k. Pāpi-gādaç pī·i·jā pināndanāwāt ōwābāmāndaç imā nāmādabinit
5 mawinit. Mīdāc ānāt: "Wāgunān kā·u·ndcimi'kwānimisiwān māwica?"

Kāwindāç kīgō i'kitosī inini.

Mīdāc ājiwawānābit awi'kwā, udinān īni'wininiwān: "Ōndās omā!" Mīdāc āji·o·dā'pī'kwēnāt. Udcīngwānāngidac uda'tawān
10 ustigwānini, ināt: "Kīganandō'kumānin taga!" Mīdāc kīgā't.

Mīdāc, kīwā^a, ājinibāt awinini. Kumā a'pīdāc udamaṭtinigōn īni'^u i'kwāwan. "Ha^u, unickān! cigwa ḍanāwa'kwā!"

Mīdāc kīgā't a^u inini kuskusit. Inābitdaç, ōwābandān udāno'kī-wiwin ga'kina kīkijitcigātānig.

15 "Mī gāctinā kātānicimādcāyān, mīcigwa nimpāpā pimādcāt pināndawābāmi'k. Ayāngwāmisin! Kīgātik nimpāpā: 'Nīdānis udānō'kīwiwin,' kīgātik. Kāgu' bā'pic kīgacāgōsomigusi. 'Kāwīn,' kīgātinā. 'Kīgīwāni·ā·na āntaiyāg?' ici'." Mīdāc ājimādcāt ai'kwā, mīgu imā māgwā gāgīkitut kā·u·ndciwanicing. Udigōn
20 gayā īni'^u i'kwāwan: "Tana'kāmīgisiṅigu imā," mī·i·we kā·i·gut mīnawā.

Mīdāc a^u a'kiwā^azi pītwāwidāḡ. Pīṭāgwicīn. "A ·a· 'a'^u! nīn-dānis acā Wujāwāskukāskitāsāpisun udāno'kīwiwin," udigōn.

"Ca i'kido wināna·a·!" udinān. "Kāwīn nīnki'kānimāsī,"
25 i'kido inini.

"A^u, mī·i·'u. Āmbā awiwiṣinitā!" Māgwādaç ānipimosāwātī-daç, udigōn īni'^u a'kiwāzīyān: "Nōngum ickwānāwa'kwāg kāyābi nōngum paṅgī kīgō kīgaticidcigā," udigōn. "Wānskup kīgatis-ka·ā·n," udigōn. "Kayādaçgu kīgadaci'tōn wāwāni tcipā'tāg,"
30 udigōn.

Thereupon they say that the youth sat down and wept. He did not think of what had been told him by the woman.

And as for the woman, she knew all the time that he was not thinking of her. Of a sudden, when she came to look for him, she beheld him there sitting down and crying. And this she said to him: "Why did you not think of me long ago?"

And the man said nothing.

Thereupon down sat the woman, and said to the man: "Come here!" And then she drew his head towards her. On her lap she put his head, and said to him: "Let me look for your lice!" And that was what she did.

Thereupon they say that the man fell asleep. After a while he was waked by the woman. "Come, wake up! soon will it be noon."

And then truly the man rose up. He looked, and saw that his work was all finished.

"At once must I be leaving, for soon will my father be setting out hitherward to see you. Be on your guard! My father will say to you: 'My daughter did that.' Do not under any condition let him have full sway over you with his speech. 'No,' you must tell him. 'Did you miss her at home?' you must say to him." And then away went the woman, and she was yet talking when she disappeared from his sight. And he was also told by the woman: "Just keep on working there," such was what he was told by her again.

And then the old man came, speaking in a murmuring tone. When he arrived, "Ha, ha! my daughter Blue-Garter did it," the other was told.

"What is he saying now!" he said of him. "I do not know her," said the youth.

"Well, that will do. Come, let us go and eat!" And while they were walking along, he was told by the old man: "To-day during the afternoon there will be something else I should like to have you do," he was told. "There is a pool of water which you should dip out," he was told. "And you are to remain with it till it is thoroughly dry," he was told.

Mīḍac äjimādcīnigut äckwānāwa'kwānig; mīḍac tægucinowāt iwiti kāḍacano'kīt ōwābandān awinini äjināgwatinig änōnint. Mī nāngwana sāga'i'gāns. Mīḍac minawā akiwāⁿzī äjimināt kādāba-
tci'tōnit tci'i'skā'a'minit i^u sāga'i'gāns. Ōmīnigōn udabīma'ka'kuc
5 kānda'i'gwāṣaṇaṇ kayā. Mīḍac ägut īnī^u a'kiwāⁿzīyaṇ: "Mīnī-
ni'ku ōno^u āyābatci'tōyāni'ku," udigōn.

Mīḍac, kīⁿwāⁿ, awinini kāwin kāgō i'kitosī. Tibickō ijināgusi
tcikaski'tot āni'a'nōnint. Änimādcāt ḍac 'a^u a'kiwāⁿjī'i'c, udō-
dā'pināṇaṇ īnī^u mānint tci'ā'batci'tōt aṇo'kit. Kanawābandaṅk:
10 "Änīn kā'i'jikaski'tōyān tci'i'ska'a'mān i^u sāgā'i'gāns?" Mīziwā
zajijibaiyā kayā kānda'i'gwāṣun ā'pitci pīguskā kayā. Mīḍec
äji'a'pagitōt īnī^u, äjiwawāṇabit awinini mawit. Kāwin omi'k-
wānimāsīn īnī^u i'kwāwāṇ wādō'kāgut i'ku'. Ningudingidacigu
umi'kwānimān.

15 Pāpigā imā ayāwāṇ. Mīḍec ägut: "Änīc wīn māwica kīmi'kwāni-
misiwāṇ?" udigōn. Mīgu minawā tibicko ändodāgut. Wawāṇabit,
udā'pi'kwānāt, igut: "Kīgaṇdō'kumānin."

Mīḍac kāgā't äjinibāt awinini minawā. Kumā a'pī minawā
ägut: "Kuskusīn!" Mīḍac kāgā't äjikuskusit awinini. Inābit,
20 ka'kina kī'kīcīcīgātāni utāno'kiwiwin. Ā'pitci minwāṇḍam.
Nawāte nōngum minwāṇḍam awinini a'pī tciḍac udānāṅg. Mīḍac
minawā ägut īnī^u i'kwāwāṇ: "Mīgu minawā kāḍinik aⁿ nōs
tibickō kā'i'nik," udinān. "Ayāṅgwāmisīn! Kāgu'kimpa'kinakusī.
Ici kāwin nīn nintano'kiwiwin." Mīḍec äjimādcāt awi'kwā.

25 Mīgu minawā cayīgwa a'kiwāⁿzī pīdwāwidam. "Äⁿ 'a', nindānis
utāno'kiwiwin Ujāwāskukaskitāsāpisun!" udigōn.

And so he was led away in the afternoon; and when they arrived at the place where he was to work, then the youth saw the nature of the work he was asked to do. It turned out to be a little lake. And the old man also gave him what he was to use in dipping out the water from the little pond. He was given an old box sewed with root, and also a thimble-flower. And then he was told by the old man: "It is these that I always use," he was told.

But they say that the youth did not say anything. He looked as if he would succeed in doing what was asked of him. And when the hateful old man departed, he took the things which were given him to use in the work. On examining them, he thought: "How shall I be able to dip the pond dry?" Everywhere were holes in the box, and the thimble-flower was very much broken. And then he flung them away, down sat the youth and wept. He did not think of the woman who was always helping him. At last he became mindful of her.

Straightway there she was. And he was told by her: "Why did you not think of me long ago?" he was told. And then once more in the same way as before was he treated by her. She sat down, took hold of his head, and he was told: "I wish to look for your lice."

Whereupon, to be sure, the man fell asleep again. And later on, another time he was told: "Arise from your sleep!" And truly the man rose from his sleep. As he looked, the whole of his work was done. Ever so happy in his mind was he. More happy now was the man than he was the time before. And then again was he told by the woman: "And now again will my father say to you the same that he said to you before," she said to him: "Be on your guard! Don't let him get the better of you. Tell him it is not my work." Thereupon away went the woman.

And then once more was the old man now on his way hither, saying in a muttering tone: "Halloo! it is the work of my daughter Blue-Garter," the other was told.

“Ajitacwinā^a i'kitowañän?” udinän. “Nintsagu nintano-
k'wiwin.” Nawatcigu näckätisingin ijigig.to awinini.

“Ä, miwe, miwe, miwe,” udigön.

Midec äjimädcawät, anikiwawät. Mägwädaç anipapimusawät
5 minawä udigön: “Keyäbi pañgi kägō kigađijitcigä, miđaç i'
skwätc,” udigön. “Ä'pitci atcinä kigataji'tä” udigön.

“Üⁿ,” udinän.

Miđaç minawä wayäbaninik mädcawät ijawät iwiti wataçano'kit.
Miđaç wäbanda i'gut ini^u cingwä'kwat kätcicändawawät. Miğu
10 minawä mi'tig wägä'kwat mänigut tci'ä'batci'töt; minawädec
pimidawic ominigön; kayädec mi'tigō wägi'kumānic tciwäbiskä-
'kukunät ini^u mi'tigön. Miđaç änimädcät a^u a'kiwä^{zi} kiwät.

Miğu' minawä änöđank awinini wäwäbandağin ini^u mänint
tci'ä'batci'töt ano'kit. Ä'pitci sanagändam tätätaga näbamät ini^u
15 cingwä'kwañ. Miğu minawä äjināmađabit mawit. Kāwin minawä
mi'kwānimāsñ ini^u i'kwäwañ wädō'käguti'ku. Miđaç awinini
äji'a'pağisut mistciya^{si}, pä'kic mawit.

Kumā a'pī ugipināsi'kägönigut: “Wägunän kē'u'ndcimi'kwāni-
misiwañ mäwija? cayigwa nimpāpa tatağwicin ābi'ta tiba i'ğağ
20 keyāpi. Ha^u, wäwip! Omā pījān!” Miđaç äji'a'tōnit utciğwan-
āning ustigwān tībickō minawä igut: “Kīgañdō'kumānin.”

Miđaç kägä't minawädec inini äjinibät. Minawä uganōnigön:
“Ambä, unickän! Wäwip wī'a'nimädcāyän. Äja nimpāpa ki'pi-
mädcä, pi'i'jät omā,” udigön.

25 Miđec inini unickä; inäbit, ka'kina äja ki'kijitāmağatinig odan-
o' iwiwin.

"What does he always mean by such talk?" he said, referring to him. "It is my own doing." More as if he were angry was the nature of the man's voice as he spoke.

"Well, that will do, that will do, that will do," he was told.

And then they started away, on their way back home they went. And while they went walking along, again he was told: "There is yet a little bit of something else I would have you do, and then that will be the last," he was told. "A very little while will you take to do it," he was told.

"Really!" he said to him.

And then on the next morning they started away, and went over to the place where he was to work. And then he was shown by the other a pine-forest, the limbs of which he was to cut down. Whereupon he was next given a wooden axe to use; and likewise some useless grease was he given; likewise a wooden knife with a crooked blade, with which he was to cut off bark from the tree. And then away went the old man, who returned to his home.

Thereupon the same as before did the (young) man when he gazed at the things given him to use in his work. Very hard he regarded it as he looked up at the pine. Therefore again he sat down and wept. And once more he was unmindful of the woman who was always helping him. Thereupon the man flung himself down on the ground, at the same time he wept.

Before long he was approached and spoken to: "Why did you not think of me long before? In a little while will my father come, a half measure away is he yet. Be quick! Hurry and come here!" And then she put his head into her lap the same as before, and he was told: "I am going to look for your lice."

And then, sure enough, the (young) man fell asleep. Again he was told: "Come, awake! Quickly must I be going. Already has my father started hitherward, he is coming to this place," he was told.

Thereupon the man rose; he looked about, and the whole of his work was done.

Mīdəc äjimādcāt i'kwä. "Äyāngwāmisin!" udigōn. "Mīcigwa n'mpāpa!" udigōn.

Mīgu imā unābamāt īni^u i'kwāwān.

Mīcayīgwa a'kiwāⁿzī. " 'Ä! nindānis udāno'kiwiwin Wucā-
5 wāskukaskitāsāpisun."

Mīdəc ānāt: "Äjidəcwīna i^u i'kidowānān ^əu?" Mīdəc äjināzi-
'kawāt udā'pināng mi'tigōns; wābacjä'o'dingīn ödōdawān.

"Ö, ānicā kiwī'i'nin," udigōn. "Änīc, mīsa' kīkacki'a't nindānis.
Mīsa' tcīwidigāmāt unāgucik," udigōn. Mīdec ānijikīwāwāt.

- 10 Mīdec wānāgucininig kīwidigāmāt īni^u i'kwāwān. Mīdəc kīⁿwāⁿ
awi'kwä kā'i'nāt unāpāman: "Kēctīnē kīgamādcāmin kī'kawicimo-
wāt ninīgī'i'gōk!" udinān. Mīnāngwana wīn awi'kwä kī'u'cī'tāt
kī'u'ci'ā't māskutcīsiminān tcīnīminīt ādō'powini. A'pī mādcāwāt
mīdec kägä't kī'tciminowānīgusiwāt nīmiwāt bā'piwāt kayä.
15 Wayībadəc īgi^u kī'tciānicinābāg nibāwāg, mīdəc wīn a^u i'kwä
wāwīp kā'i'ji'a'sāt umaskutcīsiminān ögitcaya'i' odō'powin tcīnī-
minīt. Mīdec kägä't ke'tcipā'pana'kamigizingin īni'tāgwa'k;
pā'piwāt kayä tībicko. Wīnawādəc¹ kīmādcāwāg.

Mīdec kīⁿwāⁿ a^u i'kwä² kā'i'jinandawābandānk skwāndām
20 tcipā'kā'kwisininig; kāwīn dec kägō umi'kānzīn ga'kina kackā-
paka'i'kātāwan. Mīdec kīⁿwāⁿ wāsä'tcikāning kī'u'ndcisāga-
'ā'mōg. Mīdəc ānigu'k mādcāwāt, pimiba'tōwāg ānigu'k.

Mīdec mindimōyā äjitibātcimint. "Änīnsānā a'pī kātiskwā-
nīmiwāt īngi^u! Ningatawikānōnāg ambā tcīkawicimowāt."

¹ The pair.

And then away went the woman. "Be on your guard!" he was told. "Here is my father!" he was told.

And then at yonder place he lost sight of the woman.

When the old man was present, "Ha! it is the work of my daughter Blue-Garter."

And then he spoke, referring to him: "What is he always saying this for?" And then he went up to him and picked up a small stick; as if he meant to do some switching, was the way he handled the stick.

"Oh, I meant nothing by speaking thus to you," he was told. "Well, therefore have you won my daughter. Now you may marry her this evening," he was told. And then they went on their way back home.

Accordingly, when evening came, he married the woman. And then they say the woman said to the man: "Let us go away directly after my parents have gone to bed!" she said to him. And then it so happened that the woman made ready, and had the beans dancing on the eating-place. And when they had gone away, then of a truth did (the beans) have a merry time dancing and laughing. Early indeed had the old folks gone to sleep, and the woman herself soon afterwards had put the beans on top of the eating-place to dance. And truly it seemed as if there were a very merry time going on, to judge from the sound that was heard; and as if they were also laughing did it seem. But they¹ themselves were gone.

And then they say the woman² examined the door to see if it was open; but she found nothing amiss, for everything was closed. And now they say that by way of the window was where they had gone out. And fast they went, away they ran at full speed.

And now to the old woman does the story turn. "When, for goodness' sake, are they going to stop dancing! I will go and speak to them, for really they must go to bed."

² The mother.

Mīḍac a'kiwāⁿzi ä'kidot: "Pōnīm," udinān.

Awāntcic a^u mindimōyā, "Ningāṭawikanōnāk." Kägä't kī·i·jā, ānīn kādicināṅk ōwābāmān umaskutcīsimināṅ nīmīnit adō'pōwining! Mīḍec kīⁿwāⁿ mindimoyā kistciniskādisit, kayā wāwīp
 5 inābit udānisāṅ nibānitiku; māwījawītug mādcānigubānān. Mīḍec mindimōyā ānāt uta'kiwāⁿzīmāṅ: "Kīn kitindōwin. Nīn māwija nindāni·i'kit tcinābiyān. Kidānisinān kīmādcāwag. A^u, wāwīp unickān! Nō'pināç! Pīgīwāwic kidānisinān! Awīḍec inini, nīci'!" udinān.

10 Mīḍac äjimādcāt wāwīp a'kiwāⁿzi.

Mīḍac ānāt: "Ä'pītcī māçci·i·ciwābizi a^u kitānisinān. Mād-cītōn kägō!"

Mīḍac kägāt äjimādcītōt mānōminack. Äjimādcāt.

Mīḍac wīn a^u i'kwā ānāt unābāmāṅ: "Inābin udānāṅ! kīga-
 15 nō'pināja·o·kunān. Kīçpīn nimpāpā pinō'pinānīṅ tabīdānimāt; tapike'tcinōtin, kayā tapima'katāwāna'kwāt. Mī·a·wā nimpāpā. Ināpin mōjag!"

Ninguding iḍac kīwāⁿ awinīnī āpānāpīṭ ōwābandān kägä't cayīgwa pīdānīma'k pīma'katāwāna'kwatinig. "Cayīgwa!" udi-
 20 nān.

Mīḍac kägä't äjinābit, "Mī·a·we nimpāpā!" udinān. "Äiyāngwāmīsin!" udinān. "Nāpin minawā!"

"Cayīgwa pācu!" udinān.

Mīḍec kīⁿwāⁿ äwi'kwā i'kidot. Änāt unābāmāṅ: "Kīgacingwā-
 25 'kōwimin."

Mīḍac kägä't kā·i·jicingwā'kōwiwāt.

A'kiwāⁿzi pīmiba'tō. "Wucāwāskukāçkitāsāpīsun! Pīgīwān! Pīgīwäg! Wāwīp!"

Kāwīn kanagā wīn kīgītosīwag.

And then the old man said: "Don't speak to them," he said to her.

Yet nevertheless the old woman: "I am going to speak to them." Truly then she went, and what did she seem to behold but beans dancing on the eating-place! And then they say the old woman was in great anger, and quickly she looked where her daughter was wont to sleep; but it was likely that for a long time since must she have been gone. And then the old woman said to her old man: "It is your own fault. Long ago I wanted to go and look. Our daughter and he have gone. Come, hurry and wake up! Go chase after them! Bring home our daughter! And as for that man, kill him!" she said to him.

Thereupon on the instant away went the old man.

And she said to him: "Very powerful is our daughter to do evil. You had better take something along!"

And, sure enough, he took along a stem of rice-straw. Then he was off.

And then the (young) woman, in turn, said to her husband: "Look you behind! for he will be pursuing us. If my father comes in pursuit of us, there will come up a wind; it will be a great wind, and there will come black clouds overhead. That will be my father. Be on the watch always!"

And presently they say, when the man looked behind, he saw, sure enough, that there was now a wind coming, and a black cloud was rising overhead. "He is coming!" he said to her.

And then truly, as she looked behind, "That is my father!" she said to him. "Be on your guard!" she said to him. "Look again!"

"Now he is near!" he said to her.

And then they say the woman spoke. She said to her husband: "We will turn into pines."

And then in truth into pines they changed.

The old man was coming on the run. "O Blue-Garter! Come back home! (Both of) you come back home! Hurry!"

But they, for their part, did not say anything.

Mīḍaç kīⁿwāⁿ kīpimipa' tōt imā a^u akiwāⁿzi. Kumā a'pī minawā pimigīwā.

Minawā mādcāwag ānigu'k. Mīḍaç minawā ānāt unāpāman a^u i'kwā: "Minawā tapicā."

- 5 Mīḍaç kīwāⁿ a^u a'kiwāⁿzi āniṭagwicing āndāwāt, nayāg obinaḡickāgōn omindimoyā'i'mān. Igut: "Ānīn, kāgōna kigī'i'jinām?"

I'kitodaç a'kiwāⁿzi: "Kāwīn. Mīyā' ṭagu nimgīmayaginawāg nīⁿj mī'tigō'k tcigi'kana pa'ta'kisowāt, kā'tācingwā'kwag kāgā paṅgicinōg."

- 10 "Mī īgi'^u" udinān mindimōyā. "Mī' i'gi'^u kitānisinān. Kīgi-'kānimā māmindaḡā ā'i'cimāḡci'i'ciwāpisit. Mādcān, minawā iḡān!" Kāgā maḡicigaṅāmāt.

Mīḍaç kāgā't a'kiwāⁿzi mādcāt.

- 15 Mīḍaç i'kwā ānāt unāpāman: "Inābin minawā! nimpāpa tapījā."

Mīḍaç kāgā't wayība minawā inābit awinini. Cayīgwa minawā pima'katāwāna'kwāt.

Mīḍaç minawā ānāt awi'kwā: "Kīgāpināwimin nōngum."

Mīdec kāgāt ājipināwiwāt.

- 20 Mīdec minawā a'kiwāⁿzi pipāḡamisāt, āji'uci'kawāt pināwā[?]. Mīdec a'kiwāⁿzi ānu'i'jinantomāt: "Ps, ps, ps!"

Ānīc kāwīn pījāsīwag. Nābāsā wīpījā ṅantumāt a'kiwāⁿzi, awiḡaç nōjāsā wudāḡwāckawān. Ḃwāntcicigu kī'a'nīpasigu'ō'wag.

- 25 Mīdec a'kiwāⁿzi ānikīwāt nāyāp, kī'tciniskātisit. Mīḍaç anīṭagwicing āntāwāt. Nayāg minawā pīdwāwitām mindimōyā: "Ānīn?" udinān. "Kigī'a'timāḡīna?"

"Kāwīn," udinān a'kiwāⁿzi.

And then, they say, past where they were came the old man on the run. Some time afterwards back he came again.

Again they went at top speed. And then again said the woman to her husband: "Again will he be coming."

And then they say, when the old man was arriving at his home, already was he met on the way by his old woman. And by her was he asked: "Well, anything did you see?"

And then said the old man: "No. Yet only was I struck with surprise at the sight of two trees that by the roadside were standing. They were aged pines, and on the point of falling were they."

"It is they!" said the old woman to him. "That is he and our daughter. You know how very powerful she is to conjure. Go on, again do you go!" Nearly was she on the point of clubbing him.

Thereupon of course did the old man set out.

And then the (young) woman said to her husband: "Look again! for my father will be coming."

Thereupon truly in a little while once more did the man look. Now again was there a black cloud coming over the sky.

And then again the woman said to him: "We will turn into partridges this time."

And then truly did they become partridges.

And so again the old man was coming up to them on the run, when he caused the partridges to fly up. And then the old man started to call them: "Ps, ps, ps!"

But they did not come to him. The male would have come when the old man called to them, but the hen headed him off. And then, in spite of him, up and away they flew.

And then the old man turned and went back home, in great anger was he. And so he kept on going till he arrived at home. Already again came the sound of the voice of the old woman: "How is it?" she said to him. "Did you overtake them?"

"No," said the old man to her.

Ā'pitci niskādisi mindimōyā. "Kāwīna kągō kigīwābamdazīn?"
 "Kāwīn," i'kito a'kiwāⁿzi. "Mīyā'tagu pināwiwag ningī'ō'cā-
 'kawāg," udinān. "Ānawidac ningīnāntumāg, ānawi nābāsā wīpijā
 nōjāsādac udāgwāskawān," udinān.

5 Ā'pi'tci niskādisi mindimōyā upa'ki'tā'wān uta'kiwāⁿzi'i'mān.
 "Ningātija! Naskā nīn, ningatijā!" i'kitō mindimōyā. Mēdāc
 āji'ō'dā'pinang manōmin mādcāt.

Mīdāc minawā i'kwā ānāt unābāman: "Nimāmā nōngum kā-
 pijāt, āpitci niskādiziwag. Kīcpin wābandāman pikistcianimi'ki'kāg
 10 mī'i'ā nimāmā," i'kitō. "Ānigu'k pimiba'tōn!" udinān. "Āba-
 nābin nisenā!"

Mīdec kägā't inini ābanābit. Cayīgwa pisāgāna'kwāt wāsa-
 mōwin gayā.

15 "Ē'ā'pitci niskādisi nimāmā! Pā'paniziwāgān! Anigu'k inābin
 minawā! Āja pācu," udinān. Mīdāc awi'kwā kā'i'ji'awādināt
 unāpāman, mīdāc ānāt: "Kīgātānicipiwimin nōngum."

Mīdac kägā't; mīgu maḍābisāwāt kitcigāming, mīgu kayā wīn
 mindimoyāyic, ānipasigu'ō'wāt aninicipag. Pācu' kī'ā'nipōnīwag.
 Mīdac a^u mindimōyā ājināndumāt. I'kitut pā'kic sašwāwābinang
 20 maḅnomin. Ināt: "Pīte, pīte, pīte, pīte!"

Awīdec nābācip mīwā'i'jiicāt, awīdac nōjājip udaiyāgōwān.
 Ānīc mī wīn mīnawa mindimōyā i'kitut: "Pīte, pīte, pīte, pīte!"
 Mīdec a^u minawā ā'pitci wī'i'cāt nābācip; mīdāc wīn nōjājip ā'pitci
 ki'tci ano'kī aiyāgōwāt. Kāga'pi wāsa āni'i'ji'aiyāgōwāt. Kāga-
 25 'pī'i'dec kī'ā'nipasigu'ō'wag mīcawāgām, mīdec iwiti nōngum
 aiyāwāt.

Very angry was the old woman. "Did you not see anything?"

"No," said the old man. "There were only some partridges that I frightened up," he said to her. "Yet when I called to them, indeed the male would have come, but the hen kept heading him off," he said to her.

In great anger was the old woman, (and) she struck her old man. "I will go! Just watch me, I will go!" said the old woman. And then, taking some rice, she started.

And then once more the (young) woman said to her husband: "My mother this time will be the one to come, for they are very angry. If you see a big thunder-storm coming, that will be my mother," she said. "At top speed must you run!" she said to him. "Look behind often!"

Whereupon truly the man looked behind. Already were the clouds coming out of the sky, and lightning was there too.

"Oh, in great anger is my mother! Alas for us! Quickly look back again! Now she is hard by," she said to him. And then the woman caught hold of her husband, and said to him: "We will become mallard ducks this time."

And truly that came to pass; for when they came with full speed out upon the sea, and right behind came the mean old woman, then up rose the mallards and flew away. A short way they flew and alighted. And then the old woman called to them. She spoke at the same time that she scattered the rice. She said to them: "Pīte, pīte, pīte, pīte!"

And the drake would have gone thither, but the she-duck kept swimming and heading him off. And the old woman again said: "Pīte, pīte, pīte, pīte!" And then again very willing was the drake to go; and the she-duck, for her part, had hard work heading him off. At last far out she made him swim. And then finally they rose and flew far out to sea, and there they now are.

3. THE ORPHANS AND MASHŌS.

I.

Ningutinga kīⁿwāⁿ anicinābā a·i·ndā wīdigāmāgāṇan gayā niji-
 wān kīwāⁿ unīdcānisiwān; pājik ā'pidci agāⁿcīwān. Mīdec kīwāⁿ
 a·i·ndāwāg. Inini āndasogījik āndawāndcigā; awādec i'kwā kayā
 wīn maṇisā tcībā'kwā gayā. Īni'^u dec unīdcānisiwā maḍcinīⁿj
 5 kwīwisānsāg. Mīdec awā zāzi'kizit kwīwisāns kānawānimāt ucī-
 māyānsān ugīn maṇisānit taṇama'kaṃigizinitṣagu gayā.

Ningudingḍac kīwāⁿ a·i·ndāwāt awā inini kayā wīn āndasogīji'k
 mādcāt papāndowāndcigāt. Awinini patagwicing umi'kawān
 wīwān pitcinag wīmanisāt kayā wītcībā'kwāt. Aḅinōdcīyaḡ gayā
 10 ā'pitci nicīwunātisiwāg. Nīguting ḍac kīwāⁿ awinini māminō-
 nāndāṃ, ināndāṃk: "Aḃantcisa ājiwābātogwān?" ināndāṃ. Mī-
 gu taṣing ājimi'kawāt īni'^u wīwān pitcīnaḡ mādcī'tānit tcībā'kwā-
 nit. Kāwīn kāgō i'kitosī inini. Mīdec kīⁿwāⁿ ānāndāṃk: "Taga,
 nīngagagwātcimā ningwisīs zāzi'kisit ānīn ājiwāba'k āndāwāt."
 15 Mīḍac kāgā't ājigagwādcimāt ogwisīsānsān kīmōtc: "Nīngwisīs,"
 udinān, "āmbāsanōnā wīndāṃmawicīn, ānīn āna'kaṃigisīt kīga?
 Pitcīnaḡ kimādcī'tād tāgwicinānin. Kayā gīn kecīmāⁿyāns kayā
 ijināgusi mawit panā."

Kwīwizānsīdac kāwīn kāgō wī·i·'kitusī. Gāga'pīḍac a·i·nini
 20 ā·i·ndācināt udigōn: "Ānīc kīgawīndamōnsa, ānawī kāwīn kāgō
 kīwīwindamōsīnūninābān; kīgawīndamōnidacīgu ā'pitci kaskāndā-
 mān a'panā nicīmāⁿyāns mawit kākabāgīji'k," udinān ōṣān. "Mīgu'
 kā·a·nimādcāyānini kīgicāp nānāge kayā wīn ninganān mīga'yā wīn
 ujī'tād zazāgāwāt wāwāni gayā pinā'kwā·u·. Mīdec ājimādcāt
 25 kayā wīn, mīdec kāgā kīgāsī'kawā pītaḡwicing. Pī·ā·ntcikwān-
 ayāt kayādec pinūnāt nicīmāⁿyānsān," udinān ōṣān.


 3. THE ORPHANS AND MASHŌS.

I.

Once on a time they say there lived a man and his wife, and two they say was the number of their children; one was very small. And it is said that they continued there. The man, as often as the days came round, hunted for game; and the woman, on her part, gathered fire-wood and cooked the meals. And their two children were boys. And the boy that was older had the care of his tiny brother while his mother went to gather fire-wood and while she was busy at her work.

Once on a time, so they say, while they were living at home, the man was every day away on a hunt for game. When the man came home, his wife would that moment go for fire-wood, that she might make ready to cook the meal. The children were also very much neglected. And once they say the man felt as if he would give reproof, (and) thought: "I wonder what is going on!" he thought. That was the way it always was, he would find his wife in the act of getting ready to cook the meal. Nothing did the man say. And then they say he thought: "Now, I will ask my son that is older what is going on here at our home." Thereupon truly he asked his son in secret: "My son," he said to him, "come, and truly tell me, what is your mother doing? Straightway does she go to work as soon as I come home. And both you and your little brother look as if you were weeping all the time."

And the little boy did not wish to say anything. Then at last the man, after he had spoken much to him, was told: "Well, I really will tell you, yet I am not anxious to tell you anything; and I will tell you, simply for the reason that very sad am I all the time, that my little brother should cry during the whole of every day," he (thus) said to his father. "For just as soon as you are gone in the morning, then later does our mother also make ready and adorn herself and carefully comb her hair. Thereupon she too goes away, and you almost precede her on the way home. She comes and takes off her clothes, and then gives suck to my little brother," he (thus) said to his father.

Ininidec i'kito: "Mī·i·we wā'ki'kändamān," i'kito. Mīdāc awinini kīwāⁿ weyābaninig kā·i·ji·a·'kaṃowāt īni'^u wīwān. Kägä't awinini weyābaninig kigijāp mādcā'kāzo; päcudāc ä'kudābābān-dānk wīgiwām kī·a·yā kī'kāzut. Kī·i·nāndānk: "Ningawābāmāwa
5 taga kāda·i·ndigwān." Mīdec kägä't äjimādcāt.

Kumā'pi cayīgwa kägä't pimisāga·a·mōn wīwan. Ā'tā, ānina äji·u·nit! Ā'pidci zazägāwa·ō·wān. Panā iwiti kwaya'k āni·i·jānit maṃisā'kaṃāng. Kāwīndec wāwāni ugīgī'kānimāsin īni'^u wīwān āna'kaṃigizininigwān. Mīdec mīnawā kīwāⁿ weyābaninig tībickō
10 kā'todānk, kī·i·jāt iwiti kā·a·nijipickwābamā'paṃ pītciñāgō. Mīdec kīmi'kawāt päji'k gistimi'tigōn pada'kizunit ā'pitci mīskwā'kus-kīgāsonidcin. Mīdec, "Mī gaṃabātc ōmā ä·i·jāt," ināndān. Ā'pitci gayā gi'taṃonini mi'kana omi'kaṃāni. Mīdāc ānāndānk: "Mī·i·mā päcu tcikāsoyān," ināndān.

15 Mīdāc kägä't cayīgwa mīnawā pināgusiwān wīwān. Ā'ta, mīdāc kägä't mino·u·nit! Cayīgwa päcu pī·a·ya imā mi'tigōn pata'kizunit. Mīdāc awi'kwā äjipa'kitā·ā'kowāt īni'^u mi'tigōn pä'kic i'kitut: "Nināpämitug! Nintaḡwicin minawā ābinding," i'kito.

20 Aṃānā kīwāⁿgu pasāgitōtāwāt kinābigōk. Wayībagu ukī·ā·n-gwäckāgōn wī·u·mwigut.

Mīdāc awinini kīwābāmāt wīwān āndōdāminit. Kī·a·nimādcā wāwīp; kīni·ā·paṃiskāt, kī·i·jāt āndāwāt. Mīdāc kīwīndāmwāwāt unīdcānisa², kī·i·nāt: "Ningīwābāmā kīgiwā āndōdānk. Mīdāc
25 kīgicānimak tcinisāk.—Kīndāc ningwisīs," udinān, "kicīmā²yāns kīgāmdācinā kīgāpīmōmā," udinān. "Nīndāc ōmā ningatayā

And the man said: "That is just what I wanted to know," he said. And then the man, so they say, on the morrow lay in wait for his wife. In fact, the man, on the morning of the next day, pretended that he was going away; and near the place from whence he could barely see the lodge, he remained in hiding. He thought: "I will now see what she is going to do." And so truly now was he gone.

Now, afterwards, when he was clearly gone, then truly did his wife come out of the lodge. Gracious, but she was in gay attire! Very beautiful was she. Right over there by a straight course she went, by way of the path used in going after the fire-wood. And not exactly did he make out just what his wife was up to. And then again, they say, on the next day he did the same thing, he went over to the place where he had barely lost sight of her on the day before. And then he found standing alone a great tree, which was very red by reason of the bark being peeled off on account of much travel upon it. And then, "It is perhaps here that she goes," he thought. And very plain was the beaten path (to the tree). And then he thought: "It is near by this place that I will hide myself," he thought.

Thereupon, of a truth, coming hither into view was his wife. Oh, but she was truly arrayed in fine attire! Now close by she came to where the tree was standing. Whereupon the woman pounded upon the tree, at the same time she said: "O my husbands! I am come once again," she said.

Without ceasing, they say, out came crawling the snakes. In a little while she was coiled about by them, and made use of as a wife.

And the man saw what his wife was doing. He went speedily away; around he turned (and) went home. And then he spoke to his children, he said to them: "I've seen what your mother is doing. I've made up my mind to kill her. — And you, my son," he said to him, "your wee little brother would I have you take away, I would that you carry him on your back," he said to him.

pīnic tcipitāgwićing kīgiwā,” udinān. “Aiyāngwāmisin, ningwisis,” udinān; “wī’pimātisiyu’k wīpimādcī kayā kicīmāyāns. Mīwe gwaya’k kādacaiyāg,” udinān; “gwaya’k nīngābī’a·nung, mīdac iwiti tci’a·niwābamātwā kō’komisāg,” udinān īni’u ugwisīsānsan.

- 5 “Mīdec āninān, kīganō’ pinaca·o·gowā; pō’ tc a^u kīgiwā. Kāgu’ dāc bā’pic ābānābi’kāgun!” udinān. “Kāgu’ gayā kipitcipatō-
‘kāgun!” udinān. “Pītcinağ kayā iwiti kō’kumesāg kīgagigī’ki-
migōg,” udinān. Mīdec kīⁿwāⁿ ājōdā’pienāng i^u ta’kināğan ta’ku-
pisunit āgāⁿcī’i·nit ugwisīsānsān. Umbiwaṅā·ā·t īni’u zāzī’kisit
10 ugwisīsān.

‘I’i’wīdec ta’kināğan kāgā umāci’kizidōn iwe ta’kināğan a^u kwīwisāns. Mīdec ājīmādcānit, “Kicī’kān, ningwisis! ānigu’k pīmusān,” udinān ainini. “Mī nīn omā dcī’a·yāyān.”

- Mīdec kāgā’t a^u inini kī’a·tāt. Kī·u·ci’tāt, nībiwa misān
15 ugikīcka·ā·ṅan. Mīdac kāgīci’tāt kā·i·cipindigāt. Kī·u·ci’tāt
wīnisāt wīwan. Cayīgwa gāgā’t udāminisudawān pi’a·yānit.
Mīdec āji’a·cunawāt tcipipīndigānit. Pītcinagidacigu pā·u·mbi-
ṅaṅg i^u skwāndām mī·ā·cipīmwāt, mayāḍac udā·i·ning udininawān.

Mīdac āgut: “Ānīc kīnā tōtāmaṅ?”

- 20 Inini kāwīn kāgō i’kitosī.

Awīḍac i’kwā mī·i·mā tcīgaskutā pīpaṅgicing.

Mīḍac awinini ājiwī’kutābānāt nawātc nāwuckutā āji’a·sāt.
Mīḍac ājiki’tcipōtawāt, mīdac ājisa’kawāt; māgṽadac taṅā’ki-
sunit kaṅa wābāmāt īni’u wīwaṅ.

- 25 Udigōn: “Ānīc wīn wāndcitōtawiyān? Kītīnigā·ā·k kīnīdcān-
sinānīg kī·u·cī·ā·twā.”

Inini kāwīn kāgō i’kitosī; ānīc ogīwābāmān kā·i·citigānit

“And I here will remain until the arrival of your mother,” he said to him. “Do as well as you can, my son,” he said to him; “so that you may live, and also save the life of your wee little brother. Straight in yonder direction shall you go,” he said to them; “straight toward the west, for over by that way will you go and see your grandmothers,” he said to his little son.

“And yet I say to you, she will pursue you; in spite of all, will your mother (follow you). And don’t ever under any condition look behind you!” he said to him. “And also don’t ever stop running!” he said to him. “And by and by at that place will your grandmothers give you words of advice,” he said to him. And then they say he took up the cradle-board on which was tied his little son. He lifted it upon the back of his son who was older.

And with that cradle-board the boy almost touched the ground. And as he started away, “Go fast, my son! at full speed must you go,” said the man to him. “As for me, here will I remain.”

And truly the man remained. He put things in order, much fire-wood he gathered. And when he had finished work, then he went inside. He was prepared to kill his wife. Now, in truth, he suspected that she was coming. And he was ready with bow and arrow to shoot her as she came entering in. As soon as she lifted the flap of the doorway, then he shot her, at the very centre of her heart he shot her.

And then he was asked by her: “Why do you do it?”

But the man made no remark.

And the woman came over there by the edge of the fire and fell.

And the man dragged her, and closer to the centre of the fire he placed her. Thereupon he built a great fire, and then he burned her; and while she was burning up, he gazed upon his wife.

He was addressed by her saying: “Now, why do you treat me thus? You have brought woe upon our children by making orphans of them.”

The man did not say anything; for in truth he had seen what

wiwaṅ, ā'pitciḍac ugīnīckī'igōn. Awidec i'kwā ga'kina kīgō
i'kitō kā'u'ndci cawānimigut unābāmaṅ.

Ininidac kāwin kaṅagā ābiding oḡaṅōnāsīn; mīgā'tagu ki'tci-
a'no'kit wī'ā'ngwā'kiswāt. Mīgu' paṅgi ani'ā'towāg, mīgu'
5 minawā kanōnigut, pīnic igu māwit awi'kwā. Ānukāgīsumāt ini'
unābāmaṅ. Ānic kāwin ucawānimigusiṅ.

Mīdec kīⁿwāⁿ awinini ā'pitci aiyā'kusit pōdawāt kabādibi'k,
wīnipāt gayā. Mīgu tibickō ā'pitwāwidaminit wīwaṅ. Miminawā
ā'ki'tcipōtawāt. Tcīgaya'ī'ḍac kīⁿwāⁿ weyābaṅinig mīcigwa tcā-
10 gā'kiswāt; kayā kāwin keyābi onōndawāsīn. Mīdec kīgā't kātci-
ānigu'k pōdawāt. Mīḍac kīⁿwāⁿ wābaṅinig tcāgā'kiswāt.

Mīdec kā'ijiningwa'ā'nk i^u udickutām. Mīdec kayā wīn
kā'icimādcāt, na'pātciḡu kayā wīn kī'icimādcāt.

Mīdec mīnawā ābinotcīyaḡ ājitibādcimindwā. Māgwā kīⁿwāⁿgu
15 ninguting ānipapimosāt ānāgucig kwīwisāns pimōmāt ucimāyānsaṅ
āpitci aiyā'kusi. Nīgāninābit owābandān kwayu'k ājāt wīgiwāmāns
pada'kitānig. Mīdec āni'ī'jināzi'kaṅ. Pitcīnaḡ kīⁿwāⁿgu pācu'
āni'a'yāt awiya onōndawān kīgītōnit, i'kitunit: "Nīyā! nōcis,
kīgīkitimāgisim," utiguwān. Mī kīⁿwāⁿgu ājiki'tcimawit a^u kwī-
20 wisāns, a gayā pāmōmint ta'kināḡaning.

"Pindigān!" udigowān ō'komisiwān.

Mīḍac kīgā't ājipīndigāwāt. Kī'a'camigowāt kīnibā'igowāt
kayā. Wayābaṅanimigidac kīⁿwāⁿ udigowān ō'komisiwān: " 'A' a^u,
āmbā ānickān! kīgāmādcām minawā," udigowān. Mīdec kīⁿwāⁿ
25 ācimīnigut ō'kumisān migōs, pinā'kwān kayā. Mīḍac āgut: "Pi-
tcīnaḡ kīgapiminija'o'gowā a^u kigiwā. Aiyāngwāmisin nojis. Mī,
'o' o' wāndcimīninān tcī'ā'badci'toyān kīcpīn piminija'o'nāḡ

his wife had done, and very much was he angered by her. And the woman said all sorts of things, that she might be pitied by her husband.

But the man had not a single word to say to her; he simply worked with all his might to burn her up. And when a little way the fire went down, then again would he be addressed by her, till finally the woman wept. In vain she tried to appease the wrath of her husband. Yet no pity did she get from him.

Consequently they say the man became very tired with keeping up the fire all night long, (and) he wanted sleep. And all the time did his wife have the same power of voice. And then once more he built up a great fire. And when it was nearly morning, they say that then was when he burned her up; and he no longer heard her voice. And then truly in good earnest he built up the fire. And then they say by morning he had her all burned up.

Accordingly he covered up his fire. Whereupon he too went away, but in another direction he went.

And now once more the children are taken up in the story. It is said that one evening, when the boy was travelling along and carrying his little brother on his back, very weary did he become. As he looked ahead, he saw that straight in the way where he was going was a little lodge standing. And then he directed his way to it. They say that as soon as he was come near by, he heard somebody speak, saying: "Oh, dear me! my grandchildren, both of you are to be pitied," they (thus) were told. And then they say that the boy wept bitterly, likewise he that was carried in the cradle-board.

"Come in!" they were told by their grandmother.

And then truly went they in. They were fed by her, and by her were they put to bed. And in the morning it is said that they were told by their grandmother: "Now, then, come, and rise from your sleep! you need to be on your way again," they were told. And then it is said that he was given by his grandmother an awl and a comb. And he was told: "Presently will you be

päcudec täñanimat; mī tci·ā·bağitōyan kitōdānāming. Kīgapagitōn migōs,” udigōn. “Kāgu dāc inābi·kän. Mīgu’ minawā kätōdamān iwā päji·k,” udigōn. “Mīdāc tci·tā·u·tisat minawā päji·k kōkumis.”

- 5 Mīdāc äji·u·mbiwañā·i·gut ucimäyānsan. Mīdāc äjimādcāt kā·i·ckwā·u·tcimigowāt ō·kumisiwān.

“Mīdāc mātcāg ānigu·k!” udigowān.

- Mīdec kägä·t äjimādcāwāgubanān. Ningutingidāc kīwāⁿ ānipapimiba·töt, ca·i·gwa awiya onōndawān udōdānāming, igut:
10 “Mī·i·mā ayān! nīwīnōnā kiciⁿmā!”

- Mīdāc kīⁿwāⁿ a^u kwīwisāns mī·kwāndānk kā·i·gut ōsan kayā ō·komisan. Mīdāc äjiki·tcisāgisit. Mīdec äjimādciba·töd; kāwīn ā·pitci ogaskitōsīn tcipimipa·tot mī äjipā·pītāguskānk ta·kināğan udondanāng. Mīdec minawā nōndawāt ogīn igut: “Mī·i·mā
15 ayān! nīwīnōnā kiciⁿmā.”

Nawatcidāc kistcimawiwāg nōndawāwāt ugiwān, kayādāc wīpīsikitawāsigwa. Minawā dāc nāsāb udigōn ugīn: “Mī·i·mā ayān, kitinin! Nīwīnōnā kuca kici^mmā kitinin. Kitinikā·ā·kuca,” udigōn.

- 20 Mīdāc kägä·t ānigu·k pimiba·töd, äckām a·pitci päcu·täñwāwī·tāmōn. Mīdāc äji·ā·pağitōd migōs, mīdāc ki^s·tciwadci^u äji·a·yā·magat; miziwā migōsiwān. Mīdāc kīnāwī·tawāwāt ugiwān.

- Mīdāc awā tcībai migōsing kīnānāpisānig u·kanān. Mīdāc kīⁿwāⁿ ādānk migōs: “Tawiskawicin, ninō·pinanāg nīnitcānisāg!”
25 Kāwīndāc kānagā ūpīsikitāgusīn. Mīdāc minawā ānāt: “‘Ä’!”
ānāt; “mäckut kīgawīwin” udinān. Kāwīndāc kānagā wītāb-

pursued by your mother. Do as well as you can, my grandchild. And the reason why I have given you these things is that you may use them, if, when she follows after you, you think her to be near by; then you shall fling them behind you. You shall throw the awl," he was told. "And be sure not to look. The same also shall you do with the other thing," he was told. "And then you will be able to reach another grandmother of yours."

And then was his little brother helped upon his back by her. And then he set out after they had been kissed by their grandmother.

"Now, then, go fast!" they were told.

And then truly away they went. And once they say, that, as he went running along, he now heard the sound of somebody behind, saying: "Do stay there! I wish to suckle your little brother."

And then they say that the boy became mindful of what he had been told by his father and his grandmother. And then he was greatly afraid. And then he started to run; not very well was he able to run, for with the cradle-board he would hit his heels. And then again he heard his mother saying: "Do stay there! I want to suckle your little brother."

And then all the more did they weep when they heard their mother, and they did not want to listen to her. And then the same thing as before were they told by their mother: "Do remain there, I tell you! I really want to suckle your little brother, I tell you! You are surely doing him injury," he was told.

And then truly at full speed he ran, (and) nearer still could be heard the sound of her voice. Upon that he flung the awl, and then a great mountain came to be; everywhere over it were awls. And then far away they heard the faint sound of the voice of their mother.

Thereupon a skeleton caught fast its bones in among the awls. Accordingly they say that it said to the awl: "Make way for me. I am following my children!" But not in the least did (the awls) listen to her. And so once again she said to them: "Oh, do (let me

wä'tāgusīn. Wī'kādac kīkacki'u imā kī'pācītciskang 'i^u migō-
siwadci^u. Minawādac mī kīnō'pinacawāt unīdcānisa^g.

Mīdāc mīnawā īgi'^u abinōdciyaḡ nōndawāwāt ugīwān, agāwa
pitāpitāgusinit. Minawā nāsāb pi'i'kitunit: "Pīc! Nīwīnōnā ki-
5 cīⁿmā!"

Mīdāc minawā a^u kwīwisāns ājiki'tcimawit nawatc ki'tcimād-
cība'tōd; mīdācigu minawā ājipa'pitākutūntānācing. Mī minawā
nōndawāwāt ugīwān, nawatc pācu' pīdānwāwitāminit. Mīdāc
minawā mādcība'tōt, mī minawā nōndawat ugīn. Ā'pidci pācu'
10 pīdānwāwitāminit igut: "Pīc kicīⁿmā! Nīwīnōnā!"

Mīdāc nawatc mādcība'tōd, mīdāc mīnawā āji'ā'paḡitōd udānāng
pīnā'kwān, mīdāc pīnā'kwāniwadci'^u ājipimātinānig udūtānā-
ming. Mīdāc ājiki'tcimādcība'tōd; kumā'pi minawā unōndawāwān,
agāwa tābi'tāgusinit.

15 Kāwīn mīnawā wība kacki'u'si awi'kwā. Mīgu minawā nāsāb
ādānk i^u wādcī'^u, kāwīndāc upisī'kitāgusīn; wī'kādec kacki'u'.
Mīdāc minawā nōswāwāmāt, mīdāc ināt: "Pīc kicīⁿmāⁿ! Nīwīnōnā
kicīⁿmāⁿ!"

Mīdāc ābinding ā'ta gītābi'tawāwāt. Mīdāc awā kwīwisāns
20 ānigu'k ājipīmosāt, ā'pidci ayā'kusit; kayā ā'pidci cigwa tibikaḡtī-
nig. Nīngutingidāc cigwa ānitātakanābit, owābandān wīgiwāmāns;
ō'kumisān āndānit minawā bājik. Ā'pidci ocawānimigōn. Mīdāc
āgut: "Kitimāgisi, nōjis. Pīndigān!" udigōn.

pass)!" said she to them; "and as a reward I will be a wife to you all," she said to them. But not the least faith was placed in her word. And it was a long time before she was able to pass over the mountain of awls. And so once more she was in pursuit of her children.

And then again did the children hear their mother, faintly they heard the sound of her voice coming hither. In the same way as before it came, saying: "Bring him to me! I want to suckle your little brother!"

And then again the boy wept aloud, all the harder did he begin to run; whereupon again he bumped his heels (against the cradle-board). And now again they heard their mother, ever nearer kept coming the sound of her voice. And then again he began running, and once more he heard his mother. Very close came the sound of her voice, saying: "Bring me your little brother! I want to suckle him!"

Thereupon all the harder did he start to run, and this time he flung the comb behind, whereupon a mountain-range of combs strung out over the country at the rear. And then he began running at full speed; and after a while they again heard her, feebly could she be heard.

It was a long time before the woman was able to pass the place. And the same thing (she had said) before, she now said to the mountain, but no heed was given her; and it was a long while before she was able to pass. And so again she called after them, and she said: "Give me your little brother! I want to suckle your little brother!"

And only once they heard the sound of her voice. And then the boy walked with hurried step, very tired was he becoming; and it was now growing very dark. Once, as he was walking along, he raised his head to look, and saw a little wigwam; it was the home of another grandmother of his. Very much was he pitied by her. And he was told: "You are in distress, my grandchild. Come in!" he was told.

Mīdāc kā·i·ji·ā·cāmīgōwāt, kīnibā·i·gōwāt kayā. Weyābānig dāc minawā udigōn ō' kumisān: "Āmbā, nōjis, unickān! Āmbā, minawā cayīgwa kīgāmādcā." Mīdāc minawā ājimīnigut ō' kumisān kā'tac-wīnit piwānāgōn saka'tāgānān kayā. Mīdāc āji·u·mbīwānā·i·gut
 5 uciⁿmāⁿyān mīdāc āgut: "Keyābi kīgāpiminica·o·gowā a^u kīgiwā. Awīdāc, nōjis, saka'tāgān mānīnān mī·a^u skwātc kādā'pāgināt; mīdāc tcidāmadābīyān kistcizībi. Mīcimā tcīwābāmāt kistci·u·si-
 'kāsi tcīpabā·ā·gumut imā sībing. Mīdāc a^u kāgānōnāt kīgātinā:
 10 'Nīmicōmis, skumānā ācawā·ō·cicinām, mānidō nimpiminica·o·gonān,'" udigōn ōkumisān. "Mī kādināt," udinān. "Kīpāci-dā·ā·mān dāc i^u zībī, mī·i·^u kāwīn minawā kāyābi kīgāpiminica·o·gusīwā. Wāwāni, nōjis, pisindawicīn ājikagī'kiminān," udinān.

Mīdec ājimādcāt kwīwīsāns minawā. Ningutingdāc minawā ānipapimiba'tōd cayīgwa minawā awīya ōnōndawān udōdānāming
 15 pīmāmāzināwī'tāgusīnit. Pa'kic pīpīpāginīt, igut: "Mī·i·m āyān! Nīwīnōnā kiciⁿmāⁿ!"

Mīdāc kāgā't kistci ānigu'k mādcīpa'tōd a^u kwīwīsāns; kī'tcīma-wit kayā, kī'kānimāt ugīn nō'pinaca·o·gut; kayādāc mī'kwāndānk kīnisimīt ugiwān, kayādāc kusāwāt. Minawā ōnōndawān. Nawātc
 20 pācu' pīdwāwitāmīnit iguwāt: "Pīc kiciⁿmāⁿ! nīmīnōnā kicīwāⁿ!" udigowān.

Mīdāc ānigu'k mādcīpa'tōd. Minawā ōnōndawān, ā'pidci pācu' pīdānwāwitāmīnit. Nāsāp igut: "Pīc kicīmāⁿ! Nīwīnōnā kiciⁿmāⁿ!"

And so, after they were fed, then by her were they also put to bed. And in the morning they were again told by their grandmother: "Come, my grandchild, rise up! Come! for soon again must you be going." Thereupon again he was given by his grandmother, as a means of protection, a flint and some punk. And then with her help was his little brother lifted upon his back, and he was told: "Still yet will you be followed by your mother. And now, my grandson, this punk which I have given you is the last thing for you to throw; thereupon you will be able to come out upon a great river. And there you will see a great horn-grebe that will be moving about over the water in the river there. And it shall be your duty to address it. You shall say to it: 'O my grandfather! do please carry us across the water, for a manitou is pursuing after us,' " he was (thus) told by his grandmother. "That is what you shall say to it," she said to him. "And after you have crossed over the river, then no longer will you be pursued. Carefully, my grandson, do you give heed to what I have instructed you," she said to him.

And so off started the boy again. And once more, as he went running along, he heard again the sound of her coming behind with the clank of bones striking together. At the same time she was calling after him, and saying: "Remain there! I want to suckle your little brother!"

And then, in truth, with great speed did the boy start running; and loud was he crying, for he knew that it was his mother who was pursuing him; and he was mindful too that their mother had been killed, and they were afraid of her. Once more he heard her. Still nearer came the sound of her voice, saying to them: "Give me your little brother! I want to suckle your little brother," (thus) they were told.

And then with speed he started running. Again he heard her, very near came the sound of her voice. The same thing as before she was saying: "Bring me your little brother! I want to suckle your little brother!"

Mīdāc a^u kwīwisāns gāgā't ki'tcisāgisit. Kāgā udōnāndān
 kā'i'gut ōkumisān undci wāgunān ni'tam kātapagi'tōd. Wī'kādāc
 omi'kwāndān. Ā'pidci pācu ōdānāng udinānimān pāminica'o'gut.
 Mīdāc ā'pāgināt pīwānāgōn, mīdāc zāsi'ka kīpīmađināg wādcī'^u —
 5 pīwānāgō wādcī'^u. Mīdāc minawā āniwāg kī'a'pānimut wāsa
 tcitāgwicing.

Awīdāc i'kwā ājicōskupisut pīwānagunk. Mīgu ānu'u'gitā'kiwāt
 nāyāp minawā ājāyāpōsut. Mīdāc minawā ādānk: "Mānu,
 pimusa'i'cin! Māckut kīgawiwīm," uditān. Mīdāc wī'kā pitcīnāg
 10 kīkacki'u't. Mīdācīgu iwiti kā'u'ndāpōzut. Mīdāc minawā kimā-
 dcinicawād unītcānisa².

Mīdāc ninguting minawā kwīwisāns ānipapimiba'tōd. Cayīgwa
 minawā awiya pi'tābi'tāgusiwān udōdānāmiwāng, iguwāt tibickō
 udānāng kā'i'ni'tāmowāt: "Pīc kicīmā! Nīwīnōnā kicīmāⁿ!" Mīdāc
 15 a^u kwīwisāns nawātc ki'tci ānigu'k pimiba'tōd. Minawā unōnda-
 wān: "Pīc kicīmā! Nīwīnōnā kicīmā!" Nawātc pācu pitānwāwi-
 tāminit. Īniwidāc kayā pāmōmāt ucīmāyānsān wīngā kī'kimōwan.
 Mīdāc minawā onōndawān, ā'pidci pācu pidānwāwitāminit; "Pīc
 kicīmāⁿ! Nīwīnōnā kicīmāⁿ!" Māgwā dāc tānwāwitāminit ugī'ā-
 20 'pāginān īni'^u skwātc saga'tāgānān, kī'i'kitut: "Mī'a'wā skwātc,
 nō'kumis! kāmijiyān. Sa'ka'ā'n!"

Mīdāc kāgā't ki'tciwādcī'^u ickutā pijicik tāta'kamaya'ī'upi'kwa-
 nāwāng. Mīdāc mādcāwāt minawā ānigu'k. Mīdāc 'a^u kwīwisāns
 nōndawāt ugīn mādwāki'tcimawinit. Awāntcidāc mādcā, kayā
 25 wīn kī'tcimawit. Minawā onōndawān, agāwa tābi'tāgusinit mādwā-
 gistcinānīnawādāmunit. Mīdāc kayā wīnawā ā'pidci nānīnawādā-

And then the boy, in truth, was greatly afraid. Almost forgot he what had been told him by his grandmother, which (of the objects) he should first fling away. It was a long while before he recalled (which) it (was). Very close behind suspected he the presence of her by whom he was pursued. Thereupon he flung the flint, and of a sudden there happened a range of mountains, — mountains of flint. And when some distance farther on, he then felt secure in having gotten so far away.

Now, the woman slipped on the flint. And even though she reached the top, yet back again she slipped. And so again she said to (the mountains): "Do, please, let me pass over you! In return I will be a wife to you," she said to them. And it was a long time before she succeeded. And from the place up there came she sliding down. And then again she went in pursuit of her children.

And so again the boy went running along the way. Soon again somebody could be heard coming behind, saying to them the same thing that in the past they had heard: "Give me your little brother! I want to suckle your little brother!" Thereupon the boy with even greater speed did run. Again he heard her: "Give me your little brother! I want to suckle your little brother!" Still nearer was coming the sound of her voice. And the little brother whom he bore on his back had been crying, till now he could cry no more. And so now again he heard her, ever so close came the sound of her voice: "Give me your little brother! I want to suckle your little brother!" And while he was hearing the sound of her voice, he hurled away as the last thing the punk, saying: "This is the last, O my grandmother! that you gave to me. Set it afire!"

And verily there was a great mountain of fire everywhere, stretching from one end of the world to the other at their rear. And then they went on again with speed. And now the boy heard his mother wailing with a loud voice. All the faster then he went, he too was weeping aloud. Once more he heard her, barely could the sound of her voice be heard as she wailed in deep grief. And then again they also wept for bitter grief. And then they say that

muwaḡ. Mīḍaç kīwāⁿ awi'kwā äjikiwitāskang i^u ckutā pīnic
kī·u·ditank umi'kanāni unītcānisa^g.

Īgi'widaç aḡinōtcīyaḡ kīmāḍāpīwaḡ zīpi. Mīḍaç kägä't äjiwā-
batamowāt ō'kumisiwān kā'iguwā'paḡ. Mīḍaç kägä't äjikanōnāt
5 kwīwisāns inī'^u uzi'kāsiwaḡ: "Skumānā, nimicōmis, ājawa·o·cicinān!
Māḡido nimpiminica·o·gonān," udinān.

Mīḍaç kägä't ägut kā'i·gut ō'kumisaḡ. "Kīcpinsa wī'tōḍamaḡ
kādininān kigatājawa·o·nininim," udigowān.

"Äⁿye^g," udinān.

10 "Kīnā'taḡu k'igatājawa·o·nin, kāwīn wīn kiciⁿmā," udigōn.

Mīḍaç ānāt: "Kāwīn wīn i^u kitātābwātōsinōn. Ä'pidci nisāgi·ā·
nicīmāⁿyāns," udinān.

"'Awisa!" udigōn; "kīni'tamisa kigatājawa·o·nin."

Mīḍaç ānāt: "Änic kā'i·cikaçki'tōyān tci·u·mbōmaç nicīmāⁿ
15 kīcpīn paḡitōmaç?" udinān.

"'Ä, kīgakackitōn," udinān. "Paḡitōm!" udigōn.

Mīḍaç kägä't wā'i·cipaḡitōmāt mīḍaç "Tapāḡicin," ināḡam;
mī minawā äjinōḡit.

"Paḡitōm!" udigōn umicōmiḡaḡ. "Kawīn tapāḡicinzī," udigōn.

20 Mīḍaç kägä't kāga'pī kā'i·jipaḡitōmāt wāwāni.

"Äwidac kīni'tam kigatājo·o·nin," udigōn.

Mīḍaç aⁿ zāzī'kisit kwīwisāns kā'i·jiki'tci·ā·nzanāmut. Pā'kic ināt
umicōmiḡaḡ: "Nimicōmis! mānō nicīmāyāns ni'tam ājawa·ō·c!"
udinān.

25 Mīḍaç kägä't äjitābwā'tāgut ōmicōmiḡaḡ. Owābamigōnsa ā'pidci
sāgi·ā't ucīmāyaḡ, kayā aiyāḡwāmisit tciwaḡni·ā·sig. Mīḍaç ägut:

the woman passed round the boundaries of the fire till she came to the path of her children.

Now, the children came out upon a river. Thereupon truly did they see what had been told them by their grandmother. And then in truth the boy spoke to Horn-Grebe: "Oh, please, my grandfather, carry us over the water to the other side! A manitou is pursuing us," he said to him.

Then of a truth was he told what had been told him by his grandmother. "If you will only do what I tell you, then will I carry you both across the water," they were told.

"We will," he said to him.

"You yourself only will I take across the water, but not your little brother," he was told.

And then he said to him: "Not to that sort of thing will I listen from you. Very fond am I of my little brother," he said to him.

"All right, then!" he was told; "you first will I carry across the water."

And then he said to him: "How shall I be able to put my little brother upon my back if I put him down?" he said to him.

"Oh, you will be able to do it," he said to him. "Let him down!" he was told by his grandfather.

And then truly was he in the act of letting him down, when, "Now he might fall," he thought; so again he hesitated.

"Let him down!" he was told by his grandfather. "He will not fall," he was told.

And then truly at last he let him down in a careful manner.

"Therefore first you will I carry across the water," he was told.

And then the older boy drew a deep sigh. At the same time he said to his grandfather: "O my grandfather! do please carry my little brother first over to the other side!" he said to him.

And it was so that his grandfather did what was asked of him. It was truly observed how so very fond he was of his wee little brother, and how careful he was not to lose him. Therefore was he

“ ‘Ā^u! pōsi’, kăgu dăc wīn tângawigānăckawici‘kăn!” udinān.
 Mīdăc āji·ā·jawa·ō·nāt kī·a·sāt aġāming. Mīdăc kayā wīn pitcīnăġ
 kī·ā·jawa·ō·nint. Mīdăc tăbickō aġāming kī·a·yāwāt.

Mīdăc kī·i·gut ōmicōmisān: “Mīci·u·mbōm kici^u·mă^u!” udigōn.

5 Mīdăc nawătc kīwāni‘paṅisit kī·u·mbōmāt ucimă^u·yānsān, pi‘tci-
 dăc kă·i·jisānăġisit wīpaġitōmāt ni‘tām. Mīdăc minawā kă·i·jim-
 ādcăwāt.

Ninguding idac minawā i‘kwă kayā wīn piṭăġwicinōgopān imă
 zībing. Mīdăc kayā ticickō ājiwăbāmāt ini^u uzi‘kăsiwān, ināt:
 10 “Skumăna, ājōwa·o·cin, nicīm!” udinān.

“Awăspina!”

“Awa^u!” udinān. “Ninitcānisăġ niwīnō‘pinānăġ,” udinān.

“Awăspina! Kăwīn!” udigōn.

“ ‘Ā^u!” udinān; “măskut kīġapăpōtcikana‘kawā nindăpisku‘kă,”
 15 udinān.

“Awăs kăwīn,” udinān.

“ ‘Ā^u, wăwīptān!”

“ ‘A‘ă^usa‘!” udinān. “Kăġudăc păcita·u·ci‘kăn,” udinān.

Mīdăc kăġă‘t iji·ā·jawa·o·nigut. Mīdăc păcu tcigăbāt inăndam
 20 a·i‘kwă: “Mī dcităbikwăckuniyān,” inăndam. Mīdec āġipăci-
 tawāt ini^u usa‘kăsiwān pă‘kic ānikwăckunit. Mīdăc āġipāngicing
 awi‘kwă nănăwaya·i·ki‘tcigăming. Mīdăc imă ickwăyatcimint
 awi‘kwă.

told: "All right! put him on, but don't you touch me on the back!" he said to him. And then he carried him over on the other side and put him on the other shore. And then was the other afterwards taken across. Therefore now were both on the other shore.

And then was he told by his grandfather: "Now, then! put your little brother upon your back!" he was told.

Whereupon he found it easier than before to lift his little brother upon his back, as easy he found it as when he first wanted to put him down. And then again they continued on their way.

And so next was the woman herself to arrive there at the river. And she too saw Horn-Grebe, and said to him: "Do, please, carry me over to the other side, my little brother!"

"Oh, bother!"

"Oh, do!" she said to him. "After my children am I anxious to pursue," she said to him.

"Oh, pshaw! No!" she was told.

"Come!" she said to him; "and in return you may have your desires with me."

"I don't wish to," he said to her.

"Come, hurry up!"

"Well, all right!" he said to her. "But don't step over me," he said to her.

Whereupon of a truth was she then being conveyed over to the other side. And so, as she was about to land, then the woman thought: "Therefore shall I now be able to leap ashore," she thought. Whereupon she stepped over Horn-Grebe at the same time that she leaped. And then down fell the woman into the middle of the sea. And at this point ends the story of the woman.

II.

Ningudingsa kīⁿwāⁿ ʔnipapimosāt a^u kwīwisāns ʔnipapimōmāt
 ucimäyānsʔan, omaiyaginān ʔjināgwʔatinig, mi^t tigōn kayā omaiyā-
 ginawān. Mīdʔac kīwāⁿ ʔnāndʔank: “Mīguca maiyagināgusiwāt
 5 ʔgō^u mi^t tigōg!” Wayībʔagwa mʔtābīkī^s tcigami. Mīdec imā mi^t taw-
 ʔngāning asīnisi^t kāni kayā. Mīdec ʔnāndʔank *a^u kwīwisāns:
 “Nīngapʔagitōmā omāⁿ nicimäyāns. Nīngawʔami^t·ā,” ināndʔam *
 kīwāⁿ. Mīdec kägā^t ʔjipʔagitōmāt; micimā ʔji^t·ā^t·swā^t·ku^t·kimāt
 kayā odābā^t·ʔmowān kayā ani^t·kāsini. Mīdec ʔjimōjiginʔamowāt
 asinīnsʔan wīkīckuwā^t·ā^t ucimāⁿʔan. Mīdʔac imā ʔyeyāwāt, owa-
 10 dami^t·ā^t ucimäyānsʔan.

Nīnguting ōma a^t·yāwāt owaⁿdamiwā^t·ā^t ucimäyānsʔan pāni-
 māgu awiya pʔtcākisānit imā ayā tibicko; a^t·kiwāⁿzīʔan. Mīdʔac
 kīwāⁿ ʔgōwāt: “Wāgunen wāci^t·tōyāg imā?” udigōwān.

Udinān dʔac kwīwisāns: “Kāwīn kägō, nintōtamino^t·ā^t nicimā-
 15 yāns mawit,” udinān.

Mīdec kīwāⁿ ‘a^u a^t·kwāⁿzī ʔnāt: “Nackā ōgowā ʔsīnisʔag, unīcici-
 wʔag!” udinān.

Awidʔac kīwāⁿ kwīwisāns kāwīn wī^t·i^t·jāsī. “Mīgū tāpisāwāt ōgo^u
 asīnisʔag wādaminwānāt,” udinān.

20 “Nawʔac ōgawā unīciciwʔag,” udigōn.

Ānic kāwīn kīwāⁿ kwīwisāns wī^t·i^t·jāsī.

“Nackā ōgō^u, pināsī^t·ka^u!” udigōn.

“Kāwīn,” udinān kwīwisāns; “tamawi nicimäyāns pasigwīyān,”
 udinān.

25 “Ā, kāwīn!” udinān; “kāwīn tamāwīsī,” udigōn īni^t·a^t·kiwān-
 jī^t·cʔan. Mīnawā awāndcic udigōn, “Pināsī^t·ka^u!” udigōn.

II.

Once on a time, they say, as the boy was journeying along with his little brother upon his back, he marvelled at the sight of things, and the trees looked unfamiliar. And then they say that he thought: "So strange is the look of these trees!" And in a little while he came out upon the sea. And over there on the sandy beach was also a place of pebbles. And then thought the boy: "I am going to put my little brother down at this place. I will play with him to amuse him," was his thought, so they say. And it was true that he let him down; and there he set him (in his cradle-board) against a tree, and set free his little arms. He gathered pebbles for his little brother to keep him quiet. And there they remained, (and) he entertained his little brother.

Once while they were continuing there, and he was keeping company with his little brother to prevent him from crying, of a sudden somebody slid inshore with his canoe directly opposite to where they were; it was an old man. Thereupon it is said that they were asked: "What are you doing there?" they (thus) were asked.

Whereupon the boy answered him: "Nothing, I am amusing my little brother when he cries," he (thus) said to him.

And then they say that the old man said to him: "Just you look at these pebbles, they are pretty!" he said to him.

And it is said that the boy was not willing to go. "That is all right, for of sufficient pleasure are these little stones which he fondles in his hands," (thus) said he to him.

"But these are prettier," he was told.

Now, they say that the boy was not anxious to go over there.

"Just look at these, come get them!" he was told.

"No," said the boy to him; "to crying will go my little brother if I rise to my feet," said he to him.

"Oh, no!" he said to him; "he will not cry," he was told by that hateful old man. Again was he urged by the other: "Come and get them!" he was told.

Mīdāc kaga'pi a^u kwīwisāns ājipasigwīt kaḡwānisa'kwāwān dāc ucīmāⁿyānsān mawinit. Mīdec minawā nāyāp ājiwawānāpīt.

Mīdāc a^u a'kiwājīyic ājiki'tcipāpīt; pā'pī·ā·t īni'^u āpinōtcīyan ināt īni'^u pā'kic kwīwizānsān: "Anicā mawi. Pināsi'ka^u ōgo'^u
5 asīnīⁿsān, uniciciwāḡ tci·u·daminwānāt kicimāⁿ!" udinān.

Mīdāc ājipasigwīt minawā; mīgu minawā ānwāt a^u apinōtcīyāns. Mīdāc awāndcic āji·i·jāt īni'^u a'kiwānzīyan. Mīdāc kīⁿwā ānāt a^u kwīwizāns: "Kāwīn awacimā uniciciⁿsīwāḡ ōgō'^u asīnīⁿsāḡ," udinān.

10 "Ōguwāsā," udigōn īni'^u a'kiwāji·i·cān. "Ōguwā, ōguwā nintā·bwīng ningatasāḡ," udigōn. "Piwudā'pindāc!" udigōn kīwā.

"Kāwīn nicimāⁿ mawi," i'kito kwīwisāns.

Awāndcici a^u a'kiwāⁿjī·i·c ā'pidci umigiskuskāzumān īni'^u kwīwisānsān, ināt: "Awāndcic pi·u·dā'pin! Ningatasāḡ nintā·bwīng."

15 Mīdāc kaga'pī minawā āji·i·jāt, mīdec kagā'pī āji·i·jāt awi·u·dā·'pināt asīnīⁿsān. Mīdāc kīwāⁿ a^u a'kiwāⁿjī·i·c kā·i·jipōsōnāwāpu·wāt īni'^u kwīwisānsān tcīmāning; pā'kic pa'kitā·ā·nk. Mīdāc kīwāⁿ a^u kwīwisāns nōndawāgubānān ucīmāyānsān mānsitākusinit, maḡdwāki^{*}tcimawinit. Minawā a^u a'kiwāⁿjī·i·c pa'kitā·ā·n utcīmān.

20 Mīdāc minawā a^u kwīwisāns agāwa tāpi'tawāt ucīmāyānsān, kāyābi maḡdwāki^{*}tcimawinit; kayā wīn ki^{*}tcimawit. Ānudac upāḡusānīmān īni'^u a'kiwāⁿjī·i·cān tcināsi'kawānit ucīmāyānsān, awāndcicidāc pā'pī·i·gōn; kayā pa'kitā·ā·nk pā'kic utcīmānic. Mīdāc kwīwisāns kāwīn keyāpi nōndawāsīn ucīmāyānsān. Mīdec āgut
25 kīwāⁿ īni'^u a'kiwāⁿjī·i·cān: "Ōwiti āciwīninān nindānisāḡ ayāwāḡ; pāji'k dāc kīḡaminin tcīwidigāmaḡ," udinān īni'^u kwīwisānsān. Awīdāc wīn kwīwisāns agāwa pimātisi ā'pitckaskāndānk mī'kwānīmāt ucīmāyānsān.

And then at last, when the boy rose to his feet, with a fearful scream his little brother gave vent. And then down again he sat.

At that the old man laughed aloud; he made fun of the children, saying at the same time to the boy: "Just for nothing is he crying. Come get these little stones, pretty are they for your little brother to play with!" (thus) he said to him.

And then up he rose to his feet again, and once more cried the little baby. Yet nevertheless he went over to where the old man was. And they say that to him said the boy: "Not any prettier are these stones," he said to him.

"But these are," was he told by the malicious old man. "These here, these will I place upon my paddle," he was told. "Do come and take them!" he was told, so they say.

"No, my little brother is crying," said the boy.

But in spite of all, the devilish old man kept on insisting with the boy to take them, saying: "Anyway, come and take them! I will put them upon my paddle."

And then at last once more he started, and so finally over he went to take the pebbles. Thereupon they say the ruthless old man scooped the boy up with the paddle, and landed him in the canoe; at the same instant he struck his canoe. And then they say that the boy heard his dear little brother begin to cry, loud he heard him cry. Again the mean old man struck his canoe. And at that the boy was barely able to hear his fond little brother, still yet he heard him crying bitterly; he himself also cried aloud. Though he pleaded with the wicked old man to go to his wee little brother, yet, in spite of all, was he made fun of; and at the same time he struck his detestable old canoe. And then the boy at last (could) not hear his poor little brother. And then they say he was told by the hateful old man: "Over at this place whither I am taking you, my daughters abide; and one will I give to you for a wife," he said to the boy. And as for the boy, barely was he alive, so grieved was he at the thought of his dear little brother.

Miḍaç kägä't cayigwa ʔnitcäkisawāt ʔndamit mi'u a'kiwäⁿziyan.
 "Mi'i:mā ayān," udigōn. "Pitcīnağ awiya kigapināsi'käg,"
 udigōn. Miḍaç pānā kīⁿwāⁿ a^u a'kiwäⁿzi ʔnijiku'pīt mīdec kīwäⁿ
 ʔnāt udānisa[?]: "Nīndānisitug! inini nimpinā. Awāgwāndaç ni'tam
 5 kābağamiba'togwān iwiti nitcīmān a'tāmağak mī'a^u kātayāwāt,"
 udinān.

"Naskā minawā awiya kīniga'ā'gwān a^u kōsinān," i'kitōwağ
 pā'kic ʔnipašigundcipa'i'tiwāt; īngi'u uckinīgī'kwāğ pa'i'tiwāt
 tcīmāning. Miḍaç tābicko pağamipa'i'itwağ. Miḍaç kīwäⁿ wāba-
 10 māwāt kwīwisānsaṣ sīndaṣa'kāng cingicininit. Miḍaç ā'kitōwāt
 " 'Ā[?], 'ā, kägä'tsa inini wītugānaṣ nintānānimā!" i'kitōwağ. Mi-
 nawā ʔnijiku'pīwāt.

Miḍaç kīwäⁿ a^u wācimā'i'mint nāyāp āji'a'cāpağisat, icāt nāyāp
 iwiti tcīmāning. Miḍaç āji'u'dā'pināt kwīwisānsaṣ, cawānimāt.
 15 Miḍaç ʔnijiku'pīwināt ʔndāwāt; pīndiğanāt wāndağit daç upa-
 giṣtinān īni'u kwīwisānsaṣ.

Niṅgudingaç kīwäⁿ a'i'ndāwāt, ānicinā ātisō'kān, mindidu
 cayigwa a^u kwīwisāns. Niṅgudingidaç kīwäⁿ udinān a'kiwäⁿzi īni'u
 uningwaṣaṣ: "Mīsaṣnā cayigwa tcipapā'a'ntucīpāyāngubaṣ," udi-
 20 nān. Mīsa kīⁿwāⁿ kägä't ājimādcāwāt, papāmickāwāt papā'a'ntu-
 cipāwāt. Miḍaç awinini nīsidawinağ imā ucīmāyānsaṣ kā'u'ndci-
 nağānāt. Mīc kīwäⁿ nōndawāt awiya tāpi'tāğusinit kitunit:
 "Nīsayā! cayigwa ninā ābi'ta nīma'i'gaṣni!" Nesingigo tibicko
 i'kitōwaṣ ucīmāyān. Miḍaç kägä't a^u inini kaskāndaṣk. Kāwīn
 25 kägō i'kitosī. Miḍaç ājikiwāwāt minawā.

Miḍaç niṅguting a'i'ndāwāt ainini udinān wīwaṣ: "Āmbā,
 pağāmiskātā!" udinān. Miḍaç kīwäⁿ kägä't ājimādcāwāt.

And then truly now they slid inshore with their canoe by the dwelling-place of the old man. "At yonder place is where I dwell," he was told. "In a little while somebody will come after you," he was told. And then they say on, up from the shore, went the old man. And so it is told that he said to his daughters: "O my daughters! a man have I fetched home. Now, whichever runs to and first reaches the place of my canoe will be the one to have him."

"Maybe upon some other person has our father again inflicted sorrow," they said, as at the same time they sprang to their feet and ran out of doors together; hither came the maidens, racing to the canoe. And both in running got there at the same time. And then it is said that they saw the boy lying asleep in the peak of the bow. Whereupon they said: "Oh, pshaw! that really he was a sure-enough man was what I thought he was," (thus) they said. Back from the shore then they went.

And then it is said that the younger sister turned, swinging quickly round as she went back there to the canoe. Thereupon she took the boy up in her arms, for she pitied him. And then she took him up from the shore to where they lived; she fetched him inside to the place where she sat, and there put down the boy.

And by and by they say, while they were living (there), so the story goes, large grew the boy. And once on a time they say the old man said to his son-in-law: "It is a good time now for us to go hunting for ducks," (thus) he said to him. And then they say that in truth away they went by canoe to hunt for ducks. And now the man recognized the place where he had left his dear little brother. Whereupon it is said that he heard the sound of somebody's voice saying: "O my big brother! already have I now become half a wolf!" Three times, indeed, did his younger brother say the same thing. And then truly was the man sad. But he made no remark. And then they went back home again.

And then once upon a time, while they were dwelling (there), the man said to his wife: "Come, let us go out in the canoe!" he (thus) said to her. And so it is said that truly did they go.

Awidac kīwāⁿ a'kiwāⁿzī kāwin minwāndaⁿzī. Ināt udānisaṅ:
 "Nin nintākīwītcīwā ṅa·ā·ngī," udinān.

"Niyā!" i'kito i'kwā. "Kayā nin kuca niwīwītcīwā," udinān
 oṣaṅ.

- 5 Mīdāc mīnawā ājimādcāwāt paḅāmiskāwāt acudāwⁱ. Mīdāc
 kīwāⁿ ānāt ini^u wīwaṅ, wīndaṃmawāt undci ucīmāyaṅ. Mīdāc
 kīwāⁿ māgwā tibātcimut aṅitibicko'kaṃowāt kā·u·ndcipōswāba-
 wauⁿdibaṅān. Mīdāc, "Naskā nābīn!" udinān unāpāmaṅ. Mīdāc
 kīwāⁿ awinini inābit owāḅamān nīswi mā·i·ngāna² anigu'pipa·i·tinit.
- 10 Mīdāc ānāndaṅk: "Mī a^u nicīm paḅi'k." Kumā a'pīdāc nō'piming
 minawā ōnōndawān ucīmāyaṅ igut: "Nisayā! mīga'kina kīmā·i·n-
 gaṅawiyān. Kāwīn minawā kigamiguskātcisinōn," udinān usayāyaṅ.
 "Taṣiṅ wayāḅamaṭwānin ma·i·ngānaḡ 'nicīmā wayāḅamaḡ,'
 kīgatināndaṃ," udigōn.

- 15 Mīdāc ckwātc kīwāḅamāt. Mīdāc kayā kīnanā·ā·ndaṅk a^u inini.
 Mīdāc kā·i·nāt wīdigāmāgaṅaṅ awinini kāgu tci·i·'kitosinik āndā-
 wāt. Mīdāc kāgā't kā·i·jiticigāt awi'kwā.

- Ningudingāc kīwāⁿ a·i·ndāwāt a^u a'kiwāⁿzī niguskāctcidā·ā·
 wāḅamāt unīngwaṅaṅ cayīgwa kī·a·niki*tcī·i·ninīwīnit. Mīdāc
 20 kīⁿwāⁿ nānāgatawānimāt ānīn kātōṭamōgwān tcīnsāt; ōgusaṅ ḅac
 kayā udānisaṅ tciki'kānimigut. Ā'pidcidāc kīnawīnāndaṃ paṅā
 ogaṅawāḅamān ini^u uningwaṅaṅ.

- Ningutingāc kīwāⁿ ugi'ki'kāsi'kawāḅamigōn udānisaṅ. Mīdāc
 kīwāⁿ āgut: "Ānīnsa kīn a'panā ānāḅamaṭ a^u kāgaṅawāḅamaṭ?"
 25 udinān awi'kwā oṣaṅ.

And it is told that the old man was not pleased about it. (And) he said to his daughter: "I myself should have gone along with the son-in-law," he (thus) said to her.

"Oh, dear!" said the woman. "So was I myself eager to go with him," she said to her father.

And so another time they went canoeing about along the shore. And then it is said, while speaking to his wife, he was telling her about his little brother. Whereupon they say, while going on with his story, they were then passing the place opposite to where he had been scooped up into the canoe. And then, "Oh, look!" she said to her husband. Whereupon it is said that the man looked, and saw three wolves running up from the shore. Thereupon he thought: "One of them may be my little brother." And then at some distance off in the forest he once more heard his little brother say: "O my big brother! wholly now have I become a wolf. Never again shall I bother you," he said to his elder brother. "As often as you see the wolves, 'My little brother do I see,' shall you think," (thus) was he told.

And that was the last he ever saw of him. Whereupon the man also felt at ease in his mind. And then the man bade his wife not to say anything (about it) at home. And so truly the woman did (as she was told).

Now, once, it is said, while they were living (at that place), the old man became troubled in his heart to see that his son-in-law was growing into the full stature of a man. And then they say that he began to lay plans to find out how he might kill him; and yet, too, he feared that his daughter would know that he had done it. Very much was he bothered, all the time was he watching his son-in-law.

Now, once, they say, by the glance of an eye was he caught by his daughter at a time when he was looking at him. Whereupon it is said that he was asked (by her): "Why are you always looking at him whom you are gazing at?" (thus) said the woman to her father.

“Ā, ka, kānkuntīnōn nīntānānimāsī kāganawābamag,” i’kitu.
 “Ānicāgu nānāgatawāndaṃmān āninti kādiciṇatawāndcikāyāng
 wābang,” cīgwīnawi i’kitu a^u a’kiwāⁿji’i’cigubān. Mīdāc kāgā’t
 kiwāⁿ ānāt ini^u unīngwanān: “Wābaṅg kīgaṇandawāntcigāmin,”
 5 udinān; “kīgatawīnōtci’ā·nānig nāmāwaṅ,” udinān.

“Aye[!]!” udigōn.

Mīdāc kiwā awi’kwā ānāt unābāmaṅ: “Aiyāngwāmisin! kiwīnī-
 sik a^u; ā’pitci maṭci’a’kiwāⁿji’i’ciwi. Mī’a’paṇā āndōtānk, nīsāt
 awiya. Aiyāngwāmisin dāc kīn! Mīgu gāgā’t tcīnisik kīcpin kāgō
 10 ājimāmandawizisiwānān,” udinān unābāmaṅ awi’kwā.

Mīdāc kāgā’t weyābaṇinig mādcāwāt, pōsiwāt, awinōtcinamā-
 wāwāt. Pa’kitā’ā·nk utcīmān a’kiwāji’i’c, pābigā ki’tciwāsa kīta-
 gwicinōg; minawā paki’tā’ā·nk utcīmānic mī gīpickōnāgwātinig;
 minawā ābinding upaki’tāā·n utcīmān, mīdāc ā’tāgwicinowāt
 15 ājāwāt wa’tājinōdci’ā·wāt namāwaṅ. Mīdāc kiwāⁿ ānāt a’kiwā-
 ji’i’c: “Mī’o·mā kādajinōtamāwāyāṅ. Mī’ku omā āndaṇcinōtā-
 māwāwā’pan āmininīngibaṅig,” udinān unīgwānān. Ānicādaṅ
 i’kito a^u a’kiwāⁿzi, kāwīn wī’ka awiya, ugīnōdci’ā·sīn ini^u maṭci-
 nāmāwaṅ.

20 Mīdāc kiwāⁿ a^u inini ānāt: “Māma’kāda’kamig kanagā nāmā-
 tādcikātāsīmik.”

“Māwījakīciwābāt, nintāmi’kawiyān.”

“Ōⁿ!” udinān a inini.

Mīdāc kiwāⁿ a’kiwānzi ā’kiditu: “Ambā, mīsa tcīnōtci’ā·ngwa!
 25 Mayanāwa’kwāg mī tcīwābamagwā. Ā’pitci māmanditōwāg īgi^u
 namāwaṅ,” udinān unīngwanān. Mīdec ājimādcāwāt bāwi’tigunk.
 “Mīwiti ijān nāwādcīwaṅ,” udinān. “Nīndaṅ omā ningātagum,”
 udinān.

"Oh, for nothing in particular have I him in mind, that I should be gazing at him," he said. "I was only thinking where we might go hunting for game to-morrow," (thus) by way of an excuse replied that malicious old man. And then truly they say that he said to his son-in-law: "To-morrow let us go hunting for game!" he said to him. "Let us go to get sturgeon!" he said to him.

"All right!" he was told.

And then they say the woman said to her husband: "Be careful! for he wants to kill you; he is such an awfully bad man. That is what he is always doing, he is murdering somebody. And now do be careful! For surely will he kill you if you have not been blessed with the possession of some miraculous power," (so) said the woman to her husband.

And then truly in the morning they set out, they embarked in their canoe (and) went away to hunt sturgeon. When the hateful old man struck his canoe, at once far off were they come; when again he struck his old canoe, then the sight of land went out of view; when once more he struck his canoe, then they arrived at the place where they went to get the sturgeons. Thereupon they say that the mean old man said to him: "This is the place where we will hunt for sturgeon. It was at this place where the fishermen of old always used to hunt for sturgeon," (so) he said to his son-in-law. But not the truth was the old man telling, for never had anybody hunted for that evil sturgeon.

And it is told that the man said to him: "It is strange that there are no signs at all of habitation."

"Long ago it happened, as far back as I can remember."

"Really!" to him said the man.

And then they say that the old man said: "Come, let us now hunt for them! Exactly at noon is the time we shall see them. Very big are the sturgeons," he said to his son-in-law. And then they started for the rapids. "Over there you go at the middle of the rapids," he said to him. "And here will I remain in the canoe," he said to him.

Mīḍaḥ kǎgǎ't a^u inini äjikābāt, icāt iwiti nāwādciwān. Pītcīnaḡi-dacigu kīwǎⁿ kǎ·ḡ·nitǎḡwicing imā kǎ·i·nint tci·i·cāt, mīnōndawāt pīpāḡinit ucimisān i'kidunit: "Mīcināḡmǎḡwātug! Kitacāmininim inini!" udinān. Mīḍaḥ cigu kayǎ pa'kitǎ·ḡ·nk utcīmān.

- 5 Awiḍaḥ inini inābit; panāḡu kābitāwāninit mīcīnamāwān wī'kumi-gut. Mīc kīwǎⁿ awinini äjikānōnāt: "Tcī, tcī, tcī, nimicōmis! Kigīcawānimimiwābān," udinān.

Mīḍaḥ īḡi'^u mīcināḡmāwḡ kǎ·i·nōḡiwāt, kīcawānimigut.

- Mīḍaḥ minawā kīwǎⁿ kǎ·i·cikaḡnōnāt, kī·i·nāt: "Nīmicōmis!
10 kīwāwicicin āndāyān," udinān; "kayǎ ḍaḥ kīḡamīc wānicicig mīdcīm kǎḡiwāwītawḡwā ninītcānisḡ," udinān.

Nīcinigobān unītcānisa⁸ awinini.

Mīḍaḥ kīwǎⁿ ḡgut īni'^u mīcināḡmāwān: "'A!'" udigōn; "kigā-gumin."

- 15 "'A!'" i'kito kayǎ wīn inini; "pōtcīnaḡḡ nīmpimātis," ināndām awinini. Mīḍaḥ kǎgǎ't äjikumigut. Mīḍaḥ mī'kwāndām āndāwāt āja nāḡwana tagwicing. Mīḍaḥ kaḡnōnigut omicōmisān igut: "Sḡḡicigwānān a^u nāmǎ!" udigon.

- Mīḍaḥ kǎgǎ't a^u inini äjisḡḡicigunānāt, mīḍaḥ äcīcicigākuwānigut
20 īni'^u mīcīnāḡmāwān; mīḍaḥ iwiti ā'kumi'takamigāning paḡḡicin. Kāwīn kanagǎ nibīwisī, unamāman kayǎ usḡḡicikunānān. Mīḍaḥ māḡmīḡwǎ'tciwi·ā·t umicōmisān. Mīḍaḥ mādcāt mīcināḡmā kayǎ ḍaḥ āḡiḡu'pīt. Wāwicāndāḡk kipimātisit. Mīḍaḥ āḡipīndigāt āndāwāt, ḡḡucku·ā·n wīwan, kayǎ kaḡnōnigut: "Ānīn!" udigōn. "Āntic kiwī-
25 tcīwāḡān?"

Ininidāḥ i'kito: "Ānīni!" udinān. "Mīna tcīpwāḍḡwicing?

And then truly the man went ashore, he went yonder to the middle of the rapids. And as soon, they say, as he was come at the place where he was told to go, then he heard his father-in-law calling aloud, saying: "O ye Great-Sturgeons! I feed you a man," (thus) he said to them. And then he also struck his canoe.

Thereupon the man looked; and there, with wide-open mouth, was a Great-Sturgeon ready to swallow him. And they say the man spoke to him, saying: "Wait, wait, wait, O my grandfather! You have taken pity upon me in times past," he said to him.

Whereupon the Great-Sturgeons withdrew (into the deep), for he was pitied by them.

And then again, so they say, did he speak to one, saying: "O my grandfather! carry me back to my home," (thus) he said to him; "and I will give you whatever choice food that I may have to take home to my children," he said to him.

At the time two were the children the man had.

And then they say that he was told by the Great-Sturgeon: "All right!" (thus) he was told; "I will swallow you."

"All right!" likewise said the man, on his part; "for such indeed is my fate," (so) thought the man. And then truly was he swallowed. And now he was mindful that at home was he truly arriving. And then he was addressed by his grandfather saying: "Seize that sturgeon by the tail!" he was told.

Thereupon the man truly took hold of the tail with his hand, and then was he cast up from the belly of the Great-Sturgeon; and so there upon the shore he fell. He was not wet, and his sturgeon he held by the tail. Thereupon he gave thanks to his grandfather. And when the Great-Sturgeon departed, then he too went up from the shore. He was proud for that he had been saved. And when he entered into the place where they lived, he surprised his wife. And he was addressed by her saying: "What!" he was told "Where is your companion?"

And the man said: "Why!" he said to her. "Is it possible that

Māwīja wīn kī'pimādcāḅan," udinān wīḅan. Mīḅaç ānāt: "Tcī-
bā'kwān!" udinān wīḅan. "Aḅamīng ningīḅaḅanā ḅamā."

Mīḅaç pasingutcisāt awi'kwā. Aḅi'u·dā'pināt uda'ki'kōm.
Mīḅaç ānitagwicing aḅamīng inābit imā kīpagudīnānit ḅamāḅan
5 unāḅamāḅ, ä'pīticininit namāwa[!] Ki'tciminwāḅḅam awi'kwā.
Ku'piki'tōd nāyāp awi'kwā, aḅi'i·nāt umisāyāḅ: "Umbā! kigiki' tci-
nibākwa·i·gomin!"

Pasiguntcisāḅwān kayā wīn umisā·i·mā, aḅināzibīpa'tōd. Mīḅaç
kayā wīn wāḅāmāt nībiwa namāwa[!]. Tābickō mōdcigiswāt.

10 Mīḅaç kīwāⁿ awinini ānāḅḅank: "Wāḅunān ā'pidci wāḅḅi-
mōdcigisiwāt?" ināḅḅam. Mīḅu' inī'u mā'kwānimāt pāji'k pāpināt
ḅamāḅan; kāwīn kayā wīn oḅi'kāḅḅaⁿzīn, kāwīn ḅaç kayā kāḅō
wī·i·kī'kitusī.

Mīḅaç kīwāⁿ īngi'u i'kwāḅ wāwīp kī·u·ci·ā·wāt inī'u namāwa[!];
15 kīnamā'tā'ku'kānāwāt; kī·a·ḅōnāwāt aḅwatcīng kayā pīḅḅig
āḅḅāwāt. Mīḅaç kiwīsiniwāt nībiwa, kayā ḅamāwi'tāmbīn ugī·ā·m-
wāwān. īngi'yudaç aḅinōdcī·a·ḅ upapā·a·īḅḅanamāwān inī'u wa-
'tāmbīn.

Mīḅaç kīwāⁿ awā a'kawāⁿzi taḅwicing pitcāḅisāt. Mīḅaç īḅi'u
20 abinōtcī·a·ḅ nāsīpīpa·i·tīwāt pā'kic ta'ta'kunāwāt inī'u u'tāmbīn.

Mēḅaç kīwāⁿ ānāt inī'u ūcicāⁿya[!]: "Ānti kā·u·ndīnamāḅ māḅ-
ciyāḅ?"

"Nīmpāpa·i·nānsa ugīpitōn."

"Wāḅunān i'ḅi'u?" udinān.

25 "Namāḅansa," udigō[!].

"A! i'kitōwinān!" i'kito a'kiwāⁿzi. "Ca, nīmpāpa·i·nān! Nōmi-

he has not yet arrived? Long ago was it since he himself started on his way back," he said to his wife. And then he said to her: "Cook some food!" he said to his wife. "Down by the water have I left a sturgeon."

And then up leaped the woman. She went, taking her kettle. And when she reached the shore, she looked at the place where her husband had put the sturgeon, and what a huge pile of sturgeons there was! Very happy was the woman. Running back up from the shore, the woman went, and said to her elder sister: "Come! he has fetched us a bountiful supply of food."

Then up must have leaped also her elder sister, for down the path to the water she went running. And she also saw the many sturgeons. Both were pleased.

And now they say that the man thought: "Why are they so very happy?" he thought. He had in mind only the one sturgeon that he had fetched; for he did not know about (the vast quantity of fish), and he also did not wish to say anything (about his adventure).

And then they say that the women quickly prepared the sturgeons for use; they smoked them upon drying-frames; they hung them up out of doors and inside of where they dwelt. And then they had a great deal to eat, and of sturgeon they ate. And the children went about outside, eating the spinal cord.

And they say, when the old man returned, he came riding his canoe upon the shore. Thereupon the children ran racing down the path to the water, at the same time holding in their hands the spinal cord.

And then they say that he said to his grandchildren: "Where did you get what you are eating?"

"Why, our father fetched it."

"What is it?" he said to them.

"Why, sturgeon," he was told.

"Pshaw! what foolishness are they saying!" (so) said the old man. "'Oh, it was our father!' Why, it is some time since that

kāna mīcināmāwān ugī'kumigōn kipāpa. Cigakuca ugācikutāmigōn
a^u kipāpa·i·wā," udinān īnī'^u ūcicāⁿya^g.

"Mīdec nimpāpā·i·nānsagu kī' tagwicin."

5 Awidac a'kiwāⁿzi ā'pidci wānāgusininig tagwicin. Kāwīn kaṅagā
kägō pītōsīn. Mīdāc kaḅāt; mīdāc inābit, misiwā owābandān kägō
aḡōtānig, aḡwāwānān aḡōtānig aḡwatcing. Kayā aṅipīndigāt
uwīngā mōckināḡwāwāwāḡ pīndig. Mīdec kīwāⁿ a'kiwāⁿzi kāḡwīna-
wī·i·nābit. Weyāḅamāt unīngwānān cācīngicininit wāndābinit,
kāwīn kägō i'kitosī.

10 Mīdāc kīwāⁿ minawā ninguting ānicīnā ātisō'kān mīnawā udinān
uningwānān: "Tcipabānāntukayāckwāwānwāyāngubān!"

Mīdāc kīwāⁿ ānāt: "Ānīn naṅwāna!"

15 "Mīsa wāḅaṅg tci·i·caiyāṅg," udigōn ujinisaṅ. "Nīngi'kāndān
anīndi ā'pidci tci·u·nicicing ayāgin kayāckwāwānōn," udinān
uningwānān.

Mīdāc kīwāⁿ awinini minawā aiyāṅwāmimigut wīwān ā'pidci.

20 Mīdāc mādcāwāḡubānān, pōsiwāt minawā. Mīgu mīnawā
āndōḡānk a^u a'kiwāⁿji·i·c; pa'kitā·a·nk utcimānic, āja mīnawā
pāpigā wāsa pitāḡwicinōḡ; minawā pa'kitā·a·nk utcimān mī
tagwicinowāt ki*tciminisābi'kunk; ki*tciminisābi'k. "Mī·o·mā,"
udigōn; "mīsōmā tcigāḅaiyānk," udigōn.

Mīdec kāḡā't kabāwāt. Mīdec paḅāmiwinigut ugītābik. Kāḡā't
nībiwa umi'kānāwa. Anīc awinini wāwīp nībiwa udaiyānān;
mā·u·dci'tōnān wāwanōn, pāpōsi'tōd, nānāsi'kaṅg mīnawā.

25 Mīdāc a'kiwāⁿzi minawā ināt: "Skumā iwiti ijān, na^gāngī,
nāsi'kaṅ wāwānōn!"

"Mādcān kin nāsi'kān!" udinān.

"Mādcān, mādcān! Nāⁿsi'kaṅ, kidinin!"

by a big sturgeon was your father swallowed. In fact, by this time is your father digested," (so) he said to his grandchildren.

"Why, our father has already come home."

Now, the old man was late in the evening arriving home. Not a single thing did he fetch. And then he went ashore; and as he looked, everywhere he saw something hanging, pendant pieces hanging out of doors. And when he went indoors, brimful of things hanging was the space inside. And then it is said that the old man knew not where to look. When he saw his son-in-law reclining at his sitting-place, nothing had he to say.

And now they say that on another occasion, according to the story, he said to his son-in-law: "Let us go hunting for gull-eggs!"

Whereupon they say that he said to him: "Well, all right!"

"Then to-morrow will we go," he was told by his father-in-law. "I know where there is a fine place for gull-eggs," he said to his son-in-law.

And then it is said that the man was again told by his wife to be ever so careful.

Thereupon they started away, embarking again in the canoe. And so the same thing as before the hateful old man did; he struck his old canoe, and soon they were suddenly a long distance away; again he struck his canoe, whereupon they arrived at a great island of rock; (it was) a great island of rock. "Here is the place," the other was told; "here is just the place where we will go ashore," the other was told.

And then truly they went ashore. And then the other was guided round to the top. Sure enough, many (eggs) they found. And as for himself, the man soon obtained many; he gathered the eggs, loaded them in the canoe, (and) kept on going after more.

And then the old man again said to him: "Do go yonder, son-in-law, (and) get those eggs!"

"Go yourself (and) get them!" he said to him.

"Go on, go on! Go get them, I tell you!"

Mīdec kägä't mǎnū ijāt. "Māgicā ningagāsi'kawā," ināndaṃ,
 "tcibwā·ḡ·nitagwicing tcīmāning." Aḡāwākuta pītcini'kāwāṃ
 pīnaḡickawāt. Mīdaç kǎ·u·ndcī·i·nāndaṃk, "Ningatānimickawā."
 Payābāmītidaç inābit āja mīcawagān aḡamōwāṃ. Mīdaç a^u inini
 5 nōndaṃwāt i'kidunit: "Mīcikayackutug, kiṭaçamininim inini; māⁿwi-
 ca'ku äjināndaṃwāntamawiyäg!"

Mīdaç kägä't paṃāḡu mīcikayäckwaḡ.

Mīdec kiwāⁿ awinini minawā nāsāb ānāt: "Tcī, tcī, tcī!" udinān.
 "Kigicawānimimiwābāṃ kuca," udinān.

10 Mīdaç äjinōḡiwāt.

Mīdaç minawā ānāt: "Nimicōmis, kiwāwicicig āndaṃyān,"
 udinān.

"Aye^g," udigōn.

Mīdaç awā inini paṃḡi mādcītōd wāwāṃōn.

15 Mīdaç kiwāⁿ cayīḡwa pipōninit wā'kiwāwinigut mīcikayäckwaṃ.
 "Ā'ā'^u," udigōn; "nimpi'kwunāḡ owānaḡpīn."

Mīdaç kägä't äji·o·wānaḡbit mīdaç äjimādcīsāt a^u micikayäck.
 Mīdaç aṃipapimisāt owābāmān ini'^u a'kiwāji·i·caṃ ābi'tawōnaḡ
 aya'tawācininit pimināḡamunit pā'kic pāḡa·a·ku'kwānit. Mīdaç
 20 kiwāⁿ a^u mīcigayäck kǎ·i·jimīdcināt nāwā'kigaṃ.

Mīdaç kiwāⁿ kǎ·i·cināncibitōd kīmināndaṃk, mīdaç kiwāⁿ ä'kitut:
 "Pwā! mī yācmāḡutinig umu'uwā na^gāḡḡi kǎ·ū·mwugut."

Mīdaç kiwāⁿ awinini kiṭagwicimigut āndaṃt ini'^u mīcigayäckwaṃ.
 Mīdaç kīpaḡitinigut imā aḡaḡmīḡ. Mīdaç kī·ḡ·nigū'pīt kī·ḡ·nīpīn-
 25 digāt āndaṃwāt.

Ā'pidci daç kiwāⁿ minwāndaṃmōn wīwāṃ kayā unīdcānisāṃ. Paṃā

And then truly against his wish he went. "Perhaps I can overtake him," he thought, "before he gets to the canoe." Slow indeed was (the old man) coming when he met him on the way. And that was why he thought, "I will overtake him." But when he turned round to look, already far out at sea was the other in the canoe. And then the man heard him saying: "O ye Great-Gulls! I feed you a man; long have you wished him of me."

Thereupon truly was there a great host of Great-Gulls.

And now they say the man said to them the same thing that he had said before: "Hold on, hold on, hold on!" he said to them. "Why, you have taken pity upon me in the past," he said to them.

Thereupon they withdrew.

And then again he said to (one): "O my grandfather! carry me back to where I live," he said to him.

"All right!" he was told.

And then the man took along a few of the eggs.

Thereupon it is said that now came and alighted Great-Gull, by whom he was to be taken home. "All right!" he was told; "upon my back shall you sit."

And truly, when he was seated, then away went Great-Gull flying. And as he went through the air, he beheld that contemptible old man in the middle of his canoe, lying there upon his back, singing as he went along, at the same time beating time against the canoe. And then they say Great-Gull muted upon his chest.

And then they say that afterwards, when he rubbed his finger in it, he smelled of it. Whereupon they say he said: "Phew! such is the smell of the mute of the one by whom (my) son-in-law was devoured."

And so it is said that the man was conveyed home by Great-Gull. And then he was let down over there at the shore. Thereupon he went on up from the water, and passed on into where he and the others lived.

And very pleased, so they say, were his wife and his children.

a^a i'kwä, "Aṃantcigunā niwītigāmāḡan, minawā tcitḡwicinog-wān!" ināṃdam awi'kwä.

Mīḡac minawā ḡgut unābāmaṃ: "Niwīwīsin," uḡigōn. Mīḡec kīmināt wīwaṃ wāwaṃōn paṃḡi kāpītōḡ. Mīḡac ināt: "Tcīmāning
5 nībiwa nīḡḡi'a'tōṃṃa wāwaṃōn," uḡinān.

"'Ūⁿ!" i'kitō i'kwä. Mīḡac kīwāⁿ kī'kīsisaṃḡin paṃḡi kā'pītōnit unāpāmaṃ. Mīḡac kīwīsiniwāt.

Mīḡac kīwāⁿ ḡḡi'^u ḡbinōtcīyaḡ sāsaḡitapiwāt mīminawa wābāmā-wāt omicōmisiwān pitḡwicininit. Mīḡac ḡḡōwāt: "Wāḡunen
10 mādcīyāḡ?"

"Wāwanūn," uḡinawān.

"Wāḡunen tino wāwanūn?" uḡinā^ḡ.

"Kayāckwāwaṃnūsa," uḡināwān.

"Ānti kā'u'ntinamāḡ?"

15 "Nimpāpānānsa uḡipītōṃṃaṃ," uḡināwān.

"Aⁿ!" uḡinā. "'Ca, nimpōpōṃōn!' Nōmī'kāna mīcīkayāckwaṃ uḡiṃṃaṃḡwudāmīḡōn a kōsiwā," uḡinān.

Mīḡec kīwāⁿ ḡḡi'u'ckipa'i'tiwāt ḡḡi'^u ḡbinōtcī'ḡ'ḡ ḡnikīwāwāt.

Mīḡac kīwāⁿ a^u a'kiwāⁿjī'i'c ḡniḡu'pīt; ḡnipīṃḡiḡāt, kāḡā't ḡḡac
20 owābāmān unīḡḡwaṃṃaṃ ayānit pīṃḡic. Mīḡec kāḡā't kwīnawī-i'nābi; kayā ināṃḡaṃk ānīn ḡḡiwābisīḡwān, ā'pitci kwīnawī-i'nānīmān. Kāwīn ḡḡac kāḡō i'kitusī minawā.

Nīḡḡuḡḡiḡ ḡḡac kīwāⁿ minawā uḡinān unīḡḡwaṃṃaṃ: "Na^ḡāḡḡi,
misa minawā tcīṃṃaṃḡwāṃḡcīḡyāḡḡubāṃ. Tcī'ḡ'ndu'u'di'kwā-
25 yaḡḡ!"

"Ānīn ṃaḡḡwaṃa!" uḡinān awinini. Mīḡac ḡnāt wīwaṃ: "Uci-tōn ma'kisīnaṃ."

Mīḡac kāḡāt awi'kwä uci'tōḡ.

Mīḡac kayā wīn a'kiwāⁿjī'i'c ucīctcīkātāṃḡ uma'kiziṃṃaṃ.

30 Mīḡac mādcāwād; pipōṃinīḡubāṃ. Mīḡac wāsa ṡḡḡwicinowāt,

Always was the woman (thinking), "I wonder how my husband is, and when again he will be home!" thought the woman.

Thereupon again was she told by her husband: "I wish to eat," (so) she was told. And then he gave to his wife the few eggs that he had fetched. And he said to her: "In the canoe are many eggs I put in," he said to her.

"Oh!" said the woman. And then they say that she cooked the few that her husband had fetched. Thereupon they ate.

And then it is said that the children were sitting out of doors, when again they saw their grandfather coming home. Thereupon they were asked: "What are you eating?"

"Eggs," they said to him.

"What kind of eggs?" he said to them.

"Gull-eggs, to be sure," they said to him.

"Where did you get them?"

"Why, our father fetched them," they said to him.

"Fie!" he said to them. "'Oh, it was our father!' Why, it has been some time since that your father was digested by Great-Gull," he (thus) said to them.

Thereupon they say that back sped the children, racing home.

And now it is said that the old man went on up from the shore; and when he passed on inside, truly, there he saw his son-in-law, who was within. And it was true that he knew not where to look; and he began to wonder what manner of person the other was, so very much was he puzzled in thought concerning him. But he had nothing further to say.

And so once on a time they say that he said to his son-in-law: "Son-in-law, it is now time for us again to go hunting for game. Let us go hunting for caribou!"

"Well, all right!" to him (thus) said the man. Thereupon he said to his wife: "Make some moccasins."

Whereupon in truth the woman made them.

And the mean old man likewise had some moccasins made.

Thereupon they set out; it was in the winter-time. And when

“Misa omā na^əāngī, tci·u·cigāyāng,” udinān uningwāṇaṇ a^u a‘kiwāⁿzi. Mīdāc kiwāⁿkägä‘t imā ucigāwāt, ki‘tci·a·cigānāgān uci‘tōnāwā. Kayādāc ki‘tci·i·ckutā ṇabanāya·i·. Mīdāc kiwāⁿ a^u a‘kiwāⁿjī·i·c cayigwa ki‘kicāndānk wā‘tōdawāt uningwāṇaṇ. Mīdāc kiwāⁿ ānāt kā·i·ckwāwisiniwāt wānāgucininig: “Na^əāngī,” udinān, “ki^ətcipōduwān,” udinān. “Mīdāc ki‘ki‘tcipōdawāyān mī‘tcigagītciyāng tcipāsamaṅ; kīdai·i·minānin kīkataiyagōtōmin kayā kima‘kisinānin,” udinān.

Mīdāc kiwāⁿ kägä‘t awinini äjipasigwīt, kägä‘t ki^ətcipōdawāt.

10 Äckwāpōdawānitidāc, udinān a^u a‘kiwāⁿzi uningwāṇaṇ: “Omā pī·a·paḡitōn mīsaṇ ānint, päcu omā ayāyān. Ningapaḡitīnānīn ṇniyā‘tawāg ickutā,” udinān.

Mīdāc kägä‘t awinini kiwā‘kwā‘kuwābināṅ tcīgaya·i· ayānit ini^u a‘kiwāⁿjī·i·cān. Mīdāc kayā wīn awinini äji·u·ci‘tād wī‘ka-
15 wicimut. Mīdāc äjikīta‘kisināt äji·a·yagōtōd uma‘kisinān, kāwīn kṇagā kägō ināndaⁿzi, “Mīmāwin ‘i^ə‘u ningadōtāgō,” tci·i·nāndaṅk. Mīdāc äji·u·jicimōni‘kāt, kayā wīndāc a‘kiwāⁿ-jī·i·c tcātcīgskutāwācin; kāwīn maḡci kagītcisī. Mīdāc kiwāⁿ awinini ānāt: “Ānicinā! Ambā kagītciciwān tci·a·gōtōyan ini^u
20 ini^u kima‘kisinān tcipā‘tāg māgwā ki‘tcipīskāṅ?” udinān.

Mīdāc kiwāⁿ a‘kiwāⁿzi nābāngin iji·a·yā. Wī‘kāgu pimiwāwuniskā. Awidāc inini cācingicing mīdāc a^u a‘kiwāⁿzi pītcīnāṅ ayagōtōd uma‘kisinicān, pa‘kic kayā ayīntānwāwā‘tōd. Mīdāc kiwāⁿ awinini cigwa kāwīn ā‘pidci wīnībāt. Awidāc a‘kiwāⁿzi awāntci cāgīgito, taḡibātcimaḡ; untcitagwu pä‘kic tōtām cikctci·a·iyā‘kwi·ā·t ini^u uningwāṇaṇ. A‘pīdāc nībānit, ā‘pidci

a long way off they were come, "Now this is the place, son-in-law, where we are to camp," (thus) to his son-in-law said the old man. And then they say that truly there they made camp, a great shelter-camp they put up. And also a huge fire at one side (was kindled). And now it is said that the contemptible old man had already, by this time, made up his mind as to what he would do to his son-in-law. Therefore they say that he said to him, after they had eaten in the evening: "Son-in-law," he (thus) said to him, "build up a great fire," he said to him. "And after you have kindled a big fire, then let us remove our moccasins, so that we can dry them; our clothes will we hang up, and likewise our moccasins," he (thus) said to him.

Thereupon they say that truly the man rose to his feet; in truth, a great fire he built.

After he had the fire going, then said the old man to his son-in-law: "Here in this place come you, and throw some of the fire-wood, near here where I am. I will put it on when the fire gets to burning low," he said to him.

Thereupon truly did the man heap up a pile near by where the mean old man was. And then the man, in turn, likewise made ready to go to bed. Accordingly he took off his moccasins and hung them up, for of nothing at all was he suspicious that should lead him to think, "Perhaps some evil will be done to me." And while he was making his pallet ready, the hateful old man was himself lying close to the fire; not yet had he taken off his moccasins. And then truly the man said to him: "Why, come! Why are you not taking off your moccasins (and) hanging them up to dry while yet the fire blazes high?" he (thus) said to him.

Now, they say that the old man acted as if he were asleep. Some time afterwards he rose (from his pallet). And while the man was lying down at rest, then the old man later hung up his miserable moccasins, at the same time he kept on talking. And now they say that the youth, in all this while, was not very eager about going to sleep. But the old man nevertheless kept on talking, he

ki*tciki*tcinībānit. Mīdāc kīwāⁿ kägä't a^u inini kā'i·ciwābisit a'pī
nāpāt. Mīdāc awā a'kīwāⁿzī ayā'pī ājikānōnāt wī'ki'kānimāt
tcinībānigwān. Kāgā'pīdāc awinini kīnībāt, kāwīn nōndawāsīn
kānōnigut.

- 5 Mīdāc kīwāⁿ kā'i·ci·u·nickāt a^u a'kīwāⁿjī'i·cigubān, kā'i·ci·o·tā-
'pināmwāt uningwānān uma'kisinini, kī'a·'todin ckudānk. Kāgā-
dāc tcāgā'kidāni'k mī pītcīnāg kīgītut a'kīwāⁿjī'i·c, i'kitut: "Pā
'pa', tcāgītāg kägō! Na^uāngī! kīma'kīsinān tcāgītawān!" udinān.

Pāpā'kāgu pimiwānickā awinini. Mīdāc wābandāngin uma'kī-
10 sinān tcāgītānig; ānawīdāc a^u a'kīwāⁿjī'i·c āja ugī'a·gwāwābi·ā·nān.
Mīdāc kā'kānawābandānk awinini īni'^u uma'kīsinān kī'kawicimo
minawā. Mīdāc kīwāⁿ kāgīcāp kī'pōtawāt a'kīwāⁿjī'i·c, mīdāc
ānāt unīngwānān: "Ānīn kātōtāmān uma'kīzinīsiwān tcīgīwāyān?
Wāsādāc kayā kitayāmin," udinān. "Kāwīn na nījwāwān kīgīpī-
15 tōsinān kīma'kīsinān?"

"Kāwīn," udinān.

"Kīgawīndamīn, na^uāngī, kādijictīgāyān. Nīngakīwā," udinān.
"Nīnganāsi'kānān kīma'kīsinān," udinān.

Agāwadāc kīwāⁿ oganōnān awinini. Mīdāc ājimādcāt a'kīwāⁿ-
20 jī'i·c; wīndāc awinini mī'i·mā ayāt, ānīc kāwīn kaskītōsīn nīngutci
tcī'i·cāt. Mīdāc nānāgatawāndānk ānīn kātijictīgāgwān, ugi-
'kānimān īni'^u ācinīsinān kägä't tcināⁿzī'kānsinīnig uma'kīsinān.
Mīdāc kīwāⁿ nīndawātē a^u ājimādcī'tād ujī'tād wī'kīwāt. Mī
kīwāⁿ kā'i·jī·u·dā'pīnāt nīswābi'k asīnīn, kā'i·jīkījābi'kīswāt,
25 kī'i·'kitut: " 'Ā^u. nīmīcōmia, āmbā, wītō'kawīcin tcīgīwāyān!

was spinning stories; for a purpose of course was he doing it (which was) to the end that he might tire out his son-in-law. And when the other fell asleep, into a very deep slumber did he fall. And they say it is true that what the man had done to him happened while he was asleep. And the old man now and then was addressing him to find out if he were asleep. At last the man had fallen asleep, for he did not hear the other when he was spoken to.

And then they say that after the hateful old man had risen from his pallet, he then later took down the moccasins of his son-in-law (and) put them into the fire. And when they were nearly burned completely up, then spoke the base old man, saying: "Phew! something is burning up! O son-in-law! your moccasins are burning up," he (thus) said to him.

Slowly rose the man from his pallet. And then he saw that his moccasins were burned up, for in fact the evil old man had by that time thrown them out (of the fire). And then, after the man had taken a look at his moccasins, he lay down on his pallet again. And then they say that in the morning the hateful old man built the fire. Whereupon he said to his son-in-law: "What are you going to do about getting back home, now that you have no moccasins? And a long way off are we, too," he said to him. "Did you not fetch yourself two pairs of moccasins?"

"No," he said to him.

"I will tell you, son-in-law, what I will do. I will go back home," he said to him. "I will go fetch you your moccasins," he said to him.

Scarcely even an answer, so they say, did the man give him. Thereupon the mean old man started away; while the man himself remained there at the place, for nowhere at all could he go. And then he pondered what to do, for he knew that his father-in-law would surely not fetch his moccasins. And then they say that accordingly he began getting ready to go back home. And so they say that after he had taken three great stones (and) after he had heated them, he then said: "Now, my grandfather, come and help me to return home again! I long to see my children," he said.

Niwintawâbāmāg ninītcānisag, ” i’kito. Mīdāc kägä’t äji·u·dā-
 ‘pigwānāt ini’^u mīskwābī’ kisunit ini’^u asīnīn; kwaya’kidāc wā·i·jāt,
 mī·i·witi gwaya’k äjiwābuwāt. Mīdāc awasīn kägä’t äjimādcī-
 pisut awācīmādāc ābi’ta āwāninig kīnōgibiso. Mīdāc kā·ā·ni-
 5 ‘ā’pisut awāsīn mīgu kā·ā·ni·i·ji·a·ni’tāwāng; mīdāc imā a^u inini
 kī·ā·nipimusāt. Māgwādāc ānipimusāt, udāminisutawān pimāya·i·
 awiya; mīdāc äji·i·nābit ōwābāmān dāc ma·i·ngāṇān pimūsānit,
 ugi·u·ndcikanōnigōn: “Ānīn, ” udigōn: “nīsayān?”

Udinān dāc awinini: “Kāwīn kägō.”

10 “Āntic äjaiyaṇ?” udigōn.

“Ninkiwā, ” udinān.

Mīdāc pimiwāwīdciwāt ini’ ma·i·ngāṇān kāgīgītōwāt. Awā nini
 pimipimusā ānīndi asīnīn kā·ā·ni·a·pisunit, awīdāc ma·i·ngān
 pimāya·i· pimusā kōni’kāng.

15 Mīdāc kiwāⁿ a’kiwāⁿ·ji·i·c tāgwucing āntāwāt, wi’kāgu pītcīnaṇ
 kī·ā·nitatagucinōgubān, kāwīn kānagā kägō i’kitusī.

Mīdāc wīn awi’kwā äjikagwātcīmāt ini’^u ōsaṇ: “Ānti dāc wīnā
 ‘a’ kiwītciwāgaṇ?” udinān.

20 “Ā, ātibī·i·tug. Panā kayā wīn ningīpa’kā·i·gubān papānda-
 wāntcigāt. Ningī·ā·‘pidcikwīnawipī·ā, ” udinān. “Mīdāc kā·pi-
 ·u·ndckiwāyān, ” udinān udānisān. “Pītcīnaṇ tatāgwicin, ” udinān.

Mīdāc kiwāⁿ awinini māgwā pimiwīdciwāt ucīmān ma·i·ngāṇān
 ā’pidci unānigwāntamōg pimiwīndcītiwāt; pā’kic pimi·ā·niṇā-
 gamōwāg āndōdānksāgu awiya mānwāndāngin. Awīdāc inini
 25 kāwīn kānagā udōnāndāzīn cācāgunizität, ānawī pābā’pi. Mīdāc
 cayīgwa äji·u·dī’tāṅk umicōmisān mini’k kā·i·jimī’kānā’kāgut.
 Kāgādāc ānitāgwicinowāt, udigōn ucīmāyaṇ: “Ānīn, mīna gīn ōmā
 wī·a·yāyaṇ?”

And then truly he took these stones out (of the fire) red-hot; and directly (in the path) whither he wanted to go, along that course straight (ahead) did he roll them. Thereupon the stone truly started going, more than half the distance home it went before it stopped. And in the path where the stone had moved, along that course was the snow melted; accordingly by that way did the man travel. And while he was walking along, he began to feel the presence of somebody at his side; and as he looked, he beheld a Wolf walking along. And by him, from his place over there, he was addressed: "What," he was told, "my elder brother?"

And to him said the man: "Nothing."

"Where are you going?" he was asked.

"I am going home," he said to him.

And then, as he and the Wolf went along together, they kept up a talk. Now, the man walked along where the stone had rolled; and the Wolf passed along at the side, on the snow.

And they say that when the mean old man arrived at home, for he was a long time reaching home, he had nothing whatever to say.

Thereupon the woman herself asked her father: "And where is that companion of yours?" she said to him.

"Oh, I don't know where. He parted company with me, and also went his way hunting for game. I grew very tired waiting for him," he (thus) said to her. "And that is why I came home," he said to his daughter. "Anon will he be home," he said to her.

And now they say that while the man, and his younger brother the Wolf, were coming hitherward together, very happy were they as they walked along in each other's company; at the same time they went singing on their way in the same manner as one does when in a joyful frame of mind. And the man by no means forgot that he was in bare feet, yet in spite of that he kept on laughing. And then by this time he was come at the place which was as far as the path had been made for him by his grandfather. And when they were about to arrive, he was asked by his younger brother: "Why are you going to remain in this place?"

Kāwīndaç kägō i'kitusī awinini.

"Ambä!" udigōn; "kīgātaniwīdciwīn," udigōn ucimä"yañ.

Kāwīndaç i'kitusī awinini. Mīdaç äjicōmīngwä'tawāt agatān-
dank tcīwīndamawāt i' kā'i'jiwābisit.

5 Mīdaç ägut ini'u ucimäyañ ma'i'ngañan: "Ambä!" udigōn;
"aninānāba'a'nicin!" Kayä wīndaç a" ma'i'ngañ kāwīn kägō
owī'i'nāsīn usayäyañ.

Mīdaç kägä't äjimādcāt. Mīdaç kägä't aninānāba'a'nāt.
Weyībaçu anipimisāt u'pītcimāndān cktä. Mīnangwāna cigwa
10 tagwicing ändāt. Mīdaç ini'u ucimäyañ piwä'kwāmuninik umi-
nisä'kañawā mī'i'mā ä'i'jiwīnigut ini'u ucimäyañ. Mīdaç ägut:
"Mī omä kā'u'ndcipa'kā'i'nān," udinān.

"Äye!" udinān.

Mīdaç ägut: "Omä nācīsītōn ninintcīng kizitān!"

15 Mīdaç kägät awinini ändōtānk kā'i'gut ucimäyañ ma'i'ngañan.

Mīdaç kägä't: "Mādcān wāwīp!" udigōn. Mīdaç kägä't awinini
mādciba'tōd. Mīdaç kītagwicing ändāt anipīndigāt. Mī pītcīnag
taçikagītcīd a" a'kiwä"jī i c. "Mīna pītcīnag kayä kin?" udinān
uningwāñan.

20 Awīdaç na"āngī kāwīn kägō kañagä i'kitusī. Pisānigu udinān,
"Äye," i'kitu.

Mīdaç kīwä" a" a'kiwä"jī-i'cigubañ kā'i'ckwāwīsīniwāt wēnā-
gucik. Mīdaç kīwä" a'kiwä"zi pañä kīwä" ukāñawābāmān ini'u
unīngwāñan, kwīnawīnāñamāt. "Amāntc kādāñä'pīnanāwāgān?"
25 udinānimān. A'pañä ugañawābāmān uckijigwaning. Mīdaç kā-
ga'pī äjikāñōnigut udāñisañ: "Äñīnsa āñābāmāt a" pañä?"

"Ä, kāwīn kägō!" i'kito. "Anīcāgu ningāñawābāmīmān māmī-
gunīsīwāñ pābāmīsānit tcīgaya'i' uskīcīgunk," udinān udāñisañ.

But nothing did the man say.

"Come!" he was told; "I am going to accompany you," he was told by his younger brother.

But the man did not speak. And as he smiled at him, he felt ashamed to tell him about what had happened to himself.

Thereupon was he told by his younger brother, the Wolf: "Come!" he was told, "walk along in my footsteps!" And the Wolf also had nothing more to say to his elder brother.

It is true that then they started on. Whereupon truly did he follow in the footsteps of the other. In a little while, as he went along, he caught the smell of fire. It meant that now he was arriving at home. And then to the place where their path for fire-wood forked off was he led by his younger brother. Thereupon he was told: "It is here that I shall part from you," he said to him.

"All right!" he said to him.

And then he was told: "Rub your feet here on my hand!"

Whereupon in truth the man did as he was told by his younger brother, Wolf.

And then truly: "Go with speed!" he was told. Thereupon truly the man started running. And when he arrived at home, he passed on into the lodge. It was at a time when the hateful old man was in the act of taking off his moccasins. "And have you just come, too?" he said to his son-in-law.

But the son-in-law said nothing at all. He simply said to him: "Yes," he (thus) said.

And then they say that after the contemptible old man had eaten, it was then evening. And so they say that the old man kept gazing constantly at his son-in-law, not knowing what to make of him. "What in the world can I do to kill him?" was his thought of him. All the time was he gazing at him in the face. Thereupon he was addressed by his daughter saying: "Why on earth are you always gazing at him?"

"Oh, for nothing!" he said. "I was only watching the dragon-fly that was flying close about his face," he said to his daughter.

Kāwīndaç kägō mīnawa udināⁿsīn, ānawi ugi^ukānimān īni^u ōsān āndōtawānit unābāmaṇ.

Mīdaç kiwāⁿmīnawā ninguting a^ukiwāⁿzi ā·i·ndawāt ānāt uningwāṇaṇ aṇicnā ātisō^ukān: “Mīsa cigwa mīnawā tcibandawāntcigā-
5 yāṅubaṇ,” udinān.

“Ānīn naṅgwaṇa,” udinān awinini. Mīdaç mīnawā ānāt wīwaṇ awinini: “Uci^utōn nima^ukisinaṇ nijwāwān,” udinān.

Mīdaç kägä^t awi^ukwā kā·i·ji·u·ci^utōd uma^ukisinaṇ, ā^upidci wāwāni ug^ui·uci^utōṇaṇ, ugīpīmigitāṇaṇ ningutwāwān.

10 Mīdaç mādcāwāgubaṇān mīnawā. Mīdaç cigwa mīnawā wāsa kitāgwicinōwāt. Kumā^upi minawā ugaṇōnigōn ujīnīsaṇ wāsa kā^uta-
gwicinowāt, mīdaç a^ukiwāⁿji·i·c ānāt uningwāṇaṇ: “Mī omāsa
tcī·u·cigāyāṅ. Mīdaç kayā omā kāwāndciyāṅ tci·ai·yāṇdawān-
tcigāyāṅ.”

15 Mīdaç kägät kā·u·cigāwāt, kī·a·ciganāgāwāt. Awīdaç īnini
kī·a·yīdana^ukāmiḡis kīmaṇisāt, wīndaç a^ukiwāⁿzi kītcātcīkickutā-
wācin. Mīdaç wānāgucik kīckwāwīsinīwāt mīmi·a·wā nāsāb āndo-
dāṅk a^u a^ukiwāⁿji·i·c. Kāwīn minawā kī·i·jimāminonāndaṇzī
awinini; ā^upidci mā a^ukiwāⁿji·i·c owāwī^ukimān īni^u uningwāṇaṇ,
20 mīdācigu ā^upidci wāndcini^utāpapāmāniwāsik. Mīdaç minawā tati-
bātcimut a^u a^ukiwāⁿzi. Kā·i·cinibāt ainini, mīdaç māḡwā nibāt
minawā kanōnāt uningwāṇaṇ, ināt: “‘Eⁱ, na^uāṅgī! pītcimāḡwāt,
kägō tcāgitā minawā!”

Awīdaç awinini kāwīn ogaṇōnāsi; mī kī^ukāndaṅk kītcāḡisamāḡut
25 uma^ukisinaṇ. Ogi^ukāndaṇ awinini keyābi ningutwāwān ayāt
uma^ukisinaṇ pāmīgitāniḡ. Mīdec weyābaṅ unickāwāt mīdec āḡut
ucinīnīsaṇ: “Kägātsaṇa kīḡi^utci·i·ciwāpis tcāgitāḡin a^upanā kīma-
‘kisinaṇ,” udigōn.

But nothing more said she to him, for though she knew what her father had done to her husband.

And now they say, on another occasion during the time that they were dwelling there, the old man said to his son-in-law, so the story goes: "It is now time for us again to go hunting for game," he (thus) said to him.

"That is true," (thus) to him said the man. Thereupon again to his wife said the man: "Make two pairs of moccasins for me," he said to her.

And it was true that when the woman had finished his moccasins, very nice was the work she did on them, she did one pair with porcupine-quills.

Thereupon they set out again. And so in a little while a long way off they were come. By and by again he was addressed by his father-in-law after they had come afar. And this the old man said to his son-in-law: "Now, here is a place for us to make a camp. And also from this place will we go to hunt for game."

And it was true that they pitched camp, they made a shelter-camp. And the man worked away gathering fire-wood, while the old man himself lay close by the fire. Thereupon in the evening, after they had finished eating, then in the same way as before behaved the malicious old man. Again was the man not mindful of the wrong that had been done to him, and that was the very reason why he paid no heed to him. Thereupon again the old man began relating stories. After the man had gone to sleep, and while he was slumbering, then again (the old man) addressed his son-in-law, saying to him: "Hey, son-in-law! something smells, something is burning up again!"

But the man did not speak to him; for he already knew that his moccasins had been burned up by the other. The man knew that he still had one pair of moccasins which were quilled. And so in the morning, after they had risen, he was told by his father-in-law: "Truly are you exceedingly unfortunate to have your moccasins always burning up," he (thus) was told.

Kāwīn i'kitusī ainini; kī'a·ni·u·jī'tā kipīzi'kaṅk minawā ānint ma'kisinaṅ.

Mīc minawā kī'papānaṅdawāntcigāwāt. Minawāḍac wānā-gucininig mīgu minawā nāsāb āndōtāṅk a'kiwāⁿzi; minawā uci'tā-
 5 wāg tcīnībāwāt; mīḍac minawā ayaḡōtōwāt uma'kisiniwān tci-pā'tānig. Mīgu imā ayanimi'kwīnit īni^u ujīnisāṅ, kī'a·n·tagōtōd uma'kisinaṅ; ujīnisāṅ uma'kisinini agōtānig ugī'a·gōtōnaṅ uma'kisinaṅ; māskutidāc wīn agōtānigibaṅ uma'kisinaṅ ogī'i·gōtowāṅ uma'kisinini. Mīḍac kā'i·jikawicimowāt. Kumā'a·'pidāc minawā
 10 awidāc kīwāⁿ awinini ugīpī'a·n amaṅtc kāta'i·ndinigwān.

Mīḍac kāgā't cayīgwa kīwāⁿ pimi·u·nickāwāṅ. "Nibā," inānimit-gut. Mīḍac pāmicipīna·a·ngin īni^u uma'kisinini, ājipāgidīnaṅgin ckutāṅg, Mīḍac a^u a'kiwāⁿjī'i·c kācitinā ājikawicimut, mīḍac ājikigitut: "Pā'pa'! kāgō pītcimā'tā.— Na^gāngī, kima'kisinaṅ!"
 15 udinān.

Pasingudcisāt awinini awinawatināṅgin uma'kisinaṅ kāmāsku-takōtōpāṅ, mīḍac ānāt: "Ōnōwāsa nīn nima'kisinaṅ. Kīnisa kima'kisinaṅ kātcāgisumaṅ," udinān.

"Kāwīn," i'kito. "Kīn kima'kisinaṅ," udinān.

20 "Kāwīn," udinān awinini. "Naskā! nīn pimigitāwāṅ nīn nima-'kisinaṅ," udinān. "Kāwīn ḍac kīn pīmigitāsinōn kima'kisinaṅ," udinān īni^u a'kiwāⁿjī'i·cāṅ.

Mīḍac kīwāⁿ pītcīnaḡ ki'kāṅḍaṅk a^u a'kiwāⁿjī'i·c kītcāgisāṅk tībinawā uma'kizinaṅ. Mīḍac kīwāⁿ awinini kājtīnā uci'tād
 25 wī'a·nikiwāt. Mīḍac ānāt: "Ānīc mīsa tcīnaḡaṅnīnān," udinān.

Mīḍac ā'kitut a^u a'kiwāⁿzi: "Wīṅḍamawī nīndānis tcībitōt nima'kisinaṅ."

The man did not speak; he went on making preparations, putting on his other moccasins.

Thereupon again they wandered about, looking for game. And so, when it was evening, in the same manner as before acted the old man; again they made ready to go to sleep; and so again they hung up their moccasins to dry. Then at the place over there, the instant that his father-in-law had turned his back, he then changed the place of his moccasins; the moccasins of his father-in-law were now hanging where he had hung his own moccasins; in the place where his own moccasins had been hanging he now hung the moccasins of the other. And then they went to bed. And then for some time afterwards, so they say, did the man wait to see what the other would do.

And then truly by now, they say, was he risen from his pallet. "He is asleep," the (youth) was thought to be. And then he took down the other moccasins (and) he laid them in the fire. Whereupon the hateful old man at once lay down, and then said: "Phew! a smell of something comes this way.—Son-in-law, your moccasins!" he said to him.

Quickly springing to his feet, the man went and grabbed his moccasins, which he had hung up in a different place, and then said to the other: "Here are my moccasins. It is your moccasins that have been burned up," he said to him.

"No," he said, "it is your moccasins," he said to him.

"No," to him said the man. "Look! worked in quill are my moccasins," he said to him. "And not quilled are your moccasins," he said to the disagreeable old man.

And then they say not till now did the mean old man realize that his own moccasins had been consumed in the fire. Whereupon they say that the man at once made ready to go back home. And then he said to the other: "Now, then, I am going to leave you," he said to him.

Thereupon said the old man: "Tell my daughter to fetch my moccasins."

“Aye!” udinān. Mīḍaç äjikiwät ainini.

Mīḍaç kiwāⁿ a^u a'kiwāzi kã·a·nimādcānit uningwāṇan kayā wīn
 5 aṇōtc ānu·i·citcigāt. Āñic kayā wīn ašinīn utānugicāpīgīswān, āñic
 wayība wīn ašin ā'tāyābi'kicin. Mīḍaç minawā ānuwī·i·cigicābi-
 kiwāt, mīgu mīnawā wayība ā'tāyābi'kicininit. Kägā't mī
 ki*tcī·a·no'kīt wī'kiwāt.

Mīḍaç kiwāⁿ awinini aṇitaḡwicin äntāwāt. Mīḍaç äñāt: “Mī
 a'pañā iwiti kipāpā kīṇaḡaṇaḡ. Ukītcāgasāṇan uma'kisinān,”
 udinān īni^u wīnimōn.

10 “Ū!” udinān. “Käga'pīduksa mayāmī'kawitōtāsut. Ā'pidci
 aṇōtc kī·a·yindōḡank,” i'kitu awi'kwa. Mīḍaç kiwāⁿ ä'kitu
 minawā: “Māmī nōmaḡ ta·a·yā iwiti. Uga'ki'kändān ī^u ā'pidci
 aṇōtc kī·a·i·ndōḡank,” i'kitu. “Pānimā wābānk ninga·u·ji'tōwāṇan
 ma'kizinān,” i'kito. Mīḍaç kiwāⁿ gägā't weyābāninig kī·u·ci'tōd
 15 īni^u ma'kizinān. Mīḍaç kiwāⁿ aṇicnā ātiso'kān awiḍaç kayā i'kwā
 sāzi'kisit, äjini'kāzugubaṇ Pīḍābānō'k, mīḍaç awi'kwa kiwāna'pi-
 tōd īni^u ma'kisinān wīmādcitōd. Mīḍaç kã·i·ciwunickāt awi'kwā
 kägā tcīwābānininig, mīḍaç kīsāga·a·nk kã·i·ckwāsasägāwāt. Mīḍaç
 kã·i·jikīgītut paḡitōt īni^u ma'kisinān: “Ōnu^{wē} ma'kisinān kitānis
 20 Pīḍābānō'k opītōṇan.” Mīḍaçigu kã·a·ni·a·'pīsi'kāmaḡatinig wābān
 mīgu' imā kī·a·ni·a·yāmaḡatinig ma'kisinān, kī·u·tisigut a^u a'ki-
 wāⁿji·i·c.

“Ā'tā, nīndānis Pīḍābānō'k!” Mīḍaç wīpī'tcīt a'kiwāⁿzī.
 Kã'kīcī'tāt kī·a·nimādcā kī'kiwāt; agāwa uḡacki'tōn pīmusāt.
 25 Kã·i·naḡcit ki'twān aṇikīwīpīmusāt cācāḡaṇisit. Mīḍaç aṇitaḡwicin
 äntāwāt. Kāwin kägō awiya ūdikusīn. Mīyā'ta minawā nāṇaḡata-

"All right!" he said to him. And then back home went the man.

Thereupon they say that after the departure of his son-in-law, the old man likewise did all sorts of things. He too tried in vain heating a rock, but soon would the rock become cool. And again he tried heating it, and another time it would quickly become cool. Truly he worked hard to get back home.

And now they say that the man kept on till he arrived at home. Whereupon he said to one (of the women): "Back at yonder place have I left your father. All burned were his moccasins," he (thus) said to his sister-in-law.

"Really!" she said to him. "And so at last he brought it on himself. Very persistent is he always in the doing of some sort of mischief," said the woman. And then they say that she said again: "Just for a while, now, let him be there. He will then realize the consequence of his repeated efforts at doing all kinds of things," she said. Thereupon they say that truly on the morrow she then made the moccasins. And now they say, so goes the story, the woman who was older than the other, who bore the name of Coming-Dawn, was the woman who tied the moccasins into a bundle, as if she meant to take them. Thereupon, when the woman had risen from her couch at nearly the time of the break of day, then accordingly out she went from the lodge, after she had arrayed herself in fine garments. And so, after she had spoken, she flung the moccasins: "These moccasins does your daughter Coming-Dawn bring." Thereupon, at the moment when the light of day was breaking, then to yonder place at the same time went the moccasins, going to the place where the old man was.

"Good for you, O my daughter Coming-Dawn!" And then was the old man going to put them on. After he was ready, he then started on his way back home; hardly was he able to walk. His feet had frozen on account of his attempt at walking on the snow in bare feet. And now he kept on until he arrived at home. Not a single word had any one for him. What he did again was to

wābāmāt īni'ᵘ uningwāṇān; inānimāt ānīn kā'jikacki'ut tcipiki-wāt, ināndām. Māgwāḍac kanawābāmāt mī odānisān ājimāgwayā-bāmīgut mīḍac āgut minawā: "Anīnsa ānābāmāt kānābāmāt?" udinān.

- 5 "Ān kā! Ḅnicāsagu kanawābāmimān īni'ᵘ maskutciwiwān pābāmōtānit pīndcīya'ī uskīcīgunk," udinān. Minawāgu kāyābi ūwīji'a'tawān uningwāṇān. Mīḍac ājimi'kwāndānk ōwiti kistcīkīc-kābi'kāng; mīḍac ānāndānk. "Mī'iwiti kādiciwināg," ināndām. Mīḍac kīwāⁿ minawā ayeyāwāt ā'kitut a'kiwāⁿzi: "Ḅmbāsīnōnā,
10 na^ēāngī, awīcācōskutciwātā ōwiti!" udinān. "Cācōskutciwāmi-wābān kuca'ku māwīja āmininīngibānīn," udinān. "Nīngi'kāndān ānti unīcīcing," udinān.

Mīḍac ā'kitut awi'kwā: "Cīgwa kutakīn minawā!" udinān īni'ᵘ ōsān.

- 15 "Ā, ānicāsagu nintīnā. Ozām pīsānayāyāṅ pācīgwaṇ; kayāḍac pī'tcāgījiga'k. Owitīḍac tci'a'wa'tātiyāṅ," udinān udināsān.

Kāwīndac kāgō awīya udikusīn, ānawī ugi'kānimāwān wā'ijic-tcīgānit īni'ᵘ ōsiwān ānāndāmīnit kayā.

- Mīḍac minawā kānōnāt unīgwaṇān: "Ānīn, na^ēāngī, kīwī'ī-
20 cānā?" udinān.

"Ānīn nāṅwana!" i'kitu.

"Ḅmbāsa!" udinān.

- Mīḍac mādcāwāt, mādcīnā'u'ḍabānā'kōn. Mīḍac iciwināt unīg-wāṇān kāticīcōcōskutciwāwāt. Mīḍac kīwāⁿ cīgwa kitāḡwicīnu-
25 wāt, ānīn kādiciwānk awīnīni kīckābi'kāni nāṅwana! "Awīsa, na^ēāngī, kīnī'tāmsa kīgacōskutciwā," udinān.

"Ānic ḍac kīn?" udinān.

keep a constant eye upon his son-in-law; his thought of him was to know how he ever succeeded in getting back home, such was his thought. And while he was watching him, then by his daughter was he caught looking (at him). Whereupon he was told by her again: "Why are you always looking at him whom you are gazing upon?" she said to him.

"Oh, nothing! I was merely looking at the whirligig-beetle that was crawling about inside of his eye," he said to her. And still again he wished to contend with his son-in-law. And then he thought of that great steep cliff yonder. And this he thought: "Over there will I bring him," was his thought. And now they say that again, while they were continuing (there), the old man said: "I tell you what, son-in-law, let us go tobogganing at yonder place!" he (thus) said to him. "Down the hill long ago used to slide the men of times gone by," he thus said to him. "I know where there is a fine place," he said to him.

And then said the woman: "There you go again!" she (thus) said to her father.

"Why, only in jest am I saying it to him. So quietly are we continuing in the same place, and, too, the days are so long. And over there we can go and have a contest," he said to his daughter.

But there was not a word for him from any one, for well they knew what their father wanted to do and what his thoughts were.

And then again he addressed his son-in-law, saying: "Why, son-in-law, do you want to go?" he said to him.

"Well, all right!" he said.

"Then come on!" he said to him.

And then they set out, taking along their toboggan. And then he took his son-in-law to the place where they were to coast down the slope. And now they say, on the occasion of their arrival, what did the man behold but a steep cliff! "Now, then, son-in-law, you are the first to go coasting down," (the mean old man) said to him.

"And why not you?" (the son-in-law) said to him.

“Āñic, pānimā nīn iskwāt,” udinān. “‘Awa!’” udinān.

“Awisa,” udinān inini.

Mīdāc kiwāⁿ cayīgwa ājiwawācicimāt īni^u udābānā[’]kōn, mīdāc ānāt īni^u unīngwāṇan: “Mī[’]ku āndōtamuwā[’]paṇ āmininīngibānīn, 5 ājita[’]kupisut a^u wācōskutciwāt,” udinān. “Mīdāc kayā gīn kā[’]i[’]jita[’]kupisuyān,” udinān; “māgicā kīgagitāc,” udinān.

Ānīn, mīdāc kāgā[’]t awinini ācietcigāt; mīdāc ājita[’]kupinigt īni^u ujīnsān udābānākōng. “‘Ā^u, mīsa[’] kā[’]i[’]jikāntciwāpininān,” udinān. ‘Ā^u, āñic mīsa cāyīgwa a^u a[’]kiwāⁿzī ājiwawājikābawit ānīn 10 i^u ā[’]pidci kā[’]i[’]jiki[’]tcikicīpisugwān ināndaṅk. Pā[’]kādcigu kāsasa[’]ka[’]a[’]mīt a^u a[’]kiwāⁿjī[’]i[’]c, mīsa[’] kāntciwāpināt udābānā[’]kōn. Kāwīn kapaṅgā wīmādcāsī a^u udābānā[’]k, ānawīdāc i^u kīckābi[’]kā intigu cōncā[’]kwāt[’] ājināgusit awāṣīn tibi wāntcinō[’]kīckāgwān. Minawā ānigu[’]k ōgāntciwābināt.

15 Mīdāc ānāndaṅk a^u inini: “Mānu, paṅgī nīngamādcīyābōn!” Mīdāc kāgā[’]t. Mīdāc ānāndaṅk: “Kījik nīngīcawānimigobān.” Mīdāc kā[’]i[’]jī[’]ā[’]pidcināgāskāt a^u utābān.

Naskādaṅc inābiyu[’]k! tibi[’]ku wābaṅdamāg kīckābi[’]kā kiwāⁿ bāmāwa kījik pata[’]kisut nāwādābi[’]k. Mī īni^u kācawānimigt a^u 20 Macōs unīngwāṇan.

Mīdāc kiwāⁿ kā[’]ā[’]pidcipwānawī[’]ā[’]t tcimādcīyāpōnit mī kiwāⁿ skāt awinini kīyāpa[’]u[’]tisut. Mīdāc kī[’]a[’]kwāmaṅtcīwātābānāt īni^u tābānā[’]kōn, mīdāc ānāt: “‘Ā^u, kīnī[’]tam dāc,” udinān.

“Awisa!” i[’]kito a[’]kiwāⁿzī. “Āñic mī kayā nīn kādiciwābisiyān,” 25 ināndaṅk tibickō unīngwāṇan kā[’]i[’]jicawānimigōwizinit.

"Why, not till (you are) done, (then will) I (go)," (the man) said to (his son-in-law). "Come on, now!" said (the son-in-law) to him.

"Very well," to him said the man.

And now they say that already had (the father-in-law) fixed in place his toboggan, whereupon he said to his son-in-law: "This is what the men of yore used to do, on (the toboggan) was tied the one who was to go coasting down," he said to him. "Therefore will you too have to be bound on," he said to him; "lest perhaps you bounce off," he said to him.

Well, and so that truly the man did; and so he was bound (with cords) to his toboggan by his father-in-law. "All ready, now I am, to push you off," he said to him. Now, then, now it was that already was the old man standing in place, thinking in what direction (the youth) would be going with such awful speed. With great eagerness did the malicious old man dig his feet (into the snow for a purchase to push), and now he began heaving against his toboggan. But not at all would the toboggan move, even though the cliff was as smooth as ice, for such was the look of the rock down which (the youth) was to slide, (but the toboggan would not go). Again with his might he heaved against it.

And now willed the man: "Only let me slide but a little way!" And so he did. And then he thought: "The cedar took pity upon me once in times past." Thereupon the toboggan stopped in its downward flight.

Therefore now look you! wherever you behold a high cliff, there you will see a cedar standing near the edge of the rock. That was the one by whom was blessed the son-in-law of Mashōs.

And then they say, after (the old man) could not start him coasting down, then did the man get up (and) untie himself. Thereupon back to the top he fetched his toboggan, (and) said to the other: "Now, then, it is your turn," he (thus) said to him.

"All right!" said the old man. "Naturally the same thing will also happen to me," (so) he thought, (believing he would be blessed) in the same way as his son-in-law was blessed.

Mīḍaç awinini kâ·i·jita'kupināt udābānā'kung kâ·i·nabinigut-saḡu. Mīḍaç kīwāⁿ ā·i·ndaçī'kawāt wī·a·'pī'tcimādcī·ā·pōsu a' udābān. "Ānīc mīsa i^u!" udinān. "Ā^u, mī·i·^u!" äjikāntciwābināt udābānān.

- 5 Panāḡu Micōs mādciyābōnu, mīsa'paṇā ābidābōnut a'kiwāⁿzī. Kumā'pī kīwāⁿ cavīḡwa pāpīpāḡi a' a'kiwāⁿzi, i'kitut: "Nintcī-māmbān!" Minawā, "Nintcīmābān!" Minawā, "Nintcīmāmbān!"

Mīḍaç kīwāⁿ ingi'^u i'kwāwḡ ki'känimāwāt cayīḡwa ōsiwān kī'pa'kinawimint. Mīḍaç 'i'ḡ^u utcimānini wâ·i·cimādcāmāḡatinig.
10 Mīḍaç iḡi'^u i'kwāwḡ ki'^stciwīṇāmōwāt, wīmādcāmāḡatinig ānindi āndanānimigunit. Anita'kwābitōwāt; mīḡu kīwāⁿ äjimāḡadwāskāḡ i^u tcimānic, wâ·a·'pī'tcimādcāmāḡa'k.

Mīḍaç kīwāⁿ awinini kâ'kwīnawibī·ā·t, "Mīsa' kāḡa'pī kīpā'ta·i·tisut," udinānimān. Mīḍaç āni·a·cikiwāt. Äniḡawicingidaç
15 āndāwāt owābandān äjināḡwaṭatinig imā kâ'tajimāmāntcikuna-mowāt i^u tcimān ingi'^u i'kwāwḡ. Mīḍaç imā a·i·ntāwāt, mīḍaç keyābi nōḡum äntawāḡwān.

Pinawidis kī·a·gotā Maçōs utātisō'kānan.

SERIES II. Nos. 4-43.

(Told by J. B. Penesi.)

4. OTTAWA-WOMAN

(Udāwā'kwā^s).

Ningudingsa kīⁿwāⁿ kī·a·i·ndā udāwā'kwā, niḡi'kāwizi. Kāwīn
20 ininiwān udayāwāsīn aṇōdc kāḡō udōḡi'tōn, a'picimunān ka'kina ḡāḡōn kâ·i·jicigāwād i'kwāwḡ, maçkimudaṇ kayā; mī·i·^u āniwā'k

Thereupon the man bound him to the toboggan in the way that he himself had been tied. And now they say that while he was busy with him, eager was the toboggan to coast away. "All right, now!" he said to him. "Go ahead!" He shoved off the toboggan.

And then old Mashōs started sliding off, forever away went coasting the old man. After a time, they say, then with a loud voice the old man began calling: "O my canoe!" Again, "O my canoe!" Again, "O my canoe!"

Thereupon it is said that the women knew that now was their father being vanquished in the contest. And then was his canoe eager to go. Whereupon the women tried with great effort to hold it back, (but) it was eager to go where it was thought (the master) was. They tried in vain to tie it down; but they say that the miserable boat got to creaking, so anxious was it to be off.

And now they say that after the man had become tired waiting for the other's return, "Therefore at last has he done harm to himself," was his thought of him. And then on his way back home he went. And on his arrival there at home, he saw how it looked about the place where the women had striven to hold the canoe. And there they lived, and perhaps even to this day they may be there.

The gizzard of the ruffed grouse now hangs aloft for the story of Mashōs.

SERIES II. Nos. 4-43.

(Told by J. B. Penesi.)

4. OTTAWA-WOMAN.

Now, once on a time, it is said, there was an Ottawa-Woman; she was alone. She did not have a husband, yet various things

kāwin ā' pidci káčkändāⁿzī nicikāwizit. Apa' kwaiyaṅ gayä udōji ā'n pa' kibōdcigä.

Ningudingidac ugi' kändān abinōdciyaṅ ayāwāt wiyawing. A' pī-i-dac cayigwa wānigi-ā-wasut, pīnāwaṅ nī'tam kīnigiwaṅ ga'kina
5 taç anōdc pābāmisātcig āndašwāwānagiziwāt — pīnāwaṅ ga'kina
gayä pināsiwaṅ. Mīwaṅi'^u kānigi-ā't ga'kina ogī-a-ninaṅaṅigō,
mīyā'ta pīnāwaṅ, kāwin ugīnaṅaṅiguzin. 'A^a'^u binā gī'kito:
"Kāwin nīn wī'kā ninganaṅaṅāsi wa^a'^u kigaṅān; a' paṅagu mōⁿjaṅ
pa'cu ningatayā tibitci-a-yāgwān kigaṅān."

10 Mīdāc 'i'i'^u ā' pidci wāndciwāngawizit 'a^a'^u pīnā.

Mīnawā ninguding ugi' kändān abinōdciyaṅ ayāwāt. A' pī-i-dac
minawā wādcidcisānig tcīnigi-ā-wasut, minawā ugīnigi-ā'n ga'kina
āndašwāwānāgisinit awāⁿsiyaṅ. Mīgō-i'^u mīnawā kā-ṅ-nījinaṅaṅi-
gut ka'kina, mīyā'ta wābōsōn, kāwin ugīnaṅaṅigusin. Kī-i-'kitō
15 'a^a'^u wābōs: "Kāwin wī'kā nīn ninganaṅaṅāsi wa^a'^u kigaṅān,"
kī-i-'kidō. "Mī-o-māⁿ paṅā tcīnaṅaṅadabiyān."

Ašīn idāc wābōzunk ijināguzitug; mī-i'^u ājini'kādāgwān ī-i-māⁿ
wābōs naṅaṅadabit. Mōⁿjaṅ īgi'^u anicinābā^g ugītībādotānāwa 'i'i'^u
wābōs naṅaṅadabit ijinī'kātāg. Mī-i-dāc 'a^a'^u wābōs mōⁿjaṅ
20 wāndcipimādisiwād anicinābā^g; usāgi-ā'n īnī'^u ugīn, 'a^a'^u
wābōs.

Mīdāc mīnawā kī-a-i-ndāt 'a^a'^u udāwā'kwā. Ninguding mīnawā
ugi' kändān ayāwāt abinōdciyaṅ. A' pī mīnawā nāgi-ā-wasut
kīⁿgōⁿya^g ugīnigi-ā^g, ga'kinagu āndašwāwānāgisiwād kīⁿgōⁿyag.

she made, — mats and all the things that women are wont to make, likewise bags; for that very reason was she not so very sad that she was alone. Reed mats she also made, and she spun twine.

Now, once she felt that there was a babe within herself. And when the time came for her to be delivered, there was born first of all a ruffed grouse, and then all the various creatures of the air, as many as there were, — ruffed grouse and all the birds. Now, by all those to whom she had given birth was she forsaken as fast as they came, save only by the ruffed grouse, by it was she not abandoned. The Ruffed Grouse spoke, saying: "Never will I leave this mother of ours; for always will I be near by, no matter at what place our mother may continue."

Such is the reason why so very gentle a ruffed grouse is.

Another time she felt that she was with child. And when the time was come again for her to be delivered, again she gave birth to all the game-folk, as many as there were. Now, by them all, too, was she forsaken as fast as they came, save only by the hare, she was not deserted by it. Said the Hare: "Never will I leave this mother of ours," he said. "Here in this place will I always sit."

There was a rock, probably in the likeness of a hare; accordingly it may have been called by the name of A-Hare-that-is-seated-there. Always have the people referred to what was called The-hare-that-is-seated.¹ Therefore such is why the hare is always around where dwell the people; he loved his mother, the hare (did).

And so there continued Ottawa-Woman. Another time she felt that she was with child. When the time was come for her to be delivered, to fishes gave she birth, to all kinds of fishes, as many as there were.

¹ The seated hare is frequently spoken of in Ojibwa mythology. It generally, though not always as here, is associated with Nānabushu.

Migu menawā gakina gī·a·nināḡanigut unīdcānisa⁸, mīyā'ta aḡi-
 'kamāḡwān, kāwīn ugīnāḡanigusīn. Mī·i'·u kā·i'·kitot 'a⁸a'·u adi-
 'kamāḡ: "Kāwīn nīn wī'kā ninganaḡanāsī 'a⁸a'·u kīḡanān. Kā'kina
 miziwā a'kīng tībisāḡa·iḡan tci'a·yāḡwān, pō'tcīmāⁿ ningāḡtayā,"
 5 kī·i'·kidō.

Mīḡaḡ i^u kā⁸gā't ājiwābā'k, miziwa ayāwāt kīⁿgōⁿyāḡ ka'kinagu
 sāḡa·iḡanīng kīⁿgōⁿi'kāwān. Mīḡaḡ minawā aḡnōdc kāḡō inānu'kī-
 ḡubānān. 'A⁸a'·u odāwā'kwā ānāwindubānān ku'kumisinān.

Ānic mī ā'kosit.

5. SNAPPING-TURTLE AND CADDICE-FLY
 (Mī'kinā'k umi'tigwāpicimuni'kā kayā).

10 Ningudingisa' kīⁿwāⁿ odātōwāḡ ga'kina āndaswāwānāḡizit—
 mī'kinā'k, tāḡābī'kinā'k, pōsī'kaḡo, mīskwādāsi; mī·i'·u ga'kina
 ājīmāmawiodā'tōwāt. Wīnidāḡ mī'kinā'k ugīmāwi. Ningudingi-
 ḡaḡ mī'kinā'k inā'kunigā wī·a·ndubānit; umitigwāpicimuni'kān
 uwiawimīḡānān. Mī jigwa ujī'tāwād wī·a·ndubāniwāt; kī'kistci-
 15 maḡnidōkāzu mī'kinā'k. Ā'pī wā·a·ndubānit kīkī'tci·i·nāndam
 ḡayā.

20 "A yo-u nindāmāyā·ō'sā,
 Ya ō, ya 'i⁸, ya 'i⁸, ya 'i⁸, ya 'i⁸.
 A yo-u nindāmāyā·ō'sā,
 Ya ō, ya 'i⁸, ya 'i⁸, ya 'i⁸, ya 'i⁸.
 A yo-u nindāmāyā·ō'sā,
 Ya ō, ya 'i⁸, ya 'i⁸, ya 'i⁸, ya 'i⁸."

Mīḡaḡ kīmādcāwād ā'pidci nībiwa uwīdcīwān udūckīnigīma⁸.
 A'pī·i·ḡaḡ wādisāt umi'tigwāpicimuni'kān odā'tōnit, pijiji'k paḡa-
 25 māḡanān uda'kunānāwān; kāwīn pa'kān ḡāḡō ogī'a·yāsīnāwa,
 mīyā'taḡu paḡamāḡanān. Mī·i·ḡaḡ ciḡwa maḡwināḡdamuwād ī·i'·u

So again by all her children was she forsaken as fast as they came, save only by the whitefish, she was not left by it. For this was what Whitefish said: "Never will I leave this mother of ours. In every place upon earth wherever a lake may be, even there will I be," he said.

And that, sure enough, has come to pass, everywhere are there fishes, and in all the lakes are there fishes. Thereupon she took up her work again, making all sorts of things. Ottawa-Woman was the name that our grandmother was called.

Well, that is as far as (the story) goes.

5. SNAPPING-TURTLE AND CADDICE-FLY. 9

Musk-Turtle

Now, once on a time they say there was a town of every kind (of turtle) that was, — a Snapping-Turtle, a Soft-Shelled Turtle, a Musk-Turtle, a Painted-Turtle; thus the total number of them that lived together in a town. Now, Snapping-Turtle himself was chief. So once on a time Snapping-Turtle announced that he planned to go to war; against Caddice-Fly was he going to fight. Thereupon they then made ready to go to war; greatly did Snapping-Turtle conjure for magic power. At the time when setting out for war, very proud was he too.

"A yo-u, I am leader of a war-party,
Ya õ, ya 'i', ya 'i', ya 'i', ya 'i'.
A yo-u, I am leader of a war-party,
Ya õ, ya 'i', ya 'i', ya 'i', ya 'i'.
A yo-u, I am leader of a war-party,
Ya õ, ya 'i', ya 'i', ya 'i', ya 'i'."

And so, when they started away, very many youths he had in his company. And when he got to where Caddice-Fly had a town, nothing but their war-clubs did they have in their hands; nothing different did they have, simply their war-clubs. Accordingly, when they rushed to attack the town, the town of Caddice-Fly, then

ūdāna, mi'tigwāpicimunic udūdāna, mī·i·'we mīgādīwād. Kīcpīn awiya nisint pōdānidiwāg mī·i·'u minawā pīmādisiwād; kayāḍaç pā'pāsaganāndiwāg mīgu gayā i^u āndōdādīwāt, pōdānidiwāt. Kayā īni^u mi'tigwāpicimunic uduckinīgīma^s āndōdaminit awiya pigwaga-
 5 nāmint, pōdānidiwāg; mēḍaç nāyāp nābisāwāt ājināguziwāt. A'pī ānināwa'kwāg, mī·i·'u cigwa cāgōḍci·i·nt mi'kinā'k; kāwīn kacki·i·disiwāg tēbi·i·māḍci·i·diwād, āpidci ki'tci mīgādīwāg. Kāga'pī mi'kinā'k cāgōḍci·ā. Kāga'pī ga'kina kīnisimā uduckinīgīma^s; wīnā'ta mi'kinā'k kāwīn kīnsāsī, kī'ta'kunā. Ugīkaḅawānimigōn
 10 umi'tigwāpicimuni'kān. Kāwīn pagitināsī tēpābāmusāt. Kāga'pī ḍaç kī·i·'kidō mi'kinā'k: "Taga, pagidiniciyu'k! Kāwīn ningamā-ḍcāsī. Mōⁿjaḅ ningawīḍciwā kīgwisī," udinān īni^u umi'tigwāpicimunikān. Kīpaḅudinā. Kā^gā't mōⁿjaḅ uwīḍciwān īni^u uckinawān, umi'tigwāpicimunikā ugwisān mōⁿjaḅ pābāmusāwāg. Ningū-
 15 ḍingidaç i'kidōwāg 'a^a·u uckinawā mi'kinā'k gayā: "Taḅaḅānā, pābāmādisidā!" i'kitōwāg. "Ōwidi ina'kakā ningābī·a·nunk ijādā!" Ugigagwāḍcimān ōḅaḅ 'a^a·u uckinawā, ugīpaḅidinigōn ḍaç ōḅaḅ.

Mīḍaç kīmāḍcāwād mi'kinā'k wīḍciwād īni^u uckinawān; pīnic
 20 kīmāḍābīwād kīstcīkīstcīgaḅmīng. Mīḍaç imāⁿ pābāmusāwād mītā-
 wāḅgāng. Ningūḍing kāgō onōndānāwa māḍwāsīninig, tēsa'kān
 aḅāma'kīng. Mīḍaç ā'kidot 'a^a·u uckinawā: "A'pāgīcsa ijāⁿyaḅk,"
 i'kidō 'a^u uckinawā.

"Āwa^u, ijādā^e!" udinān mi'kinā'k. "Ānīn ḍaç kāḍicīkaskītōyaḅk
 25 tēi·i·caiyāḅg?" uḍigōn. "Ōmāsa bīsun nīningwīnk."

Mēḍaç kā^gā't imā kī·a·sāt īni^u skīnawān unīngwīnk. Mēḍaç
 kīpa'kubīt a^u mi'kinā'k aḅāma'kīng ijāt ānīwāk; kīnwāⁿj kī·a·ni-

did they fight with (the Caddice-Flies). When any one was slain, they breathed upon him, whereupon back to life he came; and if they had their shells cracked, then the same thing they did to one another, they breathed upon one another. The same, too, did the youths of Caddice-Fly whenever any one was torn to pieces, they breathed upon him; whereupon they would take their places, looking the same as before. When it was getting well on towards noon, then was Snapping-Turtle being overcome; (his youths) were becoming unable to bring one another back to life again, very hard were they fighting one another. At last Snapping-Turtle was vanquished. In the end all his youths were slain; only Snapping-Turtle himself was not slain, he was taken captive. He was guarded by Caddice-Fly. He was not allowed to walk about the place. So at length said Snapping-Turtle: "I say, do you set me free! I will not go away. All the time will I go in company with your son," he said to Caddice-Fly. He was set free. Sure enough, all the while was he in company with the youth, the son of Caddice-Fly and he were always walking about the place. Now, once on a time said the youth and Snapping-Turtle: "Come, let us go on a journey!" they said. "Over this way, toward the west, let us go!" The youth asked his father, and he was given leave by his father.

Thereupon they departed, Snapping-Turtle going in company with the youth; (they continued on) till they came out upon the great sea. And then there they wandered along the beach. Presently they heard the sound of something fall, (it was) a conjuring-lodge on the other shore. Thereupon said the youth: "Would, indeed, that we might go over there!" (so) said the youth.

"Very well, let us go over there!" to him said Snapping-Turtle. "And how shall we be able to get over there?" (Snapping-Turtle) was asked. "Do you get into this armpit of mine."

Whereupon truly there in his armpit he placed the youth. So then down into the water went Snapping-Turtle; to the other shore he

- taji'tā aḡāma'king kī'i'jāt. A'pī'i'daç animōckamut ogīpaḡidinān
 ini'^u uckinawān. Mī'i'daç äjiwābandamowāt pada'kidāni'k tcī-
 sa'kān. Mīdaç kā'ā'nijipīndigāwāt i'i'māⁿ tcīsa'kāning, ā'pidci
 mōckināwa^g imā äyānit pīndik tcīsa'kāning; kāgīgitōwa^g naḡa-
 5 mōwa^g gayā. Īgi'^u pīndik tcīsa'kāning äyāwāt udaji'indānāwa
 miziwā owā kijik undinūn kayā; mī'i'^u wāndcimāmasi'kāg i'i'wā
 tcīsa'kān. Kīwi'tāgīk wāndānima'k, kā'pīciwāba'k māwija, kayā
 kādānījiwāba'k pānimā—mī'i'^u ga'kina āndajindamowād. Kīn-
 wā'njidaç kā'ayāwād imāⁿ tcīsa'kāning, kī'ā'nizāga'ā'mōg minawā.
- 10 Inābiwāt iwidi awāsina'kakā ningābī'ā'nunk wābandāndānāwa
 wādcī^u, nībawa gayā pābāmisānit pīnāsiwa^g wābāmāwa^g. Mīna-
 wādec i'kido 'a'a'^u umi'tigwāpicimuni'kā ugwiṣan: "Taḡa, ijāda^o!"
 udinān mī'kina'kwān.

"Ā^u, ijādā^o!"

- 15 Kī'i'jāwāḡ, nībawa ugīwābāmāwa^g paḡadcaiya^g. Pā'jikidaç
 ogī'o'dā'pinān 'a'a'^u uckinawā mī wīn ini'^u kā'pīgīwānāt. Mīnawā
 kī'pīpīndigāwāḡ iwe tcīsa'kān; kāwī'kā aḡwāsāsiniṇi. Awīdāc
 uckinawā ugīḡaḡwādcimān ini'^u nāganizinit: "Ningudingina'ku
 kibitci'i'sā ū'u' tcīsa'kān?"
- 20 "Kāwīn wī'kā kibitcisāsiniṇōn mini'k pā'kīwāḡk, kāwīn gayā
 wī'kā taḡibitcisāsiniṇōn mini'k kādānia'kīwāḡk. Kīcpīn ä'ta miziwā
 ānigu'kwāḡ owe kijik aḡwā'tink miyā'taⁱ māḡijā tcīgibitcisāḡibāḡ.
 Kāwīn kanabātc wī'kā tātātaḡu anwā'tiⁿzinōn ānigu'kwāḡ ōwe
 kijik."
- 25 Mīdaç kā'pījisāga'ā'mowāt; mīnawā ugīpina'o'wān imāⁿ uning-
 wīḡ ini'^u uckinawān, kayā ini'^u paḡadcaiyaḡ. Mīdaç kā'pījipa-
 'kubīt mī'kinā'k, pīgīwāwāt. Kāḡādāc paḡmījaḡāt mī'kinā'k ugī-
 mi'kwāndān ga'kina kīnisimindibāḡ uduckinīḡīma^g. Mīdaç kā'i'ji-
 gitciwāpināt ini'^u uckinawān paḡadcaiyaḡ gayā. Ningudci kī'i'na-
 30 'kwājiwā mī'kinā'k. Awīdāc umi'tigwāpicimuni'kā ugwiṣan aḡāwa

From Story # 5
 went in a fairly easy way; a long while he spent getting over to the other coast. And when he came out on the shore, he let the youth out. Thereupon they beheld the conjuring-lodge standing there. And so, when they went into the conjuring-lodge, (they saw that) it was very full of them who were there inside; they were talking and singing. They that were inside of the conjuring-lodge were talking about the full extent of this sky, and of the winds; that was what caused the conjuring-lodge to sway. Of the wide circle of the sky from whence blow the winds, of what had happened in times long ago, and of what was to come to pass in the future,—concerning all such things did they talk. And after they had been in the conjuring-lodge a long while, they up and went outside again. On looking off towards the west, they beheld a mountain, and many birds that flew about they saw. So again said the son of Caddice-Fly: "Pray, let us go over there!" he said to Snapping-Turtle.

"All right, let us go!"

They went over there, many young birds they saw. Now, one of them the youth took up, and that one he fetched back. Again they went into the conjuring-lodge; never did it cease swaying to and fro. And the youth asked of him who was leader there: "Is there ever a time when this conjuring-lodge is still?"

"Never has it ceased swaying since the world began, and never will it be still as long as the world lasts. Save only when the whole expanse of this sky is calm, then only might it perhaps cease swaying. Never seemingly is it calm at one and the same time in all the length and breadth of this sky."

Thereupon they came on out of doors; again (Snapping-Turtle) placed the youth in his armpit, and the young bird also. And then down into the water came Snapping-Turtle, back on their homeward way they came. And when nearly reaching the shore, Snapping-Turtle became mindful of all his youths that had been slain. Whereupon he flung out (into the water) the youth and the young bird. Off in another direction through the water went Snapping-

kimōckamo. Pā[°]cu' ayāmaḡatini, aḡawādac ugīgacki'tōn kī'pimi-
 jaḡāt; kayā ini^u upaḡadcāⁿyāⁿsiḡaḡān ā'pidci kīcāpwāpāwāwān.
 Ugīpāswān dāc kāmiḡjaḡāt. Mīdāc kīpimādcāt pīḡiwāt. A'pī'i'dac
 kā'taḡwicink ōḡaḡ āndānit, ā'pidci ugīsāḡi'ā'wān ini^u paḡadcaiⁿ-
 5 yaḡ.

Nāḡadcidāc kī'pī'ā'nimi'kī'kā; tibickō imāⁿ ayāt paḡadcāⁿ
 mī'i'māⁿ kī'pinōndāḡuziwād animi'kīḡ kī'pīwābāḡmāwād unīdcāni-
 siwān. Mīnawādec kī'ā'nikīwāwāḡ animi'kīḡ.

Mīdāc kā'i'jīmādcāwād pināwidis kī'ā'ḡōdā.

6. SNAPPING-TURTLE GOES TO WAR

(Mī'kinā'k naḡdubāḡi).

10 Ningudīḡ kīⁿwā mī'kinā'k wīnā'taḡu pā[°]jik. Mīdāc kā'i-
 nāndāḡ: "Pānimāⁿ ningadānināḡdawābāḡmāḡ kāwīdcīwāḡwā."
 Mīdāc kīmādcād; ningudīḡidāc oḡi'ā'ni'u'dī'tān wādciwānz;
 mēdāc imāⁿ kā'i'jād ugīdā'ki, mē'dāc āḡipībāḡit; "Awānān kāwī-
 dcīwāḡ tcīnaḡdubāḡniyān?" Awi'a'dāc omādwāna'kwā'tāḡōn:
 15 "Nīn kīḡawīdcīwīn tcīnaḡdubāḡniyān!"

"Ā^u, ondās!" udinān. Pācudāc pā'ā'yānit ini^u ininiwān,
 oḡaḡōnān mī'kinā'k: "Ckumāⁿ pīḡaḡwādcīn kāta'i'jīwumbāḡnān
 mīḡāzoyāḡ!"

Paḡamāḡaḡdac uda'kunān 'a[°]a^u inini. Mīdāc kā'ḡā't pīḡa-
 20 ḡwādcīt. "Hahahu', hahahu', hahahu', hahahu'!" Cīḡwa umāⁿ

Turtle. And the son of Caddice-Fly had a hard time keeping on the surface of the water. A short way was the (land), and barely was he able to reach the shore; and his young bird was soaking wet. He dried it by the fire when he got ashore. Whereupon he started hitherward on his way back home. And after he had arrived at where his father lived, very fond became they of the young bird.

And after a time there came up a thunder-storm; straight over where the young bird was came the roar of the Thunderers that had come to see their young. So back on their homeward way went the Thunderers.

And so, after they had gone, the gizzard of the ruffed grouse hung aloft.

6. SNAPPING-TURTLE GOES TO WAR.

Once on a time they say a Snapping-Turtle (was) all alone. And this was what he thought: "After a while I will go seek for those in whose company I shall go." Thereupon he departed; and by and by he came to a little hill on the way; and when he got to yonder hill-top, he then cried with a loud voice, saying: "With whom shall I go when I set out for war?" Then came the sound of some one's voice answering him: "I will go with you when you go to war!"

"All right, come hither!" he said to him. And when near by the man was come, to him Snapping-Turtle spoke, saying: "Just you come and show what you would do should we get into a fight!"

Now, a war-club in his hand the man held. Thereupon truly hither he came, making a show (of what he would do). "Hahahú, hahahú, hahahú, hahahú!" When here the man was come, at (Snapping-Turtle) he came brandishing the club

paḍaḡwicininit ini^u ininiwaṅ ugīpīminīma·u·gōn 'i'ī^u paḡamāḡaṅ.
 "Mēḍaḡ kāḡat ḡinibu, mī'kinā'k!"

Mīḍaḡ kīḡusāt. "Intawātci kīwān," udinān, "māḡicā kidāni-
 sigō mīḡāding," udinān.

- 5 Mīḍaḡ kī'kīwād 'a^a'u inini kī·a·nimādcā dac mī'kinā'k; mīnawā
 ninguding kī·a·nia'kwāmādciwā waḍciwing. Mīnawā ḡīpīpāḡi:
 "Awānān ḡāwīdcīwaḡē tcīnaṅdūpaṅiyān?" Mēḍaḡ maḡwābībāḡi-
 waṅ: "Nīnawind!"

"Ondās, ondās!" udinān.

- 10 Kīpitaḡwicinōḡidaḡ mīskwādāsiwaḡ nībiwa. Mīḍaḡ ānād: "Sko-
 mā^a kaḡwātciyu'k kādōdamāḡobaṅ mīḡāsoyaṅk!"

Mīḍaḡ ka'kina kā·i·ji·o·dci'tawād, tibickō asīnīḡ kījināḡuziwaḡ.

"Ānīc, mīsa' ogō^u kāwīdcī·a·ḡwā," i'kido mī'kinā'k.

- Mīḍaḡ kīmādcāwād naṅdubaṅiwād. Ningutingidaḡ aṅinībawād
 15 tibi'kaḡdinīḡ maḡwānaḡaḡmō pā^ojik mīskwādāsi, mīḍaḡ āna·a·nk:—

"Mīci'kā^awā! oḡānānḡi kidā'tawānīḡōmin yā^aha!
 Nīndinā'pawā yā^aha, nīndinā'pawā yā^aha, yā^aha!"

- Mī'kinā'kidāḡ nwāndawād unīckimīḡōn. Mēḍaḡ kā·i·ji·u·dā-
 'pināḡ umō'komān kī·i·nōḡā i·i·mā^a ayānīt mīḍaḡ ḡaḡwādcīmād:
 20 "Ānīn ä'kidoyaṅ?"

"Kā, ūdānāḡ iīzaṅ ka'kina kīnisīḡōmin nīndinābandam,"
 i'kido.

- Mēḍaḡ mī'kinā'k kā·i·jikīckīḡwājwād. Mēḍaḡ minawā kī·a·ni-
 mādcāwād. A'pī·i·dāḡ wādisāwād anicinābā oḡā'tōnīt, mī'kinā'k
 25 oḡī·i·nā^a ka'kina ucīmāḡaṅāncīma^a: "Mī·u·mā^a ayaiyu'k. Nīḡa-
 tijā, nīḡaṅadawā'to." Pā^ojik uwīdcīwan umījinawāmaṅ. Mīḍaḡ
 ijāwād ayānīk wīḡiwāmaṅ, pā^ojikidaḡ cābundawānīḡ kī'pīndi-

as if to strike him. "And now truly you shall die, Snapping-Turtle!"

At that he became afraid of him. "You had better go back home," he said to him, "lest perhaps you be slain in battle," he said to him.

And so, when back home went the man, then on his way went Snapping-Turtle; on up another hill he climbed. Again he called with a loud voice: "With whom shall I go when I set out for war?" Whereupon came the sound of voices calling aloud: "With us!"

"Hither, hither!" he said to them.

So came the Painted-Turtles, arriving in throngs. And then he said to them: "Just you show what you would do should we get into a fight!"

Thereupon all withdrew into their shells, like stones was their look.

"Well, it is with these that I will go," said Snapping-Turtle.

Thereupon they set out to go to war. And one night when they were going to sleep, a certain Turtle was heard singing, and thus he sang:—

"O Snapping-Turtle! in a town are we prophesied an evil fate, yā^aha!
Such was my dream, yā^aha! such was my dream, yā^aha, yā^aha!"

And when Snapping-Turtle heard him, he was angered. Thereupon, taking up his knife, he crawled over to where he was, and then asked him: "What did you say?"

"Why, that in a town we shall probably all be slain, was what I dreamed," he said.

Thereupon Snapping-Turtle cut off his head. And then they continued on their way. And when they came to where some people had a town, Snapping-Turtle said to all his soldiers: "In this place do you remain. I will go thither, I will go to reconnoitre." He went along with one of his attendants. And going over to where there were some wigwams, into a certain long-lodge they

gāwəg nibādībi'k. Mēdəc ānād uwīdcīwāgənan: "Bābājik kīckīgwājwādā!" Pāpājīkidəc ogīnisāwān ənicinābān. Ōdayā·ū·bīnōmunāwān ustīgwānan. Mīdəc kā·i·jīkəzowād; mī'tīgwanāgənan a'tā, imāⁿ dac pīndīk mī·i·mā kī'kəzowād.

5 Kīgijābidəc kīmi'kawāwəg nīⁿj kīckīgwāwād. "Awāgwān kā'tōdāmogwān," i'kitōwəg. Mīdəc kā·i·jīnəndawābədəcīgāwād mīziwā əgwədcīng, kāwīn awīya ogīmi'kawāsiwāwān. Kāgə'pī kī·i·'kidōwəg: "Kəṇəbətəc mī'kinā'k 'a^a'u kā'tōdānk." Mēdəc ä'kidowād: "Kīgīwābəndānāwā na ānawī 'i'ī'ū mī'tīgwanāgənan?"

10 "Kāwīn," i'kidowəg.

Pə'jīk idəc ənicinābā ogīpā'kinān 'i'ī'ū unāgənic. Mīdəc imāⁿ kā'gə't ayāwād mī'kinā'k kayā a^u mījīnawā. Mī'kinā'kidəc kīta'kunā; awīdəc askābāwīs kīmādcība·i·wā, kāwīn kītābībīnāsī. "Āwisə', nisādā mī'kinā'k!"

15 Māgwā kāgīgītowād kītagwīcnōg kī'tcinībiwa mīskwādəsiwəg. Mēdəc ä'kidōwād: "Ā'ā, nəckā kuca mīskwādəsiwəg! Kā'gə'tīgūnā kāwīsīnīmīn!"

Mīdəc mīndīmoyəyəg umackīmōdāwān udā'pīnəməwād, kīmoⁿ-jāgīnāwād. Mīdəc kīkīstcīwīsīnīwād mīskwādəsiwā^e, mī īgī'ū
20 cemāgenījəg.

Mī'kinā'k idəc ickudəng wī'a·'pəgīnā wīnīsīnd. Mēdəc ä'kidot: "Kāwīn, nīndādcāgīzwāg īgī'ū abīnōdcīyəg anīkībwnāmozoyān."

"Ā, kəṇəbətəc gə'gə't," i'kidowəg. Mīnawā i'kidāwəg: "Indawā kījāgāmīdānk pəgīnādā!"

25 "Ā, kāwīn!" i'kido mī'kinā'k. "Nīndādcāgīzwāg abīnōdcīyəg."

"Kā'gə't māwīn," i'kidowəg. Mīnawādec kī·i·'kidōwəg: "Indawā nibī'kāng pəgīnādā!"

entered during the silence of the night. And this he said to his comrade: "Let us each cut off a head!" So each slew a person. They concealed the heads in the bosom of their garments. Thereupon they hid themselves; a wooden bowl was there, and there inside was where they hid themselves.

Now, in the morning there were found two that had their heads cut off. "Somebody must have done it," they said. Thereupon they made a search everywhere out of doors, but they did not find anybody. At length they said: "Maybe it was Snapping-Turtle who did it." Thereupon they said: "You have of course looked at the wooden bowl?"

"No," they said.

So one person uncovered the miserable wooden bowl. And there, sure enough, were Snapping-Turtle and the attendant. Now, Snapping-Turtle was taken captive; but the attendant took to flight, he was not captured. "Now, then, let us kill Snapping-Turtle!"

While they were holding forth in talk, there came up a great host of Painted-Turtles. Whereupon said (the people): "Oh, just look at the Painted-Turtles! Surely, without any doubt now shall we have food to eat!"

And when the old women picked up their bags, they gathered in (the turtles). Thereupon they had a great feast on the Painted-Turtles, those that had been soldiers.

It was proposed that Snapping-Turtle be flung into the fire to be killed. Whereupon he said: "Nay, I might burn up the children while I am smothering in the smoke."

"Why, perhaps (it is) true," they said. Again they said: "Therefore into water that is hot let us fling him!"

"Ah, nay!" said Snapping-Turtle. "I might burn up the children."

"True, that might be," they said. And again they said: "Therefore into the water let us fling him!"

“Mī·i·^u tōdawiciyu‘k,” i‘kido mi‘kinā‘k.¹

Mēḍaç māmawī kīnawāḍināwāt mādcīnāwāt nibī‘kāng, mi‘kinā‘kidaç kīmaḡmīndcimā‘kwīkāzo pā‘kāgu. A‘pī·i·ḍaç tāgwaçimāwād nibī‘kāng ugīpaḡināwān, mēḍaç imāⁿ kī·a·ngwundcing
5 ‘a^a·^u mi‘kinā‘k.

Pä·jikidaç i‘kwä nibinādīt ogīmīḡsawānimān wi·a·mwāt ini^u mi‘kinā‘kwān. Mi‘tig ogī·o·dā‘pinān mādcigwānāt. Mi‘kinā‘kidaç kāwīn kā^egä‘t kinibozī. Ugīnīsān ini^u i‘kāwān, ogīkīckigwājwān, mīḍaç kī·a·nimādcīkwaciwāt anāmīndīm. Minisābikōn-
10 gidaç kīmaḡdwā·a·gwā‘tā, mi‘kinā‘k maḡdwāḡaḡam^u:—

“Nīnīsa, ninginisā yā·a·wi‘kwä!
Nīnīsa, ninginisā yā·a·wi‘kwä!
Nīnīsa, ninginisā yā·a·wi‘kwä!”

Kīmi‘kawā^e ‘a^a·^u i‘kwä imāⁿ tciḡibīḡ kīckigwāt. Mī·i·ḍaç
15 nīḡigwān kā·i·ji·a·nōnāwād tciḡogīnīt tci·a·winisāt mi‘kinā‘kwān. Nīḡigidaç kī‘pāpi: “Aⁿ, aⁿ, aⁿ, aⁿ!” Mēḍaç kīpa‘kubīt aⁿ nīḡig. Mi‘kinā‘k idaç ogīwābāmān pīḡōḡnīt nīḡḡgwān, mi‘kinā‘k idaç ogī·a·wi·a·kāmawān. A‘pī·i·ḍaç paḡmicāḡāmākwaçiwāt nīḡik mi‘kinā‘kwān ogīta‘kwāmigōn wītaḡayānk. Mīḍaç īgu’ i^u kāyābi
20 äjināḡuzit ‘a^a·^u nīḡik. Kīmaḡdwāsāḡibīt ‘a^a·^u nīḡik maḡdwāi‘kido: “Aⁿ, aⁿ, aⁿ, aⁿ, nīnda‘kwāmīḡ nīndaḡayānk!”

“Paḡitām!” udināwān idaç ini^u mi‘kinā‘kwān.
“Pānimā kīstci·a·nīmī‘kī‘kāḡ nīḡaḡbaḡidāmā.”

Pānimā idaç kāstci·a·nīmī‘kī‘kānīḡ ugīpaḡidāmīḡōn ini^u mi‘kinā‘kwān. Mēḍaç nīḡik ḡī‘kīwāt ändāt. Kīnwānj ogī·ā·kuzin
25 nā‘kwān.

"That do you to me," said Snapping-Turtle.¹

And when at the same time they all seized him to carry him to the water, Snapping-Turtle pretended to resist by grabbing hold of things, but without (real) effort. And when they were come at the water, they flung him (in), and so there on the water floated Snapping-Turtle.

Now, a certain woman who went to get some water desired to have Snapping-Turtle to eat. A stick she picked up (with which) to draw him inshore. But Snapping-Turtle was not really dead. He slew the woman, he cut off her head, and at that he swam off into the water below. Out upon a rocky island he could be heard coming forth from the water. Snapping-Turtle was heard singing: —

"It was I, I slew the woman!
It was I, I slew the woman!
It was I, I slew the woman!"

The woman was found down by the edge of the water with her head cut off. And so it was Otter they employed to dive into the water to go slay Snapping-Turtle. And Otter laughed: "Ha, ha, ha, ha!" Thereupon into the water dived Otter. Now, Snapping-Turtle saw Otter coming hitherward under the water, and Snapping-Turtle went to intercept him. And when close inshore Otter was swimming, then by Snapping-Turtle was he bitten at the penis. And that is the way Otter still looks. When out from the water into view came Otter, he could be heard saying: "Oh, oh, oh, oh, I am bitten at the penis!"

"Let it go!" they then said to Snapping-Turtle.

"Not till a great thunder-storm comes up will I let go my hold from him there."

And not till after a great thunder-storm came up was he set free by Snapping-Turtle. Thereupon Otter went back to his home.

¹ It is usual to tell of the snapping-turtle objecting to be thrown into the water.

wīṭagaⁱ. Mēḍac ä'kidot: "Nīnīmōk kaçkigwātāmowād imāⁿ kīta'kwāmit a^u mi'kinā'k mī'i'ᵘ tcinōdcimoyān."

Kä^{gä}'tidac wīnimō^o ogīkaskigwānigōn 'i'i'māⁿ wītagayāng. Mī'i'ᵘ kīnōdcimut.

5 Mī'kinā'kidacwīn, kī'ḷ·nimādcā, kī'ḷ·nikiwāt. Kā'i·jitagwicing dac ändāt, ogīwābandān pināwidis kī'ḷ·gōdānik.

Mīsaⁱ ä'kōsit.

7. LYNX AND THE SHE-SKUNK

(Pījyu Jigāgu'kwā kayā).

Ninguding kīwā, kī'ā·indā pījy^u. Jigāgu'kwān uwīdigāmān. Mī-
 10 ḍac imāⁿ ändaçināndawāndcigāt 'a^u pījy^u; ḷnōdcigāgō oni'tōn—
 wābōzōn, pināwān, cīcīḷān—wā'ḷ·çamāt wīwān; nānīngutinūⁿ
 kayā āmī'kwān unīsān. A'pī'i·ḍac ānipibōnk ḷnōdci'ā·n ami'kwān
 ā'pidci wīninūwān. Ā'pidci·u·misawānimān wī'ḷ·mwāt wīwān.
 Kāwīn uḷnīsāsīn ami'kwān. Ningudingiḍac udinān wīwān:
 "Kidānipā kuca'ku kājiga'kin," udinān.

15 'A^a'widac i'kwā uḷi'kānimān wīnisigut unābāmañ.

Kīmūdc ubināsi'kān ändāwāt nāndawābāmād wīwān tcinībānit.
 Ningudingiḍac kājiga'k nibinādit 'a^a'ᵘ i'kwā, owābāmān unābā-
 mañ paḷbāmusānit, ḷgāming paḷbāmusānit. Awīḍac i'kwā āmī'kwān
 kīmōckamowān imāⁿ unda'i·bāning. Uḷnīnawadinān uzidāning
 20 īni'ᵘ āmī'kwān, umīndciminān, mī'i'ᵘ äjipīpāgimād unābāmañ:
 "Pījē'ᵘ, undās! ami'kwa awā! nīmīndciminā^a!"

Pījy^u iḍac pīnābi. "Paḷidin māḡwā ninōdci'ā·!"

Mīḍac kā'i·jipaḷidināt, kī'kīwā 'a^a'ᵘ i'kwā ändāwāt. Ogī'ā·-

A long while was his penis impaired. And so he said: "If my sisters-in-law would sew up the place where I was bitten by Snapping-Turtle, then I should be healed."

And to be sure, by his sisters-in-law was he sewed up at his penis. Accordingly he began to recover.

And as for Snapping-Turtle, he went away; on his way back home he went. And when he arrived at home, he saw the gizzard of a ruffed grouse hanging aloft.

And that is the end (of the story).

7. LYNX AND THE SHE-SKUNK.

Once on a time, they say, there lived a Lynx. A She-Skunk he had for a wife. It was there that Lynx hunted for game; every kind of thing he killed, — rabbits, ruffed grouse, ducks, — what he wanted to feed his wife on; sometimes a beaver too he killed. And when winter was coming on, he obtained some beavers that were very fat. He very much desired to eat his wife. He had not killed a beaver (for some time). So once he said to his wife: "You should really sometimes sleep during the day," he said to her.

Now, the woman knew that it was the desire of her husband to kill her.

In secret would he approach where they lived, to see if his wife was asleep. Now, once in the day-time, when the woman went to get some water, she saw her husband walking from place to place, roundabout on the other shore was he walking. And while the woman (was there), a beaver came up out of the water at the hole in the ice. She seized the beaver by the feet, she held it tight, and then she called aloud to her husband: "O Lynx, hither! Here is a beaver! I have hold of him!"

Now, Lynx looked over to where she was. "Let it go, for I am hunting it!"

And so, when she let it go, back went the woman to where they

'tōṇan mīṣā'n gayāḍac aṣinīn ogī'ā'sān i'i'māⁿ tcostḡwānī'paṇ;
ogipḍaḡwana'ā'n idac.¹ Mē'i'dac kā'i'jikāzut pīndik āndāwāt.

A'pīḍac pījy^u ḍaḡawicing pā'ka ubināsi'kān āndāwāt. Mīḍac
wābāmād awīya nībānit, mīḍac udāckṇ pada'kunṅ. Mī'i'dac
5 ājipajiba^{wāt} īnī'^u aṣinīn mī'i'dac kiki'kāndṇk aṣinīn pajiba^{wāt},
mīṣṇ gayā a'tānig i'i'māⁿ. Mēḍac kā'i'jināndawābāmād wīwṇ
tibikā'i'jānigwān; aḡwāḍcīng kayā miziwā kīnāndawābandcigāt,
kāwīn ogīmi'kawāsin. Kī'pīndigāḍac. "Aṇōdc ningatijictcigā;
māgijā tabā'pī tibikāzogwān." Mīḍac kā'tōḍṇk: ogīsāgīsītōn
10 udinīnīwiwin; ugīma'katāwinān una'kwayāi. "Cigāguskwā
ugawīpā'pītōn udaya'i'm tibi'a'yāgwān, āṇḍō, āṇḍō, āṇḍō,
āṇḍō!"

Awidac i'kwā kāgā'pī kīpā'pī kīpā'pī ḵanawābāmād āndoda-
minit. Nwāndawāt pā'pinit wīwṇ, kīsāgīdcisā, kī'ā'ndawābād-
15 cigā kīwī'taiya'i' āndāwāt; kāwīn ogīmi'kawāsin. Mīnawā gīpīn-
digā; pīnic nīsing i'i'^u kītōḍam, ānawimīnawā kī'pā'piwan. Gāgā-
'pī'i'dac kītābā'pī 'a^a'^u i'kwā, kāwīn mīnawā kīpā'pīsī. Pījiwidac
kī'ā'nawāndcigā indawā. Ānawī oḡanawābāmīgōn wīwṇ, kāwīn
ḍac wīn owābāmāsīn. Mīḍac kā'i'jikāwicimat tcīgiskudā, 'a^a'^u
20 pījy^u oḍaḡozitōn u'kāt ogidigwānk. Mīḍac nānājinānk unāzidi,
mēḍac kā'i'kidot: "Nīndābā'pī'i'gō māwīn Nāngawī sāgā'i'gāning
nīmī'i'ding nānāyāskināzidiyāḡōtcinān." Mēḍac kā'i'ji'u'dā'pī-
nṇṇ mō'komān ugīmānijānidac ubwām. Kā'i'jita'kunṅgidac,
"Nīngamīdcīn," ināndam. Mēḍac kā'i'ji'ā'bwāt. Kā'kījidānig
25 ogīmīdcīn. Ā'pīdci omino'pīdān. Mīnawā kwākaya'i' ugīmānī-
jān, mīnawā ogīmīdcīn. Mī'i'^u kītābisīnit. Mīnawā ḍac kīkā-
wicīmō; miziwā ḵaḡwātīnidizō; wīṣāḡāndam umīṣāt, uzām kītābīsī-

lived. She put some fire-wood in place, and a stone she laid there for the head; and she covered up (the figure).¹ Thereupon she hid inside of where they lived.

And when Lynx was arriving home, softly he approached where they lived. And when he saw some one asleep, he then took his horn (chisel) up in his hand. And when he stabbed the stone, he then learned that it was a stone he had stabbed, and that some fire-wood too was there. Thereupon he sought for his wife, who had gone he knew not where; and everywhere out of doors he sought, but he did not find her. Then he went inside. "All sorts of capers will I do; perhaps she will laugh, wherever she may be concealed." Now, this was what he did: he stuck out his manhood; he blackened it at the end. "Let She-Skunk laugh at what is her own, wherever she may be, where, where, where, where!"

Now, the woman at last did laugh when she observed what he was doing. On hearing the sound of his wife laughing, he rushed out of doors, he went seeking everywhere roundabout where they dwelt; but he did not find her. Back within he returned; even a third time he did it, still again she would laugh. So at length the woman had her fill of laughing, no more did she laugh. And Lynx ceased his merriment in consequence. Even though he was observed by his wife, yet he himself did not see her. And when he lay down to sleep beside the fire, Lynx hung one leg over the other knee. Accordingly, as he rubbed the under side of his hip, this was what he said: "I should doubtless be made fun of if I were at the dance at Sandy Lake with the hair on my rump hanging down." Whereupon, picking up a knife, he sliced a piece off his ham. Then taking up (a piece) in his hand, "I will eat it," he thought. Thereupon he roasted it upon a spit. After it was done cooking, he ate it. Very savory he found the taste of it. Another piece from the other side he sliced off, again he ate of it. Thereupon he had all he wanted to eat. So once more he lay down to sleep; all over

¹ This is not clear. The woman made a figure of some one asleep in order to deceive her husband, and cause him to think that it was she.

nīt. Umi'kōtcīnān umisat pā'pāgāni'k. "Kaṇaḅatc nīmini'u," ināndam. Mēḍac kā'i'jimādiḅang umisat, kā'gā't kāgōn umi'kōdcīnān. Mī'i'dac wāwī'kubitōd i'kwāgātāsā. Nawatc ānigu'k uwī'kubitōn, mī'i'ᵘ kīpa'kibināt umisadān. Mēḍac kī'ḅ'dcidcisāt
5 skudānk.

Cigāgu'kwā ḍac kipasigundcisā kī'ḅ'gwāwāpināt, āja ā'pidci kītcāgizowān. Mīḍac ī'i'ᵘ ānawi kā'i'jipimādcī'ā'd unābāmaṅ. Mī'i'dac ī'i'ᵘ kā'i'jināguzit pijyᵘ; kīⁿwusāwīngwāt, mī'i'ᵘ kā'i'nā'kizut. Kāwīndac ugīmīnwānimāsīn ī'i'ᵘ ijināguzinit. Ninguding
10 dac maḅkawāgunāwāḍing kīmādcā 'a'a'ᵘ i'kwā kīwābināt unābāmaṅ. Kayā wīn ḍac pijyᵘ nici'kā kī'a'yā. Mīḍac a'paṅā niji'kāwizit, kāwī'kā uwīdcīwāsīn wīwaṅ.

Ningudingiḍac pabāndawāndcigāt, pijyᵘ ogīwābāndān pīnāwidis kī'ḅ'gōdānig! Mīsa' ä'kōsit.

8. THE FISHER AND THE RACCOON (Udcīg Äsibaṅ kayā).

15 Ningudingisa' udcīg maḍāpi sāga'i'gaṅing uskābānādinini. Mīḍac kāgōn unōndān, "Ṭaṅk, ṭaṅk, ṭaṅk, ṭaṅk!" Inābit awīya owābāmaṅ pimipa'tōnīt, mē'i'dac ānwānit, "Ṭaṅk, ṭaṅk, ṭaṅk, ṭaṅk!" "Īctāyā, nīdcī! Ondās, pījān!"

Mīḍac kījipījānit āsipaṅaṅ. Mēḍac pā'i'nwānit, "Ṭaṅk, ṭaṅk,
20 ṭaṅk, ṭaṅk!"

"Wāgunān 'i'i'ᵘ kā'i'nwāg?"

"Kā^a, ningīpaḅujwā, ningīpaḅujwā nīndī, mēḍac nīnaḅic kīsāgāpīgiskāg! Mīḍac mī'kwam imā ningī'ḅ'sa, mī'i'dac ājipimipa'tōyān; mīḍac awā mī'kwam kā'i'jiodābānaḅ, mīḍac awā, 'Ṭaṅk, ṭaṅk,
25 ṭaṅk, ṭaṅk!' kā'i'nwāwācing. Naḅkā! kayāgīn 'i'i'ᵘ tōḍaṅ!" Mīḍac kīmādcād āsipaṅ.

was he feeling of himself; he had a pain in his belly, for too much had he eaten. He felt that his belly was hard. "Perhaps I have pus in me," he thought. And so when he lanced his belly, sure enough, he felt hold of something. And when he tried to pull on it, he flinched. Still harder he pulled on it, whereupon he tore apart his belly. And then he fell headlong into the fire.

Now She-Skunk sprang to her feet to pull him out, but already was he very much burned. But nevertheless she rescued her husband. And that was how Lynx came to look so; he became yellow-eyed, for that was how he was burned. But she did not like the way he looked. So once, when the snow was frozen hard, the woman departed, forsaking her husband. And so Lynx too was all alone. Thereupon was he always alone, never was he in the company of his wife.

Now once, when he was out on a hunt for game, Lynx saw the gizzard of a ruffed grouse hanging aloft! And that is the end of (the story). *What is this!?*

X

8. THE FISHER AND THE RACCOON.

Now, once on a time a Fisher came out upon a lake that had just frozen with a covering of thin ice. And then he heard the sound of something, "Tąnk, tąnk, tąnk, tąnk!" As he looked, he saw somebody who was running across, and who was making the sound, "Tąnk, tąnk, tąnk, tąnk!" "Oh, (I) say, my friend! Hither, come here!"

Thereupon hither came a Raccoon, and he came with the sound, "Tąnk, tąnk, tąnk, tąnk!"

"What is that noise?"

"Oh, I have cut it open, I have cut open my anus, and therefore my entrails have fallen out into exposure! And so I placed a piece of ice there (on the entrails), whereupon I then started to run; and then as I dragged that piece of ice, accordingly, 'Tąnk, tąnk, tąnk, tąnk!' was the sound it made. Now, come! the same thing do you!" Whereupon away started Raccoon.

Udcigidaç ogiṗagucwān udiyaṅ. Paṅgī·i·dāç ugīwī'kupidōn
 onāgic. Mī·i·dāç äjimādcād, mādcipa'tot; mī·i·dāç paṅgī nōndā-
 gwaḍinīg "Ṭaṅk, ṭaṅk, ṭaṅk, ṭaṅk!" Äckamigo wāsa uḍani'tān.
 Ningudingigu kāwin ugaskitōsīn tcimādcād 'i'i'ᵘ ka'kina unāgēc
 5 kīmādcāmaḡadinīg, ka'kina unāgic. Mēḍāç kā·i·jipa'kibi'tōd,
 mē·i·dāç kīmādcād. Ogi·a·ndawābamān äsibaṅaṅ, kinīckādzid.
 Ningudingidaç ogīnaḡickawān äsibaṅaṅ. Mēḍāç äñād: "Kīñna
 kāwābaminān sāga·i·ḡaṅing?"

"Kāwīn," i 'kido äsipaṅ.

10 "Kāḡä't kīnguca!" Mī·i·dāç äjimīḡāñād. A'pī·i·dāç ḡānisāt
 wāwīp ogiṗagudcīnān. Māḡwādec kījīdānīg äsipaṅunāgic, udcig
 ugīpīna·ā·n udi·ā·ṅ. Mīdāç wīn 'i'i'ᵘ kā·u·naḡijid 'a'a'ᵘ udcig.
 Kayāḍāç ugī·a·mwān ini' äsibaṅaṅ.

Misaⁱ ä'kōsit.

9. THE MINK AND THE MARTEN (Cāṅgwāci wābijāci ḡayä).

15 Ninguding kīⁿwāⁿ cā'ṅgwāci; pimājāḡāmāba'tō ninguding idaç
 owābāmān kīⁿḡōⁿyaṅ. Ogusānidāç ānawimīḡāñād; a'pidci omisa-
 wānimān. "A'pāḡic aṃwāḡ," ināñḍām. "Äñīn ḡādōḍāmān
 tcinisāḡ?" ināñḍām. Kīḡa'kīwāba'to ḍāç.

Mīnawāḍāç owābāmān kīstcikinōjān, mī·i·dāç äñād: "Kīstci-
 20 ·ō·ḡā ningīwābāmā o'māⁿ awāsiḡa'kīwe. Anōdc kidig, kīḡī'kāmi-
 ḡīsāḡu."

Mēḍāç ä'kidot 'a'a'ᵘ oḡō: "Äñīn äjimid, 'a'a'ᵘ mayāñādisid
 nāsawādāmi'kaḡaḡ?"

Mīnawādec ḡīḡa'kīwāba'to. Mīnawādec kīḡa'kīwāba'tō. Mīḍāç
 25 mīnawā äñād oḡāwaṅ: "Kīstciginōjā ayā omāⁿ awāsiḡa'kīwe

And now Fisher cut open his anus. A small part of his entrails he pulled out. Whereupon he started away, he started running; whereat a feeble sound he could hear, "Tąnk, ąnk, ąnk, ąnk!" Farther he kept hearing it. And presently not was he able to go, for all his entrails began spilling out, all his entrails. And so after he broke (the entrails) off, he accordingly started away. He went hunting for Raccoon, for he was angry. And by and by he met Raccoon. Whereupon he said to him: "Are you the one I saw at the lake?"

"No," said Raccoon.

"Indeed, you surely are!" Whereupon he fought him. And when he had slain him, quickly he cut him open. And while warm were yet Raccoon's entrails, Fisher put them inside of his own anus. And this was how Fisher got his entrails back again. And likewise he ate up Raccoon.

That is as far as (the story) goes.

9. THE MINK AND THE MARTEN.

There was once a Mink; he was running along the shore, when of a sudden he saw a fish. Now, he feared it, but he was loath to fight it; with much desire he longed for (the fish). "I wish that I might eat it!" he thought. "What shall I do to kill it?" he thought. Then he went running across the point of land.

So next he saw a large Pike, and this he said to it: "A large Pickerel I saw over at the other end of this portage. All sorts of things is he saying about you; indeed, he is telling unpleasant things about you."

Thereupon said Pickerel: "Why is he talking about me, that ugly creature of pendulous chin?"

Then he went running back over the portage. And so again he said to Pickerel: "There is a big Pike over at the other end of

Anōdc gidig mayānādisid wā'kaniwid." Nībawa nībawatasing
kīga'kiwābā'to, anōdc kī'a'i'nādcimud.

Kāga'pī'i'dac kī'i'kido: "Ningādawimīgānā." Mīdac kīnōjā
kā'i'jikīwitā'kuciwād. Kayā winīdac cāngwāci kīga'kiwābā'to,
5 mēīdac mīgādiwād kīnōjā ōgāgayā. Cāngwācidac ōganawābāmān
mīgādīnit. A'pī'i'dac wāyabāmād nisidīnit, mī'i'we ājināgamud:—

"Pōnī'i'diyu'k, kāmiskiwāpīnānitim!"

A'pī'i'dac kānisidīnit mī'i'ū kī'a'yāgwādābānād, wiba'kamigāng
ogipābīndigānān. Mīdac imāⁿ ka'i'ndād kīnwāⁿj.

10 A'pī'i'dac ānipībōnīning, ningudīng ogīnāgickawān wābijāciwān,
mī'i'dac ā'kidōwād māmawī teidāwād pīpōnīning. Mēīdac kāgā't
kī'u'ci'tōwād āndāwād; mē'i'dac imāⁿ kā'u'ndcimāmādcāwād
nāndawāndcīgāwād. Wābijāci wīn, wābōzōn onōdci'ā'n, pīnāwān,
ādcidāmōn, awābigānōdci'ā'n. Wīndac cāngwāⁿji, kīⁿgōⁿyān ā'ta
15 onōdci'ā'n. Ānāwidac ācāndīwāg, pāngī wābijāci, kā'wī'ka oḍā-
āmāzīn cāngwāciwān wābōs uctīgwān. Cāngwāci idac mindawā.
Kayāwīnidac cāngwāci kāwīn oḍācamāsīn wābijāciwān ojigwānān.
Kayā wīndac wābijāci mindawā.

Pānimādāc kīstcīkīwādīnīning mī'i'ū kabā'tōd uctīgwānān, kāwīn-
20 dāc uḍācamāsīn cāngwāciwān ujigwānān. Ningudīngidāc kīstcī-
kīwādīnīning, mē'i'dac sāga'ā'ng cāngwāci. "Ā^ē, kī'tcinōdīn!"
i'kido.

"Ānīndī wāndīng?" i'kido wābijāci.

"Pāndābuctīgwāningīsa'undānimāt."

25 Ningudīng idāc gayā wīn wābijāci āgwādcīng ijā, "Ā^ē
kī'tcinōdīn!"

"Ānīndīwāndīng?"

"Ujigwānāsān sa'kū kīmīdcīng mī'i'wīdī wāndānīmā'k," i'kido
wābijāci.

30 A'pī'i'dac ānīnībīnīning mī'i'ū gīpā'kāwīnidīwād.
Mīsa'ā'kōsit.

this portage. All sorts of things is the ugly bony creature saying about you." Many a time back and forth he went running over the portage, all sorts of things was he reporting.

And then finally (Pike) said: "I will go fight him." And so Pike swam around to the place, whereupon with each other fought Pike and Pickerel. Now, Mink watched them as they fought. And when he saw them killing each other, this was the song he sang:—

"Leave each other alone, you will draw blood."

And after they had killed each other, he then drew them out of the water, into a little hold he fetched and put them. And so there in that place he lived for a long time.

And when winter came on, he once met Marten, whereupon they declared that they would live together during the winter. So thereupon, indeed, they built a place where to dwell; and so from thence they departed when they went to hunt for game. As for the Marten, he killed the hares, ruffed grouse, squirrels, rats. And as for Mink, fishes only he killed. Even though they gave each other food, yet but a little did Marten (give), never did he give Mink a rabbit's head to eat. And so Mink became discontented. And now Mink did not even feed Marten a fish-tail. And as for himself, Marten grew sulky.

Now, after a while a great wind blew from the north, and that was when he was cooking some heads, but he did not feed Mink with a tail. Now, once a great wind was blowing from the north, when out of doors went Mink. "Oh, a great wind!" he said.

"From whence is the wind blowing?" said Marten.

"From the hare's head, of course, blows the wind."

And presently Marten too went outside. "Oh, a big wind!" (said he).

"From whence is the wind blowing?"

"From that part of the fish-tail (usually) eaten is of course the place from whence the wind is blowing," said Marten.

Now, when summer came on, they separated from each other. That is as far as (the story) goes.

10. THE LYNX
(Pijy^u).

Nīguding isa kīⁿwāⁿ, ā·i·ndāgobaṅ pijy^u. Mī·i·māⁿ āndaḡinanda-wāndcigād, aṅōdcigāgōn onī·tōn—wābōzōn pināwāṅ kayā cīcībaṅ kayā ninguding onisān. Ningudingidac ogī·u·disigōn wīdcipijiwaṅ, mī·i·dāc ānādcimu‘tāgud: “Pāji‘k wādcī^u i‘widi ayāmaḡdḡad,
5 kīckā‘pi‘kā, gāga‘tsa ki*tcī·u·nicicin inābing wāsa a‘ki tābābami-nāgwaḡ. Naçkā ijān kawābandān.”

“Ä^{ns}, nīngāḡija,” i‘kido ‘a^a pijy^u. Mī·i·dāc wayābaṅ kīmādcād pijy^u. A‘pī·i·dāc kāsāḡatciwād mī·i·‘u kīwābandaṅ wāsa‘ a‘ki tābināgwaḡdinig. Mī·i·dāc kā·i·ji·o·ṅabid inābit, pā‘kic nīsking-
10 wānit.

Mīsa·i· ä‘kōsit.

11. THE AWL AND THE CRANBERRY
(Megōs maçḡigimin kayā).

Ningudingisa‘ gīⁿwāⁿ, kī·i·dāwaḡ me‘gōs maçḡigimin gayā; aḡāmīndā‘kudātiwaḡ. Mīdāc ā‘kidōwād kaṅōnidiwād: “Ānīn kīn kādōḡamaḡbaṅ wī‘pinīsigōyāṅ?”

15 Mēdāc ā‘kidot megōs: “Nīndāsāḡidcibi·i·wāsa nīn. Kīnidāc, ānīn kādōḡamaḡbaṅ?” ināⁿ maçkīgimin.

“Kayānīn nīndāsāḡadcibi·i·wā.”

Ningudingidāc aṅicinābān udōdisiguwān wīnisīndawa. Mī·i·dāc kāḡā‘t wā·i·jisāḡidciba‘tōd me‘gōs, mēdāc imāⁿ kīpaḡa‘kā kwisād;
20 kāwīn ogīkaḡsidōsīn tcīḡitciwaḡ‘tād. Kayā wīndāc maçḡigimīn, kīsāḡidciba‘to, mēdāc imāⁿ aḡwaḡcing kīpāskidcīcing. Mīdābīsko kīnīsididīsōwād.

Mīsa·i· ä‘kōsīd.

10. THE LYNX.

Now, once on a time, they say, there used to live a Lynx. There at the place where he hunted, every kind of thing he killed,—hares and ruffed grouse and ducks he sometimes killed. Now, once he was visited by a fellow-Lynx. And this was what he was told: "There is a mountain off yonder, it has steep sides, and truly a very fine view of distant country can be seen. Better go and see it."

"Yes, I will go," said Lynx. And so on the morrow away started Lynx. And when he came out upon the mountain, he thereupon saw afar the country that could be seen at a distance. And so, after he was seated, he looked, and at the same time he was squinting.

That is as far as (the story) goes.

11. THE AWL AND THE CRANBERRY.

Now, once on a time, they say, there lived an Awl and a Cranberry; they lived on opposite sides of the fire. And this they said when they conversed together: "What would you do if some one should come to kill us?"

And then said Awl: "I would indeed betake myself outside. And as for you, what would you do?" she said to Cranberry.

"I would also run outside."

Now, once by some people were they visited, in order that by them they might be killed. Accordingly, in truth, out of doors did Awl mean to run, whereupon she stuck into a pole; she was not able to get herself free. And as for Cranberry, she ran outside, and there out of doors she burst herself. And so both of them killed themselves.

And now that is the end (of the story).

12. THE FIRST-BORN SON

(Maṭcī 'kiwis).

Ninguding·i·sa kīⁿwāⁿ kī·i·dā maṭcī'kiwis. Midā'tciwaṅ ugwi-wisaṅ, udānisa² gayā midā'tciwa². Mī·i·dec ä'kidōwād ig·i·u uskinawäg: "Änij, nōsä, mīisa' cigwa dcipa'käwinigōyaṅ. Pa''kän a'king ningadijāmin."

- 5 Mēdāc gägä't kī·a'paḡidināt ogwisīsa²; mē·i·dāc kīmādcāwād. A'pī·i·dāc kā·o·di'tamowād kādāwād mī·i·u kī·o·ji'tōwād wīgī-wām. Mī·i·dac i'māⁿ wä·u·ndciwād aṅdawāndcigāwād; aṅōdci-gāgo oni'tōnāwa kāmīdciwād. Mī·i·dāc äcitcigāwād: päcigwaṅnini umī'kaṅāwa; ni'tamidāc zāzī'kisit aṅipa'kāmuni umī'kaṅa äjād
10 nendāwāndcigād; mīnawādec päjīk zāzī'kisit aṅiba'kamuni umī-'kaṅa äjād nendawāndcigād; mīgu mīnawā änižazī'kisit aṅipa'ka-munik umī'kana; mīgu i^u paṅā ändōdāmwād nendawāndcigāwād, pīnicigu ka''kina papa'kāwād.

- Ningudingidāc dāgucinuwād ändāwād owābandānāwa awiya
15 kidāḡwicininit ändāwād. Wāwāni kīṅānā·i·tcigādāni pīndig; i''kwā äjināmā'tōd; dcībā'kwān kayā a''täni; wāwāni gayā kī·a'pici-mōniḡä cingub·i·isa'; kayādāc mī'saṅ a'tāniwaṅ aḡwādcing. Mī·i·dāc ä'kidot zāzī'kisit maṭcī'kiwis: "Skumāⁿ wābāṅ ningāḡap ningabi'a awāḡwān ayāwīgwan."

- 20 Gägä't idāc wāyābaṅinig kī·a·bi maḡjīkīwis, kāwīndāc awīya ogī·o·disigūsin.

- Mīnawādec wāyābaṅinig ka'kina kīmādcāwāḡ. Mīdāc mīnawā ḡidāḡwicinōḡwān 'a²aⁿ i'kwā; mīnawā ḡītcībā'kwāsa; ka'kina gayā wāwāni kīpinitcigā, kāwin dāc imā ayāsi'. Mīnawādec
25 weyābāṅ äni·ā·nikāzāzī'kīzit kī·i·kido: "Skumāⁿ nini'ta'm ningāḡap."

12. THE FIRST-BORN SON.

Now, once on a time, they say, there dwelt a first-born son. Ten was the number of his sons, and his daughters were also ten. Thereupon said the youths: "Well, my father, the time is now at hand for us to be leaving you. To a different land are we going."

And so, in truth, he let his sons depart; whereupon they started away. And when they came to the place where they were going to live, they then built a wigwam. And so from that place they set out when they went to hunt for game; all kinds of things they killed, what they were to eat. Now, this was what they did: each of them had a road; now, the road of the eldest was the first to branch off towards where he was to hunt for game; and the road of the next eldest then branched off towards where he was to hunt for game; and so on, (as they stood) next in order of age, the road of each one went branching off; and now that was what they always did when they went to hunt, (the roads continued branching off) until all (the youths) had separated.

Now once, when they had come back home, they observed that somebody had come to the place where they lived. Nice was the arrangement (of things) inside; it was like the work of a woman; and some cooking had been done; and carefully arranged were the balsam-boughs at the sleeping-places; and there was also some fire-wood outside. Accordingly said the one who was eldest: "I will simply remain at home to-morrow. I will wait to see who it can be."

And truly on the morrow the first-born remained at home, but by nobody was he visited.

Therefore on the next day all went away. And then evidently must the woman have come again; again she must have done some cooking; and everything was nicely cleaned (in the wigwam), but she was not there. So on the next day he that was the next in age said: "Just let me take a turn remaining at home."

Kägä't weyābaninig kī·a·bi gəbägijig, kāwīndəç gayä wīn awiya ogi·o·disigusin. Miġū·i·'u kā'tōdāmowād pīnci'gu cāngəswi ig·i·'u uskinowäg.

Mīdac 'a^ə a^u nayāmawī ucīmā·i·mīnd, mī·a·'u wīni'təm ābi't.
 5 A'pī·i·dəc ka'kina kāmādcānit usayāya^ə mī·i·'u kī·u·disigut i'kwāwən; kägä't səzägā·i·kwāwan. Mī·i·dəc kī'pī·u·nābī'təgut wīdigāmigut.

A'pī·i·dəc təgucinowad uskīnowäg kīgīstcīmīnwāndəmōg wābām-
 āwād i'kwāwən wīdigābit ucīmā·i·wān. Mīdac īni·'u kā'pāmī·i·gō-
 10 wād, ġītcībā'kwāntd, ka'kina gayä udayä·i·miwān kīnānā·i·'tōd
 'a^əa^u i'kwā.

Mī·i·dec kā·i·nā'konigāwād mōⁿjağ wīni'təm tcidəgwiçing a^u
 wādīgāt īnini; a^əawidəc səzi'kizīt, mədcī'kiwis, kāwīn kīminwān-
 dazī. Kī·i·nāndəm: "A'pāgic nīnwīdigāmāgibən!" Nīngudin-
 15 ġidəc ġigicāb ānimādcāwād a'pikā·ə·nīpā'kāt 'a^əa^u mədcī'kiwis;
 kīnībawī məġwā cingup kāwābāmād ka'kina kāpīmosānit wītcī-
 kiwāⁿya^ə; mī·i·'u kī'kiwād. Mīdəc kī'kasut pā'co wīġiwāming.
 Mī·i·dəc əwi'kwā a'pī kāwīckwā'tāt pīndig, mēdəc pīzāgā·a·ng
 wīmānisād. Pāġik idəc mī'tigōn ogi'pīmīganawābāmān pā'tāmi-
 20 sən. Mēdəc mədcī'kiwis wābāndəç wāsəmowīn, mē·i·dac 'a^əa^u
 mī'tig ka'kina kīpīgīskīsāt. Mē·i·dəc əġi·ā·wədōd mīsən a^əawī'kwā.
 Nīngūdingidəc animī'kogābāwīnit mī·i·we kī·i·'kwutāskawāt umi-
 'tigwābin 'a^əa^u mədcī'kiwis, odasawān ogīnābisitōn udā'tcābīn;
 25 mī·i·dəc kīmōdc əġināsi'kawād wīnīmon mēdəc əġipīmwād. Ogi-
 'pīgānawābāmīgōn. "Pā'pīniziwāçən, mədcī'kiwis, əġitçigāyən!"

Mēdəc pīdcinəç kī·ə·nīmādcād mədcī'kiwis.

A'pī·i·dəc pādəgwiçing 'a^əa^u īnini wāwīdigāmāçanit, kāwīn
 ayāsīwan imāⁿ āndāwād. Mēdac kī·ə·ndawābāmād; imādəc

Verily, on the morrow he staid at home all day long, and by nobody was he visited. And that was what happened even to all the other nine youths.

And now there was the one who was their younger brother, it was now his turn to remain at home. And when all his elder brothers had gone away, then was he visited by a woman; indeed, she was a beautiful woman. And so by his side she came to sit to be his wife.

And when back home came the youths, they were very happy to see the woman that was a wife to their younger brother. Thereupon by her were they waited upon, for them she cooked, and all their garments the woman fixed.

And now it had been agreed among them that the one who was married would always come home first; but he who was the eldest, the first-born, did not like it. He thought: "Would that I had been the one to marry her!" Now, one morning they were setting out one after another, when the first-born had left to go his way; he stood among some balsams, watching all his brothers as they went walking past; and then he went back home. Thereupon he hid himself near the wigwam. And so, after the woman had finished her work indoors, she then went outside to gather some fire-wood. There was a tree which she observed had dry wood. And then the first-born beheld a flash of lightning, and at that the entire tree was splintered into pieces. And then the woman began carrying the fire-wood. Now, once while she had her back turned towards him, then it was that with his knee the first-born strung his bow, his feathered arrow he fixed upon the cord; thereupon slyly he went up to his sister-in-law, and then shot her. By her he was observed when approaching. "What foolishness, first-born, in what you are doing!"

And then presently on his way went the first-born.

Now, when home had come the man who had the wife, not present was she there where they lived. Thereupon he went to look for

ändaçimanisä'pañ i'ku 'a^a i'kwä mī'i·mäⁿ kīmi'kawād aḡawa-
pimādisinit. Mēdaç äñāt: "Awänän kã'tödö'k?"

Mēdaç ä'kidot awi'kwa: "Mī'a·u kīsayäⁿiwā säzi'kisit mī'a·u
kã'pipimut cãbã." Mī'i·daç ägut: "Nindawã ningudci·i·juwici-
5 cin."

Mēdaç kãgã't kīmādcīnat. Mī'i·daç ägut wīwan: "Wīgiwāmāns
ogī'tōn, mī'o·ãⁿ dci'a·yāyān. Pānimāⁿ kīmidāsogunāḡa'k pīnan-
dawâwâbamicin."

Mīdaç kī'kiwäd 'a^a inini; kīḡaçkändang.

10 A'pī'i·dac ka''kīna tãḡucinowäd ininiwãḡ kãwin owâbāmã-
siwãwãn ini'u wīnimōwãn. Kīmōdcidaç ogīwindāmawã^e wīci-
'kiⁿwãⁿya^e: "Mēḡuca' a^u kīsayänän kã'pīmwäd." Kãwindaç
ningut ogī'i·nãsiwãwãn usyãⁿ·i·wãn. Kayãwindaç maḡci'kiwis
kīḡaçkändamō'kãso.

15 Mīdaç mīnawã wīnawãḡu paḡmidisowäd. A'pī'i·dac nãcwãso-
gunāḡadinig ä'pitci kī'i·nändam wīñandawâbãmad wīwãn, mī'i·daç
äji·i·cãd. A'pī'i·daç äñidãbãbandang wīgiwãwãns, mī'i·u bwâbãmad
kīstcipīnãsiwãn aḡni·o·ndcipãsigwa·o·nit; mī'tigunḡidaç kīpōniwãn
idaç ägut: "Kitinḡã'i·dis, ozãm wība kī'pīñandawâbamiyañ."
20 Mīdaç a'pañã mãdcānit paḡsigwa·o·nit.

Mēdaç kãyã wīn kīmādcãd nō'pīnãñt a'pañã ḡwaya'k ningã-
bi·a·nong. Ningudingidaç wãdciwing mī'tigon kãnwã'kusinit
ki·a·'kwãñdãwã, mēdaç ḡaḡwãdcimãd ini'u mī'tigōn: "Kãwīni'na
tcigīḡwãbãmaḡd 'a^a pãminō'pīñanḡ?"

25 Mēdaç ägut: "Mī'u·mãⁿ kī'pīmipōñit nīstigwãning; mī'a·'pañã
ḡwaya'k ningãbī·a·nong."

Mēdaç mīnawã kīmādcãd, mēdaçigu i^u kã'tōdang kaḡbãḡijīk,
mī'tigō^e ḡaḡwãdcimãd. Nãningudinginōng äḡã'wã ogītãbwã-

her; now at the place where the woman was wont to gather fire-wood was where he found her barely yet alive. Therefore he said to her: "Who did this to you?"

Whereupon said the woman: "It was that elder brother of yours, first to be born, he was the one who shot me this morning." So then he was told: "Please take me away somewhere."

Whereupon truly he started away with her. And now he was told by the woman: "A small wigwam do you make, and it is there that I will stay. Not till ten days are up must you come to seek for me."

Thereupon back home went the man; he felt sad about it.

And when all the men came home, they did not see their sister-in-law. Thereupon secretly he informed all his brothers, saying: "It was indeed our elder brother who shot her." Yet they said not a word to their elder brother. Now, the first-born made believe that he was sad too.

Thereupon once more were they waiting upon themselves. And when the eighth day came round, he became extremely anxious to see his wife, whereupon thither he went. And when he was coming in sight of the little wigwam, he then saw a large bird rising from the place and flying away. And when it alighted on a tree, he was then addressed by it saying: "You are to be pitied, for too soon have you come to look for me." And then off it went flying away.

And he too set forth, following after it, keeping always straight towards the west. Now, once upon a mountain he climbed a tree that was standing high, and so he asked of that tree: "Did you not see the one that I am pursuing after?"

Whereupon he was told: "To this place it flew, and alighted upon my head; and then away it went straight towards the west."

And so once more he started on. And now that was what he did all day long, of the trees he made inquiry. Sometimes he could barely get within sight of it, but that was usually when he came to a turn in the trail. And when it was evening, he

bamān mēḍaḥ nawātc paṅgī wāski'kād. A'pī'i·ḍaḥ wānāgucig
ō'komisaṅ ogi'ō·disān tānit, mēḍaḥ, mēḍaḥ ki'pindigāt.

“Ānindi, nōjis, ājāyaṅ?”

“Nin wīdigāmāḡaṅ nimpiminō'pinānā.”

5 “Niyā! nōjis, kāwin kidā'a·timāsī. Saṅaḡat tci'ō·disāḍibaṅ.
Mī'ō·mā ginibāt pīdig. Na'ckā wābandaṅ mīskwi!”

Mēḍaḥ kāḡāt wābandaṅ miskwīwininik imāⁿ kīnibānit. Mī'i·ḍaḥ
ki'ā·ḥamigut ō'komisaṅ pā'ta'i·mīnaṅ pimidā gayā tagunigādāni.
Mīḍaḥ kīnibāt. Wayābaṅinigidāḥ mīnawā ogi'ā·ḥamigōn ō'ko-
10 miṅaṅ.

Mīḍaḥ mīnawā kīmādcād, paṅāḡō kwayo'k ājād. Mīḍaḥ
mīnawā kaḡāḡijik ḡaḡwādcimād mi'tigōn. Nāningotinōḡ, “Pā'co
ki'pimī'i·ja,” udigōn. Nāningotinong, “Aḡāwa ki'pimitābinā-
gusi,” i'kidowaṅ. Mīmīnawa i^u ājiwaḥki'kād. A'pī'i·ḍaḥ mīnawā
15 wānāgucig mīnawā ō'komisaṅ ogi'ō·disān.

“Āndī, nōjis, ājāyaṅ?”

Oḡiwīndamāwān idāḥ nō'pinānāt uwīdigāmāḡaṅaṅ.

Mēḍaḥ āḡut: “Niyā! nōjis, kāwin kidā'ō·disāsī.” Mīḍaḥ
mīnawā ki'kaḡbā'tod a'ki'kōnsig pācigominaḡ maṅōmin. A'pī-
20 i·ḍaḥ kā'kicidāḡ maṅōmin obī'i·nā'ko'a·māḡōn a'ki'kōnsaṅ. “Nō-
jis, wīsinin^u.”

Mēḍaḥ ānāndaḡ awinini: “Kāwin nindātāpisinīsī, osām paṅgī
mēḍaḥ nindacāmik nō'komis.” Onīndcingidāḥ osīḡinān i^u maṅō-
nin; ā'pidci mōskināni onintc pīnicigu kītābisini. Mēḍaḥ kī'a·wini-
25 bāt. Mīnawādec kīḡicāb kā'i·ckwa'a·camigut ō'komisaṅ mīnawā
kī'a·nimādcā; paṅāḡu kwaya'k ājād. Mīḍaḥ mīnawā āndōdaḡ,
kaḡwādcimād mi'tigō^ḡ: “Kīḡiwābamāna awīya tci'pimisād?”

Nāningudinung udigōn mi'tigōn: “Mī'ō·māⁿ ki'pūnīd nis-
tiḡwāning.”

came to where his grandmother was abiding, whereupon he entered.

"Whither, my grandson, are you going?"

"Of my wife am I in pursuit."

"Ah, me! my grandson, you never will overtake her. It is hard for you to reach her (there where she has gone). Here within this very place she slept. Look, see the blood!"

Thereupon truly he saw that the place was bloody where she had slept. Thereupon he was fed by his grandmother upon dried blueberries and upon grease mixed with them. And then he went to sleep. And in the morning he was again fed by his grandmother.

Thereupon again he started on, always straight ahead he kept going. And so again all day long he kept inquiring of the trees. Sometimes, "Close by she came when she passed," he was told. Sometimes, "Hardly could she be seen when she was passing," they would say. And then again he turned off the trail. And when it was evening again, to another grandmother of his he came.

"Whither, my grandson, are you going?"

Thereupon he told her that he was in pursuit of his wife.

Whereupon he was told: "Ah, me! my grandson, you will never come to where she is." Thereupon next she boiled one grain of rice in her tiny kettle. And when the rice was done cooking, he was handed the tiny kettle with a stick. "My grandson, eat."

Whereupon then thought the man: "I shall not get enough to eat, such a small bit is my grandmother feeding me." Then into his hand he poured the rice; ever so full was his hand, (and continued so) till he was sated with food. And then he went to sleep. And on the following morning, after he had been fed by his grandmother, he started on his way again; and always straight ahead he kept on going. Thereupon he did the same thing as before, he inquired of the trees: "Did you see any one flying by?"

Sometimes he was told by the trees: "Here on this head (of mine) it alighted."

Migwa'paṇā kwaya'k äjād. Mīnawādec wānāgucig ugī'o'disān
a'kiwāⁿzi'ā'n.

"Pīndigān, nōjis," udigōn. Mīnawādec ugī'ā'çamigōn maṇdā-
minān a'ki'kōnsing. Kā'i'skwāwīsinid ugāgwādcimigōn umicō-
5 mişan: "Änindi äjāyaṇ, nōjis?"

Mī'i'daç äñād: "Nīwidigāmāgaṇ ninō'pinānā."

Mī'i'daç ägud: "Änawāndcigān, kāwin kīdāwadisāsi. Nībiwa
ānicinābān ubāñādcī'ā'n."

Mēdaç ä'kidōt maṇci'kiwisāns: "Nīwī'i'jāsago."

10 Udigōn umicōmişan: "Mīnawā bējik kimicōmis kīga'o'disā
unāgucig, mī'i'daç 'a^a wāwāni kāwīndamō'k äjiwāba'k äjāwaṇ."

Mēdaç kīmādcād mīnawā; mīwa'paṇā äjidcigāt, kaḡwādcimād
mi'tigōn. Mīnawādec wānāgucig ugī'o'disān omicōmişan; mīna-
wādec ogī'a'çamigōn wiyās pimidā gayā. Mīdaç kīnibāt.

15 Kigijābidaç ogīkaṇōnigōn omicōmişan: "Nāwa'kwāg kīga'o'di-
'tān kīckābi'kāg; mēdaç imāⁿ tciwābandamaṇ u'kaṇaṇ mini'k
imāⁿ nābōwād ānicinābāg." A'kiwāⁿzīdec ki'ā'ndonigā uṇaç-
kimodāng, mēdaç imāⁿ kā'o'ndinaṅ pīwābi'kōn, osāwābi'kōn;
nīwindaç ogīminigōn; wāgābi'kaḡōn nīwin, mīdaç ini'^u kāmādcī'tōd.

20 Mī'i'daç kī'u'di'taṅg kīckābi'kā, mēdaç imāⁿ kīwābandaṅg
nībiwa u'kaṇaṇ. Mēdaç kī'o'dā'pināng nī'j pīwābi'kōn. "Änīn
gādōdamaṇ ōnu'^{we}?" Mēdaç kīgutci'tōd āşinīng, mī'i'daç kīpa-
da'kisānig, mīnawādec pāji'k ogī'a'paḡidōn; mī'i'daç mādcād
kīckābi'kāng a'kwāndawād.

25 A'pī'i'daç wāsa' äyād, cigwa äjiwāsinini i^u biwābi'k, kāwīn
paṭa'kisāsinōn; ogīwābinān. Pājikidaç mīnawā ogī'o'dā'pinān.
Mīnawā pājik ōgīwābinān, mīnawādec pājik ogī'o'dā'pinān. Mīdaç
mīnawā mādcād. A'pī'i'daç mīnawā äjiwāşaninig kāwīn paḡa-
'kisāsinōn. Ē!ⁱ mīdaç äji'ā'gōdcing. "Tābwāgubānīn naṅgwaṇa
30 nīmicōmis kā'i'kito'paṇ." Mīdaç gīnānāḡadawāndaṅg mī'i'daç

And always straight ahead he kept going. And on the next evening he came to an old man.

"Come in, my grandson!" he was told. So next he was fed corn in a tiny kettle. After he had eaten, he was asked by his grandfather: "Whither are you going, my grandson?"

Thereupon he said to him: "Of my wife am I in pursuit."

So then he was told: "Stop looking for her, for you will never overtake her. Many people has she brought to destruction."

Whereupon said the youth: "I am determined to go."

He was told by his grandfather: "To another grandfather of yours will you come this evening, and he will be the one to tell you rightly about the place where you are going."

Thereupon he started on again; and he did what he had been continually doing, he kept on asking the trees. And on the next evening he came to his grandfather; and next he was fed upon meat and grease. Thereupon he went to bed.

And in the morning he was addressed by his grandfather saying: "At noon you will come to a steep cliff; and there you will see the bones of all the people that have died there." Then the old man sought for something in his bag, and then he took out from it some metal, some pieces of copper. Now, four was he given; bent into the form of a hook were the four. And these were what he took along.

And when he was come at the steep cliff, he then saw there many bones. Thereupon he took two metal pieces. "What am I to do with these?" And when he tried them on the rock, they then stuck where they hit; thereupon with another he struck (against the rock); and so on up the cliff he climbed.

Now, when he was far (up), then dull became the (point of the) metal, it did not stick (into the rock); he flung it away. So another he took. Another he flung away, and another he took. And then again he started on. And when again it became dull, it did not stick (into the rock). Alas! so there on high was he hanging. "Verily, the truth my grandfather told in what he said." There-

kimi'kwānimād māⁿmāⁿngwān kī' pawānā'paṇ mägwā uskinawā-wit. Mēḍaç ä'kidot: "Tağa, māⁿmängwāng ningətjināgus." Mīḍaç kägät māⁿmängwāng əjināgusit. Kāwindec ā'pidci'o:gaski-tōsīn icpiming tcī'i'jād. Mī'i'ḍaç kī'pōni a^u māⁿmängwa wā'kun-
 5 ing. Mīnawādec kī'i'kido: "Tağa, cīcībing ningəḍijināgus." Kägä't idaç cīcībing kī'i'jināgusi. Mī'i'ḍaç kīpaşigwa'u't mēḍaç änwād: "Kwäⁿ, kwäⁿ, kwäⁿ, kwäⁿ." Mēḍaç kīkəcki'u't ogidābi'k kī'i'jāt. Pangī'i'go ānimādcād ogīmi'kāng kīckābi'kānig. Ogī-wābandān idaç a'sīn mō'komāning əjināguding. Kāwīnḍaç oğas-
 10 kitōsīn imāⁿ tcipīmosät. Kägä'pī'i'ḍaç mīnawā kī'i'kido: "Tağa, əḍcidāmōng ningəḍijināgus." Mēḍaç kägä't əḍcidāmōng ijinā-gusid. Mē'i'ḍaç əḍcidāmō əjimādcipa'tōd. Pā'kic nōndāgusi, "Şank, şank, şank, şank!" İnwä. A'pī'i'ḍaç kē'təgwiçing nisā'ki mīnawā kīmādcā kwaya'k əjā'paṇ.

15 Niṅgudingidaç unāgucininig mī'i'ḡ wābandang odāna, wīgī-wāmānsidaç owābandān imāⁿ İskwāodēna. Kayāḍaç owābamān mī'tigōn paḍa'kisōnit nāwaya^ḡ odānāng, ke'kiwāonā'tig. Kīpīn-digāḍaç imāⁿ wīgīwāmānsing, mindimo'āⁿyaṇ imāⁿ tāwaṇ.

"Nōjis, pīndigān!" utigōn. Mēḍaç ä'kidōnit: "Wābaṅ wīket-
 20 ci'a'tādīm ogimā'o'dānisān wīwīdigāwaṇ. Awāgwān kēpa'kinā-gāgwān mī'a'ḡ kēwīdigāmād İni'ḡ ogimā'o'dānisān. Ayāngwāⁿ-mizīn, nōjis, kayā gīn kīgaṇandimego."

Kägä't idaç wayābaṅ kī'pīnaḍumā gayā wīn 'a^a inini, ka'kīna gayā odānāng əyāwād uskinawāg kīnaḍomāwaḡ. Mīḍaç
 25 wābamād əşān, mīskwāsan. Mī'i'ḍaç ä'kidot 'a^a ugimā: "'A^a wās tətəṅināḍaç pīndcaya^ḡ; awāgwānidaç kēda'ku kēnigwān onīncīng mī'a'ḡ kēwīdigāmād nīndānisān."

Nībawa ənicinābāg kīpīndigāwaḡ, ənōdc gayā pīnāsiwaḡ.

Mī'i'ḍaç kīmādcī'tād a'ḡ əs; ka'kindaç ogīkutci'āwān tcī'a'gu-

upon he recalled to mind (what had been told him in a dream), and so thought of a butterfly about which he had dreamed during the time of his youth. Accordingly he said: "Now, like a butterfly will I look." Whereupon truly like a butterfly he appeared. But not so very high was he able to go. Thereupon the butterfly alighted upon some black lichen. So then again he said: "Well, now like a duck will I look." And truly like a duck he looked. Thereupon, as up it flew, it quacked: "Kwäⁿ, kwäⁿ, kwäⁿ, kwäⁿ!" Thereupon he succeeded in getting to the top of the mountain. But a short way he went, when he discovered an abyss. And he saw a rock that had the form of (the blade of) a knife. He was not able to walk by that way. So at last again he said: "Now like a squirrel am I going to look." Whereupon truly like a squirrel he looked. And then the squirrel started off on a run. At the same time it could be heard with the sound, "Şank, şank, şank, şank!" (such) was the sound it made. So when he was come at the foot of the mountain, he started again straight on to where he was going.

Now, it was once on an evening that he beheld a town, and a small wigwam he saw there at the end of the town. And he also saw a pole standing in the centre of the town, a flag-pole. And so he went into the little wigwam, (and he beheld) an old woman dwelling there.

"My grandson, come in!" he was told. And this she said: "To-morrow there is to be a great contest, for the chief's daughter is to be married. Whoever shall win in the contest will be the one to marry the chief's daughter. Do as well as you can, my grandson, for you will also be invited."

So truly on the morrow they came to invite the man, likewise all the youths of the town were invited. And so he saw a mussel-shell, a red mussel-shell. Thereupon said the chief: "This mussel-shell is to be touched on the inside; now, on whosoever's hand it shall stick, he shall be the one to marry my daughter."

Many people went inside, likewise all the various kinds of birds.

Thereupon the mussel-shell started on its course; and every one

'känit, kâwîndaç awiŷa kî·a·gu'käsîwân. Wînidaç 'a^au mađci-
 'kiwisâns, "Tağa kâwînawiŷa tawi·a·gu'käsîwân unindcîng!"
 inândan'k. Pînicigu kâgâ ka'kîna odânađitânginâwân îniwâ âsan,
 kâwîn daç kî·a·gu'käsîwân. A'pî·i·daç pâcu pâyanit kî·i·nândam
 5 'a^au mađci'kiwisâns: "Indaçkâ namâ'kwân! ningîpawâtânâbaŷan."
 Mēdaç kâgâ't namâ'kwân kî·a·yânig imâⁿ unindcîng. A'pî·i·daç
 papađidinimind îni'^u âsan mî·i·'^u kîtanginâd pîndcaya·i, mîdaç
 kî·a·gu'känit imâ unindcîng.

"Ê!" kî'tcibîbâgiwağ. "Ê^e·i, ogimâ·o·dâniŷan tawîdigâwân!"

10 Mî·i·daç kî'kistciwî'kundîng, nîbiwa pâmađesitciğ kîwî'kumâ-
 wağ. Wînimō^e gayâ cângaŷwi, wîwân daç mî·i·'we midâ'tciwâd;
 wîtâ^e gayâ midâ'tciwân.¹

Mî·i·daç imâⁿ kî·a·yâd 'a^au inini. Ningudingidaç oğanōnigōn
 ojijâyaŷan: "Na^aangic, kîcpîn cîğadândamaŷan kîdâbabâmusâ." Mē-
 15 daç kâgâ't kîmâdcâd mîcawaskudâ, ogîwâbandânidaç imâ mō'ki-
 dcîwaŷanîpîğ. Mîdaç imâⁿ pî'tâ wâbandaŷan mîskwânig; ogî·o·dâ-
 'pînân idaç odâsiŷing idaç ogî·a·'tōn. Nîⁿj ogîmî'kânân mō'kidci-
 waŷanîbigōn; mîgo mînawâ i^u gâ'tōdaŷan 'iⁱ·'^u pî'tâ odâsiŷing kî·a·'tōd.
 Mî·i·daç kî·a·nikîwâd ândâwâd. A'pî·i·daç wayâbamaŷigud wîwan
 20 ujibî·i·gâdânig udâsaŷan, kîmōdcigîsi 'a^a·'^u i'kwâ.

Odinân ogîn ôsaŷan gayâ: "Nîⁿjîŷn ma'kwâğ kîmî'kawâwağ,"
 i'kito awî'kwâ.

'A^aawidaç inini kî·a·gâdci. "Kâwîn ningîmî'kawâsiğ ma'kwâğ."

"Kâgâ't ku'ca kîgîmî'kawâwağ ma'kwâğ. Naçkâ wâ gidâs
 25 âjinâgwa'k! Pî'tâ kuca!" i'kido.

Pâjik idaç wî'tân pîjâwân mî·i·daç wâwâbamaŷigud, mēdaç äğud:

had a chance to make it stick, but on no one did it stay. And as for the lad himself, "I wish it would not stick to any one's hand!" he thus thought. And so it went, till nearly all had touched the shell, but without success, for it did not stick (to any one). Now, when it was coming near, the lad thought: "If only now I had some glue! I dreamed of it (once) in the past." It was true that some glue happened there upon his hand. And when they came, placing before him the shell, he accordingly touched it on the inside, and then it stuck there to his hand.

"Hurrah!" with a great shout they cried. "Hurrah! for the chief's daughter is to be married."

And so there was a great time extending invitations to the feast. Many beings were asked. His sisters-in-law were nine in number, so therefore his wives were ten; and his brothers-in-law were also ten.¹

And so there at the place continued the man. Now, once he was addressed by his father-in-law saying: "Son-in-law, if you become weary of the place, you should go off on a walk." Thereupon truly he went away, (and came) to a great plain, and he saw a place where the water came forth (like a fountain) from the ground. And now he saw a foam there that was red; he took some, and upon his leggings he put it. He found two fountains of water; and he did again what he had done before, he put some foam upon his leggings. Thereupon he went his homeward way. Now, when he was observed by his wife with his leggings marked in design, joyful was the woman.

She said to her mother and her father: "Two bears have been found," said the woman.

And the man was embarrassed. "I did not find any bears."

"Truly, indeed, you did find some bears. Just glance at your leggings (and see) how they look! Why, there's froth!" she said.

Now, one of his brothers-in-law came, and by him was he exam-

¹ Meaning rather that the women might all be his wives if he wanted them.

“Nackä nītā! kägä't ma'kwag kigimi'kawāwag.” Mēḍac ä'kidowād: “Wāḅangisa' kīgāḍijāmin tcināsi'kawāgwa ma'kwag.” Mī'iḍac wayāḅaninik kimādcāwād. “Ānīndi kīwāḅandaman?” inān 'a'a'u inini.

5 Mē'iḍac kiki'kinō'a·māngād. A'pī'iḍac kāwāḅandamowād, kī'i-'kidowag: “Kä'gä't ma'kwa omān ayā.”

Pangī'iḍac pi'kwāḍinā imān tcīgayā·ī· mō'kidciwanibi'i·gung, misa' imān iyād a'u ma'kwa. Pājik idac nā'tānōndāguzid ogī·a·nōnāwān tcisāgi'tōd iwe pi'kwāḍi'nāns. Mēḍac kā'gä't kipisāgi-
10 tcimōckamāt 'a'a'u ma'kwa. Wīnawādec imān gānībawiwād ogīpa'kitāwāwān ginisāwād. Ānīndidac ogikiwāwināwān inī'u ma'kwaḅ, ānīndidac kēyābi kī·i·jāwag pājik mō'kidciwanibig; mē'iḍac mīnawā pājik ma'kwaḅ imān kā·o·ndināwād. Mēḍac gayā wīnawa kī·a·nikiwāwināwād.

15 Mīḍac igu i'u mōjag kā'tōdang 'a'a'u inini, kināḅdawāḅandang mō'kidciwanibigōn; nībawa ma'kwaḅ ogīnīsāwān; nībiwa mī'iḍcīm ogī·a·yānāwa ājini'tāgād 'a'a'u inini.

Ningūdingidac kī'tibādcimo a'u maḍci'kiwisāns: “Nīsayā'yaḅ ayāwag ōwidi kā'pa·o·ndciyān; cānga'tciwag. Kaḅaḅatc kaškān-
20 ḍamōg.”

Mī'iḍec āgut ojijā'yān: “Ānīj, kīcpīn wī'kīwāyaḅ kīdāgiwe. Ogowāḍac kinīmōg kidaiyaḅi wīdcīwāwāg.”

Mī'iḍac wayāḅaninik kimādcāwād, pa'kān idec kī·a·nī·i·jāwag. Kāwīn imān ucāyābi'kānig kī·i·jāsīwag. Mīgo pānimā kīsāgāpi-
25 'ka·a·mowād mī'iḍec kā·i·ji·u·nābiwād igī'u i'kwāwag. Kīnāḅaḍapiwād kīckābi'kāng, mī'iḍec āgut wīwan: “Omā nīmpi'kwaḅnāng ayān. Pidcīnāgigu wābamiyaḅ jībini'kāniyān mī'i·mān ugīdcā·a·ya·i· paḅizun. Wāwāni mindcimīn.”

Mēḍac kägä't a'pī jābini'kāninit wīwan ī·i·mā kā'paḅizut,
30 wāwāni kimīndicimī. Mē'iḍac ka'kina kā·i·jipimisāwād. Pācudac

ined. Thereupon he was told: "Look, my brother-in-law! truly some bears have you seen." And then they said: "To-morrow, then, will we go get the bears." So then on the morrow they set out. "Where did you see them?" was said to the man.

Thereupon he pointed out the place. And when they had seen the place, they said: "Truly, a bear stays here."

Now, there was a hillock near by the place of the fountain, and that was where the bear was. Now, the one that was good at sounding the voice was chosen to frighten the hillock. It was true that from out of the water into view came the bear. And they who were standing at the place struck the bear with a blow that killed it. Now, part of them came home bringing the bear, and the rest went over to where the other fountain was playing; therefore another bear they got from that place. And likewise they went their homeward way, taking it along.

And so that was what the man was always doing, he went seeking for places where the water gushed out from the ground; many bears were slain; much food they had from what the man was killing.

Now, once the lad got to telling about things: "There are elder brothers of mine abiding over there from whence I came; they are nine. Perhaps they are lonesome."

Thereupon was he told by his father-in-law: "Well, if you long to return home, you may go. And these your sisters-in-law may go along."

And so on the following day they set out, and by a different way they went. Not by yonder abyss did they go. And then after a while, when they came out upon the edge of the cliff, then down sat the women. While they sat by the edge of the steep cliff, he was told by his wife: "Here at my back do you take your place. The moment you see me spread forth my arms, then upon me spring. Hold on tight to me."

Thereupon truly, when his wife spread forth her arms, then there he flung himself, tight held he on. Thereupon afterward

ändāwād 'a^əu mədci'kiwizäns mī'i·māⁿ kī·ə·nipōnīwād. Mī'i·dəc
mīnawā ʔnicinābāng kī'i·jināgusiwād.

“Mī·o·māⁿ ayā·i·yu'k,” udinā^ə; “a'kawā^ə ningədi·jā.” Mī·i·dəc
ani·i·jād, ʔnōdc awəsiya^ə pimi'kawāwa^ə. A'pī·i·dəc wādi'təng
5 ändāwād owābandān nāngā^u sāgidcisininik iskwändāng. A'pī·
i·dəc äⁿi·o·di'təng ändāwād, oğānōnā^ə osayāⁿya^ə: “Nisayāyitug^ə!
nintəgwicin.”

Mədci'kiwisidəc onawədinān udāmi'kwān kwāba·u·ngā·i·gā
skwādāng.

10 Mī·i·dəc mīnawā kənōnigut ucimāyān: “Kägā't, nīsayāⁿyitug,
nintəgwicin.”

Mēdəc mədci'kiwis inābit, udōⁿgibidōnān uskinjigōn, mīdəc
kägā't wābāmād ucimāyān. Mēdəc tābipinād kī·u·dcimād. Mīdəc
əgut: “Kizībigīyu'k, wāwāni gayā pīdci'kunayāyu'k. Pinā-
15 'kwāyu'k.”

Mēdəc kā·i·skwāzazägāwād kīnāsi'kawād wīnimō^ə. Mīdəc ānād:
“Nimpi'kwānāng pyāyāyu'k. Pyā'kawici'k, mīdəcigu tci·ə·ni-
o·nabi'tawāgwā nīsaⁿyāyāğ.”

A'pī·i·dəc pipāndigāwād 'a^əu gāwīdigāt inini kī·o·nəbiwāğ.
20 Mīdəcigu pāpājik kī·ä·ni·o·nəbi'tawāwād ini^u ininiwa^ə iği^u
i'kwāwāğ. Ä'pidcidəc wīn skwādc kī·o·nəbi'tawā 'a^əu mədci-
'kiwis sazi'kizit. A'pī·i·dəc kā·o·nəbinit ini^u i'kwāwān, mī·i·
ki·o·dā'pināng oğāgamāğān, mī·i·dəc agwādcing kī·i·jād kägō
o·mamədwāğānāndōn. Mīnāngwāna i^u ma'kwān. Mī·i·dəc
25 kā·i·jīdcibā'kwāwād māmawi iği^u i'kwāwāğ, ʔnōdc gayā kägō,
ogikījisānāwa; mīdəc māmawi kīwisiniwād. Mī·i·dec imāⁿ kinwāⁿj
kī·ə·yāwād.

Mīsa i^u pīnāwidis kī·ə·gōdā.

all of them went flying away. Now, near the home of the lad (and his brothers) was the place where they alighted. Thereupon like people again they looked.

"Here in this place do you remain," he said to them; "wait till I first go on ahead." And as he went on his way, (he saw) where the tracks of all kinds of game were passing. And when he reached the place where (his elder brothers) lived, he saw sand coming forth from the doorway. And when he reached the place where they lived, he addressed his elder brothers, saying: "O my elder brothers! I have now come home."

Then the first-born took up a spoon (and) dipped up sand at the doorway.

Thereupon another time was he addressed by his younger brother saying: "Truly, my elder brothers, I have come home."

And when the first-born looked, he opened his eyes with his hand, whereupon he truly beheld his little brother. And when he had seized him, he kissed him. Thereupon he was told: "Bathe yourselves, and clothe yourselves neatly in fine raiment. Comb your hair."

And after they were all gayly dressed, he went after his sisters-in-law. Thereupon he said to them: "Behind me come. Keep at my back, and in a regular order are you to take your seats beside my elder brothers."

And when hither they came entering in, then the man who was married sat down along with the rest. Thereupon the women sat down with the men, each beside a man. And the very last to have one sit beside him was the first-born, oldest in years. And after the woman was seated, then he took up his war-club, whereupon out of doors he went, (and) he was heard beating upon something. It happened to be a bear. And after the women had joined together in the task of cooking the food, then all sorts of things they cooked; and then all ate together. Thereupon at that place they continued for a long while.

And so the gizzard of the ruffed grouse now hangs aloft.

13. THE FOOLISH MAIDENS AND THE DIVER
(Maḍci'kikwāwisag Cingibis Gayä).

Ningudingisa', kīⁿwäⁿ anicinābäg tā^awag, ödä' tōwag. Päjik idaç a'kiwänzi wīwān gayä a'yāwān, nīⁿjidaç uckinīgi'kwän udayā-wāwān odānisiwān. A'pī'i'daç nä'tāwīgiwād, igi'^u i'kwāwag oḡanōnigowān ugiwān: "Nindānis, ningudci awi'ä'yāyu'k. Kāgu'
5 omāⁿ odānāng ayā'kyāgūn."

Mī'i'daç kīmādcāwād igi'^u uckinīgi'kwäg, pabāmosāwag; mī'i'daç i'ku nībāwād pīna'kamigāng. Ningudingidaç täpi'kaḍinīg cingicinowād ā'pitcimica'kwätini; mē'i'daç kaḡawābamāwād anāngō^o. Mēḍaç ä'kidot 'a^a' säzi'kizit i'kwä: "Nyā, nicīmā, naḡkakuca
10 anāngō'k äjināgusiwād!" Mēḍaç kägä't inābit 'a^a' ucīmā'i'māⁿ. Mīḍaç ä'kidot 'a^a' säzi'kizit: "Änīn ḡīn 'a^a' a'päḡic wī'pāmāḡ anāndaḡaḡan?"

"Nyāⁿ, pīsān taga! Kāgu anōdc i'kito'kān!"

"Mānōpinānān, nicīmāⁿ!"

15 Kāḡa'pī'i'daç kī'i'kido 'a^a' wācīmā'i'mind: "Mīsānī'i'nā 'a^a'awā ā'pitci kāwāpiskizit anāng kāwī'pāmāḡ," i'kido. "Kī'ni-daç?" uḍinān umisāⁿyān, "änīn ḡīn 'a^a'?"

Mēḍaç ä'kidot: "Mīsānī'i'nā a'we ā'pitci kāmīskwāⁿjät."

Kā'i'ckwā i'kidowād idaç, mī'i'^u kīnibāwād. A'pī'i'daç kwāc-
20 kusiwād kigijāp päpäjik ininiwa owī'pāmāwād; 'a^a' wācīmā-i'mind uskinawān owī'pāmān, awidaç wāmīsāⁿ'i'mind ā'pitci a'kiwāⁿziyān owī'pāmān. Mī'i'^u kī'o'dā'pinigowād icpīming anāngō^o, mī'i'daç kīwidciwāwād. 'A^a'awidaç säzi'kizit i'kwā kāwīn ominwānimāsīn īnī'^u a'kiwāⁿziyān. Ningudingidaç kāmādcāwād
25 igi'^u ininiwāḡ, oḡanōnān ucīmāyān: "Nicīmāⁿ, nindawa mādcā-tāw^e ningudc'!"

Mēḍaç kägä't kīmādcāwād, wāsa' kī'ā'ni'i'jāwāḡ. Ningudingidaç mīnawā papā'ā'i'ndiwād ḡīmī'kawāwān mīḡwanan. Mēḍaç

13. THE FOOLISH MAIDENS AND THE DIVER. •

Now, once on a time they say that some people were abiding there, they were living in a town. There was an old man, and his wife was there, and two maidens who were their daughters. And when they had come to maturity, the women were addressed by their mother saying: "My daughters, somewhere shall you go and stay. Do not remain in this town."

Thereupon away started the maidens, about over the country they went tramping; and then it was continually their custom to sleep in a clean open place in the forest. Now, one night while they lay abed, the sky was thick with stars; and so they gazed up at the stars. And now said the elder woman: "Dear me, my little sister, do behold the sight of the stars!" Whereupon indeed then looked the younger sister. So then said the elder one: "Which of them, in your mind, would you wish to sleep with?"

"Gracious me, do keep still! Cease talking such nonsense!"

"Oh, let us keep up the subject, my little sister!"

So at last said the younger sister: "Now, the one I should prefer to lie with is the star that looks so very white," she said. "And you?" she said to her big sister, "which would you?"

Whereupon she said: "My choice is the one that looks so very red."

And after they had ceased talking, they then went to sleep. And when they woke in the morning, each was lying in bed with a man; she that was the younger lay with a youth, and she that was the elder lay with an exceedingly aged man. Therefore were they received up into the sky by the stars, and there they continued with them. Now, the elder woman was not pleased with the old man. So once, when the men were gone, she addressed her little sister, saying: "My little sister, do therefore let us go to some place!"

Accordingly, indeed, away they started, a long way off they went. Now once, as they were simply going along, they discovered

ä'kidōwād: "Tibi wāndcīgwān 'a^a mīgwān!" Minawādec wībaḡu omi'kawāwān mīgwāḡaḡ; kāḡa'pī'igo ā'pīdci nībiwa mīgwāna⁸ owābāḡmāwān. Ningudingiḡaḡ owābāḡdānāwā wīḡiwāmāns mīndimōⁿyāⁿyaḡ imāⁿ tāwāḡ; kīpīndiḡāwāḡ īḡi'^u i'kwāwāḡ.

- 5 "Nāḡaḡadapiyu'k, nōjītuḡ," i'kido mīndimōⁿyā. Nībiwa odayān mīdcīm, pīdcīḡiḡwāḡā wiyās ogi'ḡ:camīḡowān iḡaḡ. Ningudingiḡu nāḡaḡadapit 'a^a mindimōⁿyāⁿ owi'kupidōn pīḡaḡa'kwān, mēḡaḡ īmāⁿ kīnīsād pīdcīḡiḡwāḡān. Paḡunāyāni a'ki īmāⁿ nāḡaḡadapit 'a^a mindimōyā^a; mī'i'māⁿ wāndābīḡaḡmunīḡ omīḡiskāḡ. Ōḡaḡ-
10 wādcimīḡowān ḡaḡ mindimōyāⁿyaḡ: "Ānīdiwādcīyāḡ?"

Mī'i'ḡaḡ kīwīndāḡmāwāwād kī'o'dā'pinīḡowād aḡaḡḡ⁸.

Mī'i'ḡaḡ ä'kidot mindimōyā: "Kīcpīn uji'tōyāḡ nībiwa wīḡu'p kāḡbōni'kiyābīkininīm āndana'kiyāḡubāḡ tcī'i'jāyāḡ."

Mēḡaḡ kāḡā't kī'o'ji'tōwād nībiwa wīḡu'p.

- 15 "Uji'tōyu'k wāḡadapīwāḡ. Tā'kubidōyu'k wāwāni."
Kāḡa'kubidōwād iḡaḡ mī'i'māⁿ kī'ḡ:siḡowād ō'komisiwān. "Mī-i'wide āndāna'kiyāḡubāḡ kāḡdījāyāḡ."

- Mēḡaḡ kāḡā't kī'pōziwād imāⁿ wedābīwāḡjīḡ, mī'i'ḡaḡ pōnābīḡinīndwā. "Paḡaḡwīḡḡwācīnu'k. Kāḡu'ḡaḡaḡā īnābī'kāḡun.
20 Pānīmāḡu kīḡaḡwīcīnāḡ a'kīḡ mī'i'^u tcīnābīyāḡ."

Kīnwāⁿj iḡaḡ āyāwād odapī'u'cīḡ.

I'kido 'a^a sāzī'kizit i'kwā: "Tāḡaḡān, nīcīmāⁿ, inābīdā!"

"Kāḡu' pīna! kīḡi'o'ndcī'i'ḡunān ku'ca kō'komīsinān."

- Mīnawā i'kidō 'a^a i'kwā: "Mānō bīḡaḡā! inābīdā!" Odā-
25 nūḡi'o'ndcī'i'ḡōn ucīmāyāḡ. Kāḡa'pī'i'ḡaḡ kī'i'nābī 'a^a i'kwā sāzī'kizīt; mī'i'ḡaḡ wābāḡdāḡ, cīḡwa tāpīnāḡwāḡtīḡiḡ a'ki. "Nyāⁿ,

a feather. Whereupon they said: "Wonder from whence came the feather!" And not long afterwards they found another feather; and then at last ever so many feathers they saw. And presently they saw a small wigwam with an old woman abiding there; inside went the women.

"Be seated, my grandchildren," said the old woman. Much she had of food, and the flesh of a fish-hawk they were fed. Now presently, while the old woman was seated, she pulled upon a cord, and then there she killed a fish-hawk. There was an opening in the ground at the place where the old woman sat; it was from there that her hook came. And they were asked by the old woman: "From whence came you?"

Thereupon they informed her that they had been carried away by the stars.

Whereupon said the old woman: "If you will make a long cord, I will let you down, so that you can go back to the place where you live."

Therefore truly they made a long cord.

"Make a basket of spruce-root. Fasten (the cord) securely."

So after they had fastened (the cord), then into it were they put by their grandmother. "Now to the place where you used to live is where you shall go."

Thereupon truly they got into the spruce-root basket, whereupon they were let down by the cord. "Cover up your faces. Under no circumstances shall you look. Not till you have reached the earth, then may you look."

Now, for a long time were they in the spruce-root basket.

Said the woman that was older: "I say, my little sister, do let us take a look!"

"Please don't! for you know we were forbidden by our grandmother."

Again said the woman: "Oh, pshaw! do let us look!" It was no use for her little sister to try to turn her from her purpose. So at last looked the woman who was older; whereupon, as she

nəşkə guca, nicimä! inäbîn gayä gîn! Jigwə täbînägwət ändəna'ki-
 yəng." Kəgä'pī'i'dəc ogīwayəjimān ucimäyən. Mīdəc nayänj
 kī'i'nābiwād; mīdəc kə'i'jipa'kiskānig wīgup, mēdəc pəngicinowād.
 Mēdəc äjinəgəməd 'a^a i'kwä:—

5 "Pidcigigwənä wəşəsunig pəngicinān."

Mī'i'wä äna'a'ng.

Mēdəc kəgä't wəşəsunig kīpəngicinowād. Mī'i'dəc imāⁿ
 gī'a'yāwād, kəwīn kəski'o'siwəg tcinisāndawāwād. Anōdc awīya
 wābamāwān pīmōsānit awəsiyən; oğənōnāwān 'i'ku tcipina'o'gō-
 10 wād. "Āⁿ, kəwīn ninkaskitōsīn tci'ə'kwāntawāyān," odiguwān.
 Kəwīn odəbwä'təgusiwān ka'kinəgu awəsiya^ə odānagī kənōnāwān,
 kəwīndec kidəpwätaⁿzīwa.

Ningudingidəc kwīngwa'ā'gän ogīwābamāwān. Mī'i'dəc änäwād:
 "Təgə'o'ndās, pīnāⁿzi'kawicīnān!"

15 Mēdəc kəgä't kīnīsāndawä'ā'd inī'u ni'təm zāzī'kizinit, mīna-
 wādec skwātəc 'a^a ucimāimāⁿ. Kīmōdci'i'dəc oğinəgədən osəgi-
 bənwäyāb imāⁿ osəsonig. Mī'i'dəc kīnīsāndawāwīnt igī'u i'kwäg
 ogī'i'nāwān inī'u kwīngwa'ā'gän: "Mäckut kīgawīdigämigu,"
 ogī'i'nāwābānin. A'pī'i'dəc wəsə təgucīnowād mī windəməwād
 20 'a^a i'kwä: "Ningīwānī'kä nisəgībənwäyāg wəşəsonig. Təgə,
 nāsī'kən!"

Mī gə'gä't mādci'pā'tōd kwīngwa'ā'gä nāsī'kəng səgībənwäyāp.
 Mī'i'dəc kīmādci'pā'tōwād ikwəwəg, wəsə^ə ujmowād. Kwīngwa-
 'ā'gänidəc onōpinanigowān. 'Ē^ə ēi, kwīngwa'ā'gä cigwa pidci-
 25 pā'tō! 'Ā^a, i'kwəwəg äni'gū'pimipa'tōwəg! Ā, cigwa pācu'
 kwīngwa'ā'gä! A'pī'i'dec kə'ə'dimigowād, mī'i'u kwāskwa'u'nta-
 wād inī'u i'kwəwəg ənōdc tōdawād, pīnicigu onisān; pā'kicigu
 udəmwān. Mī'i'dəc aⁿ ucimä'i'māⁿ mī'tig ugīnawādci'bitōn

beheld it, faintly was the earth then coming into view. "Oh, do see, my little sister! do you look too! Now into view is coming the place where we live." So at last she prevailed upon her little sister. Whereupon both then looked; and then broke the cord, whereupon they fell. And this song sang the woman:—

"In a fish-hawk's nest was where I fell."

Such was the song she sang.

Thereupon truly into a nest they fell. And so there they remained, they were not able to come down (from it). And the various kinds of game-folk they saw walking past; all the while they spoke to them, asking that they be taken down. "Why, I am unable to climb up," they were told. Not were they believed by all the game-folk whom they vainly addressed, and (the game-folk) did not believe (what they heard).

Now, once the Wolverine they saw. And they said to him: "Do come and take us down!"

Whereupon truly he took them down, first the one that was older, and next the other that was younger. Now, secretly (the elder woman) left behind in the nest the tape (she used in wrapping her hair-knot). And after they were taken down, the women said to Wolverine: "In return (for this) we will marry you," they (thus) said to him at the time. So when far away they were come, then to him made known the woman: "I forgot the wrapping-tape (of my hair-knot) at the nest. Do go fetch it!"

Accordingly, in truth, on a run started Wolverine, as he went to get the wrapping-tape (of the hair-knot). Whereupon the women started running, afar they fled. And by Wolverine were they pursued. Oh, how Wolverine then came running (back)! My, but the women ran at the top of their speed! My, but how close now was Wolverine! And when they were overtaken, then he leaped upon the women, doing all manner of things to them, (keeping it up) until he had them nearly killed; and at the same time he was eating them. And now she that was the younger sister

kipapa'kitā'ō'wād kwingwa'ā'gān. Kägāḍac nā'sint kwingwa'ā'gā mī'i'ᵘ kīmādcād.

Awidac uskinīgi'kwā ugīpōdānān omīsā'yān, mī'i'ᵘ ki'pīmad-izinit. Mī'i'dec mīnawā ki'ā'nimādcāwād. Ningudingidac kīma-
5 dābīwāg sāga'i'gānīng, mēḍac wābāmāwād cingibisan aḡōmonit. Mī'i'dac kaṇōnāwād: "Cingibis! ondā's, pōzi'i'cīnām!"

Kāwīndac kīgītōsī cingibis. Mīnawā gu odānukaṇonāwān, kāwāngānagā kīgītōsī. Kāga'pī'i'dac i'kido a^u cingibis: "Kāwīnīn nindāwīsī cingibis. Nīn wāmīgīsigō."¹

10 "Skomāsaondās, kawābāmīgō."

Mī'i'dec kī'pī'i'jād 'a^a cingibis.

"Skumā^a si'kun!" odināwān.

Mī'i'dac ājīpa'kipinād maṇidomināsa^ē nāpicābisud; mī'i'dac kimōdc kīca'kamud, mēḍac si'kut; manidōmināsa^ē ozi'kwānā.

15 Mēḍac īgī'ᵘ i'kwāwāg kī'ō'dā'pināwād. "Skumā mīnawā!" udināwān.

Mīḍac mīnawā kwā'kaya'ī' kīpa'kipitōd unābicāpison; mīnawā maṇidomināsa^ē ugīsī'kwānān. Mī mīnawā ma'kandiwād īgī'ᵘ i'kwāwāg. "Mīnawā, mīnawā wāsī'kun!" udināwān.

20 "Kāwīn, mē'i'ᵘ mini'k," i'kido cingibis.

Mē'i'dac kīpōzī'i'gowād cingibisaṇ; i'kwāwāg tcīmāwāg wīndac cingibis āpī'ta'ō'nāg nāmaḍapⁱ. Ningudingidac wābamāwān ma'k-waṇ pīmosānit tcīgīpīg. "Nāckā 'a^a ma'kwa!"

Cingibis idac i'kidō: "A^u nīndaⁱ."²

25 "Skomāsa gaṇōj!"

Cingibisidac oganōnān ma'kwāṇ: "Ma'kōns, ma'kōns, ma'k-ōns!"

A'pī'i'dac nwāndāgut ma'kwāṇ kīmādcī'pa'tō ma'kwa.

• | ¹ Thus trying to pass himself off as the Loon, who went by that name.

seized a stick (and) pounded Wolverine. And when Wolverine was nearly slain, he then went away.

And after the maiden had breathed upon her elder sister, she then came back to life. Thereupon once more they started on their way. Now, once they came out upon a lake, upon which they beheld a Diver floating on the water. Accordingly they addressed him, saying: "O Diver! come hither, let us in (your canoe)!"

But Diver did not speak. So again they tried in vain to speak to him, but not a word did he say. And then at last said Diver: "I am not Diver, I am Arrayed-in-Wampum."¹

"Then please come here! Let us look at you!"

Whereupon hither came Diver.

"Please spit!" they said to him.

Whereupon he pulled off the beads which he used for ear-rings; and then, secretly putting them into his mouth, he thereupon spat; some beads he spat out.

Thereupon the women picked them up. "Please (do it) again!" they said to him.

And so (from the ear) on the other side he plucked from his ear-ring; some more beads he spat out. So again from each other the women grabbed (for them). "Some more, some more, do you spit out!" they said to him.

"No, that is enough," said Diver.

Thereupon they were let into (the canoe) by Diver; the women paddled, while Diver himself sat in the middle of the canoe. Now, once they saw a bear walking along by the edge of the shore. "Oh, see the bear!"

And Diver said: "That is my pet."²

"Please speak to it!"

And Diver addressed the bear, saying: "Cubby, cubby, cubby!"

And when he was heard by the bear, away went running the

² Pet in the sense that a dog is a pet.

Mēḍac ä'kidot cingibis: "Mī i'kwāwag wīdcī'a'gwa mīwāncidōḍang."

Mīnawādec ḍadi'kwaṅ wābamāwān. Mīgu mīnawā kā'i'kidot: "Nīn a^u nī'ndaⁱ."

5 "Skomā gaṅōj!"

Mēḍac ānād cingibis: "Ḍadi'k, ḍadi'k, ḍadi'k!"

Kaṅōḍāgut kīmādcība'tō ḍadi'k.

"Ā, mī'k^u āndōḍamowād i'kwā wādcīwaṅgin."

Mīnawā ninguting mōzōn wābamāwān mēḍac ānāwād: "Īctā,
10 cingibis! naçkă awe mōⁿz!"

"Ā^e, nīn a^u nindaⁱ."

"Skomā gaṅōj!"

Mēḍac gāgā't kaṅonād: "Mōⁿz, mōⁿz, mōⁿz!"

Kānōḍāgut iḍac kīmādcība'tō mōⁿz. Mēḍac cingibis ä'kidot,
15 "Naçkă niganōpīnaṅā."

Wāwīpidac tcīgibīg kī'i'jāwag. Ājiki'kaḅāt ḍac cingibis, kīnō'pinānāt mōzōn, ugī'a'wi nīsan. Ā'pidci wīninōwān. Mēḍac kimōⁿzu'kāwād; ā'pitci minwāḍamōg īgī'ū i'kwāwag.

Ningudingiḍac cingibis omisawāndān mōⁿzowīs aḡōḍānig, mīḍac
20 ānād pājik wīwan: "Tagagātōn i'i'ū mōⁿzuwīs, ma'kwasīm ṭabigi-mōḍi tipī'kaḍinig."

Kāwīḍac ogikāḍōsīn 'a^a i'kwā 'iⁱū mōⁿzuwīs. A'pī'i'ḍac kīnibāwag ānāḍang cingibis kīpaḡigwi, mī'i'ḍac kī'o'dā'pināṅ 'iⁱū mōⁿzuwīs. A'pī'i'ka'o'dā'pināṅ kīmādcība'tō; pā'kic ḡni-
25 'i'kedi: "Ā^ei, ma'kwasīm kīmōḍi!" Mēḍac kī'a'wimīdcīt 'iⁱū mōⁿzuwīs. Paḍagwicingidac i'kido: "Nimpāḍa'kisitācin! Ṭaḡa wāḅaḍaṅ!" udinān pājik wīwan.

Mēḍac ä'kidōnit: "Ṭaḡa, ningudci! Ānīn gāḍōṭamān 'iⁱū cingibisiwizīt?"

bear. Whereupon said Diver: "It is because I am with some women that it acts so."

And next a caribou they saw, and this again was what he said: "That is my pet."

"Then please speak to it!"

Whereupon to it said Diver: "Caribou, caribou, caribou!"

When he was heard, then away started the caribou running.

"Oh, that is the way they always act whenever I am in company with women."

On another occasion they saw a moose, whereupon they said to him: "O Diver! see that moose!"

"Oh, that is my pet."

"Then please speak to it!"

Whereupon truly he spoke to it: "Moose, moose, moose!"

And when he was heard, away ran the moose. Thereupon Diver said: "I will simply go right after it."

And so at once to the edge of the shore they went. Ashore stepped Diver, he chased after the moose, (and) he went and killed it. It was very fat. Thereupon they set to work preparing the moose-meat for use; very happy were the women.

Now, once Diver desired a moose-spleen which was then hanging up, and so he said to one of his wives: "You had better hide away the moose-spleen, for bear-dog might come and steal it during the night."

But the women did not hide away the moose-spleen. So when he thought that they were asleep, Diver rose to his feet, then he took the moose-spleen. After he had taken it, he started to run; at the same time he went, saying: "Oh, the bear-dog has stolen (it)!" Thereupon he went and ate the moose-spleen. And when he came back, he said: "I've a sliver in my foot. Do look at it!" he said to one of his wives.

Whereupon she said: "Oh, go away! What am I to do with the foot of a Diver?"

Mīnawādec pājik udinān wīwan: “Taḡa gīṇandawābandaṇ kapata‘kizitācinān.”

Mēḍac kägä‘t kī·i·nābit a^u i‘kwā imāⁿ cingibis uzidāng, mēḍac imāⁿ kā·u·ndinang mō‘komāṇaṇ.

5 “Taḡa nīn ni‘tām,” i‘kido ‘a^a sāzī‘kizit.

“Ānīngädōḍamaṇ nōngumguca cingibīsīwisit kidi‘kit?”

Mīnawādec ningoding kī·a·ni‘kuziwaḡ. Ningudingiḍac kabā-ciwād, “Taḡa, cingibis! āmi‘k wīnici.”

Mīḍac kägä‘t kā·i·ji·i·jād micawagām cingidis. Mī·i·māⁿ
10 aḡu‘mwut mī·i·‘u kā·i·nād wīwān: “Kīcṗīn wābamiyaṇ kōgīyān i‘kidon, ‘Ami‘kwān nā‘tānīsāt kinābāminān’.”

A‘pī·i·ḍac kōgīt ‘a^a‘u cingibis kāwīn ‘iⁱ‘u kī·i·‘ditosiwaḡ. “Cin-gibis, kiwāskātiyā.” Cingibis iḍac nāyāp kīmōckāmo obā‘pī·ā·wān. Mīḡu·i·‘u mōjag ānāwād, pānimā kā‘täpiwād mī kī·i·nāwād:
15 “Ami‘kwān nā‘tānīsāt kināpāminān.” Mīḍac panā gī‘kōgīt. Ānitibi‘kaḍinik iḍac mī pimōskāmut obi·a·‘paḡidōn pīcāḡaṇāp. “Wī‘kupidōyu‘k!” udinā^ḡ.

Mēḍac kägät wī‘kupidōwād ‘iⁱ‘u pīcāḡaṇāp īḡi‘u i‘kwāwaḡ, mēḍac imāⁿ ta‘kupisowād āmi‘kwāḡ. Kītciminwāndamōḡ īḡi‘u
20 i‘kwāwaḡ. Mīḍac kī·o·ji·ā·wād īni‘u āmi‘kwan.

Mīnawādec ninguding kī·a·nīpōziwaḡ. Mēḍac ä‘kidot cingibis: “Mī·i·‘u nōngum tci·o·di‘tāmang ödä‘tōwād aṇicinābäg. Mī·i·māⁿ kā‘pī·u·ndcīyān. Kägä‘t ā‘pitci oniciciwaḡ kidāngwä·i·wāḡ, mīḡisaṇ ṇānābicābizōnāwān kidāngwä·i·wāḡ.”

25 A‘pī·i·ḍac sāḡä·o·wād pībāḡiwaḡ: “E^e‘i, cingibis pī‘ti‘kwāwā!”

Then to the other wife he said: "I wish you would look for what I have stuck into my foot."

Whereupon truly the woman looked at the foot of Diver, and from there she drew out some knives.

"Now it's my turn," said the one who was older.

"What have you to do with what a moment ago you called a Diver's foot?"

And on another occasion they were on their way to make another camp. And presently, as they were making camp, "I say, Diver! I wish you would try to kill a beaver."

Whereupon truly away went Diver far out on the water. And over there he was afloat when he said to his wives: "When you see me dive, say, 'Our husband is good at killing beavers.'"

But when Diver went down into the water, they did not say it. (But they said instead), "Diver, you are white about the buttocks." When Diver came back up to the surface, they were laughing at him. And that was what they said every time, till after a while, when they had had their fill of laughing, they then said of him: "Good at killing beavers is our husband." Whereupon down he dived. And when it was growing dark, then up he came to the surface, flinging over a rawhide cord. "Pull on it!" he said to them.

Thereupon truly on the rawhide cord pulled the women, and tied there fast were the beavers. Greatly pleased were the women. And then they dressed the beavers.

And so another time they went aboard their canoe. Whereupon said Diver: "Now to-day we shall arrive where the people live in a town. That is where I come from. Really very beautiful are your sisters-in-law, your sisters-in-law wear ear-rings of wampum beads."

So, when they turned (the point of land and came) into view, (the people) came forth, crying aloud: "Halloo! Diver is coming home with a wife!"

Mīd̄aç cingibis äjinība'kwid. "Īi, īniwādi ka·i·nāwād, aḡami-
gisticḡami pāmiskānit."¹

A'pī·i·d̄aç kābāwād nībawa i'kwāwa⁸ pī'jāwa⁸, ā'pidci oniciwa⁸
'i'ī' u i'kwāwa⁸.

5 Mī·i·dec ä'kidonit cingibis wīwā⁸: "Mīna īḡi' u nindāngwānānig?"

"Kāwīn," i'kido cingibis. "Kāḡā't īna' wīn īḡi' u i'kwāwaḡ!"

Pānimādec wī'kāgu pīdāsamosāwaḡ nī'j i'kwāwaḡ, ā'pidcigu
mānādiziwaḡ. Mēd̄aç ä'kidot cingibis. "Na mīsa' īḡi' u kidāng-
wā'n·i·wāḡ! mīsa īḡi' u kāḡā't i'kwāwaḡ."

10 Mī·i·d̄aç wābāmāwād aḡimomōwān nābicābisonit.

Mī·i·d̄aç kī'pindigāwād cingibis o'komisaḡn āndānit. A'pī·i·d̄aç
wānāḡucig mī·i·' u maḡwānīmī·i·diwād. Kāḡā't idaç īwidi kāḡā't
āndāt 'a²a^u wāmīḡisaḡō. Mī·i·d̄aç ä'kidot cingibis: "Kāwīn
i'kwāwaḡ ijāsīwaḡ nīmī·i·ding. Mīd̄aç nībāyū'k," udinā⁸ wīwa⁸
15 cingibis. "Nīnā'ta ningādiḡa," i'kido. Mīd̄aç kīmādcād, ijād
nīmī·i·ding. Aḡōdcidaç kītōdawā a^u cingibis. Obā'pī·i·ḡōn
aḡicinābān.

Kāḡā'pī·i·dec kī·i·'kidōwaḡ cingibis wīwa⁸: "Ṭaḡa, ijādā^{wē}
ḡayā ḡīnāwind!" i'kidōwaḡ. Mē·i·d̄aç kīmādcāwād; a'pī·i·d̄aç
20 tāḡucinuwād wīḡiwāming, kīpa'pāpiwaḡ; mī·i·d̄aç wābāmāwād
onāpāmīwān ṭā'tangiskawint ujīḡanāḡ. Kayādaç owābamāwān
kāḡā't īnī' u wāmīḡisaḡōn; nībiwa mīḡisaḡn onābi'kawān. A'pī·i·d̄aç
äckwānīmī·i·ding kī'pindigāwaḡ īḡi' u i'kwāwaḡ wāmīḡisaḡō āndāt.
Mī·i·dec wī'pāmāwād; wīndaç cingibis kī'kiwā āndāt owābāmān
25 nībānit wīwān. Mīnaḡwāna i^u kā·i·citcigāwād īḡi' u i'kwāwaḡ;

¹ Thus trying to conceal his identity.

Thereupon Diver sat up with back erect. "Oh, yonder are the ones to whom they refer, they who are passing farther out (in their canoes)."¹

And when they went ashore, many women came, very pretty were the women.

Thereupon said Diver's wives: "Are these our sisters-in-law?"

"No," said Diver. "Assuredly these women are not to be compared with my sisters!"

And some time afterwards hither came walking two women, and they were extremely homely. Whereupon said Diver: "Behold, here are those sisters-in-law of yours! Now, these are really (beautiful) women."

And when they saw them, (they beheld them) wearing ear-rings of dog-dung.

And then they went into where Diver's grandmother lived. And when evening came on, they then heard the sound of (the people) dancing. Now, in truth, at that place was where lived the real Arrayed-in-Wampum. And so said Diver: "Women do not go to the dance. Therefore you go to bed," to his wives (thus) said Diver. "Only I will go," he said. Thereupon off he started, he went to the dance. Now, all kinds of fun was being made of Diver. He was being laughed at by the people.

And then at last said the wives of Diver: "I say, let us go too!" they said. So at that they started away; and when they were come at the wigwam, they began laughing; for then they beheld their husband, who was then being tramped upon at the back. And they likewise saw him who was really Arrayed-in-Wampum; many wampum beads he wore about his neck. And when the dance was over, in went the women where Arrayed-in-Wampum lived. Thereupon they lay abed with him; and Diver, on his part, went his homeward way. He (now) saw that his wives were asleep. But it turned out that this was what the women had done; (two pieces of) wood they had put at the place

mi'tigōn ogī'a'tōnāwān imāⁿ āndaṇapiwād;¹ ogī'a'gwajä'tōnāwān,
 tibiskō awiya nībāt mī'i'^u ājināgwa'k. Cingibisidac kī'o'nābi
 nīsawa'ya'i', a'kawā saḡaswā tcibwākawicimut. 'A'a'widac uta-
 'kwamigōn ābigōn, mēdāc ä'kidot: "Tcī, tcī, tcī, kāgu' kimōti-
 5 'kän!" A'pī'i'dāc kāwicimut ogīki'kāndān pīgicdīsāḡ a'tānig
 wīwān i'ku cingicininit. Mēdāc kinickādizit. Mēdāc kīgisticigī-
 'kāmād o'kumisān, kī'i'jādec usayāyān āndānit; mīdāc wābāmād
 wīwa² wī'pāmāwād wāmīgisaḡōn.

Mēdāc kī'kiwād, ašinīⁿs idāc ogīkijāpi'kiswān. Mī'i'dāc kī'i'jāt
 10 usayāⁿyan nibānit; mēdāc tāwāninit kī'a'tōd 'i'i'^u asinīⁿs mskwā-
 pi'kidānig, pīndcigunāwa.

Awidāc wāmīgisaḡō kīnibu tcibwākuskusiwād ānicinābāḡ. Wā-
 wīp kī'pōzi cingibis awiwābandāḡ ādi'kunāḡwāḡāṇān. A'pī'i'dāc
 kā'kānimind kīnibut wāmīgisaḡō kī'i'kidōwāḡ: "Kīcpin kī'kän-
 15 dāḡ cingibis kīnibōnit usayāⁿyan tāmizidizu."

Cingibisidāc ogīnisān ādi'kwān mī'i'dāc kīda'kupidōt mīskwi
 ādi'k umisādāḡ. A'pī'i'dāc mājāḡād jingibis, "Kāgu wīndamawā-
 'kāḡun," i'kidōwāḡ ānind ānicinābēḡ. Ānindidāc ogīpīpāḡimāwān:
 "Cingibis, kisaⁿyāⁿ kinibō!"

20 'A' cingibis ogī'a'tōn odāpwi pimidasāḡ; nāḡatcidāc kī'o'niskā,
 mēdāc kī'o'dā'pināḡ mō'komān cāyāḡwāḡusininik; mīdāc papā-
 jiba'u'disut nīdawaya'i'; mī'i'dec kā'i'jikonāpisāt.

Wāwīpidāc kī'i'jāwāḡ, ogīwābandānāwa mīskwīwāḡāmininig nibi.
 Mēdāc ä'kidōwād: "Mīsaⁱ a'pānā ḡayā wīn cingibis kīnibut."

25 Wīndāc cingibis, kīmādcā mīcawāḡām. Mīnisāpi'kidāc ayāni
 nīcawāḡām, mēdāc imāⁿ wābāmīnd cingibis; madwā'a'yād,
 maḡdwanāḡāmō: "Wīn ogīdōtawān cingibis otōtawān wāmīgisaḡōn."

¹ Their particular space in the lodge.

where they sat;¹ they had put (the wood) under coverlets, as if somebody were asleep, was the way it looked. Now, Diver sat down in between, and he first had a smoke before lying down to sleep. Now, he was bitten by some ants, whereupon he said: "Tcī, tcī, tcī! don't steal!" And when he went to bed, he found that some decayed wood was in the place where his wives were accustomed to lie. Thereupon he became angry. Thereupon he gave his grandmother a severe scolding, and then he went to where his elder brother lived; whereupon he saw that his wives were lying with Arrayed-in-Wampum.

At that he went back home, a pebble he heated. Whereupon he went to where his elder brother was asleep; and so in where his mouth was open he placed the pebble which had been heated red, inside of his mouth he put it.

So Arrayed-in-Wampum was dead before the people woke. Early into his canoe had gone Diver to go see to the caribou-snares. And when it was learned that now dead was Arrayed-in-Wampum, then (the people) said: "When Diver learns that his elder brother is dead, he will kill himself."

Now, Diver killed a caribou, whereupon he took the blood and tied it to his own belly. And when home by canoe was come Diver, "Don't convey to him the tidings," said some of the people. But some called out to him: "Diver, your elder brother is dead!"

Diver placed his paddle resting across the canoe; and by and by he rose, upon which he took a knife that had been sticking up at the side of the canoe; thereupon he stabbed himself on both sides, and then over he went with the canoe.

And speedily over there they went, they saw that the water was bloody. Whereupon they said: "And so Diver is dead too."

Now, as for Diver, he had gone far out on the lake. An island of rock was out on the lake, and so there Diver was seen; there he was heard, he was heard singing: "He himself had done it to him, Diver had done it to Arrayed-in-Wampum."

Miḍaç ä'kidowād: "O, win nangwāna ogīnisān osayāⁿyan!"
 Miḍaç nībawa äjibōziwād tcīmānan winōdci·ā·wād cingibisan.
 A'pī·i·ḍaç weyābandang nōdci·i·nd cingibis kī'kōgi. Kābāgicig
 odāṇagunōdci·ā·wān, kāwindec ogīnisāsiwāwān; mī·i·dec ki'tciwā-
 5 wāsagīmōckamut. Mī·i·dec kā·i·ji·ṇ·nōnāwād nīⁿjin kistcisaga-
 skwādcimā tciskāṇḍamowād ketcigami. Kā^gāt ogīskāṇḍānāwa;
 tibisko kistciwādciwān mī·i·^u kā·i·jināguziwād igi^u kistcisaga-
 skwātcimāg. A'pī·i·ḍaç äska'tāg kistcigami ningudci kī'kāzu
 cingibis; pīwāṇagōn ḍaç ogīta'kubinān uzidāng.

- 10 Mī·i·ḍaç kīkīṇandawābamāwād. A'pī·i·ḍaç mā'kawind cingibis
 kīmādciba·i·wā; mēḍaç nōdci·ā·wād. A'pī·i·ḍaç ka'kina kā·i·jāwad
 ṇicīnābāg ī·i·māⁿ nībi ayāgibān cingibis ogīmawīṇānā^g kistcisag-
 askwādcimā^g; mī·i·ḍaç kīmāmādiwād piwāṇagōn uzidāng kada-
 'kupinād. Mēḍaç ka'kina nībi kīpīzīgizāg, ka'kina kinisābāwāwāg.
 15 Kāwīṇḍaç win cingibis kinīsābāwāsi, mī·i·^u win kī'pimādzit.

Mīsa pināwidīs kī·ṇ·gōdā.

14. THE FIRST-BORN SONS PLAY BALL (Mādcī'kiwisāg kāpāga·ā·dowāwād).

Ningudingsa kīⁿwāⁿ kīdāwāg mādcī'kiwisāg; udā'tōwāg; ā'pidci
 kistciōdāna ī·i·māⁿ ayāwāt. ṇnōdc ijitcigāwāg udāminōwāt; ṭasing
 kājigadinigin udāminōwāg. Ningudingidaç unā'kunigā 'a^a·^u
 20 mādcī'kiwis tci·a·'tādiwād tcibāga·ā·dowāwād. Miḍaç kā^gāt
 äjīmādcī'tāwāt wī·a·'tādiwād.

Kayā win 'a^a·^u pā^gjik mādcī'kiwis pāpaṅgī pa'kān aiyendiwāg.
 Ābi'ta āṇḍaciwāt uwīwītcīwāwān wīpāga·ā·towāwāt. 'A^a·^u pājik
 mādcī'kiwis ugī·u·ndinān pigwā'kwāt wā·ā·bādcī'tōwād, ujāwa-
 25 ckumināgāt ī·i·^u pigwā'kwāt. Miḍaç ä'kidot 'a^a·^u mādcī'kiwis:
 "Wābanūng nīn nīngāṭināgātō," i'kido. "Kīnidaç," udinān īni^u
 wā·a·'tawāt, "nīngābī·a·nung ina'kakāyā." Mī·i·ḍaç kī'kagīgi-

Whereupon they said: "Why, in good sooth, he slew his own elder brother!" At that many got into their canoes to go in pursuit of Diver. And Diver, when he saw that he was pursued, went down into the water. All day long in vain they sought to get him, but they did not kill him; for he would go a long distance before coming up to the surface. Accordingly they set two great leeches to the task of sucking the water out of the sea. In truth, they sucked the water out; like a great mountain was the way the big leeches looked. And when the sea was dry, somewhere was Diver hidden; for some flints he had tied to his feet.

Thereupon they started looking for him. And when he was found, Diver started to flee away; whereupon they took after him. And when all the people had gone to the place where the water used to be, Diver rushed at the great leeches; thereupon he cut them up with the flints which he had tied to his feet. Thereupon all the water came pouring back, (and) all were drowned. But Diver himself was not drowned, so therefore he lived.

And so the gizzard of the ruffed grouse now hangs aloft.

14. THE FIRST-BORN SONS PLAY BALL. •

Once on a time, as the story goes, there lived some first-born sons; in a town they dwelt; exceedingly large was the town where they were. All sorts of things they did in the way of games; as often as the days came round, they played at games. Now, once (one of) the first-born announced that there would be a ball-game. Whereupon truly began they to get ready for the contest.

Now, another first-born (and his friends) did a little differently. Half of them were on one side to play ball (against the other half). One of the first-born took out the ball which they were to use, blue was the color of the ball. Thereupon said the first-born: "Towards the east will I play for goal," he said. "And you," he said to them against whom he was to play, "toward the west." Accord-

·i·nāwāt kāgici' kānit ininiwa⁸. Weyâbang kigijāb kīmādcī'tāwag. Mēḍac cigwa nimbawāwāt, kāwīn nayāⁿj awiya mijagādōsī. Ānī·i·c kwānā·u·kwāg mī cigwa cāgōdci·i·nt, ocāgōdci·i·gōn īni^u pipōnisān. Kāga' pī kī·ḡ·nicāgōdciwinā 'a⁸a^u mādcī'kiwis, wīn ḍac pipōnisā kīmijagādō ningābī·a·nunk ina'kakā. A'pī·i·ḍac kāpa'kinawint 'a⁸a^u mādcī'kiwis ugīkḡnōnigōn pipōnisān: "Ānīc, mīsa kīpa'kinōnān," inā 'a⁸a^u mādcī'kiwis. "Pḍcīnaḡigu wāḡḡanunk pā·ū·ndānima'kin mīgō·i·^u cigwa tciḡbiniskādagōtāḡ 'u⁸u kījig tciḡimiwunk. Mīsa·i· ājipa'kinōnān," ināⁿ.

10 Mīḍac ī·i·^u kā·u·ndci·i·jiwāba'k. Kīcḡpīn wāḡḡanunk wāndānima'kin mīḡu·i·^u cigwa mādcīḡjīḡa'k. Mī·i·^u kā·i·jīpa'kinawāⁿ·windiḡḡānān 'a⁸a^u mādcī'kiwis.

Kāwīn kiminwāndazī pa'kinawint. Minawā wī·ā·ndci·ē 'a⁸a^u mādcī'kiwis. "Tāḡa, mīnawā a'tādidā^e!" i'kido 'a⁸a^u mādcī'kiwis.

15 "Āwāwisa'," udigōn pipōnisān.

Weyâḡḡaninig mī·i·^u minawā ujigāḡawiwād wīḡāḡa·ā·dowāwād. "Kīwādinūnk nīn ningḡḡinagatū," i'kidō 'a⁸a^u mādcī'k wis. "ḡīn iḍac, pipōnisā, cāwanūnk ina'kakā inagādōn," uḍinān pipōnisān.

Mī jīḡwa umbawāwāt, usāsā'kwānigōwa kānawāḡbamigowāt.
 20 Kāḡḡḡḡḡḡḡ menawā ubāḡḡāmiwāpa·ā·nāwa pī'kwā'kwāt. Mīskumīnagat ḍac ī·i·^u pīḡwā'kwāt. Ā'pī·ā·nī·u·nāḡucininig mī·i·^u cigwa minawā cāgōdci·i·nt 'a⁸a^u mādcī'kiwis. Kāga' pī mīnawā kīmijagādō pipōnisā cāwḡḡanunk ina'kakā. Mīḍac mīnawā ājīkḡnōnint 'a⁸a^u mādcī'kiwis: "Ānīc, mīsa i^u mīnawā kīpa'kinōnān," ināⁿ.
 25 "Pḍcīnaḡigu kīwādonūnk pā·ū·dānima'kin mī·i·^u ka'kina tci·u·jīmōwād kidockinīḡimāḡ, nīnidac kāwīn ogaku'tānzīnāwa nīndockinīḡimāḡ."

Mīsa īḡi^u ka'kina pāḡāmisātciḡ pīnāsīwāḡ, mīwag īḡi^u kā·a·'tadi-

ingly they picked out the men that were fleet of foot. On the morning of the next day they began (playing). And when they started the ball going, it was a long while before any one could make a goal. Along in the afternoon was when (one of the first-born) was being beaten, he was being beaten by Winter-Wind. At last was the first-born being beaten, for Winter-Wind had made a goal on the side toward the west. And when the first-born was beaten, he was addressed by Winter-Wind saying: "Well, therefore have I beaten you," was the first-born told. "As soon as ever the wind blows from the east, then will foul weather hang aloft in this sky for the rain to fall. Therefore such is what I have won from you," he was told.

And that is what happens. When the wind blows from the east, then that is a sign for a bad day. It is because the first-born was once beaten in a contest.

He was not pleased to be beaten. Over again did the first-born wish to play. "Come, let us have another game!" said the first-born.

"Very well," he was told by Winter-Wind.

On the morrow they then took their places for another game of ball. "Towards the north will I play for goal," said the first-born. "And you, Winter-Wind, towards the south do you play for goal," he said to Winter-Wind.

So when they began playing, they were cheered on by the yells of them who were watching them. All day long again they carried the ball back and forth and all around. Red was the color of the ball. When it was getting well on towards the evening, then again was the first-born being beaten. At length again did Winter-Wind make a goal at the end towards the south. Thereupon once more was the first-born addressed: "Well, therefore again have I beaten you," he was told. "As soon as ever the wind blows from the north, then will all your youths flee away, but of me will my youths not be afraid."

Now, they were all the birds that fly about in the air, it was

wagobanän. Ka'kina nibinisän miwanini^u kawidciwägubanän 'a^a'u mađci'kiwis kaku'tamuwad pibön. Mi'i^u ka'i'nawindibanän 'a^a'u mađci'kiwis: "Ninidac pipönisä. Kawin nin ta'u:jimisiwag nindöckinigimağ."

- 5 Miwag igi^u pibönk äyawat pinasiwag; miwanini^u kawidciwägubanän 'a^a'u pipönisä. Midac i^u wandci'ijiwaba'k anind pinasiwag cawanunk ki'ijawad papöngin; anind tac kawin mađcasiwag, miwan ini^u pipönisä udöckinigima^g.

Midac indawa ki'ā'nawändcigät 'a^a'u mađci'kiwis; midac anawi
10 minawā māmawi pimadisiwāt.

15. THE ORIGIN OF DOGS (Wändciwāt animucag).

Ninguding niⁿj anicinabäg pimickawad tcimāning kistcigaming iwidi kiwadinunk ina'ka'kä mi'i^u ka'i'jikistcinödininik; mi'i^udec
kai'jiwabäciwāt micawagām kistcigaming; kawin ugiwābandaⁿzi-
nāwa a'ki. Ā'pidci kikistcinödinini, kawin kikunabiskasiwag;
15 kinwāⁿj kistcigaming ki'pabā'a'yawag. Ninguding ki'agwāwā-
pahowag agāma'king. Ki'kabawāt owābandānāwa awiya pimi-
'kawanit kistanicinābän. Midac kisägiswad ugiku'piwidōnāwa
udcimāniwa, midac i'i^umāⁿ unāmōnag ki'kāsowād.

Ninguding unūdānāwa kagō mađwāsīninig; mīdec inābiwād
20 wābandānāwa kistcipigwa'k a'tānig. Midac kā'gā't sägisiwād.
Wībağ ugi^upi'u^udisigūwān kistci'u^unicinābän, uğanōnigūwān: "Ni-
cīmā, kāğū sägisi'kāğun! Nin misābā āğöyān. Kawin nin nimba-
nāđci'ā'sig anicinābäg," udigōwān. Owābāmāwān adi'kwan cā-
gwazonit, mi^uwin ini^u pābāpimwāt wī'a^umwāt 'a^a'u misābā. Mi'i^u-
25 dec kā'i'ji'u^udā'piniguwād ā'pidci mindidōwān ini^u misābän.
Ugi^upīndūmunān ini^u unicinābän 'a^a'u misābā. Midac ki'kiwāwi-
nigowāt āndānit. A'pī'i^uđac kā'pīndigāwād, nānāgā ki'pīndigā 'a^u

they that were in the contest. All the birds of summer with whom the first-born played were the ones that feared the winter. This, then, was the first-born told at the time: "I am Winter-Wind. Not from me would flee my youths."

They are the birds that pass the winter here; it was on their side that Winter-Wind played. And that is how it came to pass that some of the birds go south in the winter-time; and some do not go away, for they were the youths of Winter-Wind.

So thereupon the first-born gave up (the contest), whereat they then lived together again.

15. THE ORIGIN OF DOGS.

Once on a time two men were paddling along in their canoe on the sea by a northerly route, when there arose a mighty wind; accordingly they were blown by the wind far out at sea; they did not see land. Very strong blew the wind, but they were not cap-sized; a long while over the sea they continued aimlessly. In course of time they were carried by the sea upon shore. When they landed, they saw the footprints of some mighty human being. Therefore, becoming alarmed, they carried their canoe up from the shore, and then there underneath they hid themselves.

By and by they heard the sound of something fall; and when they looked, they saw a huge arrow there. Thereupon, to be sure, were they afraid. And in a little while to where they were came a great human being, and they were addressed by him saying: "My little brothers, do not be afraid! I am he who is called Giant. I do not destroy people," they were told. They saw a caribou hanging from the girdle at his side; and that was what Giant had wandered off to shoot (with his arrow), that he might have it to eat. Thereupon were they taken up by Giant, who was so very huge. In the bosom of his garment Giant carried the people. And so they were carried back to where he lived. And when they had gone in,

wīndigō. Mīdāc ānāt īni'ⁱ mīsābān 'a²a'ⁱ wīndigō: "Anicinābāg kīdayāwāg," udinān.

Ugīkāniguwān pīndig āndānit īni'ⁱ mīsābān tcībwāpīndigānit īni'ⁱ wīndigōn. "Kāwīn anicinābāg nīndayāwāsīg," i'kidō 'a²a'ⁱ mīsābā.
 5 "Kā²gā't," i'kido 'a²a'ⁱ wīndigō. Mīgu ājinōndāguzit i'kwānāmūt. "Ūp!" i'kunāmūt 'a²a'ⁱ wīndigō, ā'pītcīmīsawānimāt anicinābān wī·ā·mwāt. Kāga'pī·i'gu nīckādīsī kīnwā²j kaḡaḡānōnītiwāt. Kāga'pī kayā wīn mīsābā nīckādīsī. Mī'tigōnāḡaḡān a'tāni imāⁿ pīndik āndāt. Mīdāc ī·i'ⁱ kāpā'kī'kwādānk, mīdāc imāⁿ
 10 ānimōⁿs ayāt ī·i·māⁿ anāmaya·ī·unāḡaḡāning, udayānsān 'a²a'ⁱ mīsābā. "Taḡa, packwadāc, awīmīḡāc 'a²a'ⁱ maḡdciānicinābā."

Mī·i'ⁱ kā²gāt pazīḡwīt 'a²a'ⁱ ānimōⁿs; kī'pa'pawī, mīdāc kī·ā·nīmindidūt. Āckāḡān kī·ā·nīpa'pawī 'a²a'ⁱ ānimuc, a'pidci kī·ā·nīminditu 'a²a'ⁱ ānimuc.
 15 A'pī·i'dac wayābāḡmāt ānimūn mindidunit kī·ā·nīsāḡa·ā·m 'a²a'ⁱ wīndigō. Ugīkaḡānzumān udayān tcīnīsāt wīndigōn. Mī·i'dāc kīmīḡānāt īni'ⁱ wīndigōn 'a²a'ⁱ ānimuc pīnic ugīnīsān. A'pī·i'dac kānīsāt, minawā kī'pīndīgā 'a²a'ⁱ ānimuc. Kī'pa'pawī minawā; āckāḡānīgu kī·ā·ḡācī²yiⁿ, ānīgīnī'paḡ mīnawā kī·i·nīgīnī. Mīnawā
 20 kī'pīndīgā imāⁿ anāmaya·ī·unāḡaḡāning.

Mī·i'dāc āḡōwāt īni'ⁱ mīsābān: "Nīcīmā·ī·duḡ, undcīdā nīngī·i·nāndam tcībījāiyāḡ o·o·māⁿ. Wīwābāḡānīnāḡu'k. Mīsai iḡdāwā tcīḡīwāyāḡ. Wa²awā nīndayāⁿs kīmīnīnim. Kāwīn mīnawā tabīḡīwāsī. Kāwīn awīyā ānimuc ayāsī īwīdī kīnawā āndāna'kīyāḡ.
 25 Māḡījā ānīwāk kaḡdābādcī·ā·wā, kāḡāḡu anicinābānk tai·i·jīwābīzī."

Mī·i'dāc kā·i·jīkaḡānōnāt īni'ⁱ udayāⁿsān 'a²a'ⁱ mīsābā²: "Taḡa, kīwāwic ogōⁿ nīcīmāyāḡ!" Ugīnāⁿsībīwīnān īni'ⁱ udayāⁿsān; nawātc kī·ā·nīminditu 'a²a'ⁱ packwadāc. Ugīnībawī·ā·n īni'ⁱ

then after a while in went the Wīndigō. Whereupon to Giant said the Wīndigō: "Some people you have," he said to him.

They had been concealed inside of where Giant lived before the Wīndigō came in. "No people have I," said Giant.

"Yes, (you have)," said the Wīndigō. Accordingly the sound of him was heard as he drew in his breath. "Ūp!"¹ was the way the Wīndigō sucked in his breath, so eager was he to have the people to eat. At length he grew angry while in long conversation with (Giant). Finally Giant too became angry. A wooden bowl was there inside of where he lived. And so, prying it up with a stick, behold! a dog was there underneath the bowl, the pet of Giant. "Up, Hairless, go fight the impious man!"

So then truly up to his feet rose the dog; he shook himself, whereupon he began growing in size. The more the dog shook himself, ever so much larger he continued to grow.

So, when the Wīndigō saw the dog that now was (so) big, then on out of doors he went. (Giant) urged on his pet to slay the Wīndigō. Accordingly the dog fought with the Wīndigō till he slew him. And when he had slain him, then back inside came the dog. He shook himself once more; and smaller he grew, as big as he was before was now his size again. Back he went beneath the miserable bowl.

Thereupon they were told by Giant: "My little brothers, a purpose did I have in mind, that you should come here. I wanted to see you. Therefore now you may go back home. This little pet of mine I will give to you. Not back here will he come again. There is no dog over there where you dwell. Perhaps to some kind of use you can put him, and almost like a human being will he behave."

Accordingly to his pet spoke Giant: "Come, do you take back home these little brothers of mine!" He carried his little pet down to the water; much bigger now did Hairless continue to grow. He placed his pet in standing position, and then on the (dog's)

¹ Uttered by drawing in the breath.

udayaṅ, mīḍaċ imāⁿ ugidāwigaṅ kī·a·sāt ini^u anicinābān. “ ‘A^u,
mī·i^u ijmādcīc, kwaya‘k āndana‘kīwād ijiwic!”

Mīḍaċ kīmādcība‘tōd ‘a^a‘^u packwadāc, äckam kī·a·niminditu;
kī·a·jawāgāmāpa‘tōd iwā kistcīkistcīgāmīng; ayābi‘tawugāt ä‘ta
5 kī·a·‘kubī, pīnic kītagwicink omāⁿ a‘kīng. Äckam mīnawā kī‘pi-
·a·gācīⁿyiⁿ a‘pī gāgā pa·u·dī‘tānk owā a‘ki, pīnic mīnawā aṅimōⁿ-
sing kī·i·nigini ‘a^a‘^u packwadāc. Mī·i·dec kā·i·jināganigōwāt ini^u
aṅimūn, wīnawādec kī‘kīwāwāg āndāwāt. Pānimādec ninguding
uḡi·u·disigowān aṅimōn, mīgō·i·‘^u kī‘pi·i·nawāmīgōwāt. Mīgō·i·‘^u
10 miziwā kā·i·jiwāba‘k a‘kīng kī·u·disigōwād aṅimucaṅ iḡi^u anicinā-
bāg. Mī·i·‘^u pīdcīnaḡ a‘pī kī·a·yāwāt aṅimōg o·o·māⁿ a‘kīng; mī
a^u packwadāc unīdcānisa^ḡ, nībawa taswāwān aṅimōg kī·a·yāwāg,
anōtc ājināgusiwāt aṅimucaḡ; nībawa tašwāwānaḡizi ‘a^a‘^u animuc
ājinikāzut. Mīgu ‘a^u packwadāc ka‘kīna imāⁿ wāndcīwāt iḡi^u
15 animucaḡ miziwā nōngum āyāwāt aṅimōg.

Mīsaⁱ ä‘kōsit.

16. WHEN A WĪNDIGŌ WAS SLAIN
(Wīndigō Nāsint).

Ninguding päjik aṅicinābā kī‘pi·u·ndcipāgobaṅ ōwidi Pā·u·‘ting;
paṅḡi pō‘kwāwigaṅā. Mīḍaċ¹ omāⁿ kīna·ā·ngabigobaṅān, i‘kwā-
wāṅ ōmā kāwīdigāmād māgwā aṅōdc kī·i·jictcīgāwād aṅicinābāg,
20 kīmānidōkāsowād. Mōⁿ·jāḡ kīkistciwī‘kundiwaḡ wānicicing mīdcīm;
kāwī‘kasa ogī·a·cāmāsiwāwān ini^u aṅicinābān, kāwī‘kāḡaṅaḡā
ogīnaḡdumāsiwāwān kāgō wā·i·jutcīgāwādīn.

Ningudingiḡaċ pābōng kī·a·maṅisōwāḡ kīstcīcingwānik a‘ki,
kīmāmasī‘kā a‘ki. Mīḍaċ kīsāḡisiwād. “Mīsa awā wīndigō,”
25 kī·i·‘kidōwāḡ. Äckamīgo päcu‘ kī‘pi·a·yāwāṅ. Mīḍaċ iwa‘pī

¹ On the north shore of Lake Superior, either at Nipigun or Kaministiqua.

back he put the people. "There, now do you bear them hence, straight to their native land do you carry them!"

And so, when off on a run started Hairless, bigger he kept on getting; through the water he ran, crossing over to the other shore of the great sea; half way up the legs only was he in the water, continuing thus till he reached this country here. Smaller again he grew when on his way hither he was nearly reaching this land, continuing thus till as big as a little dog was Hairless. Thereupon were they abandoned by the dog, so then they themselves came on back to where they lived. And not till later on, to where they were did the dog come, whereupon he made up with them at once. That, accordingly, is what happens everywhere upon earth when a dog comes to people. That was then the time when they began having dogs here on earth; they were the offspring of Hairless, of many kinds of dogs they had, of every kind of appearance were the dogs; numerous is the kind that goes by the name of dog. Therefore it was from Hairless that came all the dogs, wherever now there are dogs.

And that is as far as (the story) goes.

16. WHEN A WINDIGŌ WAS SLAIN.

Once a certain man came from yonder Sault; he was slightly hunched in the back. And so here¹ he dwelt with his wife's family; for here he had married a woman at a time when the people were accomplishing all sorts of things, when they did miracles through the manitou. Many a great feast they celebrated with food that was choice; yet never did they feed that man, not even did they ever invite him when they were going to bring something to pass.

Now, once in the winter-time they became alarmed at a great rumbling in the earth, the earth shook. Thereupon they became afraid. "It is the Windigō," they said. Nearer it kept coming.

kī·a·'tōwād anō'kā' tcigān; ānugīgāgwādcindiwād; kāwīn dāc awiya
 ugīkaskitōsīn tcimīgānād wīndigōn. Kāga'pī·i'gu ā'pidci kīma-
 māsi'kā a'ki. Kāwīn gayā ogaskitōsīnāwa iskotā tcipīskānāg;
 ānind gayā ānicinabāg kāwīn māmi'kawisiwāg. Kāga'pī·i'dac
 5 onāndumāwān īni'^u ānicinābān pwā'kwāwiganānit. Ogīpağidīna-
 māwāwān ī·i'^u obāğidcigāwiniwa, ogī·i'guwān idāc: "Mīna i'^u
 pīdcīnāg mī'kwānimiyāg nōngum sāgiziyāg?" Kāwīn ogī·o'dā-
 'pinaⁿzīnān īni'^u ānumīnint. Gī·a'nisāga·a'm, āndāt kī·i'jād. Ogī-
 ·a'nōnān wīwān wāwīp oma'kizīnān tci·o'ji'tōnit. 'A^a·a'widāc
 10 i'kwā wāwīp kīma'kizīni'kā. Cīgwa ā'pidci pācu' pī·a·ya wīndigō.
 Pāpācīgwgāg pasgwāğinōn. Mīdāc kīmādcād 'a^a·a' pwā'kwā-
 wigānk. Āja ānind anicinābāg kāwīngānāgā mādcīsiwāg. "Ayān-
 gwāmisiñ!" odinān wīwān. Sāga·i'gān i·i'māⁿ kī·a·yāni, wā'kwā-
 gamīng cingwā'kwāg ayāwāg. "Wābāng keğicāp pī·i'nābi'kān
 15 i·i'māⁿ cingwā'kwāg kī·a·yāwād. Ningāwābāmā. A'pī·i'dāc
 mīgādiyāng, mānū wīni'kām tānōndāguzi. Pānimānīn iskwtāci
 ningānōndāguz," kī·i'kito.

Wayābāngidāc keğijāp kī·a·wi·i'nābi 'a^a·a' i'kwā. Mī·i'dāc
 ājīkīwābāmād sāgi'kwānīnit, mīdāc mīnawā kīcāgaski'tānit. Mīdāc
 20 imāⁿ kī'pī·ā't tci·i·u'disigut 'a^a·a' wāmīgānād. Pīwābik sa'ka·u'n
 ubita'kunān 'a^a·a' wīndigō. Mīdāc kipāsigwīt 'a^a·a' pwā'kwā-
 wigāng. Āna'kwāt ā'pītāsiñg kī·a·kōziwāg. Nī'tām ogīma'ka-
 mān ī·i'^u sa'ka·u'n, ogī·a·'pağidōn imāⁿ sāga·i'gāning i' sa'ka·u'n;
 ka'kina kī'twāsā ī·i'^u sāga·i'gan.

25 Mīdāc kīnōndāguzit wīndigō, ka'kina kīwānīmi'kawiwāg āni-
 cinābāg. Ic'kwātcidāc wīn kīnōndāguzi 'a^a·a' pwā'kwāwigāng,
 nawādc wīn kī'kijwā; tibickō kījik pīguskāg mī·i'^u ka·i'nwāg.
 Mīdāc kīmīgādiwād āniwā'k igu kīnwā'j. Udayān owidciwābānīn
 'a^a·a' wīndigō. Kī·u·cimo 'a^a·a' ānimoc. A'pī·i'dāc pā'kitā·u'nt
 30 'a^a·a' wīndigō, "Yō^{oo}, nisayāⁿ, ninīsigō!" Mī·i'^u kīnisind 'a^a·a'

Accordingly then they made an offering of goods; they put questions one to another, but to no purpose; and no one had power to fight against the Wīndigō. And at last ever so much did the earth tremble. And they were unable to start a fire into a blaze; and some of the people too were (scared) out of their senses. So finally they sent for the man with the hunch in his back. They presented him with the offerings they had made. And they were told: "Is it only now, when you are scared, that you think of me?" He did not accept what was vainly offered him. He went on out of doors, to where he dwelt he went. He had his wife quickly make him some moccasins. And the woman hurriedly went to work upon the moccasins. Already very close was the Wīndigō now coming. There was a dressed skin for each foot. Thereupon departed the hunchback. Already some of the people did not even move. "Do you take care!" he said to his wife. A lake was over there, at the far end (of which) were some pines. "To-morrow, in the morning, do you come and look there where the pines are. I am going to watch for him. And when we fight, just let the cry of him be heard first. Not till afterwards will my cry be heard," he said.

So on the morrow, in the morning, thither went the woman to look. Thereupon she saw his head sticking out (from where he was in hiding), and then (she saw) him bob down again. And so there he waited for the coming of the one he was to fight. A metal staff the Wīndigō came holding in the hand. And then up stood the hunchback. Up as far as the clouds was how high they stood. First he took the staff from (the Wīndigō), he flung the staff into yonder lake; all the ice of the lake was crushed.

And so when the cry of the Wīndigō was heard, all the people fainted away. And afterwards was heard the cry of the hunchback, louder still was the sound of his voice; as if the sky were rent asunder, such was the sound of the cry. Thereupon they fought with each other for some time. With (her) pet dog was the Wīndigō. Away fled the dog. And when (the Wīndigō) was struck, "Yō, my elder brother, I am being slain!" Then was the Wīndigō slain.

wīndigō. I'kwä 'a²a'^u! Mōⁿjagidac kinānisānāndamōg anicinā-
bäg tcibitāgwicininit usayāⁿyaṅ. Miziwä omāⁿ kī'tābwawidam
kīnōndāgusit a'pī nāsind 'a²a'^u wīndigō.

Mīsaⁱ ä'kōsit.

17. OLD MAN MASHÖS

(Maçōs a'kiwäⁿzi).

5 Ningudingsa Omaçōs kī·ā·i·ndā; kāwīn awiya wīwaṅ ayāsīwaṅ;
odānisa² ä'ta nijiwa; onīngwaṅaṅ ayāwaṅ, wīdigāmāwān īgi'^u
i'kwāwaḡ. Ningudingidac i'kidō 'a²a'^u īnini: "A'pägic kī'kānda-
mān ningudci ayāwād kayāckwaḡ! Nīndāgināⁿsi'kāṅaṅ wāwaṅūn."

Omaçōzidac onōndawān i'kidōnit unīngwaṅaṅ. "Ānīn ä'kidot
10 na·ā·ngī?"

"Ānīnisa' äjipabāmi'tawāt i·i·'u ä'kidot?" udigōn udānisaṅ.
"Ā'pägic kī'kāndaṅ mān ningudci ayāwād kayāckwaḡ! Nīndāgi-
i·jā', i'kidō," udigōn udānisaṅ.

Mēdāc ä'kidot Omaçōs: "Aī·ī·, iwīdisa ayāwaḡ kayāckwaḡ.
15 Ānīc, kīgatijāminisa," i'kido Omaçōs. Mīdāc kī'pōziwād Omaçōs
udcīmāning, kīṅamaḡaḡbiwaṅ unīngwaṅaṅ udcīmāning; wīndāc
Omaçōs äjipāgi'tā·ā·nk udcīmān, mī·i·'u äjīmādcībitānig udcīmān.
Wādi'tamowād kayāckwābī'k, kī'kabāwaḡ mōjāgināṅmowād wāwa-
nōn. A'pī·i·dāc nībiwa kā·a·yāwād wāwaṅōn, "Mī i^u tābisāg,"
20 udinān unīngwaṅaṅ. Kā'pōziwād oḡaṅōnān unīngwaṅaṅ: "Tiwä!
nīngīwānī'kāṅaṅ iwīdi wāwaṅōn, kāyābi nīngīwā'kusidōnābanini.
Taga nāsī'kaṅ!" udinān unīngwaṅaṅ.

Kī'kabā mīnawa 'a²a'^u īnini. Kā'kabānit unīngwaṅaṅ ugīpagi-
'tä·ā·n udcīmānic, kīṅaḡaṅāt unīngwaṅaṅ. Oḡaṅōnā² kayāckwa²:
25 "A'a'^u, kīdācamīnīm 'a²a'^u īnini! Mōjāḡ kīṅandodāṅmawīm
īnini."

Mī ḡā²ḡā't pīcāwād kīstīkīkayāckwaḡ wī·a·mwāwād īnī'^u īnini-

It was a woman! And ever were the people in fear that her elder brother would come. Everywhere over this region was the sound of her voice heard when she, the Wīndigō, was slain.

That is as far as (the story) goes.

17. OLD MAN MASHŌS.

Once on a time Mashōs was living (there); without his wife was he; his daughters numbered only two; his son-in-law was there, to him were the women wedded. Now, once said the man: "Would that I knew of a place where there were gulls! I would go fetch some eggs."

Now, Mashōs heard his son-in-law speak. "What does son-in-law say?"

"Now, what interest have you in listening to what he says?" he was told by his daughter. "'Would that I knew of a place where there were gulls! I would go thither,' he said," he was told by his daughter.

Thereupon said Mashōs: "Why, far off yonder are some gulls. Why, we will go over there," said Mashōs. And when they got into Mashōs' canoe, then down sat his son-in-law; and when Mashōs struck his canoe, then away it sped. When they came to the rocky cliff of the gulls, they went ashore to gather up the eggs. And when they had many eggs (gathered), "That is enough," he said to his son-in-law. On getting into (the canoe), he spoke to his son-in-law, saying: "Pshaw! I have forgotten some eggs over there, some more that I had put into a pile. Do go get them!" he said to his son-in-law.

Ashore again stepped the man. When his son-in-law had stepped ashore, then he struck his miserable canoe a blow, leaving his son-in-law behind. He spoke to the Gulls, saying: "Now, I give you a man to eat! Always have you asked of me a man."

Then truly came the great Gulls to feed upon the man. And

wan. Awidac inini oğanōnā⁸ kayāckwa⁸: “Pä^ekā, pä^ekā! kāgu
 5 ąmwuci⁸kāgun! Nācwāsugunīyān kīgīcawānimimwābān.” Kā-
 wīndac ogī⁸a⁸mwu⁸kusi⁸īni⁸u⁸ kayāckwān. Ogīgānōnā⁸ idac kayāc-
 kwa⁸ ‘a⁸a⁸u⁸ inini tcīgīwāwinigut. Mī⁸i⁸u⁸ kā^egā⁸t ājipimiwinigut
 10 pā⁸jik kistcigayāckwān. Āja wāsa ąni⁸a⁸ya ‘a⁸a⁸u⁸ Omācōs. Mēdac
 imā⁸ tibickō kā⁸a⁸ni⁸i⁸jizāt ‘a⁸a⁸u⁸ cigayāck ogī⁸a⁸nimīdcinān Omi-
 cōzan. Omicōzidac kā⁸i⁸jikāckipīdōt kayāckwimo ogīkudcimān-
 dān. “Mī⁸ko i⁸ ājimāgāmowāwād kayāckwāg ininiwān kā⁸a⁸m-
 wāwādin.”

10 Wīni⁸tām kī⁸taḡwicin ‘a⁸a⁸u⁸ inini āndāwād. Wāwānōn paḡgī
 ogīkiwāwidōnaḡ. Nījiwān unīdcāniḡan ‘a⁸a⁸u⁸ inini. A⁸pī⁸i⁸dac
 māḡagād ‘a⁸a⁸u⁸ Omicōs pīnāsibīwān ōcisa⁸; wāwānōn uta⁸kunānā-
 wān īgī⁸u⁸ ąbānōdcīyaḡ. “Ānīndi kā⁸u⁸ndināḡag?” udinān Omācōs.

“Nōsīnān ugīpīdōnaḡ,” i⁸kidōwāg īgī⁸u⁸ ąbinōtcīyaḡ.

15 Mī⁸i⁸dac ānād: “Māwīḡaḡuca micigayāckwān ugī⁸a⁸mwugōn
 kōsiwā,” udinān. Pāndigāt Omācōs āndāwāt owābāmān oning-
 wānan nāḡadabinit. Kī⁸a⁸ḡadci. Ājigānawābāmāt unīngwānaḡ,
 oḡanōnigōn udāniḡan: “Wāgunān wāndci kḡanawābāmāt ‘a⁸a⁸u⁸
 nāmādabit?” Mēdac ā⁸kidot: “Awīya pīmōdāwān uskḡtigunk,”
 20 i⁸kido.

Mīnawā ninguding i⁸kido ‘a⁸a⁸u⁸ inini: “Pāḡic kī⁸kāndamān
 ningudci a⁸yāwād migiziwāg! nīndāḡī⁸i⁸ja,” i⁸kido.

Onōndawān ā⁸kidonit. “Ānīn ā⁸kidot?” udinān udāniḡan.

“Ānīnsa wā⁸i⁸jiki⁸kādamaḡ? ‘A⁸pāḡic ningudci migiziwāg ayā-
 25 wād, nīndāḡī⁸i⁸ja,” i⁸kido.”

Mīnawādec Omācōs udinān unīngwānaḡ: “Nīngī⁸kānimāḡ
 migiziwāg ayāwād. Ānīc, kīḡaticāmin,” udinān unīngwānaḡ.

Mīdac kīmādcāwād, ijāwād āndācinīt mīḡiziwa⁸ ayānit. Kā⁸i⁸-
 jikābāwāt, mēdac kī⁸kawāwāḡ mī⁸tigōn i⁸i⁸mā⁸ agōdānig wāsasun.
 30 Nīswi ugīnisāwān migizīnsa⁸. Kā⁸pōziwād tcīmāning uḡanōnān

the man spoke to the Gulls, saying: "Hold, hold! do not eat me! When I (once) fasted for eight days, you took pity upon me." And he was not eaten by the Gulls. Then to the Gulls the man spoke, asking them to fetch him back home. Thereupon truly was he carried away by a certain Great-Gull. Already far on his way had Mashōs gone. And so, when directly over him Great-Gull was flying, then did he mute upon Mashōs. And when Mashōs scraped away the gull-mute, he examined its smell. "Such is the smell of their mute when the gulls have eaten a man."

The first to arrive at home was the man. A few gull-eggs he had fetched along. Two was the number of the man's children. And when by canoe Mashōs arrived, then down to the water came his grandchildren; some eggs in their hands did the children have. "Where did you get them?" to the (children) said Mashōs.

"Our father fetched them," said the children.

Thereupon he said to them: "Why, long since has your father been eaten up by Great-Gull," he said to them. When Mashōs was come inside of where they lived, he saw his son-in-law seated there. He was abashed. As he gazed at his son-in-law, he was addressed by his daughter asking: "For what cause are you watching him who is seated there?" And this he said: "Something is crawling over his forehead," he said.

Another time said the man: "Would that I knew of a place where there were bald eagles! thither would I go," he said.

(Mashōs) heard him speak. "What does he say?" he said to his daughter.

"Now, why should you want to know? 'Would that I knew of a place where there were bald eagles! thither would I go,' he said."

So again Mashōs said to his son-in-law: "I know where there are some bald eagles. Well, let us go there!" he said to his son-in-law.

Accordingly off they started, they went to where the bald eagles were. When they went ashore, they then felled a tree upon which hung a nest. Three eaglets they killed. When they got into their

uningwaṇan: "Taga, ijān i·i·māⁿ kā·u·ndinangwā migizīnsaḡ!
Migwaṇaḡ nīngī·a·sāḡ ugidā'tig, unicipiwaḡ. Nōcisḡ nīwīpī-
tawāḡ." Kā'kabāt 'a^a'u inini, Omaçōs ogīpa'kitā·ā·n udcīmānic,
naḡanāt unīngwaṇan. " 'A'ā'u, mīsaⁿziwidug! Kidaçamininim
5 inini! Mōⁿjaḡ kinadodamawim!"

Kā'gā't owīpi·a·mugōn mīsaⁿziwaṇ 'a^a'u inini. Minawā ogī-
kaṇōnān: "Bā'kā! kāḡu aṃucikāḡun! mādsuguniyān kigīcawā-
nimim." Kāwīndec ugī·a·mugusīn mīsaⁿziwaṇ. Ugī·a·nōnān
tcīḡiwāwinigut. Kā'gā't ogīkiwāwinigōn. Ājawīn wāsa aṇi·a·yā
10 Omacōs, wīnī'tam kī'taḡwicin āndāwād; migwaṇan ogī·a·nikī-
wāwinān, onīdcānisān ogīmīnān.

A'pī·i·dāc mājaḡād Omaçōs owābāmān ocisa^ḡ migwaṇan ta'kunā-
nit. "Ānīndi kā·u·ndināḡwā īḡi'u mīgunāḡ?"

Mīdāc ā'kidōwād: "Nōsinān sa ogīpīnā^ḡ."

15 Mīdāc ānād: "Māⁿwija guca mīsaⁿziwaṇ ugī·a·mwugōn kōsiwā."

A'pī·i·dāc pāndigāt, Maçōs owābāmān unīngwaṇan naṃaḡaḡbinit.
Oḡistcikanawābāmān. Uḡaṇonigōn udānisān: "Wāḡunān sa'ku
wāndcikānawābāmāt?"

"Wā'kayābigudcisiwaṇ pimōdāwaṇ imāⁿ skījigunk." Mīnawā
20 kī·a·ḡadci 'a^a'u a'kiwāⁿjī·i·c.

Mīnawā ninguding i'kido 'a^a'u inini: "A'pā'ḡic aṇdowāyān
naṃawāḡ ningudci ayāwād!"

Mīnawā i'kido 'a^a'u Omaçōs: "Ai·ī, iwidi sa'ku ijābānīḡ ninīng-
waṇibānīḡ āndowāwād naṃawāṇ. Ānic, kīḡatijāmin sa!" udinān
25 unīngwaṇan.

Mīdāc kī'pōsiwād Omaços udcīmāning. A'pī·i·dāc kā·u·di-
'taṃowād i·i·māⁿ naṃawāḡ ayāwād, kīpaḡsigwī aⁿ inini naṇdawā-

canoe, he spoke to his son-in-law, saying: "Pray, go yonder where we got the eaglets! Some feathers did I place up in the tree-top, they are handsome. Home to my grandchildren do I wish to bring them." When ashore the man had stepped, then Mashōs struck his old canoe a blow, leaving behind his son-in-law. "Come, ye monster Eagles! I give you a man to eat. Always are you asking me (for one)."

Truly was it their purpose to come and devour the man. Again he spoke, saying to them: "Hold, hold! do not eat me! for when I was once in a ten days' fast, you took pity upon me." And he was not eaten by the monster Eagles. He spoke to one, asking that he be carried back home. Sure enough, he was conveyed home by one. Already far on his way had Mashōs gone, but it was for (the youth) to be the first to arrive at home; some feathers did he fetch when he came, to his children he gave them.

Now, when Mashōs arrived home in his canoe, he saw his grandchildren with some feathers in their hands. "Where did you get those feathers?"

And this they said: "Why, our father came home with them."

Whereupon he said to them: "Why, long since by the monster Eagles was your father eaten up."

And when he went within, Mashōs beheld his son-in-law seated there. He gazed at him with much concern. He was addressed by his daughter asking: "Why are you always watching him?"

"(I was watching) a worm that was crawling over his face." Once more was the contemptible old man abashed.

Another time said the man: "Would that I might go harpooning at some place where there were sturgeons!"

Again said Mashōs: "Why, far off yonder was where my sons-in-law in times past used to go harpooning sturgeons from the canoe. Why, let us go over there!" he said to his son-in-law.

Thereupon they got into Mashōs' canoe. And when they were come at the place where the sturgeons were, up to his feet rose the

bamāt nāmāwān ʔnāmīndim. Mīnawā oḡanōnān uningwānān:
 “Uḡidcaya·ī·nībawin. Mī·ku i^u āndodamowā·paḡn āndowāwāt.”

Kā^gä‘t oḡitcaiya·ī· kā·ī·jinībawit ‘a^ga‘winini Umicōzidāc uḡi·
 ʔ·nībāwābickān udcīmānic, mī·ī·dāc nibī‘kāng kipāngiging ‘a^ga‘u
 5 inini. Omācōzidāc kā·ī·jipa‘kitā·ʔ·ng udcīmān, wāsa kī·ī·jisāni.
 Mēdāc ä‘kidot: “Miciginābik, kidācamin ‘a^ga‘u inini.”

Micikinābikidāc kā·ī·ji‘pījāt wī·ʔ·mwād īni^u ininiwān, uganōnān
 mīdāc ‘a^ga‘winini: “Kāgu, kāgu ʔmwāci‘kān! Kikījāwānimināban
 kuca.” Kāwīn dāc uḡi·ʔ·mwukusīn. “Taḡa, kīwāwijicin!”
 10 Udāskānāng ‘a^ga‘u ginābik kī·ʔ·ni·ʔ·gōzi awinini. Mīdāc mād·
 cīnigut udigōnidāc: “Kīcpin ʔnimi‘kīḡ nōndāḡusiwād wīndāma·
 wicin. Kīcpin pāsī‘kāyān pa‘kitāwī nīndāckān.” Mīdāc ‘i^gi‘u
 āndōdānk ‘a^ga‘winini, pa‘kitā·o·wān īni^u āckānān. Kāḡādāc
 mājāḡānit ʔnimi‘kī pinōndāḡusiwaḡ. Oḡāḡwādcimigōn: “Nōcis,
 15 ʔnimi‘kīḡ māwin?”

“Kāwīn,” udinān. “Kīya‘u ‘i^gi‘u kā·ī·nwāḡ.”

Ackāḡ ānigū‘k upa‘kitā·o·wān. Cīḡwa mācāḡād ‘a^ga‘u kīnābik
 ʔnimi‘kīḡ kī‘pīḡawicinōḡ. ‘A^ga‘widāc inini kīḡwāckuni mī‘ta·
 ‘kāmig; ‘a^gawidāc kīnābik uḡīnisigōn, ʔnimi‘kī^g kī·ʔ·mwugut.
 20 Kī‘kīwā awinini āndāwāt.

A‘pī·ī·dāc mājāḡād Omācōs owābāmān unīngwānān nāmāda·
 binit. Mīnawā oḡīkīstcikaḡawābāmān.

Mīnawā ninguding i‘kido ‘a^gawinini: “A‘pāḡic cōskwādcī·
 wāyān!”

25 Mīnawādec udinān Umacōs. “A·ī·, iwīdi sa‘ku ijābānig cōs·
 cōskwādcīwāwād. Ānic, kīḡatijāmin sa!”

Mīdāc kīmādcāwād pā^gjik odābānā‘kwān umādcīnāwān. A‘pī

man to watch for the sturgeons down under the water. Again (Mashōs) spoke to his son-in-law, saying: "Up on top (of the gunwale) do you stand. That was how they used to do in times past when they speared from the canoe."

When truly up on top (of the gunwale) stood the man, then Mashōs tipped his miserable canoe over on its side, whereupon down into the water fell the man. And when Mashōs struck his canoe a blow, far away it sped. And then he said: "O Great Serpent! I give you a man to eat."

And when the Great Serpent came to eat the man, then to him spoke the man, saying: "Don't, don't you eat me! Why, you have blessed me in times gone by." And he was not eaten. "Pray, carry me back home!" Upon the horn of the Serpent hung the man as he went along. And while being carried, he was told by him: "If the Thunderers are heard, then do you tell me of it. If I should be going slow, then do you strike me upon my horn." And that was what the man did, he struck him upon the horn. And when they were nearly up to the shore, the Thunderers could be heard coming. He was asked by (the Serpent): "My grandson, is that the Thunderers?"

"No," he said to him, "it is your body that makes that sound."

With a harder blow he struck him. By the time the Serpent was come at the shore, then were the Thunderers arriving there. Now, the man leaped upon the land; but the Serpent was slain, by the Thunderers was he eaten. Back home had the man come.

And when ashore Mashōs drew up in his canoe, he saw his son-in-law seated there. Again he watched him with great concern.

Another time said the man: "Would that I might go tobogganing!"

So again to him said Mashōs: "Now, off yonder is where they used to go of old when they went tobogganing. Well, let us go over there!"

And when they set out, they took (but) a single toboggan. And

kā·u·di'tamowād kīckānik a'ki, "Mīsa·u·mā," udinān unīngwāṇan.
 "A^u, gīni'tam," udinān unīngwāṇan. Ogīta'kubinān unīng-
 wāṇan i'i·māⁿ udābāning.

'A^a·widac inini kī'i·nāndam: "Nāmā'kwān tā'tā i'i·maⁿ
 5 udābāning!"

Kāwindac kīmādcisāsī a^u udābān. Udānugāndciwābinān Maçōs,
 kāwīn kīmādcīskāsī a^u udābān. "Nindawā ābawicin," udigōn
 unīngwāṇan. Mīdac kī·ā·ba·u·wād, "Skumā gīni'tam," udigōn
 unīngwāṇan. Mīdac Omaçōs kīta'kubinint udābāning; mī·i·^u
 10 kā·i·jikāndci wābinint, a'pañā kīckānig a'ki. Aninānōndāguzi
 Maçōs: "Ē'ēi, na·ā·ngī, nindōsāmabōn mē a'pañā!"

Kī'pigīwā 'a^a·^u inini.

Åmbā, ninguding kī'tagwicin Omaçōs; mīnawā ogistcikaṇawā-
 bāmān unīngwāṇan. Minawā ninguding i'kido 'a^a·^u inini: "A'pā-
 15 gic kī·o·sāyān mōⁿzōg tibi·a·yāwāgwān!" Omaçōzidac udinān
 unīngwāṇan: "A·i, iwidi sa'ku ijabānig kā·u·sāwād. Ānic kīgati-
 jāmīn!"

Kīmādcāwag weyābāninik. Kā·u·di'tamowād iwidi mōⁿzōn
 ayānit kī'kabāciwag. Wānāgucig kā'kabāciwād ogī·a·gōtōnāwān
 20 uma'kiziniwān. Kānībāt 'a^a·^u inini Omaçōs kīmūdc kīpaşigwi;
 unīngwāṇan uma'kizini ugi·pina·ā·ṇan, skudānk ogī·a·paşidōṇan.
 Kātcāgidānig ma'kizinaṇ Omaçōs maḍwāgigito: "Īctā! na·ā·ngī,
 kāgō wī·i·gidā!"

Kī·u·nickā 'a^a·^u inini kīwābandānk uma'kizinaṇ kītcāgidānig.
 25 Kīgījabīdāc kīmādcā Umacōs kīṇaṇānāt unīngwāṇan. Awīdac
 inini ogīma'kidāwināṇan u'kāḍan. "Mōⁿsunk ningaticināgus."
 Kīmādcība'tō taç a^u mōⁿs; kī·a·nitatā'kamipa'tō. Umacōs owā-
 bāndān mōⁿzōn pimi'kawānit. Wīni'tam kītaḡwicin 'a^a·winini
 āndāwāt.

30 A'pī·i·dac tāgucing Maçōs owābāmān unīngwāṇan ṇamaḍābīnit.

when they were come at the end of the earth, "Here is the place," he said to his son-in-law. "Thou first," he said to his son-in-law. He bound his son-in-law upon the toboggan.

Now the man willed: "Let there be glue upon the toboggan!"

And the toboggan did not move off. In vain (from another place) did Mashōs try shoving him off, but the toboggan did not move. "Therefore do you untie me," he was told by his son-in-law. And when he untied him, "Now it is your turn," he was told by his son-in-law. Whereupon Mashōs was then bound upon his toboggan; accordingly, when off he was pushed, then away (he went) from the end of the earth. As he went, Mashōs could be heard (saying): "O son-in-law! I am going down too far!"

Back home went the man.

Well, by and by back came Mashōs; again he gazed upon his son-in-law with much concern. Another time said the man: "Would that I might go hunting for moose, wherever they are!" And Mashōs said to his son-in-law: "Why, yonder they used to go in times past when they hunted for game. Well, let us go over there!"

They departed on the morrow. When they were come at yonder place where the moose were, they went into camp. In the evening, when they were in camp, they hung up their moccasins. After the man was asleep, Mashōs secretly rose to his feet; the moccasins of his son-in-law he took down, into the fire he threw them. When the moccasins were burning up, Mashōs was heard saying: "Gracious! son-in-law, there is an odor of something burning!"

Up from bed rose the man, to see his moccasins burning up. And in the morning away went Mashōs, leaving behind his son-in-law. And the man blackened his legs. "Like a moose am I going to look." Then off on a run started the moose; as he went along, he kept recrossing his trail. Mashōs saw the tracks of a moose. The man was the first to arrive at home.

And when Mashōs was come, he saw his son-in-law sitting there.

Minawā ogistcikaṇawâbāmān. Minawā i'kido 'a^a'winini: "Minawā ningatijā tci'a'wiki'o'sâyān."

"Minawā kawīdcīwin," i'kido Umāçōs.

Minawā kimādcāwāg. A'pī kā'o'di'tamowād i'i'mā kīgabāci-
5 wāg. A'pī'i'dac wānībawād ogi'ḡgōtōnāwān ma'kisiniwān tcipā-
'tānig. Kā'kawicimut Umāçōs, 'a^aawinini kīpāsigwī uma'kizinaṇ
pāsānk. Mī'i'dac kā'i'jimäckudagōtōd i'i'māⁿ Umāçōs uma'ki-
zinaṇ agōtānig; mäckudidac i'i'māⁿ ḡgōdānigibān uma'kizinaṇ,
mī'i'māⁿ kī'ḡgōtōd Umāçōs uma'kizinaṇ. Mī'i'dac kā'i'jikawici-
10 mut, ugī'u'ndcikaṇawâbāmān Umāçōzān.

Kī'u'nickā Maçōs. Kīpīna'ḡnk wīn uma'kizinaṇ, skudānk ugī-
'a'pağidōnaṇ; kā'i'jikawicimut. Ā'pidci kātcāgītāg ma'kizinaṇ,
maḡwāgīgītō Maçōs: "İctā! na'ā'ngī, wiyīgītā!"

Kī'u'nickāwāg kiwâbandamowād ma'kizinaṇ; mī'i'^u pīdcīnaṇ
15 kiki'kāndaṅk wīn uma'kizinaṇ kītcāgizāṅk.

Kīgījābidac kī'a'nimādcā 'a^aawinini, ogīnaḡaṇān Umāçōzān.
Umāçōzidac kāwīn kāgō ma'kizinaṇ udayāsinaṇ. Mīdāc asnīn
ānugījikijāpikizwāt mī'i'dac ḡjiti'tibiwāba'o'wāt kōni'kāṅg, awīdāc
asīn wība kīta'kābikisi. Mījigwa kawādcit. Tcīgībīk kitcigāmīng
20 ānugī'a'pa'tō. A'pī'i'dac kāwādcit, "Maçkīgwātīgunk ningatī-
jināgus. Mī'i'mā'paṇā tcipāta'kisoyān."

Kī'i'jāwāt kīnaṇdawâbāmāwād, ogīwâbāmāwān naçkīgwātīgōn
pata'kisonit imā tcīgībīg kī'tcigāmīng. Mī'i'^u kīpa'kināgut
unīngwānaṇ 'a^a'^u Umāçōs.

25 Mīsa' ä'kōsit.

Again he observed him with concern. Again said the man: "Again am I going thither to hunt for game."

"Again will I go with you," said Mashōs.

Again they departed. When they were come at the place, they went into camp. And when they were about to go to bed, they hung up their moccasins to dry. After Mashōs was gone to bed, the man got up to dry his moccasins. Thereupon he removed the moccasins of Mashōs from where they hung; and in the place where his moccasins had been hanging, there he hung the moccasins of Mashōs. And then, after going to bed, he kept watch of Mashōs.

Up from bed rose Mashōs. Taking down his moccasins, into the fire he flung them; then he went to bed. When the moccasins were very much burned, Mashōs was heard saying: "Gracious! son-in-law, there is a smell of something burning!"

Up they rose from bed to look at the moccasins; it was then that (Mashōs) learned that he had burned up his own moccasins.

And in the morning on his way went the man, he left Mashōs behind. And Mashōs had no moccasins. And even though he heated a stone and then rolled it along in the snow, yet in a little while the stone was cooled off. Then did he begin to freeze. Along the shore of the sea he ran, but to no purpose. And when he was on the point of freezing, "Like a tamarack will I look. In this very spot shall I always stand."

On their going thither to seek for him, they saw a tamarack standing there by the shore of the sea. Thus vanquished by his son-in-law was Mashōs.

That is as far as (the story) goes.

18. THE THUNDERERS
(Animi' kīg).

Māⁿwīca ʔnicinābāg omāⁿ kāwin wī'kā kijāsīwāg i'ī:māⁿ ʔnimi-
'kīnāyācīng. Mōⁿʔag imāⁿ animi'kīg kīnōndāgusiwāg, ʔanā
āna'kwād kī'a'yāmāgāt ugidādci^u; mīdāc kā'u'ndciku'tāmowād.
O'o:māⁿ ina'kakēyā ʔnimi'kiwī'kwādunk kī'i:cāwāg ʔnicinābāg.
5 Ōwidi gayā ina'ka'kē cāwānung Minung¹ kī'i:jikīwi'tā'u'wāg.

Ningudingidāc nīⁿj uskinawēg kī'i'kidōwāg: "Tāga, ma'kadā-
'kadā wīwābandadādā ānīn ājiwābādogwā i'ī:māⁿ nwāndāgwa'k!"²
Mīdāc kīma'kadā'kāwād, ʔnimi'kiwī'kwādunk kī'u'ndcimādci'tā-
wāg. Kāwī'kā kīwīsinisīwāg pīnic kīnwāⁿj. Nācwāsāgunāga'k idāc
10 kī'ā'mādciwāwāg imāⁿ wātci'ū'ng. Äckām ā'pidci ānigu'k nōndā-
guziwān ʔnimi'kīn. Ninguding idāc tibickō kīgō ʔā'kā'konīgādāg
mī'i'ʷ kā'i'ni'kānig āna'kwat. Mēdāc imāⁿ kīwābāmāwād nīⁿj kis-
tcipināsiwa^z, nīⁿj kayā aya'ā'nsa^z; mīgu ackudā ājisānig papasāngā-
biwād odijināwāwān. Kāṇāṇātc nīⁿjing³ ā'kōnāmung mī'i'ʷ minī'k
15 kāwābamāwād; mīnawa kīkībisā āna'kwat.

Mēdāc kā'i'kidot a^u bā'ejik askinawā: "Ānīj mīsaⁱ kīwābāmāng,"
udinān uwīdciwāgānan. Mēdāc ā'kidot 'a^a bā'ejik: "Kāyābi tāga
wīwābāmādā!" Kīnwāⁿj kāgānōnindiwāg. "Mī dābisāg," kī'i'kito
'a^a ʷ ʔā'ejik. ʔā'ejik idāc kāyābi wī'i'jā imāⁿ; odānungī'ā'ndomān

¹ Thunder Bay, Thunder Cape, and Isle Royal are not far from Kaministiquia.

² Sound of thunder.

18. THE THUNDERERS.

Long ago the people of this place never went to yonder Thunder Cape. All the while at that place could be heard the sound of the Thunderers, continually was there a cloud on top of the mountain; and that was the reason why they were afraid of the place. Over by this way toward Thunder Bay went the people, and over by yonder direction toward the south, toward Isle Royal,¹ they went paddling about.

Now, once two youths said: "Come, let us fast, that we may see what it is like at yonder place where the sound² is heard!" Thereupon they fasted, and from Thunder Bay was the place from whence they started. For a long time they had not eaten, (and they were not to eat) for a long while yet to come. After a period of eight days was when they ascended yonder mountain. (As up they went), ever louder kept growing the roar of the Thunderer. And then suddenly it seemed as if something were now opening and now closing, for such was the way the cloud behaved. And then at that place they beheld two big birds, and also two young (birds); and it was like the play of fire as (the birds) opened and closed their eyes, when (the youths) were seeing (them). Perhaps it was as long as it takes to hold in the breath twice,³ such was the length of time they had to observe them; then again up closed the cloud.

Thereupon said one of the youths: "Therefore we have now really seen them," he said to his companion. And then said one: "Again, I say, let us try to see them!" For a long while were they debating together. "That suffices (me)," said the other. But one still wished to go thither; in vain he tried to persuade his comrade. And as he started on his way back (to the place), then came

³ That is, by holding the breath twice, each time as long as one could hold it.

uwıdcıwâğañan. Mıdâc ʔanimâdcâd kî·i·wât, mî·i·^u wâsigañ kî·pî·i·jisânig i·i·mâⁿ nîbawî·pān ‘a^a·^u skînawâ, mî·i·^u kînisigut.

Mî·i·dâc kî·pîgîwâd ‘a^a·^u pã^ejik uskinawâ.

Mî·i·dâc i·i·^u a·pî kîmâdcâwâd îgî^u ʔanimî·kîg; iskwâtci idac
 15 kîwâbamâ nãmadâbit kistcibinâsi i·i·mâⁿ Kãmânetigwâyâg¹ wâdci·^u
 äyãmãgã·k. Mıdâc i·i·^u kã·i·jini·kãdãmowâd ʔanicinãbãg ʔanimi·
 (‘kîwâdci·^u, mî·i·^u Ma·kês² wadci·^u ädãmowâd wâyãpiskiwâtciğ.

Mıdâc i·i·^u pidcînağ kî·i·jãwâd imãⁿ nãyãcing, kãwîn gãyãbi
 ogîku·taⁿzînãwa. Ānawi gãyãbi awiya ogîwâbamãwãn i·i·mãⁿ
 10 nãyãcing, ʔanicinãbãng ijinãguziwañ. Asin odcîmãniwa; a·pî·i·dâc
 wãbamigõwad mî·i·^u äjimâdci·kwajiwãnit; kwaya·kigu kîckãbi·
 ‘kãng ijpîndigã kwaciwãwañ. Ānawi ogîwî·kwãdci·ã·wãn pãcu·
 wî·kãnõnãwãd, kãwîndâc ogîkaski·ã·siwãn.

Nînguding pã^ejik anicinãbã ogîwâbamãn micawãgãm ayãnit.
 15 Mî·i·dâc pîgîstci·ʔ·nîmi·kî·kãnig, ã·pidci pîgîstci·i·jîwãbãdinig.
 Mıdâc kînõndawãd mãdwanãgamunit:

“Paya·kwãna·kwa·k mãndan nîngîjigom, ã·pidci nîngu·tãn.

Paya·kwãna·kwa·k mãndan nîngîjigom, ã·pidci nîngu·tãn.

Paya·kwãna·kwa·k mãndan nîngîjigom, ã·pidci nîngu·tãn.”

20 Mıdâc pãbigã kã·i·jikistci·ʔ·nwã·tnig, kayãdac pãbigã kãwîn
 ãna·kwãt kî·a·yãsinõn; pãbigã kîkî·tcîminogîjigãt. Mî·i·^u
 kî·pîmikîwã·u·wãd îgî^u mãmãgwãsiwağ.

Mõⁿjağ ogîwâbamãwãn îni·^u mãmãgwãsiwañ, nãningudinung·
 idãc ogîkãnõnigowãn. “Ā·pidci ozãgi·ã·n sãmãn,” kî·i·kedowag

1 Ojibwas are not agreed as to the meaning of the word “Kaministiqua.”
 The derivation given here is that given by Forever-Bird. [The translation of
 the entire clause is rather free. — T. M.]

the lightning, striking the place where the youth was standing, whereupon he was killed.

And so back home came the other youth.

Now, that was the time when the Thunderers went away; and the last time that the big bird was seen was when it was seated upon the mountain over by the River-of-Plenty;¹ and on that account the people have named it Thunder Mountain, but Ma'kēs² Mountain is what the white people call it.

And then after a while (the people) began going over to the cape, and no longer were they afraid of the place. It was a fact that another time they saw some kind of creature over there at the cape, like human beings was their look. Of stone was their canoe; and when they were seen by the people, then away they went paddling their canoe; and straight into the steep cliff they entered, for fear of being seen. In vain have (the people) tried to get near enough to speak to them, but they have not succeeded.

Once a man saw some one who was far out on the lake. And then there came a great thunder-storm, a very great storm then arose. Whereupon he heard the voice of the creature singing a song:—

“A clear sky is verily my firmament, much am I in fear of it.

A clear sky is verily my firmament, much am I in fear of it.

A clear sky is verily my firmament, much am I in fear of it.”

And then straightway there fell a great calm, and there was also at once no (sign of a) cloud; of a sudden there was a very beautiful day. And so immediately back home in their canoes went the water-fairies.

Many a time have they seen those fairies, and once in a while they have been addressed by them. “Very fond are they of to-

² McKay Mountain, name given to the high mountain near Fort William, after an Ojibwa, Ma'kēs by name.

anicinābäg. Ningudingidac mīnawā wābāmawād mīcawagām
 aḡumunit; ogīgakwā āsi'kawāwān i'i'māⁿ skwāndāmiwāḡ asining.
 Kä'gä't ogī'ā'si'kawāwān; mēḡac kā'i'ji'ḡ'nimi'ku paḡizōwād;
 kāwīn pīnābisiwān. Pā'jik idac ogīkaḡōnān: "Ānīn āndiyāḡ?"¹
 5 udinān. Pā'jik idac 'a^a'u māmāḡwāsi gīgito, oḡaḡōnān wādciwād:
 "Taga, gīn inābin! āniwā'k kīn anicinābāḡ kidicināḡus."

Mēḡac kī'u'nickād pā'jik 'a^a'u māmāḡwāsi, micī'ngwā. Mēḡac
 kīpaḡidīnawād mānu tcipimiskānit. Mīḡac kwaya'kigu kīckābi-
 'kāḡ; kī'pā'kisā paḡḡi i'i'ḡ'ājibi'k, kā'i'jipindigāwād udcīmāniwa
 10 ḡayā; maḡwābā'piwā², ḡbwin ḡayā madwāyā'kwisinōn.

19. CLOTHED-IN-THE-GARB-OF-A-TURKEY
 (Wāmisisā'kunā).

Ninguding kī'i'we pā'jik uckinīḡi'kwe kī'i'dā; ucīmāⁿyaḡ
 udayāwān, kwīwizānsaḡ aḡaci'i'wāḡ; uni'tāwigi'ā'n. Käḡa-
 'pī'i'dac nawātc kī'ḡniminditōwāḡ; a'pī'i'dac kākci'tōd tcita-
 'kunād mī'tigwābīnsaḡ, a^u uskinīḡi'kwe ugī'u'ji'tawān mī'ti-
 15 ḡwābīnsaḡ piḡwakūns ḡayā. Mī'i'dac 'a^a'u kwīwizāns kī'u'dāminut
 aḡwadcīḡ. Ningudingidac a^u kwīwizāns ugīnisān pīnāciyaḡ,
 giḡciḡānā'ciyaḡ, mī'i'dac āji'a'pa'tōd āndāwād. "Nīmīsāⁿ! naḡkā
 pīnāciⁿ!"

Mī'i'dac uskinīḡi'kwā ä'kidot: "Niyā!nicīmāⁿ pīnāci'a'n untsān!"
 20 Mī'i'dac kā'i'jipa'kunād pīnāciwayānaḡ ugīpāswān. Mī'i'dac ānād
 ucīmāyaḡ: "Mīnawā wīnicⁱ pīnāciⁿ! Kīcpīn tāpicāwād ninga'u'ci-
 'tōn kibapīsi'kawāḡaḡ."

bacco," said the people. And one other time they saw them far out on the lake in a canoe; they tried to head them off from going into a rock. Of a truth, they did succeed in heading them off; whereupon (the fairies) then flung their heads down low upon their bosoms, covering themselves from above with their arms; and they would not look towards (the people). But one spoke to them: "Where do you live?"¹ But one of the fairies spoke, he spoke to his comrade: "Come, you should look! for as handsome as a human being do you look."

Thereupon up rose (so as to be seen) one of the fairies, he had hair on the face. Thereupon they were released to go peacefully on their way in their canoe. And then straight for the steep cliff (they went); with a small entrance opened the cliff, and in they went with their canoe. They could be heard laughing, and the sound of their paddles was audible.

19. CLOTHED-IN-THE-GARB-OF-A-TURKEY.

Once on a time, they say, there was a maiden living there; a younger brother she had, a boy that was small; she was bringing him up. As time went on, he continued growing in size; and when he was able to handle a small bow and arrow, the maiden made for him a little bow and arrow. And now the boy played out of doors. Now, once the boy killed a bird, a chickadee, whereupon he ran home. "O my elder sister! see this bird!"

Whereupon the maiden said: "Oh, dear me! my little brother has killed a bird!" Thereupon she flayed the bird of its skin, (and) she dried it. And then she said to her little brother: "Another bird do try and kill! When there is enough of them, then I will make you a coat."

¹ [Partly translated by me independently, partly on the basis of Dr. Jones's field-notes.—T. M.]

Kägä't idaç minawā ugīnisān pīnāci'ā'n. A'pī'i'daç tayäbisä-i'nīt pīnāciwayāna¹ mī'i'we kī'u'ci'tōd pābisigawāgāns a^u uskīnigi-kwe, mī'i'daç kā'i'jibīsi'kūnād ucīmā'ā'n.¹

Kāga'pī'i'daç kī'a'nimīnditu 'a^a uskinawā, anōdcitaç kägō ugī-
5 ni'tōn, — pīnāwa¹, mīsisān¹, awāsī'ā'n gayā, wāwāckāciwa¹, ādi'kwān
gayā, ānōdcigo awāsīya¹. Nibiwa mīdcīm udayānāwa, wīyās pimidā
gayā. A'pī'i'daç kani'tā'a'wīgīt a^u uskinawā kīcigādāndām īmāⁿ
ayāwād. Mī'i'daç kā'i'jigāgwādcimād umīsā'ā'n: "Kāwīnina
nīngudci ayāsīwāg ānicinābēg?"

10 Mī'i'daç ānād ucīmāyān: "Kägä't ayāwāg ānicinābēg uwīdi-
ningābī'ā'nung."

Mī'i'daç ä'kidot uskinawā: "Tāga nīngadija."

Mīdaç ä'kidot uskīnigi'kwe: "Ānīc pōskāgīn."

Mēdaç ä'kidot uskinawā: "Wābāng nīngamādcā. Uci'tōn nīma-
15 'kizinān gayā nīndāsān gayā."

Mēdāc kägä't kī'u'jī'tawād kābīsī'kāmīnit. Kīgijābitaç kāwī-
sīnīt uskinawā, ugī'kānonīgōn umīsāyān: "Kwaya'k nīngābī'ā-
nung ijān. Kō'komis kīgāudīsā unāgucīg."

Mī'i'daç kīmādcād uskinawā, kābāgījīg gī'pīmōsā; wānāgucigi-
20 dāc ugīwābandān wīgīwāmāns. Mī'i'daç ta'pābīt skwāndāng
owābāmān mīndimoyā'ā'n. Kāwīngānāgā pīnābīsīwān. "Nōjis
pīndīgān!" udīgūn. Mīdāc gī'pīndīgāt. "Nāmāḍābīn, nōjis!"
udīgūn. Mīdāc gīnāmāḍābīt ugī'a'camīgūn idāc u'kumisān pā-
'tāmīnān pīmidā gayā ṭāgunīgādāni ma'kudpīmidā. Mī'i'dec
25 kīwīsīnīt. Nībī gayā ugīmīnīgūn kāmīnī'kwāt; kā'i'ckwāwīsīnīti-
dāc ugī'kānōnīgōn ō'komīsān: "Wābāng mīnawā unāgucīg kīga-
u'dīsā kīmīcōmīs. Mī'i'daç 'a^a wāwānī kāwīndāmō'k ājīwābā'k
ājāyān." Wayābandīgāc mīnawā ugī'a'camīgūn ō'komīsān mā-
nōmīn pīmitā'kātāni.

¹The introduction up to this point is much like that in the story of the Gnome.

So truly another bird he killed. And when the number of bird-skins was enough, then a small coat the maiden made for him, whereupon she fitted it upon her little brother.¹

And in the fulness of time he grew to be a youth; and then all kinds of game he killed, — ruffed grouse, turkeys, and game-folk, deer, and caribou, and the various kinds of (big) game. Much food they had, meat, and grease. And when to manhood had grown the youth, he became tired of the place where they were. Accordingly he asked his elder sister: "Are there not some people anywhere?"

Whereupon she said to her little brother: "Truly, there are some people at yonder place toward the west."

Accordingly said the youth: "I think I will go (there)."

And then said the maiden: "Do as you like."

At which said the youth: "To-morrow will I go. Make for me some moccasins and stockings."

Accordingly, in truth, she made for him what he was to wear. And in the morning, after the youth had eaten, he was addressed by his elder sister saying: "Straight towards the west shall you go. To your grandmother will you come in the evening."

Thereupon away started the youth, all day long he walked; and in the evening he saw a small wigwam. And so, when he peeped in at the doorway, he beheld an old woman. She did not even look up. "My grandson, come in!" he was told. Whereupon he went in. "Be seated, my grandson!" he was told. And so, when he sat down, he was then fed by his grandmother on dried blueberries and grease mixed with bear-grease. Thereupon he ate. And water too he was given to drink. And after he had eaten, he was addressed by his grandmother saying: "To-morrow again, in the evening, you will come to where your grandfather is. And so rightly will he relate to you how things are where you are going." So on the morrow again was he fed by his grandmother on rice prepared with grease.

Kā·i·skwāwisinīt dāc uskīnawā kīmādcā; kəbāgājīk kī'pimosā; wānāgucididāc mīnawā owābandān wīgiwāmāns. Mīdāc mīnawā ājita'pābit skwāndāng, owābamān a'kiwā^uzī·ā·n nāmaṭābīnīt. Kāwīngāṇāga pīnābīsīwān. "Nōjis, pīndigān^u!" udigōn. "Nāma-
5 dābīn nōjis!"

A'ki'konsānidāc owābamān ābīnīt tcīgāskudē. Mī·i·dāc kā·i·jīmīnigut umīcōmīsān īnī^u a'ki'kōnsān. "Nōjis, wīsīnīn." A'pī·i·dāc wayābandāng tcībā'kwān māndāmīna^z, mī·i·dāc ānāndānd a^u uskīnawā: "Kāwīn nīndātāpiwīsīnisi." A'pī·i·dāc wāsīnīt
10 mīgwa'pānā āgōskīnānīt a'ki'kōnsān pī·i·nīc kītāwīsīnīt.

Mēdāc āgut omīcōmīsān: "Ayāmgwānisīn, nōjis, sāṇaṭat ājāyaṇ. Wābāng nāwa'kwāg kīgāwudī'tān micawāckutayāg; āpānāgu gwaya'k ājāyaṇ inābīn. Pājīk īmā^u ayā mādcānicīnābā, ā'pītcī-
mānādisī. Kīgasāsā'kwānīk, 'A'kawā·i·bi·i·cīn,' gīgāṭīg. Kāgu
15 gāṇāgā pīzīndawā'kān. Gī'kənōpīnānīg, ānōj ta·i·gīto tciwīwayā-
jīmī'k. Kāgu gāṇāgā tābwā'tawā'kān. Mīyā'tāgu a'panā tciwā-
wābāmāḍ, kāgu mīnawā ābānābī'kān." Mī·i·^u gā·i·gud omīcōmī-
sān. Mī·i·dāc kīgījāb mīnawā ogī·ā·cāmīgōn pīmīdā wiyās gayā.

Mīdāc kājīmādcād, neyāwa'kwānīg idāc ogī·o·dī'tān micawāsku-
20 dāyānīg; mē·i·dāc ājīmādcība'tōd kwaya'kīgu ājā'pān. Ca·i·gwa
awīya unōndawān sāsā'kwānīt. Mīdāc tābābamād, kāgātsa mānā-
disīwān pō'kwāwīgānāwān. Mēdāc pībāgīmīgut; "Ē'ē, nī'tcī!
a'kawāpī·i·cīn^u, kīwī'kənōnīn!"

Kāwīngāṇāgā otābwā'tawāsīn. Anōtci pī·i·'kīdōwān wīwayācī-
25 mīgut. Kāwīndāc obīsīndawāsīn. Kāga'pī nīnguting pīmadwā-
cīnūn. "I·ū·, nīdci! nīndā'pīdcīcīn." Mī·i·dāc 'a^u uskīnawā
kīwayācīmīgut, mī·i·dāc gī·ā·bānābīt. Mī·i·dāc ka·i·jīkāskītibī-
'kīsānīg, gītībī'kādīnī.

So, after the youth had finished eating, he started away; all day long he walked along; and in the evening he saw another small wigwam. And so, when again he peeped in at the doorway, he beheld an old man sitting down. Not at all did he look up. "My grandson, come in!" he was told. "Be seated, my grandson!"

And a tiny kettle he saw placed beside the fire. Thereupon by his grandfather was he given the little kettle. "My grandson, eat." And when he saw the cooked food was corn, thereupon thought the youth: "I shall not have enough to eat." And when he began eating, there was always the same amount left in the little kettle, (which continued to replenish itself) until he had eaten enough.

And then he was told by his grandfather: "Be on your guard, my grandson, it is difficult where you are going. To-morrow at noon you will come to a large open plain; always keep looking straight in the path you are going. There abides at that place an evil person, he is very ugly. He will call out at you, 'Wait for me!' he will say to you. Don't for a moment listen to him. He will pursue you, all sorts of things he will say to you to deceive you (and) make you wait. By no means do what he tells you. Always keep your look on the path you are going, don't ever look back." Thus was he told by his grandfather. And so in the morning again was he fed some grease and meat.

And so after that he set out on his way, and at noon he came to the large open plain; whereupon he started running straight towards where he was going. Finally somebody he heard calling aloud. Now, when he took a glance at him, he truly found him to be an ugly hunchback. And then by him was he yelled at: "Hey, my friend! wait for me, I want to speak to you!"

But not at all did he heed him. The other came, saying every sort of thing, in the hope (the youth) might be deceived by him. But he did not listen to him. All of a sudden he heard the sound of him come falling hitherward. "O my friend! I have fallen hard." Thereupon the youth was deceived, and so he looked behind. Whereupon it grew suddenly very dark, it became night.

Mēḍac ä'kidōnīt: "Misa ōmāⁿ tcigabāciyaṅ; pānimāⁿ wābaṅ
 kīgāudī'tāmin āndāwād aṅicinābēg." Mēḍac ä'kidot 'a^əa^u kwā-
 'kwāwigaṅāt: "Nīdci', ningadādisō'kā." Mēḍac kägä't ādisō'kād
 kaḅātībī'k. Mēḍaciḡu ci'gwa tcībīdāḅaninig, miḡinibād a^u uskinawā.
 5 Cayīgwa omādwā kaṅonigōn a^u: "A'mbē, nīdci', mādcādāwe!"
 A'pī'i'dac wayāḅandisut kägātsa mānādisi; äjināḡusini'paṅ mī'i'we
 äjināḡuzīt; wīnidac äjināḡusi'paṅ mī äjināḡuzīt. Kägātsa āḡatci;
 mī'i'dac mānōⁿ äjiwīdcīwād. A'pī'i'dac wādī'tamowād ōḍāna,
 mī'i' u ä'kidot kābō'kwāwigaṅā'paṅ: "Aṅicāḡu kwiwizānsaḡ tcībā-
 10 'pī'ā'wād pa'u'ādciwīdcīwāḡ."

Mēḍac kägä't kī'pā'pinodāwāwād, kāḡa'pīdac oḡinīsāwān. Wīn-
 idac 'a^əa^u i'nini kīmīnā i'kwāwāṅ dciwīdigāmād. Kāḡa'pīdac 'a^əa^u
 kānisind kīpa'kupīwābīnā, mē'i'dac kīmādcīyāḅoḡwād.

Wīnidac 'a^əa^u kāwīdigād, a^u ānu'ā'nawāndciḡāt; wī'kā'ku pājīk
 15 pā'pāsān onisān, mī'i'dac pāpaṅḡi aḅaṅḡāwāḡubāṅān inī'u pā'pāsān.

'A^əawīdac u'ḡimāⁿ īmāⁿ āyād nīⁿj udānisa^ə tāwa^ə nī'jī'kā nī'i'sā-
 dciwāṅ. Ningudīḡidac nibinādīt 'a^əa^u wācīmāⁿimīnd, mī'i' u
 wāḅamād aṅicināḅān aḡwindcininid nīḅiḡ; odōndciḡaṅōnigōn:
 "Kāwīnina kīdā'o'jī'tōsīn maḍōdwān? Kīḡiḡi'tōyaṅidac pīndiḡ
 20 odāḅācījīn." Mīḍac kīwīndamāḡut kā'i'jiwāḅisīt, kīpa'kīnāḡut
 ī'ni' kwā'kwāwigaṅānīt. "Ā'pidci nīndōnicicināḅāṅ. Kīcpīn ḍac
 maḍōdōyān mī'i'we mīnawā kādicināḡusiyān, kīḡawīdigāminīdac,"
 Wāwāni oḡīwīndamāḡōn. Mēḍac kägä't 'a^əa^u maḍci'kī'kwāwis
 kī'u'jī'tōd maḍōdosun. A'pī'i'dac wayāḅamīḡut umīsā'yaṅ oḡa-
 25 nōnigōn: "Wāḡonān ujī'tōyaṅ?" u'diḡōn.

Thereupon (the hunchback) said: "Here is where we will camp; not till to-morrow shall we arrive where dwell the people." And then said the hunchback: "My friend, I will relate a story." Whereupon truly he told stories throughout the whole night. And then at last, when the dawn was appearing, asleep fell the youth. Finally he heard the voice of him by whom he was addressed saying: "Come, my friend, let us be going!" And so, when he looked upon himself, truly, indeed, was he ugly; as the other had previously looked, so in the same way he now looked; and as he had formerly appeared, so in like manner the other now looked. Truly, indeed, was he ashamed; yet nevertheless he accompanied him. And when they came to a town, then said he that was previously the hunchback: "That the small boys may laugh at him, is the only reason why I have come along with him."

So then truly they made fun of him, and in the end they killed him. And as for the man himself, he was turned over to a woman, that he might marry her. And after the (youth) had been slain, he was thrown into the water, whereupon (his body) went floating away.

And as for him who had married, he was not successful in hunting; frequently but a single woodpecker would he kill, and rarely he provided a woodpecker for food.

Now, there was a chief at the place, (and) he had two daughters dwelling alone down the stream. Now, once when for water went the younger sister, then she saw a person floating on the water; by (the dead) was she addressed, saying: "Can you not make a sweat-lodge? When you have finished it, then within do you drag me." And then she was given the news of what had happened to him, how he had been overcome by him who was the hunchback. "Very handsome was I before (it occurred). Now, if I have a sweat-bath, then shall I appear as of yore, and I will then make you my wife." Rightly was she told (concerning what had happened to him). And so truly the foolish maiden built the sweat-lodge. And when she was observed by her elder sister, she was addressed in the words: "What are you making?" she (thus) was told.

“Maḍōdison i’sa,” u’digōn ucimāyaṅ.

Mīḍaḍ ānād, “Awānāna⁸ a wāmaḍōdōd?” udigōn.

“Pīdcīnaḡi’sa kīgawābāmā.” A’pī’i’ḍaḍ kā’kīji’tōd maḍōdosāṅ, ašinīn kayā kākijāpī’kisonīd kā’a’sād maḍōdosāṅing, mī’i’we
5 ājinādcidābānād i’ni^u tcībayaṅ.

A’pī’i’ḍaḍ wayābāmād ‘a⁸a^u maḍci’ki’kwāwis oḡaṅōnān ojimā-
yaṅ: “Ji’ji! Ānin wā’tōdawaḍ‘a⁸a^u? Ningudci ijiwic!”

Kāwīnḍaḍ ugīpizindawāsīn umisāyaṅ, mānōgu ogīpīndiḡaṅān
maḍōdosāṅing. Wīnīḍaḍ ‘a⁸a^u i’kwā kīsīḡa’a’dān kāḡa’pī’i’gu
10 maḍwānōndāḡusi, “U·u·u·u·u·.”

Maḍci’ki’kwāwisi’i’ḍaḍ oḡaṅōnān ucīⁿmāyaṅ, “Mīna awe kāpīn-
diḡaṅaḍ kāmaḍwānōndāḡusid?”

Kāwīnḍaḍ oḡaṅōnāsīn omisāyaṅ.

Nāḡaḗcidāḍ kīmaḍwāḡīḡido ‘a⁸a^u inini, mī’sa’i^u ijpā’kināṅ
15 maḍōdosāṅ. A’pī’i’ḍaḍ kā’pā’kināṅ maḍosāṅ, mī’i’we wābāmā-
wād zaḡāḡā’i’niniwaṅ.

Maḍci’ki’kwāwis onawaḍīnān umaḍḍāḍāsāṅ odapaḡitawān ucī-
māyaṅ. “Kinābāminān ugada’aḡwacāṅaṅ.”

Awīḍaḍ i’kwā uḡinawaḍīnan maḍaḍāsāṅ oḡi’a’paḡīḍawān omi-
20 sāⁿyaṅ maḍaḍāsāṅ. “Kimi’kawina? Ma’cina kīḡīji’ā’a⁸a^u maḍa-
ḍās.”

Mīnawadaḍ ḡi’a’paḡīsu ḡīskapaḡ maḍci’ki’kwāwis. Mīḍaḍ
pimidā unāma’kwān u’minān ucīmāyaṅ.

“Kimi’kwina? Kinama’kwān ḡu’ca i^u.”

25 Mī’i’ḍaḍ kīsāḡa’aḡng, aḡwacīḡing kī’i’ḡād.

Mī’i’ḍaḍ māḡwā uskinawāwīt, paḡīḡwāṅāns udayānābāṅ ōmāⁿ
ugudāḡaṅing. Mī’i’ḍaḍ¹ kīwīḡwāḗcidōt; mī’i’dec ājipōḍāḍaḡng,
“to-no-no-no!”² nībiwa mīsīḡaḡ pījāwāḡ. Nī’biwa ogīpō’kuwḡā-
binān.

¹ Sound of clearing the throat.

"A sweat-lodge, of course," she was told by her younger sister. Accordingly to her she said: "Who expects to take a sweat-bath?" she was told.

"Presently, indeed, will you see (who it is)." So when she had finished the sweat-lodge, and had placed inside the lodge a stone which had been heated, then she dragged the dead body into it.

Now, when the foolish maiden beheld it, she said to her younger sister: "Horrors! What do you intend to do with that? Take it away!"

But she did not listen to her elder sister, and in spite of her she took it into the sweat-lodge. And when the woman herself had sprinkled water upon the stone, then it was heard uttering the sound, "U-u-u-u-u!"

Thereupon the foolish maiden said to her younger sister: "Is it the one you fetched in who can now be heard making that sound?"

But she did not reply to her elder sister.

Before long was heard the man speaking, whereupon he opened the sweat-lodge. And when he opened the sweat-lodge, then they beheld a handsome man.

The foolish maiden seized her robe (and) flung it to her little sister. "Our husband shall have it to cover himself with."

And the other woman seized the robe (and) threw it back to her elder sister. "Are you in your right mind? Not yet have you finished making this robe."

Then next outside of (the limit of the barren ground of) the yard the foolish maiden flung herself. So then the oil she used for her hair she gave to her younger sister.

"Are you out of your wits? Why, that is your own hair-oil."

Thereupon she went out, out of doors she went.

Now, while he was yet a youth, a flute (-like tone) he used to have here in his throat. Thereupon, "Ahem!"¹ (he did) as he tooted it; and so "Ahem!" (he went) as he blew, "to-no-no-no!"² Many turkeys came. He broke the necks of many of them.

² Imitation of the sound of the flute.

Ā, mīdāc maḍci'ki'kwāwīsaḡ äji·u·ci·ā·wād!

Ningudingidāc 'a^a mindimoyāⁿ wādānisit i'kido: "Ningadija
nindānisāḡ, ningatawipīnā'kwāwāḡ." Tcibwa·u·disād idāc udā-
nisa^o nī'biwa mīgwana^o owābāmā^o. Kīmayaḡāndamidāc 'a^a
5 mindimōyāⁿ. A'pīdāc wā'pīndigād owābāmān ininiwān ā'pitci
uniciwān. Mī·i·dāc äjikīwāba'tōd mindimoyāⁿ ōdawīndāmawān
unābāmān. Mī·i·dāc māmawi mī·i·dāc kīwābāmāwād uningwāni-
wān, ā'pitcisasāḡ·i·nini.

Mīnawādec aḡwāḍcing kī·i·ja 'a^a inini, mīdāc mīnawā kīpōdā-
10 dāḡ pipigwānāns. Mīdāc kāḡ't nībiwa kīnisāt mizise. Mī·i·dāc
kā·i·jikīwāwināwād mizise kī'ki'tcipimiwānāwāḡ. Nībawadac uḡi-
·a·cāmāwān anicinābā äjini'tāḡānit uningwāniwān.

Ningudingidāc 'a^a na·ā·ngic mīnawa pājānit usi'kwāsān
uḡiminān midācīcaḡ,—kābō'kwāwīḡānāt udācīcin. "Oḡābīdōḡān
15 ninda·i·mān!"¹

A'pī·i·dāc mānind udaya·i·mān kāwīn udōdā'pinazīnān. "Nīn
ūnuw^e bīzi'kīḡānān, kāwīn wīmīḡiwāsi."²

Tāpi'kaḡadinigidac kī·i·ja, Wāmisisā'kunā māḡwa nibānit. Mī·i·
dec kī'pīndigāt wīḡiwāming āndānit, mī·i·dāc kā·i·ji·o·dā'pināḡ
20 odā·i·mān māskudidāc imāⁿ uḡi·a·tōḡān uda·i·mini. Mēdāc
kā·i·jīpō'kwāwīḡānānād. Kayā dāc uḡi·a·nzagīḡwānān ā'pitci
a'kiwāⁿziyīḡ tcī·i·cināḡusīnit. Mēdāc kī'kiwād 'a^a Wāmisi-
sā'kunā.

A'pī·i·dāc kīḡījāp kwāskuziwād, kwā'kwāwīḡānād mī·i·'u wābā-
25 migud wīwān ā'pitci mānādisid, ā'pitci ḡayā a'kiwāⁿzī·i·we.
Mī·i·dāc 'a^a i'kwā kā·i·ji·u·niskāba'tōd; uḡi·o·dā'pinān ḡi'tci-
mi'tig wīnisād a'kiwāⁿjīcaḡ, wīnidāc kābō'kwāwīḡāḡ kīsāḡidci-
ba'tō. ḡīḡi'tcisāsā'kwā kī·i·'kido: "Mīsāḡa ḡāḡāḡā kā'todawāḡwā
i'kwāwāḡ." Mīya'paḡān ḡīmādcī'pa'tōt.

¹ Said by the youth.

Ah, how the foolish maidens began preparing them!

Now, once the old woman who was mother (to the girls) said: "I am going to my daughters, I will go comb their hair." Before she came to where her daughters were, many feathers she observed. And astonished was the old woman. And when she went indoors, she beheld a man who was very handsome. Whereupon back home ran the old woman to tell her husband. Thereupon together they saw their son-in-law, a very handsome man.

Now, another time out of doors went the man, whereupon once more he blew upon his little flute. Thereupon truly many turkeys he slew. And so, when the (old folks) carried home the turkeys, very big were their packs. So, many people they fed upon what their son-in-law had killed.

Now, once the son-in-law, on another visit of his mother-in-law, gave her some old leggings, —old leggings that had belonged to the hunchback. "Let him bring my own garments!"¹

So, when his things were given to him, he would not take them. "These are my garments, I will not give them away."²

And when night came on, then over went Clothed-in-the-Garb-of-a-Turkey while the other was asleep. Thereupon he went into the wigwam where the other was asleep, upon which he took his own garments, and there in their stead he left the garments of the other; whereupon he then broke the other's back. And he held him so fast by the nape of the neck, that he looked like a very old man. Thereupon back home went Clothed-in-the-Garb-of-a-Turkey.

Now, when in the morning they awoke from their sleep, then was the hunchback beheld by his wife as a very homely being, and a very old man. Whereupon the woman leaped out of bed; she picked up a big club to kill the old man, but the hunchback by that time had fled out of doors. He cried with a loud voice, saying: "This, nevertheless, was precisely what I had done to the women." Then off he started running.

² Said by the hunchback.

Winidac Wämisisä'kunā, ninguding udinā⁸ wī'wa⁸: "Tağa·i·jadā nimisaⁿ ändät!" Mī·i·dec kīmādcāwād, päjık gayä uwī'tān owitci-wāwān. A'pī·i·dac wādīsāwād umisāyañ, mē·i·dac ānād wī'tān: "Mīsānā a^u gayä gīn kāwīdigāmād 'a^au nimīsāⁿ."

- 5 Mī·i·dac kā⁸gä't kīwīdigāmād 'a^au inini. Mī·i·dac mōⁿjağ kī'ki·o·sāwād, aṇōdc awāsīyañ ogīnīsāwān. Nī'biwa mīdcīm ugī·a·yānāwa. Nīngudingidac kī·i·kidōwağ: "A'mbäsä'na, ijādā nōsīnān ändād!"
 "A^u i'sa, ijādā!"
- 10 Mēdac kā⁸gä't kīmādcāwād. A'pī·i·dac kā'tağwicinowād ōsiwān ändā·i·nīt, mī·i·we kīwābāminind wī·i·wañ; mīnawādec kīgī'tci-wī'kūndim, nī'biwa aṇicinābāğ kīwī'kumāwağ. Kā·i·ckwā'kaṁi-gā'k idac mī·i·we kā·i·jimāmawipmādisiwād. Ä'ckām idac gī·a·nipā'ta·i·nowağ.
- 15 Mī'sa ä'kosid.

20. CLOTHED-IN-FUR

(Wämīsā'kwā).

- Nīnguding ayāwağ päjık kwīwizāns omisāⁿyañ oni'tāwīgī·i·gōn; Wämīsā'kwa ijini'kāso 'a^au kwīwisāns. Ä'pitci ni'tanandawān-dcigä; a'pī·i·dac ānimindidot unisā⁸ wāwäckäciwa⁸, pīmwād adi-'kwa⁸ gayä. Mīdac kī·a·nōnād omisāyañ opaṁisi'kawāğāñ,—
 20 mīsā'kwayāñāñ,—tcipāpīs·i·kawāğāñigād. Mī·i·dac kāgä't kī·u·ji'tōd 'i'ī'u papīsī'kawāğāñ 'a^au uskinīgi'kwä.

Nīngudingidac aṁi kīnwāñj äyāwād oğāñōnān omisāⁿyañ: "Tağa, nīmīsāⁿ! Nīngabābāmādes." Mēdac kāgä't kīpağitiniğut omisāⁿyañ. Mī kīmādcād 'a^au Wämīsā'kwā.

- 25 Nīngudingidac odōditān odāna, mīdac kīpīndigāt wīgīwāmānzīg mindimōⁿyāⁿyañ imāⁿ tāwañ. Mīdac wīndāmāğut: "Oğowā ani-cinābāğ mōⁿjağ odāminōwağ. Kayä gīn kīğawījāmīgō. Aṇōdc

Now, as for Clothed-in-the-Garb-of-a-Turkey, he once said to his wives: "Come, let us go to my elder sister!" Whereupon they started away, and one of his brothers-in-law accompanied them. And when they came to where his elder sister was, this he then said to his brother-in-law: "This shall you likewise do, that you marry my elder sister."

Thereupon truly the man married her. And so always, when they went to hunt, various kinds of game they killed. Much food they had. So once on a time they said: "Come, now, let us go where our father lives!"

"Very well, then, let us go!"

Whereupon truly they set out. And when they arrived where their father lived, then were their wives seen; and so once more there was great feasting, many people were invited. And after it was all over, then they lived together. And as time went on, they continued to multiply.

That is as far as (the story) goes.



20. CLOTHED-IN-FUR.

Once on a time there lived a boy and his elder sister, by whom he was reared; Clothed-in-Fur was the name of the boy. He was a very good hunter of game; and when he was growing up, he killed deer, and he shot caribou also. Accordingly he had his elder sister make a coat, — a coat of fur, — that he might have it to wear. It was true that the maiden made the coat.

Now once, after they had been continuing there for a long while, he spoke to his elder sister, saying: "I say, my elder sister! I am going off on a journey." Whereupon truly was he granted leave by his elder sister. So away went Clothed-in-Fur.

Now, once he came to a town, whereupon he entered into a small wigwam where an old woman was abiding. And this was what he was informed: "These people are often playing at games.

igitcigāwag: pāgā·ā·dowāwag, i'kwāwag gayā pasi'kawāwag; nāningutinōⁿ māmawi udāminōwag."

Wayābānīnig idaç nīⁿj uskinawān kī'pījāwān kī'pikānōnigut: "Ambā nīdci! Wīdci·i·cinām odāminoyāng!"

- 5 Mēdāç kägä't kī·a·niwīdciwād; ijād kayāwīn āndāci·o·daminung. Kābāgicig kī·u·dāminōwag. Nīⁿjidāç uskinīgi' kwā^s umī' kidci·i·gō^s,— mādcīki' kwāwisa^s; kāwīndāç ominwānimāsīn. Mīdāç gī'kiwād wānāgucig ō'kumisān āndānit. "Tağa, nō'kumis! kidāşap kīwi'tā-yābīgin omāⁿ āndāyañ! māgija tabijāwag mādcī'kikwāwisag; nin-
10 gimī'kidci·i·gōg," i'kido Wāmīsā'kwā. Tābi'kādīnik kī'pījāwag īgi'^u uskinīgi'kwāg. Ā'pidci unīcici 'a^sa'^u Wāmīsā'kwā. Kāwīn ogī-kāşkitōsīnāwa tcipīndigāwād, aşābīn kibābīgāmōnid; gāgādāç weyābang kī'kiwāwag īgi'^u uskinīgi'kwāg.

- Kāwābāngidāç mīnawā kī'pinādomā aⁿ skinawā; kābāgījik
15 mānawā kī·o·dāminum. Mīgu mīnawā kā·i·jimī'kidci·i·ngut 'i'^u mādcīki'kwāwisa^s. Mīnawā gī'kiwā wānāgucig ō'kumisān āndānit. Mīnawā ugī·i·nān o'kumisān: "Kidāşap kīwi'taiyābīgin omāⁿ āndaiyañ!"

Mī gāgä't kā' tōdāng 'a^sa'^u mindimōyāⁿ.

- 20 Mīnawā kī'pi·i·jāwag īgi'^u i'kwāwag; kābādibi'k kīnāgāyābī·i·cinōg aşābīng īgi'^u i'kwāwag. Wayābānīnig kägā kimādwākīwāwag.

Mīdāç ānād ō'kumisān: "Nīndawā! ningamādcā," i'kido 'a^sa'^u Wāmīsā'kwā.

- Mēdāç āgut o'kumisān: "Kīgidimāgis nōjis. Kāwīn kitānāga-
25 nāsīg, ā'pidci kījī'kāwag."

"Mānu nīngamādcā," i'kido 'a^sa'^u uskinawā. Mēdāç kägä't kīmādcād 'a^sa'^u inini, kābāgījik pimibā'tō. Nīnguding unōndawān awīya pigāgīgidōnit udānāng. Mī īni'^u mādcīgi'kwāwisa^s ubidā-

You too will be asked (to join in play). All kinds of things they do: they play ball, and the women play the double-ball game; sometimes all play together."

And on the morrow by two youths who came over he was addressed: "Come hither, my friend! Join with us in the games we play!"

Whereupon truly he went, joining in with them; he too went to where the play was going on. All day long they played. Now, by two maidens was he annoyed, — by the Foolish Maidens; and he did not like them. Thereupon back he went in the evening to where his grandmother lived. "I say, my grandmother! coil your net about this place where you live! for perhaps hither may come the Foolish Maidens; I was annoyed by them," said Clothed-in-Fur. When it was night, then hither came the maidens. Very handsome was Clothed-in-Fur. They were not able to enter, for the net was in their way; and when it was nearly morning, back home went the maidens.

And on the morrow they came again to invite the youth; all day long again they played at games. Thereupon again he was annoyed by the Foolish Maidens. Again back he went in the evening to where his grandmother lived. He repeated to his grandmother: "Coil your net about this place where you live!"

That truly was what the old woman did.

Again hither came the women; all night long were the women bothered with the net. When it was nearly morning, they could be heard going away.

Thereupon he said to his grandmother: "Confound it! I am going (back home)," said Clothed-in-Fur.

Whereupon he was told by his grandmother: "You are to be pitied, my grandson. You could not leave them behind, so exceedingly fast do they walk."

"But nevertheless I am going," said the youth. It was true that away started the man, all day long he went running. Suddenly he heard the approaching sound of somebody talking behind him.

jimigōn. "Kidimāgizi Wāmīsā'kwā 'nīndānagajiwā' ānādang. Kāwīn mi'tcāsinōn owā a'ki."

Änigu'k ānupimiba'tō; äckam päcu' pigāgigidiwa⁸. Mī'i'dec äji'a'kwādawāba'tōd kistciwigwāsing ā'pidci pägwäpagaḍinīg. Pä-
5 jikidac añibīc ugī'o'dā'pinān; mīdāc i'i'māⁿ kī'ā'nimindcimīt añibīcing, wāsa'dac kījiwābāsin añibīc. Mīdāc mīnawā kī'ā'ni-
u'ndcimādcād.

Mīnawādec maḍcigi'kwāwisag, tægucīnowād imāⁿ wīgwās paḍa-
'kidānīg i'kidōwaḡ: "Mī omāⁿ a'paḅā kī'a'kwādawād kinābā-
10 minān." Mē'i'dac ä'kidōwād: "Kawā'ā'ndā owā wīgwās!"
Pepājik wāgā'kwādōzān udaiyānāwān. Mī'i'dec kawā'a'mō'o'wād
'i'i'u wīgwās. A'pī'i'dac kāwisag 'i'i'u wīgwās kī'a'pa'i'diwaḡ,
kāwīndac ugīmi'kawāsiwān. Mī'i'dac āndawābandamowād tci-
pimi'kawānit, kāwīndec ōmi'kawāsiwāwān. Mī'i'dac ānād ucimā-
15 yaḅ: "Taga, nicimā! aḡīndadā āndasobaḡa'k o'o' wīgwās!" Kāgā-
'tidac kā'a'gindamowād, päjik kāwīn gāgō añibīc. Mī'i'dec kīḅan-
dawābandamowād 'i'i'u añibīc; nawādc wāsa^e mī'i'dac kīmi'kaḅo-
wād añibīc. Mīdāc imāⁿ āni'o'ndcipimi'kawād 'a^au Wāmīsā'kwā.
Mī'i'dac mīnawā nō'pinānawād.

20 Ninguding mīnawā onōndawān pigāgigidōnit, ānigu'k ānupīmi-
ba'tō; äskam päcu' pī'a'yāwa⁸. Mēdāc mīnawā kī'a'kwāndawāt
kistcimīna'i'gūn.

Mēdāc ä'kidot sāzi'kizit a^u i'kwā: "Nicimā, mī'o'māⁿ a'paḅā
kī'a'kwāndawāt kinābāminān."

25 Wīndāc Wāmīsā'kwā, pä'jik cingobā'kwāndāc oḡiḅañibidōn;
mī'i'dac kīpōdādang. Ī'i'māⁿ kī'ā'nimindcimīt; wāsa'dac kī'i'jiwā-
bāci 'a^au cingupā'ti'kōns.

Wīnawādec maḍci'ki'kwāwisag, i'kidōwaḡ: "Kawawādā wa^aa
mīna'i'k!" A'pī'i'dac gāwisād 'a^au mī'tig kī'a'ba'tōwaḡ, kī'ā'n-
30 dawābāmawād; kāwīn idec awīya ayāsiwān. Mīnawā ugī'ā'gimā-

It was the Foolish Maidens who came talking about him. "To be pitied is Clothed-in-Fur if 'I can leave them behind' he thinks. Not large is this earth."

All the faster he then tried to run; yet nearer still they came talking. Thereupon he climbed a tall birch which was very thick with foliage. Now a single leaf he took; whereupon away he went clinging to the leaf, and a long way off was the leaf wafted by the wind. Thereupon from there he again started on his way.

And as for the Foolish Maidens, when they came to the place where the birch was standing, they said: "It is up here where our husband has climbed and disappeared." Whereupon they said: "Let us cut down this birch!" Each had a small axe. So then they cut down the birch. And when down the birch fell, they ran to it at the same time, but they did not find him. And then they looked to see if he had left any tracks, but they did not find any trace of him. And then (the elder) said to her younger sister: "Come, my little sister! let us count how many leaves there are upon this birch!" And truly, after they had counted them, there was one leaf missing. Whereupon they started looking for that leaf; farther on the way was where they found the leaf. Thereupon from there was where Clothed-in-Fur began leaving the sign of his trail. Whereupon once more they pursued him.

Once more he heard the sound of them as they came talking, with all his speed he tried to run; closer were they coming. So then next he climbed a tall spruce.

Thereupon said the woman who was older: "My little sister, up here is where our husband climbed and disappeared."

And as for Clothed-in-Fur, after he had taken the stem of a spruce-leaf, he pulled it off; thereupon he blew upon it. Yonder he went clinging to it; and far away by the wind wafted the stem of the spruce-leaf.

Now, as for the Foolish Maidens, they said: "Let us cut down this spruce!" And when down fell the tree, they ran to it, they looked to see where he was; but no one was there. Again they

wān āndaṣwāndaḡizinit. Kā^əgā't kāwīn ayāsīnōn pā^əjik jingobān-
daḡ. Mī·i·dec mīnawā kīnāndawābādcigāwād, wāsa ogīmi'kānāwa
'i^ə'u cingobāndaḡ. Mīdaḡ mīnawā wābāndaḡmowād pimi'kawānit,
mīdec mīnawā nō' pinānāwād.

5 Mīnawāgu ninguding onōndawān pigāḡigīdōnit odānāng. Mici-
gwa ā'pidci ayā'kuzid. Mīnawā kī·a'·kwāndawā kistciāzādīng; mī
mīnawā kā' tōdaḡ; pājik ānībīc kīpa'kibitōd; mī·i·māⁿ kī·a·nimin-
dcimīd wāsa' kī·a·niwābāsininig. Nawādc wāsa kī'paḡisīnini;
mēdaḡ mīnawā kī·a·nimādcīpa'tōd.

10 Mīnawādec mādcigi'kwāwisāḡ ogīkawawāwān īni'ū āzādīn;
mīnawā kīnāndawābādcigāwāḡ, kāwīn ogīmi'kawāsiwāwan imāⁿ
ānībīci'kāng. Mīnawā ogī·a·gīndānāwa āndaḡopaḡizit; pājik
ānībīc kāwīn gāḡōn ayāsīnōn. Mīnawā kīnāndawābādcigāwāḡ;
ā'pidci wāsa' ogīmi'kānāwa ī·i'·ū ānībīc, mēdaḡ mīnawā wābān-
15 daḡmowād pimi'kawānit īni'ū uskinawān. Mī·i'·ū mīnawā nō' pīna-
nāwād.

Ninguding mīnawā onōndawān pigāḡigīdōnit, ubīdājimigō. "Kīdi-
māḡizi Wāmīsā'kwā 'nīndānāḡajiwā' ānāndaḡ. Ānīndi mīstcāḡ a'ki
kīnāḡajiwād?" pī·i'·kidōwag.

20 Ā'pidci cigwa ayā'kuzi Wāmīsā'kwā. A'pī pācu' payānit, owā-
bāndān kwaya'k ājād pī'kwā'kwāt. Mī·i·daḡ kā·i·nāndaḡ
Wāmīsā'kwā: "Mī·i·māⁿ pigwā'kwāduḡ tcīḡāsoyān." Ogīpīmodān
'i^ə'u pigwā'kwāt odasawān, mīdaḡ imā kīpīndcisāt, pigwā'kwāduḡ
kī'kāzut.

25 A'pī·i·daḡ madcigi'kwāwisāḡ tāḡucinowād. "Mī·o·māⁿ āḡū-
zugwān kīnābāminān," i'kido 'a^ə'a^ə sāzī'kizit. Mēdaḡ mīnawā kīkā-
wa·a·mowād; icpīmīng ina'ka kāyā imāⁿ pigwā'kwāduḡ ogīkīska-
·a·nāwa, a'pīdaḡ pāḡisīng. Kāpaḡisīng wīḡwāsāns kī·i·jāwāḡ
imāⁿ ānībīcān ayānig; kāwīn awīya ayāsīwān. Mīnawādec
30 ogī·a·gīndānāwān ānībīcān, ka'kī'nagu ayāniwān. Mēdaḡ kā·i'·ki-
dowād: "Kānābātc omāⁿ pī'kwā'kwāduḡ ayāduḡ." Mī·i·daḡ

counted the number of (leaves) it had. Truly, there was missing one spruce-leaf. Thereupon again they sought (everywhere), a long way off they found the spruce-leaf. So then again they saw the sign of his footprints, whereupon they continued their pursuit after him.

And another time he heard them as they came talking at his back. Now, by this time he was very tired. Next he climbed a tall poplar; and he did the same as he had done before, a single leaf he plucked; and as he went clinging to it, a long way off was it wafted by the wind. Still farther away it alighted; thereupon again he started running as he went.

So again the Foolish Maidens felled the poplar; again they made a wide search, but they did not find him there among the leaves. Again they counted the number of the leaves (of the tree); one leaf was not there. Again they made an extended search; very far away they found the leaf, whereupon again they saw the footprints of the youth. Accordingly they continued their pursuit after him.

Another time he heard them as they came talking, they came talking about him. "To be pitied is Clothed-in-Fur if 'I can flee away' he thinks. Where is the earth so large as to make it possible for him to get away?" (thus) they came saying.

Very tired now was Clothed-in-Fur. When near by they were come, he saw a ball straight where he was going. And this thought Clothed-in-Fur: "In that very ball will I hide myself." He shot at the ball with his arrow, whereupon he then flew into it, in the ball he concealed himself.

And when the Foolish Maidens arrived, "Up here must be the place where our husband has climbed," said she that was the older. Thereupon again they felled (the tree); up over the top of the ball they had cut it, and that was where it fell. After the little birch had fallen, they went to where the leaves were; but there was no one there. And again they counted the leaves, and they were all there. Whereupon they said: "Perhaps here in this ball he may be."

äjitcīgiga·a·mowād wāwāni 'i'i^u pikwā'kwāt. A'pī·i·dāc pābā'pī·
 dāsāg wāgā'kwādōns ogīpōdādān Wāmīsā'kwā. Mī·i·dec kīpō-
 'kwīsāg 'i'i^u wāgā'kwādōns wībidāwāng. "Nyān! nicīmān, kīpō-
 'kwīsin niwāgā'kwād! Tāga pidōn kiwāgā'kwādōns!" udinān
 5 ucīmāyan. Mīdāc kīminigut, mīdāc mīnawā tcīgiga·a·nk i^u pi-
 gwā'kwāt. Mīnawā ogīpōdādān Wāmīsā'kwā, mī mīnawā kā·i·ji-
 pō'kwābidāsāninig.

Mēdāc äjikistcimawiwād igi^u i'kwāwāg. Mī·i·dāc äjisiniguska-
 muwād 'i'i^u pigwā'kwat pīnicigu gīmiskwīcinōg. Kāga'pī·i·dāc
 10 gī'kiwā 'a^a·u wācīmā·i·mind i'kwā, wīnidāc sāzikizit pānimā wī'kā
 gī'kiwā.

Miskwidāc kimōskinā i·i·māⁿ ayād 'a^a·u Wāmīsā'kwā. Mī·i·dāc
 kīsāga·a·ng imāⁿ pigwā'kwādung, ā'pidci kimīskwīwānini ubābizi-
 'kawāgān. Mī·i·u kī·a·nimādcād, kīnāndawābandāng sāga·i·gāns;
 15 a'pī·i·dāc mādābid sāga·i·gānsing ogīgizibiginān ubābizi'kawāgān.
 Kimīskwīwāgāmīn dāc 'i'i^u sāga·i·gāns. Mīnawā pājik ogīnānda-
 wābandān sāga·i·gān; mīnawādec i·i·māⁿ ogīkīsibiginān ubabizi-
 'kawāgān. Mī·i·dāc kī'pīnādinig, mīdāc kī'pāsāng. Mēdāc
 kī·a·nimādcād mīnawā.

20 A'pī·i·dāc mīnawā ānibābāmādizit, ninguding ugī·a·'tōn obimi-
 wānān wī'kabājīt. Cīgwa ānigōni'kāni; mī·i·^u awiya kītagwīcinīnit
 imāⁿ wī'kabācit, i'kwāwān. Cīgwa ugī·u·ji'tōn wīgiwām 'a^a·u
 i'kwā. "Awānāndāc a^u?" ināndām Wāmīzā'kwā. A'pī·i·dāc
 pāndīgāt wīgiwāming i'kwāwān owābāmān nāmāḍābīnit. Mīdāc
 25 kī·o·nābī'tawād; zazākā·i·'kwāwān. Āmī'kwān ogīpīnān. Mīdāc
 'a^a·u i'kwā kī·o·dā'pīnād āmī'kwān kīpa'kunād; mī·i·dāc tcībā-
 'kwād. A'pī·i·dāc kāgījisā'kwād kīwīsīniwāg. A'pī·i·dāc wā'ka-
 wīcimōwād Wāmīsākwā kī·i·nāndām mānū tcīwidīgāmād. Kā'ka-
 wīcimōwād idāc ogāgwādcīmīgōn: "Mīnāgu wābāng tcīgōziyāng?"
 30 udīgōn.

"Äye^e," udīgōn, "mīsāgo wābāng tcīguziyāng."

Thereupon they carefully hewed the ball. Now, when the little axe had cleaved into it, then upon it breathed Clothed-in-Fur. Whereupon broken was the little axe at the edge. "Ah, me! my little sister, broken is my axe! Do fetch your little axe!" she said to her younger sister. And so, after it was given her, she thereupon continued hewing the ball. Again upon it breathed Clothed-in-Fur, so again was (the axe) broken at the edge.

Thereupon aloud began the women to cry. And then they began rubbing themselves upon the ball, till at last they were bleeding. And then finally back home went the woman who was younger, but she that was older did not go back till a long while afterwards.

Now, blood filled up the place in which was Clothed-in-Fur. Thereupon out he came from the place in the ball, very bloody was his coat. Therefore, as he started on his way, he went seeking for a little lake; and when he came out upon a little lake, he washed his coat. Then bloody became the pond. For another lake he went seeking, and there again he washed his coat. Thereupon it became clean, and he dried it. Whereupon he started on his way again.

And when he was on his journey again, he once put down his pack to go into camp. At the time, snow was on the ground; whereupon some one arrived there where he was going to camp, (it was) a woman. Already had the woman put up the wigwam. "Who is she?" thought Clothed-in-Fur. And when he went into the wigwam, a woman he saw seated (there). Accordingly he went and sat beside her; she was a handsome woman. A beaver he had fetched home. Accordingly the woman took the beaver (and) skinned it; thereupon she cooked a meal. And when she had finished cooking, they ate. So when it came time for them to go to bed, Clothed-in-Fur thought that he might just as well marry her. And after they had gone to bed, he was asked by her: "Do we, then, on the morrow move away?" he was told.

"Yes," she was told, "it is on the morrow that we move camp."

“Kīmādcāyan kīgamaḍwāganōnin; kaṇōjicin kanōninān.”

Mī·i·dec ānād wīwaṇ: “Äye⁸, kīgakanōnin kaṇōjiyaṇ.”

- Kigijābidac ki·a·nimādcā Wāmīsā'kwā. Nāgä^a wāsa' ka·a·ni·ā·yāt omāḍwāganōnigōn wīwaṇ. “Hwō!” Kāwīndac ogaṇōnāsīn.
- 5 Kīnwānj odānopibāginigōn, kāwīndac ogīkaṇōnāsīn. Ki·a·nimādcā 'a^a·u inini omāckimud opīmōndān. Mī·i·dac ki·o·nābandang tcigabāciwād, mī·i·mā kī·a·'tōd omāckimud. “Mē·o·māⁿ tcigabācid niwīdigāmāgaṇ,” kī·i·nāndaṃ. Mī·i·dac ki'paḅāṇandawāndci-gāt. A'pī·i·dac paḍagwicing imāⁿ kī·a·'tod omāckimud, kāwīn awiya
- 10 wīwaṇ imāⁿ ayāsīwaṇ. Mē·i·dac ājinaṇdawābamaḍ wīwaṇ; a'pī·i·dac āni·u·di'tang imāⁿ kigaḅāciwā'paṇ, owābamaṇ wīwaṇ i·i·māⁿ ayānit. Kāyābi uwī'kwādcidōn wī·u·mbiwaṇāt, kāwīndac oga·skitōsīn. Mē·i·dac Wāmīsā'kwā gī·o·dā'pinaṅ mi'tig wīpaḡi'tā-wāt. “Kāgā'tidug kuca i'kwādug nindinaṇdānābaṇ!” Cigwaḍac
- 15 pā'kitāwād ma·i·ngaṇaṇ undcikwāskuniwaṇ. “Wāci' ma·i·ngaṇ kīgātigo tci·a·nia'kīwang.”

- Mī·i·dac mīnawā gī·a·nimādcād 'a^a·u Wāmīsā'kwā niji'kā. Ningudingidac mīnawā ogīnaḡadān omāckimud i·i·māⁿ wī'kabācid. A'pī·i·dac paḍagwicing mīnawā i'kwāwaṇ kidagwicinūn imāⁿ
- 20 wī'kaḅācid. Ogī·u·ji'tōn wīgiwām 'a^a·u i'kwā. Ā'pidci paška·ā·bi paska·ā·bāsoḡaṇ udāgimaṇ. A'pī·i·dac wayābamaḍ ā'pidci waṇicininini maṇidōwāgin wāgōdāsīt 'a^a·u i'kwā. Mīnawā-dec ami'kwāṇ ogī'pīnān 'a^a·u inini. Mīdec ājipa'kunād 'a^a·u i'kwā, mi'kingwaṇaṇ odābādcī·ā·n pa'kunād āmi'kwāṇ.
- 25 Mēdac tcībā'kwād; kāwīn ā'pidci pīnitcigāsī tcībā'kwād, ānawī ā'pidci unīcīninīnī skudā. A'pī·i·dac kā'kijizā'kwād kīwīsiniwaḡ. Mīdec ānāndaṅ Wāmīsā'kwā: “Kāwīn ā'pidci·o·-

"When you have gone, you will hear me speaking to you; you shall speak to me when I speak to you."

At that he said to his wife: "Yes, I will speak to you when you speak to me."

So in the morning on his way started Clothed-in-Fur. Some time afterwards, when he had come afar, he heard the voice of his wife calling to him: "Halloo!" But he did not answer her. For a long while she tried in vain to call to him with a loud voice, but he did not answer her. On his way went the man, carrying his bag upon his back. And now he sought for a place where they would camp, and so there he put down his pack. "Here is where my wife will put up the camp," he thought. Thereupon he wandered about, hunting for game. Now, when he came back to the place where he had put his bag, nothing of his wife was there. Accordingly he started out to look for his wife; and when he came to the place where they had previously camped, he saw that his wife was there. Still yet was she trying to lift her pack upon her back; but she was not succeeding. Whereupon Clothed-in-Fur took up a stick with the intention of beating her. "Really, in very truth, a woman I took her at the time to be!" And the moment that he struck her a wolf leaped up from the place. "Behold, a wolf shall you be called till the end of the world!"

Thereupon again on his way started Clothed-in-Fur, alone. Now, another time he had left his bag at the place where he was going to camp. And when he came back, another woman was already there where he was to camp. The woman had put up the wigwam. Very large was the netting of her large, netted snowshoes. And when he looked upon her, very pretty was the mystic cloth which the woman had for a skirt. Now, another beaver the man had fetched. Whereupon the woman skinned it, a shin-bone (skinner) she used when she flayed the beaver. And then she cooked a meal; not very tidy was she when she cooked, even though very good was the fire. And after she had finished cooking, they ate. Thereupon thought Clothed-in-Fur: "Not very good is she at

wīngāsisi tcibā'kwād," ināndan. Mī'i·dāc mīnawā kawicimowād wīnībawād, mī mīnawā āgut: "Mīnāg^u wābāng tcigwazī-yaṅ?" udigōn.

"Äye^ε, mīsagū i^u wābāng tcigwasiyaṅ."

5 "Kīmaḍwāgānōnin ki·a·nimādcāyaṅ, nā'kumicin kādininān!"

Mēḍac kāgā't weyābāng ki·a·nimādcād awinini. A'pī'i·dāc āniwā'k wāsa āni·a·yād umāḍwāpīpāgimigōn: "Ē'!ⁱ nindānawīgwa-dciwānā!" maḍwā·i·'kidōwan. Kāwīndāc ogīkaṅōnāsī. Ki·a·nimādcāgu. A'pī'i·dāc mīnawā kāwābāndaṅ tcigabāciwād, mī·i·māⁿ
 10 kī·a·'tōd umāckimut. Kīpapānāndawāndcigāḍac; a'pī'i·dāc paḍagwicing imāⁿ kī·a·'tōd umāckimut, kāwīn awiya ayāsīwān wīwān. Mīnawā kī'kiwe nāndawābāmād. A'pī'i·dāc āni·u·di'tāṅ āndāwā'paṅ owābāmān wīwān ka'ki'na ogīsiswāwābinānaṅ odaya·i·miwān; kāwīn ogāskitōsīn gī·a·ji'tōd obimiwānān, ā'pidcigu
 15 wīninaṃā'tō.

Mēḍac mīnawā gī·o·dā'pināṅ mi'tig wīpa'kitāwād, mī·i·'u kāgāgiwān imāⁿ undcipāzigwa·o·nit. Mēḍac ānād: "Uci', kāgāgi kīgātigōg ānicinābāg. Mī·i·'u kāducināma'tōyaṅ ningudci ānicinābāg kī·u·ndcigisiwād maḍugānā'kung."

20 Mēḍac mīnawā ki·a·nimādcād 'a^a·'u Wāmīsā'kwā, nici'kā mānawā pābāyeyāt. Mīnawā ninguding kī·a·'tōd umāckimud imāⁿ wī'kabācid; mīnawā kīpābānāndawāndcigāt. Paḍagwicing wānāgucininig, awiya kī'tāgwicinōn imāⁿ, i'kwāwān; wīgiwām ogī·u·ji'tōn; ā'pidci sāgwa·ā·bāsōwan udāgima^ε, ā'pidci gayā wawāgāma·i·
 25 ta'ku'kid. Mīnawā ami'kwān ogībīnān 'a^a·'u inini. Mēḍac pa'kunād 'a^a·'u i'kwā īni'·u ami'kwān. Mīḍac tcibā'kwād 'a^a·'u i'kwā, kāwīn ā'pidci unīcīⁿzinōn skudā.

"Tāga, pōdāḍan i^u skudā!" Mīḍac pōdāḍaṅ skudā 'a^a·'u i'kwā.

knowing how to cook," he thought. So then again, after they had gone to sleep, he was also asked by her: "Is it, then, to-morrow that we move camp?" he (thus) was asked.

"Yes, it is really to-morrow that we move camp."

"When you hear me speaking to you after you have gone, promise me that you will do what I shall ask of you!"

So then truly on the morrow upon his way started the man. And when some distance away he was come, he heard her calling to him with a loud voice. "Hey! I am trying in vain to put the pack upon my back," was what he heard her say. But he did not answer her. And he kept right on his way. And when he had seen another place where they were to camp, then there he laid down his bag. Then off he went on a hunt; and when he came back to the place where he had placed his bag, his wife was not there. Again he went back to look for her. Now, when he reached the place where they had been stopping, he saw that his wife had scattered all their goods about; she was not able to make up her pack, and a very great mess she had made of it.

Thereupon again he seized a club to strike her, upon which a raven flew up from the place. And then he said to her: "Behold, a raven shall you be called by the people. Such will be the mess you will make among the poles and leavings wherever people have moved from camp."

Thereupon again on his way started Clothed-in-Fur, alone again was he roaming about. Another time he put down his pack at a place where he was going to camp; again he went off on a hunt for game. When he came back in the evening, somebody had arrived there, (it was) a woman; a wigwam she had put up; very small netted were her snowshoes, and very much turned in (were her feet) as she stepped. Another beaver the man had fetched. So then the woman flayed the beaver. Whereupon the woman cooked a meal, (and) not very good was the fire.

"I say, do build up the fire!" Whereupon the woman built up the fire.

“Pōdādu’n pōdādu’n tcibiskānād!” Mīdāc uniskimān.

“Pudādan!” i’kido i’kwā, niskādizi awi’kwā. Kīgijizā’kwā idac k̄a’iskwa w̄isiniwād, k̄ikawicimōwāg. Mīnawā ogaḡwādcimigōn wīwān: “Mīnagu i^u wābāḡ tcigusiyāḡ?” udigōn.

5 “Äye^ε,” udinān. Mīdecigu mīnawā āgut: “Kīmādwāḡaḡōnin k̄i’ā·nimādcāyān. Kāḡōjicin kādininān; kāgu pabāni’tawici’kwān.”

Weyābāḡidec k̄i’ā·nimādcā ‘a^εa^u inini. Mīnawādec ogī·a’·tōn omāckimut i’i·māⁿ tcigabācinīt wīwān. Mīnawā k̄i’ā·ndawāndcigā ‘a^εa^u inini. A’pī pāḡāḡwicing i’i·māⁿ k̄i’ā·tōd umāckimud, kāwīn
10 awiya ayāsīwān wīwān. Mīnawā gī’kiwe nāndawābamād; a’pī·i·dāc āni·o·di’tāḡ āndāwā’pān, owābāmān wīwān wī·u·biwānānit; kāwīn oḡaskitōzīn tcibimiwānāt a^u i’kwā. Ānōmbiwānā mēḡāc ājipāḡisīnig obimiwānān; ozām·wāḡāwīḡānā. Mīnawādec mī’tig odōdā’pinān wipāḡi’tāwād. K̄i’ā·nimādcāwīdāc kāḡwān ogi’ā·ni-
15 papa’kitāwān ucīḡānāning, mī·i·dāc k̄i’ā·nipīndigānit asīnī’kāḡ. Mēḡāc ānād: “Kāḡ kīḡāḡtigōḡ ānicinābēḡ. Mī·i·māⁿ mōjāḡ kātai-
yān asīnī’kāḡ.”

Mēḡāc mīnawā k̄i’ā·nimādcād nici’kē. Ningūdingīdāc mīnawā awiya kīḡāḡwicinōn i’i·māⁿ wī’kabācit, mēḡ^u mīnawā ‘i’i^u
20 k̄a·i·jiwābizit; pāḡāḡwīḡing ayāwān i’kwāwān imāⁿ wī’kabācit. Ā’pidci ta’kwāḡāḡdini ogōdās ‘a^εa^u i’kwā, ā’pidci ḡayā pāpīwīḡādā, ā’pidci ḡayā wābickīḡwā. Mīnawā ami’kwān ogībīnān awinini. Mīdāc oda’pinād ‘a^εawi’kwā īni^u āmi’kwān. Mīnawā ‘a^εa^u mī’kīḡ-
ḡwānān odābādci·ā·n pa’kunād ami’kwān. Mīḡu ājipapa’kudcī-
25 ḡānāmāt, mīḡu āni·u·ndcimīdcīt ‘i’i^u āmi’k unāḡic. Owīnānimā ‘i’i^u tōḡāminīt, wī’kādec kīgijizā’kwā. Mī·i·dec w̄isiniwād. Mīdāc

"Work with the fire, work with the fire till it blazes!" Whereupon he angered (the woman).

"You kindle the fire!" said the woman, angry was the woman. And after she had finished cooking, and they had done eating, they lay down to sleep. Again he was asked by his wife: "Is it to-morrow that we move camp?" he was told.

"Yes," he said to her. And then again he was told: "You will hear me speak to you after you have gone away. You must speak to me when I speak to you; do not fail to answer me."

And then on the morrow away started the man. And again he put down his bag at the place where his wife was to camp. Again off went the man on a hunt. When he came back to the place where he had put down his bag, his wife was not there. Again back he went to seek for her; and when he came to where they had been living, he saw his wife trying to lift her pack, but unable was the woman to lift her pack. She would get it upon her back, and then off the pack would fall; too much of a hump she had on the back. So again a club he seized to strike her. And as he was about to go, (there was) a porcupine (which) he began clubbing on the small of the back, whereupon it went into a rocky place. And then he said to it: "Porcupine shall you be called by the people. In that place among the rocks shall you always live."

So again on his way he started alone. And another time somebody came to the place where he was to camp, whereupon the same thing happened to him as before; when he came back, a woman was at the place where he was going to camp. Very short was the dress of the woman, and very small-legged was she, and likewise very white was she at the face. Another beaver the man had fetched home. Whereupon the woman took up the beaver, and likewise a shin-bone (skinner) she used in flaying the beaver. And when she opened the belly of the beaver by hitting it, she then began to eat the beaver-entrails. He became disgusted with what she did, and it was a long while before she had finished cooking. Thereupon they ate. And again, after they had eaten, they lay

mīnawā äckwāwīsinīwād kī'kawicimowād. Mīnawā oḡawādcimi-
gōn: "Wāḡangina kaḡusimīn?"

"Äye^ε," udinān.

"Kimāḡwāganōnin, kaḡōcijī-i'kaḡ kādīdinān."

- 5 "Äye^ε," udinān. Mīḡaḡ ānāḡḡ Wāmīsā'kwā: "Kāwīn nīn-
dāganōnāsī namāntc kādīḡidogwān." Mēḡaḡ weyāḡānīḡ kī'ḡ·nī-
mādcā 'a^εawīnīnī. A'pī'i'ḡaḡ wāsā' ānī'a·yāt, māḡwābībāḡiwaḡ:
"Ē! nīndānawīkwaḡtcīwaḡā!"

- Kāwīḡḡaḡ oḡī'kaḡōnāsīn. Kī'ḡ·nīmādcā, mīnawā oḡī'ḡ·nī'a·'tōn
10 umackimut tcīḡabāciwād. Kīḡāḡāḡḡawāḡḡcīḡā, mīnawā amī-
'kwāḡ oḡīnīsān. Paḡḡaḡwīcīḡ imāⁿ kī'ḡ·'tōḡ umāḡkimut kāwīn
ayāsīwaḡ wīwaḡ. Mīḡaḡ mīnawā kīḡḡḡawāḡbāmāḡ; cīḡwa pācu'
ānī'a·'tād onōḡḡawān māḡwāḡḡaḡmunīd: —

"Nīnābām! ḡaḡa pīḡawīcīn kīḡḡḡcāb kāzī sōḡātāpīzoyān!

- 15 Anīḡḡcāḡcāḡīsā, ānīḡḡcāḡīsā, ānīḡḡcāḡcāḡīsā, ānīḡḡcāḡcāḡīsā!"

- Mīḡaḡ wāḡbāmāḡ pōpō'kwīḡātānīt, mīḡaḡ kīmīnāḡ udā'tcāp. Udā-
ḡāḡīta'kūbītōḡḡ u'kāḡḡān 'a^εa^u i'kwā, kāwīḡḡaḡ oḡāḡkītōsī tcī-
bīmīwaḡḡāt, pō'kuskānīwaḡ u'kāḡḡān. Mēḡaḡ nīḡḡawā mī'tīḡ
odā'pīḡḡāḡ wīpaḡī'tā'wād mī'i·'u kwīḡḡwīcīwaḡ unḡcīpaḡīsīḡō·nīt.
20 Mēḡaḡ ānāḡ: "Kwīḡḡwīcī kīkaḡtīḡōḡ ānīcīnābāḡ. Kāwīḡāḡō
kīḡḡānīpaḡtīsīsī."

- Mēḡaḡ mīnawā kī'ḡ·nīmādcāḡ 'a^εa^u Wāmīsā'kwā. Mīnawāḡḡcī
nīḡḡḡḡḡ kī'ḡ·nī'a·'tōḡ umāḡkimut. Mīnawā papāḡḡawāḡḡcīḡā.
Paḡḡaḡwīḡḡḡḡḡ, mīnawā wīḡīwām owāḡbāḡḡān imāⁿ wī'kabācīd;
25 ā'pīḡcī nībawā mī'sāḡ a'tānīwaḡ imāⁿ āḡwāḡḡcīḡ skwāḡḡāḡmīḡ.
Mīḡaḡ wāḡbāmāḡ i'kwāwaḡ imāⁿ pīḡḡḡ nāḡḡḡḡbīnīt. Mīḡaḡ
īnī'·u· kāwīḡḡḡāḡmāḡ mīnawā. Āmī'kwāḡ oḡī'pīnān, awīḡḡaḡ i'kwā
oḡī·u·jī·ā·n īnī'·u āmī'kwāḡ tcībā'kwād. Ā'pīḡcī owīḡḡāzī tcībā-

down to sleep. Again he was asked: "Is it to-morrow that we move camp?"

"Yes," he said to her.

"When you hear me speaking to you, then you must give answer to what I shall tell you."

"Yes," he said to her. And then thought Clothed-in-Fur: "Not would I answer her, no matter what she might have to say." And so on the morrow upon his way started the man. And when afar he was come, he heard her calling with a loud voice: "Hey! I am trying to put on my pack!"

But he did not answer her. On his way he continued, again he went and put down his pack where they were to camp. He went off to hunt for game, another beaver he had killed. When he came back to the place where he had put his bag, his wife was not there. And so again he went to look for her; and now, when he was near, he heard the sound of her singing a song: —

"O my husband! do fetch me your bow-string, that I may bandage my leg! I am lame, I am lame, I am lame, I am lame!"

And then he saw that her legs were broken, whereupon he gave her his bow-string. Even after the woman had bandaged her legs, she was yet not able to lift her pack, for broken were her legs. So then at last a club he seized to strike her, whereupon a Canada jay flew up. And then he said to it: "Canada jay shall you be called by the people. In nothing will you be of use."

And then on his way continued Clothed-in-Fur. And another time he went and put down his pack. Again he went off on a hunt for game. And when he returned again, a wigwam he saw at the place where he was to camp; a very great heap of fire-wood was outside by the door. And then he saw a woman seated there inside. And she too was another whom he married. A beaver he had fetched home, and the woman prepared the beaver for cooking. Very good at knowing how to cook was the woman. And after

'kwäd a^aawi'kwä. Kā'kijizä'kwädidäc ogi'a'tön mīdcim onāḡa-
ning. Kīwīsnidäc 'a^a'u inini, awidäc i'kwä kāwīn wīsnisī. "Wīsi-
nin!" odānu'i'nān.

"Kāwīn niwīwsinisī," i'kidō 'a^a'u i'kwä. Mīgu i^u mōjḡ
5 kā'tōdḡ 'a^a'u i'kwä.

Ningudingidäc 'a^a'u inini kī'ḡndawändcigäd; mi'tig ogīpabāta-
'kunāḡ pīnicigu ogīpīdōn imāⁿ ḡḡwädcing skwädāming; mē'i'däc
imāⁿ kī'pāda'kidōt ḡḡwädcing, azādīnsḡ.

A'pī'i'däc ḡḡwädcing äjäd 'a^a'u i'kwä, maḡwägīgītō: "Nyāⁿ,
10 mīsa' tēwīsinīyān!"

Mēḡac nōndawād maḡwädcingānit, "Tḡak, tḡak, tḡak, tḡak, tḡak!"
Awidäc inini kīpaḡiwī, kīta'pābi kīmōdc wīwābāmād; mīḡac
wābāmād ami'kwān ḡḡḡndcigānit. "Mīnḡḡwāna a^u ami'k wādi-
gāmāk!" ināndam. A'pī'i'däc pābīndigāt 'a^a'u i'kwä, mīnawā
15 anicinābāḡ icināḡusi. Mīḡac i^u mōjḡ kā'tōdḡ 'a^a'u inini,
mōⁿjḡ ḡḡādīnsḡ ogīpīnān ācamād wīwān. A'pī'i'däc nāⁿjīnit
unītcanīsiwān, udigōn wīwān: "Kīcpīn kuziyḡ maḡḡḡitawā-
'kwāḡ ḡnī'i'jān!"

Mī'i'däc āniguziwādin nīḡān ḡnībimosä 'a^a'u inini. Mī'i'däc
20 i'ku nōndawād wīwān pīgīgītōnit: "Maḡḡḡitawā'kwāḡ ḡnī'i'jān,
maḡḡḡitawā'kwāḡ ḡnī'i'jān!" Mēḡac kā'ḡḡ't āndōdḡ awi-
nini. Mīgu a'pānā nōndawād pīgīgītōnit, mīḡac kī'ḡni'a'tōd
opīmiwānān awinini imāⁿ tēḡabācīnit wīwān; mīnawā kī'pābā-
ḡḡndawändcigä. A'pī'i'däc paḡḡwicing imāⁿ kābācīwād, mīgu i^u
25 kāyābi āndāwād kā'pīdōt 'a^a'u i'kwä. Kā'ḡḡ't mīnwāndam
'a^a'u inini. Mīgu i' mōⁿjḡ kā'tōdḡ 'a^a'u i'kwä. Ningudingidäc
udigōn wīwān: "Tḡaḡ, kīcpīn zībīns wābāḡḡmaḡ ḡnī'i'jaiyān,
mōⁿjḡ mi'tig ḡnī'a'jawā'kwīsītōn."

Mī'i'dec 'i'ī^u mōⁿjḡ kā'tōdḡ 'a^a'u inini. Ningudingidäc
30 owābāḡdān ḡnījāḡo paḡa'kāmiḡānig; ānawī'o'ḡīmī'kwādān kā'i-

she had finished with the cooking, she put the food into a vessel. Now the man ate, but the woman did not eat. "Eat!" in vain he told her.

"Not am I anxious to eat," said the woman. Thus always was what the woman did.

Now, once the man went away on a hunt for game; a stick he carried about with him, and he fetched it home to a place outside, by the doorway; and then there he stuck it into the ground out of doors, (it was) a small poplar (stick).

So, when out of doors went the woman, she was heard to say: "Ah, me! now, then, will I eat."

Thereupon he heard her make the sound, "Tçak, tçak, tçak, tçak, tçak!" Thereupon the man rose to his feet, he stealthily peeped out of doors to see her; thereupon he beheld a beaver busily eating away. "And so it was a beaver that I married!" he thought. And when the woman came back indoors, again like a person she appeared. And so this was what the man always did, a little poplar he always fetched home on which to feed his wife. And when she had two children, he was told by his wife: "When we move, to open places in the forest do you go!"

And so whenever they moved camp, on ahead went walking the man. And then always he heard his wife come, saying: "To an open place in the forest do you go, to an open place in the forest do you go!" Thereupon truly that was what the man did. So always, when he heard his wife come speaking, then straightway down would the man lay his pack at the place where his wife would make the camp; again off he would go on a hunt for game. And when she came to the place where they were to camp, still would the woman bring along her home. Truly pleased was the man. And that was always what the woman did. And once he was told by his wife: "Now, when you see a brook, wherever you go, always put a (foot) log over it."

And that was always what the man did. Now, once he saw the bed of a brook; even though he remembered what he had been told

go'paṇ wīwaṇ, kāwīndac ogī·ā·'tōsīn mi'tig imāⁿ paṣa'kaṃigāṅ;
 ki·ā·nimādcā. Mī·i·dec kī·a·nī·a·'tōd ubimiwaṇān imāⁿ tcigābācīnit
 wīwaṇ. Kipaḅāṇāṇdāwāndcigā mīnawā; paḅaḅgwicīngidac imāⁿ
 kī·ā·'tō'paṇ obimiwaṇān, kāwīn awiya ayāsīwaṇ wīwaṇ. Mīdec
 5 kī'kiwēd ṇāṇdāwābāmād. Ogīmi'kwāndān 'i'ī^u paṣa'kaṃigāns
 kā'piwābandaṅ; a'pī·i·dāc pācu' āni·a·iyād onōndān kitcizībi
 maḅwādcīwaṇinīg. Ānimadābīt imāⁿ sībīṅ owābandān piba-
 'kupī'kawānit wīwaṇ, nīⁿj gayā onīdcāniṣaṇ. Mīdāc kīgīstcīmawit.
 Mēdāc kī·a·nimādcād nīsādcīwaṇ. Nānīṅgudīnō odāniwābandān
 10 agwā'kawānit wīwaṇ gayā, mīdāc 'i'ī^u wābandaṅ kīckīckāndcīgā-
 nit. Nīṅgudīngīdāc odōdī'tān sāgā·i·gāṇ, āmi'kwa^ē imāⁿ tāwā^ē.
 Owābandān kīstcīwīc, āmi'kowīgiwām a'tānīg nāwagām; mīdāc
 imāⁿ maḅwāṇamaḅadabīnit wīwaṇ imāⁿ wīcing. Mīdāc kī·i·jād
 tibīckō a'tānīg 'i'ī^u wīc, mēdāc kaṇōnād wīwaṇ: "Ōndās, taḅa
 15 pīj ōmāⁿ aḅinōtcīyaḅ!"

Kāwīn gaṇagā ogaṇōnīgosīn. Nībiwaṭaṣīṅ odāṇaḅī kaṇōnān, kā-
 wīndāc ogaṇōnīgosīn. Maḅwāpīnā'kwā·u· 'a^ēawi'kwā; gāga'pī
 kīmaḅwāpīndīgā 'i^ēawi'kwā.

Mīdāc wābāmād pā^ējīk unīdcāniṣaṇ pīdādaḅā·e·nit; cīgwādaḅ
 20 wā·u·dā'pīnād, kī·ā·jāwī'kupīnā, 'a^ēa^u aḅīnōdcī saḅā'pīnī'kāsut.
 Kāwīndāc ogī·o·dā'pīnāsīn. Mīdāc kī·ā·nikīwād 'a^ēa^u abīnōdcī.
 Mīnawā bā^ējīk pīdādaḅā 'a^ēa^u aḅīnōdcī; a'pī·i·dāc o·o·māⁿ māja-
 gānīt nīndawā ogīpīmwan, mī·i·'u gīnīsād. Kāwīn saḅā'pīsōsīwaṇ.
 Mēdāc kī·o·dā'pīnād nībunit, nō'pīmīngīdāc i·i·jā māwit. Awiya
 25 onōndawān pīgaṇōnīgūt nō'pīmīṅg: "Taḅa bīzān! Nīṅgudcī 'a·'pa-
 gīc 'a^ēa^u tā'kunāt aḅīnōdcī! Kībīnāⁿsi'kawīn," udīgōn. Cīgwa
 maḅwāgīgīto 'a^ēu i'kwā nāmaḅaḅīt iwīdī wīcing: "Ta, ta, ta, ta!
 Pōnīm. Nīn 'a^ēa^u nīnābām!" Mēdāc kī'kāndīwaḅ īgī^u i'kwāwāḅ;

by his wife, yet he did not place a log over the place of the dried-up water-course; he continued on his way. And then he put down his pack at the place where his wife would make the camp. He went off again to hunt for game; and when he came back to where he had put down his pack, his wife was not there. Thereupon he went back to look for her. He thought of the small, dried-up water-course; and when near by he was come, he heard the sound of a great river flowing along. When he came out upon the view of the river, he saw signs of the footprints of his wife leading into the water, and likewise of his two children. Thereupon he wept aloud. And then he set out down the course of the river. And sometimes he would also see the footprints of his wife coming out of the water, and there he would see where she had been gnawing (upon the poplars). Now, once he came to a lake, (and) a beaver was living there. He beheld a great dwelling, it was a beaver wigwam far out on the water; and now there he saw his wife seated upon the dwelling. Thereupon he went over opposite to where the dwelling was, and then he spoke to his wife: "Come hither, and fetch over here the children!"

But no answer at all was he given. Many a time he tried in vain to speak to her, but he was not answered. Her hair was the woman combing; finally then in went the woman.

Thereupon he saw one of his children come swimming towards him; and just as he was about to take it, back was it withdrawn, for the child was bound to a cord. And so he did not get (his child). And then back home went the child. Another child came swimming towards (him); and when it arrived at the place where he was, he took a shot at it, whereupon he killed it. It was not tied to a cord. And then he took it up dead, and into the forest he went weeping. Somebody he heard come speaking to him in the forest: "Stop crying! Throw away the child you are holding! I am coming to get you," he was told. Just then the woman was heard speaking, as she sat there on the dwelling: "Ta, ta, ta, ta! Let him alone! That is my husband!" Thereupon with each other the women

ḡnōdcinā' pināndiwḡ. "Pisān abin taga!" inā 'a^ə'u wīcing nāmā-
dābit. "Apickāmuning äcināḡwa'k kizō."

"Pisān ḡbin kayä ḡin, cwāskutiyāyan."
ḡnōdc kī'i·diwḡ ḡjināḡusiwād.

- 5 Mī'i·dāc kī·ḡnimādcinigt inī'^u i'kwāwḡn kā'pitḡwicininit.
Mēdāc nōndawāt mādwāmawinit inī'^u wīwḡn, mī'i·dāc kī·ḡnimādcā-
wād. Mī'i·dāc ä'kidōnit inī'^u mayādcinigt i'kwāwḡn: "Ödä^əna
ayāmāḡat imāⁿ wāndciyān, mī'a·'^u nōs wāḡimāwit."

Cigwāḡdāc wādi'tamowād ödä^əna owābāmān mi'tigōn pāda'ki-
10 zonit nāwaya·i' ödānāḡ. "Mī'i·wādi nōs ändāt. Udānāḡ pimo-
sān," udigtōn. "Kāḡu' miziwā inābi'kān. Äjitu'kīyān ijitaku-
'kīn."

A'pī'i·dāc pāndigāwād oḡānōnigtōn öḡān 'a^ə'u: "Tawā't, tawā't,
tawā't! Kā^əḡätināḡunā anicinābāḡ kidiciwābis ö^u wī'a·i'ndiyān!"

- 15 Nāḡādcidāc kā'pindigāwād, kī'pindigā pā^əjik ozāwima'kwa.
Kī'ō·ḡabi. Nīskādizi, āḡāḡināḡdutāmāḡā inī'^u i'kwāwḡn wīdīdigā-
mād; kāwindāc kīmīnāsī, mī'i·'^u wāndcinīskādizit. Pa'kābit; ozām
a'kiwāⁿzi. Mēdāc odā'pinād oḡāskipidāḡāḡān; onāskina·ā· wīḡā-
ḡaswāt; wāwībidāc kisāḡāswā; kā'i'skwāḡsāḡāswāt, oḡipīnawān
20 odō'pwāḡāḡān imāⁿ oḡāskipidāḡāḡān. Kipāḡsigwī oḡīnāsī'kawān
inī'^u mi'tigōn pāda'kizonit imāⁿ āpī'tawind. Mīdāc kī'pigubinād,
mīdāc kī·u·ḡabit iskwāndāḡ. Oḡimāⁿma'kwa tācugīmāwāndōnān
inī'^u mi'tigōn; oḡipōdānān mīdāc nāyāp kimisiwāzit 'a^ə'u mi'tig.

Kayä wīnidāc Wāmīsā'kwā oḡī·u·dā'pinān umi'tigwābīn. "Nāḡ-
25 kāsā kādi·ā·mbān ḡnāmā'kāḡmigō'i·nini wī·ā·ḡḡoma'k!"¹ Mīdāc
kī'pīmwād inī'^u mi'tigōn. Wāwīḡā ḡpīḡiskisā 'a^ə'u mi'tig.

¹ Referring to the Brown Bear.

began quarrelling; all sorts of things they said to each other. "Do keep quiet!" was said to the one seated on the dwelling. "Like a mat (spread on the bottom of a canoe) is the appearance of your tail."

"You keep quiet too, you without a tail!"

All sorts of things they said to each other about how they looked.

And then he was taken away by the woman, who had come to (where he was). Thereupon he heard the sound of his wife weeping, whereat they set out on their way. And then said the woman by whom he was taken away: "There is a town over there from whence I came, and my father is the chief."

And as they were coming to the town, they saw a staff standing in the centre of the town. "It is over there where my father dwells. Behind me do you walk," he was told. "Don't be looking about everywhere. Where I step do you step."

And when they entered in, she was addressed by her father saying: "Tawat, tawat, tawat! Truly, indeed, like a human being you are, to have this happen to you!"

Now, some time after they had entered, in came a Brown Bear. He sat down. He was angry, for he had once asked in vain for the woman to be his wife; but she was not given to him, and that was why he was angry. He was jealous; he was too much of an old man. And then he took up his tobacco-pouch; he crumpled (his tobacco) to smoke; in a little while he was smoking; after he was done smoking, he put his pipe back into his tobacco-pouch. He rose to his feet to go to the pole that was standing there in the centre of the lodge. And then he broke it in pieces, whereupon he sat down by the doorway. Chief Bear gathered up the pieces of the pole; he breathed upon them, and then back again was the pole made whole.

And so in like manner Clothed-in-Fur took up his bow and arrow. "See what I would do if I should wish to eat up an underground person!"¹ Thereupon he shot at the pole. Every part of the pole

'A^a'wīdec uzāwima'kwa kī'ā'gātcī; wāwīp ogī'o'dā'pinān aḡaski-
pidāḡaṅaṅ, mīdāc kīsāḡa'ang.

Minawādec a'kiwāⁿzi ogīmāwāṅdōnān īnī'^u mī'tigōn; mēdāc
kī'pōdānāt nāyāp kimiziwāzi 'a^a'^u mī'tig.

- 5 Minawā bā'jik kī'pīndigā, wābima'kwa, kayā wīn nīskādizi.
Kayā wīn kigāḡwād wābān īnī'^u i'kwāwāṅ, kāwīn dāc kīmīnāsī.
Kayā wīn kī'ū'nāskina'ā'; kā'i'skwāsāḡaswād kīpāsigwī. "Nāskā
kāti'ā'mbān ogitā'kāmi'k tāji'i'nini wī'ā'ngumāḡ!" Mēdāc nāsī-
'kawād īnī'^u kistcī'ā'sīnīn; mēdāc kā'i'jīpīgubīnād, mēdāc kī'ā'wi-
10 'ō'ṅābit iskwāṅdāḡ.

Minawādec a'kiwāⁿzi ogīmāwāṅdōnān asīnīn, mī'i'^u minawā
kimiziwāzīt 'a^a'^u ašin.

- Kayā wīndāc Wāmīzā'kwā ogī'o'dā'pinān omī'tigwābīn oḡasawān
ḡayā, mīdāc ā'kidot: "Nāskāsa kayā nīn kātiyāmbān ānāma'kāmi-
15 ḡōwīnīnī wī'ā'ngomāḡ!" Mēdāc ājīpīm wāt īnī'^u ašinīn owīḡā
kīpīgīskīsā 'a^a'^u asīn.

Mī'i'·dec kīcāḡiskīkwānī 'a^a'^u wābima'kwa, aḡādcīt. Mī'i'·^u
kā'i'jī'o'dā'pinād oḡāskīpidāḡaṅaṅ, mī'i'·^u kī'ā'nīsāḡa'a'ng.

- Mī'i'·dec āḡut īnī'^u ujījā'yān: "Ayāḡwāmīsīn! Kāḡā yānawī
20 kībā'kinawāḡ. Mīdāc ā'ta mīdāsogun kāḡu' nībā'kān! Kīcpīn
'i'qī'^u mīnī'k nībāsīwān, mī'i'·^u tcībā'kinawāḡdā."

- Kā'ēḡā'tīdāc kāwīn wī'kā kīnībāsī 'a^a'^u īnīnī;¹ kāḡādāc māḡāsā-
ḡunāḡāḡīnīḡ ā'pīdcī kī'a'ā'kuzī wīnībād. Kāḡādec wēyābānīnīḡ
mī'i'·^u kīnībāt. A'pī'i'·dāc kwāskuzīt kāwīn awīya ayāsīwān īmāⁿ
25 oḡānāḡ; nīwīn mī'tigōn kīpada'kidcīḡātāwān, mī'i'·māⁿ mīndcī-
ma'pīzūt. Mī'i'·dāc kīwī'kwādcīwūt. Wī'kādec kīkāškī'o' kīpa-
'kīpīdōt ta'kupīdcīḡaṅaṅ. Mīdāc wābāṅdāḡ mī'kānā kā'ā'mī'i'·

¹ Such is the rendering of the text, but the story goes on to say that he did
fall asleep.

was shattered into splinters. Whereupon the Brown Bear became ashamed; at once he took up his tobacco-pouch, and then out of doors he went.

So once more the old man gathered up the pieces of the pole; and after he had breathed upon them, the same as before was the pole made whole.

Another came in, a White Bear, and he too was angry. Now, he also had asked for the woman, but she was not given to him. He also filled up his pipe; after he had finished smoking, he rose to his feet. "See what I could do if I wished to dispose of a human being who dwells upon the earth!" Whereupon he went up to a huge rock; and after he had broken it in pieces, he then went and sat down by the doorway.

So again the old man gathered up the pieces of the rock, whereupon again was the rock completely restored.

And in the same manner Clothed-in-Fur took up his bow and arrow, and then said: "See also what I could do if I wished to dispose of a person of the underground!" And so when he shot at the rock, thoroughly was the rock pulverized.

Whereupon down the White Bear bowed his head, for he was ashamed. And so after he had taken up his tobacco-pouch, then out of doors he went.

Thereupon he was told by his father-in-law: "Be on your guard! Almost, indeed, are you prevailing over them. Therefore for the period of ten days don't go to sleep! If in that space of time you do not go to sleep, then will you prevail over them."

And truly never did the man go to sleep;¹ and when the tenth day was nearly at an end, he had become so very tired that he wanted to sleep. So when it was nearly morning, then he fell asleep. And when he woke from his sleep, no one was there in the town; there were four poles standing, and there he was bound with cords. And so he tried to get loose. And after a long while he was able to loosen himself from the cords. And then he saw the paths by which the Bears had gone away, whereupon

jāwād īgi^u ma'kwag, mīdac kīnōpīnānāt pīnic kīstcikitcigāmīng
 kī·ā·nimadāpīwād. Mīdac wābandang pīmaṇa'kwāning ijināgwa-
 tini ānābigigwāndānig. Kāwīn dāc oḡaskitōsi imāⁿ tcipīmosāt.
 Mīdac nōndawād aḡāma'king maḡwāmawinind wīwaṇ. Mī·i·dāc
 5 kā·i·ji·o·dā'pinād omī'tigwābīn odasawān kayā, mīdac kī·i·na·ā·t,
 mīdac imāⁿ udasawāning kī·ā·nimindcimīd. Mī·i·dāc aḡāma'king
 kipāngicing. Mīdac imāⁿ kī·u·disāt wīwaṇ pinamaḡadapinit.

Mēdac minawā kī·ā·nipīndigāwād oṡaṇ āndānit 'a^a·u' i'kwā.
 Ā'pitci minwādamōn ucijāⁿyaṇ wābamigut taḡwicing 'a^a·u' inini.
 10 Mīdac minawā aḡut: "Na·ā·ngic, mānawa midāsogun kāgu'
 nibā'kān."

Kāḡātīdāc kāwīn mīnawā kī·u·ndcinibāsi; pīnicigu mīnawā kāḡā
 kimidāsugunaḡadīni, mīnawa ā'pidci·a·yā'kuzi wīnibāt. Cigwadāc
 kāḡā tcibīdābaṇinig mī·i·^u tcimidāsagaṇaḡa'k; kāḡā pīdābaṇini
 15 mī·i·^u mīnawa kīnibāt. Nawādcīdāc ānawī kīgijāp kikuckwāzi.
 Ājamīnawa ka'kina kīmādcāwa^ḡ ma'kwa^ḡ. Mī·i·^u mīnawā ājitci-
 ḡāzud mī'tigōn paḡda'kidādiwaṇ, imāⁿ ta'kupizud. Nawādcīdāc
 maṡkawapizu. "A'pāḡic wāwīp kaski·o·yān!" ināndaṇ. Wāwīpidāc
 kīwī'kwādcī·u·. Aḡāwā oḡikāski'tōn kīpa'kibidōt ta'kupīdcīgaṇaṇ.
 20 Mī·i·^u mīnawa wābandang mī'kaṇa kā·a·nī·i·jānit ma'kwa^ḡ.
 Wāwīpidāc oḡīnō'pinanā. "A'pāḡic atīmagwā tcbwāḡabāciwād!"
 ināndaṇ. Mīdac nō'pinānād mēdac udī'taṇg kījkā'pī'kānig; a'kī
 pāpaṇḡī·i·dāc kā'kātcīdā'pikāni mī·i·māⁿ a'paṇā kā·ā·ni·i·jāwād
 ma'kwag. Kāwīndāc oḡikāski'tōsīn imāⁿ tcipīmosāt. Menawādec
 25 uḡī·o·dā'pinān omī'tigwābīn oḡasawān ḡayā. "A'pāḡic nānī'taṇ
 taḡwīcinān iwīdī nīsā'kī!" ināndaṇ. Mīdac kā·i·ji·i·na·ā·t 'i'ḡ^u

he followed after them as far as the great sea out upon which the Bears had come. Thereupon he saw an object like the form of a string floating on the water. He was not able to walk over to the place. Thereupon he heard on the farther shore the sound of his wife crying. At that he then seized his bow and arrow, and then shot straight away from him; and so there upon his arrow he clung as it sped along. Accordingly on the other shore he alighted. And so there he came to his wife, who was seated facing him.

Thereupon once more (he and his wife) came entering into the home of the woman's father. Very much pleased was his father-in-law when the man was seen arriving. And then again he was told: "Behold, son-in-law, for another ten days don't go to sleep!"

And truly for that reason not again did he fall asleep; (he kept it up) till the ten days were nearly ended, when again he became so very tired that he wanted to sleep. And now nearly was the dawn to appear which would mark the end of the ten-day period; almost was the dawn about to appear, when again he went to sleep. In the morning, earlier than before, it was true that he woke. By that time again had all the Bears gone away. And in the same way as before was he bound fast to the posts that were standing, there he was tied. But tighter than ever was he bound with the cords. "I wish that I might quickly get loose!" he thought. And quickly he tried to get free. After some difficulty he was able to loosen the cords. So again he saw the paths along which the Bears had gone. And speedily he went in pursuit of them. "I wish that I might overtake them before they go into camp!" he thought. Accordingly, as he followed after them, he then came to a steep cliff; and only in places here and there did the earth offer a foothold, and it was along by such a way that the Bears had passed. Now, he was not able to walk by that way. So once more he took his bow and arrow. "Would that I might first reach the foot of the hill!" he thought. And so after he had shot his arrow, and

udasawān, a'pī·i·dāc kā'paŋging iwidī nīsā'ki, kawīn maçi
 ma'kwāg pīmosāsīwāg. Mēdāc imāⁿ kī'pī'āt; cīgwa owābāmāⁿ
 pīdāsamosānit. Wīwan pīnigāniwān nībawadec nābāma'kwāg
 pī·ā·yāwāg. Mēdāc nāntawādc kā·i·jipīmwād wīwān, ka'kina gayā
 5 ma'kwa^g ogīpābimwā^g; nīyā'ta ā'pidci āgācī'·i·nit ma'kōnsa^g kāwīn
 ogīnīsāsīn. Mēdāc ānād: "Mī o^u kātayānigīniyāg tci·a·ni·a·
 'kīyūng ozām kīdābānādcī·ā·wāg ānicinābāg ozām maṃmān-
 didoyāg." Mēdāc kī·o·dā'pīnāg mīnān, maṃidōnsa' kayā, ānībīcān
 kayā, mīdāc kī·ā·cāmād. "Mī o^u kādināndcīgāyāg tci·ā·ni·a·'ki-
 10 yūng," odīnā^g.

Mēdāc kī'pīgīwād, kīmi'kwānimād īni'^u wīwān nāmaḍapini'paṃ
 imāⁿ wīcing. Mī·i·dāc i·i·māⁿ minawā kīwīdciwād īni'^u wīwān.
 Ojijāyān gayā imāⁿ ayāwān, ozīguzān gayā, wī'tā^g, wīnimō^g gayā;
 mī·i·māⁿ na'ā·ngābīt. Wājāck kayā imāⁿ nāmaḍābī iskwāndāng.
 15 Ningudingādc īnāndāṃ Wāmīsā'kwā: "A'pāgic āmwāg!" odīnāni-
 mān wīnīmūn.

Pāpigādāc kīgīto wajāsk: "Nāskā ānāndāng Wāmīsā'kwā!
 'A'pāgic āmwāg nīnīm,' īnāndāṃ."

Kī·ā·gādcidāc 'a'a'winīni. Mēdāc ā'kidot 'a'a'^u a'kiwā'zi:
 20 "Ānīj, mānū udāiyāmwān!" Mēdāc kīnīsāwād īni'^u i'kwāwān,
 ugīgījizwāwān. Mēdāc kī·a·cāmīnd. "Kāgu' ningudci gidiskamā-
 'kān!" Kā·i·ckwāwisīnit idāc kī·o·dā'pīnigādāwān u'kāṃān; nībī-
 'kāng idāc kī·ā·wībāgīdcīgādāwān u'kāṃān. Nāgādcidāc kīpīpīn-
 digā 'a'a'wī'kwā mānāwa; kī'pīmādizi. Mīgu^g i' mōⁿjaḡ kā'tōta-
 25 wīnd 'a'a'^u īnīni kīcīpīn mīsawānimād wī·ā·mwād; nāningudīnō
 uzīgusaṃ, nāningudīnō gayā wī'tān og·ī·āmwān. Ningudingidāc ugī-
 kuzīgupidōn uzīt a'pī·i·dāc papīndīgāt 'a'a'^u kā·ā·mwānd kīnī'jiwa
 uckaⁿjīn. Mī a^u Wāmīsā'kwā kā'tōdāwād.

Ningudingidāc kī·i·'kido wajāck: "Wābāng wā'kāyābidāsi ka-
 30 wadisīgūnān." Wayābāngdāc cīgwa ānicinābā pīdāsamosā. Kī·ā·-

by the time he had alighted at yonder foot of the cliff, not yet had the Bears walked by. And so there he waited for them; at last he saw them come walking along. His wife came on ahead, and many he-Bears were coming along. Thereupon against his will he shot at his wife, and at all the Bears he began shooting; save only the very small cubs he did not kill. Thereupon he said to them: "Such shall be your size till the end of the world, because too severely might you ill-treat the people if you were too large." Thereupon he took up some blueberries and some insects and some leaves, and then he fed them. "Now, that is what you shall eat for food till the end of the world," he said to them.

Thereupon he came back home, he thought of his wife that was sitting there on the dwelling. And so at that place he lived again with his wife. Now, his father-in-law was there, likewise his mother-in-law, his brothers-in-law, and his sisters-in-law; so there he lived as a son-in-law. Now, Muskrat was seated there at the doorway. So once thought Clothed-in-Fur: "I wish that I might eat her!" such was the thought he had of his sister-in-law.

At once up spoke Muskrat: "See what Clothed-in-Fur has in mind! 'Would that I might eat my sister-in-law!' he thinks."

Now ashamed became the man. Whereupon said the old man: "Well, let him go ahead and eat her!" Thereupon, after they slew that woman, they cooked her. And so he was fed. "Don't break the joints at any place!" After he had eaten, then the bones were gathered up; to the water then were the bones taken and thrown in. And after a while in came the woman again; she was alive. And that was always what was done to the man whenever he had the desire to eat them; sometimes it was his mother-in-law, and sometimes it was his brother-in-law, he ate. And once he pulled apart the foot (of the one he had eaten). So when the one he had eaten came in, it then had two nails. That was what Clothed-in-Fur had done to it.

Now, once said Muskrat: "To-morrow by a being with a full set of teeth shall we be given a visit." And on the morrow, sure

'kwāndowā wīcing, mīdāc kəṇawābāmāwād ka'kina əjināguzinit. Kīpā'piwəg i'gi^u āmi'kwəg ənigīwād 'a^a'u anicinābā. Kī'kəṇōnā-Kīpā'piwəg i'gi^u āmi'kwəg ənigīwād 'a^a'u anicinābā. Kī'kəṇōnāwa: "Wajack, taga ijān, awinōndawi kāti'kitogwān 'a^a'u
5 anicinābā!"

Wajackidāc ogīti'tipāndawāsītōnan uzitān, mīdāc kīmādcād. Tāgucingidāc ogəgwādcimāwa ojackwəṇ: "Ānīn kā'i'kidot 'a^a'u anicinābā?"

"'A'pidci sənagətini əndāwāt ami'kwəg,' i'kido."

10 "Āye^s," i'kidōwəg. Wānāgucigidāc a'pwəgəṇəṇ pīndigā'ā'kwa-ckāwəṇ əndāwād.

Mī'i'dāc ənād wīwəṇ 'a^a'u a'kiwāⁿzi əmi'k: "Taga, odā'pin 'a^a'u a'pwəgəṇ!"

Ogī'o'dā'pinānidāc 'a^a'u mindimōyāⁿ; ogīmīnān onābāməṇ;
15 mī'i'dāc ka'kina wī'kumāwād inī'u a'pwəgəṇəṇ. Kī'a'nikiwācka 'a^a'u a'pwəgəṇ kā'i'ckwāwī'kwāmāwād.

Wayābāngidāc kī'tagwicinōg anicinābāg, pīnōdci'ā'wād əmi-
'kəwəṇ.

Ka'kinadāc kī'pəgidīnimāgəwəg wī'a'wiwān tcinisindwā. Ka'ki-
20 nadāc kīmādcināwəg wīnā'ta Wāmīsā'kwa; kāwīn kīnīsāsi. Wānā-
gucigidāc mīnawā ka'kina kī'tagwicinōg pīmādisiwād. Mīnawā
ninguding kīdīpādcimō wajack: "Wābāṅ wā'kāyābitāsi ka'u'disi-
gunān."

Wayābāngidāc kā'gā't anicinābā pīdāsəmosā. Ā'pidci əgāsibi-
25 yāni əndāwād. Mīnawā kī'a'kwāndawā imāⁿ wīcing 'a^a'u anici-
nābā. Mīnawā ogīpā'pī'ā'wān əjināguzinit. Kī'ə'nigīwā 'a^a'u
anicinābā, mīnawā kī'ə'nōna 'a^a'u wajack: "Taga ijān, awinōn-
da'u' kādī'kidogwān!"

Kā'gā'tidac kī'i'jā wajack. Tāgucingidāc wajack kīgəgwā-
30 dcimā: "Ānīn kā'i'kidot 'a^a'u anicinābā?"

"'Ā'pidci əgāsibīyā əndāwād āmi'kwəg, mīyātəgu tcināⁿ'si'ka-
wəgwa ami'kwəg,' i'kidō."

Kīnīskādizi dāc a'kiwāⁿzi ami'k. "Nīndawādc kəzōdā!" Mīdāc
kī'i'jāwād u'kunimīṅ. Ogīwī'kubidōnāwa pā'e'jik kīstcimi'tig

enough, a human being came walking hitherward. He climbed upon the dwelling, whereupon they all gazed upon him to see how he looked. Laughed the beavers when the human being started on his homeward way. They addressed (Muskrat), saying: "Muskrat, do go and listen to what the human being may have to say!"

So Muskrat slid on his feet off the log, and then started away. And when Muskrat came back, they asked him: "What did the human being say?"

"Very troublesome is the dwelling-place of the Beavers,' he said."

"Yes," they said. And when evening was come, (the stem of) a pipe moved into where they lived (as a sign of invitation to smoke).

Thereupon to his wife said the old Beaver: "Come, receive the pipe!"

The old woman then received the pipe; she gave it to her husband; and then all drew a puff from that pipe. Back moved the pipe after they had all drawn a puff.

So on the morrow came the people, they had come to get some Beavers.

And all gave themselves up to be killed. And all were taken away except Clothed-in-Fur; he was not slain. And in the evening they all returned alive. On another occasion up spoke Muskrat: "To-morrow by a being with a full set of teeth shall we be given a visit."

So on the morrow, sure enough, a man came walking hitherward. There was very little water where they lived. Once more climbed the man upon the dwelling. Again they laughed at how he looked. After the man had gone back home, again Muskrat was commanded: "Do go and hear what he may say!"

And truly Muskrat went. And when home Muskrat was come, he was asked: "What did the man say?"

"There is very little water where the Beavers dwell, and all we have to do is simply to go to the Beavers,' he said."

Then angry became the old Beaver. "Therefore let us hide!" Thereupon away they went for the dam. They drew along a great

imāⁿ u'kunimīng ä'tänig, mīdəc imāⁿ kā'i·jāwād. Mīnawā ugī-
kibā·a·nāwa. Kī'a·wikāzōwād ogī'a·ji' tōnāwa uwājiwā mī'i·māⁿ
kī' pīndigāwād.

Wayābąng kī'pījāwąg ąnicinābąg wīpinisāwād ąmī'kwąn, kāwīn
5 ogīmi' kawāsiwāwān. Kī'kiwāwąg.

Mīnawā wānāgucig a'pwāgąn pīndigāskāwąn, kāwīn odā'pi-
nāsiwāwān.

Mīnawādec wayābąng kī'tągwicinūg ąnicinābąg. Kąbągīcig
ānāgī·ą·no'kiwąg wīnisāwād amī'kwa^ę, kāwīn ogīmi'kawāsiwāwān
10 ayānit ānawī obīnāwā udaiwā nātānąndawāndcigānit ąnimō^ę,
ānawikī'i·jāwąg imāⁿ ayāwād amī'kwa^ę. Amī'kwągīdəc ogīkąnō-
nāwān ąnimōn, "Gutci, gutci, gutci!" .Kāwīndac ugīmīginigusiwān.
Wānāgucig ka'kina kī'kiwāwąg, kāwīn ogīnisāsiwāwān amī'kwąn.

Mīnawā a'pwāgąn ānāgīpīndigāskāwąn, kāwīn mīnawā ogī'o·dā-
15 'pīnāsiwāwān u'pwāgąnąn. Mīgu i'u a'pąnā kā'tōdąmowād
kągā'pī kīgī'timīwąg ąnicinābąg wąni·ā·wād amī'kwąn. Mīnawā
pīndigāskāwąn u'pwāgąnąn. Ogąnōnān dąc wīwąn 'a^ęa^u a'kiwāⁿzi
ąmī'k: "Tągā odā'pīn 'a^ęa^u u'pwāgąn!" Ogī'o·dā'pīnān a'pwā-
gąnąn mēdəc ä'kidōt: "Kidinīgā·ą·nānig kuca' ąnicinābēg," i'kido.
20 Mīdəc ka'kina kīwā'kwamāwād īni'u u'pwāgąnąn.

Wayābąng kī'tągwicinōg ąnicinābēg obīnāwā udaiwā. Ānawī
ka'kina kī'pījāwąg ąnimōg imāyāwād ąmī'kwąg, mīnawā, "Nin-
gutci, gutci, gutci!" ugī'i·gōwān. Mēdəc ningutci kī'i·jāwād
ąnimōg.

25 Pā'jik idąc ąnimuc ā'pidci mādāndāguzit; ąnimuc gayā wīn
kī'pījā imāⁿ ayāwād ąmī'kwąg. Ogąnōnāwān īgī'u amī'kwąg:
"Wągunān i'k^u ąjąmigōyąn nāsīgōyąng?"

Mīdəc ä'kidōt: "Kī'kuniwā."

"Āwisa'! mīgīcīnām."

30 Mēdəc kă'gā't mīgit 'a^ęa^u ąnimucic: "'A^u, 'a^u, 'a^u!"

Mēdəc ä'kidōwād ąnicinābąg: "Nąckā guca' 'a^ęa^u! Māgijā imāⁿ
ayāwąn amī'kwąn." Kągā'pī'i·dąc kī'i·jāwąg, mēdəc imāⁿ kīmi-

tree that was there at the dam, and to that place was where they went. Furthermore, they closed it up. After they had concealed themselves, they made a beaver-hole, into which they went.

On the morrow came the people for the purpose of killing some Beavers, but they did not find them. Back home they went.

On the next morning a pipe came moving in, but they did not receive it.

So on the following day back came the people. All day long they worked in vain to kill the Beavers, but they did not find where they were, even though they had fetched their dogs, that were good at hunting, and even though they went to where the Beavers were. And the Beavers spoke to the Dogs: "Away, away, away!" Yet (the Beavers) were not barked at. In the evening all went back home, they did not kill a beaver.

Even though the pipe came moving inside again, yet they did not receive the pipe. So that was what they always did, till at last the people grew negligent on having lost the Beavers. Once more in came the pipe. To his wife then spoke the old Beaver, saying: "Do take the pipe!" After she had received the pipe, then she said: "The people surely ill-use us," she said. And all took hold of the stem of the pipe.

On the morrow back came the people bringing their dogs. Although all the dogs came there where the Beavers were, yet again, "Away, away, away!" they were told. And so elsewhere went the dogs.

But there was one dog that was of no use at all for the hunt; now, this dog too came there where the Beavers were. Him the Beavers asked: "On what do they by whom we are killed usually feed you?"

Thereupon he said: "Your livers."

"All right! then bark at us."

Thereupon truly bayed the old worthless dog: "'A', 'a', 'a'!"

Thereupon said the people: "Well, listen to that (dog)! Perhaps some Beavers are there." And so by and by hither they came,

'kawāwād ayānit ami'kwa^ε. Ka'kina ogīnisāwān, winā'ta Wāmī-sā'kwā kāwīn kīnsāsī.

Mīsa pīnāwidis kīwaḡōdā.

21. FLOATING-NET-STICK
(Aḡwāḡḡdcōnāḡaḡ).

Ningudingisa kīwāⁿ aḡnicinābāḡ ōdātōwaḡ tēḡibīḡ kistcīḡaḡmīḡ,
5 mī'i·māⁿ wā·u·ndcīwād kī·ō·sāwāt wīnisāwāt awāsīⁿyaḡ; ānīnd
ḡayā kīⁿḡōⁿyaḡ unōdci·ā·wān. 'A^εa'widāc uḡimāⁿ, Aḡwāḡḡdcōnāḡaḡ
ijini'kāzu; mī'i·'u ga'kina tābanimāḡubāḡnān īni'·u anicinābā wādā-
'tōnit. Wīnīḡu ga'kina āni·i·'kidot, āni·i·nād īni'·u anicinābā tābāni-
māt mī'i·'u āndōḡamīnit.

10 Ningudingidāc kāwīn ā'pidci kāḡō unī'tōsīnāwa kāmidciwāt,
mī'i·dāc āḡikāḡnōnāwāt īni'·u uḡimān: "Ānīn, Aḡwāḡḡdcōnāḡaḡ,
kāḡijiwābīsīyāḡ? Kāwīn ḡāḡō nīmī'kazīmīn. Kībāḡusānīmīḡō kāḡō
tēi·i·jītcīḡāyāḡ tēimī'kāḡmāḡ wāḡōnān kā·u·ndcīpīmādisīyāḡ."

'A^εa'widāc uḡimā kī·i·'kido: "Ckumā sāḡa·i·ḡāns uḡi'tōyu'k
15 tēḡibīḡ kistcīḡaḡmīḡ. Mānūdāc paḡḡtāḡjībāiḡa kistcīḡaḡmīḡ ina-
kakāyā."

Mīdāc 'i'·'u kāḡā't kā·i·jītcīḡāwāt kā·i·ḡōwāt īni'·u uḡimān.
A'pī·i·dāc kā'kīci'tōwād 'i'·'u sāḡa·i·ḡāns, "Mī·u·māⁿ ayāyu'k,
imāⁿ jībāiḡā'k." Pā^εjīk idāc uḡi·u·jī'tōn aḡwāḡḡdcōnāḡaḡ, mīdāc
20 kā·i·nāt aḡnicinābā^ε: "Aḡnāmīndīm nīḡaḡtījā tēināsī'kāwaḡwā kīⁿ-
ḡōⁿyaḡ, mī·ō·māⁿ kāḡijiwīnāḡwā sāḡa·i·ḡānsīḡ. A'pī·i·dāc wābā-
māḡwā mōckīnāwāt imāⁿ sāḡa·i·ḡānsīḡ, mī·i·'u kāḡijīkībā·ā·māḡ
imāⁿ cībāiḡāḡ."

Mī·i·dāc cī'ḡwa kā^εḡā't owābāḡmāwān pīndīḡānīt kīⁿḡōⁿya^ε. Ka-
25 'kina āndāswāwanāḡīsīwāt kīⁿḡōⁿyaḡ kī'pīndīḡāwāḡ imāⁿ sāḡa·i·
ḡānsīḡ. Apī·i·dāc mōckīnāwāt kīⁿḡōⁿyaḡ uḡīkībā·ā·nāwa imāⁿ
cībāiḡāḡ. Mī·a·'u Aḡwāḡḡdcōnāḡaḡ kā'pīnāt kīⁿḡōⁿya^ε. Mīdāc
imāⁿ a'paḡnā kā·u·ndīnāwāt nībīwa kīⁿḡōⁿyaḡ.

whereupon they found that some Beavers were there. All of them they killed, save only Clothed-in-Fur they did not kill.

And so the gizzard of the ruffed grouse now hangs aloft.

21. FLOATING-NET-STICK.

Now, once they say that the people were living in a town by the shore of the sea, and so from that place they set forth when they went on a hunt to kill game; and some also obtained fish. Now, one was chief. Floating-Net-Stick was his name; for it was he who ruled over all the people that lived in the town. And since he had the say in all matters, what he would command the people under his charge, that would they do.

Now, once on a time they were not killing very much of anything to eat, whereupon they spoke to the chief: "What, Floating-Net-Stick, will become of us? Nothing are we finding. We beg of you to do something so that we may find what we are to live upon."

And the chief said: "Then make you a small lake by the shore of the sea. And let there be a small (underground) passage out towards the sea."

Now, it was true that they did what they had been told by the chief. And after they had finished the little lake, "Now in this place do you remain, in this (underground) passageway." And one floating-net stick he made, whereupon he said to the people: "Under the water will I go to fetch the fish, for by this very place will I bring them to the little lake. And when you see that they are filling up the little lake there, then shall you close up the place of the (underground) passageway."

And so at last they truly beheld the fish going in. And the various kinds of fish went into that little lake over there. And when the fish had filled up the place, then they closed up the underground passageway. It was Floating-Net-Stick who fetched home the fish. And so it was from that place that they always obtained abundant fish.

Ningudingidac mägwä ödä'tōwäd kikistci'i'jiwäbať, animi'kig ugipānādcī'tōnāwa i^u ödāna; wināta Aḡwāndcōnāḡan kāwīn kīnībusī. Kinickādizi. Mī'i'dac kā'i'jimādcāt aḡōdc maḡidō ugīpabāḡḡwādcimān tcīnādamāḡut, kāwīn awiya ugīmi'kawāsīn; ḡa'kina 5 asīnīn pīwābī'k ḡayā āndaswāwānāḡa'k ugīḡḡwādcīndān. Ka'kina dac ugī'i'ḡūn: "Kāwīn ḡayā nīn nimpizwāḡanāmīḡusī."

ḡāḡa'pī'i'dec pā'jik wāḡutugwān ma'kadāpīwābī'k ā'pidciswānḡanugwān mī'i'^u kātāpwā'tāḡut. Mēdāc kā'i'dāḡk mīcīḡnābīḡunk tcī'i'jināḡwādinīḡ. Mēdāc kā'ḡā't kā'i'jināḡwāḡk 'i'i'^u ma'kadāpī- 10 wābī'k. Mīdāc imāⁿ apīmayā'i'kī'kāsut. A'pī'i'dac ānīmī'kīkāk ānīmī'kīḡ ogīwābāmāwān mīcīḡnābīḡōn cīḡcīnīnīt, mīdāc pāḡīnāwāt. Kāwīndec pīḡwisāsīnōn 'i'i'^u ma'kadāpīwābī'k. Pīnic kāwīn kwātē owābāndazīn wāsāḡmowīn, ogītcāḡīnān 'i'i'^u ickodā ānīmī'kī. Kāḡa'pī ugīkwāckunadānāwa 'i'i'^u pīwābī'k, kāwīn obīḡwābītō- 15 sīnāwa.

A'pī'i'dec Aḡwāndcōnāḡan weyābāmāt ckudā ayāsīnī'k, īnī'^u ānīmī'kīn ugīmawīnānān; ugīsāḡīzītānān pā'jik. "Kīnīna kābānādcī'tōyān nīdōdāna?" Mīdāc imāⁿ pīwābī'kunk kīpa'kitācīmāt pīnic kīnīsāt. A'pī'i'dac kānīsāt kī'i'jā iwīdī udūdāna ayānīḡībān; 20 mīyā'ta u'kaḡān ā'tānīḡ. Mēdāc kā'i'jīmī'tīḡwābī'kāt nīswī asawānān ugī'u'jī'tōnān. Mī'i'dac kā'i'jī'a'yānī'kawīḡānācīmāt ānīcīnābā^ḡ, kā'kina āndacīnīpān, mī'i'dac īcpīmīḡ īnā'ā't. Mīdāc ā'kidot: "Ā^ḡā^ḡ ānīcīnābātug! unīckaiyu'k, kībītcīnōnīm." ¹A'pī kāpāḡḡīsībīnī'k udasawān kāḡā mīzīwāsīwāḡ ānīcīnābāḡ. Mīnawā

¹ It is a bit troublesome to make this sentence clear without use of the text. "With an aim undirected" is a free rendering of what in Ojibwa would be better rendered with something like "by chance" or "by accident;" the idea being,

Now, once on a time, while they were dwelling at the place, there arose a great storm; Floating-Net-Stick was the only one not to die. He was angered. And so afterwards he went forth, going about asking all the various manitous to help him, but no one did he find; all the rocks and the various kinds of metal there he asked. And by all was he told: "I am also beyond destruction from the power of a blow."

Then at last there was one unknown kind of black metal that must have been very strong, and it was by it that he was promised help. And so what he said to it was that it should look like a great serpent. And so truly that was what the black metal looked like. Thereupon over there at one side he hid himself. And during a thunder-storm the Thunderers beheld a large serpent lying there, whereupon they struck at it. But the black metal did not shatter into pieces. (He watched it) till he could scarcely see any lightning, for all their fire had the Thunderers used up. At last (the Thunderers) sprang upon that metal, but they could not make an impression upon it.

And when Floating-Net-Stick saw that (the Thunderers) had no more fire, he then made an attack upon the Thunderers; he seized hold of one by the foot. "Are you the one who destroyed my town?" And so there upon the iron he flung it till he slew it. And after he had slain it, he then went over to the place where his town used to be; there were only bones at the place. And so after he had made a bow, he then made three (spear-pointed) arrows. And then, after he had placed the bones together in their natural order, all that had been in the body, then into the air he sent (an arrow). And then he said: "Yea, O ye people! rise up, for I am shooting at you with an aim undirected."¹ When the arrow had fallen, nearly whole were the people. Another arrow he sent into

that, no matter where the arrow falls, the result will be the same for one as for all, and that the shooting of the arrow is not designed for any individual in particular.

päjik udasawān kī·i·na·ä· cpīmīng, mī·i·^u mēnawā ä'kidot: "Ä^a,
 5 anicinābätug! anickaiyu'k, kibí'tcinōninim." Mī·i·^u anāwi kī-
 māmīziwāziwāt anicinābäk. Mīdāc kāyābi pä'ji'k udasawān
 icpīmīng gī·i·na·ä·. Mīgu mīnawā i^u kā·i·'ki' tut: "Anicinābätug!
 10 unickaiyu'k, kibítcinōninim." Mīdāc ka'kina kā·i·jipāzigwīwāt
 näyāp; mīnawā kī'pīmādisiwāg äjipīmādisiwā'pañ.

Mī·i·dāc 'i^u miziwā äjināgwa'k kī'tcigāmīng: sāga·i·gāns
 ayāmağa'k tcīgibīg paṅgī cibaiyā kistcigāmīng ina'kakāyā. Mī·i·māⁿ
 ayāwāt mōⁿjaḡ kīⁿgōⁿyaḡ. Mī·i·^u wīn Aḡwāṅdcōnāḡaṅ kā·u·ji' tō-
 10 gubañān. Mī·i·māⁿ mōⁿjaḡ anicinābāg wāṅdinawāt anōdc kīⁿgōⁿya^ε.

Misai.

22. THE YOUTH WHO WAS LED ABOUT BY THE CHIEF OF THE
 STURGEONS

(Uskinawā pabāmādcīnigut ugimānamāwan).

Ninguding pä'jik anicinābā kī·a·yā imāⁿ Ma'kadānaṃmāzībīng
 nōdci·ā·wād ṇamāwa^ε zīgunk. 'A^awīdāc a'kiwāⁿzi odayāwān
 ogwiṣaṅ, uskinawān. Mōⁿjaḡ paḡizō a^u skinawā. Ninguding ogī-
 15 wāñi·ā·n ugwiṣaṅ, ka'kina ogīmi'kāṅaṅ odaya·i·mini, ogīdcaya·i·
 a'tānīg odaya·i·maṅ, mī·a·'pañā kiwāñi·ā·t ogwiṣaṅ.

'A^a'wīdāc uskinawā ogīmādcīnigōn ṇamāwāṅ, kayā wīn ṇamāḡ
 kījināgusi. Miziwā ogī·i·jiwinigūn gīstcigāmīng; ka'kina kīⁿgūⁿyaṅ
 owābāmāwān; mōⁿjaḡ kī'pābāwīdcīndiwāḡ. Miziwā kayā sibiwaṅ
 20 kī'pābā·i·jāwāḡ, wīdcīwāwād kīⁿgūⁿyaṅ; kāwīn ningudci pwāna-
 wi·u·sīwāḡ, miziwā omi'kānāwa jājībaiyāmi'kāñi'k. Mīdāc kīmā-
 dcāwād, miziwā kī'tcigāmīng kī'pābā·i·jāwād; tibickō maḡkudāñk
 ijināḡwāḡini pābā·i·jāwād, pīñic kīstciki'tcigāmīng kīpābā·i·jāwāt.

¹ Lake Superior.

the air. Whereupon he said: "Yea, O ye people! rise up, for I am shooting at you with an aim undirected." Whereupon truly were the people all made whole. And then the remaining arrow into the air he sent. Whereupon again he then said: "O ye people! rise up, for I am shooting at you with an aim undirected." Whereupon all then rose to their feet, as they had done in the past; again were they alive, as they used to be.

Now, therefore, that is the way it looks along the sea: there is (always) a little lake by the shore, with an underground passage leading towards the sea. In that place are always fishes. And now it was Floating-Net-Stick himself who had caused it. And from that place do the people always obtain all kinds of fish.

That is all.

22. THE YOUTH WHO WAS LED ABOUT BY THE CHIEF OF THE STURGEONS.

Once a certain man was staying at Black-Sturgeon River when (the people) were hunting sturgeons in the springtime. Now, the old man had a son, a youth. Often in swimming went the youth. Once he lost his son, but he found all his clothes; upon land were his clothes, but he had lost his son.

Now, the youth had been carried away by a sturgeon, and he had taken on the form of a sturgeon as well. Everywhere in the sea¹ was he led; all the fishes he saw; always were (he and the sturgeon) together in their wanderings from one place to another. And into every river they wandered, going in company with the fishes; nowhere did they find it difficult to go, everywhere they found sunken places on the floor of the sea. And so they went, round-about everywhere in the sea they went; like a plain was how it looked to where they had strayed, even (so did it continue) till they wandered into the great sea.² Thereupon they journeyed

¹ The ocean.

Mīdāc kī'kiwitāskāwāt kisciki' tciḡamīng. Pā'jik idāc ki' tciḡibi
ogīmi' kānāwa, mīdāc ī·i'·'u kā'pini' ta·a·mōwād; mačkudāng pijiḡi-
ḡwāyā ī·i'·'u zībi. Ninguding idāc ā'pidci kī·i'ska'tāwān zībiwān.
Ninguding oḡānōnigōn īni'·'u wādcīwād: "Pā'piniziwāḡān, nīdci!
5 mīsa ḡaḡāḡatci pā'tāwininān. Aḡicinābēḡ päcu' pī·a·yāwāḡ."

Mēdāc kā'ḡä't aḡicinābēḡ sāḡēwa·ō·wād; ā'pidci iska'tā ī·i'·'u
zībi. A'pī·i'·dāc imāⁿ päyāwād aḡicinābēḡ, owābamāwa nīⁿḡ nāmā-
wān ayānit. Mēdāc ä'kitowād: "Naska kuca'ogō^u namāwāḡ cāngi-
cinuwāt! Kā'ḡä'tigunā kīḡawīsinimin." Mēdāc adā'pināmowād
10 odāni'ti'wān.

Mī·i'·dāc īḡi'·'u nāmāwāḡ kā·i·jimādcī'tāwād kīpa'kwābikickāmo-
wāt ī·i'·māⁿ paḡḡi wānāmi'kāniḡ.

Kāwīn dāc oḡiwābāmāsiwāwa nāmāwān īḡi'·'u aḡicinābāḡ, ā'pidci
kība'kwābiḡat ī·i'·'u wānāmi'kā. Kāḡa'pī kīmādcāwāḡ aḡicinābēḡ
15 kīwāni·ā·wad īni'·'u nāmāwān.

Mī·i'·dāc 'a^a'·'u nāmā kā·i·nād īni'·'u wādcīwādin: "Ānic, mīsa
nīndawa tciḡiḡwāwininān, māḡiḡ ā kāḡa'pī nindugci ḡānisigōmin."

Mī·i'·dāc kī'pimādcī·i·nigut. Miziwā cācībāyāmi'kā o·o·wā a'ki;
mī·i'·māⁿ kā'pī·a·i·jiwinigut, pīnicḡu imāⁿ Ma'kadānāmāzībīng
20 oḡi'pitāḡwicimigōn.

'A^a'·widāc a'kiwāⁿ·zi kawāni·ā·paḡ ugwiḡān mōⁿḡaḡ ī·i'·māⁿ
kī·i·nābitasing pämiškādin. Ningudingidāc 'a^a'·'u nāmā ugīḡānōnān
īni'·'u aḡicinābān wādcīwād: "Aḡbā, mī·i'·'u iḡi·ḡ·ḡwā'tān! Nāmāda-
bin imāⁿ ugīdcaya·ī·asīniḡ!" Mīdāc kī·ḡ·ḡwā'tād. A'pī·i'·dāc
25 paḡsāḡāwa·u·d 'a^a'·'u a'kiwāⁿ·zi owābāmāwān aḡicinābān nāmāda-
binīt imāⁿ asīniḡ. Mīwani^u oḡwiḡān kāwāni·ā·paḡ, näyāp oḡi'·
disigōn!

Ningotwāswibibōn oḡipapāwidcīwād īni'·'u nāmāwan 'a^a'·'u uskī-
nawā. Mīdāc kī'tibādcimud 'a^a'·'u uskinawā kā'pabā·a·i·jiwā-

about the limits of the great sea. Now, a certain great river they found, and so up that stream they went; out over a plain came the course of the river. Now, once very dry were the rivers. Once he was addressed by his companion saying: "Alas, my friend! perhaps I have now led you into danger. Some people are approaching not far away."

Thereupon, sure enough, came some people paddling into view (round a point); very shallow was the river. And when the people were come at the place, they saw two sturgeons there. Thereupon they said: "Why, look at those sturgeons lying there! Verily, now we shall have something to eat." Accordingly they reached for their spears.

And so the sturgeons set to work roiling up the place where there was but a (shallow) pool of water.

And the people did not see the sturgeons, so exceedingly muddy was the pool. At length away went the people, after they had lost the sturgeons.

Thereupon the Sturgeon said to his companion: "Well, it is perhaps time that I should be conducting you back home, lest perchance we might at last in some place be slain."

And so he was headed for home, being led by (the Sturgeon). Everywhere were caverns in under the shore; it was by such a route that he was conveyed, (keeping on) until at length he was fetched home again to Black-Sturgeon River.

Now, the old man who had lost his son always looked at the place every time that he passed by (in his canoe). Now, once the Sturgeon spoke to the human being he was with: "Therefore do you now go forth from the water! Do you sit on the top of yonder rock!" Accordingly out of the water he went. And when (round the point) came the old man (in his canoe), he saw a person seated on yonder rock. It was his son whom he had lost, back to him again had come (his son)!

For six winters the youth had wandered from place to place with the Sturgeon. Thereupon the youth related what had hap-

biziwād. Ugimā ṇamāwān ini^u kā'pabāwīdciwigut 'a^əa^u uskinawē miziwē kayā zībing ki'pabāwīdciwāwād kīⁿgōⁿyān.

Misaⁱ.

23. THE MAN WHO TRANSFORMED HIMSELF INTO A BEAR
(Mä'ku'kāsut Ṃnicinābä).

Mīnawa kägō nindibātcīm kā'i:jitcīgāgubānān pä^əjik anicinābä;
5 umāⁿ kistcigāmīng¹ taji'ṇnicinābä. Mōjagⁿ icābānīg ṇnicinābäk
iwidi Micinmā'kinīng, kī'a'wināsi'kamuwāt aḡwi'i'diwin. Kägō-
dac kī'i:jinīcki'i'tiwaḡ ānind anicinābäg. A'pī'i'daç paḡiwāwād
kī'i'kido a^u anicinābä: "Ayāngwāmizin! ninguding kiḡabimawati-
zin," uḡi'i'nān ini^u anicinābān. A'pī'i'daç kā'taḡwicinuwād umāⁿ
10 āndana'kiwāt, mī'i'^u kīmādcī'tād; mōⁿjaḡ kīmidāⁱ ṇaḡaḡmu 'a^əa^u
ṇnicinābä; mī'i'^u ci'gwa kī'i'nāndāḡk wī'a'wimādisāt ini^u kāni-
cki'i'gut.

Ninguding wānāgugik pä^əjik anicinābān oḡiwījāmān, wī'a'wi-
ma'kukāzut.² Päjik iḡaç minis ayāmaḡaḡt imāⁿ Ṃnimibīguwī'kwā-
15 dunk, Pānūsānūminis ājini'kādä; mī'i'māⁿ ḡi'a'tōwādugubānān
omaḡdcimaḡkimudāwā³ anicinābäg; mī'i'māⁿ kā'i'cāwād nībādīb'i'k.
Anāmāḡdā'u'nk a'tāni i^u maḡckimut, mī'i'māⁿ kā'u'ndināt kistcima-
'kwāiyān, kḡckībīdāḡaḡaḡn.⁴ Mīwānini^u kāpīsi'kawāt, maḡdcimaḡcki'ki
kayā. Mīḡaç kā'i:jikīwi'tāskāt i'i'māⁿ ayāwāt. "Niwi'i'jā iwidi
20 Bāwi'ting,⁵ awaḡswādi. Kaḡawābāmicin tcī'a'nimāḡcaiyān! Kāgu
ḡayā nībā'kān! Nandawābāmicin kāḡā pīdābāḡk." Mīḡaç kīḡaḡa-
mut 'a^əa^u anicinābä.

¹ North shore of Lake Superior, at Kaministiquia.

| ² The usual form which a man assumes as a witch.

pened to them on their wanderings. It was by the chief of the Sturgeons that the youth was accompanied on the journey, and here and there in every river were they with the fishes.

That is all.

23. THE MAN WHO TRANSFORMED HIMSELF INTO A BEAR.

About something else am I going to tell, concerning what a certain man did; he dwelt over here by the sea.¹ Often of old did the people use to go to yonder Mackinaw (Island), they used to go to obtain clothing. Now, for some cause part of the people became displeased with one another. And when starting on their way back home, said the man: "Be on your guard! for some time shall I come to visit you," he said to the people. And when they reached the place here where they abode, then he began doing (magic); often was the man singing songs of the mystic rite; it was then that he planned to go visit the one who had angered him.

One evening he asked a certain man to go with him, for he intended transforming himself into a bear.² There was an island over there in Nipigon Bay, Dangerous Island it was called; for at that place was where the people used to put away their baneful pouches;³ it was there they went during the silence of the night. Down in under the ground was the pouch; it was from there that he drew forth a large bear robe, a tobacco-pouch.⁴ That was the thing which he put on, and some evil medicine too. Thereupon he walked in a circle roundabout the place where they were. "I intend to go to yonder Sault,⁵ and farther beyond. Do you watch me, that I may start on my way! And do not go to sleep! Look for me when the morning is nearly come." And then sang the man.

¹ Pouches containing magic.

⁴ Pouch used in the mystic rite to shoot magic.

⁵ Sault Ste. Marie.

Kä'gä'tigu ma'kunk ijinäguziwañ. Mēdāc kā'i'ckwā ṇaḡamut
 kī'ḡ·ninōndāguzi: "Hwi' ho ho ho ho!"¹ Skudānk² ijināḡwāḡini
 paḡidaṇāmūt. Mēdāc kī'ḡ·nimādcād kwaiya'k, kī'ḡ·nīpa'kubī
 a'panā kwaiya'k Bāwi'ting; mīḡu ānī'i'jiwāwāsa'kunāt, ckudānk
 5 ijināguzi, pīnic kipickunāguzi.

'A²widāc anicinābā imāⁿ kā'a'yāt kāwīn kīnībāsī. Cigwa kāḡā
 tcīwābāninig mī'i'^u cigwa wābandank ckudā piwāwāsa'kunānik;
 äckam päcu' pyāyāwāñ. A'pī'i'dāc paḡaḡwicininit uḡipāḡaḡucka-
 wān. Mēdāc nōndāguzinit, "Ä² 'ä°," inwāwāñ. Mīdāc kīmi'ka-
 10 wīnit, menawā anicinābānk ijināguziwañ. Nīⁿjin ḡnicinābā udā-
 ṇāniwañ³ uḡipīdōṇāñ; mī'i'^u nīⁿj ḡnicinābān kī'a·wīpaṇādcī·ā·t.
 Wīpaḡāc kīnōndam nīⁿj ḡnicinābāk kīnībōwāt māḡwā nībāwāt.

Mī'i'^u kā·u·ndcikusidiwāt māwica anicinābāk. Wī'ka kāḡō
 kā·u·ndcimādcī·i'disigwā anicinābāk. Kāyābī ānind udayānāwa
 15 māḡcimacki'ki, māmindagā āṇāmi·ā'sigok ḡnicinābāk.

Änic, mīsai.

24. THE WOMAN WHO MARRIED A BEAVER (I'kwā kāwidigāmāt āmi'kwāñ).

Ninguding pä²jik uckinīḡi'kwē kī'tcīkī'i'ḡwi'i'cimūḡubañ ma-
 'kadā'kāt. Wāsa' ningudci paḡbā'i'jā. Ninguding ininiwañ owābā-
 mān nībawīnit, oḡāñōnigōn: "Kāwīnīna kidāwīdcīwīsi āndāyāñ?"

¹ Sound of one in the ceremony of the mystic rite when about to shoot magic
 from a pouch. ² A witch is said to breathe fire.

And, sure enough, like a bear was his look. And when he had finished singing, he then went off, making the sound: "Hwí ho ho ho ho!"¹ Like fire² was the sight of the breath that he gave forth. And then off he started in a straight direction, down into the water he went as he made straight for the Sault; for, as he went, he flashed light along the way, like fire he looked, (continuing thus) till he was out of sight.

Now, the man who remained there at the place did not sleep. When it was nearly time for the morning to come, then he saw fire flashing hitherward; nearer was the other coming. And when the other arrived, he lay on top of him. Whereupon the other was heard to exclaim, "He-hey!" such was his cry. Accordingly he recovered his former self, and like a person again was his look. Two human tongues³ he had fetched along; they were of two people whom he had gone to destroy. And in a little while it was heard that two people had died while they were asleep.

That was the reason why people long ago used to fear one another. Never in any way, therefore, did the people speak ill of one another. Still yet do some possess evil medicine, especially people that are not Christians.

Well, that is all.

24. THE WOMAN WHO MARRIED A BEAVER.

Once on a time a certain young woman went into a long fast, blackening (her face). Far off somewhere she wandered about. In course of time she beheld a man that was standing, (and) by him was she addressed, saying: "Will you not come along with me to where I live?"

³ It is a common belief that witches do their baneful work in or through the mouth of a person.

Mīdec ki·ḡ·niwīdcīwād anicinābānk ujināguziwaḡ. A'pī·i·dāc
 kā·u·di'tamowād āndānit ā'pidci unīcinini āndāt 'a'a'winini; ga-
 'kina kīgō udaiyān ḡgwiwin mīdcīm gayā. Ā'pidci wānātizi
 'a'a'winini. Mīdāc ḡgut: "Kāwīnīna kīdāwīdigāmīsi? Mī umāⁿ
 5 kādājpīmādiziyaḡk," udigōn.

'A'a'widac i'kwā kī·i·'kito: "Māgijā tākackāndamōg nōs nīnga
 gayā."

"Kāwīn tagackāndāziwāḡ," udigōn.

Mīdāc kā'gā't kā·i·jina'kumāt mānūⁿ tciwīdigāmāt, mīgu i^u
 10 kiwānānimāt unīkī·i·gō^g 'a'a'wi'kwā. A'pidci wānicicīnk ḡgwiwin
 ugīmīnigōn īnī^u wāwīdigāmīgut. Mī·i·māⁿ kā'tājpīmādiziwāt
 pā'jik zāga·i·ḡan ayāniik. Kīnwājⁿ ugīwīdigāmān īn^u inīniwaḡ.
 A'pī weyābāmāwāt¹ ḡbinōdcīyaḡ, kīnīwiwaḡ. Kāwī'kā kīgōn ugī-
 mānāsīsīn 'a'a'wi'kwā. Kā'kina āndāswāwāḡgizīnit kī'gōⁿyan
 15 ūnisān 'a'a'^u inini; ānīnd gaya awāsīⁿyaḡsān ūnisān; kīstcīnībawa
 umīdcīmīwā a'tāni. ḡḡwādcīng āndāwāt mīsaḡn gayā. Wīnidāc
 'a'a'^u i'kwā mōⁿḡḡ udōcī'tōnān ḡnā'kaḡnān māskīmudān gayā;
 ā'pidci mīnwa'tāni pīndīg āndāwāt. Nānīgūtīnū anicinābān
 udūtīsigowān; mīyā'tagu ḡḡwādcīng pabāmūsānit īnī'wanīcinābān;
 20 kāwīn pīndīgāsī 'a'a'wānicīnābā. 'A'a'widac i'kwā ogīkī'kāni-
 mān īnī^u amī'kwān kāwīdigāmāt.

Nānīgūtīnū anicinābān pi·o·disīgōwāt odānikīwāwīdcīwāwān
 īgī^u abīnōdcīyaḡ; nānīgūtīnū kayā 'a^u inini udānikīwāwīwīdcīwān
 īnī^u ḡnicīnābān. Mīnawādāci'ku nāyāp taḡwīcīnōg. Ḅnōdc kīgōn
 25 upīdōnāwa—a'kī'kōwunāḡḡānān gayā, mō'kumānān, ḡsāmān, mīni-
 'kīgu kīgōn ayābādcī'tōng ḡmī'k āmundīn;² mīwanīnī^u pādōwād.
 Āckāḡm kīstcīwānādiziwāḡ. Kīstcīnībīwa unīdcānīsīwān ogīwābā-
 māwān; tāsīngīdāc ānīsīgwāḡḡīn mī·i·wa'pī mādcānit unīdcānīsīwā

¹ "To see or behold young" is an idiom for "to be parents" or "to have young."

Whereupon she went along with him who was in the form of a human being. And when they got to where he dwelt, very pretty was the home of the man; every kind of thing he had in clothing and food. Very well provided for was the man. And this she was told: "Will you not become my wife? In this place will we spend our life," she was told.

And the woman said: "Perhaps sad might be my father and my mother."

"They will not be sad," she was told.

Thereupon, in truth, she freely consented to marry him, whereat the woman lost the memory of her parents. Very beautiful was the clothing given her by him to whom she was married. It was where there was a certain lake that they passed their life. A long while did she have the man for her husband. When they beheld their (first) young,¹ four was the number of them. Never of anything was the woman in want. Of every kind of fish that was, did the man kill; besides, some small animal-kind he slew; of great abundance was their food. Outside of where they dwelt (was) also some fire-wood. And the woman herself was continually at work making flag-reed mats and bags; in very neat order was it inside of where they dwelt. Sometimes by a human being were they visited; but only roundabout out of doors would the man pass, not within would the man come. Now, the woman knew that she had married a beaver.

From time to time with the person, that had come to where they were, would the children go back home; frequently, too, would the man return home with the person. And back home would they always return again. All sorts of things would they fetch, — kettles and bowls, knives, tobacco, and all the things that are used when a beaver is eaten;² such was what they brought. Continually were they adding to their great wealth. Very numerous were the young they had; and as often as the spring came

² Referring to the objects given as offerings to the souls of the slain beavers.

nānījīwān, pā'jik īnini pā'jik gayā i'kwā. Mīdāc ānāwāt: "Nin-
gutci awigābāciyu'k. Nibiwa ni'tāwigi'i'gu'k kinīdcānisiwāg
äckam tcībā'ta'ī'nowāt ami'kwāg." Mīyā'ta agācī'yinit unīdcā-
nisiwān kāyābi oḡanawānimāwān ningubībōn; pānimāⁿ mīnawā
5 ānisīgwaḡin mādcāwān īni'^u unīdcānisiwān.

Ayā'a'pī ānicinābān udōducigowān; ānawi ijāwāg ānicinābān
ānānit mī'i'^u ami'kwān kinisāwāt anicinābēg, kāwīn kā'gā't
onisāsiwāwān; nāyābigu pīgīwāwāg. 'A'a'widāc i'kwā kāwī'kā
kī'i'jāsī ānicinābān āndānit; ugīki'kino'ḡmāgōn unābāmān. Mī'i'-
10 wa'pī kīkistcimānāwāgubānān āmi'kwāg, īgī'widāc ami'kwāg ā'pī-
dci ugīsāgi'ā'wān anicinābān; mīgu tibickō anicinābāk kiwābāndi-
wād mī'i'^u kā'i'nāndāmwād anicinābān. Ānunisiguwāt, kāwīn
kā'gā't nībusiwāg. Ā'pidci ugīsāgi'ā'wān asāmān mīnigūwād āni-
cinābān; nāningūtīnō kayā ḡḡwiwin omīnigōwān ānicinābān.

15 A'pī'i'dac āniki'kāwāt ugīkaḡōnigōn uwīdigāmāḡaḡaḡan 'a'a'^u
i'kwā: "Ānic, mīsa cigwa indawā tcīgīwāyān. Kayā nīn ningamā-
dcā ningudci pa'kān a'kīng. Mī'o'māⁿ ayān āndaiyān. Pānimā
ninguding anicinābā'eg tagwicinowāt kidāḡaḡōnāḡ."

Awidāc i'kwā paḡaḡu kāyābi kī'ḡno'kī micipi'kāt. Ā'pidci
20 mīnwa'tāni āndāt. Ningudingidāc kā'gā't ānicinābān pīḡḡwici-
nōn; ugīdcaiya'ī' wīcing kīwāḡabīnit īni'^u ānicinābān. Mīdāc nōn-
dānk awiya maḡwābōdcigānit imāⁿ ḡama'a'ī' wīcink, maḡwā'i'gā-
wān. 'A'a'wi'kwā pā'jik micī kā'u'dā'pinaḡk, maḡmaḡwā'i'gā tcī-
gi'kānīmigut īni'^u ānicinābān. 'A'a'widāc ugīdcaiya'ī' nāmaḡābit
25 ugī'kānīmān awiya ayānit imāⁿ pīndcaiya'ī' wīcing. Mēdāc
ājigīgitot: "Awānān ḡīn?"

round, then was when off went their brood two by two, one male and one female. And this they said to them: "Somewhere do you go and put up a shelter. Do you rear a numerous offspring, to the end that greater may be the number of beavers." Save only the smaller of their young would they watch over for still another year; not till the following spring would their young go away.

Now and then by a person were they visited; then they would go to where the person lived, whereupon the people would then slay the beavers, yet they really did not kill them; but back home would they come again. Now, the woman never went to where the people lived; she was forbidden by her husband. That was the time when very numerous were the beavers, and the beavers were very fond of the people; in the same way as people are when visiting one another, so were (the beavers) in their mental attitude toward the people. Even though they were slain by (the people), yet they really were not dead. They were very fond of the tobacco that was given them by the people; at times they were also given clothing by the people.

And when they were growing old, the woman was addressed by her husband saying: "Well, it is now time, therefore, for you to go back home. I too am going away to some other land. But do you remain here in my house. Eventually, as time goes on, there will arrive some people, (and) you should speak to them."

And the woman all the while continued at her work, making twine. In very beautiful order was her home. Now, once, sure enough, (she saw) a man arriving there; on top of the beaver dwelling the man sat down. Thereupon he heard the sound of some creature sawing in the beaver-lodge beneath, the sound of some one pounding. When the woman picked up a piece of wood, she made a tapping-noise, so that her presence might be found out by the man. And he that was seated out on top learned that some creature was down inside of the beaver-lodge. And so up he spoke, saying: "Who (are) you?"

“Nīn,” pimaḍwā·i·‘kido ‘a^ə·u i‘kwā. “Taḡa, pagwunā·ḡ·n u^ə·wīc! Nīwīsāḡa·ḡ·m,” maḍwā·i·‘kido.

‘A^ə·widac anicinābā ugīkusān. “Māḡicā maḡnidō,” kī·i·nāndam. Wāwānidac ogīmaḍwāwīndamāḡōn: “Māⁿ·wija ami‘kwāḡ ningī·o·-
5 dā‘ pinigobaḡiḡ. Kayā nīn nindaḡnicinābāwīnābān. Mānū paḡunā·ḡ·n ‘u^ə·uwā wīc!”

Mīdac kā^əḡā‘t indawā ājipaḡunā·ḡ·nk i·i·wā ami‘k wīḡiwām. A‘pī·i·dac paḡunā·ḡ·nk, “Wāwāni kīḡapi‘taḡaḡnām!” A‘pī·i·dac ānipaḡunā·ḡ·nk, kī‘pīndcīnī‘kāni ‘a^ə·u anicinābā; mī·i·dac mī-
10 ‘kōdcīnād kā^əḡā‘t anicinābāwīnit; miziwā ugīḡaḡwādinān,—ustigwāning; u‘tawagaḡ ḡayā nībiwa nābijābisonaḡ umi‘kunānaḡ. Ā‘pī·i·dac kāmaḡi paḡunā·ḡ·nk i·i·‘u wīc, kī‘pizāḡa·ḡ·m ‘a^ə·u i‘kwā; ā‘pidci wābickāni ustigwān. Ga‘kina ḡayā wānicicīnk maḡnidōwāḡin udōḡōdāsīn; miziwā maḡidōmīnāsa^ə ḡwa·i·ḡāsowaḡ
15 u‘kunāsīnk; uma‘kizīnaḡ ḡzyā ā‘pidci unīcīcīnīwāḡ; utitibīnīndcīpīzōnaḡ ḡayā ugīḡickānaḡ; ā‘pidci mīno‘kwanaiyā.

Mī·i·dec wāwāni kitibātcīmut kā·i·jīwābisit māḡwā kīwīdcīwāt īnī‘u ami‘kwān. Kāwī‘kā ugī·ḡ·m·wāsīn. Kāyābi kīnwā‘j kīpī·mādīsī ‘a^ə·u i‘kwā. Kāyābi pīmaḡdizībānīn pā^ə·jīk ucīmā‘yaḡ;
20 mīwānīnī^u kā‘kanawānīmīḡut. Kayādaḡ mōⁿ·jaḡ kī‘tibādcīmu: “Kāḡu wī‘kā maḡci·i·nā‘kāḡun ami‘k! Kīcpīn maḡci·i·nāk kāwīn kīḡanīsāsīwāwā.”

Mī·i·‘u mōⁿ·jaḡ kā·i·jītcīḡāwād anicinābā^əḡ; kāwīn wī‘kā omādcī·i·nāsīwāwān ami‘kwān, māmindagā a‘pī wīnōdcī·ā·wād. Mīḡu·i·‘u
25 kā^əḡā‘t ājīkī‘kāndaḡmuwād anicinābā^əḡ. Kīcpīn awīya uzām mānānīmāt, maḡci·i·nāt ami‘kwān, kāwīn ḡaḡaḡā unīsāsīn. Tībic·kūḡu awīya cīḡānīmīnt, mī·i·‘u ānānīmūt ‘a^u ḡmī‘k. Awīyadec wī‘kā maḡci·i·nāsīḡ ami‘kwān, ā‘pidci uzāḡi·i·ḡōn; tībickū anicinā·bā^əḡ nānīḡutīnū ājīsāḡi·i·tīwād mī·i·‘u ānānīmīḡut īnī‘u āmi‘kwān;
30 māmindagā unī‘tānīsān ami‘kwān.

"(It is) I," came the voice of the woman speaking. "Come, do you force an opening into this beaver-dwelling! I wish to get out," was the sound of her voice as she spoke.

Now, the man was afraid of her. "It might be a manitou," he thought. Then plainly he heard the sound of her voice saying to him: "Long ago was I taken by the beavers. I too was once a human being. Please do break into this beaver-dwelling!"

Thereupon truly then did he break into that beaver-wigwam. And when he was making the hole into it, "Be careful lest you hit me!" (she said). And when he was breaking an opening, in the man reached his hand; whereupon he found by the feel of her that she was a human being; all over did he try feeling her, — on her head; and her ears, having on numerous ear-rings, he felt. And when he had forced a wide opening, out came the woman; very white was her head. And beautiful was the whole mystic cloth that she had for a skirt; worked all over with beads was her cloak; and her moccasins too were very pretty; and her ear-rings she also had on; she was very handsomely arrayed.

Thereupon she plainly told the story of what had happened to her while she lived with the beavers. She never ate a beaver. A long while afterwards lived the woman. There still lived after her one of her younger sisters; it was she who used to take care of her. And she was wont to say: "Never speak you ill of a beaver! Should you speak ill of (a beaver), you will not (be able to) kill one."

Therefore such was what the people always did; they never spoke ill of the beavers, especially when they intended hunting them. Such was what the people truly know. If any one regards a beaver with too much contempt, speaking ill of it, one simply (will) not (be able to) kill it. Just the same as the feelings of one who is disliked, so is the feeling of the beaver. And he who never speaks ill of a beaver is very much loved by it; in the same way as people often love one another, so is one held in the mind of the beaver; particularly lucky then is one at killing beavers.

25. NOW GREAT-LYNX
(Mī·i·we Pecipeji).

Māwija anicinābāk mōⁿjaḡ ogīwābandānāwa māmindagā i^u
tinunk kīni'tāpimidciwaṅk nibi. Ugiku'tānāwa anicinābāk. Mī·i·
ḡaḡ i^u kā·u·ndcitōḡamōwād nāningudinōṅ kā·u·ndci paḡidināma-
wāt nībī'kāṅg asāmān gayā. Ningudingiḡaḡ imāⁿ Pāḡwācing¹ kī·i·
5 ḡaṅming mī·i·māⁿ ninguding pimickāwāḡubānān i'kwāwāḡ. Mī·i·ḡaḡ
ājiwābāḡining kistcipīmidciwaṅinik nī'bi, kāḡā kunābickāwāḡ;
ā'pidci sāḡiziwāḡ. Māḡwā pimickāwāt ānigu'k owābandānāwa
pījīpījī·o·su pa'kidcisānig; ḡa'kina nīḡān tcīmāning kī·a·paḡi-
zōwāḡ sāḡiziwāt. Pā·ejikidāḡ i'kwā imā āyāt owābandān tcīmān
10 wī·a·nikuzābickānit; mē·i·ḡaḡ kā·i·ji·i·jāt imāⁿ udā'kāning udābwi
ogī·u·mbibān wīpa'kitā·a·nk 'i'ḡ^u mīcipījī·o·su. Mēḡaḡ ā'kidot:
"Māḡwa kī·u·ckinīḡiyān mōⁿjaḡ ningīma'kadā'kā. Mīḡaḡ iwa'pi
animi'kīḡ kīmījiwāt upaḡamāḡaniwā." Mī·i·ḡaḡ pa'kitā·a·nk
pīcipījī·u·su, mīḡaḡ kā·i·jīpō'kwuḡanāndāṅk 'i'ḡ^u pījīpījī·u·su.
15 Mīḡaḡ kīmō'kisāḡ 'i'ḡ^u tcīmān, mī·i·^u kā·i·jimādcīkwaḡjiwāwāt;
mī·i·^u kīpīmādisiwāt.

Pā·ejikidāḡ kayā i'kwāḡubān ogī·u·dā'pinigōn īni^u pīcipījīn.
Mī·i·ḡaḡ 'a^ḡa^u tābādcīmōḡubānān iwidi āndāwāḡubānān 'a^ḡa^u
mīcipījī mōⁿjaḡ ogīmī'kindci·ā·n anicinābān. 'A^ḡa^uwīḡaḡ a'kiwāⁿ-
20 zimīcipījī ānawi mōḡaṅg ogīkaṅōnān ogwisāṅ: "Kāḡu 'i'ḡ^u tōta-
wā'kān anicinābāk tcīmī'kindci·a·twā." Kāwīn ugīptzindawāsīn
ōsaṅ.

Ninguding i·i·māⁿ Pā·u·ting māmaḡwi tāḡwābān anicinābāk.
Ninguding pā·ejik wīḡiwāming āswā'kwicinugubān ābinōdcī ta-
25 'kupisut tī'kināḡaning; mīḡaḡ 'a^ḡa^u kā·u·ndciwanicīnk awabinodcī.
Uḡīwābandānāwa ani·ā·nadawāḡising tī'kināḡan mī'tāwāḡāṅk.
Mīwīḡaḡ nōndawāwāt maḡdāwāḡwīnit īni^u abinōdcīyaṅ anāmaya·i·
pī'kwadināḡ. Ānawi kīpaḡidāsowāḡ ānicinābāk tcīpaḡidināt īni^u

25. NOW GREAT-LYNX.

Long ago people often used to see ^{ᑕᑦᑲᑦᑲᑦᑲᑦ (Vague)} something in places, especially where the current was swift. The people feared it; and that was the reason of their practice of sometimes throwing offerings to it into the water, even tobacco. Now, once yonder, at what is called Shallow-Water,¹ was where some women were once passing by in a canoe. Accordingly there happened to rise a mighty current of water, nearly were they capsized; exceedingly frightened were they. While they were paddling with all their might, they saw the tail of a Great-Lynx come up out of the water; all flung themselves up into the forward end of the canoe in their fright. Now, one of the women that was there saw that the canoe was going to sink; accordingly, when she had gone to the stern, she raised the paddle in order to strike the tail of Great-Lynx. And this she said: "While I was young, often did I fast. It was then that the Thunderers gave me their war-club." Thereupon, when she struck the tail of Great-Lynx, she then broke the tail of Great-Lynx in two. Thereupon up to the surface rose the canoe, after which they then started on their way paddling; and so they were saved.

Now, one of the women was seized by Great-Lynx. Therefore she it was who had told at home that Great-Lynx was continually harassing the people. And though the master of the Great-Lynxes would always speak to his son, saying, "Do not plague the people," yet he would never listen to his father.

Once, yonder at the Sault, together in a body were the people living. Once against a certain wigwam was leaned a child bound to a cradle-board; and then the child was missed from that place. They saw the sign of the cradle-board where it had been dragged along in the sand. Thereupon they heard the voice of the child crying beneath a rugged hill. Even though the people made offer-

¹ The name for Ross Port.

5 ąbinōdcīyaṅ 'a^a'^u mīcīpījī, kabāya·ī· ānawi ugīkagāⁿzumāwān,
 kāwīndec ugīpaḡidināsīn. Kāga'pī·i·dāc anicinābāḡ kī·i·'kidōwāḡ
 nindawātc tcīnīsāwāt īnī'^u mīcīpījīn. Mī·i·dāc kā·i·jīmādcī'tāwāt
 kīmūnī'kāwāt kwaya'k imāⁿ abinōdcī āndānī'tāḡusit. Wī'kādec
 5 ugīpaḡwanā'a·nāwa 'i·i'^u mīcīpījīwāc. Owābandānāwa nī'bi pāpīdā-
 ḡamickānig. Mīdāc imāⁿ kā^g'gā't wāwānī ānukāṅōnāwāt īnī'^u
 mīcīpījīn, kāwīndāc opaḡidīnāsīn abinōdcīyaṅ. Kāyābi unōnda-
 wāwān maḡdāmawīnit. Mīdāc ā'kidōwāt: "Nindawā mōnawātā
 tcīnīsāṅk."

- 10 Kā^g'gā't ugīnōswānī'kānāwān. Ninguding pīdāpōtā ti'kināḡaṅ,
 abinōdcī ḡayā ta'kupisut. A'pī·i·dāc nāwadīnāmuwāt ti'kināḡaṅ
 owābamāwān abinōdcīyaṅ pō'kindipācīnk; kīnīsāḡwān aⁿ mīcīpījī.
 Mīdāc kā·i·jīnōswānī'kānāwāt; pā^g'jīkidāc anicinābā māckawāndā-
 ḡuzit kī·i·'kido wīn wīnīsāt mīcīpījīn. A'pī ādimānī'kānāwāt,
 15 pīḡwā'kī'tā 'a^a'^u mīcīpījī. Mīdāc kīpa'kī'tā^wāt 'a^a'^u kā·i·'kidot
 wīnīsāt. Kā^g'gā't ugīnīsān.

A'pī·i·dāc wā'kubināwāt ugīwābamāwān kīckānowānit. Mī·a·'^u
 Pāḡwācing kāpa'kidā wāwindībaṅān; i'kwāwāṅ ąbwi kāpa'tā·uḡut.

- 20 Mī·i·'^u kā·i·jīwābā'k. Kāyābi nānūmaya kī·i·nāḡwāt ī·i·'māⁿ
 kīmūnī'kāwāḡubāṅān anicinābāḡ; Ketcimō'kumāna'kīḡ¹ ina-
 'ka'kāyā imāⁿ Pāwī'tīḡ.

Mīsai.

ings in the hope that Great-Lynx might set the child free, even though for a long while they besought him with prayers, yet he would not let it go. So at length the people said that therefore they might as well slay Great-Lynx. Accordingly they began digging straight for the place from whence the sound of the child could be heard. And after a while they had a hole dug to the den of Great-Lynx. They saw water coming in and out (like the tide). It was true that even then they spoke kindly to Great-Lynx, yet he would not let the child go. Still yet they could hear the voice (of the child) crying. Accordingly they said: "Therefore let us dig to where he is, that we may kill him."

Truly they dug after him, following him up. By and by out came the cradle-board floating on the water, together with the child that was bound to it. And when they caught hold of the cradle-board, they observed that the child had a hole crushed into its head; Great-Lynx must have slain it. Thereupon they followed him up, digging after him; and one man that was famed for his strength said that he would kill Great-Lynx. When drawing upon him, as they dug after him, round towards them turned Great-Lynx. Thereupon him struck he who said that he would kill (Great-Lynx). Sure enough, he slew him.

And when they pulled him out, they saw that his tail was cut off. That was the one that had been struck at Shallow-Water; by a woman with an oar had he been struck.

That was what happened. Only not long ago was seen the place where the people had once dug the hole; (it is) over toward the Big-Knife country,¹ over by the Sault.

That is all.

) ¹ The United States.

26. BOBTAIL

(Pō'kidi).

Ninguding kīwāⁿ tāwağ anicinābā^g. Äniwä'kigu ödä'tōⁿsiwağ. Kāwīn gägōn pīwābī'k udayāsīnāwa, kāwīn wāgā'kwaṭ,¹ kāwīn gayä mō'kumān;¹ kāwīn gayä kägō ano'kātcigaṅ; miyā'ta kījigini-gä'kwaṅ wä'kunāsiwāt, kayä awāsīyāⁿsāwayānaṅ udō'kunāsīnā-
 5 wān; kayä pīwānağōn ugī'u·mō'kumāniwağ; asīnīn ogīwāgā'kwa-dōwağ. Äniwä'k kägōn ogī'u·ji'tōnāwa wānicicinīnik,—sağā'kwa-u·naṅ ugī'u·ji·ā·waṅ, äsağ ki'tcigaṅiṅ kāyāwāt, pīmāskutisig kayä, kīsazāgāwāt.

Ningudingidac pä'jik uckinawä pō'kidi kā'i·nint ugīkaṅōnān
 10 wīdcickinawān: "Aṅbāsānōnā, mādcādā! Kāgu kayä gīn awiya wīndamawā'kān!"

Mīdac kā'gā't kā'i·jiticigāwād. Kāwīn omāⁿ ayāsīgwbān. Wābānung kitci'a·gāmiṅ mī'i·widi āndaṅa'kiwāgubānān. Mī'i·dāc kā'i·jimādcāwād kwayä'k āpaṅgicimut kī'i·jāwağ. Kīnwā^{nj}
 15 kīpīmosāwağ. Nāningudinū kāwīn kägō kāmīdciwād ugī'a·yāsīnāwa; nāningudinū pīnāwaṅ unīsāwān; nāningudinū kayä aṅōtc kägōn nā'tāwigīnk a'kīng² umi'kānāwa mādciwād. Kāwīn ā'pidci kīkījī'kāsiwağ, wāwānigu kīpīmusāwağ; pīnic kīmaḍāpīwād kīstci-ki'tcigaṅiṅ. Mīdec imāⁿ kīnwā^{nj} kīpābāmusāwād; aṅōtc kägō
 20 owābāndānāwa kīstcigaṅiṅ inābiwād, kīstcīkīⁿgōⁿyaṅ sāgibīsānit owābamāwān. Pä'kicigu ma'kadā'kāgwābān īgī^u uckinawāg. Mī'i·dāc nāningudinū onā'gucīng aṅwāting, ā'pidci minunāguzi kīzīs anīpaṅgicimut. Mēdāc ā'kidōwāt: "A'pāgic iḵāⁿyaṅk iwīdi! Nāmaṅtc äjīnāgwatogwān!"

25 Ninguding päcu' owābamāwān kīⁿgōⁿyaṅ mō'kibīsānit, kī'pīmīpīmīsā a^u kīⁿgu. Mēdāc kā'i·jīkaṅōnāwāt īnī^u kīⁿgōⁿyaṅ päcu'

¹ Of metal.

26. BOBTAIL.

Now, once on a time, they say, there lived some people. Hardly even a town did they have. Nothing of metal did they use, no axe,¹ and no knife;¹ and nothing in the way of goods; of cedar-bark only did they make blankets to wear, and the skins of the small animal-folk did they also use for robes; and of flint were their knives; stones did they use for axes. A few things they made that were nice, — brooches they made; shells that were in the sea, and shells with spirals, they fixed in a pleasing way.

Now, once a certain youth, who was known by the name of Bob-tail, spoke to his youthful comrade, saying: "Pray, let us go away! And tell it not to any one!"

Thereupon truly such was what they did. Not at this place did they belong. Eastward, on the farther great shore, was their native place. And so, when they started out, straight toward where the sun sets was the way they went. A long while were they travelling. Sometimes they had nothing to eat; sometimes a ruffed grouse they killed; and sometimes the various things that grow upon the ground² they found to eat. They did not walk very fast, comfortably they travelled along; at last they came out upon the great sea. And so roundabout the place for a long while they wandered; all sorts of things they saw in the sea while they were looking, a great fish that leaped up out of the water they saw. And at the same time did the youths blacken (their faces and fast). And then frequently in the evening-time, when it was calm on the water, very beautiful was the sight of the sun when it was setting. And so they said: "Would that we might go over there! Wonder what it may be like!"

Once near by they saw a fish come quickly up to the surface of the water, up in the air and back into the water leaped the fish.

² Berries.

tcībījanit. Mēḍac ānāt a^u pō'kidi ini'^u kīngōⁿyaḅ: "Kāwīnina kīdā'i'ji'u-wijisīnām kwaya'k kīsīs ā'paḅgicimut?"

Awīdac kīngōⁿ kī'i'kido: "Kāwīn nīndākāçkitōsīn nī'j tcīmā-dcīninagu'k. Pā'ejik ninganāzi'kawā kāwīdcīwaḅ." Mīḍac kīmā-
 5 dcād 'a^a'^u kīngōⁿ pāmīsāt; ugīnāzi'kawān pā'ejik kīngōⁿyaḅ. Mī'i-
 ḍac nī'j kī'pījāwād īgi'^u kīngōⁿyaḅ. Mē'i'ḍac kā'gā't kīmādcīnigō-
 wād, pāpā'ejik ini'^u kīngōⁿyaḅ. "Wāwāni mindcimīyu'k," udīgū-
 wān, "sānaḅat maḅmāngāskāt kitcīḅaḅmī. Nānīngudinū kayā
 mī'kwāḅ ayā kitcīḅaḅmīng kayā; nānīngudinū kayā a'kipīḅ ayā-
 10 maḅat. Kīcpīn mī'kwāḅ ayāt ānāmīndīm ningatījāmīn," i'kidō-
 waḅ īgi'^u kīngōⁿyaḅ. "Kīcpīn ḅayā a'kībīk ayāmaḅa'k ningapīmsī-
 mīn. Wāwāni mindcemīyu'k nīnīndcīḅaḅnāḅ!"

Mīsā kā'gā't mādcīnīguwād kwaya'k ā'paḅgicimut kīsīs. Ānic-
 wāsugunaḅatīnik kī'taḅwicīnōḅ īgi'^u kīngōⁿyaḅ i'īmāⁿ, a'kī kī'u'dī-
 15 'taḅuwād sī'bi ayāmaḅatīnīḅ. Mī'u'wā Sāḅī'tawābī'kāḅ ājīnī-
 'kātaḅ ozībī. Ānīwā'e'k wā'sa' ugīdādcīwaḅ ugī'i'jīwīnīgōwān
 ini'^u kīngōⁿyaḅ. "Mī'o'mā tcībāḅīdīnīgōyāḅ," ugī'i'gōwān. Mī'i'-
 māⁿ kī'kaḅāwād; kīngōⁿyaḅ dec kī'ā'nikīwāwāḅ nāyāp kitcīḅaḅmīng.

Mīnawādec pō'kidi kāwīn ugīkī'kāndaḅzīnāwā tībī i^u a'kīng
 20 ayāwāḅwān. Ānōdc kī'i'kidōwaḅ. "Āmāntc ājīnāḅḅaḅtogwān
 'o'o' a'kī wādi 'taḅmaḅk!" Mī'i'ḍac mānōḅu a'paḅnā ājāwād kī'i-
 jāwāḅ. Kīsānaḅazīwāḅ kāmīdcīwād; mīnawā kāḅō ugīmī'kānāwā
 a'kīng nā'tāwīḅīnīnīḅ, mīnaḅn kāmīdcīwād. Mī'i'ḍac kīmādcāwād
 kwa'ya'k nīngābī'ā'nunk; nānīngutīnū sāḅa'i'ḅaḅn ogīmaḅdābīnāwā;
 25 nānīngudīnō kayā sībīḅḅ kīwī'kwādcī'ō'waḅ āḅāḅmīng kī'i'jāwād.
 Mīnawā ogīwābāḅmāwān nānīngutīnū pīnāwā^s mīzīsā^s ḅayā, mī ini'^u
 kā'ā'mwāwād. Kīpīskāḅāpōtcīḅaḅwāḅ skudā ujī'tōwād; kīnwā'j
 kī'pīmōsāwāḅ.

Accordingly they spoke to the fish, telling it to come nigh. And then Bobtail said to the Fish: "Would you not bear us straight to the place where the sun sets?"

And the Fish said: "I would not be able to carry both of you together. I will go fetch one with whom I may go." Thereupon away departed the Fish, flying through the air; he went to fetch a certain fish. Accordingly two were the fishes that came. Thereupon, to be sure, were they borne away, each by a fish. "Carefully do you hold on," they were told, "for it is difficult when the sea is rolling high. And frequently there is ice in the sea, too; and sometimes there is a small floating island. When there is ice, then underneath will we go," said the fishes. "When there is a small floating island, then into the air will we fly. Carefully hold you on to our fins!"

Thereupon truly by them were they conveyed straight to where the sun sets. On the eighth day arrived the fishes at the place, to a land they came where there was a river. Now, this was Projection-out-over-the-Water, which was the name of this river. At some distance up the stream were they conveyed by the fish. "Here is where you shall be left," they were told. Accordingly they stepped ashore there; while the fishes went their homeward way, back over the sea.

Now, Bobtail and his companion did not know in what part of the land they were. All manner of things they said: "Wonder what sort of country this is to which we have come!" However, without tarrying they continued toward the place whither they were bound. They had a hard time obtaining food to eat; something else they found that grew upon the ground, blueberries was what they ate. Thereupon they continued straight on toward the west; frequently out upon a lake they came; sometimes they tried crossing a river to get over to the other shore. Furthermore, they sometimes saw ruffed grouse and turkeys, and them they ate for food. By boring with a drill they obtained fire; a long while were they travelling.

Ninguding anicinābān ugī·o·disāwān; kāwīn ogīnisitotawasi-wāwān ānwānit; ogīcamigūwān mizisā wiyās. 'A^au' gayā anicinābā kāwīn kīgōn odayāsīn pīwābi'k ābādcitciḡan. Awāsīwayānaḡ udō'kunāsīwāwān. Ogītā'tānga'a·mawāwān uzitāwān pīguzitāci-
5 nuwāt, mīḡac kīmīniguwād ma'kiziḡan.

Mīnawā kī'a·nimādcāwḡ, mīḡwa'paḡā ānigininit kizisōn. Ningudingiḡac wābāḡdānāwa maḡkudāwāninig a'ki. Kīmīnwādamōḡ wāsa·i·nābiwād. Ninguding udābābandānāwa wācī'^u pīmaḡḡn-
ānig, tibickō āna'kwadunk ijināḡwāḡḡini; āckam pācu' nāḡwāḡḡini,
10 mī'i·ḡac kāḡa'pī kī·u·ḡi'tamowād asīnīwācī'^u. Nībiwa mīnāⁿsā-
ḡānjīn pada'kizō kīpabāta'kicinōḡ. Kōḡan kayā ayāwān ogīḡacī'^u.
Wī'kā ugī·a·ni·u·ḡi'tānāwa mīnawā nīsā'kīwāwād. Ninguding
ogīwābamaḡwān ānicinābān. "Ānīndi ājāyāḡ, nicīmāyitug?" uḡi-
ḡōwān.

15 "Wāsa nindajāmin," uḡināwān.

"Kawīdcīwininim," uḡigowān.

"Awānān ḡīn?" uḡinān 'a^au' pō'kidi.

"Nīḡuca kā·u·jī'tōyān 'o'ō'wā a'ki. Nīn Nānabuju āḡōyān."
Mī'tigwābīn uda'kunān 'a^au' Nānabujū. "Mīnawā kistciḡami
20 ayāmaḡḡat iwīḡi ājāyāḡ; ā'pidci saḡaḡḡat; anōdc kāḡō ayāmaḡḡat,
kistcikiⁿḡōⁿyāḡ, mīcipījik ayāwāḡ; ma'kwāḡ gayā nībi'kāḡ
āyāwād, wābima'kwāḡ."

Mēḡac kī·a·niwīdcīwāwād Nānabujūn. Ninguding ogīmaḡḡā-
bīnāwa mīnawā kicciḡami. "Mī·o·māⁿ mōⁿjaḡ ayāyān," i'kidō
25 Nānabujū. "Anōdc awāsīyāḡ nīnīsāḡ."

Kīnwāⁿj i·i·māⁿ kī'a·yāwāḡ. Kāḡa'pī ugīpa'kāwīniguwān Nāna-
bujūn, wīnawādec kī·o·wānāḡdamōḡ. Ninguding owābamāwān
wābimāḡḡwān tcīḡibig aḡumunit; ugīkaḡōnāwān: "Kāwīnina
kidāmādcīwīnīnām ḡwāyā'k ā'paḡḡicimut kīsīs?"

30 Awīḡac wābimāḡ kī·i·kido: "Kāwīn nīndākācki'tōsīn nījīyāḡ
tcīmādcīnīnaḡu'k. Pāⁿjik nīḡanaḡḡawābamā kāwīdcīwīt." Awī-

Once to where some people were they came, but they did not understand the language they spoke; by them were they fed upon turkey-meat. And those people, too, possessed nothing in the way of metal tools. With the skins of game-animals were they clad. (Bobtail and his comrade) touched their feet (to show) that they were foot-sore, whereupon they were given moccasins.

They continued on their journey, and all the while of the same size remained the sun. And by and by they saw a land of plains. They were pleased to see far away. Once they came into view of a range of mountains, like clouds was their aspect; nearer it kept getting, till at last they came to a rocky mountain. Numerous thorns stood in the way, with which they were pricked. And there was snow upon the mountain. A long while were they going before they got down to the foot of the mountain. By and by they saw a man. "Whither are you going, O my younger brothers?" they were asked.

"Far away are we bound," they said to him.

"I am going along with you," they were told.

"Who are you?" of him asked Bobtail.

"Why, I am the one who made this earth. I am he that is called Nānabushu." A bow and arrow Nānabushu held in his hand. "There is another sea on the way you are bound; very troublesome is it; all sorts of things abound there, great fishes, great lynxes, are there; bears too are in the water there, white bears."

And so on their way they went with Nānabushu. In course of time they came out upon another sea. "It is here that I often stay," said Nānabushu. "All kinds of game-animals do I kill."

A long while they continued there. At last they were parted from Nānabushu, and they themselves were in doubt what to do. Once they saw a White Loon riding on the water by the shore; they spoke to it, saying: "Would you not take us straight to where the sun sets?"

And the White Loon said: "I could not carry both of you. A certain one will I go seek, who will go with me." So the Loon

dac māng ugīnāzi'kawān mīnawā pā^əjik wābimāngwān, mī'i'dac
 pā^əpā^əjik kī'u'dā'piniguwād. Ā'pidci şaᅇaᅇat 'i'i^u kistciᅇami
 maᅇmāngāskā, nībawa gayā mī'kwam ayā gıtcıᅇamıng, mī'i'dec
 kīpāpīna'u'guwāt aᅇnāmaya'i' unıngwıᅇaᅇnāng. Ninguding kī'a-
 5 nikāᅇōᅇıwāᅇ ᅇı^u wābimāngwāᅇ; kāwın ningutinū kīıwābizisıwāᅇ
 ᅇı^u ckinawāᅇ i'i'māⁿ māng unıngwıng ayāwāt. Mīnawā cwāsugun
 kā'a'ni'a'yawāt kistciᅇamıng mī'i'ı' mīnawā kī'u'dı'tamuwād a'ki.
 Mıdāc kanōnıguwād: "Mısa^ə uwā a'ki cıᅇwa wādı'taᅇaᅇk, mısa-
 omāⁿ kā'u'ndcıkıⁿwāⁿyānk," kī'i'dōwāᅇ ᅇı^u wābimāngwāᅇ.

10 Mēdac kımādcāwād mīnawā ᅇı^u aᅇnicinābā^əᅇ mī'i'gu a'paᅇnā kwa-
 ya'k ä'paᅇncımut äjāwād. Ā'pidci mīnawā şaᅇaᅇgıziwāᅇ; nāningu-
 tinū kistci'a'wāsıyaᅇn usāᅇı'ı'ᅇowān; nāningudinū gayā kī'tci-
 ᅇnābıᅇōn usāᅇı'ı'ᅇowān ᅇı^u uckınawāᅇ. Anōdc kāᅇōn uᅇıki'kān-
 dānāwa kıma'kadā'kāwād; mī'i'dac 'i'i^u kā'u'ndcıkāᅇōntōtāᅇısi-
 15 ᅇwa 'i'i^u maᅇdcı'aı'ya'ā'wıca^ə.

Mīnawā ninguding mīnawā uᅇıwābāmaᅇwān mıcıᅇınābıᅇōn uwı'a-
 muᅇuwān. Cıᅇuşaᅇnıdac uᅇınādāmaᅇguwān: "Nın ıngamıᅇānā
 'a^əa'ı' kınābık!" Cıᅇısidāc kāᅇōn uᅇımūnı'kādān udcıbı'kāns uᅇı-
 cācāᅇwāᅇdān. Mıdāc kımawınānāt kınābıᅇōn, kīpıncıᅇwāckıni
 20 udōnıning ıni'ı' kınābıᅇōn. 'A^əawıdec kınābık anōtc kī'tōdāᅇ
 wışāᅇāᅇdāᅇk ta'kwāᅇıᅇıᅇ ıni'ı' cıᅇıuşaᅇn. Kāwın paᅇu' kīpıjāsi
 'a^əa'ı' kınāboık, mī'i'ı' kınısiᅇıᅇ ıni'ı' cıᅇıuşaᅇn. Mīnawā kī'a'pa'tū
 'a^əa'ı' cı'ngıuş ımāⁿ kā'u'ndınāᅇk udcıbıkāns; uᅇıcācāᅇwāᅇdān
 mī'i'ı' kımınu'a'yāt.

25 İᅇı'ı' ıdac uckınawāᅇ uᅇı'u'dā'pınānāwa 'i'i^u udcıbı'k kī'kaᅇnawān-
 daᅇowād. Mıdāc ı' aᅇnicinābā^əᅇ mōⁿjaᅇ kā'ā'baᅇdcı'tōwād kıcpın
 wābāmaᅇwāt maᅇdcıᅇınābıᅇōn; kayādac awıya ta'kwāᅇıᅇıᅇ mī'i'ı'
 ayābaᅇdcı'tōwād tcıbımaᅇdcı'ā'wād aᅇnicinābān. Kāᅇa'pı mīnawā
 wāsa' kıtāᅇıwıcinōᅇ.

30 Ninguding mīnawā aᅇnicinābān owābāmaᅇwān, kāwın mīnawā
 oᅇınısitowāsıwāwān ānwānit. Mīnawā uᅇı'a'caᅇıᅇıᅇwān maᅇnōmın.
 Mīnawā paᅇı kāᅇō uᅇımıniᅇōwān. Mıdāc mīnawā kımādcāwād,

went to fetch another White Loon, whereupon then each was taken by (a loon). Very troublesome was the sea with the waves rolling high, and much ice too was in the sea, therefore they were placed under the wings (of the loons). Often in the water dived the White Loons as they went along; nothing ever happened to the youths while they were there under the wings (of the loons). After they had been travelling seven days on the sea, they then came to another land. Thereupon they were addressed by the Loons saying: "Now, here are we coming to some land, and it is from here that we are going to return home," (so) said the White Loons.

Thereupon continued the youths on their way, and straight toward the setting (sun) they kept on going. A very difficult time did they have again; often by great animal-folk were they frightened; and often by great serpents were the youths scared. About all sorts of things they had learned when they (once) had fasted; therefore on that account were they not harmed by the malicious creatures.

At one other time they saw another large serpent that was going to devour them. So by a Weasel were they implored, saying: "Let me fight the serpent!" So the Weasel dug for some sort of tiny root, (and) chewed it. Thereupon, attacking the serpent, he leaped into the mouth of the serpent. And the serpent acted in every kind of way with pain when bitten by the Weasel. Not nigh did the serpent come, for he was slain by the Weasel. Back again ran the Weasel to the place from whence he had gotten the little root; he chewed it, and by doing so was all right (again).

And the youths took that root to keep. And that is what the people often use when they see a dangerous serpent; when any one is bitten, that is what they use to save the person. At last a long way off again were they come.

By and by they saw some more people, but again they did not understand them when they spoke. This time they were fed upon rice. Besides, a few things were they given. And so when they

nīnguding mīnawā ōdāna ugī·u·du'tānāwā anicinābā⁸ ayānit. Pā⁸jik idaç a'kiwāⁿziyaṅ ugīpīndiganigōwān āndānit; nīⁿjiwa⁸ udānisa⁸ 'a⁸a' u a'kiwāⁿzi. Ugī·a·çamigōwān mīnawā maṅdāmiṅaṅ. Mīdaç mīnawā wīmādcāwād ogikāṅōniguwān īni' u a'kiwāⁿziyaṅ:
 5 "Kāgu mādcā'kagun! Kāmininīm ōgō' u nindānisāg tcīwidigā-
 migwā."

Mēdaç kā⁸gā't kāwīn kīmādcāsīwāg. Mīdaç kā⁸gā't kiwīdi-
 gāmād īni' u i'kwāwāṅ 'a⁸a' u pō'kidi, kayā a^u pā⁸jik cktīnawā ogī-
 widigāmān īni' u i'kwāwāṅ. Mī·i·daç kā·i·gōwād īni' u a'kiwāⁿzi-
 10 yaṅ: "Kāwīn nimindcimināsīng ōgō' u nindānisāg. Mī·i· u kādicitcī-
 gāwād aṅicinābāg^e wīdīgānit udānisiwān, mānu ogawīdcīwān
 unābāmaṅ kīcpīn wīdigāt i'kwā."

Mīdec kīmādcāwāt wīdcīwāwāt unāpāmiwā⁸. Nawādcidaç wā-
 wāni kīpīmusāwāg; nībiwa taṅsink ogī·a·ni·u·disāwa⁸ unicinābā⁸.
 15 Nīngudingidaç ugīwīndamāgowān anicinābān kīwīndamīnit 'i⁸i' u
 ājini' kādānik imāⁿ kā·u·ndcimādcāwā'paṅ; pīnic ogī·o·di'tānāwa
 'i⁸i'māⁿ ayānīpaṅ osiwān ugiwān gayā. Mīsa' kī·u·di'tamuwād
 imāⁿ āndāna'kiwād wābanunk ina'kakāyā kī'pīnāwāt pāpājik
 i'kwāwa⁸.

20 Mīsaī ānātuzu'kāzut 'a⁸a' u pō'kidi'k.

27. THE BOY THAT WAS CARRIED AWAY BY A BEAR
 (Kwīwisāns kāmādcīnigut Ma'kwan).

Nīngudingsa tāgwābaṅ anicinābā⁸g; pā⁸jikidaç a'kiwāⁿzi
 nībiwa udaiyāwa⁸ unīdcānisa⁸, īni' u idaç pā⁸jik ogwisāṅ mōⁿjaṅ
 opagi'tā^owān, aḡāⁿjīyi 'a⁸a' u kwīwisāns. Nīnguding mīnawā ugī-
 papaki'tā^owān, 'a⁸a'widaç kwīwisāns kīmādcība'tō nō'pīming.
 25 Nīngudcidaç māgwā cingubī'kā ani·a·ba'tōd ki'tcipā^ecu' ma'kwāṅ
 owābāmān. Mīgo·i· u āja kītabibinigut; 'a⁸awidaç kwīwijāns sāgizit
 pīpāgi. "Īyā!" inwā. Māgwā pīpāgit mīgū·i· u kīwānānimāt
 ō^usan ugīn gayā; mīgō·i· u āja māckut kīsāgi·ā·t īni' u ma'kwan

continued on, in course of time they came to another town where there were some people. Now, into where a certain old man lived were they taken; two were the daughters of the old man. And they were fed upon corn. And so when they were about to depart, they were addressed by the old man saying: "Go you not away! I will give you these daughters of mine to be your wives."

Whereupon, in truth, they did not go away. And so truly one woman did Bobtail wed, and the other youth took to wife the other woman. And this was what they were told by the old man: "I have no further control over these daughters of mine. Such is the way people will do when their daughters marry, they willingly let them go with their husbands when the women marry."

Accordingly, when (the men) went away, (the women) went along with their husbands. And a much pleasanter journey (the youths) had; to many peoples did they come. And once they were told by some people the name of that place from whence they had come; (they kept on) till they came to the place where their fathers and mothers were. And so they came to their native place at the east, each bringing home a wife.

And that is the story told of Bobtail.

27. THE BOY THAT WAS CARRIED AWAY BY A BEAR.

Once on a time there were dwelling some people; and a certain old man had many children, and one of his sons was he continually flogging; small was the boy. Once again he chastised him thoroughly, and the boy started away on the run into the forest. And presently, while running along through a balsam-grove, very close by he saw a bear. Thereupon then was he seized; and the boy, becoming alarmed, cried out with a loud voice. "Iyā!" he exclaimed. While calling aloud, he thereupon lost the memory of his father and his mother; accordingly, then, instead he became fond of the bear that had come to take pity upon him; he was not

obicawäninigön; kâwîn ogînsigusîn. Mēdac kīmādcīnigut nō'pī-
mīng, ā'pidci ozāgi'igōn. "Nōjis," mōⁿḡaḡ udigōn. Mīgu a'paṇā
mōⁿḡaḡ paḡawīdcīwigut; aṇōdc kāgōn umīdcināwa, ka'kina kāgōn
nā'tāwīging mīṇaṇ umīdciwāwān. Ningudīngidac udigōn: "Ambā,
5 ōwidi ijādā. Mōⁿḡaḡ anicinābā'eg imāⁿ kāgō uda'tōnāwa mīdcīm.
Awigīmōdata!" i'kido 'a^a'u ma'kwa.

A'pī'īdāc wādi'tamuwād imāⁿ atānik aṣāṇdcigun, minisāns
tcīgibīg a'tāni; pāgwā imāⁿ cībaiyāg. "Mī·u·māⁿ ayān," udigōn.
"Ninganāsi'kān 'i'ī'ū aṣāṇdcigun." Mīdac kī'pīmādaḡāzī 'a^a'u
10 ma'kwa ijāt minisānsing. Unūdān 'a^a'u kwīwisāns maḡadwā-
pitōd wīgwās agwana'igātānig 'i'ī'ū' uṣāṇdcigun. Nāḡadcidāc
cī'gwa pimaḡdāpī imāⁿ minisānsing 'a^a'u ma'kwa, upita'kunān
ma'ka'kuckwāmak. Mī'ī'dāc kīmādcītōd nō'pīmīng. "Wibatā-
bitaḡwicinōg anicinābā'eg imāⁿ a'tāgibān aṣāṇdcigun." Wāsadaḡ
15 kā'ijāwād, "Mī·u·māⁿ taḡjiwīsinidā!" udigōn. Mī'ī'dāc kī'pigo-
pidōt 'i'ī'ū maka'kuckwāmak. Ā'pidci wānicīwād ṇamā'tāḡwāḡ
imāⁿ pizōwāḡ; pīmīdā gayā pīndāni. Mīdāc kīwīsiniwād. Kā'ic-
kwā wīsiniwād, "Nibādā!" udigōn. Ā'pidci kicā'tāni.

Mī'ī'dec a'pī ka'kina kā'ā·mwāwād ṇamā'tāḡwāṇ kī'ā·nimādcā
20 wāḡ; aṇōdc kāgō obābāmīdcināwa. A'pī'ī'dāc kāgā ānibibōnk,
"Āmbā ṇandawābāṇdāḡdā tci'ā·yāṇk!" 'A^aawīdāc ma'kwa kī'ā·ni-
mī'ku'tā kīṇantuki'kāṇdāṅk minī'k anicinābā'ēn kādicānit tci-
bōng. Ningudcidāc ogī'ō·nābāṇdān 'a^a'u ma'kwa. "Mīsa^o omā
kāwīn umāⁿ taḡbimusāsī aṇicinābā kabābībōn." Mīdāc imāⁿ
25 kī'ū·jī' tōd owāc māḡwā kījīkānsi'kāṅg. A'pī'ī'dāc pābōnk mī'ī·māⁿ
kīpīndigāwād.

slain by it. Thereupon he was carried away into the forest, very much as he loved (by the bear). "My grandson," continually was he called. And so all the while, when roaming about, he was ever in the company (of the bear); various kinds of things they ate, all kinds of things in the way of berries that grew in the ground they ate. Now, once he was told: "Come, let us go over in this direction! Ever are the people putting away some kind of food there. Let us go steal it!" said the Bear.

Now, when they came to the place where the cache was, there was a small island off from the water's edge; shallow was the channel in between. "In this place do you remain," he was told. "I will go fetch the (contents of the) cache." Accordingly into the water waded the Bear as he went over to the islet. A noise did the boy hear (of the Bear) tearing up the birch-bark that covered the cache. Then after a while forth from the island down to the water came the Bear, he came holding in his arms a birch-bark box. Thereupon he started off into the forest with it: "In a little while will the people be coming to the place where the cache used to be." And when a long way off they had gone, "In this place let us eat!" (the boy) was told. Whereat he broke up the birch-bark box. Very nice were the fishes dried by roasting that were in (the box); some tallow, too, was inside. Thereupon they ate. After they had eaten, "Let us go to sleep!" (the boy) was told. Exceedingly warm was it.

And so, when they had eaten up all of the fish that had been dried by the fire, they started upon their way; all sorts of things they ate as they wandered about. Now, when it was getting well on into the winter, "Come, let us seek for a place where we are to stay!" So the Bear rolled over upon his face and belly, in order to find out in his mind how many people would be passing by during the winter. So off in a certain place did the Bear seek for a spot. "Now, by this place will no person pass throughout the entire winter." Accordingly he made his lair there, in a grove of little cedars. So, when winter came, it was into that place they went.

Ningudīng ānawi kwaiya'k pīdāsāmusā 'a^a'u anicinābā; pā^ejik udūdā'pinān nāmā'tāgwaṅ; mīdāc ājisāgitciwāpinād pīnāng idāc ijināguzi 'a^e'u nāmā'tāg. Mīdāc ājiwācki'kād 'a^a'u anicinābā nōdci'ā'd pīnāwāṅ; mīdāc ningudci pīmī'i'jāt 'a^a'u anicinābā^e.
 5 Kābāpībōn nīpā 'a^a'u ma'kwa, uwi'pāmān 'a^a'u kwīwisāns. Ningudingi'ku oḡānōnigōn: "Nōjis, kipa'kādāna?"

"Āye^e," udinān.

"Ckumāⁿ imāⁿ inābin nimpī'kwanāng." Pāngī'i'dac kwānibi'tā a^u ma'kwa. Mīdāc inābit a^u gwīsiwāns ā'pidci wānicicing mīdci^m owābandān. Ka'kina kā'i'nāncigāwād nībīnung mī'i'māⁿ ka'kina a'tānik. "Wisnin nōjis!" udigōn. Gā^egā't kīwīsini 'a^a'u kwīwisāns.

Mīgō'i'ū kā'tōdāminit kābābibōn kī'ā'camigut. Nāningutinū 'a^a'u ma'kwa i'kido: "Ānawi nījawānimāg anicinābā^eg, kāwīndac
 15 nīmīnāsīg nī'i'ya^u. Uzām kidāpānādcī'i'n kīcpīn nisigōyān." A'pī'i'dac kāgā ānīnībing, kāyābi pāngī kōnī'kānig, mī'i'ū kīsāga'ā'mowād. Moḡāg ugi'kānimān anicinābā^en kābimi'i'jānit, kāwīndec imāⁿ ayāsīwāg. A'pī'i'dac wawīngā kānībing, "Āmbā, nōjis, ōwidi ijādā! Kīⁿgōⁿyāg iwidi ayāwāg sībīng. Mī'i'māⁿ
 20 mōḡāg ājāyān sāgwaṅīn."

Ānicinābā^eg mōḡāg imāⁿ ijāwāg wīnisāwād ma'kwān. Āja ugi'ū'jī'tōnāwān tāṣōnāgāṅān. A'pī'i'dac wādī'tāmuwād a'pidci nībawa ayāwā^e kīⁿgōⁿya^e. Mīdāc wābandāmuwād wānī'i'gāṅān mīgō'i'ū kī'kāndānk 'a^a'u ma'kwa wāgunān a'tānig 'i'i'ū
 25 gu'kāya; kāwīndec uwīdā'pānāⁿzīn. Ānawi mōⁿḡāg oḡī'a'wīudā'pināwa kīⁿgōⁿyān, 'a^a'u kwīwisāns kāwīn ugīkacki'ā'sīn kīgackitci'ā'mwād kīⁿgōⁿyān; nō'pīmīng ugi'ā'n'i'i'jīwīnigōn umīcōmisān, kāgōnidāc ugīnāndawābandān 'a^a'u ma'kwa, pīgīdcīsaḡunk ugi'ū'ndīnān wābickānik. Mīdāc 'i'i'ū kāca'kamūnigut umīcōmisān, mī'i'dec 'i'i'ū tibickō kāgōn wāwāni kīcītāg; mī'i'ū kā'i'jī-

Sometimes a person would in fact be coming straight (to where they were); one piece of fish that had been dried by the fire would (the Bear) take; and when he flung it out, then into the form of a ruffed grouse would the dried smoked fish become. Thereupon would the man turn off his course to follow after the ruffed grouse; and so into another direction would the person go. All winter long slept the Bear, with him slept the boy. Sometimes would (the boy) be addressed: "My grandson, are you hungry?"

"Yes," he would say to him.

"Just you look there at my back." So slightly over would the Bear turn. And when the boy looked, very nice was the food he saw. Everything which they had eaten during the summer before was all there. "Do you eat, my grandson!" he was told. Truly did the boy eat.

So that was what (the Bear) did throughout the winter when feeding (the boy). Sometimes the Bear would say: "Even though I take pity upon people, yet I do not (always) give them of my body. Too much harm would I do you if I should be killed." And when it was getting well on towards the summer, while there was yet a little snow on the ground, then out they came. Always did (the Bear) know where the people would be passing, so there would they not remain. And after the summer had fully come, "Now, my grandson, over this way let us go! Some fishes are in a river over there. It is there I always stay during the spring."

People were always going to the place to kill bears. Already had they set the dead-falls. And when they got to the place, very many were the fishes there. Now, when they saw the traps, then did the Bear know what the bait was; so he would not take it. Although they went often to get fish, yet the boy was not able to eat the fish raw; into the forest would he be taken by his grandfather, and for something would the Bear seek, from decayed wood would he obtain something white. Accordingly, when it was put into his mouth by his grandfather, then would it be like something that was nicely cooked; such was the way (the boy) imagined the fish (to

nawāt ini^u kīngōⁿyañ. A'pī äckwā·a·yāwāt kīngōⁿyağ i·i·māⁿ sī-
bīnk ningutci kī·a·nī·i·jāwāğ. A'pañā uwī'pāmīgōn omicōmisān,
kāwī'kā kī'kađcisī.

Ningudingidac oğāñōnīgōn umicōmisān: "Āñic, nōjis, mīsa² nin-
5 dawā tcikiwāwininān. Uzām kađkāndāmōğ kiniki·i·gōğ. Āmbā,
iwidi ijādā^e ayāwād!" Mī·i·dec kī·a·nimādcinīgut. Ninguding
uğāñōnīgūn: "Mī·o·māⁿ päcu' ayāmağa'k sāga·i·gan, mī·i·māⁿ
ändāwāt kōs kīga gayā." Tcīgibīg kī·a·nijā 'a²a^u ma'kwa. Pā^ejik
mi'tigōn ugī·a·nināzi'kawān tcīgibīg päta'kizunit. Mī·i·daç äğut
10 kwä'kā'tig, mīdaç äğut: "Kīcpīn ninguding pa'kadāyañ kañō-
jicin. Kīkađajamin."

A'pī·i·daç 'a²a^u kwīwisāns kwä'kā'tig kā·i·jāt mī·i·^u kīwañāni-
māt umicōmisān. Mīdaç kā·i·jināzibīt 'a²a^u kwīwisāns imāⁿ
sāga·i·ganīng mi'tāwāngānik imādec u'pīmāya·i· inābit owābandā-
15 nañ tcīmānañ a'tānig; kī·a·nī·i·jāt owābamā² i·i·māⁿ i'kwāwa²
taji'tānit. İgiwidac uckinīgi'kwāğ owābamāwān kwīwisānsañ
pidāşamusānit, kāğāgu unisidawinawāwān. Pā^ejikidac 'a²a^u ucki-
nīgi'kwā kīgupī'patō ändāwāt, kī·a·witibātibātcīmu: "Awīya
kuca', nīwābamānān kwīwisāns pidāşamusāt!" İgi'widac kistci-
20 anicinābā^eğ kīsāgītcipa'tōwāğ kīnāzibiwāt, mīdaç wābamāwād
ini^u ugwisānsiwān piṭāğwicinint; a'pañā nībinunk kāwāni·ā·wāt.
Mīgū·i·^u kāyābi pāsī'kañk wābōswākun paḃīnsi'kawāğān, kāwīn
kāğō kayā udāşān, cācāginigātā; kāwīn gayā pa'kađāsī, mīgū i^u
ājīnāğuzi'pañ a'pī kāwānicinigi'pan. Kāwīndaç kāğōn ugīkağwādcī-
25 māsiwāwān, ugīkusawān. Kāwīn mīnawā wī'kā ugīpaķi'tāwāsīn
ini^u ugwisān 'a²a^u a'kiwāⁿzi.

Ninguding uđaminut ugī·u·ji'tōn mi'tig, pağamāğaning ijitciğā-
dāni. Kāwīndaç kāğō ugī·i·nāsīn 'a²a^u mindimōyā ini^u ugwisān.
Ningudingidac paḃā·u·damīnut unūndawān 'a²a^u mindimōyāⁿ

be cooked). When there was no longer any more fish there in the river, then off to some other place they went. Continually with him slept his grandfather, never was he cold.

Now, once he was addressed by his grandfather saying: "Well, my grandchild, now therefore will I take you back home. Too sorrowful are your parents. Come, thither let us go where they are!" Accordingly was he then carried away. By and by he was addressed (by the Bear) saying: "Now, nigh to this place is a lake, and there dwell your father and your mother." Along by the edge of the water travelled the Bear. He continued straight up to a certain tree that stood by the edge of the water. Now, this (the boy) was told (by the Bear) from behind the tree, this he was told: "If at any time you are in need of food, then do you call upon me. I will feed you."

And when the boy went forth from behind the tree, then lost he all thought of his grandfather. And when the boy had gone down to the shore of the lake and looked off aside where the beach stretched away, he saw where there were some canoes; going thither, he saw some women who were there at work. And the maidens saw the boy walking thitherward, and barely did they recognize him. So one of the maidens ran up from the shore to her home, she went to announce the news: "Oh, somebody, we see a boy walking hitherward!" And the old folk came rushing out of the lodges (and) came on down to the shore, whereupon they saw that boy of theirs coming back home; ever since the summer before had they lost him. Still yet was he wearing his little rabbit-fur coat, (he was) also without any stockings, he was in bare legs; and he was not thin, he looked just the same as he did at the time he was lost. But of nothing did they question him, for they were afraid of him. Never again did the old man chastise him.

Once while in play he fashioned a stick, like a war-club was it made. But nothing did the old woman say to her son. And once, while he was roaming about in play, the old woman heard the voice

ugwişan mađwägigitōnit: "Nimicōmis, niwīwison, açamicin." Wıbađacıgu piğigıtō 'a^a'u kwīwisāns: "Inackä kuca'! ma'kwa imāⁿ pımādağä."

Mıdacı kınāzıbıba'tōwāt uwābamāwān ma'kwañ pımādağānit.
 5 'A^a'widacı kwīwisāns uğınāzi'kwān wāwıp 'iⁱ'u upağamāğāns, kayä wın kı'pōzi tımāning. A'pı'i'dacı pācu' āni'a'yāwād ma'kwañ pımādağānit, äckam āniğazi'kā 'a^a'u ma'kwa pımādağāt; ta'bacic äckam ini'kwāni. 'A^a'widacı kwīwisāns i'kidō: "Nın ningapa'ki'tä'u.wā," i'kidō. A'pı'i'dacı āni'u'disāwād ini'u ma'kwañ
 10 'a^a'u kwīwisāns uğı'u'dā'pinān upağamāğāns, mēdacı kıpaki'tä'u.wāt ābiding mıgu i^u kınıbunit.

Mı'i'ı^u pañāgu kā'i'jiwābizit 'a^a'u kwīwisāns. Kıcpın nōndawint mađwä'i'kidot, "Nimicōmis, nimpa'kađä açamicin!" mıgō imā tıbi kätāwāğwān pıbōninig mı'i'māⁿ wāncimi'kawāt ma'kwañ,
 15 tıçaya'i' wıgiwāning. Mı'i'ı^u kā'i'jiwābisit 'a^a'u kwīwisāns Wādā'pināğ ugwişan.

Mısä'kōsit ma'kwa.

28. AN OTTAWA OBTAINS MEDICINE (Udāwā wāditānk maski'ki).

Ningudıngsa kīwāⁿ Udāwāğ kı'i'dāwāğ ānicinābēğ,—päjik inini päjikayä i'kwä; nıⁿjin gayä abınōdcıyan unıdcānesiwān. Ningudın-
 20 gidacı wānāğucinıñ kāğō unūdānāwa mađwāsınıñ, mıdacı kısāgesiwād. Mınawādec wayābāğ wānāğucıg unūdānāwa mınawa mađwāsınıñ, nawācidacı pācu mađwāsınıni; mēdacı kāğä't säğıswād. Mınawādec wayābānıñ wānāğucıg unūdānāwa ā'pidcıdacı pā'cu; ā'pidcıdacı säğısiwāğ; pısān kı'a'yāwāğ. Wayā-
 25 bāğıdacı mı'i'we wābamāwād ānicinābān pidāsamosāni; kāğōn upımōndān 'a^a'u ānicinābā,—piwābi'k pağamāğān, asāwābi'k. "Ā, bōjo, bōjo,¹ nıdci!" udığōn ini'u pađāğwıcinıñid.

¹ The Ojibwa form of salutation is from the French *bon jour*.

of her son saying: "My grandfather, I wish to eat, do feed me!" And in a little while thither came the boy, saying: "Oh, look! yonder swims a bear."

And when they ran down to the water, they saw a bear swimming along. And the boy hurried over to get his little war-club, he too got into a canoe. And when they got near to where the bear was swimming, slower then went the bear as he swam along; lower he bowed his head. And the boy said: "I myself will strike him," he said. And when they drew up to the bear, the boy picked up his tiny war-club, whereupon he struck him but once, and then (the bear) was dead.

Such was what always happened to the boy. Whenever he was heard saying, "My grandfather, I am hungry, feed me!" then there, wherever they were living in the winter-time, would he obtain a bear, near by the wigwam. Such was what happened to the boy that was son to He-that-takes-it-up.

That is the end (of the story of the) Bear.

28. AN OTTAWA OBTAINS MEDICINE.

Now, once on a time, they say, the Ottawa people were abiding there, — one man and a woman; and two babes, their children. And once in the evening they heard the sound of something making a noise, whereupon they became afraid. And on the evening of the next day they heard the sound going on again, even nearer was the sound being made; whereupon truly they were afraid. And so on the evening of the next day they heard the noise ever so close; then they were very much afraid; quietly they remained. And on the next day they then saw a person come walking along; something in the hand the person had as he came, — a war-club of metal, copper. "Ah, good day, good day,¹ my friend!" they were told by him on his arrival.

Mīdāc paḡidōndaḡ, mī·i·dac kistcimādwāsiniḡ; mīnaḡwana·i·we i'k^u kānōndaḡmowād, ā'pictisa kusigwaḡnini. Mī·i·dāc kī'pindigāt īmāⁿ wīḡiwāming. Ogī·a·caḡmāwān idāc māndaḡminān. Kā·i·ckwāwisinit idāc oḡaḡnōnān īni'^u kā·u·idisād: “Kāwīnina,
 5 nīdci, kidāwīdcīwēsī? Ō witi nindijā kistci·a·ḡāming; mī·i·widi ayāmaḡa'k maški'ki aḡnōdc ānō·ā·dāḡ,” i'kido.

“Ānij kawīdciwinisa'.”

Mī·i·dāc wayābaḡaninik kīmādcāwād. A'pī·i·dāc wānāḡucik kā·bāciwād oḡībaḡidciwābinān 'i'ī'^u kistcipaḡamāḡaḡ, ā'pitci kistci·
 10 kijiwāwāsin. Kīnwānj ki·a·nipīmosāwāḡ, mādasuḡunaḡaḡdinig idāc mī·i·'^u kīmādaḡbīwād kistcikitciḡaming. Mī·i·dāc kā·i·ji·o·ji' towād pīndasāḡaḡ wī·a·jāwa·o·wād ki'tciḡaming; aḡwīn ḡayā oḡi·o·ji·
 'tōnāwan wā·a·baḡdci'tōwād. Mīdāc kībōsiwād; paḡamāḡaḡ ḡayā obōzi'tōnāwa.

15 Mēdāc kīmādcāwād, kwaya'k wābaḡnung ijāwāḡ. Kāwīn kī·u·n·dci nibāsīwāḡ, kāḡaḡbādibi'k kīstcicimāwāḡ; nībawa taḡsing kī·a·nī·tibi'kaḡdini. Ningudingidāc kigijāb mī·i·we wābaḡmāwād a'wīya nāmaḡdaḡpinit, ki'tcima'kwān. “Misa'·a·we ājāyān,” i'kido 'a^a·
 20 Odāwa. “Mī·a·'we nāyābi'kaḡ ḡāḡ 'i'ī'^u maḡkimut, aḡnōdcigāḡo ānō·ā·dāḡ maški'ki īmāⁿ pīndā. Nībawa aḡnincinābāḡ onisigowān ānawī'kwādcidōwād 'i'ī'^u maḡkimud. Kīcpīn kāstcigīcā'tāḡin mī'ku·i·'we nibāt. Mīḡisāpi'kaḡ unābi'kān, mī·i·'māⁿ ta'kupidāḡ
 'i'ī'^u maḡkimut. Kīcpīn nībāt mī·i·'^u kādijināsi'kawāḡ; ningaḡā·tābīḡinān 'i'ī'^u mīḡisāpi'kaḡ. Mī·u·māⁿ āḡumudā! pānimā wābaḡḡ
 25 kīḡadijāmin.”

Mī·i·dāc ājisāḡaḡswāwād. “Tawī kitcimīja'kwāt wābaḡḡ!” i'kido 'a^a· Udāwa.

Kāḡā't idāc weyābaḡaninik kistcimīja'kwātini. Mē·i·dāc wābaḡmā·wād īni'^u kistcima'kwāni; tibīskōḡu āna'kwād kī·u·mbāḡōdāḡ
 30 mī·i·we ājināḡusininit, ā'pī'tci mindidonit. Mī·i·dāc āskaḡm paḡcu'

And so, when he put down his burden, it then made a great noise; and that was the thing which they had been hearing all the while, it was exceedingly heavy. And then he entered the wigwam there. Now he was given corn to eat. And after he was done eating, he addressed him to whom he had come: "Will you not, my friend, come along with me? I am going from here across the sea; for over there is a medicine which is good for all kinds of ills," he said.

"Of course I will go with you."

And so on the morrow they set out. And in the evening, when they camped, he flung down the huge war-club, making an exceedingly loud noise. A long while they walked as they went, and on the tenth day they came out upon the great sea. Thereupon they built a raft in order to cross the sea; paddles too they made, which they were to use. Accordingly they embarked; and the war-club they also put aboard.

Thereupon they started away, straight towards the dawn they went. Nowhere they slept, during the whole of every night hard they paddled; many a night the journey took. And it was one morning when they saw some creature that was seated, a huge Bear. ^{always to a cardinal point} "To that one yonder am I going," said the Ottawa. "Yonder being has about his neck the bag, and the medicine that can heal all sorts of ills is there inside. Many people have been slain in a vain attempt to get that bag. Whenever the weather is extremely warm, then is when he generally sleeps. A tump-line (studded) with wampum beads he has about his neck, and from there hangs the bag. When he falls asleep, then shall I go to him; I shall remove from him the tump-line of wampum beads. Let us go floating along! not till to-morrow shall we go there."

Thereupon they began smoking. "May there be a very clear sky to-morrow!" said the Ottawa.

And truly on the morrow there was a very clear sky. Thereupon they beheld the great Bear; like a cloud that hangs above, such was the look of the being, ever so huge was (the Bear). Accordingly

kī·ḳ·ni·i·jāwād. Kāwīn kawicīmosī nībād, mi·ä·'ṭagu nawāḡi'kwānit. Ā'pitci sāḡis 'a^a pājīk ḳnicinābā. Cigwāḡaḡ ḳnināwa'kwānig, mī·i·'u wābāḡmāwād nawāḡi'kwāninit. "A^a, nīdci, ḳnigu'k tcīmān!"

Mēḡaḡ kīmijāḡāwād; awidāḡ Odāwa kī·ḳ·nigābāpa'tō; ḳni-
 5 wā'kīḡu nō'pīmīḡ nāḡaḡabiwaḡ mē·i·ḡaḡ kī·ḳ·nināsi'kawād 'a^a Odāwa. Mē·i·ḡaḡ kidāpināḡ 'iⁱ mīḡisapi'kaḡ kī'kītābīḡinād. Iⁱwāḡaḡaḡunindcādābīḡisīnini, awidāḡ Odāwa pā'kā uḡi·u·bini'kānān. Mī·i·ḡaḡ kā'pījināsibibaḡ twāḡḡaḡ 'iⁱ'u maskimud, mīḡaḡ kīposi-
 'tōwāḡ. "A^a nīdci, māḡcādāwe! ḳnigu'k tcīmān! Kīcīpn wābā-
 10 mināḡ kīḡaḡnisīḡunān. Kīcīpnā'ta kībiskobicināḡ kāwīn ningut kīḡaḡodāḡusīnān." Cigwāḡaḡ ḳniwā'k wāsa'āyāwād mī·i·'u kīḡitod Odāwa: "A^a! abāpīnisiwāḡaḡ, nīdci. Āja kīwābāmi-
 ḡunān."

Mī·i·ḡaḡ pa·i·jināzibīninit pīni'kwāniwaḡ nībīḡ, mīḡaḡ wī-
 15 'kubōnigowād; mīḡaḡ aḡāwī'kuskāwād.

Odāwāḡec odābiskubidōn paḡaḡmāḡaḡ mīḡaḡ ḳnād uwīḡciwāḡaḡ-
 ḡaḡ: "Wāwāni odā'kān." Wīnidāḡ Odāwa kīnībawī nīḡān pīndisā-
 ḡaḡning ta'kunāḡ upaḡumāḡaḡ. Kwaya'k iḡisāwāḡ imāⁿ ma'kwāḡ
 āyānit. Ā'pī·i·ḡaḡ pāḡaḡmisāwād imāⁿ ma'kwāḡ udōḡing, mī·i·'u
 20 pa'kī'tāwād ustīḡwānining; mī·i·ḡaḡ kīkīwāḡkwāḡaḡnāmād.

Mī·i·ḡaḡ mīnawa kīsīḡaḡidcidciwāḡ i^u nibi. Mī·i·ḡaḡ mīnawa
 wāsa' kī·i·nābuguwād. ḳnābīwāḡidac ma'kwāḡ ayānit mī·i·'u
 ḡi·ḳ·nibāḡiḡwīninit, nō'pīmīḡ kī·ḳ·ni·i·jānit. "A^a, nīdci, ḳnigu'k
 tcīmān! mīsa' kāwīn mīnawā kīḡaḡabābāmānīḡusīnān."

nearer they went towards (him). He did not recline while sleeping, he simply bowed the head. Very much afraid was one of the men. And when it was about noon, then they beheld (the Bear) letting his head droop farther over. "Now, then, my friend, paddle hard!"

Thereupon they drew up to the shore (in their raft); then the Ottawa leaped on land and ran up from the shore; at some distance away in the woods was (the Bear) seated when the Ottawa went up to him. And when within reaching-distance of the tump-line of wampum beads, he removed it from him. Now, (the Bear's) hand¹ was fastened (to the tump-line), and so the Ottawa softly lifted the (Bear's) hand. Whereupon he then ran down to the shore with the bag in his hand, and then they put it aboard. "Now, my friend, let us be off! Paddle hard! If he sees us, we shall be slain by him. If only we get out of sight, then we shall not have anything done to us." Now, after they had gotten some distance away, then said the Ottawa: "Alas! it is all up (for us) now, my friend. Already are we seen by him."

And then (the Bear) came down to the shore (and) thrust his neck beneath the water, whereupon they were drawn back by his sucking the water; and so backwards they moved.

So the Ottawa untied his war-club, and then said to his companion: "Carefully steer (the raft)." And the Ottawa himself stood up at the front of the raft, holding his war-club. Swiftly went they straight to the place where the Bear was. And when they came swiftly up to the Bear's mouth, then he struck him over the head; whereupon he knocked him unconscious.

Thereupon backward out of his mouth flowed the water. And then again a long way off they floated. And when they looked to see where the Bear was, then was he getting up, off to the woods was he making his way. "Now, my friend, paddle hard! for we shall never again be bothered by him."

¹ The Bear is referred to in terms of a human being, hence "hand" instead of "paw."

Mīsa kīpimādisiwād. Mī·i·dāc kī'pikiwāwād pīnic kī'pimijagā-wād gayādāc kī'pīpīmosāwād. A'pī·i·dāc kā'tagwicinowād imāⁿ ka·u·ndciwīdcīndiwād mī·i·'u kā·i·jiwābāḍamowād 'i^u maski'ki ʔnōdc ʔnwādāg. Ābi'tadac ogīmīnān uwīdciwāgāḅḅan gayā wīndāc
 5 ābi'ta ogi·a·yān. Mīdāc ʔnād: "Mīsa' uwā kādayāyān gayā nīndāc u^uwe ningādayān. Nādwā gīn gīgāḅḅigo, nīndāc Odāwa ningāḅḅigo. Kīnāwind ā'pītcī kīgāgīki'kāndāmin maski'ki."

Mīdāc kīwāwīndāḅḅmowād kāda·i·nowātāg ʔnōdci gāgo maḅki'ki. A'pī·i·dāc ka'kīna kawāwīndāḅḅmowād kāḅḅnābāḅḅāg ʔnōdci gāgo
 10 maski'ki, mī·i·'u kā·i·jīpa'kawīndiwād.
 Mīsa' i^u ā'kōsid.

29. THE PERSON THAT MADE MEDICINE
 (ʔnicinābā^o Maḅki'ki wācitō't).

Nīnguding pā^ojik ʔnicinābā^o ugī·u·ji'tōn ḅāḅamōwīn, — mīsa' sāgimā^a maḅnidō ḅāḅamowīn. ʔnōdc kāgō maḅki'ki ogī·u·ji'tōn.
 1 Nāḅamunān nībiwa ugī·u·ji'tōnān. Mīsa imāⁿ U'pwāgāḅḅsīnīng
 15 kī·i·dāming mī·i·māⁿ kā'tāna'kīng 'a^a·'u ʔnicinābā^o. Nībiwa ʔnicinābā^o ugīpīśīndāgōn kīkī'kīnamō·ḅ·māgāt maḅki'ki gayā.
 Nīngudingidāc mīnawā pā^ojik ʔnicinābā^o mī·i·'u kā·i·jītcīgāt, ʔwīdāc nī'tam wāci'tōḅḅan maḅki'ki kāwīn kīminwāndāzī. ʔnīc ʔnōdc kāgōn kīmīnītiwāḅ ʔndudāḅmātiwād maḅki'ki. Mī·i·'u
 20 kā·u·ndcinīckādisīt 'a^a·'u nī'tam wāci'tōḅḅan maḅki'ki.

Nīngudingidāc māḅmawī kī·i·jāwāḅ i·i·māⁿ kīckābi'kāng, nībawā tcīmāḅḅan ugī·ā·bādcī'tōnāwān; wīdcīwāwāt nībiwa ʔnicinābā^o. ʔnōdc kāgō ugīpāḅḅgīdīnāwāwā nībī'kāng, — sāḅmān gayā sānībān, ʔno'kātcīgān kāyā; mīdāc ājīnāḅḅamōwād, sāḅaswāwād pā^o kīc.

¹ It is said that this was the name of an Iroquois people living on an island somewhere east (of the Ojibwa), the name being given to them because the

Therefore were they safe. And then homeward they came, (keeping on) till they came ashore, and where they took their time as they walked. And when they arrived at the place from whence they had started away together, then they beheld the medicine that was good for every ill. And half he gave to his companion, and for himself half he retained. And then he said to him: "Now, this shall you yourself have, and this will I myself have. An Adder¹ shall you be called, and I an Ottawa will be called. You and I shall have great knowledge of medicine."

Thereupon they named what all kinds of medicine shall be used for. And when they had finished naming all the various medicines, they then separated from each other.

That is the end (of the story).

29. THE PERSON THAT MADE MEDICINE.

Once on a time a man was engaged in song, — in manitou song of the mystic rite of the serpent. All kinds of medicine he made. Songs in great number he composed. It was over there, at the so-called Place-of-the-Pipe-Stone,² where lived that man. By many people was he given ear when he was teaching songs and medicine.

Now, at the time there was another man who was doing the same thing, and he who had first been making the medicine was not pleased. Now, all sorts of things were they giving one another when they were asking for medicine. That was the cause of the anger of him who had first made the medicine.

So once they (all) went together to yonder steep cliff, many canoes they used; they went in company with many people. All sorts of things they cast into the water for an offering, — tobacco, and ribbon, and effects; thereupon they sang, and at the same time

place abounded in adders; and that all the Iroquois became known by that name.

{ ² Nipigon.

Ningudingidac kīpā'kindäckā kīckāpi'kā t̄abac̄ic̄ nībi'kāng mī'i'dac
 pisāgidābōtāg anōdc̄ ājināgwa'k mačkī'ki. Kāwīn idac̄ udōdā-
 'pinazīn 'a^ə'u nī'tam mācki'kīkāpañ anicinābā°. A'pī'i'dac̄
 weyābāmigut mañidō udā'pinazik 'i^ə'u mačkī'ki, nāyāp kī'pīndi-
 5 gāyābōtā i^u mačkī'ki; kīkibā'kuckā 'i^ə'u kīckābi'kā. Mīdāc̄
 wābāmwād nībiwa paḡwādc̄inini^{sa}', mīdāc̄ pīmusina'i'gut 'a^ə'u
 anicinābā; ānaḡi'uc̄imu micawagām, kāwīn kaḡagā unāwāḡaḡnāmi-
 gusi. Īḡi^u anicinābāḡ āgumūwāt unūndānāwa pīmwāwābidānig
 asīnīn. A'pī'i'dac̄ wāsa āni'ā'yāt mīnawā iwidi agāming āyā-
 10 maḡa'k kīckābi'kā, mī'i'widi mīnawā wāndaḡaḡnāmīnt; ḡwaiya'k
 sāḡidawigāmāng ānaḡi'ina'kwajiwā. Mīnawā pā'ḡjik wādc̄i^u, Mō^{ns}
 Wādc̄i^u ādāmīnk, mī'i'widi mīnawā wāndcipa'kitā'u'nt. Kwāiya'k
 mīcawāḡām ānaḡi'ā'ni'a'pa'i'wā. Mīna'wādec̄ pā'ḡjik mī'nis, Mō^{ns}-
 sanāḡo ādāmīng, kīstcīkīckābi'kā, mī'i'widi mānawā wāndcipa'ki-
 15 'tā'u'gut paḡwādc̄inini^{sa}'. Kāḡa'pī kīmī'kwa'u'wā uctigwāning;
 kīpō'kindipāsā, pīwābi'k 'i^ə'u kāpa'kitā'u'nt; mī'i'^u kīnīst.

Kī'kīwāwāḡidac̄ ka'kina anicinābā^ḡ. Mīnawā kīkīstcīsaḡas-
 wā'i'tiwāḡ, kīpaḡidāsōwāḡ. Mīnawa kī'kāḡīsōmāwāt umāñidōmīwā.
 Mīdāc̄ 'i^ə'u wāndci'i'jitcīḡāwād anicinābāk wī'kā awiya anōdc̄
 20 tci'i'kidosik kīckābi'kāng kayā nībīkāng; ā'pidcīḡu undci'i'diwāḡ
 anicinābāk awiya anōdc̄ tci'i'kidosik; mī'i'^u wāndci'a'yāngwāmi-
 siwāt anicinābāk.

Mī'i'^u kā'i'jinōndaḡmān kā'pī'i'jiwāba'k māwija. Nōngumidāc̄
 kāwīn ā'pidci awiya ijitcīḡāsī naḡamunāñ tci'u'ji'tō'pañ. Pa'kān
 25 nōngum ijitcīḡāwāḡ anicinābāk.

they smoked. And presently out opened the cliff at the bottom of the water, and thereupon out flowed from thence every kind of medicine there was. Now, the man who had first been making the medicine did not take any of it. So when it was observed by the manitou that he was not taking the medicine, then back into its place went floating the medicine; up closed the cliff. Thereupon they saw many wild pygmies, whereupon that man began to be stoned (by the pygmies); even though he tried to flee far out upon the water, yet not at all got he out of the range (of their stones). The people that were in their canoes heard the whirl of the passing stones. And when he was come a long way off, at a place where there was another cliff, then from that place over there was he pelted again; straight for the mouth of the river was where he tried to flee. Another mountain, one that is called Moose Mountain, was a place from which he was again struck. Straight out for the open water he tried in vain to pursue his flight. Now, there is another island, known by the name of the Place-to-hunt-Moose, an exceedingly high cliff, (which) was another place from where he was pelted by the little wild pygmies. At last he was struck square on the head; (the missile) went into his head, with a piece of metal was he hit; whereupon he was killed.

So back home went all the people. Again they held a great smoker, (and) they made offerings. Again they propitiated their manitous. And that is why people are never allowed to speak nonsense upon a cliff or upon the water; and very seriously do people forbid one another to talk nonsense (in such places); therefore that is why the people are careful.

Such is what I have heard of what happened long ago. But to-day nobody is very careful, even in the composition of songs. Differently nowadays do the people do (things).

30. THE HORNED STURGEON
(Namä wädäcakanit).

Ninguding ʔacinābäg kī'pōsiwəg nandawābāmāwād nāmāwəŋ;
ʔni'tin udayānāwān; mīcawəgān ijāwəg. Mī'i'dac inābiwād
ʔnāmīndīm, ayā'pīwābāmāwān nāmāwəŋ, mī'i'ʰu ʔəcibawāwād
nāmāwəŋ. Ninguding ʔə'jik ʔacinābä mədwägigito: "Ö, naskä
5 kuca' äjināguzit wa'ə'ʰu nāmä! Utäckəni indigu mō^sönk äjināgusinit
udäckəni!"

Mī'i'dac ka'kina kī'pījāwād tcīmānəŋ tciwābāmāwād äjinā-
gusinit. "Kä'əgä't udäckəni!" i'kidōwəg. "Mīsa^s mənidō nāmä!"

Mēdəc səgəsawāwād, sāmān gayä gī'a'sāwād nibī'kāŋ. Kā'i-c-
10 kwāsəgəsawāwād ingudci kī'a'nī'i'jāwəg.

ʔə'jik idəc tcīmān mīnawā kī'i'jāwəg, mīnawā owābāmāwān.
Mī'i'ʰu äji'o'dä'pinəŋ odəni't, 'ə'ə'ʰu ʔacinābä ogīpajibawān inī'ʰu
nāmāwəŋ. A'pī'i'dac mwā'kibwīnnät¹ mī'i'ʰu wābāmāt mīgisiwəŋ
əgu'kyänit imāⁿ nāmä ustigwāning. Mīdəc kīkiscipā'piwād ka-
15 'kina ʔacinābäg.

31. HERO
(Īninwäⁿ).

Ninguding sigwəniciwād; kī'a'yä kayä wīn imāⁿ 'ə'ə'ʰu a'kiwäⁿzi
Īninwäⁿ äjini'kəzut. Ickwädcidəc ogīnōdci'ä'wān ma'kwan. 'A^s'-
widəc Īninwäⁿ kī'pōziwəg ugwisəŋ gayä nandawābāmāwād ma-
'kwəŋ. Wänəgucigidəc kəbäciwād, "Oji'tōn kəbäciwīn, nīnidəc
20 ningətijä ugīdädciwəŋ ningadawābāmā ma'kwa," i'kido. Mīdəc
kimädcäd. Ä'pidci nibiwa ayāwəg kīgūⁿyəg, mī inī'ʰu nwädcī'ä'wād
igī'ʰu ma'kwəg. 'A^s'widəc ʔacinābä onōndān məmədwəgəmin-
inīg; mīdəc imāⁿ kə'ə'nījäd, owābāmān ma'kwəŋ imāⁿ ayānit.
Ogī'ə'nināsi'kawān ʔə'cu', mīdəc kīpāskiswāt; ānawīgīpəŋgicin
25 'a' ma'kwa kəwīn dəc nibusī, ogīkaski'tōn kī'ə'nimädcäd 'a'
ma'kwa. 'A^s'widəc ʔacinābä ogī'ə'ninō'pinənān. "Kəŋəbətəc

¹ Evidently an error. I cannot suggest the correct word.— T. M.

30. THE HORNED STURGEON.

Once some people got into (their canoes) to look for sturgeons; some spears they had; far out at sea they went. And while looking down into the water, every now and then they beheld a sturgeon, whereupon they thrust a spear at the sturgeon. By and by a certain man was heard saying: "Oh, behold the form of this sturgeon! It has horns in the same manner as a moose!"

Thereupon all came in canoes to see how (the sturgeon) looked. "Verily, it is horned!" they said. "That is a manitou sturgeon!"

Accordingly they smoked, some tobacco too they put into the water. When they had finished smoking, they went away.

Now, another canoe (of people) went thither, and they saw (the sturgeon). Then, taking up his spear, (one of) the men thrust it into the sturgeon. And when they brought it up from the water, then they beheld a bald eagle clinging fast to the head of the sturgeon. Thereupon heartily did all the people laugh.



31. HERO.

It was when they were once in their spring camp; there was also at the place the old man whose name was Hero. At the close (of the hunt) they sought for bears. So Hero and his son got into their canoe to hunt for a bear. And in the evening, when they went into camp, "Do you put up the camp, and I will go up the stream, I will go seek for a bear," he said. Thereupon he departed. Very numerous were the fish, and that was what the bears were after. Now, the man heard the sound of the splashing of water; and when over to the place he went, he saw that a bear was there. On going up to it, he got close, whereupon he shot at it with a gun; although the bear fell, yet it was not dead, able to go away was the bear. Now, the man followed after it. "Perhaps it may die," he

5 ʔanibu," kī·i·nāndam. Kāwīn ogī·u·jitōsīn. A'pī·i·dāc wayābāmād
 cingicininit īnī'ᵘ ma'kwān, kī'pīnābiwān. Mīdāc pā·i·jināsi'kāgūt
 wīmīgānigūt. Awīdāc ʔanicinābā kāwīn kī·u·jimusi, udānugīnāgāwā-
 ba·o·wān upāskisigān. Kāga'pī 'a'a'ᵘ ʔanicinābā kī·ā·tisāniwān
 10 mī'tigunk usidān, mīdāc kīpāngicing, mī·i·ᵘ kī'pīpāṭaguskāgūt
 īnī'ᵘ ma'kwān. Ogīmīgānigōn, mīziwā ugīta'kwāmīgōn, ugīpāsagu-
 binīgōn mīziwā wī·a·wing, ā'pidci ogīpīgwaṃmīgōn unīndcīng,
 unī'kāng, u'kāding, ā'pidci ugīpānādcī·i·gōn. Gāgā nāsīgūt ogī-
 mī'kwāndān i·i·ᵘ mō'komān ēyāt pīndīgumāning, kāwīndec ogīkaski-
 15 'tōsin tci·o·dā'pīnāṅg omō'komān; unīndcīn ā'pidci kīpingwandci-
 gādāniwān; unāṃandcīnī'k āniwā'k pāngī umāṃādīnān. Mēdāc
 kī·o·dā'pīnāṅg umō'komān, pāngī·i·dāc kīṃāmādcī u'kāding. Mī
 mīnawā tata'kwāmīgūt ugītīgwānk. Mī·i·dāc kīpājībawād kwa-
 ya'k udāing. Mīnawā kwā'kāyā·ī· kī·i·jī'tā 'a' ma'kwa, mīnawā
 15 kwā'kāyā·ī· ugīpājībawān. Nāgajīdāc kīpāzīgwi 'a'a'ᵘ ma'kwa,
 pācudec imāᵘ kī·ʔ·nīpāngicin; kīnībut.

'A'a'widāc ʔanicinābā mī·i·māᵘ kī·a·yāt kabātībī'k, kāgā nībut.
 Kāwīn ogī'pīnāndawābāmīgusīn ogwisān, ānawī ogīnōndān kīṃā-
 dwāzīgānit ōsān. Kīgījābidāc kīpōzi a' skīnawā. "Kāṇāṭc
 20 awīya ogīnisīgōn nōs," kī·i·nāndam.

'A'a'widāc a'kiwāᵘzi kī·i·nādcimo: "Awīya nīngīwābāmā, ā'pidci
 mindido. Nīngī·o·tāpīnik, unīndcīng nīngī·a·sik. Mīgu·i·cit:
 'Nōcis, kāwīn kīgānībusī nōngum. Kīnwānj kīgābīmādis. Ā'pidci
 tawābickā kīstīgwān,' nīngī·i·'k. 'Nīn Nānabujū.' "

25 'A'a'widāc a'kiwāᵘzi kā'gat kīnwānj kīpīmādisi.

'A'widāc uskīnawā a'pī katagwīcing āndāwād kī·i·nātcīmō:
 "Mī·a·pānā nōs kīwānī·a·k."

Mīnawā ānugī·i·jāwāṅ, kāwīn ogītā·u·disāsīwāwān. Kīnōndākī-
 wāwāṅ, kīku'tādcīwāṅ. "Awīya ugīnisīgōn," kī·i·nāndāmōg.
 30 Ogīnāgadānāwa wāgā'kwadōns imāᵘ kabāciwīnānsīng. Kā'ṭāgwi-

thought. He did not load (his gun). And when he saw the bear lying down, it was looking at him. Thereupon hither it came to fight with him. But the man did not run away, he tried keeping it off with the gun. Finally, when the man's foot tripped over a log, then down he fell, whereupon the bear came and got on top of him. It fought with him, all over was he bitten by it, he was clawed by it all over the body; very much was he chewed on his hands, on his arms, on his legs; very much out of sorts was he put by it. When nearly slain, he thought of the knife he had in (his) scabbard, but he had not the strength to reach it; his hands were very badly chewed up; his left hand he could move a little bit. And when he took hold of his knife, then gently he moved his leg, whereupon again was he bitten on his knee. And then he stabbed (the bear) right in its heart. The other way round turned the bear, on the other side he stabbed it. After a little while, up rose the bear, and a short distance off it went and fell; it was dead.

And now the man remained there throughout the night, nearly was he dead. Not did his son come to look for him, even though he had heard the sound of his father shooting. And in the morning into his canoe got the youth. "Perhaps by some creature was my father slain," he thought.

Now, the old man in his story said: "Somebody did I see, very big was he. I was taken up, in (the palms of) his hands I was placed by him. Then he said to me: 'My grandson, you will not die now. A long while will you live. Very white will be your hair,' I was told by him. 'I am Nānabushu.' "

Now, the old man, sure enough, lived a long while.

And when the youth arrived at home, he told: "Now gone is my father whom I have lost."

They tried going back over there, but they did not go so far as he was. They turned to come back too soon, they were afraid. "By some creature was he slain," they thought. They left behind a little axe at a small camping-spot. When they arrived at home,

cinowād ändāwād kīmawiwag ka'kina, kīkackändāwōwād. Mīdāc kā'i·ji·i·cāwād nīnj ininiwag kī·a·witibādcīmowād wā'ka·i·gāning, kīwīndāwawāwād adāwāwininiwān. Kayā wīn kīkistcīkackāndām 'a^a·u adāwāwīnīni; ā'pidcisa' nī'tā·ā·ndāwāndcīgā 'a^a·u kāwāni-
5 cing. Kayāgu ogimāwibān.

'A^a·widāc a'kiwāⁿ·zi kāyābi pīmādisi. Kī·i·nōtā imāⁿ ma'kwān ābinit. Mī·i·dāc 'a^a·u a'kiwāⁿ·zi āniwāk ogīkacki'tōn kī'kickicwāt īni^u·ma'kwān. Kīpa'kunāt pāngī nabānāni'k ogīśāgīgāmān kayā-
dāc pāngī ogīkacki'tōn kīmanijāng pīmidāwīnit mī·i·^u kāmīdcit.
10 Nī·o·gun imāⁿ kī·a·yat, mēdāc i^u a'pī kīmādcī·ō·dāt wī'kīwād. Ā'pidci kayā pigickānāni; kāwīn oğacki'tōsīn tcībīni·i·tisut. Wī'kā ogī·ō·di'tān imāⁿ kābāciwāpān. Kībimōdāt ogīmi'kān wāgā'kwā-
dōns kīwābinīgādānīg. Mīdāc ī·i·^u kā·ā·nimādcīdōt pīmōdāt. Pābācu' kī·a·nīnībā; kāgā'ku kawādcī tibīgātinik.

15 Ninguding owābāmān kī·i·ci'kān pāda'kizunit. Mī·i·dāc kā·i·-
jimādcī'tād wīkīckawāt; kāgā'pī ogīkawawān. Mī·i·dāc kā·i·ji-
pa'kunāt wānagā'kwān wītcīmāni'kāt; kayādāc pāngī ogīpa'kwā-
gawān īni^u kīci'kān, mīdāc īni^u kāwāgināgu'kāt. Wādabi·iⁿ·sān
pāngī ogīkacki·ā·n kīta'kupītōt ī·i·^u udcīmān. Ānīnāndāc wāna-
20 gā'k mīnawā ogīwī'kwādcī·ā·n; ogīcācāgōmān. A'pī·i·dāc kā'kīci-
'tōd kīpōzi; agāwa kīkacki·ō·. Ā'pidcisa' kīmājimāguzi pigickā-
nānit. Ābwīns kayā ogī·u·ji'tōn, mēdāc kīmādcīyābugut. Pāpāngī
āniwā'k ogī·ā·badci'tōn udābwīns. Keyābi nīnj bāwī'tīgōn ayāwān
imāⁿ sīⁿ·bīnk. Ā'pī·i·dāc awādi'tānk bāwī'tīg kī·ā·gwāwōdā.
25 Mīskwābīmağōn ogīta'kubinān udcīmānīnk; mīdāc ī·i·^u kāmīndci-
mināng mī'tīgōns pīmōdāt; kī·a·nīnīsābōtānīg udcīmānīc pīnīc
ogīkībīkānān īni^u bāwī'tīgōn. Kī·a·nībōzīdāc mīnawā udcīmānī-
cing. A'pī·ā·nīdāgwīcing ī·i·māⁿ ändāwā'pān āja kī'kuziwa.

they all wept, for they were sad. Thereupon hence departed two men, who went to tell the news at the post, to inform the trader. And exceedingly sad, too, was the trader; for an exceptionally fine hunter was he who had been lost. And, furthermore, he was chief at the time.

But the old man was yet alive. He had crawled over to where the bear was. And now the old man was just about able to cut up the bear. When he had taken off a little of the skin with one hand, he took hold of it with his teeth, and thus was able to cut off portions where it was fat, and that was what he ate. Four days at the place was he, and that was when he started off crawling, in the hope of getting back home. He was then also very much in decay; he was unable to cleanse his wounds. A long while was he arriving at the place where he (and his son) had had a camp. As he came crawling, he found a small axe that had been lost. Accordingly he carried it along as he went crawling. Short distances apart were the places where he camped on the way; nearly would he freeze at night.

Once he saw a cedar that was standing. Thereupon he set to work to cut it down; at length he felled it. Accordingly he stripped it of the bark, in order to make a canoe; and he also chipped splints off the cedar, and of them he made ribs (for the canoe). Small spruce-roots in limited supply he obtained to tie up his canoe. Some balsam-bark he also tried to get; he chewed it. And when he had completed (his canoe), he got in; hardly was he able (to get in). Very much he stunk at the place where he was decaying. A small paddle he also made, whereupon off he went with the current. Only a little now and then did he use his tiny paddle. There were yet two more rapids in the river. And when he came to the rapids, he crawled out of (the canoe). Some red willows he tied to his canoe; and so with the little (willow) stick in his hand he crawled along; down the current went his crude canoe till he got past the rapids. Then he got into his miserable canoe again, continuing his way. When arriving at the place where he (and

Tcīmānāns äta ogīmi' kān imāⁿ kiwābinigādānig, abwi gayä. Mīdāc
 kā'pōzi tcīgibīg kī'ā·nikā'kanda'kiwit; ābiding kī'ā·ni·ā·jawa^{2u}.
 Ogiki'kändān pä'jik kaḅāciwin, wi'kāḅāc ogī'·u·di'tān mī'i·māⁿ
 ayāwād anicinābäg. Kayāḅāc onīdcānisa² wīwān gayä ka'kina
 5 ma'kadä'kāwa² midāsugun acinī'jogun, niji'kā kī'·a·yā 'a²·a'·u
 cinābä.

Kä'egä'tidāc ā'pidci kīnwā'j kī'pimādizi kā'i·gō'pañ Nānabujūn;
 pīnic kī'ā·dānding ōmāⁿ kistcigāmīng kāyābi pīmādizībān 'a²·a'·u
 Tcān Ininwä.

32. FASTING

(Ma'kadä'kēwin).

- 10 Māgwā kī'ā·binōdcī'i·wiyān mōⁿ·jaḅ ningī'i·gwicim; nōsibān ningī-
 kaḅāⁿ·zumik. Kigīcāp ningīmīnik onāḅān mīdcīm a'tānig; kayāḅāc
 a'ka'kaⁿ·jä oda'kunān pä'jik tciwudā'pinamān kunimāⁿ mīdcīm
 kumāⁿ gayä a'ka'kaⁿ·jä. Ningudingidāc ningīma'kadä'kā;
 ningudci ningīpabā'i·jā pīna'kaḅmīgāng, komāⁿ gayä wādcī-
 15 wing. Äniwāk ṣaḅāḅat; nīcogun, pīnic nī'·o·gun, pīnic ningotwāso-
 gun, pīnic cwāsugun, mī'i'·u ä'ta minī'k kā'i·jikaski'tōyān. Änō-
 dcīkägō ningīpawādān, — miziwä a'kīng ayāmāḅa'k nīngīpawādān;
 kistcigāmi gayä, kīcizōg, anāḅgōg kayä; ka'kina gayä kīwi'tākī-
 jī'k wāwundānimak ningīpawādān, undīnōg cwātcing wāndānima'k
 20 ningīpawādān. Kayāḅu icipīmīng äyāt maḅidō ningīpawānā;
 ningīgaḅānōnik, nīngīwīndāmāk ānīn kāticiwābisiyān. Ka'kina
 gayä anāḅgunk ānicinābāk ningīcawānimigōk. Mīdāc 'i'i'·u a'pī
 kī'ā·nīpawādāmān ānōdcīgāgō ijītcīgāwin ṅaḅamōwin kayä; icpī-
 mīng äyāḅin ṅaḅamōḅān ningīnōndāḅān. Kistcinībawa kījigōwinini-

¹ The English version is free. — T. M.

others) had lived, (he saw that) already they had moved camp. Only a small canoe that had been cast aside did he find there, also a paddle. And when he got in, he pushed himself off from the shore with the paddle; at one place he went over to the other side of the stream. He knew of a certain camping-place, and after a long while he came to where there were some people. And now his children and his wife had all been in mourning for twelve days, alone did the man remain there.

And truly a very long while did he live, as he had been told by Nānabushu; even till the time of the sale of this region of the sea, was still living that John Hero.

32. FASTING.

While I was a child, continually did I fast; by my father (who then was living) was I exhorted. In the morning I was offered a bowl containing some food; and some charcoal he held in his hand, to see which one I would take, whether (it would be) the food or else the charcoal. Now, once I blackened (my face and fasted); off some where I wandered, going hither and thither in open places of the forest or else upon the mountain. It was a trying (experience); for the space of two days, for the space of four days, for the space of six days, for the space of eight days, only up to as far as that was I able to go. Concerning all sorts of things did I dream, — about what was everywhere on earth did I dream; and about the sea, the suns, and the stars; and about all things in the circle of the heavens from whence blew the winds, did I dream.¹ And about the manitou that was above did I dream; by him was I spoken to, by him was I given the knowledge of what would happen to me. And by all the people of the stars was I blessed. It was then that I constantly dreamed of every sort of observance and of song; of the songs that are on high did I hear. By a great throng

wəg ningicāwānimigōg; miziwā ningī·i·jiwinigōg a'kīng icp̄mīng gayā, äjināgwa'k ningiwābanda·i·gōg, miziwā kīwi'tāḡjīk ayā-maga'k kā'pawādāmān.

Ninguding idac ningī·i·jiwinigōg ayāmağa'k tcīza'kān; ningīpīn-
 | 5 digā; nībawa ī·i·māⁿ ningiwābamāg oḡjīgōwininiwāg, anicinā-
 bānk ijināgusiwāg. Ā'pidci mino'tāgusiwāg nağamowād:—

“Ā'koḡjīngōwāngī kābābā·i·nābiyān.

Ā'koḡjīngōwāngī kābābā·i·nābiyān.

Ā'koḡjīngōwāngī kābābā·i·nābiyān.

10

Ā'koḡjīngōwāngī kābābā·i·nābiyān.

Ā'koḡjīngōwāngī kābābā·i·nābiyān.”

Mī·i·^u kā·i·nāndāmān, “Nībiwa kīgōn ningicawānimigō, ka'kina
 īgī^u anāngōg, a^u udcīğanāng gayā, cwāswi anāngōg ā'pidci māmān-
 didōtcig, ā'pidci gayā kistci wāsa ānind ayāwādcig anāngōg;”
 15 kāwī'kā awīya udākāskitōsīn tci·u·disāt īni^u anāngōn. Āpī'tci
 wāsa ayāwāt ānind anāngōg; tībickō u·u·māⁿ a'kīng äjī·a·yāwād
 pāmādizicitcig. Mī gayā ī·i·^u äjiwāba'k iwidi anāngōk ayāwād
 anicinābāk.

Mī·i·^u kā·i·jiwābandāmān, pīnic nīswi ningīpawādānan īni^u
 | 20 tcīsa'kānan. Nāgwadōn kijigunk īni^u tcīsa'kānan anāngōk āna-
 gōdcinōwād. Inābiyu'k kawābamāwāg īgī^u tābādcimāgwa. Ka-
 yādac ā'pidcīkīstcizōngan ī·i·^u pā'jik tcīsa'kān kā'pawātāmān.
 Kīcpīnidac tcīsa'kīyān ānāndāmān ī·i·^u gujiwābāt. Kīcpīn mi-
 'kwānimāg pā'jik mānidō kā'pawānağ mīgū·i·^u cigwa pipīndigāt.
 25 Nīnigu ānāndāmān mī·i·^u äjināğamut. Wāsa inābiwāk īgī^u uḡjī-
 gōwininiwāg. Kīcpīn awīya mağwātācimit nīnōndawā; amāncīgu
 a'pī äyāgwān, kunimā ağāmīkīstcīgāmīg ayāt mağwāganōjit
 nīnōndawā. Pīnicīgu mōckīnā ī·i·^u tcīsa'kān mīni'k pāndīgāwāt
 uḡjīgōwininiwāg; tībickō wīgīwām wānicīcing mī·i·^u äjināgwa'k

of the sky-people was I blessed; everywhere over the earth and on high was I conveyed by them, how it (all) looked I was shown, how it was everywhere in the circle of the heavens that I had dreamed about. *Shermans Flight*

Now, once I was borne to where there was a ^{Shaking tent} soothsaying-lodge; I entered in; I saw many sky-people there, like human beings they looked. Very pleasing was the sound of their voices when they sang:—

“As far as the ends of the sky have I wandered and seen.

As far as the ends of the sky have I wandered and seen.

• As far as the ends of the sky have I wandered and seen.

As far as the ends of the sky have I wandered and seen.

As far as the ends of the sky have I wandered and seen.”

Accordingly then did I think: “By many things have I been blessed, by all the stars, and by the fisher-star, and by eight stars, that were so very big, and by some of the stars that were so very far away;” never would any one be able to reach those stars. Exceedingly far away were some of the stars; just as here on earth, where mortals are (where people are far apart). And it happens among the stars yonder as it does (here) where people are.

Now, this was what I saw, up to as far as three soothsaying-lodges have I dreamed. Visible in the sky are the soothsaying-lodges, from the way the stars hang aloft. Do you look, (and) you (can) see them about which I am telling. And of very great power is one of the soothsaying-lodges of which I dreamed. If I divine, then what I have in mind would come to pass. If I should be mindful of a certain manitou of whom I had dreamed, then straightway would he come in. And concerning what I myself have in mind is what he sings. Afar do the sky-people see. Should some one utter his voice when speaking of me, I (could) hear him; no matter how far away he might be, no matter if he be on the farther shore of the sea speaking to me, I (can) hear him. In course of time the soothsaying-lodge becomes filled with the people of the sky that have entered in; like a wigwam that is fair is the

Unconscious thoughts

əbiwinən imāⁿ pīndik tcīsa'kāning. Kīcpīn kayā awīya nāndawāni-
mint anicinābā^o tcībījāt mīgu kwīckucimint mīgu pījāt. Mīdəc
kəgwādcimint: "Ānīn əjipimādisiyan?"

"Kāwīn, kāwīn, kāwīn ā'pidci niminopimādisisimin. Nānīngu-
5 tinō niminopimātisimin," i'kidō.

Mōⁿjağ mi'kinā'k kī·a·nōnā tci·a·wināndomāt awiyan; mī·a·wā
askābāwis. Amandcigō katicitogwān mīgo·i'·^u kā'gā't əjiwābizi-
wāt. Mī īni'·^u utciscəgwan pağəgīgītōnit. Amandcigo ənuwəgwan
mīgō·i'·^u ənwāt i·i'·māⁿ tcīsa'kāning pigəgīgītōt 'a'·^a·^u anicinābā.
10 Ka'kina awiya pindingəwəğ imāⁿ tcīsa'kāning; ka'kina gayā
awā'sīyağ a'kīng əyātcig, ka'kina gayā icpīming əyātcig pināsi-
wəğ, undinōğ, ka'kina gayā pīwābi'k əndaswāwānağə'k, asinīg
gayā, ka'kina gayā nībing əndaṇa'kīdcig pīndigəwəğ. 'A'·^a·^wigu
tcāsa'kīd anicināpā ə·i·nāndaṅk mī·i'·^u ənwāwāt iği'·^u pāndigəwād;
15 nağamōwag, ənōdc ina·a·mōg.

Kāwīn ka'kina iği'·^u anicinābāğ ugaskitōsināwa tctcīsa'kīwād,
əniwāk sanagat awiya tciki'kāndaṅk tcīsa'kīwin. A'kawātaza-
naği'·ti'·zo tcīgi'·gucimut mī·i'·^u pītcīnağ tcīgi'kāndaṅk kə·i·ji-
wāba'k i·i'·^u tcīsa'kīwin. Ānind anicinābāğ anicā tōtəməğ, kāwīn
20 kəgā't tcīsa'kīsiwəğ; ki'kānimāwəğ anicā tōtəməwād. 'A'·^a·^widəc
kəgā'ttigo¹ nə'tātcīsa'kīd ki'kānimā kayā wīn.

Tibickō ki'tcimī'kana mī·i'·^u əjināgwa'k nībāwināntagunōn
əjinibāwād mə'katākāwād. Awīya ickwā ma'kadā'kād wānicicing
midcim açamā. Wīgwās unāgān udō'pōnā. Kā'tasogunīd mī·i'·^u
25 minī'k payācibi'·gātəğ. Ningudcitəc awi·a·gōdcigātā.

Kīcpīn gayā məgwā tcīsa'kīng pājik mi'tig kāwīn məməsi'kā-
zinōn, iği'widəc pīndik ayāwād ogījigōwininiwəğ omədwāyā'kwa-
·ā·nāwa i·i'·^u əbañjī·ā'k. Mī·i'·dəc ə'kidōwād kāwīn nisidəm da·i·-

¹ A false form which I cannot rectify. — T. M.

aspect of the spaces there inside of the soothsaying-lodges. And should the presence of some person be desired, he is simply whistled for, whereupon he comes. And then he is asked: "What kind of life have you lived?"

"Not, not, not have we (always) lived a very good life. Part of the time (only) have we lived a good life," he says.

Often is Snapping-Turtle employed to go and ask some one to come; he is the attendant. Whatsoever he may say will truly happen to the (people). It is his soul that does the talking. Whatsoever language he uses is the one the person speaks when doing his talking in the soothsaying-lodge. All creatures enter the soothsaying-lodge; likewise all the animal-folk that are on earth, also all the birds that are on high, the winds, and every kind of metal that is, and rocks, and all creatures that live and move in the summer-time, enter in. And what the man doing the soothsaying thinks is what the incomers say; they sing, all sorts of songs do they sing.

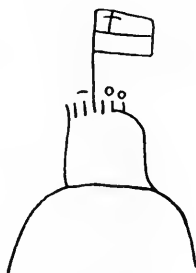
Not all the people are able to divine, rather difficult is it for one to know about divination. In the first place, (a man) subjects himself to the trials of fasting, so that by and by through divination he may learn what is to come to pass. Some people practise it falsely, they do not really divine; it is known when they are shamming. And it is also known when one really knows how to divine.

Like a great road is the aspect of the sleeping-places where sleep they who fast. When (a person) has finished fasting, he is fed upon food that is pleasing. A birch-bark bowl is set for him to eat from. As many days as he has fasted is the number of marks made upon it. And off somewhere is it taken and hung up.

And if during the divination one pole does not sway, the sky-people who are present within pound upon the pole. Whereupon they say that it is not propitious for the people who are seated

jiwābasinōn īgiwā ʔanicinābāg kiwi'taiya·i· nāmaḍābiwād; mānāba-
māwāg. Kaḅaḅaḅc kāgo tai·i·jiwābisi, kunimāⁿ taiyā'kuzi. Mī·i·^u
wāndci·i·jini'kādāg ī·i·^u tcīsa'kān "kuzābandamowin." Nīgān
kāgōn ki'kāndciḡādā kādiciwāba'k ī·i·^u tcīsa'king.

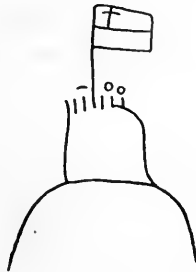
- 5 Minawā ninguding ma'kadā'kāyān ningiwājbbābandam. A'pī
cwāsugun wāsiniwān ā'pidci kī'pātā nī·i·ya^u wīmini'kwāyān.
Awiya ḍac icpimīng kī'pi·u·ndcī, ʔanicinābānk ijināgusi nimbi-
'kaḅōnī'k: "Kāgā'tca, ninīdcānis, kigitimāgi·i·tis. Paḅigwīn, nāzi-
bīn." Ningīwīdcīwik. Mīḍac kīmaḍābiyān o·o·wā ki'tciḡami.
- 10 Kackādin. Micawakwām āniwāk ningī·i·jā, mīḍac imāⁿ kī'twā·i·
biyān. Nīngījinkijin mini'kwāyān, kā'gā'tsa ā'pidci nīwīmini'kwā.
A'pī māni'kwāyān kīnwā'j nībiwa kwāndamān nī'bi; kāwīndac
nīndāmini'kwāsī. Kīstciḡīnwā'j nīndānugīmini'kwā; kāwīnganagā
nīndāmini'kwāsī. Kīstci nībiwa ningī·i·skandān o·o·wā ki'tciḡami;
- 15 kī'ḡōdcin a·a·^u mī'kwān mini'k kā·i·skandān. Mī·i·wā āniwāk
kīwānj wīpīmāndisiyān ka·u·ndci·i·nāmbādamān.



Minawā ninguding kī·i·gucimoyān ningiwābāndān wādcī^u kā'tcī-
spādināg. Mēḍac iwidi kīwābamaḡ mī'tig paḍa'kisud ugīdā'kⁱ,
ki'kiwā·o·nā'tig. Wāsa' a'kīng uzābāmināgusi; ki'kiwā·u·n ḡōdāⁱ

round about; they are not in good grace. Perhaps something will happen, maybe one will be sick. Therefore such is the reason why the soothsaying-lodge is called "the testing-by-dream." Before-hand is it known how things will come to pass by means of the soothsaying.

Another time when I was in a fast, I had a vision. After I had gone eight days without eating, so very dry was my body that I wanted to drink. And somebody came from above, like a human being was the look of him by whom I was addressed, saying: "Verily, my child, you have caused yourself suffering. Rise to your feet, go down to the water." I was accompanied by him. And so I came out upon this sea. It was frozen over. Some distance out on the ice I went, whereupon out there I made a hole in the ice. I lay down to drink, truly indeed was I ever so thirsty. When I had drunk a long while, much water did I swallow; but I did not quench my thirst. For a great while I drank, but without satisfaction; not at all did I quench my thirst. A great deal of the water did I drink from out of this sea; above hung the ice by as much space as was left of the water I had drunk. To the end that I might live for a good long while, was why I had had the dream.



Another time, while in a fast, I saw a mountain that was very high. And then up there at the top I beheld a pole standing, a flag-pole. Far over the country was it visible; a flag hung thereon.

imā. Imāⁿ dāc ugidađci^u mī·i·māⁿ kiwābandamān nibiwa ano-
 'kātcigaṇ, ka'kina gayā mīdcīm aṇōdc äjināgwa'k, cōniyā gayā.
 "Mī·i·we gedayai·i·m," ningi·i·'k. I·i·wā wāđci ni'tamigu pingwi-
 'kāg, pānimāđac iwidi icpīming äjibi'kōwān. Mīsa i·u· k·u·ndci·i·
 5 nābandamān, maṇidō ningi·i·nānimi'k anicinābāg tci·i·nānim-
 iwād tci·o·gimāwiyan. Miziwā āniwāk ningipābāmādis. A'pidci
 ningiminwānimigōk pāmādisitciḡ kā'pabāwābamāgwa. Weyābiskī-
 wātciḡ kayā ā'pidci ningiminwānimigōk. Cimāgānicī·u·gimāk
 ā'pidci ningīsāgi·i·gōk kiwāwīdcīwāgwa. Māgwa kisōngipimādisiyān
 10 nibiwa kāgōn ningikaski'tōn; nōngumidađ ciḡwa āniwāk ningistci-
 ·a·nicinābā'·u. Kāwīn a'pidci kāyābi ningāskitōsin tcipabāmāti-
 yān.

33. FOREVER-BIRD

(Kāgigapināsi).

Mī·i·wā nīn kā·i·jiwābisiyān māgwa kī·ā·binodciwiyan. A'pī
 nayānupibōṇagiziyan mī·i·'u a'pī gīkagānzumit nōsibaṇ tcīma'kadā-
 15 'kāyān. Kigicāp kāwīn ningi·ā·cāmigōsī; ma'kadā ningi·a·'tōn
 ckijigunk. Ningudci pīna'kāmigānk ningipabā·i·jā. A'pī·i·dāc
 wānāgucigin ningi'kiwā pa'kađāyān; mīdec paṅgī nindacāmigo.
 Mīgu i^u mōⁿjaḡ kā·i·jiḡagānzumigōyān tcīma'kađā'kāyān, kāga'pī
 ningikācki'tōn ningogījik ningotibi'k kayā kiwīsinišiwān.

20 A'pī·i·dāc ānimindidōyān nāningutinū ninginījugunī kāwīn
 pīndi'k wīgīwāming ninginibāsī; ningudci pīna'kāmigānk ningi·a·
 winibā. Kāga'pī anōdc kāgōn ningi·ai·nābandam. A'pī·i·dāc
 kācki'tōyān nīyogun wīsīnīsiwān kāwīn ā'ta adcina 'i'·'u ningi·i·
 jitciḡāsi a'panāgu mōⁿjaḡ mōⁿjaḡ ningiki·i·gwičim. Kāga'pī ningi-
 25 wābamāk anicinābānk äjināguziwat. "Nōjis, kibicawanimin,"
 ningi·i·gōg. Miziwā ningipābā·i·jiwinigōg; kī'pābāwābanda·i·gō-

And yonder on the mountain-top was where I saw many goods, and all the various kinds of food there were, likewise silver. "That is yours," I was told. At the foot of the mountain was loose soil, but farther up at the top it was rocky. That I should thus have dreamed was on this account, by a manitou was it willed in my behalf that the people should desire me to be chief. About everywhere have I travelled. Very much have I been esteemed by the living I have seen. By the white people have I been very kindly regarded. By the army officers was I very well liked when I used to go along with them. While I had strength of body, many things was I able to handle; but at this day I am too much of an old man (for heavy work). I am no longer so able to travel about (as in former days).

} 33. FOREVER-BIRD.

Now, this is the way it was with me while I was a child. At the time when I was five winters old, then did my father urge me to blacken (myself for a fast). In the morning I was not given food; black I placed over the eyes. In a certain part of the forest, where it was clean and open, I wandered about. And as soon as evening came on, back home I went hungry; and so a little food I was given to eat. Therefore it was a constant thing for me to be urged to fast, till at last I was able to go a day and a night without eating food.

And while I was growing up, I sometimes went for two days without sleeping inside the wigwam; in a certain part of the forest, where it was clean and open, I went to sleep. At last of all sorts of things I dreamed. And when I was able to go without food for four days, then I ceased doing this for a short time only, but all the while was I continually fasting. In the end I beheld them who looked like people. "My grandchild, I come to pity you," I was told by them. Everywhere roundabout was I conveyed; round-

yān miziwā a'ki âjināgwa'k, kistcigami gayā. A'pī'i'daç kākacki-
 'tōyān cwāsugun kiwīsinīswān mī'i'wā a'pī kā'gā't miziwā kiki-
 'kāndamān âjināgwa'k kijigunk. Mīsa 'i'i'wā kā'jiwābandamān
 ā'pidci kistcimīstcāmaḡat īwā gījik. Kāwīn ningudci wākwēyāsīnōn
 5 ka'kina anāngōg ayāwād; ningīwābanda'i'gō ga'kina âjiwābā'k
 anāngōg ayāwād. Nībiwa pāmādzitcig iwidi ayāwāḡ anāngunk.
 Mīgu i^u ka'kina anāngōk ayāwād âjiwābā'k. Kayādāc icpīmīng
 āyāt maḡidō ningīwābāmā. Nībāyān wāwāni ānawi ningīgāḡanō-
 nī'k; mīgo i^u ka'kina kijik ānigu'kwāk mīgō i^u maḡidō wīya'w.
 10 Kāwīn ga'kina kidāpapamāsīnānig anāngōg kayā kicisōg; kāwīn
 pīdcini'kāsiwāḡ, ō'ō'wā ḡaç a'ki kijibā'kā. Ānawi mī'i'wā kā'ji-
 wābandamān kistcimi'kaḡan inamaḡnūn ājāt kīzis, kayā tibi'kigīzis;
 ga'kina gayā anāngōk ājāwāt. Kayā anōdc kāgōn ningīwābandān
 icpīmīng āyāmaḡa'k.

15 Kayādāc kayā nīn ningīki'kāndān 'i'i'wā tcīsa'kīwin. Nīswi
 ayāwāḡ ini'wā tcīsa'kāḡan. Ka'kina wābandamowād anicinābāḡ
 nībawa gayā nīyawink; ningīḡanāndān 'i'i'wā kā'pawādāmān māḡwā
 ki'u'ckinawāwīyān. Ga'kina kijā ningīwābandān mini'k kā'pī'i'ci-
 wābisiyān pā'kupimādisiyān. Āniwā'kigu wāwāsa ningīpabā'a'i'jā.
 20 Kāwīn ningudci ningīmayāḡinazīn; a'ki kijā ga'kina ningīwābandān
 māḡwā ki'u'ckipīmadisiyān; ōdānawāḡ gayā. Ka'kina gayā pāmā-
 disitcig kāwī'kā awīya ningīmayāḡānīmāsī. Ā'pidci ningīsāḡi'gōk
 pāmādisitcig mini'k kā'pābāwābāmaḡwa; i'kwāwāḡ gayā ā'pidci

¹ A way of saying that all space is manitou. This same idea is often expressed by the term "all the manitous;" still another is to call it "The Great Manitou," a term used for the God of the missionaries; but, whatever the form of expression employed, the idea of mystic power is paramount.

² This sentence was probably not caught correctly; for there seems to be some mistake, either in the sentence as a whole or in the second or third phrases.

³ Experienced.

⁴ As knowledge.

⁵ Because it had been made familiar when seen in dreams.

about was I shown what the earth everywhere was like, and likewise the great deep. And when I was able to go without food for eight days, then was the time that I truly learned everything about how the sky looked. Now, such was the way I saw how so very big was the sky. Nowhere was there an angular space where all the stars were; I was shown how all things were among the stars. Many living beings are there among the stars. And so that is the way it is where all the stars are. And likewise the manitou that exists above I beheld. While I slept, I was forsooth spoken to with pleasing words; and as large as the full extent of the sky was the size of the manitou.¹ We cannot see all the stars and suns; they do not move, but this earth moves.² And, besides that, I beheld where lead the great roads along which the sun goes, likewise the moon; and where all the stars go. I also saw how all things were in the sky.

And I also became acquainted with divination. There are three (kinds) of lodges of divination. All the many things that people have seen³ (are) also (here) within me;⁴ I ponder over the things that I have dreamed in my youth. Everything that has happened to me since I was born I have seen in advance. And to rather far-off places have I gone travelling. Nowhere did I find a place looking unfamiliar;⁵ the whole earth I had seen beforehand, while I was yet a youth; so too the towns. And all (kinds of) people have I never found looking unfamiliar. Very much have I been liked by all the people that I have seen; by the women also have I been very much liked,⁶ for I was also an excellent hunter.

⁶ This is not the empty remark of a dandy: the phrase has to be taken with the one following. One of the best things a youth can have said of himself is that he is a good hunter; this ability catches the attention of calculating parents who have daughters to marry off. A lodge with plenty of food is a lodge to be desired; and an Ojibwa woman is envious of the position of being mistress of such a lodge. And the ideal wife is not the plaything, but the one who knows how to dress the skins, bring in the wood and water, do all the household work, and who can be a mother. Beauty is subordinate to all these qualifications. Hospitality is one of the great Ojibwa virtues.

nīsāgi·i·gōk, ā'pidci gayä ningini'tä·q·ndawändcigä. Kāwīn kägōn
ningi·q·gāwādanzin mägwā kīkacki'tōyān kī·q·ndawändcigäyān.

Kayādac a'pī ayāmaḡa'k o·o·anō'kīwīn māmīndagä mōⁿjaḡ
ningi·q·nōnigō tcīḡabāmādisiyān. Miziwā kägō kī·i·jiwītcigādä
5 ä·i·ndagu'k pībōnicīwīnōn, āniwä'k kayä ningimāckawizī mägwā
kī·i·ninīwiyān. Nāḡan mačkīmudān ningikacki'tōḡan kīpīmōn-
ḡamān.

Änicāḡu nīndibātcīm kā'pī·i·jiwābisiyān. Nōḡumīdāc Kāwīn
kāyābi 'i'i^u nīndijimāckawipimādisi; agāwa nōḡum ningacki'tōn
10 wāndcipimādidiyān. Änicā ānīnd weyābickīwātcig māwīja kā'kī-
kānīmīwāt päḡaḡgī kägō nīmīnigōḡ pāsī'kaḡmān.

Änic mī·i·^u.

34. HE WHO OVER-DREAMED (Wāsāmābandank).

Pä^ojik a'kiwāⁿzi mōⁿjaḡ ugīḡaḡānzomān ugwisān tcīma'kadä-
'kānit. Kā^oḡä'tīdāc mōⁿjaḡ kīma'kadä'kā 'a^oa^u uckanawä; ānawī
15 nāningutinū kī·i·ckwā'tānit, mīnawā ugāḡānzumān ugwisān tcīma-
'kadä'kānit. Mīdāc ä'kīdo 'a^oa^u ckinawä. "Äja kuca kā'kīna
kägōn ningīpawādān. Kā'kīna a'kī äjīnāḡwa'k, undīnōḡ āḡābīwād
ningīkī'kānīmāk. Kā'kīna gayä ijītcigāwīnān ningīpawādānān.
Kā'kīna gayä kījīḡunk äyāmaḡa'k ningīpawādān," i'kidō 'a^oa^u
20 uckinawä.

Mīdāc ānād ugwisān: "Māⁿnūⁿ kāyābi mā'kadä'kān. Kāyābi
kuca' kägō ayāmaḡatūdug, macī kā'kāndaⁿziwān. Mīnawā kī-
'twān." Umīnān aka'kaⁿjä tcikītcīma'kadä'kānit ugwisān.

¹ Employed by the factor of a Hudson Bay Company post to go after furs.

For nothing did I wish in vain while I was able to hunt for game.

And also, when there was work here to be done, I was often employed in preference to all others to go off on a journey.¹ Things were carried to every place where there were winter camps,² and pretty strong I was while I was a man.³ Five sacks was I able to carry on my back.

I am simply relating what has happened to me. But I am not now so strong as I used to be; hardly am I now able to provide a living. In fact, some of the whites who have known me since long ago provide me little by little with the things that I wear.

So that is all.



34. HE WHO OVER-DREAMED.

A certain old man was often urging his son to blacken (his face and fast). So of course many a time did the youth blacken (his face and fast); nevertheless at times he would cease from (his fasting), but again (the father) would insist upon his son blackening (his face to fast). Accordingly then said the youth: "Already now have I really dreamed of everything. About how the whole earth looks, about how the winds repose from whence they blow, have I learned. And all kinds of doings have I dreamed of. And also about everything that is in the sky have I dreamed," (so) said the youth.

And this he said to his son: "Please, once more do you blacken (your face and fast). There surely must be something yet for you to dream about, something about which you do not yet know. Once more do you try." He gave his son some charcoal to blacken (his face and to go into a) deep (fast).

¹ Where the Indians were trapping.

² In the possession of the full strength of a man.

Awidəç uckinawä mänü mīnawä kīma'kadä'kā. Nībiwa tə'sing kīmidäsungunī, ā'pidci kīkistcikudəgi'itisu. Mīdəc kīmādcāt ma'kadäkāt. Ninguding pītağwicin 'a^aawuckinawä. Nācwāsugunağa'k ānawi udānawi'a'çamān ugwişan, kāwīn ududā'pinaⁿzīn
 5 ī'i'ʷ mīdcīm. Mēdəc ä'kidot 'a^aʷuckinawä: "Tağa, nōsā! mījicin ozānaṃum. Nīwiwawāji," i'kido.

Mīdəc kīmināt uzānaṃanən ugwişan.

'A^aʷidəc uckinawä miziwä u'kā'kiğanānk ugī'şān uzānaṃanən. Mīdəc kī'ş'niipasigwīt 'a^aʷuuckinawä; kī'ş'nizāga'a'm;
 10 kāwīn aṃicinābānk kī'i'jināğusisī, pīnāciyink idac udişinawān. Aṃinūndāğuzi; mīdəc āni'i'nwāt: "Tci'ⁿ haⁿ haⁿ haⁿ!"

Kisāgidcisä 'a^u a'kiwāⁿzi nōndawāt ugwişan ānwānit. Mēdəc äjiwābāmāt ağōzinit mī'tigunk nōndāğuziwaṃ: "Nōⁿ na-tci'gä, nōⁿ na-tci'gä, nōⁿ na-tci'gä, tci' haⁿ haⁿ haⁿ!" Umādwākānōnigōn
 15 ugwişan: "Mī'i'ʷ kādīnwāyān kīckpīn awiya wānībutcin. 'Kwīckwa'ä' ningatigō." Mēdəc paṃä kī'ş'niipasigwa'o'nit ugwişan, kāwīn minawä kī'pīgīwāsī 'a^u uckinawä.

Mī'i'dəc ī'i'ʷ äjini'kāsut 'a^aʷ pīnāciⁿ kwīckwa'ä' kumāğayä paṃi'tci, mī'a'ʷ aṃicinābāğubān. Mīdəc ī'i'ʷ ä'kidōwād aṃicinā-
 20 bāğ: "Kīcpīn nōndāğuzit 'a^aʷ pīnāciⁿ kāwīn unīcicinānōn," i'kidōwāğ. Awiya kāğō ta'i'ciwāpizi kīcpīn ī'i'ʷ inwānit, "Indōnwā' tcigä." Tibīckō aṃicinābānk i'kido 'a^aʷ pīnāciⁿ. Kayä wīnawä aṃicinābāk nāningutīnū mī'i'ʷ ä'kidōwād kagō kē'kāndāṃowātcin wā'i'jiwābātinig. "Indōnwā' tcigä," i'kidōwāğ. Mīdəc ī'i'ʷ kā'i'-
 25 'kitogubānān 'a^aʷ kwīckwa'ä'.

¹ The cry of the robin. ["Robin" is *ōpi'tci* in the Leach Lake dialect, *paṃi'tci*

And the youth readily blackened (his face) once more. Many a time he had gone through a ten days' fast, to very severe hardship had he put himself. Accordingly he went away (to blacken his face and fast). By and by back home came the youth. After eight days were ended, then did (the father) try in vain to give his son some food to eat, but he would not take the food. Thereupon said the youth: "Now, O my father! do you give me the yellow magic paint. I wish to paint (myself)," he said.

Thereupon he gave some yellow magic paint to his son.

And the youth placed the yellow magic paint all over his bosom. And so straight up to his feet rose the youth; on out of doors he went; not was he like a human being in form, but like a bird he looked. As he went, he chirped; and this was the sound of his voice: "Tciⁿ haⁿ haⁿ haⁿ!"¹

Outside rushed the old man when he heard the sound that his son made. Thereupon he saw him perched in a tree, chirping away: "Nōⁿ na-tci'gä, nōⁿ na-tci'gä, nōⁿ na-tci'gä, tci' haⁿ haⁿ haⁿ!"¹ He heard the voice of his son saying to him: "Such is the way I shall sound whenever any one is about to die. 'Chirper' shall I be called." And so up rose his son and flew away, not again did the youth come back.

Accordingly the name of the bird is the chirper or the robin, the one that was once a human being. And this is what the people say: "When the sound of the bird is heard, the omen is not good," (so) they say. One will meet with something (baneful) if one hears the cry of the bird saying: "I feel a foreboding." Like a human being does the bird speak. And that is what the people themselves sometimes say when they know that something is going to happen. "I feel a foreboding," they say. And that was what the chirper said long ago.

in that of Fort William, *pīci* in that of Fond du Lac (addition by the editor from Jones's notes).]

35. THE ONE THAT FASTED ONCE AND DIED
(Anicinābä^e kā·i·nibut ma'kadä'kät).

Nīnguding mīnawā kā·i·jiwābizit pä[°]jik anicinābä^e; uzām
mōⁿjaḡ ugīgagānzomān ugwiṣaṇ tciḡi·u·gwī·i·cimunit. Ānawi 'a[°]a'·u
uckinawāgubaṇ ugīwīndamawān oṣaṇ ciḡwa ga'kina kägōn kiki-
'kāndaṅk äjināḡwa'k miziwā kīcigunk kayä a'king äjiwāba'k kis-
5 tciḡamīṅ gayä icpīmīṅ kayä äjināḡwa'k, awiḡaḡ a'kiwāⁿzī kāwīn
ugīpōnimāsīn kāyābi tciⁿma'kadä'kānit. Wāḡciwing ugidā'ki kī·a·
yā 'aⁿ ckinawā. Kāḡa'pī kāwīn kīḡacka'tōsī tciḡaḡzigwīt, ä'pītcipa-
'kadät.

Nīngudingiḡaḡ mīnawā awiwābāmāt ugwiṣaṇ awiya ugīwābāmān,
10 kīstcipināsiwaṇ imāⁿ undcipasiḡwa·o·nit. A'pī·i·ḡaḡ āni·u·di'taṅk
imāⁿ ayāni'paṇ ugwiṣaṇ, mīyā'ta u'kaṅaṇ a'tānig 'a[°]a'·u uckinawā-
baṇ. Mī·i·ḡaḡ i·i·u wāndci·i·jītcigāwād uzām kīnwāⁿj tciḡi·i·ḡwuci-
musigwā. Īḡi^u anicinābä^ek a'pītcīnāk ugāḡwātciⁿmāwān unīdcāni-
siwān minī'k kägōn ḡāki'kāndaṅmīnit. Kīcpīn awiya i'kidot:
15 "Mī·i·u ciḡwa ga'kina kägōn ḡāki'kāndaṅmān," i'kidot 'a[°]a'·u
mā'kadä'kāt, mī·i·u äji·u·ndci·i·ḡut oṣaṇ tci·i·ckwāma'kadä'kāt.

36. THE SPIRIT-WORLD.

Mīnawā kägō nīndibātcīm kā·i·kitowād kätāⁱ anicinābāk.
Kīcpīn awiḡa nābudcin nānīḡutīnū awiya kī·ā·bidcībā; mīḡaḡ
'a[°]a'·u kā'tībādcīmut äjināḡwāḡdogwān äjāwād nābōwāt. Ā'pidci
20 kīstcimī'kaṇa inā^m äjāwād nābōwāt. Kīstcinībawa owābāmān
pāmusānit kwāya'k nīḡābī·a·nunk ināmu i^u mī'kaṇa.

Nī'taṃ oḡānīmī'kān kīstcimīnaṇ aḡōtanik, mīskwīmīnaṇ kayä.
Kīcpīn awiya aṃwāt kāwīn mīnawā taḡikīwāsī. Kāḡa'pī owābandān
kīstcizībi ayānik, ā'pidci kījīdcīwaṇ. Mīḡaḡ imāⁿ wābāmāt mī'ti-
25 ḡōn äjāwā'kwāntcinīnit, nīnamā'kwāḡubu 'a[°]a'·u mī'tig. Ā'pidci
naṇizānaḡ; ānīnd imāⁿ paṅḡicīnōḡ. 'A[°]a'widāḡ kākki'tōd äjāwāda-

35. THE ONE THAT FASTED ONCE AND DIED.

One other time there befell an experience of a certain man; too often had he urged upon his son to fast. Even though the youth had told his father that already had he learned how everything looked everywhere in the sky, and how things were on earth and in the sea, and how it looked above, yet the old man would not cease urging him to continue his fasting. Upon the summit of a mountain did the youth remain. At length he was unable to rise to his feet, he was so hungry.

At another time when he went to see his son, some kind of living thing he saw, a great bird flew up from the place there. And when he got to the place where his son had been, only the bones of the youth now no more were there. That is why (the people) now follow the custom of not fasting too long. The people now ever so often ask their children how much they have learned. If any one should say, "Therefore now have I learned of everything," if (thus) should say one who is fasting, then is one told by one's father to cease from fasting.

36. THE SPIRIT-WORLD.

Something else I (will) relate concerning what the people of old have said. Whenever any one died, it was common for him to rise from the dead; and so he would give an account of what it was like at the place where the dead go. A very large road leads (to the place) where go those who have died. A great many one saw walking straight west, (where) leads the road.

First one found some large blueberries hanging aloft, some raspberries too. If any one ate them, not again would one return home. At last one saw where the great river was, very swift was its current. And then there one saw a log lying across the stream, unfastened lay the log. Very dangerous it was; some fell off from (the log) there. And the one that succeeded in crossing the log

wāt mī·a·^u käcki'tōd tci·i·jāt iwidi tcībaya'kīng. Mīnawā uḡani-
 wābamā^ε ʔanimū^ε ayānit ōwita'kwāmigō. Ka'kina gayā kągōn
 kayācōdāwād owābāḡḡānāwā. Mīnawā mindimoyāyān owābāmān,
 mi'tig oda'kunān 'a^εa^u mindimoyāⁿ. Ka'kina kągōn oḡḡwādcī-
 5 migōn, ānind kā·i·jipīmādisid. Ānind kāwin oḡḡidīnāsīn 'a^εa^u
 mindimōyā tcipimosānit; ānind oḡḡi'tā·o·wān; ānind iḡḡ
 oḡḡidīnān mānū tci·i·jānit tcībaya'kīng. A'pī·i·ḡḡḡ awiya
 ʔnidagwicink iwidi ayāwāt tcībayaḡ kistci·o·ḡḡā·tōwḡ. Awiya iwidi
 ḡḡḡwicink nībawa owābāmān ānawāmā'ḡḡḡ. Ā'ḡidci kistcīnīmī-
 10 i·ḡḡi·wḡḡ nībātibi'k. Kwīckwiciwḡḡ, sāsā'kwāwḡḡ. Kīcḡḡn awiya
 mī'kwānimāt ānawāmā'ḡḡḡ omāⁿ āyāt a'kīng, kīcḡḡn mīdcīm a'tōd
 unāḡḡḡḡḡḡ ckudānk ḡḡḡidīnānk, mī·i·widi ḡḡḡwicinōmāḡa'k 'i^εi^u
 mīdcīm aḡḡmāt ānawāmā'ḡḡḡ.

ḡḡḡḡḡ ijināḡuziwḡḡ nāmiwād, ʔḡḡḡḡḡḡḡḡḡḡḡ nīmiwād.

15 Mīḡḡḡ 'i^εi^u kā·u·ndci·i·'kidowād kā'tā·a·nicinābāḡ awiya kāni-
 butin: "Kāḡu awiya wījāmā'kān." Udīnō·a·mawāwān kwaya'k
 ningābi·a·nunk. "Mī·i·^u kwaya'k ijan," udīnāwān. "Mī·i·widi
 tci·o·ḡḡi'tāḡḡḡn āndaji·o·ḡḡā·tōwāt tcībayaḡ." Ga'kina kągōn omī-
 nāwān; tibickō awiya ningudci wā·i·jādin mī·i·^u ā·jī·ā·wād. Mō-
 20 'kumān, asāmān, a'ḡwāḡḡḡ, ckudā, ḡḡḡḡḡ gayā mīdcīm oḡḡā·tōnāwā.

Mīḡḡḡ imāⁿ nānīḡutīnū ḡōdawāwād tcībā'kwāwād mī'kwānimā-
 wād inī^u kānibunit. Mīdcīm, asāmān kayā ckudānk uḡḡsāwān.
 Mīḡḡḡ iwidi tcībayaḡ ayāwād ḡḡḡwicinūmāḡa'k 'i^εi^u mīdcīm.

Pā·jīk ayā kīstcītcībāwinini kānawānimāt tcībaya^ε, mī·i·^u
 25 kā·i·jinōndāmān kā'tā·a·nicinābā^εk kā·i·ketōwād. Nānīḡutīnō
 'a^εa^u kīstcītcībāwinini uḡīwānājawān. "Kāmāḡi kidīnāndāḡuzī
 umāⁿ tcībī·i·jaiyān." Mīḡḡḡ i'ku' i^u nānīḡudīnū awiya ābidcībāt.

was able to go over to the ghostly region. Next one saw dogs there that were eager to bite one. And all sorts of things they (all) saw after they had crawled across. Next an old woman one saw, a stick in her hand the old woman held. Concerning all sorts of things one was questioned, some how one had lived. Some of them the old woman did not let pass; some of them she hit; and some without annoyance she let go on to the spirit-world. And after one had arrived there where the ghosts were, they were (found) living in a great town. When one arrived at the place, one saw many who had been related to one in the past. A very big dance they had together in the silence of the night. They whistled, they whooped. If any one here on this earth became mindful of one whom one was related to in the past, (and) if one placed food in a vessel (or) put it on the fire, then over there would arrive the food which one fed to one that had been a relative.

In various forms appeared they who danced, (even) upon their heads they stood when they danced.

And this was why the people of old used to say whenever anybody died: "Don't ask anybody to accompany you." They pointed out to one the way straight towards the west. "Now, straight in that direction do you go," they said to one. "There in that place you will come to where the ghosts have a town." All (kinds of) things they gave to one; in the same manner as when one was fitted out for a journey, so they fitted one out. A knife, tobacco, pipe, fire, and a little food, they placed (there for the dead).

And then there (at the grave) they sometimes kindled a fire (and) cooked food, when they were mindful of one that had died. Food, tobacco, and fire they placed there. And then over there at the place where the ghosts were arrived the food.

There was one great ghostly person who watched over the ghosts, for such was what I have heard people of old say. Sometimes the great ghostly man sent one back (to the earth). "Not yet is your time up to come to this place." And this was the occasion when one sometimes came back to life.

37. THE WIZARD RITE.

I (Wâbanôwiwin).

Minawâ bâ'jik ijitcigâwin ningadibâdodân kâ'i'jinôndawağwa
 I igi'^u wâbanôg. Pâ'e'jik anicinâbâ ni'tam kâ'u'ji'tôt wâbanôwiwin,
 mî'i'^u kayâ wîn kâ'i'nâdcimut. "Wâbanômanidô ningîmini'k
 î'i'^u tcî'i'jiticigâyân tcîwâbanôwiyan." Mâmindagâ wâbanung
 5 ina'kakâ kî'i'jikâgîgitut, kayâ miziwâ a'king äyâwât igi'^u wâbanu-
 manidôg, miziwâ gayâ gîwi'tâkiji'k ândaşing wândâanima'k, gayâ
 miziwâ icpîmîng kijigunk. Kayâ wîn anangô^s ogîtaçimân, äjiwâba-
 togwân iwidi anangôg äyâwâd; kîcisôn kayâ ogîtaçimân.

Mî'i'dac î'i'^u kayâ wînawa kâ'i'jiticigâwâd, wâbanûwîgiwâm
 10 kî'u'ji'tôwâd wâ'tajiwâbanôwiwâd. Kîkistci'i'na'kamigiziwâğ, an-
 ôdcikâgô ogî'â'badci'tônâwa mîdcim kîwi'kundiwâd. Mâmindagâ
 asâmân ogî'â'badci'â'wân; miziwâ kî'i'nâ'kunâwâd pwâğañan
 kîwâwînwâd îni'^u wâbanûmanidôn. Mâmindagâ undinû^s ugî-
 pîndâ'kônâwân. Misiwâ kayâ icpîmîng ayâyânit ugîwâwîndama-
 15 wâwân kîcisôn, kayâ dâc icpîmîng manidôn äyânt ugîwâwînwân.

Mî'i'dec î'i'wa'pî kîwunâbiwât kîwâbanûwiwât. Kayâ wînawâ
 madôdosañan ugî'â'badci'tônâwân, anôdc kayâ kâgô wânicicink
 ano'kâtcigañ kîmînidîwâğ. Kîwi'kwâdcî'tôwât wî'pîmâdisiwât
 kîkistcinâğamôwâğ. Nîswitâwâ'i'ğañan ugî'â'wâwân. Kî'kistcîni-
 20 mîwâğ î'i'mâⁿ wîgiwâming, ugîgîjibäckânâwa î'i'^u wîgiwâm imâⁿ
 pîndik wîgiwâming. Ayâ'pî kî'u'nabîwât kî'â'ni'â'yândinamâtiwâğ.
 Kîcpîn awiya ayâ'kuzitcîn mî'i'mâⁿ âbi'tawînd kîñamadabi'â'wâd.
 Ugîgîjibäckawâwân pâ'kîc nîmîwât. Mîgû'i'^u nânîngutinô awiya
 pâbigâ kîmînu'pîmâdîzit.

25 Nânîngutinû gayâ kî' kudcîwâğ kîwâbanda'i'wâwâd äjikacki'â'wi-

John Pinessi
was
Wahana ?!

X
37. THE WIZARD RITE.

About a certain other practice will I now tell, according as I have heard it from the wizards. A certain man was the first to found the wizard rite, and this was what he told: "By a wizard manitou was I given power to become a wizard." Especially of things toward the east did he discourse, and of things everywhere upon the earth where the wizard manitous were, and of things everywhere in the circle of the sky, of things everywhere from whence blew the winds, and of things everywhere in the sky above. And he also told of the stars, what takes place yonder where the stars were; of the sun too he spoke.

And now this was what they also did, a wizard lodge they put up at the place where they were to perform the wizard rite. They were exceedingly active about it, of every sort of thing in the way of food they made use when they celebrated a feast together. Tobacco in particular they used; in every direction they pointed with their pipes when they spoke of the wizard manitou by name. To (the sources of) the winds in particular they made offerings with the pipe. And of every place above where the suns were they told, and of the manitou on high they spoke by name.

Now, that was the time when they sat down to perform sorcery. And they also made use of sweat-lodges, and every sort of wearing-apparel that was pleasing they gave one to another. When conjuring for the purpose of gaining power to live long, they sang with great solemnity. Three hand-drums did they use. Earnestly did they dance there in the wigwam, they moved about in a circle there inside of the wigwam. As they took their seats, they handed (the drums) over to others. If any one was sick, then over at the middle of the lodge they seated (the person). They moved around (the person) in a circle, while at the same time they danced. Whereupon many a time did one immediately get well.

And they sometimes exhibited their skill by showing what they

ziwād; nāningutinū pināsiwayānən ugīpäckizwāwān, kāwīn dac
 kī'pigōskusū 'a^a'u kākā'kwayānic. Nāningutinō kayā macki'ki
 ogīcācāgwandānawa, mī'i'·dec kīzazīswamāwāt īni'·u kākā'kwayāni-
 5 ta'kunāt īni'·u kākā'kwayānicən kāga'pīgu pīmādisiwaŋ 'i'·u
 pāmijipagidināt, mī'i'·u ājipimusāt 'a^a'u kākā'k pā'kic piminōn-
 dāguzit, "Kāⁿ, kāⁿ, kāⁿ, kāⁿ!"

Kayā dāc cigu ickudā udōdā'pinānāwa; a'kawā kīzazīsund-
 amowāt unindciwān, kāwīn dac tcāgizusīwag. Māgwā kistciwā-
 10 baŋūwiwāt mīgu i^u awiya ājinōndawāwāt nōndāguzinit, "Yahō
 we^hi, we^hi, we^hi," inwāwān.

Māzininī² kayā udōji'·ā·wān. Nīmiwag īgi'·u māzinimī'·i'·sag.
 Pā'ejig wābaŋunk ina'ka'kā unība'·i'·ā·wān, mī īni'·u māskwāwigījik
 ājini'kānāwāt. Mīnawa pā'ejik ābi'tawind nībawiwān, mī īni'·u
 15 nābaŋāgījik ānāwāt. Mīnawā pā'ejik ningābī'·a'·nunk ina'ka'kā
 unībawī'·ā·wān, mī īni'·u Mānugījiwäckank ānāwāt. Mīnawā pā'ejik
 ābi'tawind nābawit, kīwādin udināwān. Nībiwa kayā māzininī'·i'·sa²
 miziwā pīndik wīgiwāming udāsāwān, ka'kina īgi'·u māzininīg
 nīmiwag. Nāningutinū kayā nōndāguziwag. Mī'i'·u ājictcigāwāt.
 20 Nāningutinū kayā awiya unōndawāwān icpīmīng ina'ka'kā taŋwā-
 widamōn.

Kayā mīnawā kā'·u'ndci'·i'·jictcigāwāt kīnwānj wī'pimādisiwāt,
 kunimā gayā kāgōn tcīni'tōwāt kā'·u'ndcipīmādisiwāt ōmā^a a'kīng,
 kunimā gayā kistcigāmīng kāgō tci'·u'ndināmwād kāmīdciwād,
 25 kunimā gayā ā'pidci tcīni'tāwīgīnk anōdcikāgō wiyāgiminān,

¹ Magic pouches.

² The cry of the bird-hawk.

had power to do; at times they would fire guns at bird-skins,¹ but unpenetrated would remain the old bird-hawk skin. And frequently some medicine they chewed, whereupon they spit it out in a shower upon the old bird-hawk skin; at the same time they moved round in a circle within the lodge. And the (person) passing (round) with the old bird-hawk skin in his hands would finally let it go when it showed life, whereupon off it would walk, and at the same time it would be heard making the sound, "Käⁿ, käⁿ, käⁿ, käⁿ!"²

And then some fire they would also take up in their hands; but before doing so, they would spit a shower (of medicine) upon their hands, but they would not be burned. While they were at the height of the wizard rite, then would they hear the sound of some one say, "Yahōō, we^{hi}, we^{hi}, we^{hi}!" such was the sound that one made.

And some images did they make. The images danced. One over towards the east they placed in standing position, and the name of that one they called Red-Sky. Another at the middle of the lodge stood, and that one they called One-Face-of-the-Sky.³ Another over towards the west they placed in standing position, and that one they called The-Sound-of-whose-Footstep-is-heard-with-Pleasure-in-the-Sky. Another stood at the centre of the lodge, North-Wind they called it. And they put many images everywhere about inside the lodge, and all the images danced. And frequently could the sound of their voices be heard. That was the way they did. And they sometimes heard the sound of some one's voice coming from above.

And another reason why they did (these things) was that they might live a long time, or else that they might kill something whereby they might live here upon earth, or that they might obtain something to eat from across the sea, or that in great abundance might grow every kind of thing, such as berries, or that game

³ As if it had two sides.

gayä tci·a·wäsī·i·'käg, kayä tciminī·i·jiwäba'k nībink pībōnk kayä.

A'pī·i·däc ickwä'tāwät, mī·i·'u ä'kidōwät: "Änic wīnisa' kōsinān, kistcimānidō, ka'kina mīnu·i·jiwābisiwin äyāt. Ka'kina
5 kägōn tābā'kunānk wīn ōga·o·na·u·ji'tōn mini'k äjictcigāyānk, ka'kina äjipāgusāndāmanck. Kīcpīn wīmininānk kē·u·ndcipīmadisiyānk, ā'pidci kistci·i·nāndāmaṅ, kaṅāḅātc kē'gāt kīgāmīnigunān kägōn kē·u·ndcipīmadisiyānk."

Mī·i·'u kayä mīnawā kē·i·'kidowād: "Kīcpīn awiya nābutcin
10 tcībaya'kamigōnk ta·i·jā." Wāwāni ogaganōwāwān kānibunit. "Kāgu awiya wījāmā'kān." Udīnō·ā·mawāwān kwaya'k kādicānit kwaya'k cāwānunk; ānind wī'kā pībōnsinuk, mī·i·widi äwitāna'kīwāt tcībayaḡ. Änind kayä pāga'kōg ināwāḡ. Mīwāḡ īgī'ū pāga'kōg nānīngutinū kē'kaṅōnāwāt anicinābān äjiwāba'k iwidi
15 äjāwād tcībayaḡ. Nānīngutinū awiya unōndawān īni'ū pāga'kūn nōndāguzinit, panā kwaya'k cāwānunk inwāwidāmon. Änind wānīmī'kawiwāḡ nōndawāwāt īni'ū tinōwān. Kāwīn unīcīcīzīnōn awiya wānīmī'kawid nōndawāt pāda'kūn. Awīdāc wānīmī'kawisig nōndawāt mī'a'ū kīnwā'nj pāmādisit. Mī·i·'u kātībātcīmowād īgī'ū
20 wāḅānōḡ.

Māmiṅdagā kayä wīnawā ogīwāwīnāwāḡ īni'ū Nānabujūn. Ga'kina kayä mīzīgāgō weyāḅāndāmaṅk ugī'tajīndānāwa, pīnic kayä kādīci wāba'k a'pī ickwā·a·'kīyunk, kunīmāⁿ minawā kāmōcka·a·ng, kunīmāⁿ gayä kāza'kidāḡ a'ki kīstcīgāmī gayä. Kayä
25 wīnawā ugītībādodānāwa āja ābidīnk kī'paṅāda'k a'ki. Mīyā'ta kīstcimānidō ka'kina mīnū·i·jiwābīzīwīn tābāndānk. Kāwī'kā ta·i·ckwā·a·yāsī; a'paṅā kāgīnik ita·a·yā, kī'kidōwāḡ īgī'ū gā'tā·anicinābāk. Mī·i·'u ga'kina kē'tībātōdamowād īgī'ū wāḅānūwīnīwāḡ.

¹ This has a decidedly Christian ring, so far as words go, but the great manitou father is at the same time the great wizard manitou.

might be plentiful, and that things might go well in summer and winter.

And when they were closing, this was what they said: "Now, yonder father of ours, the great manitou, possesses every kind of uprightness. He that passes judgment upon everything will bring to pass anything we do, all things for which we hope. Should he wish to give us the means whereby we may live, what we very greatly desire, perhaps in truth we should be given the things whereby we may get life."¹

And this, furthermore, was what they also said: "Whenever any one dies, to the land of ghosts will one go." With good words did they speak to the one that had died. "Do not ask any one (to go with you)." They pointed straight the way along which (the dead) should go, straight towards the south; some (went) to where it was never winter, that was where the ghosts went to dwell. And some were called skeletons.² It was the skeletons that sometimes told the people how it was at the place where the ghosts went. Often one heard the sound of a skeleton, always directly southward went the sound of it. Some became unconscious when they heard the sound of such a creature. It was not good for one that became unconscious to hear a skeleton. But the one that did not become unconscious on hearing the sound of a skeleton was one that would live long. Now, all these things were what the wizards told about.

In particular did they also speak of Nānabushu by name. And about every single thing we see did they tell, even too the way it would be when the world comes to an end, that perhaps there would be another flood, or perhaps the earth and the sea would burn up. And they also told about the time when this earth was once destroyed. It was only the great manitou that had in his keeping every kind of uprightness. Never would he cease to exist; for ever and ever would he continue to be, so the old-time people have said. All these things did the wizard people tell about.

² The translation is uncertain. "Skeleton" is a meaning given to the word from which this is translated, and for lack of a more definite term this is given.

38. NOTES ON THE MYSTIC RITE.

Ningatibādctm kā·i·jinōndamān äjiwäba'k i·i·^u midēwiwin.
 Ni'tam 'a^a·^u kā·u·ji'tōd i·i·^u midēwiwin 'a^a·^u anicinābā. Awiya
 ningī'pi·u·disi'k, ningiwīndamāk äjiwäbatogwān midēwiwin. Ningī-
 ki'kinō·a·māg ka'kina äjiwäba'k midēwiwin tcigaski'tōyān midē-
 5 wiwin.

Nackä mī·u·wä a'ki ka'kina äniḡu'kwāg, mī·u·' midāḡnidō
 kā·i·dunk. Kayādac owä misiwä äniḡu'kwāg kistciḡami mī 'a^a·^u
 midāḡnidō ningī·i·'k. Mīnawā uwä kīciḡ mīḡu u tābicink midā-
 ḡnidō, mī·i·^u ḡā·i·cit; o·o·māⁿ dāc äniḡo'kwāg, o ḡiḡik. Miziwä
 10 ayāwān wāndānimak mī·i·māⁿ ayāwād ḡanitōḡ, — wāḡanunk, mina-
 wā cāwānunk, minawa nīḡābī·a·nunk, mīnawā ḡiwādinunk; mīwa-
 ninu' nīwin undinūn awacimā mā'tcāḡin. Mīnawā nisawaya·i·
 kīwādinunk wāḡanunk, mīnawā nisawaya·i· wāḡanunk cāwānunk,
 mīnawā cāwanunk nīḡābī·a·nunk nisawaya·i·, minawā nīḡā-
 15 bī·a·nunk kīwādinunk nisawaya·i·. Mī·i·^u cwāswi undinūn ayāḡa-
 ḡa'kin, päpa'kān iḡiwāḡadōn; ānawi päḡiḡwān u·u· a'ki.

Mīzawādāc a'kīḡ icpīḡmīḡ ḡayä ḡayä kistciḡamīḡ ki·a·sāwāḡ
 ḡnidōḡ kābisindawātciḡ anicinābān. Ka'kina ḡayä a'kīḡ äyāḡa-
 ḡa'k udacindānāwa iḡi·^u māḡāwiwād anicinābāḡ, māmindagā iwidi
 20 wāḡanung, mī·i·wide ayāḡaḡa'k kā'pi·ū·ndcipād 'a^a·^u kā'piki'kina-

¹ This narrative deals with general information on the mystic rite, and with the narrator's experience as a member of the Society. Both are interwoven without discrimination; and the whole discourse goes with a birch-bark chart in the American Museum of Natural History, New York City (Cat. No. 50: 5663. See Plate I; diagram, pp. 322, 323).

² Another way of saying that all nature is manitou (1-8, diagram).

³ This is a characteristic passage, and illustrates a type of expression much employed by members of the Mystic Rite Society. The neophyte may want


 38. NOTES ON THE MYSTIC RITE.

I will give an account¹ of what I have learned concerning the way of the mystic rite. The one that in the beginning founded the mystic rite was a man. By a certain one was I visited, by him was imparted to me the knowledge of what the mystic rite meant. By him was I taught everything appertaining to the mystic rite, to the end that I might become a member of the mystic society.

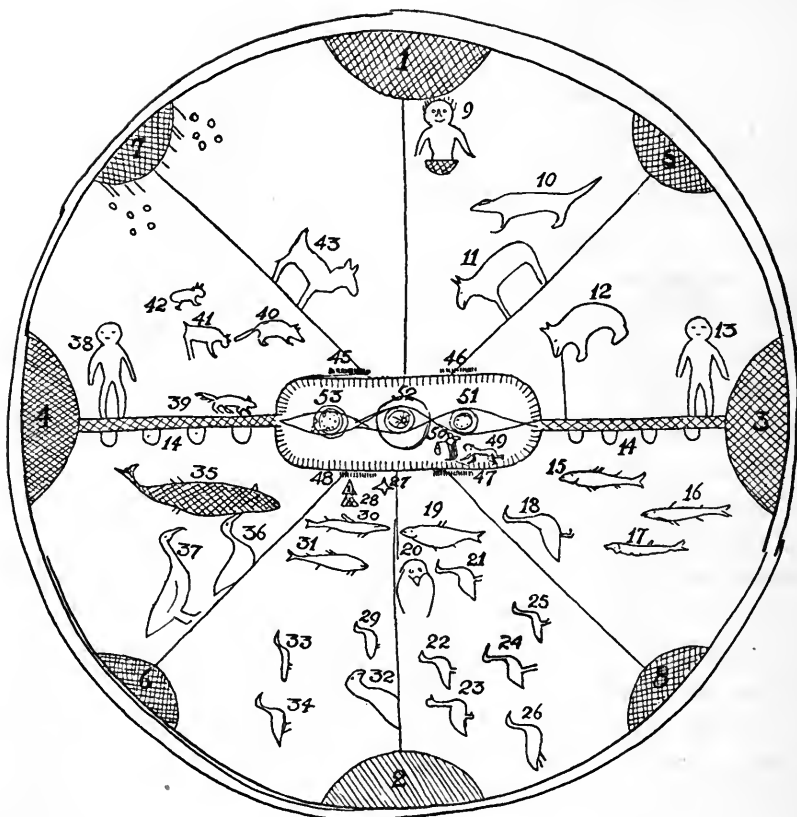
Behold, this earth in all its length and breadth, such is what is meant as the mystic manitou. So likewise this sea throughout its whole extent, it is the mystic manitou, so I was told. Furthermore, this sky, that too does the mystic manitou overspread, such was what he told me; and this is the extent (of the mystic rite), (as wide as the limits of) this sky. At every place from whence blow the winds is where the manitous are, — at the east, and at the south, and at the west, and at the north; these are the four sources of the wind that are more manifest. Next is the region between the north and east, then between the east and south, then between the south and west, then between the west and north.² These are the eight regions from whence blow the winds, each different from the other; while, on the other hand, this earth is as one.³

Now, everywhere on the earth, and up above, and in the sea, have been placed the manitous that shall listen to the people. And about everything that is on the earth do the people speak when they perform the mystic rite, especially of yonder place at the east, for it was from thence that came the one⁴ who taught (the mystic rite); at that place⁵ stands a mystic manitou, it is

to know wherein regions, aside from direction, differ from another, and just what is meant by saying that the earth is as one. To get an answer one must pay, and here is where it pays to be a priest.

⁴ Referring to the mystic Otter (10), that was sent to teach the mystic rite; or, as the Ojibwas put it symbolically, "to bring life."

⁵ The top of the four worlds are above another; from the first, a bottom world, came the mystic rite.



EXPLANATION OF DIAGRAM (see Plate I).

Outer circle is the world (*a'ki*).

1. Kiwādin = north.
2. Cāwano = south.
3. Wāḅanung = east.
4. Nigābī'ā'nung = west.
5. Nisawayā·ī· wāḅanung kiwāde-nung = northeast.
6. Nisawayā·ī· cāwānunk negābianuk = southwest.

7. Nisawayā·ī· nigābianung kiwāde-nung = northwest, the wind the most feared, called also mäcka-wāg nōdin = strong wind. The lines and circles before the mound represent much wind.

8. Nisawayā·ī· wāḅanunk cāwanunk = southeast.

All the above places are a symbol that manitous dwell everywhere.

9. Windigō, called also pābōno'kyā, ruler of the winter region ("he who makes winter").
10. Nīgik = otter.
11. Mōns = moose.
12. Ma'kwa = bear.
13. Midēwineni, one of the ruling manidos of the midewiwin.
14. Madōduṣaṇan are four sweat-lodges, which must first be entered before entering the midē-lodge.
15. Adi'kamāg = caribou-fish = whitefish.
16. Kinōnjā = (pike) pickerel ("long-nose").
17. Nāmā = sturgeon.
18. Ni'ka = goose.
19. Namāgus = trout.
20. Kū'kūkuhu = owl.
21. Nincip = mallard (? anincip L.L.¹).
22. Pi'kwakōcip = whistle-duck, arrow-head duck.
23. Kinugwā'u wācip = long-neck duck ("red-head duck").
24. Adcidcāk = crane.
25. Wāwibigwāngā = teal-duck (wāwibigwāngā = has red head, rather long legs, is not swimmer, but stays near water).
26. Mānk = coon; mānkwak = pl.
27. Mīgis = cowry shell.
28. Mīgis = wampum.
29. Taḡwāgicip = fall duck.
30. Māskinō'gā = muskalonge, a kind of pickerel, large, overgrown.
31. Māngamāgus = speckled trout.
32. Migizi = bald eagle.
33. Ānzik = fish-duck (anzikwāg).
34. Wābānzik = whitefish-duck.
35. Mbānābā nibānābā = a kind of bear-bird (?) (mbānābā = larger than sturgeon, spouts water up, found in Lake Superior).
36. Cādā^o = pelican (looks like seagull; catches fish and holds it in a rack under the neck; Lake Superior).
37. Kayāck^l = sea-gull.
38. Nīgābī'ā'nisi = westerner (fowl L.L.¹).
39. Cigāg = skunk.
40. Ami'k = beaver.
41. Pījy^u = lynx.
42. Wābōs = rabbit.
- 43.² Adi'k = caribou.
- 45-48. Paḡidcigāṇan = goods, presents.
49. Anicinābā medāwi = a person performs the mystic rite (T.M.).
50. Same act as 49.
- 51 and 53. Aki'kōk, tcībā'kwan = ?
52. Midēwagān nugisāḡ asāmā gayā = mystic lodge, wampum beads, and tobacco (T.M.).
- The rectangle represents the lodge of the midewiwin. The winding paths about the circles within are the courses taken in the dance.

¹ Probably Leech Lake.² 44 omitted.

·o·mawāgät; mī·i·widi nībawit midāmānido, mī·i·diw pā·u·ndci māda-
 'kidāk madōdusaṅṅān kāyābādcitōwād anicinābāg wāmidēwiwādcin.

Minawā mī'tig pāda'kizut, midāwā'tig; mī·i·dac imāⁿ cigwa
 āndaḡuk midēwiḡamik, miziwā ināmun mī'kaṅa i·i·māⁿ wīḡiwā-
 5 mink. Imāⁿ dec ābi'tawind mī·i·māⁿ ka'kina ašindwā midāwayā-
 ṅaḡ, mīḡisāḡ, kačkibidāḡaṅaḡ, ašāmā, kayā anōtcigāḡō wānicicink;
 oda'tōnāwa inā paḡidcigāwinān.

Iḡiwidāc nāḡānizidcig ḡāḡiḡitōwāḡ; miziwā uḡacindānāwa ānigu-
 'kwāḡ uwā a'ki kīḡig ḡayā kistcigāmi ka'kina ḡayā kīwī'tāḡiḡik
 10 wā·u·ndānima'k. Ānind ḡayā awāsiya⁸ udacimāwān kīⁿḡōⁿyaṅ
 ḡayā. Minawā pāḡig maṅidōwininiwan kayā dac, Nānabujūn
 uḡajimāwān; mī'a^u ḡa'kina ḡāḡō kā·u·ji'tōd kī·i·'kidowād; kayā-
 dac uda'tōnāwān paḡidcigāṅaṅ. Mīnawā nībiwa mīdcīm oḡizizānāwa
 wī'kundiwād, ka'kina kāḡō wānicicink mīdcīm.

- 15 Kayā ḡaḡ ānawi oḡiki'kānimāwān ini'^u kijāmānidōn, mī·a·'^u
 ka'kina kāḡō tābā'kunāḡ; mīḡaḡ i·i·'^u i'kidōwād wāḡonān pā-
 ḡwisāndaḡmowād. Mī·i·'^u kā'paḡwisāndaḡmowād, kīnwāⁿ tciḡbimādi-
 siwād, kunimāḡayā tciḡminupimādisiwād tci·ā·'kusiḡiḡwa, kumā ḡayā
 nawaḡcimānāwād awāⁿsiyaḡ kīⁿḡō^yaḡ kayā, kumāⁿ ḡayā tciḡminu·i·-
 20 jiwāba'k, tciḡni'tāwiḡiḡ ḡnōtc mīṅaṅ, kunimāⁿ tciḡminū·i·jiwābisi-
 wād. Mī·i·'^u kā·u·ndcipaḡidinigāwād; kāyā wāwāni tciḡni'tāwiḡi·ā·-
 wād unīdcānisiwā tciḡnibwā'kānit ḡayā. Tibickō ningōḡiḡik oḡi·i·n-
 wādānāwa ningōbībōn. Mī·i·'^u kāwī'kwādcī'tōwāḡ: "A'pāḡic
 kabāpimādisiyān!" kī·i·nāndaḡmowād. Mī·i·'dac i·i·'^u kā'ḡā't kā·i·-
 25 jiwābisiwād aṅicinābāḡ, mōⁿjaḡ awiya kī'kaḡāpimādisi. Āniwāk
 ḡayā ānind kīḡnwā'kāwāḡ aṅicinābāḡ. Kāwin ḡayā ā'pidci
 mōⁿjaḡ awiya kī·ā·'kusiḡi. Mī·i·'^u kā·i·'jipaḡwisāndaḡmowād.

¹ All of this, of course, is symbolic language. Each of the Great Lakes is a

from thence standing in line that the (row of) sweat-lodges extend which the people use whenever they perform the mystic rite.¹

And there is a post that stands upright, a mystic post; and now at that place is where the mystic lodge is, from every direction leads a path to that lodge. Now at the centre of the lodge (52) are laid all mystic skins, wampum beads, magic pouches, tobacco, and every kind of thing that is precious; they place them there as offerings.

And they that take the lead discourse at length; they talk about everything that is contained in all the length and breadth of this earth and sky and the whole sea and the entire vault of heaven. And some speak of the big game-folk and fishes. And also about another manitou man, about Nānabushu, do they talk; for it was he who created everything, so they have said; and so they place offerings for him. Furthermore, much food do they cook when they feast together, every kind of food that is nice.

And yet, withal, they know about the great manitou, for he it is who passes judgment upon everything; therefore they speak of what they desire to get by prayer. Now, this is what they wish to obtain by prayer, that long life they may have, or that they may have good health and not be sick, or that more abundant may become the big animal-folk and fishes, or that the weather may be fair, that in plenty may grow all kinds of berries, or that they may live upright lives. Thus accordingly do they plant seed (in the ground); and (thus it is) that they are careful to bring up their children so that they too may be wise. As of a day do they refer to a winter. Therefore this is what they try to obtain: "Would that I might live a long life!" (thus) do they wish. And this is what actually happens to the people, often does one live a long life. And some few of the people too are wise. And not very frequently is any one sick. Such is what they ask for (in their prayers).

lodge of the mystic rite; and the path of life, the path followed by the mystic Otter bringing the rite, is lined with sweat-lodges.

A'pī·i·dac kā·i·ckwāwīsiniwādcin ni'tam mī·i·wa'pī pāzigwīwād
 midāwīwād, pīmājagāmāwāg imāⁿ wīgiwāming, udōtā'pināwān
 midāwayāna⁸ mīgisa⁸ kayā. Māmāckut idac nima·u·dīwāg, paṅgi-
 jīni dac 'a^a·u wayābinamawint. Ugōdānāwān ini'^u mīgisaṅ,
 5 mī·i·dac mādcīsāt 'a^a·u mīgis. Kāwin mōⁿ·jag mīgisaṅ paḡidādisi-
 wāg. Aṅicāgu udāminōwāg. Pānimādac iskwā'tāwād, minawā
 ka'kina una·i·nāwān ugackipidāgaṅiwān mīgisaṅ gayā. Pānimāⁿ
 minawā kīningopipōn mī·i·u mīnawa a'pī ijtigāwād. Ānāwi nān-
 ingutinō naḡamōwāg aṅicāgu minwādamōg naḡamowād kāwin
 10 kā·u·ntcipapāmānimāsiwāwāt udcistcāguwān.

Mī·i·u kā·i·'kitōwād: "Kīcpīn awiya nibut tcibaya'kaṁigonk
 ta·i·jā," kā·i·'kitōwāt; "mī·i·widi āndaçi·ō·dā'tōwād tcībayāg."
 Nāningutinō awiya kānibutcin, kī·ā·pitcībā. Mīdac i^u kā·i·nādcī-
 mut: "Ningī·i·jā iwidi tcībayāg ayāwād." Kitībādcimo ājinā-
 15 gwa'k tcībaya'kaṁigōnk.

Mī·i·u kā·i·jinōndawāgwa midāwāg.

Mī·i·u kā·i·'kitōwād aṅicinābāg, ningugījig a'pītāndāgwat awiya
 kabāpīmādisit. Ugī·u·jībīnā·ā·wān mī'kaṅaṅ i·i·u ājināgwa'k
 pīmādisiwin; ānīnd kaḡābī·i·gādāwān; ānīnd kāgā ānawi; ānīnd
 20 ābi'ta·i·jī·ā·maḡatōn; ānīnd ānawi kāgā āpī'ta·i·jāmaḡadōn mī-
 'kaṅaṅ; ānīnd paṅgī yā'ta·i·jībī·i·gādāwān, ānīnd ā'pidci paṅgī.
 Mī·i·u ayā minī'k pāmādisiwād aṅicinābāg, gī·i·'kidōwāg.

Ogīkacki'tōnāwa kayā ma'kunk kī·i·jināguzit. Aṅicinābā kīcpin
 wī'paṅādcī·ā·d wīdcanīcīnābān.
 25 Mī·i·u minī'k kāski'toyān tibādcīmōyān.

Mī·a·wā wāḡanunk āyāt midāwinini kayā aⁿ nīngābī·a·nunk
 āyāt ka'kina gayā kāgō kā·ā·bađci'tōwād kā'pī'tāndāgwaṅtinig
 mī·i·u tābā'kunāmuwād. Mīdac 'i·i·u ājī·u·naḡindāmwōwād kādi-
 citiba·a·mwāwād ini'^u aṅicinābān kāmaṅnidō'kāzunit.

¹ The lodge stands east and west, with a door at each end.

Now, when they finish eating, then first to their feet rise they who are performing the mystic rite, they circle about in the lodge, they pick up the mystic skins and the wampum. And one after another they go through the motion of hitting at one another (with the magic pouches), and down falls the one that is struck at. They blow upon the wampum, whereupon away starts the wampum in its flight. Not often do they fling wampum at one another. And later on, when they finish, they again lay away all their magic pouches and wampum. Not till another winter has passed do they then perform again. Yet nevertheless they frequently sing, simply because they like to sing, and not on account of any desire they have for the good of their souls.

This is what they have said: "When any one dies, then to the world of ghosts one will go," so they have said; "for it is there that the ghosts have a town." Many a time, when one has died, from the dead has one risen. Whereupon then of this does one tell: "I have been to the place where the ghosts dwell." One relates how it is in the land of ghosts.

Such is what I have heard from members of the mystic rite. [Added by Dr. Michelson.]

Now, this is what the people have said, like a single day is the measure of one who has lived a long life. They mark the signs of paths which indicate life; some are marked as far as the end; some scarcely so far; some go half way; some paths, however, extend hardly half way; some are only marked but a little way, some exceedingly short. Such is the extent of life that people have lived, so they have said.

They also were able to look like a bear when they wished to do injury to their fellow-men.

That is all that I am able to tell about.

That man of the mystic rite who is at the east,¹ and he who is at the west,¹ are they who pass judgment upon what they use and what it is worth. Accordingly then do they set the price upon what they shall pay the man who is to conjure.

39. STRONG, BITTER STICK

(Wisəgā'tig).

Ninguding pä'jik anicinābā pabāmādisigoban nō' pimīng; ā'pidc, nībiwa awāsī¹ya² pimi'kawā³, ki'tcimi'kənan owābandānan pima-
muninik. Gäga'pī owābandān wā'kā'i'gāns, ā'pidci māwija
a'pīsināgwaṭ ī'i'w wā'ka'i'gāns; mēgu āji'a'kīyunk. Ugī'ā:nināzi-
5 'kān 'a'a'u anicinābā. A'pī'i'dac kā'känimigut ī'i'mā⁴ ändānit
kīpizāga'ā'mōn. Mēdac āgut saḡīnidcinigut: "Wāwāni, wāwāni!
Pindigān, nīdci!" udigōn.

Mīdac ājiwābandanḡan ānōdc kəgō mačkī'ki ī'i'w tīnōwa kāyā-
baḡci'tōwād ānicinābā⁵k nāndawāndcigāwād, "onāman" kā'i'damo-
10 wād ānicinābā⁶k. "A'kawā kīḡatacamin, nīdci," udigōn. "Pānimā
kīḡāki'kino'a'mōn ā'i'nwātāḡ u mačkī'ki." Mīdac a'kawā kī'ā-
camigut ma'kudā. Kā'i'ckwāwīsinit 'a'a'u anicinābā⁷ mī'i'w kī'u'na-
biwāt. Kīwīndamāḡut kādijitcigāt kīcpīn wī'ā'baḡci'tōd mī'i'w
15 mačkī'ki; ka'kina āndaswāwānāḡisiwāt—maḡidōwāncḡaḡ, awāsī-
yānsaḡ, kunimā ḡayā ḡitci'a'wāsīyaḡ, kumā ḡayā kāpimisāwāt, kānū-
dci'i'ndwā — tōwāḡ ka'kina i'w tōwa mačkī'ki; kayāku anicinābā⁸k
wīsāḡi'i'tiwād udābaḡci'tōnāwa ī'i'w tōwa mačkī'ki, unāman.
Kīcpīn ī'i'w tōwa ābaḡci'tōd inini wī'kənōnāt i'kwāwān, mīḡō'i'w
paḡnādcī'ā't.

20 Ka'kina ugīpi'ā'baḡci'tōnāwa ānicinābā⁹k kīnāndawāndcigāwād.
Nāningutīnō kāwīn kaḡagā uwīki'kāndazīn tci'u'cimut 'a'a'u
awā¹⁰sī, kumā ḡayā nī'kaḡ. Mīdac igu i'w kayā wīn 'a'a'u i'kwā
āndōdāḡut īnī'w unamaḡanān. Kumā ḡayā i'kwāwāḡ nāningutīnō udā-
baḡci'ā'wān īnī'w unamaḡanān. Kāwīn ā'pidci 'a'a'u i'kwā mīnāsī
25 īnī'w unamaḡanān; nānīzānādāḡwaṭ i'kwā ācimīnint īnī'w unamaḡanān.
Pa'kān ijitcigātā ī'i'w nāningutīnū wīmīnint 'a'a'u i'kwā.

¹ From the place of the food.

39. STRONG, BITTER STICK.

Once on a time a certain man was journeying about in the bush; very numerous were the tracks of the game-folk (that he saw), great paths he saw leading away. After a while he saw a hut, very ancient was the aspect of the hut; it was covered over with earth and moss. Up to where it was went the man. And when his presence became known by the one that lived there, then outside came (the dweller). Whereupon he was told, while being greeted with a shake of the hand: "Welcome, welcome! Enter in, my friend!" he was told.

Thereupon he beheld various kinds of medicine of the sort that people use when they go on a hunt for game, "magic paint" is what the people call it. "First of all, let me give you food to eat, my friend," he was told. "Not till later on will I teach you how this medicine is used." Whereupon, before proceeding further, he was given the heart of a bear to eat. When the man had finished eating, they then sat back.¹ Then he was instructed what to do in case he should want to use the medicine; that (it was for) all things that lived, — insects, small animal-folk, or big animal-folk or beings that flew in the air, the creatures that were hunted, — for all such was that kind of medicine; or if people wished to make love one with another, they used that kind of medicine, the magic paint. If a man used such a thing when he desired to speak to a woman, why, he rendered her powerless.

All the people have used it when hunting for game. Frequently a game-animal does not even know enough to run away, the same too with geese. In the same way, too, is it with a woman who has had the magic paint used on her. And women too often use the magic paint. Not often is woman given the magic paint; it is dangerous when a woman is given the magic paint. In a different way is it frequently put up when it is intended to be given to a woman.

40. MAGIC PAINT (Unəməñ).

Kiçpîn awiya uckinawä mîsawänimât uckinîgi'kwän kiçpîn cingänimigut, wunäzi'kawän a'kiwänziyañ unandutəməwän ini'u unəməñəñ. Mi'i'daç ägut: "Nîj məzinini'səg uji, tə'a'gānci'i'wəg — pə'jik kîn, pə'jikidaç 'a'a'u uckinîgi'kwä. Kigawinä 'a'a'u äjini-
5 'kəzut. Awidaç unəməñ pəngi kigədasä kwaya'k udä'i'nk kayädec imāⁿ təbəcic mayä äjimîsawänimät. Kigədinä 'a'a'u məzinini's: 'Mi'i'u nōngum äjipənədc'i'töyān kiyaⁿ kidinändamōwin ka'kina.'" Mi'i'u pəpigä ä'pidci inändənk w'kəñönät ini'u ckinawän. Nənīngutīnū kayä a'kiwäⁿsiyəg udəbətci'tönāwa wipəcwänimāwäd
10 uckinîgi'kwän.

Kiçpîn gayä anicinābä äbatci'ä'd unəməñəñ wīnisät awəsiyañ mözōn, ədi'kwəñ kayä, kiçpîn mädə'a'nät ä'pidci uckinəminit, — jäbai a'pītinənk 'a'a'u awəsi, — mī'i'u äji'ä'ba'a'nk i'i'u unəməñ. Mi'tigōns udəbəcitōn; mīdəc äjitəngisitōt i'i'u mi'tigōn i'i'māⁿ
15 unəməñing; awəsiđaç pimi'kawäd mī'i'māⁿ äjitāⁿtəngisitōt kumāⁿ gayä imāⁿ kisəga'a'nk 'a'a'u awəsi. A'pī'i'daç udisät ayənīt ini'u awəsiyañ ubinəsi'kəgōn; kəwīn ugi'kəndaⁿzin tciwəjimut 'a'a'u awəsi; kəwīn ä'pidci mi'kawizi. Mīdec imāⁿ äjinišät. İgiwidaç nayäⁿsi'kawəwät ini'u awəsiyañ ənind ininiwəg; kiçpīnidac i'kwä
20 wīdc'i'wät cingubīnsəñ udəšən imāⁿ u'kədink. Kiçpīn asəsik məməndciguskä; pəgisininiwan u'kədəñ. Mi'i'u äjinañizāna'k i'i'u tōwa macki'ki, i'i'u "unəməñ" ädəming.

41. NAMING A CHILD.

Mi'i'u äjictcigəwäd ö'ö'māⁿ igi'u anicinābäg. Kiçpīn awiya wəbəmäd abinödciyañ igiwidaç wänidcənisiwäd unənduməwän

40. MAGIC PAINT.

In case some youth should desire a maiden, and if he should be disliked by her, he goes to an old man (and) asks of him some magic paint. Thereupon he is told: "Two little images do you make, let them be small, — one (to represent) yourself, and one the maiden. You shall mention her by name. And of this magic paint a little shall you place directly over her heart, and also down there at the place where you desire her. You shall say to the little image: 'Therefore now do I render you helpless in body and mind.'" Whereupon at once is she very eager to speak with the youth. Sometimes old men too make use of (the magic paint) when they desire intimate knowledge with a maiden.

And if a man also wishes to use the magic paint for the purpose of killing game-animals, a moose, or a caribou, if he is following close upon a fresh trail they have just made, — as, for instance, the trail of a game-animal made this morning, — then he unties (the covering of) the magic paint. A small stick he uses; accordingly he so places the stick as to touch the magic paint; and there where the game-animal has left a track he rubs (the stick), or else there where the game-animal has left a dropping. And when he arrives at where the game-animal is, it comes to him; no sense to flee away has the game-animal; it is without any wits whatever. And so there he slays it. And they that go after the game-animal are part of those men; and should a woman also go along, she places some cedar-boughs upon her legs. If she fails to put them there, she will find it difficult to walk; weak will become her legs. That is the danger of that sort of medicine, that which is called "magic paint."

41. NAMING A CHILD.

This is the way the people of this place do. When a (woman) gives birth to a child, then the parents ask for a certain old man to

pä^ojik a'kiwäⁿziyañ, kumā gayä mindimöyäyañ. Ogağwädcimāwāñ:
 “Kāwīnina kīdāwīnāsi ‘a^a’u ninīdcānisināñ?” Kīcīpñ dāc “Äye^o”
 i'kidot ‘a^a’u a'kiwäzⁿi, kījā pañgī kägō omīnāwāñ, māmīndagā
 asāmāñ. Mīdāc ‘iⁱ’u ānāwāt tci·u·ji'tōwād wī'kundiwin. Uwīn-
 5 dānāwa i·i·wa'pī kijigātinig kādijitcigāwād.

‘A'a'widāc a'kiwäzⁿi nānāgātawāñdām kā'pi a·i·nābandāñk
 mägwā kī'pi·u·ckipimādisit kīma'kadä'kāt. Kījā unānāgāta-
 wānimāñ īni^u a·binōdcīyañ wā^owīnāt. A'pī·i·dac ‘iⁱ’u udcīdcīśāg
 kījigāt, iwa'pī kiwāwīndāmowāt wīwīnkugāwāt, a'pī kā'kiji'tōwād
 10 i^u wī'kundiwin, unāñdumāwāñ īni^u a'kiwäzⁿiyañ. Kägōnidāc
 omīnāwāñ aḡwīwin, kayä dāc ‘iⁱ’u mīdcīm kā'kijitāg omīnāwāñ.

Wīnidāc ‘a^a’u a'kiwäzⁿi unāñdumāñ ānint a·ñicinābāñ, wīnigu
 udōñānimāñ minī'k kāñāñdumīndwa a·ñicinābā^og. Mīdāc iwa'pī
 kāgīgītōt ‘a^a’u a'kiwäzⁿi tājīñdāñk i·i·u kägō kākī'kāñdāñk mägwā
 15 kī·u·ckīñgīt; owāwīndāñ i·i·u ina'ka'kā wā·i·jiwīñāt īni^u a·binōdcī-
 yañ.

Ka'kina gāgōñ wayābandāñk a·ñicinābā mī·i·mā wāñdinamu-
 wāt a·ñicinābā^ok wīndāwasowāt; kunīmāⁿ owā a'ki kumā gayä
 kī'tcigāmi, kumā gayä pā·u·'tig, kumā gayä āñdasō·u·ñdāñimāk,
 20 kumā gayä kīcisōg, āñāḡōg, āñā'kwāt, mī'tigōg, a·ñin, kunīmā gayä
 ka'kina īgī^u awāsiyaḡ ka'kina gayä īgī^u kīⁿgōⁿyaḡ, kumā gayä
 ga'kina pābāmisātciḡ pināsiwaḡ. Mī·i·māⁿ ga'kina wāñdināmuwāt
 wāñdawasūwāt.

Nāñingutinū tciḡwāwitāmōg a·ñicinābā^og wīndawasūwād. Nāñ-
 25 īngutinū kayä naḡamu ‘a^a’u a·ñicinābā wāñdawasūt; mīdāc imāⁿ
 mägwā naḡamūt a·ñiwīndāñk ‘iⁱ’u ijini'kāsuwīñ ājini'kāñāt īni^u
 a·binōdcīyañ.

Mī·i·^u kā·u·ñdci·i·jitcigāwād, nāñingutinū awiya kī·u·ñdci-
 pimādizi kīcīpñ kīwīⁿzuta·binōdcī.

30 Ka'kina dāc wī'kidāñāwa ‘iⁱ’u mīdcīm kā'kijidāñik. Mīśai

] ¹ In a dream while fasting.

come, or else an old woman. They ask them, saying: "Will you not name our child?" And if the old man should say, "Yes," then in advance do they make him some little gift, especially some tobacco. Thereupon they tell him that they will provide a feast. They set the time as to what day they will hold it.

Now, the old man meditates upon what he has dreamed in a fast during his youth. Beforehand he dwells in thought about the child whom he is to name. Now, when the day is up, the time which they have set for the feast, when they have arranged the feast, they call for the old man to come. And something they give him, such as a blanket, and the food that has been cooked they give him.

Even the old man invites some people too, and he decides how many people shall be asked. So thereupon, discoursing at length, the old man tells of the things he learned while he was yet young; he tells of the sort of name he intends to bestow upon the child.

Everything which a person sees¹ is the source from whence people obtain the means of getting names; it may be (of) this earth, or the sea, or the rapids, or all the places from whence blow the winds, or the suns,² stars, cloud, trees, stone, or all the animal-folk and all the fishes, or all the birds that fly in the air. It is from all these sources that they obtain the means of getting names.

At times the people speak in a loud sing-song when they are giving the name. And frequently the man giving the name sings; accordingly, while he sings, he then pronounces the name which he gives the child.

Now, this is a reason why they have kept up the custom, many a time has one recovered from sickness when a child has been given a name.

And they try to eat up all the food that has been cooked. Such

1² Perhaps sun and moon.—T. M.

kā·i·jicigāwād īgi'ᵘ ḡnicinābā^{eg} wāndāwasōwādcin. Īgiwidac anicinābā^{eg} kāⁿwīⁿzunit unīdcānisiwān wānidcānisingin uḡandīnāna-māwān īni'ᵘ kāmīnāwāt unidcānisiwān. Nānīngudinū mīnawā oḡawī'kungā·ā·wān īni'ᵘ unīdcānisiwān paḡusāndāmwāt kīnwāⁿj
5 tcīpimādizinit.

42. COMMERCE

(Adāwāwin).

Mīnawā paḡgī kāḡōn nindibādcīm kā'pi·i·jiwābiziyāḡ māwija. Kāwī'kā ningīwābāndaⁿzīmīn wābickīwāmīdcīm; miyā'ta awāsīⁿ wiyās kamīndciyānk, cīcībaḡ kayā dec ḡnōdcī kāḡō nā'tāwīḡing a'kīḡ, mīnaḡ kayā kīⁿḡōⁿyaḡ. Kāwin maḡi kī·a·sīwāḡ weyābickī-
10 wātciḡ. Mīyā'ta mamawitciḡawīnini kā·a·yāt, mī·i·māⁿ āniwāk kā·u·ndinamāḡ kā·a·ḡwīyāḡ. Ā'pidci kīsaḡaḡat ka'kina kāḡō. Nīswi wābijāciwāḡ, mī·i·'ᵘ pājīḡwābik kī·i·naḡizowād; cāḡwāciwāḡ nīwin, mī·i·'ᵘ pājīḡwābi'k; wāḡuc, ā'pidci wānicicit, ma'kadāwā-
ḡuc, nīwābi'k ā'ta ḡī·i·naḡizu; cōnīyāwāḡuc nījwābik ā'ta kī·i·-
15 naḡizu; nīḡik kayā nījwābik ā'ta kī·i·naḡisu; udcīḡ pājīḡwābi'k; pijyⁿ ḡayā pājīḡwābi'k; ma'kwa ā'pidci wānicicit nīwābik; nawātc āḡāⁿjīyit nījwābik; amī'k kayā nījwābi'k, āḡāⁿjīyit pājīḡwābi'k; wajaḡkwāḡ nīctāna, mī·i·'ᵘ pājīḡwābik. Kā^{eg}ā't ā'pidci kīsaḡaḡat wīpīmādisiyāḡ. Ḅnicā ā'pidci kīmānāwāḡ awāsīyānsaḡ. Kāwī'kā
20 cōnīyā ningīmīnīḡōsīmīn, mīyā'taḡu ḡno'kādcīḡaḡ kāmāckudōḡa-māḡōyāḡ; kayādaḡ kīsaḡaḡat ḡno'kātcīḡaḡ.

¹ Hudson Bay Company factor.

is the way the people do when they want to give a name. And the people whose child has been named will regard as parent to the child the one to whom they had given the child (to name). Some time later on they will give another feast in behalf of their child, with the prayer that long may (the child) live.

42. COMMERCE.

A few more things do I now relate concerning what used to happen to us in times gone by. Never did we see white people's food; it was only game-meat that we had to eat, ducks, and the various kinds of things that grew in the ground, blueberries, and fishes. Not yet were there present any white people at all. The only one (here) was the company-man,¹ it was from (his) place that we obtained a good deal of what we wore. Exceedingly dear was everything. Three martens,² it was a dollar that they were worth; minks (to the number of) four, that (was) a dollar; a fox, one that was very fine, a black fox, four dollars was all it was worth; a silver fox was worth only four dollars; and an otter was worth only two dollars; a fisher (was worth) one dollar; and a lynx (was worth) one dollar; a bear that was very fine (was worth) four dollars; a smaller one (was worth) two dollars; and a beaver (was worth) two dollars, one that was small (was worth) one dollar; muskrats (to the number of) twenty, that was one dollar. Truly very difficult was it for us to live. Nevertheless very numerous were the small-game folk. Never were we given money, it was only goods that we got in trade; and dear were the goods.

² Skins.

43. THE FOX AND THE CROW.¹
(Wâguc Andêg kayä).

Ninguding wâgus paḃāmiba'tōd ugīnisān wâbōzōn. Mīdāc kī·ḃ·mwād ābi'ta, ugīnaḃanān ābi'ta. Minawā kibāḃāmiba'tō, kāwīn mīnawā ugīnisāsīn wâbōzōn. Mī·i·dāc mī'kwāndāḃk udāḃan·dcigun wâbōzōn ābi'ta kī·ḃ·sā'pan.

5 Ninguding kayä wīn āndêg paḃāmisāt owâḃamān wâbōzōn ḃnīnit. Kīstcīminwāndāḃm tēwīsīnit. Cayīḃwāḃdāc wāmādāḃḃgdcī·gāt owâḃamān wāḃuḃan pīdcība'tōnit. Mēdāc ānwāt: "Ha'wi, ha'wi, ha'wi!" Mīdāc kī·u·dā'pīnāt kīmādcīnāt, mī'tīgunk kīpūni; ā'pīdcī pa'kadāḃan 'a'a'u āndêg.

10 Wāḃucīdāc ugīwâḃamān kī'pūnīnit āndêḃwāḃ. Kī·i·jā imā^a tībīckō ḃḃōzīnit, mēdāc ānāt: "Āndêk, kā'ḃā't unīcīcīnōn pāzī·kīmaḃ. Ā'pīdcī kīmino'kwāḃayā."

Mīdāc mīnawā pā'pīt; "Ā^a, ā^a, ā^a, ā^a!" uzāmīdāc kī'tāwāḃi pā'pīt; mī·i·'u kī·i·jīpīcīgunāt wâbōzōn kīḃāḃḃcīnūn mī'ta'kāmīḃ.

15 Wāḃucīdāc ugīnawāḃīnān uwâḃōzumāḃ; ugīpā'pī·ā·n āndêḃwāḃ, "Hwā^u, hwā^u, hwā^u, hwā^u!" Mīdāc kī·ḃ·mwāt. Āndêḃīdāc kīnīckā·dīzī, ānawī pā'kīc pā'pī, "Ā^a, ā^a, ā^a, ā^a!" Mī·i·dāc nīndawā kī·ḃ·nīḃāḃḃḃḃwa·u·t.

Mīsai ä'kōzīt.

¹ It is plain where this tale comes from, but it is simpler (more naïve) than the usual European versions; in fact, if the narrator had in mind any

43. THE FOX AND THE CROW.¹

Once on a time, while a Fox was running about over the country, he killed a hare. Accordingly, when he had eaten one half of it, he left behind (the other) half. Again he went running hither and thither, but he did not kill another hare. Whereupon he remembered his cache where he had placed one-half of a hare.

Once when the Crow too was flying about, he saw where there was a hare. Greatly pleased was he, now that he was going to have some food to eat. And just as he was about to eat, he saw a Fox coming along on a run. Whereupon he exclaimed: "Háwi, háwi, háwi!" And so, taking up (the meat), he carried it away; upon a tree he alighted; very hungry at the time was the Crow.

Now, the Fox saw the Crow alight. He went over to the place underneath where (the Crow) was perched, and this he said to him: "Crow, truly beautiful is the garment you have on. Very handsomely are you clad."

And so when (the Crow) laughed, "'Ā^a, 'ā^a, 'ā^a, 'ā^a!" too wide did he open his mouth as he laughed; whereupon, when he dropped the hare, it fell to the ground.

So the Fox seized his hare; he laughed at the Crow, "Hwa^u, hwa^u, hwa^u, hwa^u!" Whereupon he ate (the hare). Now, the Crow was angry, even though at the same time he laughed, "'Ā^a, 'ā^a, 'ā^a, 'ā^a!" And so with that he rose and flew away.

That is as far as (the story) goes.

of the morals usually attached to the European versions, he concealed them absolutely.

SERIES III. Nos. 44-61.

(Told by *Wāsāgunäckank.*)

44. SNAPPING-TURTLE ON THE WARPATH

(*Mi'kinā'k wāntupaṇi.*)

Ni'ngudingsa mi'kinā'k wīnāntupaṇi, mīdac äjīnāndwāwāmāt wāwītciwāt. "Awānān kāwītciwāgä tcināntāpaṇiyān?" Mīdac ini'^u mōzōn nā'kwä' tātut: "Nīne', nīne'!" Mōzōn kīpītāsamusāwan opapī'si'kawāgān kāgigizikānk; nabānā'a'ya'i' kī'u'jāwackwāni
5 kimiskwānidac kayä; miskukitcipisonān ogīkitcipisonān; mīdac ini'^u tāwä'i'gānān ugī'ā'cōnigwa'a'. Kāpīci'u'jikābāwi'tāgut, mīdac äjikanōnāt: "Agataskumā kagwätcīn!"

Mīdac a^u mō's äjipapāmipa'tōd, upapāpagi'tā'o'wān mi'tigōn. Mīdac äjikanōnāt a^u mi'kinā'k: "Kāwāsā! Kitāpō'kucīngwanā-
10 nāgū; mī kāwīn kīwīwītciwi'sinōn."

Mī intawā kī'ā'nimādcāt a^u mō's.

Mīsa' mīnawā äjipibāgit: "Awānān kāwītciwāgä tcināntāpaṇiyān?"

"Nīna', nīna'!" Pimādwä'i'kitowaṇ a^u ma'kwān kīpītāsāmusä-
15 wān. Cigwa imā' pitāgwicinōn, "Agātaga, kaḡwätcīn!"

Mīdac papāpāsagupināt mi'tigōn, kayātac ugīta'kwamān mi'tigōn. "Mīsagunā kā'a'ijiyāmbān mawināciwāyānk," utigōn.

¹ The request is chanted.

SERIES III. Nos. 44-61.

(Told by *Wāsāgunäckank.*)

44. SNAPPING-TURTLE ON THE WARPATH.

Once on a time Snapping-Turtle desired to go to war, whereupon he went about calling for them in whose company he would go. "With whom shall I go when I go to war?"¹ And then by Moose he was answered: "Me, me!" (He saw) the Moose coming along on a walk. A coat he wore; on one side it was green and red; with a red belt was he girdled; and then a hand-drum he had hanging under (one) arm, suspended from the (other) shoulder. And when (Moose) came up beside him and stood, (Snapping-Turtle) then spoke to him, saying: "Pray, (let me see) you make trial (of what you could do)!"²

Whereupon Moose ran hither and thither, he struck first one tree, then another, about the place. And then to him spoke Snapping-Turtle, saying: "Impossible! You might have the (lower part of the) femur (of your hind leg) broken by a weapon; so therefore I do not care to go with you."

Accordingly then departed Moose upon his way.

And so again he called with a loud voice: "With whom shall I go when I go to war?"

"Me, me!" came the voice of Bear when approaching hitherward on the walk. When at the place Bear was come, "Pray, (let me see) you make trial (of what you could do)!"

Thereupon round about he went clawing one tree after another, and he also bit the trees. "Now, this is just what I would do when we rush to the attack," (he was told).

¹ In battle.

“Kāwāsā! Kītāpō'kwutcingwanānāgō.”

Mī·i·mā kī·ḡ·nimādcānit. Mīnawā āgipīpāgit: “Awānān kā-wītcīwagā?”

“Nine', nīne'!”

5 Kāgā't pā'tānīnwāwītamō⁸ mādwāna'kumīgutcin. Mīdāc ānu-wīnābit a^u mī'kinā'k; mī'ta'kāmīg owābāmā i'ī'^u miskwātāsiwa⁸; kāgā't osām mīnawā. Cīgwa dāc imā kītāgwicīnu⁸, “Agataga kagwātcīg!” ogī·i·nān.

I'ī'^u dāc miskwātāsiwa⁸ tcāngā'kwāniwa⁸, mīnawā ājī·o·cī'kwānit
10 miskwātāsiwa⁸. “Mīsāgunākā·a·ī·cīyāngībān.”

“Mīsa' kīnawā tcīwītcīwīnāgug.”

Mīdāc i^u kā·i·jīmādcāwāt. Nīc ogīmāwīwāg āndācīwāt. Cīg-wadāc ānībāwag. Pācīg a⁸a'^u wāgīmāwīt inābandām: “Cīg-wāmī nīmawīnācīwāmin, mīntīmōyāyāgīdāc kīcīkāckīmūtāng nīm-
15 pītcwābīnīgūnānīg.” Mīdāc īgu i^u ānīnāgamūt ānīkuckusīt:—

“Mīcī^ukā^uwā, nīntā'tawānīgōmīn nīntīnā'pawē.”

A^u mī'kināk ācī·a·mātcīmīgūt, mīdāc ācīpāsīgūntcīsāt; āwī-
ī·cītāngīckawāt, mīsa ācīnīckī·ā't.

Kīgīcābītāc pājīk īnī'^u wītcī·u·gīmān uganōnīgōn: “Intawā
20 kīwātā!”

Mīdāc kā·ī·jīkīwāwāt nī^uc wītcōgīmān, a^u mī'kinā'k īdāc cīgwa mādcā utānāng. Mīskwātāsiwān nībīwa uwītcīwān. Cīgwa otā-bābandānāwa o⁸o'^u udāna. Sāgā·a·mīdāc pājīk a'kīwā^uzī, a'panāgu kābīsā'kwānīg kīwī'tāyā·ī·; inābit, pānāgu mīskwātāsiwa⁸. Inān-
25 dāmīdāc: “Nīmawīnīgūnānīg māwīn.” Mīdāc i'ī'^u kī'tcī ānīgū'k

¹ The going-out of fire is the symbol of the departure of life.

"Impossible! You might have the lower part of your femur broken by a missile."

Whereupon (from) thence went (Bear) on his way. Again he called with a loud voice: "With whom shall I go when I go to war?"

"Me, me!"

In truth, many were the voices he heard in reply to what he had said. And then to see (who they were) Snapping-Turtle looked; on the ground he beheld the Painted-Turtles; in truth, (they were) ever so many. And when over there they were come, "Pray, (let me see) you make trial (of what you could do)!" he said to them.

And the Painted-Turtles lifted up their heads (from out of their shells), back into their shells the Painted-Turtles drew their heads. "This is just the way we would do."

"Therefore then with you will I go."

Thereupon thence they departed. There were two chiefs among their number. And now, as they journeyed along, they slept by the way. One (of them) that was chief had a dream: "In the course of time we shall make an attack, and by the old women we shall be tossed into cedar-bark bags." Thereupon then he began singing as he woke from sleep: —

"O Snapping-Turtle! that our fire was going out was what I dreamed." ¹

When Snapping-Turtle was roused from sleep (by the song), he then leaped to his feet; going over to (the singer), he kicked him, whereupon he angered him.

So in the morning one of the chiefs was addressed by the other saying: "Therefore let us return home!"

And then, after the two that were chiefs together had departed, Snapping-Turtle kept straight on for the town. In company with many Painted-Turtles he went. In time they came in sight of this town. Now, out of doors came a certain old man, for there rose much shouting everywhere roundabout; as he looked, (he beheld) Painted-Turtles without number. And he thought: "We are being attacked, perhaps." Thereupon at the very top of his voice

äjipipāgit: "Anicināpātug! miskwātāsiwaḡ kīmawinānigunānig!
Aha^u, mindimoyātug! kigickackimutāwān nawātinamu^k! Pīn-
dcwāpini^k ĩgi^u miskwātāsiwaḡ!"

Ā^utaiyā! Ā^utā! Ātaiyā, mindimōyāyag sāgitcikwāskuniwaḡ!
5 Upīndcwābināwa i^u miskwātāsiwa^u.

Midac imā^a wānickwākamigatinik a^u mi^u kinā^k äjipīndigāpa^t tōt
i^u mā cāpondawāning. Ogīwābāmā^u ābinōdcīya^u. Pācig ĩni^u ācina-
wātināt, äjikickigwāpināt; utcicākānk āci^u a^u tōt i^u wā utucti-
gwānim. Minawā pācig ācickickwāpināt ābinōtcīyan, mīnawā
10 ācawaya^u utcicā^u kāng äjipīnawāt.

Mīsa cigwa pipīndigāt pācig ĩnini ugīwābāmān ābinōtcīyan
kickikwānit. A^u mi^u kinā^k cigwa wī^u ā nisāga^u a^u m; ācitāpipināt
a^u ainini, api^u kān ā^u cimindcima^u pināt, midac i^u wā ācikitā^u kwawāt.
Ācisāga^u ā^u nk äjipipāgit: "Ābinōdcīya^u mi^u kinā^k ugīkickigwāpinā^u
15 nīc! Pījāya^u k, anicinābātug! omā cābuntawāning!"

Cigwadac tatagwicinōg; ĩgi^u anicinābāg mōckīnāwaḡ i^u jā-
buntawān.

"Ānīndacinā o^u kāgitōyawank wa^u a^u mi^u kinā^k k?"

Pācigidac a^u a^u ĩnini kīgitu: "Nīnwānawātābinagu! Wāgā^u kwāḡigu
20 kigapagi^u tāwānān."

Midac i^u wā mi^u kinā^k äjigīkitut: "Kāwāsā, kitābigwisitōnāwān
ĩni^u kiwāgā^u kwatōwān."

Mīsagu i^u wā ācitābwā^u tawāwāt ĩni^u mi^u kinā^k kwān. Cigwa
mīnawā pācig a^u a^u ĩnini ācigīgitut: "Ictā! ickutāng pinagu pa-
25 ginātā."

Midac a^u a^u mi^u kinā^k ācigīgitut: "Kāwāsā! Kitātācāgiswāwāg
ĩgi^u kitāpinōtcimiwāg."

Cigwa dac pācig undcigīgito a^u a^u ĩnini: "Kāgātsa kānābāt
tātācāgisōwāg."

30 Mīnawā pācig a^u ĩnini: "Tāga pina! nībī^u kāng tawipa^u kubīwā-
pinā a^u a^u mi^u kinā^k k!"

he called: "O ye people! by the Painted-Turtles are we being attacked!— Now, O ye old women! make haste to get your cedar-bark bags! Toss into them the Painted-Turtles!"

Oh, I tell you what! Oh, my! Oh, but (how) the old women rushed out (of the wigwams)! In they flung the Painted-Turtles.

And while there was din and tumult, Snapping-Turtle rushed into a long-lodge. He saw some children. On seizing one of them, he broke its neck; at his groin he placed its head. When he broke the neck of the other child, at his groin on the other side he put (its head).

And when back in came a certain man, he saw that his children had had their necks cut off. Snapping-Turtle now was anxious to go out of doors; when the man seized him, with a tump-line he then bound him, whereupon he tied him to a post. Then, going out of doors, he called aloud: "Snapping-Turtle has cut off the necks of (my) two children! Come hither, O ye people! here at the long-lodge!"

And presently many came; the people filled up the long-lodge.

"And, pray, what shall we do to Snapping-Turtle?"

And one of the men spoke, saying: "Why, let us kill him with a club! With an axe we will strike him."

Whereupon then Snapping-Turtle spoke, saying: "Impossible! You might break your axes."

Accordingly they then believed Snapping-Turtle. Presently another of the men spoke, saying: "Hold! then into the fire let us fling him!"

Whereupon Snapping-Turtle then spoke, saying: "Impossible! You might burn up all your children."

And now at this point one of the men spoke, saying: "In truth, perhaps they might burn up."

Another man (spoke): "Then come! into the water let Snapping-Turtle be thrown!"

Mīḍaç iʔiʷ miʼkināʼk äjikigitut: “Yaʼi! Nibi ninguʼtān!”
Päʼkic kiscimawi. “Yaʼ! nibi ninguʼtān!”

Aʼtaiyā! äcipasiguntcisāwāt ininiwag; äcinawätināwāt iniʷ
miʼkināʼkwaṅ sāgitciwäpināwāt. Utānunawätinān iʔiʷ aḅano,
5 mīgu iʔiʷ äniʼiʷcipagwaʼkupitōnit iyo taḅaciwān. Mīnawāḍaç
miʼtigōnsaṅ utāninawätinānaṅ, mīgu iʔiʷ anīcipagwāʼkupitōnit.
Mīʼiʷ ciʼgwa äcipaʼkupiwäpinit.

Kāʼpaʼkubiwäpinit aʷ miʼkināʼk äjikanōnāt: “Mīgwetç, aṅici-
nābätug! äntōtawiyäg paʼkupiwäpiniyäg; mīʼiʷmāʷ kayā nīn
10 ändaçipimätisiyān omāʷ nibiʼkāng.” Mīsa iʔiʷ ciḅwa kīʷaʼnigōgīt.
Päcudaç iʼiʷmā mīnisäpiʼk ayāni, mīḍaç imāʷ äciʷgwaʼtāt. Ciḅwa
ḍaç äjiʷoʼdāʼpinang utōctigwāniṅ, utcitçāʼkāng mīʼiʷmāʷ wäti-
naṅ iniʷoʼtōctigwāniṅ. Mīḍaç iʔiʷ äcipaʼkunaṅ iniʷoʼtōctigwā-
niṅ. Miʼtigōnsigidaç unābāʼkwaʷaʷnaṅ iniyotōctigwāniṅ.
15 Ciḅwadaç äciḅamäçcit äcinimit; päkic naḅamu unimiʼtōnaṅ
iniʷoʼtōctigwāniṅ. Mägwāgu taç naḅamut aṅicinābā onōndawā-
wān, kuniginīn kimäḍwägamaḍciwāṅ iniʷ miʼkināʼkwaṅ.

“Änicnā,” iʼkitōwag iḅiʷ aṅicinābäg, “käḅtawāṅk?”

“Äpinagu mawināwātā!”

20 Tcīmānaṅidaç utāḅaçciʼtōnāwān; payäcwābamāwāt äcipaʼku-
binit. Miṣantawā äciḅiwāwāt iḅiʷ aṅicinābäg. Kāniḅapāwāt
ācamīnawā kītaçinimiwan iniʷ miʼkinākwaṅ. Taiyā! mīsa ciḅwa
ānukiʼtcinickätisiwāt iḅiʷ aṅicinābäg. “Änicitugu oʷ kägītōta-
wāṅk ʼaʷaʷ miʼkināʼkuc?”

25 Mīwīniʼiʷ imā naʷaʷngapit aʷaʷ nigig, ciḅwadaç aʷawā wāningwa-
nit uḅaṅōnān: “Taḅa, nigig! nātanābāwānutaʷ.”

Mīsa iʔiʷ kīmōdc ānawicipaʼkubīt, kwayaʼk iwidi inaʼkwaciwāt

Whereupon Snapping-Turtle spoke, saying: "Don't! I am afraid of the water!" At the same time he wept grievously. "Don't! I am afraid of the water!"

Ah! then up sprang the men to their feet; seizing hold of Snapping-Turtle, they flung him out of doors. He tried catching hold of the lodge-pole, but they pulled up their lodge-pole (together with him). And next of shrubs he grabbed hold, whereupon they pulled them up (with him). Then finally they flung him into the water.

After Snapping-Turtle was thrown into the water, he spoke to them, saying: "(I) thank (you), O people! for what you have done to me, in that you threw me into the water; for the place where I live is right here in the water." Thereupon he then went down into the water. Now, a short way out was a rocky island, and it was there he came up out of the water. And in a while he reached for his heads, from his groins was where he took out those heads of his. And then he skinned them. Upon sticks he stuck those heads of his. And in a while he sang a war-song as he danced; at the same time that he sang, he danced those heads of his. And while he sang, the people heard him; lo, they heard Snapping-Turtle sing the war-song.

"Now, what," said the people, "(what) shall we do to him?"

"Why, let us attack him!"

So canoes they used; (and) when they were in easy view of him, then into the water he dived. And so on that account back home went the people. When they were landing, already again was Snapping-Turtle dancing. Ah, but now were the people angry! but it was no use. "What in the deuce shall we do to that fool of a Snapping-Turtle?"

Now, at the place was Otter living as son-in-law; and presently his father-in-law spoke to him, saying: "Come, O Otter! go dive after him."

Thereupon in secret did he try to dive, straight under the water

ändaçigamādcinit ini^u mi'kinā'kwān. Mīnağwānaği i^u kā'u'ndci-wābāmigut.

A^u mi'kināk äcipa'kubīt andunāğickawāt; aṇi'ī'nābit kibīṭa-ğwaçiwāwan, äcicagackāmikipāgisut. Cigwa imā tibickotcaiya'ī
5 äcimawināwāt, äcinawatamāt.

Misa omāⁿ kinawatāmigut omāmaci'ā' dac; äjimōckamut a^a'^u nigig. Kāmōckamutidaç pīpāgi: "Mi'kināk ninta'kwāmig!"

"Ānti ānami'k?"

"Nīyānk!" maḍwā'i'kito.

10 "Kināğāngina?"

"Kāwīn, nīyānk."

Mīdaç iⁱ'^u äjigīgitut 'a^a'^u mi'kinā'k: "Pāmā aṇimi'kīg pīt-wāwitāmowāt kīgapağitāmin."

"Āñic kākītotāmaṅk?" i'kitōwag iği^u anicinābäg. Mi'tigwa-
15 ki'kōnidaç udānumaḍwāwāwān.

"Kūwisu mi'tigwa'ki'k."

Misa mīnawā kāsķigin utānubiti'kubitōnāwa anicinābäg.

"Kūwisu kāsķiginīni."

Mīsa äjikīgitowāt anicinābäg: "Āñic nā mīsa' gāgā't tcinisigut
20 a^a'^u nigig ini^u mi'kinā'kwan."

Päcigidaç a^a'^u inini äjikīgitut: "Nīnsa nindākācki'tōn iⁱ'wā
tcipītwāwā'tāwā'paṇ iği^u aṇimi'kīg." Mīsa cigwa u'pwāğāṇaṇ
kī'a'ī'nā'kunigāt: "Āmbāsanō, aṇimi'kītug, pīcai'yu'k! nōndāğusi-
yu'k omāⁿ kī'a'yāyānk!" Kā'i'ckwā gāgīgitot ca'īgwa pītābwāwi-
25 ṭamō⁸.

¹ At the penis.

² There is a joke here which the translation does not bring out. It consists in a play on two words for "penis." In the answer Otter uses an archaic word found only in story, and in the question the ordinary word is used; and, as the

he went to yonder place where Snapping-Turtle was dancing the war-dance. But it so happened that (Otter) had been seen from over there.

Snapping-Turtle then went down into the water to meet him; when on the way he looked (and saw Otter) coming through the water, then down towards the bottom he dodged. When (Otter was) directly overhead, he attacked him, quickly biting hold of him.

And so here ¹ (Otter) was bitten and he was overcome; then up to the surface came Otter. And when he came up, he called aloud: "By Snapping-Turtle am I bitten!"

"Where has he bitten you?"

"At my penis!" ² he was heard saying.

"At your penis?" ²

"No, at my penis!" ²

Thereupon then spoke Snapping-Turtle, saying: "Not till the Thunderers come a-roaring will I let him go."

"What are we to do?" said the people. And upon the wooden (kettle-)drum they tried to beat, but in vain.

"Impossible is the wooden (kettle-)drum." ³

And so next with (muslin) cloth ⁴ did the people try in vain to make a noise.

"Impossible is (muslin) cloth." ³

And then spoke the people, saying: "Perhaps it is true that Otter will be killed by Snapping-Turtle."

And one of the men spoke, saying: "I might be able to make the Thunderers come a-roaring." Thereupon then he pointed his pipe toward the (various) directions: "Now, O ye Thunderers, come! make the sound of your voices heard here where we are!" After he had made an end of his talking, then came the sound (of the Thunderers).

two words are nearly alike, the joke lies in the failure of the others to understand what Otter is saying, but at the same time to guess correctly.

¹ Said by Snapping-Turtle.

⁴ For a drum-head.

“Cigwa ʔnimi'kīg!” udinān ini^u mi'kinā'kwan a^a'^u nigig māgwā umindcimāmigōn. Cigwa imā titickōtcayā'ī' pimitānwā-witamō^ʔ mīsa iⁱ'^u ājipāgitāmigut. Ānici'ʔ'gwā'tāt awā'nigig.

Mīsa i^u ā'kōsit.

45. VAGAḐOND
(Maḥcininiwāgā).

5 Ānic Maḥcininiwāgā ājini'kāsut. Kāwīn ningutci owīgiwām ayāsini; mōjag mīyā'ta ʔanā papimusāt. Ninguting ʔapimusāt sāga'igān owābandān; kāḥatāpīt i^u sāga'igān, āja'ī'nābit, ʔacu'owābāmā^ʔ ʔacinābā^ʔ utāminonit. Ki'tcipā'tinīnōwa; ānīnd ʔāga-ā'towāwa^ʔ; kayā pasi'kawāwa^ʔ iⁱwisa i'kwāwa^ʔ; ānīnd kayā
10 kwāckwāckwānātowāwa^ʔ; mīnawā ānint ʔā'pācinitiwa^ʔ.

Mīḥac iⁱ'^u ānicimādcāt, utānināsi'kawa^ʔ; ʔayācwābamāt, mī-cigwa iⁱ'^u ʔniku'pīnit; ā'pītcigu ʔayācwābāmāt mī cigwa i^u ka'kina kī'a'nigu'pīnit. “Ānic wini'ī'wāntcitōtamuwāt?” ināndam. “Mīnōtcisāgu ningaku'pī.” Ānicigu'pī'pa'tōd i'ī'wā umī'kənāni.
15 Kā'ʔ'gwitā'kiwāt ugīwābandānān ini^u wīgiwāman. Iⁱ'wā nā-^ʔtāmicķang i^u wīgiwām ācita'pāpīt, kāwīn ʔanagā awiya owā-^ʔbāmāsīn. Mīgu' iⁱ'^u ācipijjiwa'tānig, intawā ānicimādcāt. Cigwa ugīwābandān cāpundawān; ājita'pābit, kāwīn ʔanagā mīnawā awiya abisīwān. Inābit pīndik anā'kanān mīgu i^u ācitaḥangisīnig.
20 Kāgātsa omisawīnānān. “Āmbāsānō, ningakīmōt.” Ācipīndigāt. Ā'pītcīḥac wānicicinīnig āji'ō'dā'pīnang. Ānic mīḥac i^u ācipāgitci-

¹ A game of tag. The players draw sticks from a bundle held in the hand of a certain one. The one getting the longest stick is “it;” the one he tags becomes

"Hear the Thunderers!" to Snapping-Turtle said Otter, while he was yet being firmly held by the bite. When directly overhead came the roar of (the Thunderers), then was he freed from the bite. Then out of the water came Otter.

That is as far as (the story) goes.

45. VAGABOND.

Now, Vagabond was the name by which he was called. Nowhere did he have a wigwam; all the while was he simply walking about. Once, while walking about, he saw a lake; when he came out upon the lake, (and) while looking about, he saw not far away some people at play. They were in great number; some were playing ball; and at the double-ball game played the women; and some were at play jumping, and some at tagging the head.¹

Accordingly, when he continued his way, he started over to where they were; when he was in near view of them, they were then going up from the lake; when he was very close upon them, then were they all on the way up from the lake. "Why are they doing this?" he thought. "Nevertheless I will go up from the lake." Then up from the lake he went, running along their path. When he was come at the top of the hill, he saw the wigwams. Into the first lodge that was in his way he peeped, but not a single one he saw. Since it was empty, he therefore continued on. Presently he saw a long-lodge; on peeping in, not a single one again was there. As he looked inside, (he saw) reed mats lying edge to edge (the full length of the lodge). Truly eager was he to possess them. "Well, I will steal (them)." Then in he went. And the one that was exceedingly beautiful he picked up. So thereupon he

his partner, and his side increases in number as fast as the players are tagged; and the last one left is then "it." Thus the game continues of itself.

wanät ini^u uđasāmān pāmōmāt; mīđac imāⁿ äcitatibā·i·gināt imāⁿ
 utanā·kaning, äci·ō·cowani·känāt; äci·ō·mbīwanät mīnawā, änicisā-
 ga·ank. Nawatcigwa animādcīpa·tō. Pācu ānitagwicing, awīya
 onōndawān: “Ä·ē·e·! Maťcininiwāgā kitanā·kaniminān kiki-
 5 motcimigunān! Ha·a^u, piminicawātā!”

Äjimādcāt ki·tci ānigu·k, pañāgu pizāzā·kwānit; ānimādcā
 ki·tci ānigu·k. Kägä·t kägä·pī·i·gu päcu· ābanābit, owābamā^s
 ininiwa^s; misa cigwa sāgisit. Intawā unantawābamān mi·tigōn
 tciwimbini·kisinit; päcu· ogīwābamān mi·tigōn wimbini·kisinit,
 10 äcipīndigāpa·tōt. Kā·pīndigāt mīsa i^s·i^u äci·ā·ba·a·nk i^s·i^u pimi-
 wanān; utasāmān äcikipicimāt iwiti kāpi·u·ndcipīndigāt; ācawa·i·
 utānā·kānim äci·i·jikisitōt.

Mīđac īgi^u anicinābäg ä·kitowāt: “Mīsa· imāⁿ tciwanawānk.
 Hā·a^u nātcīwāgāgwātawāt!”

15 Kägä·t äcinātcīwāgāgwātawāt. Cīgwasā· opīdōnāwān ini^u
 wāgā·kwatōn; ci·gwa mādcigawā a^s·a^u mi·tig.

“Mīmāwīni^u kägä·t tcinisigōyān,” ināndam. Otasāmān äci-
 mockina·ā·t ini^u otō·pwāgan. Äci·a·i·nā·kunigāt mīđac äjikikitut:
 “Ambāsānō ogawipwāwīgawāwān!”

20 Kägä·t īgi^u anicinābäg utā·pitcipwāwīgawāwān. “Änicitug
 nā kağı·tōtāmang?”

“Tağapina mi·tig paciba·u·k.”

Ca·i·gwāđac äcipāciba·u·nt. Kägō owābandānāwa īgi^u anicinā-
 bäg. Mīđac äjikigitōwāt: “Mīnāwīni·i^u i^s·yo·pañ. Mīsa· i^s·i^u
 25 gīnisānk.”

Asāmāndac wīnini^u.

“Mīsa i^s·i^u āni·i·cikiwātā!” i·kitowāğ. Änijigīwāwāt, mīsa
 cigwa kīsāgitōtāt. Äcimādcāt, mīnawā sāga·i·gan owābandān;
 inābit, nāwāgām mīnīsinatāwāgā owābandān. “Tağa, ninga-

put down his pack of tobacco that he had on his back; and then, wrapping it up in his reed mat, he made a pack of it; then, lifting it upon his back again, he went out of doors. He then set out upon a running gait. When a short distance upon his way he was come, he heard some one (saying): "Alas! by Vagabond have we been robbed of our reed mats! Come, let us pursue after him!"

When off he started at full speed, then continually did they whoop (at him) as they came; on his way he continued at full speed. In truth, when (they were) near at hand (and) he looked back, he saw some men; thereupon then was he scared. Accordingly he sought for a tree that was hollow; near by he saw a tree that was hollow, then in he ran. When he got inside, he then untied his pack; with his tobacco he closed up the place by way of which he came in; then on the other side he hung up his mat spread out.

And then the people said: "It is there that we shall pound him to death. Come, go get your axes!"

Truly then went they after their axes. In a while they fetched the axes; presently they began to fell the tree.

"Perhaps now I shall surely be slain," he thought. With tobacco then he began filling his pipe. Then he pointed toward the various directions, and this he spoke, saying: "Now, may they not (be able to) cut down the tree!"

Verily, the people were unable to fell the tree. "Pray, what shall we do with it?"

"Why, just shove something into the tree."

And when it was pierced, something did the people see. Whereupon they said: "Perhaps it is his lungs. Therefore we have killed him."

But it was the tobacco.

"Accordingly let us go home!" they said. When back home they went, then it was that out he crawled. When he departed thence, another lake he saw; while looking about, he saw an island of sand far out upon the water. "Well, I am going over there,"

·i·cā," ināndan. Kägä't äji·i·jät äjiwâbandank awiya pimi'ka-wänit. "Amantcigic wîwâbamağ awägwän ayäwigwän!" Mîsa i'i^u näyâb iwiti äci·i·cât iwiti kâ'pi·u·ndatâbit. Äjikäsut, mîdâc äji·a·'kandôt; wîpağ awiya untcimöckamuwan, wâbickisiwan.
 5 Kuniginin micîbicin! Äciyâba'wât ini^u otasâmân äcimöckina·â·t. "Ambäsano, tawi ki'tcipösängwämüt! Kayä dâc tawikisinâ, nigu·u·tuni'k·tawî·a·'pi'tatin! Mî·i·'u pitcînağ kâ·i·cikuskusit."

Kägä't i'i^u anîğaskatâgamatinini i^u sâga·i·ğan, ki'tcinîbiwa anigackatinini; nöntâğusi mî'kwam. Kägä't i'i^u äji·a·'pîtatink.

10 Mî·i·'u pitcînağ kuskusit a^a·u micicipî. "Ëⁱ, nintüsämigwâm!" Ca·i·gwa wîpimipa'kupî, kuniginin äjijö^acâ'kwisât. Äjiki'tcimawit, mağwägîgitōwan: "Ambäsânö, ninkânâwâpamigubanku kistci·a·sin. Kîcigunkigu undcipisut."

Käga'ât pidwâwâbisowan. Cigwasa' äcipangicing, kâwîn ganagä
 15 wî'twäsâsi.

Mînwâ äjikikitut: "Keyâbi äbîting nağatcitâc tamintito a^a·u ašin!"

Mîdâc kägä't nağatc kiciwâwâbisowan. Äcipangicink, kâwîn kağagä twäsâsi. Mîdâc i^u a'pi mağwâki'tcimawinit. Cigwa mağ-
 20 wâkîckuwâwan. "Mîsa' kägä't niboyân," mağwâ·i·'kitōwan. Pidwâwâbisowan ini'yasinîn, â'pitcisa miniditōwan ini'yasinîn. Mîdâc kägä't i'i⁸ mağwâki'tcimawinit.

Kâkîckowänit mağwägîgitōwan: "Indackâ mâtäsaguniyân mî·i·'u pawânağipân a·a·kitcipî'kwâ'kôcip. Câwanungidâc mî·i·-
 25 witi pimâmâdcât. Ninantawänimâ omâ^a tcipitağwicing." Cigwa pidwâwâyänimâtinini câwanung ina'ka kâyâ, onöndawân pidwâwâ-

¹ The water-monster.

he thought. Verily, when thither he went, he then saw where something had left the sign of its footprints. "Wonder if I shall see who that may be!" Accordingly back he went to the place from whence he had come forth upon the view. Hiding himself, he then lay in wait; and in a little while (he saw) something come up to the surface of the water, it was something white. Behold, it was a great Lynx!¹ Untying his tobacco, he then filled his pipe. "Now, let him fall into a very heavy sleep! And may it be cold, to the depth of an arm may (the water) freeze! It is then that he may wake from sleep."

Truly then did the lake begin to freeze, very thick did it freeze; the noise of the ice could be heard. Truly to that extent did it freeze.

Then it was that the Great-Lynx awoke. "Oh, I slept too long!" Now, he intended to go back into the water, when, lo, he slipped upon the ice. When aloud (Great-Lynx) wept, (the man heard) him say: "I was once blessed by a great rock. From the sky was where it fell."

In truth, (he heard) the sound (of a stone) come falling (through the air). When it fell, not a whit did it break through the ice.

Again then he spoke, saying: "Let there be another stone even yet larger!"

And then, sure enough, (he heard) the sound of a bigger (stone) come falling (through the air). When it fell, not a whit did it go through the ice. And that was when he heard him weeping grievously. Presently he heard him cease crying. "Therefore now I shall surely die," he heard him say. He heard the sound of the stone come (through the air), very big was the size of the stone. Thereupon truly did he hear him begin weeping aloud.

After (Great-Lynx) had ceased crying, (Vagabond) heard him say: "Behold, when I had been ten days in a fast, then it was that I dreamed of the great Teal. From the south was the place from whence he came. I am anxious for him to come here now." Soon there came the sound of the wind from the direction of the south,

pisunit. Cigwa imāⁿ tibickōtcaya·i· owâbāmān tcipi'kwā'kōcipān. Owâbandān gayā mi nibī'kānig inābit iwiti wā'kwāgāmīwāninig i^u sāga·i·gān; inābit pibīguckāwān ini^u mi'kwāmīn. Cigwa imāⁿ nāmāṭābinit ini^u micipicīn, mīḍac imāⁿ cigwa ṭagwicinūn ini^u
5 mi'kwāmīn pibīkuskānit imāⁿ nāmāṭābit.

Mīḍac ācipa'kubīt. Kāgā't ki'tciminwāntām ājikīgitut: "Āmbāsānō tawi ki'tci·o·sāmānimut! Ṭāga ombācim ki·a·'pī' tānima'k a^a·^u Māṭcininiwāgā!"

Mīḍac iⁱ·^u animādcipa'tōt. Kāgātsa māmitāwāntām wī·u·m-
10 bācit. Kāga'pī ācimindcimā'kwīt mi'tigōnsig, ācipa'kwa'kīyāsinig. Mīnawādec mi'tigunk iwiti icpiming ānugitā'kwi; āciwāpāsininig iniyo ugigickāgānān pingwācāgit. Kāga'pīgu iⁱ·^u unīciciwa^a ācipa-
'kwatācinit. Ānīc nā uḡānawāpāmīgōn ini^u micipicīn. Mīḍac iⁱ·^u ājikīkitut: "Ānīc, misa iⁱ·^u kā·i·cipōni·ḡ·g a^a·^u Māṭcininiwāgā.
15 Ānīc nā, kayā wīn wāwīyāc ningītōtāg, mīḍac iⁱ·^u wāwīyāc wāntci-
tōtawāg."

Mīsa' pināwītcīt k·i·ḡōtā.

46. THE GNOME

(Tcakāpās).

Tcakāpās omīsāyān wīgiwān odaiyāni. Ā'pitcisa ḡāⁿ·ci'yi a^u tcakāpās. Ca·i·ḡwasa mī ninguting sāsāgitōtā imāsa āntāwāt.
20 Cigwa mī māmādatāmut, a·i·'kwā kāwīnsa oḡickōwe·ā·sīn; ā'pitci ḡāḡā't onānīnawi·i·ḡōn. "Wāgutugwānigic iⁱ·^u kā·u·ndcigīcku-
we·ā·gubānān?" ināndam. Mīḍac iⁱ·^u mi'tigwābinsān āji·u·ci-
'tawāt.

Kā'kīci'tawāt, kāgā't minwāntām a^u tcakāpās iⁱ·yōmī'tigwāpīt.
25 ḡwatcīngidac mōcḡ ayā a·i·na·ā·nsīwit. Nīgutingigu owâbāmān

(Vagabond) heard the sound (of the great Teal) coming. Presently yonder straight overhead he beheld the great Teal. He saw also where there was water while looking towards the other end of the lake; while looking (over there, he saw) the ice was breaking up on its way towards him. Presently (he saw) seated yonder Great-Lynx, and then came the ice breaking up at the place where he sat.

And then into the water (Great-Lynx) went. Truly pleased he was when he spoke, saying: "Now, may there rise an exceedingly great wind! Pray, waft away Vagabond with such a great wind!"

Thereupon then he started on his way running. In truth, he was much disturbed in his mind when about to be borne by the wind (through the air). At last, when clinging to a small tree, it was blown up from the roots. And next to a tree aloft (on the heights) he tried to cling; when off blew his garments, he then was naked. And at last his testicles were blown off by the wind. Now, of course, all the while he was being watched by Great-Lynx. Thereupon then he spoke, saying: "Well, therefore now I will leave Vagabond alone. Now, I had a trick played on me by him, and that is why I turned a trick on him."

And so the buttocks of the ruffed grouse now hang aloft.

Tchakibis? Snaring the
46. THE GNOME. (Sun story)

The gnome's elder sister had a wigwam. Very tiny indeed was the gnome. Already now was he just beginning at times to crawl forth from the place where they dwelt. When he then began to cry, the woman was not able to make him hush; very sad, in truth, was she made. "With what in the world can I stop him from crying?" she thought. Thereupon then a little bow and arrow she made for him.

When she had finished them for him, truly glad was the gnome that he now had a bow and arrow. And out of doors was he all the while shooting (with his bow and arrow). Now, once he saw a little

ini^u ki' tciki' tcigānāciyaṅ i^{si}māⁿ mīsi' kāng, mīḍaç i^{si}'^u ānicipimwāt. Nigutingigu äcinisāt ini^u ki' tciki' tcigānāciyaṅ. Äcipaçitciwäpināt iniyōmi' tigwābīn äcinawaṭi'nāt ini^u ki' tciki' tcigānāciyaṅ, kāwīn iḍaç ugaçkināsīn. Mīḍaç i^{si}'^u äjikaṅōnāt umisāyan: "Nīmisāⁿ!
5 pināci nimicwā!"

"Iyāⁿ, kāwīn kitānisāsī!"

"Naçkā kuca pisāga·a·n, nīmisāⁿ kägä' t kuca ninisā a^u pināci."

Kägä' t äjisāga·a·nk a·i·'kwä, inābit kīcingicinōn ini^u pināciyaṅ. "Iyā, kägä' t nangwāna!" Mīḍaç iniwä ucimāyan ni'tam tayā-
10 pipināt, äcikaçki' tōt utōtcimān ini'yōcimāyaṅ. Kā·i·ckwä·ō·tcimāt äci·ō·tä' pināt ini^u pināciyaṅ; änicipidigaṅāt.

Kā·u·naḅiwāt mīḍaç i^{si}'^u kīgigitut a^a tcakāpās: "Ambāṣaṅōnā, nīmisā, ninga·u·papi'si'kawāgaṅināṅ! Änic pa'kun." Mīḍaç i^{si}'^u äcipa'kunāt a·i·'kwä. Änigāskīgīsowaṅ ini^u pināciwaṅ,
15 äjasā'kānāt. Kā'kici·ā·t äjikaṅōnāt: "Mīsa i^u kī'kici·a·g."

"Ägaṭaga ningagutcipisi'kawā." Tcakāpās äcipisi'kawāt, mīsa i^{si}'^u äcitābickawāt. Ämbā, kägätsa minwāntam. Ogaṅōnān omisāⁿyan: "Kägä' tigna, nīmisā! ningagīcōs. Mīsagunāi^u kayā nibāyān kā·a·gwiyaṅ a^a nimpināciwayān. Taḡa ningagutcisā-
20 ga·a·m." Tcakāpās äjisāga·a·nk, mīguca gunā i^u äci·ō·tābātāṅk i^{si}wä waṅaçkitīni. "Nīmisāⁿ! kāwīn wī'ka ninga·a·bisi' tci·a·nta-
wāntcigāyān i·i·wisa kīmi'tigwapi'kawiyaṅ. Ningutingigu ninga-
tibi'kānt. Kāgu' wīn sāgisi'kān tibi'kāntiyaṅ. Mīgu i^u ānimādcā-
yān, nīmisā!"

25 Äni·i·jimādcāt, ningutingigu ugīwābandān sāga·i·gāns, kägō owā-
bandān imāsa wāntcika'kitciwaṅinig i^{si}'^u sībi. Kuniginīn, uḡani-
nāsī'kān. "Awīya māwīn ayātug umāⁿ," ināndaṅ. "Taḡa ninga-
bigubitōn." Mīsa kägä' t ögīwābandān pipigwāyānig; mīgu i^{si}'^u

chickadee at the place of the fire-wood, whereupon he began shooting at it. By and by he then killed the little chickadee. Dropping that bow of his, he then quickly caught up the little chickadee, but he was unable to carry it. Thereupon he spoke to his elder sister, saying: "O my elder sister! a bird I have hit (with my arrow)."

"Oh, you could not kill one!"

"Then just you come outside, my elder sister. Truly I have killed the bird."

In truth, when out of doors the woman went, she looked, (and saw) the bird lying there. "Why, it is really true!" And then that little brother of hers took she up first (in her hands), and with all the fervor within her she kissed that little brother of hers. After she was done with kissing him, she took up the little bird; then she fetched it indoors.

After they were seated, then spoke the gnome, saying: "Please, O my elder sister, let me have a coat made from it! So take off the skin." Thereupon the woman then skinned it. When the skin was made dry, she tanned it. When she had finished it, she then spoke to him, saying: "Now I have finished it."

"Oh, let me try it on!" The gnome then put it on, whereupon it fitted him. Ah, truly happy he was. He spoke to his elder sister, saying: "Truly now, O my elder sister! I shall be warm. And besides, when I sleep, I shall use my bird-skin for a covering. Now, let me try going forth out of doors to see (how I shall look)." When the gnome went outside, why, he was just trailing his (coat-) tail. "O my elder sister! never shall I be at home, for I shall be away on the hunt, now that you have made me a bow and arrow. And sometimes I shall be away over night. Never be alarmed when I am gone for the night. Therefore now do I set out upon my way, O my elder sister!"

As on his way he was going, by and by he saw a small lake, something he saw at the top of the falls of the river. Lo, up to it he went. "Something, no doubt, must be here," he fancied. "Now, I will crush it." Whereupon truly he saw something that was

äcikicitänig. "Kägä't māwin awīya kīwujimōwag." Mīdəc i'i'w
 änicimādcāt iwiti sībink. Ningutingigu pəpə'i'nābit ogiwābāmān
 awīya sāgi'kwākumunit, mīsa cigwa umi'tigwābīn kā'i'kwātawāt.
 Äcikāgīma·ā't, mīsa i'i'w äjipi'mwāt. Mīsa gägä't äjinisāt. Tā,
 5 gägä't minwändəm äci'əgwācimāt. Änicimādcāt, mīdəcigonā imā
 äji'u'ndci'kanāt. Mīdəc i'i'w äjikiwāt, änitātābābandank ändāwāt,
 äniğigitut: "Nimisä, awīya ningīnisä!"

Äjisāga·ənk a'i'kwā, pīdāsəmusāwə; kāwīn gägō owābanda-
 mawāsīn īni'w ucimāyən. "Wəgunändəc nā i'i'w kāni'töyən?"

10 Tcakābäsīdəc oğənōnān īniyōmisāyən: "Kägä'tigu awīya nin-
 gīnisā. Təga icān mīgu i'i'w pa'u'ntcikawāyān, pəcudəc mī'i·mā
 sāga'i'ğən ändagu'k. Mīdəc pəcu imā tciwābāmət a'awā kənīsəğ."

Kägä't äjipīndīgät a'i'kwā utābi'kan äji'odā'pinəng. Änici-
 sāga·ənk, änicimādcāt. Kumāgu a'pī təgwiçink, kägä't ugiwā-
 15 bāndān sāga'i'ğən; ogiwābāmān əbinit ami'kōnsən. Kägä't min-
 wāntəm. Mīdəc i'i'w änicīgīwāt. Abā'pic kā'təgwiçing i'i māsā
 ● ändāwāt uğənōnān ucimāyən: "Kägä't ingwāna, nicimā, kīgīnisā."

Mīdəc i'i'w äjigīgitut tçəgəpəs: "Təga pa'kun! Nīnga'u'kunāsī-
 nən. Mī'i'w iji'a·sā'kēc."

20 Kägä't a'i'kwā äji'a·zä'kanāt. Abā'pic kā'kīci·ā't äjikanōnāt:
 "Mīsa i'w kī'kīci'a·g."

Kägä'tsa minwāntəm tçəkəpəs. "Nimisä! kāwīn wī'ka nin-
 gagīkətçisī."

Ningutingigu wāndci'u'ci'tāwən īni'w ucimāyən äjikanōnāt:
 25 "Änīn, nicimā, wā'i'nənō'kiyən?"

hollow; even yet was it warm. "Verily, perhaps the creatures have fled." And then he set out along the course of the river. And once, while looking about here and there, he saw something sticking its head out of the water, whereupon he then strung his bow. Creeping up to it, he then shot at it. It was true that he killed it. Ah, truly happy was he when he took the creature out of the water. Then away he started, for there at the place was where he left it. And so back home he went; while coming along in sight of their home, he kept on saying: "O my elder sister! something have I killed!"

When out of doors came the woman, (she saw) him coming along on a walk; but she did not see her little brother with anything. "What is it now that you have killed?"

And the gnome spoke to his elder sister, saying: "In truth, something have I killed. Do you go along the path that I have come, and not far away over there is a lake. It is near there that you will see the creature that I have killed."

Truly then inside went the woman (and) got her tump-line. When on out of doors she went, she then set out upon her way. When some distance she was come, sure enough, she saw a lake; she saw a little beaver that was there. To be sure, she was pleased. And then back on her way home she went. When she was come at yonder place where they lived, she spoke to her little brother, saying: "In good sooth, my little brother, you killed something."

Thereupon then spoke the gnome, saying: "Please remove the skin! Let me have it for a robe. And then do you tan it."

Of a truth, the woman then tanned the skin. When she had finished it, she then spoke to him, saying: "Therefore now I have finished it."

To be sure, happy was the gnome. "O my elder sister! never shall I be cold."

And once, when her little brother was preparing to go away, she spoke to him, saying: "What, my little brother, do you now intend to be busied with?"

“Kā, nīwī'kī'i'gucim.”

“Ānīn təc wīn māmwärts ningutci witacigī'u'gucimoyan?”

“Āye⁸, untciṭagu ningutci niwītacigī'u'gucim; nīwī'kaḡwāmi-tāsugunī. Kāgu pī'i'ci'kän. Mīsa i'i'u' cigwa tci'a'nimādcāyān.”

- 5 Cigwadac āni'i'cimādcāt, utunābandān tciza'kātānig. Cigwa owābandān ningudci za'kātānig. Cigwadac āci'a'bawāt inī'u' utami'kwayānaḡ, ācitatipā'i'gicink; mīsa i'i'u' ājinibāt.

- Ningutingigu wa⁸awidac ḡsis ogīwābāmān cingicininit. “Am-bāsaḡō, wāwiyac ningatōatwā a⁸a^u tcakābās. Taḡa, ningaḡaḡwā-
10 wutcipusumān inī'u' o'kunāsaḡ.” Kāḡā't a^u ḡsis āciḡanawābamāt, ki'tci'ā'nigu'k uganawābāmān; nōmaḡigu kānawābāmāt mī'i'u' cigwa āji'u'tcipōsunit iniyō'kunāsaḡ a⁸a^u tcākāpās.

- Ningutingigu kuckusit tca'kāpās ugīḡwīna wīcīḡipinān. Mīdac
i^u āci'ō'nickāt kuniginīn ugīwābāmān tca'kāpās ā'pītcisa utcipusō-
15 wān iniyō'kunāsaḡ. “Mīmāwīna'a^u kīsis kā'i'citcigāt,” inādam. Mīsa cigwa tci'a'nigu'k ājimawit. Kā'kīckuwāt, mīnōtc utānu'u'ciwāni'kānān iniyō'kunāsaḡ. Mīdac i^u ānicimādcāt kiwāt. Cigwasa utābābandān i'i'u' āndāwāt, mīdac tca'kāpās kāḡā't āniciki'tcimawit.

- 20 Māḡwāḡu nāmaṭapit a'i'kwā kīpimawiwān iniyocimāyān. Mīdac i'i'u' āciḡanōnāt iniyocimāyān: “Ānīn āntiyān mawiyān?”

“Nackā kuca, nīmisā, wābām a⁸a^u nī'kunās!” Āciwābanda'ā't, āciwābamāt a'i'kwā; ugīwābāmān utcipōsunit. “Ānīn kā'i'citcigāyān? Kīnināḡu kigī'i'cictcigā?”

- 25 “Kāwīn, nīmisā, kīsis ningītōtāḡ, niwīnisādac.”

“Ānīn, nicimā, kātinā'pinaḡat i'i'wīsa tcinisāwāṭipānān?”

"Oh, nothing! I am (only) going forth to fast."

"Why is it necessary that you should go somewhere to fast?"

"Why, for a purpose do I wish to go somewhere to fast; I wish to see if I can (stand fasting) for ten days. Don't wait for me. It is now time that I was on my way." And while on his way, he sought for a place that was sunny. In a while he saw a place that was sunny. And when he untied his beaver robe, he then rolled himself up in it (and) lay down; whereupon he then went to sleep.

And by and by the Sun beheld him lying there. "Behold, a joke am I going to play on the gnome. Now, I will try scorching that robe of his." In truth, when the Sun gazed upon him, with all his might did he fix his gaze upon him; and for only a little while was he gazing upon him, when the robe of the gnome began to scorch.

When in course of time from sleep woke the gnome, he pulled upon (his robe), first this way, and then that. Whereupon, when he rose, the gnome was surprised to see that all over had his robe been scorched. "It must have been the Sun that did it," he thought. Thereupon as hard as he could did he weep. After he had ceased crying, much against his will he rolled his robe into a pack. And then he started on his homeward way. In a while he came in sight of where they dwelt, whereupon the gnome of a truth began to weep bitterly.

And while the woman was sitting (in the wigwam, she heard) her little brother come crying. Thereupon she spoke to her little brother, saying: "What is the matter with you, that you should be crying?"

"Just look, O my elder sister! look at my cloak!" When he showed it to her, then the woman saw it; she saw that it had been shrunk from heat. "What were you doing? Was it you who did it?"

"No, my elder sister, the Sun did that to me, and I will kill him (for it)."

"How, my little brother, will you get at him to kill him?"

“Ä^ε, nimisä, ninganisäsägu. Tağa, kä·u·nagwāganiyān.”

“Wāgunān dāc i^u kä·u·nagwāganiyāmbān?”

“Ana’ tis.”

Änicinā ana’ tis utānuminān ini^u ocimāyan.

5 Äjikanōnāt umisāyan: “Kāwīn kuca i^u! Ana’ tis kuca niwī·u·nagwāgani!”

Änic nā mīnawā utānuminān i^u bīmina’kwān. “Kāwīn, nimisä, kāwīn āwazinōn!”

Änic äciwāwānāntānk a·i·kwā. Änic, misa cigwa äciki’tci-
10 mawit tcakāpās; kəpāya·i·mawī. Änic ā’pitci kwīnawīnāntām
a·i·kwā. “Pisānəpin!” utānu·i·nān iniyucimāyan. Ka’kina kəgō
utānuminān, mīsagu i^ε·i^u kāwīn wikickuwāsiwān. Kāga’pīgu kayā
wīn mawī a^ε·a^u i^u kwā, kəgä’tsa tcigwīnawīnāntām. Kāga’pī·sa
pācig umicigwān äcipa’kwatcipitōt. “O·o·wām nicimā, kəgu’ wīn
15 sāmābigāndānkän.”

“Äi, nimisä, mī·o·wā əna’ tis, mī·o·wā.” Äcisāmābigāntāminit
mītəc i^ε·i^u owābandān pīwābi’kōns; kumāgu a’kwābigätini.
Mīnawā äcisāmābikətānk, mīdəc kəgä’t tciginwābigätinig. “Mīsa
ya·o·kəwundcīnənəg a^u gīsīs.”

20 Mīsagu i^ε·i^u cigwa ənimādcāt tcakābās; kāwīn pwānawī·u·sī
icpīming icāt. Cigwa utōti’tān kicisōn umī’kənāni owābandān,
mīdəc imāⁿ əji·ə·gōtōt. Kā·i·ckwā·ə·gōtōt kā·i·cikiwāt. Kā’tə-
gwicink owā a’ki, mīdəc omā wānsābit. Cigwasa miyəgōtcinōn
ini^u gīsīsōn; cigwa kəgā odōdi’tāmini imāⁿ kiwi·ə·gōtōt. Ningu-
25 tingigu nōgickāwān ini^u gīsīsōn. “Mīmāwīn i^u cigwa nəgwānəg,”
ināndām. “Kəgä’t ningi’tciminwāndām nəgwānəg a^u kīsīs,”
i’kitu. Mī·i^u cigwa nəgəmut tcakābās:—

“Ay, my elder sister, I will certainly kill him. Do (give me something) which I may use for a snare.”

“And what shall I give you with which to make a snare?”

“Some fine thread.”

And of course some fine thread she tried to give her little brother, but it would not do.

Then he spoke to his elder sister, saying: “It is not that! Out of fine thread, I tell you, I want the snare!”

So then next she tried giving him cord. “No, my elder sister, it is not that!”

So the woman was at a loss to know (what to give him). Well, then it was that grievously the gnome began to cry; for a long while he cried. Naturally very much disturbed in mind was the woman. “Do be quiet!” she would say in vain to her little brother. All sorts of things she tried to give him, but even then he was not disposed to cease from his crying. And at last the woman also began crying, for of a truth she was perplexed to know what to do (for him). Finally one of the hairs from off her vulva she plucked out. “Here is this, my little brother, but don’t you ever touch it with your tongue.”

“Ay, my elder sister, that is the thread, that is it!” When he touched it with his lips, then she saw it (was) wire; it was about so long. When again he touched it with his tongue, it was then in truth very long. “It is with this that I will kill the Sun.”

Accordingly then on his way went the gnome; he had no trouble going up (into the sky). In a while he came to where he saw the path of the Sun, and so there he hung up (his snare). When he had hung it up, he then returned. After coming back to this earth, it was then from here that he kept watch. In a while (he saw) the Sun ascending on high; then (the Sun) was about to arrive at the place where (the gnome) had hung up (the snare). By and by (he saw) the Sun halt. “It may be that I now have him caught in the snare,” he fancied. “Of a truth, I am mightily pleased to have ensnared the Sun,” he said. Therefore then sang the gnome:—

“Nimisä, nimisä!
Kisis, nagwānā!”

Mīsa cigwa a^u kisis kīwābit. Cigwadac kī·a·nikackītibī·kādini;
ā·pitcidac ānigackitibikatiniḡ, cigwadac ājikīwāt. Payācwāndank
5 āndāwāt, cigwa päcu ā·pitci, ānicimādcīyaḡk: —

“Nimisāwā, kisis nagwāna,
Kisis naḡwānā.”

Māḡwāgu ḡaḡnāmaḡapit a·i·kwā kipinaḡamowaḡ iniyocīmāyan.
Cigwa pipīndigāwaḡ kigīḡitōwaḡ: “Nimisä, kisis naḡwānā!”

10 “Ānīn ācitcigāyaḡ? Kibā·tātcigā, nicimā. Kāwīn wī·ka taḡi-
ciḡašinōn kīcpīn kāḡā·t ni·sāt wa·a·^u kisis. Kāwīnina kāḡō
kitā·i·jictcigāsī i·i·^u tcipa·kicwaḡipāḡ?”

“Ānīn, nimisä? Kāḡā·t ningīnicki·i·k iwisa kī·u·tcipuswāt inī·^u
ni·kunāsaḡ. Wawiyacidac kayā wīn nindōtawā a^a·a^u ḡisis. Ningā-
15 wipa·kicwā.” Mīdac i·i·^u ājikīkitut tcakāpās: “Ambāsaḡnō,
maḡnitowāncitug! ondācāyu·k!”

Kāḡā·t cigwa taḡwicinōḡ ka·kīna· kāḡācāpitāwāt. Ugī·a·ndumā
mīnōtci kanagā kayā wīn a^a·awā kīnūjāckinjī·wāwābigunōdcī.
Ānic mīgu i·i·^u kī·ā·pitcitibī·kaḡatinig. Cigwatāc ācimādcāwāt
20 mīsa ḡāyābi kāwīn bwāḡaḡwī·u·si icpīming icāt inī·^u kisisōn;
aḡāwāgu ickutāwiwaḡ. Āji·u·tisāwāt mīgu·i·^u ācickutāwaḡanik
i·i·^u unāḡwāḡaḡ. Mīdac inī·^u ni·tām ka·kwutcīciwaḡ kānōnāt:
“Ambāsaḡnō, awipa·kaḡdaḡ i^u naḡwāḡaḡ!” Cigwadac āci·a·
·paḡināt unāḡwāḡaḡning.

25 Ä·tiwā, kāwāḡitci·ā·kisunit!

Cayigwa mīnawā pä·kānisinit, ami·kwānidac mīnawā inī·^u āwi-
·ā·nū·i·ci·a··paḡināt. Mīsa ḡāyābi kitcāḡisunit. Ä[!] mīsa cigwa
ka·kīna a·pī ānuḡī·ā··paḡināt minī·k kāḡācābitānit, ka·kīna awīya
mīsaḡu tcāḡisunit. Mīdac ā·ta wa·a·^u āyāt kīnūcuckinjīwāwābi-

"O my elder sister, O my elder sister!
The Sun is caught in the snare!"

Thereupon then the Sun struggled (in the snare). And presently then it began to grow pitch dark; and when it began to grow so very dark, then back (the gnome) went. When he perceived that he now was near home, then ever so near, why, he then began singing:—

"O my elder sister! the Sun is caught in the snare,
The Sun is caught in the snare!"

And while (alone) the woman was seated, (she heard) her little brother come singing. Presently (she saw) him come entering in, (and heard him) say: "O my elder sister! the Sun is caught in the snare!"

"What are you doing? You are causing mischief, my little brother. Never will there be day if in truth you slay the Sun. Can't you do something to cut him loose?"

"Why, my elder sister? Verily, I was angered by him when he scorched that cloak of mine. So a trick am I too playing on the Sun. I will go cut him loose." Thereupon spoke the gnome, saying: "Come, O ye little animals! come hither!"

Verily, then came all they that had sharp teeth. There was summoned the Mole (sharp-nosed mouse), even though his coming was deemed not worth while. Now, by that time the night was exceedingly dark. And when they set out, still yet was the Sun unable to rise; and hardly any fire had he yet. When they got to where he was, on fire then was the snare. And so it was first to the Woodchuck he spoke, saying: "Now, go bite off the snare!" And then he flung him at the snare.

Oh, how he burned into a ball!

Then another that was different, the Beaver, he next flung, but it was no use. And like the other he also was burned up. Alas! and so it was with all them having sharp teeth that he flung in, but to no purpose, every creature then was burned up. And the only one

gunōdci. Ānicnā ā'pidcigu udānawānimān ājikānōnāt: "Ānic
kīndaç ä'ta. Kīcpīn pa'kamāsiwāt, kāwīn wī'ka tağīciğasiñōn.
Kīcpīn pa'kamāt kāwīn wī'ka gānisigōsī." Mīsa i'ᵘ mini'k kă-
ganōnāt; äci'o'dā'pināt äci'a'pağināt imā unāğwāganiñ. Owâ-
5 bamān tağitibatama'ō'sunit; intigugucagu owīpa'kamān äcinawāt.
Ningutingigu äcipa'kamānit, mīsa cigwa kīpa'kamānit.

Ānicinābā^ε kă'tă'kamig kī'i'ciwābāt, i'kitobanīg anicinābāg;
kāwīndaç wī'kā ogīpinisāsīn ānicinābā ini'ᵘ wāwābigunūtcīyañ,
mī'i'ᵘ kă'pi'u'ntcicitigāt. Kāwīn wī'ka ogīpinisāsīn.

10 Mīsa i'ᵘ cigwa kīmādcī'tāt ōpağwātānāt mini'k kă'tcāgisunit,
mīsa' nāyāp kī'pimātisinit ka'kina. Cīğwadaç kī'kiwāwāğ. Kāta-
ğwicinowāt ändāwāt ogīkānōnā kăwītcīwād: "Mī'i'ᵘ ijimā-
dcāyu'k."

Kägä't äjimādcāwāt, mī cigwa nāyāp kī'a'nigīciğatinig.

15 Kābāya'i'i'daç pisan kī'a'yā tcagābās. Mīdaç igwa āniwā'k
kī'a'niminditut, mī'i'ᵘ kīwāpināt upināciwayāñ. Mīdaç igwa
kī'a'ndawābamāt ini'ᵘ kāgāgiwañ, cigwadaç ugīnisāñ. Mīdaç
kă'i'cipināt ändāwāt, ugīkānōnāñ umisāyañ: "Pa'kun," ugī'i'nāñ
iniyōmisāyañ.

20 Kägä't äjīpa'kunāt a'i'kwā, kī'a'sā'känāt ini'ᵘ kāgāgiwayāñ;
tcagāpās kă'i'cipīsi'kawāt, mīsağū i'i'ᵘ kītābickawāt. Ningū-
tingigu ājikānōnāt umisāyañ: "Āmbāsa, ningamādcī'tā wāwāckā-
ciwāğ tcinōtci'a'g." Kägä'tidaç nibiwa ogīnisā^ε. Mīdaç i'i'ᵘ
kă'i'cikānōnāt ini'ᵘ umisāyañ: "Mī'i'wā kīni'tam tcimādcitaiyañ
25 tcī'ā'wañatwā." A'pī'i'daç kă'tcāgāwāñāt a'i'kwā, mīnawā
ogīkānōnāñ iniyōmisāyañ: "Tāsā'kwa'i'gāñ uci'tōñ, mī'i'mā'
icī'a'gōc."

Kägä't äci'a'gōnāt a'i'kwā.

then that was left was the Mole. And of course with much disdain he regarded him when he spoke to him, saying: "Now you are the only one left. If you do not bite (so as to set) him free, never will it be day. If you bite (so as to set) him free, never will you be killed." And that was all he said to him; taking him up in his hands, he flung him at the snare. He beheld him swing and whirl (hanging to the snare); and it seemed as though he would bite, setting free (the Sun), so it looked to him. And then by and by, while biting off (the snare), he then got it bitten off.

To the people of ancient times did this happen, so the people used to say; and never did the people kill the mole, for it was on account of what it had done. Never did they kill it.

Thereupon he then set to work breathing upon all them that had been burned up, whereupon back to life they all came. And now they went back home. When they were come at where they dwelt, he spoke to them with whom he went, saying: "Therefore now you may depart hence."

In truth, when away they went, then presently back as before came the light (of day) again.

For a long while at leisure remained the gnome. And so in time, when he was growing bigger, he thereupon cast aside his bird robe. And then he went seeking for the raven, and presently he killed one. Accordingly, when he fetched it home, he spoke to his elder sister, saying: "Take off its skin," he said to his elder sister.

In truth, when the woman flayed it, she then tanned the raven-skin; when the gnome had put it on, he thereupon found that it fitted him. And by and by he spoke to his elder sister, saying: "Behold, I am now going to begin hunting deer." And of a truth many he killed. And then afterwards he spoke to his elder sister, saying: "It is now your place to set to work fetching them." And when the woman had fetched them all, again he spoke to his elder sister, saying: "A rack for drying meat over the fire do you make, and there hang up (the meat)."

Verily, then the woman hung up (the meat to dry over the fire).

“Mīsa iⁱ’u tcitāwābānciyānk, mīdāc āta iⁱ’u gā’i’naṇo’kīyān tcigī’o’tāyān. Wābānk niwīmādcā.” Wawābāninig ājimādcāt; tcibwānāwa’kwānik owābandān sāga’i’ḡaṇ ōpigamāni, mī’i’witi wābāmāt anicināpā a’kwawānit; ānijināsi’kawāt. Pācwāpāmāt
5 inī’u pa’i’ckwa’i’cininit ājikigitut tcaḡāpās: “Āmbāṣaṇō ogawī-mindciwābamā^ē i^u gīgō^{ya} a^a’u cācīngcink inini!”

Kāgātsa omintciwābamā aḡi’kamāgwa^ē. Māgwāgu cingcing, awīya kīpītwāwācinōn; āci’a’ḡwasā’i’ḡiṇaṅ inī’u uta’pa’kwāṇaṇ ogīwābāmān kwīwisānsaṇ kāgāgiwayāṇaṇ wāpapīnsi’kawāḡaninit.
10 Ācikāṇōnāt: “Kāgātsa wa’a’^u maḡcīkwīwicāncic. Taḡa aṇikīwān, māšina’ō’tāwāṇaḡicīyān.”

Ānīc mīsa’ āni’i’cīkiwāt tcaḡāpās; pācugu āniḡaḡwicink, āni’i’-jiki’tcimawit. Kumāgu mini’k kī’a’nimāwi. A’i’ḡwa utābābandān āndāwāt, mīsa mīnawā aṇiki’tcimawit.

15 Māgwāgu nāmaḡaḡbit a’i’kwā kībimawīwaṇ īniyocimāyaṇ. A’i’-ḡwa pīndigāwaṇ ācikāṇōnāt: “Ānin āndiyaṇ?”

“Nintānu’u’tisāḡ iḡi’u anicinābāḡ, mīdāc iⁱ’u a’pīwādisāḡwā pājiḡ a^a’u inini ningī’i’nānimā: ‘Āmbāḡicsa’ mindciwābāmāt i^u gīgō^{ya}!’ Kāḡā’tidāc udānumindciwābāmāt. Kā’u’cīkābāwi’ta-
20 waḡidāc ningīwābami’k kā’i’jikanōjit: ‘Āmandcīkic’a’^u mādcīkwīwicāncic māzina’ō’tāwāṇaḡicīt pa’i’naṇo’kīḡwān! Mī’i’^u aṇicīkīwān!’ Mīdāc i^u kāpicīkiwāyān. Kāgātsa nimbī’i’niḡāwāḡān-ḡam. Taḡataḡ, nimisāⁿ, maḡdutusunikān.”

Kāḡā’t ājimāḡtutusunigāt a’i’kwā. Kā’kīci’tōt maḡtōtusun,

¹ Raven’s guts are said to be tangled up, and so the garb of the lad called forth the epithet.

"Now it is that we should be able to live through the winter, and then all that I shall need to do is to visit (with my friends). To-morrow do I wish to start." On the morrow then he departed; before it was noon he saw the narrows of a lake, and at that place he saw some people who were spearing fish (through the ice); then he went over to where they were. When he was in easy view of them that were at the end towards him, then spoke the gnome, saying: "Would that the man who is lying down might see fish abundantly!"

Sure enough, he saw whitefishes in abundance. While lying there, he heard the sound of some one coming; on opening the cover he was under, he saw a small boy clad in the robe of a raven. Then he spoke to him, saying: "Truly, but you are a good-for-nothing little boy. You had better go back home, for your entrails are tangled in a snarl." ¹

So therefore back home went the gnome; and when he was getting close to home, he then began to weep aloud as he went along. For some time he wept as he went along. In a while he came in sight of his home, whereupon again he began crying aloud.

And while the woman was seated (at home, she heard) her little brother come crying. When in he came, she then spoke to him, saying: "What is the matter with you?"

"I tried visiting some people; so, when I came to where there was a man, I wished him (this thought): 'Would that he might see fish abundantly!' And, sure enough, he saw many (fish), but it did no good. When I came up (and) stood beside him, I was given a look, after which he said to me: 'Wonder what this good-for-nothing little boy has come to do, he whose entrails are tangled into a snarl! Now go on back home!' And that is why I have returned. In truth, I feel humble. And now, my elder sister, put up a sweat-lodge."

Of a truth, the woman set up a sweat-lodge. After she had finished putting up the sweat-lodge, then the gnome went in.

mī·i·^u tcakāpās ājipīndigāt. Mīsa cigwa ucimāyaṅ maḍwāgāgī-
gitōwaṅ: “Taḡa’, tapa’kadāwaḡ iḡi^u anicinābāḡ!” Mīsa i^{ḡi}·
āci·i·ckwāmāḍōtōt. Ājigāgīkitut kumāgu mini’k: “Āye^ḡ, kaḡbā-
ya·i·i·gu mīsaī kā·i·ji·i·cāyaṅ iḡi^u anicinābāḡ.”

- 5 Cigwa ājimādcāt, cigwa mīnawā owābāmā^ḡ anicinābā^ḡ mī geyābi
a’kwawānit, mīnawā pājipīckwācinōn ininiwaṅ. “Kāmāwīn āwisī-
i·tug a^ḡ·a^u kāmātcikaṅōcit!” inādam. Ogāgīmā·ā·n. “Taḡa,
ugawimindciwābāma kīgōⁿ·ya^ḡ!” udinānimān.

Kāḡā’t a^ḡ·a·i·nini umindciwābāmā^ḡ i^{ḡi}·^u aḍi’kaḡmāḡwa^ḡ. Awīya
10 kīpītwāwācinōn ājipā’kīgīt, ā’tiwā kīnībawīwaṅ kwīwisāsāṅ! Āji-
kanōnāt: “Ō, nī’tā, ondās! taḡa’ kawītcicinōmin.”

“Kāḡātsa aḡbāsāṅō ningawimāndciwābāmānānig iḡi^u gīⁿ·gōyaḡ.”

- Kāḡā’t umindciwābāmāwa^ḡ nībiwa unisāwa^ḡ. Ā’pitci wānā-
gucininig ājipā’kīwāt. Cigwadāc uḡaṅōnigōn inīniwaṅ kwīwisāns:
15 “Mīgu gāḡā’t tciginōndābaṅiciyāṅgibaṅ. Ningīnōndāmin ābiting
ōmāⁿ kipitaḡwicinuwaṅān. Intawātāc kīn ka’kīna kīgāṅtayāwāḡ
iḡi^u gīgōⁿ·yaḡ.”

- Tcakābās idāc oḡaṅōnān: “Kāwīn. Nīc ā’ta ningānimādcīnāḡ,
mī·i·wā kā·i·ciki’tciminwāntāmān. Mīḡwetcsa māciyaṅ iḡi^u gīgōⁿ-
20 yaḡ.” Tcakābās ānicimādcīnāt inī^u gīgōya^ḡ. Cigwasa upīndigāṅā
āndāwāt.

“Iyā’, nāsāṅa kaḡgīma’kaṅdwānaḡ!”

Tcakābāsīdāc uḡaṅōnān iniyōmisāyaṅ: “Nī’tā ningīmīni’k oḡō^u
gīgōⁿ·yaḡ.”

- 25 Mīsa i^{ḡi}·^u kīmādcī’tāt a·i·kwā kī’kaḡbācīmāt i^{ḡi}·^u gī’gōⁿ·ya^ḡ. Kā-
ḡā’t wāwāni wīsinīwaḡ. Mīsa i^{ḡi}·^u ācitibi’kaṅtinig kāwīn idāc nībāsī-
waṅ iniyocīmāyaṅ. Mīgu pītābaṅinīg uḡaṅōnān iniyocīmāyaṅ:

And then presently (she heard) the sound of her little brother's voice saying: "Now, may the people be in want of food!" And that was the extent of his conjuring in the sweat-lodge. Then he discoursed at some length. "Ay, (it will be) a long while before I go to the people."

In time then he set out, when again he saw some people who were yet spearing fish (through the ice), likewise a man that lay at a place (nearest him). "Wonder if it be not the one who spoke (so) ill to me!" he thought. He walked stealthily up to him. "Now, may he see fishes abundantly!" was the wish he had for him.

Sure enough, the man saw whitefishes in abundance. When he heard the sound of some one coming, he opened (the covering he was under), and what did he see but a little boy standing there! Then he spoke to him, saying: "My friend, come here! Why, we will lie (here) together (to watch for fish)."

"Verily, now may we see many fish."

In truth, they saw many, (and) they killed many. When it was late in the evening, they ceased spearing for fish. And presently the boy was addressed by the man saying: "It is true that we might not have gone through the winter. We heard that you once came to this place. So therefore do you keep all the fishes."

The gnome then spoke to him, saying: "No. Two only will I take away, for with that shall I be quite content. (I) thank (you) for the fish that you have given me." The gnome then set out upon his way with the fishes. In time he fetched them into where he (and his elder sister) dwelt.

"Oh, now you must have stolen them from somebody!"

And the gnome spoke to his elder sister, saying: "By my friend was I given these fishes."

Thereupon to work set the woman boiling the fishes. Verily, with contentment they ate. And when night came on, her little brother did not sleep. So, when the dawn was breaking, she spoke

“Ānīn, nīncīmā, ugīnibāsiwān? Kīwī'kugwātciminisa mānū wīn-
dāmawicin.”

“Ānīn, nimisā? Kīgīpīnicisāga'kīminina? Kāwīn ina awiya
kōsinān kayā a^u kīgānān? Mīsa iⁱ'^u wāndcinibāsiwān.”

5 Cigwāḍac äjikānōnāt a·i'kwā: “Nicīmā, kīnisāwag kōsinān
kayā a^u kīgānān. Omā pācu ki^{*}tciwāḍciwink kītacinisāwag; mī·i'mā
ayāwāt igi^{'u} mañitōg mīdac iⁱ'^u kānisiguwāt. Ä·i'dawa'kwag
mī·i'wā äjini'kāsowāt igiwā kānisāwāt kīnigi·i'gunābānig. Mīsa
iⁱ'^u, tcakābās, ki'kāntamañ wāntci·ō·sisiwāng. Kägä't mañitōg,
10 kāwīn awiya udākāckitōsīn i^u tcinisā'pañ.”

Tcakābāsīḍac kīgīgītō: “Äye⁸, kāwīn awiya ayāsi omā tcimañi-
tōwit. Ninga·i·cānaḡ.” Mīsa cigwa umi'tigwābīn kī·ō·dā'pināt
kīmādcāt, kwaya'kidac kā·i·nīnigānit īniyōmisāyañ, ijā'. Cayīgwa
odābābandān i^u kistciwāḍci^{'u}, mīḍac i·i'·^u āni·i'jimādcī·a·nk:—

15 “A·i'tawa'kwagē ninantunagickawāg,
A·i'tawa'kwagē ninantunagickawāg
A·i'tawa'kwagē ninantunagickawāg.”

Cigwāḍac unōndāgō pāmāgu añaḡamut. Kīnībawiwa⁸ nīciwa⁸
ä·i·dawaya·i·, octigwāniwa⁸. Mīsa i^u äjiniśāt mindcinij. Kägä't
20 minwāntam. Mīḍac i^u äcikiwāt; cigwāḍac kā'ṭagwicink omisāyañ
äcikañōnāt: “Mī·i'·^u kīnisāgwā igi^{'u} mañitōg.”

“Iyā, kāwīn nicīmā, kāwīn kitānisāsīg!”

“Nimisāⁿ, ṭaḡa awiwābam!”

Kägä't äcimādcāt a·i'kwā, mīsa gägä't ki·a·wiwābamāt. Kägätsa
25 māma'kāḍāndam. Mīḍac iⁱ'^u äcikañōnat īniyocīmāyañ: “Mī·i'·^u
pisān ici·a·yān. Nawātc pisān ayāyañ tawu nicicin.”

¹ I am partially responsible for the translation. — T. M.

to her little brother, saying: "Why, my little brother, have you not slept? I ask of you that you please explain to me the reason why."

"How was it, my elder sister? Did we simply without cause grow up from the ground? And were there none that were our father and our mother? That was the reason why I did not sleep."

And then to him spoke the woman, saying: "My little brother, slain were our father and our mother. Not far away on this great mountain they were killed; manitous dwell there, and it is they who killed them.¹ Bears-with-Heads-at-Both-Ends were the names of those that slew our parents. Therefore, gnome, now you know why we have no father. Truly, manitous are the creatures, and nobody is able to kill them."

And the gnome spoke, saying: "Ay, there is no creature here powerful enough to be a manitou. I will go to where they are." So then, taking up his bow and arrow (and) departing, straight along the way his elder sister had pointed with the finger he went. Finally he came in sight of the great mountain, whereupon he began singing:—

"Bears-with-Heads-at-Both-Ends do I seek to encounter,
Bears-with-Heads-at-Both-Ends do I seek to encounter,
Bears-with-Heads-at-Both-Ends do I seek to encounter."

Now, he was heard as he went singing along. Up stood two with heads at both ends. And then he slew them both. Of a truth, he was pleased. Thereupon he came back home; and when he arrived, he spoke to his elder sister, saying: "Now I have slain the manitous."

"Why, my little brother, you could not kill them!"

"My elder sister, do go look at them!"

Verily, then departed the woman, whereupon in truth she went to see them. Sure enough, she was surprised. Accordingly then she spoke to her little brother, saying: "Now rest quietly by. It will be better if you remain at leisure."

Tcakābāsidaç uğanōnān īniyōmisāyaṅ: “Kāwīn pisān niwī·a·yāsī. Kigī·i·nin wīmādcīgīyōtāyān. Wābāṅk ningamādcā.”

Kāwābāninig mādcā tcakābās. Kumāgu a·pītāgwicing owābandān sāga·i·gān; awīya owābāman; kägā·t məmānditōwa⁵ anicinābā⁵ taçinōtami·kwāwa⁵. Äcināsi·kawāt, cigwa owābāmigō. “Undās!” udigō. Ānic ānijināsi·kawāt. Kägā·t məmānditōwa⁵. Kägā·t wāçciwink mī·i·māⁿ ändānit newāçci·ā·nit misami·kō⁵. Cigwadāç kaṅōnimāwāṅ pājig. “Āmbā, awi·a·cā·u!” Kaṅōnādāç tcakābās: “A·kaṅtōn.”

10 Mīdāç i·i·māⁿ kägīmindiwaṅ īgi·u wīndigōg: “Mānu! ugapa·kupīpinigōn aⁿ tca·kābās, kaḅā·pi·a·nanān.”

Ā·i·gwasa ta·kwāmatciwāwāṅ; kāta·kwāmaçciwānit, cigwa iwiti upapagwānā·ā·n ändānit. Cigwa imā kwāckwāyā·kwicinōh ki·tci·a·mi·kwān. Äjinantugaṃipinānit mīsa äjinīwānu·ā·nit. Tā, kägā·t 15 minditōwān! Mīnawā mī geyāpi kwāckwāyā·kwicinōn. Äjinantugaṃipinānit; äçiki·tciwāpinānit äcinīwānu·ā·nit. Cigwadāç nībiwa unisāni tci·ā·mi·kwa⁵. Ickwāte päçig cayīgwa mādcā aṃi·k. Cigwa imā kwāskwāyā·kucin, cigwa imā. “Ha ha·u, tcakābās, nawatin!” ‘Ā, unawātinān inī·u ami·kwān! Äci·a·gwāwāpināt kināmadāpi- 20 wāṅ. Kā·a·gwāwābināt, mīgu inī·u umitigwābīn nāwānawāt. Kānīwanawāt äciyāba·a·nk uda·tçāp. Äci·o·ciwāni·kānāt, äci·u·mbi- wānāt; änicimādcāt kiwāt. Kumāgu a·pī ānitagwicink maḅwāgīgitōwāṅ: “Mīgucanā i·i·u, ma·kaḃināṅ tcakābās kīṭami·kuminā- nin! Ānīndac i·u nō·pinanāsiwāṅ?”

And the gnome spoke to his elder sister, saying: "I do not wish to remain quietly by. I told you that I was going to do some visiting. To-morrow I shall depart."

When the morrow was come, thence departed the gnome. When some distance he was come, he saw a lake; somebody he saw; truly big were the people that were busily hunting for beaver. When he went up to where they were, already was he seen by them. "Come hither!" he was told. So on up to them he went. Of a truth, big were they all. Verily, like a mountain was the place where lived the monster-beavers that were being hunted. And presently a certain one (of the men) was commanded: "Come, go chase them out!" And the gnome was told: "You lie in wait."

And now at yonder place, whispering one to another, were the Wīdigōs. "Never mind! let the gnome be drawn into the water, we will laugh at him."

Already now was (the man) getting to the summit; and after he got to the top, he then began poking holes into their dwelling. It was then that (he felt of) a great beaver bumping against something. When he felt in the water with his hand for it, he then killed it with a club. Ah, but it was truly big! There was still another that was knocking about against something. Then he felt in the water for it with his hand; when he pulled it out, he then laid it low with a club. And now he was killing many monster-beavers. At last there was still one beaver left. Now yonder it bumped against something, now over there. "All right, gnome, catch him quickly!" Ah, but he quickly grabbed the beaver! When he drew it out of the water, then down (the beaver) sat. After he had drawn it out of the water, then with his bow he clubbed it to death. After he had clubbed it to death, he then untied his bow-string. After making a pack of (the beaver), he then lifted it upon his back; then on his homeward way he started. And after some distance he was come, (he heard) the voice of some one say: "Oh, but the gnome is taking our beaver away from us! Why don't we follow after him?"

Gägä't päji'k ubinō' pinanigōn, cigwadac utatimigōn; pä'i'ci'u-tā' pibinigut ini' u wīndigōn. Mīdac i'ī'u ācitābīnāt ācipō' kunikā-pināt.

5 "Kägä'tigu nimbātā'ig a' u tcakābās," i'kito wīndigō, mī-nangwa nagu i' u kägāt kīpō' kunikāpinit; mīdac i' u ānijimādcānit. "Mīgu gägä't i'ī'u, načkā mini'k ājināgwak!"

Mīsa i' u āci'o'dā' pināt tcakāpās ini' u utāmi'kumañ, ājimādcāt kīwāt. Cigwa tağwicin āndāt. Kāpīndigāt ājikañōnāt umisāyañ: "Ami'k nimpīnā."

10 Kägä't ācisāga' a' nk a' i' kwā ogīwābāmān ami' kwāñ. Ājipīndi-ğañāt. Kā' pīndiğañāt oğañōnān ucīmāyañ: "Kañabac kigīma' kañdwāñañ."

"Kägä't ningīma' kañdwāñañ."

"Awānān daç a' a' u kāmā' kamāt?"

15 "Wīndigōg."

"Nōngumidac kītaçimin pisān tci'a'yāyan, mīdac wīn i'ī'u tcini-bōyañk."

"Ānīn, ānīn gā'i'nā' pinānk tcinibung?"

"Mañitōg kuca kāmā' kamadwā ini' u utāmi' kumiwān."

20 Cigwa' ānitibikañtinig kāgīgitō tcakābās; cigwa tibātcimu: "Niyogaña'k, kīwī' pimawinā' u gōmin."

Kānī'o'gunaga'k cigwa pīdwāwācinu⁸. Ā' pītcisa sāgīsi a' i' kwā. "Ucimudā!" udinān iniyocīmāyañ.

Kāwīn, kāwīn ucimusī. Cigwa päcu' pī'a'yāwan oğañōnān 25 iniyocīmāyañ: "Mānū wīdamawicin ānīn wā'i' citcigāyañ kā' u' ndci-pimādisiyañk!"

"Nimisā, ānīndi a' a' u nindāsīn?"

"Ayāgu a' u gitāsīm."

"Nantawābām."

In truth, by one was he pursued, and soon was he being overtaken; then by the Wīndigō that came was he taken up. And then, seizing hold of (the Wīndigō), he broke his arm.

"Verily, I am ruined by the gnome," said the Wīndigō, for it was true that his arm was broken; whereupon then away he went. "It really must be true, for observe my arm (and) see how it looks!"

And so, when the gnome took up his beaver, he then set out for home. In a while he arrived at where he dwelt. When he had gone inside, he then spoke to his elder sister, saying: "A beaver do I fetch home."

Sure enough, when out of doors went the woman, she saw the beaver. Then she took it inside. After she had taken it within, she spoke to her little brother, saying: "Perhaps you have taken it away from some one."

"To be sure, I have taken it away from some one."

"And from whom did you take it?"

"From the Wīndigōs."

"And now I advise you that you remain quietly by, for now is the time that we shall die."

"What, what will be the cause of (our) death?"

"Why, the manitous from whom you have taken away their beaver."

When night came on, then the gnome discoursed at length. Then he told the tidings: "When four days are up, then shall we be assailed by some one coming here against us."

After the four days were up, then was heard the sound of some one coming. Very much alarmed was the woman. "Let us flee!" she said to her little brother.

Nay, he did not flee. When nigh at hand the others were coming, she spoke to her little brother, saying: "Please declare to me what you intend to do whereby we may be saved!"

"My elder sister, where is that (mussel-)shell of mine?"

"In its place there is your shell."

"Seek for it."

Kägä't äcinantawābamāt ini'ⁱⁱ äşan. Cigwasa omi'kawān a.i'kwä.

“Kägä't niminwändam mīciyan aⁱ äs, mī'a'wä kä'u'ntcipimādisi-yank.”

5 Cigwa päcu pī'a'yāwān, kägāgu tcitābināgusinit.

“Ontās, nimisäⁱ!” Idaç imāⁱ äcikaçkābowä'u'disuwāt. “Nī-wing pī'tō'kamigāk tawi'a'pīta'kicin!”

Cigwa imāⁱ mađwätagwicinōⁱ iⁱ wīndigōⁱ, mađwäpa'kitä'om'ā-wān utäsimañ. Kāwīn kañagā tcibīgwa'u'mint.

10 “Äyu', äyu', äyu!” inwä tcakābäs añaṁmaya'ī. Mađwägigītowañ wīndigōn: “Tcakābäs! kīgigitimāgis 'Nintābwāwinānigō' äñāntamowañän. Kāwīn kīn awaçimā kimānitōwisī.”

Tcakābäs äjikigitut: “Kāwīn kītābīguwāsiwāwā a²a'ⁱ nindäsīm, midāsuni'k pītābi'kisi.”

15 Äñic ningutwä'tciwāg igi'ⁱ wīndigōg. Päjik aⁱ kīgitu: “Äñina kägījināgwa'k kābwāwagañāmint?” Äcipa'ki'tä'o'wāt ki'tci äni-gu'k, kāwīn gañagā pigwāckāsī aⁱ äs. Tayōc mađwānāwātçino tcagāpäs: “Äya', äya', äya'! Mī'i'ⁱ, mī'i'ⁱ ici äñici'tamu'k! Kāwīn pō'tc kītāpigwāsiwāwa. Pisindawicyu'k! Kīcpīn nōmağ wī'a'-
20 yāyäg ningabā'kinā aⁱ nindäsīm. Kāwīn wī'kā kīnawā kītākacki-tōsin tcibā'kinäg aⁱ nindäsīm. Ağağa wī'kwatci'i'k iⁱ tcipā'kinäg!”

Kägä't aⁱ wīndigō utānawipa'kwatçigwānān. Kāga'pī'igu sägisi wīndigō. Cigwa tcagābäs äjikañōnāt: “Mīnaç i²i'ⁱ wīkiwāsi-wäg? Naçkasa kamīgānininīm.” Cigwa wīpā'kāpuwānān; pitçī-
25 nağigu māmāsi'kānit ini'ⁱ äşan, tci'ā'nigu'k mādcāwāg wīndigōg.

Mīsa pināwītçit kī'a'gōtä.

Of a truth, she then sought for the shell. Presently the woman found it.

"Truly pleased am I that you should give me the shell, for by means of it shall we be saved."

By this time near at hand were the others drawing, and almost now was he in sight.

"Come hither, O my elder sister!" And there beneath the shell they hid themselves. "Four times as thick as (the shell of) the earth, so let the thickness (of this) be."

At that moment then they heard the sound of the Wīndigōs arriving, they heard the sound of them striking his shell. But in no wise did they burst it.

"Hey, hey, hey!" cried the gnome from underneath. He heard the voice of the Wīndigō saying: "O gnome! you are to be pitied if 'I cannot be killed' be the mind that you have. Not a manitou of higher power are you."

The gnome then spoke, saying: "You would not (be able to) burst this shell of mine, for the length of ten arms is how thick it is."

Now, six was the number of the Wīndigōs. One of them spoke, saying: "How is it possible that the thing can be so difficult to burst?" When he struck it with all his might, not a whit did the shell break. Still yet could be heard the voice of the gnome whooping: "Hey, hey, hey! Now then, now then, you had better quit! It is impossible for you to burst it. Harken to me! If a little while longer you intend to remain, I will open this shell of mine. You yourselves could never open this shell of mine. Now, just you try opening it!"

Verily, the Wīndigō tried in vain to pry it up. And then at last alarmed became the Wīndigō. Presently the gnome then spoke to them, saying: "Is it that you do not intend to withdraw? Therefore then I will fight you." Then was he on the point of opening it; as soon as his shell began moving, with all speed departed the Wīndigōs.

And so the buttocks of the ruffed grouse now hang aloft.

47. FILCHER-OF-MEAT
(Āyāsā).

A^u Āyāsā nījō'kwāwā; pājikowān ogwisān kāwīn wīdigāsīwān kwaya'k ijiwābisiwān. Ki'tci·ō·dāna udibāndānāwa, mī nīciwāt ugimāwiwāt.

Ningutingigu kägä't ināndam Āyāsā wī·ā·ndawābatamuwāt
5 wāwānūn kītcisāga·i·gāning imāⁿ āndāwāt; nāwagām taḡwānini i·i·wā ki'tciminisābi'k. Kigicāb sāga·ā·m Ayāsā ājipīpāgit: "Mīsa cigwa tci·ā·ntawābantamaḡk īni'ᵘ wāwānūn!" Cigwa daḡ udābwi kā·u·dā'pināḡ kīpipīndigāwān īni' wīwān pigīgītōwān: "A'kawā awipāckisu'k pinā."

10 Ājikaḡnōnāt īniyōḡwisān: "Ningwisīs, a'kawā awipāskis^u a^u binā."

Kā·u·dā'pināḡ a·i·nini 'i'ᵘ pāskisigān, "Ānīndi daḡ āyāt?"

"Iwiti," utigōn īni^u unucāyān.

"Nīnā' taḡu ninga·i·cā."

15 "Kāwīn, ka·i·ciwītcīwīnigu," udigōn īni'ᵘ unucāyān.

Kägä't ugīwābāmān nāmaḡdabinit īni'ᵘ pināwān, mīsa imāⁿ kī-pāckiswāt. Kācitinā ānicigīwāpa'tōt a^uawinīnī; utānigānonān īni'yōsān: "Mī·i'ᵘ cigwa tci·a·nimādcāyāḡk, kīnāḡaḡa·u·gōmin." Mīnagwāna·i'ᵘ nicki·ā·t īni ōsan. Mīdaḡ i'ᵘ ājipōsiwāt ājimādcī-
20 kwaciwāwāt. Mīgu iwiti a'pī tāḡwīcinuwāt i^u ki'tciminisābi'k, mīgu i'ᵘ ānind pimādcānit i'ᵘ anicinābā. Ānicigābāba'tōwāt; kācitinā omōjiginānāwān īni'ᵘ wāwānōn, kayāckwāwānōn. Āja ka'kina mādcāwa^u anicinābā^u anikīwānit. Mīdaḡ i'ᵘ uḡānōnigōn

¹ That is, never transgressing in anything that would get him in ill grace with the manitous.

47. FILCHER-OF-MEAT.

Filcher-of-Meat had two wives; he had one son who was not married, (and) who was leading an upright life.¹ Over a large town they ruled, for both of them were chiefs.

Now, once truly thought Filcher-of-Meat that he would go look for eggs at a great lake where they lived; far out on the water was a great island of rock. In the morning out of doors went Filcher-of-Meat, when he then cried aloud: "It is now time that we go look for the eggs!" And when he took up his paddle, in entered his wives, who came saying: "Before you depart, go shoot a ruffed grouse."

Then he spoke to his son, saying: "My dear son, before you depart, go shoot the ruffed grouse."

When the man took up his gun, "And where is it?" (he said).

"At yonder place," he was told by his step-mother.

"I myself alone will go there."

"No, I will go with you," he was told by his step-mother.

Sure enough, he saw the ruffed grouse seated (there), whereupon there he shot it. Straightway back home went the man running. Immediately he spoke to his father, saying: "It is now time that we were starting on our way, (for) we are left behind (by the other canoes)." Now, as a matter of fact, he had angered his father.² And when they got into (their canoe), they then went paddling away. Accordingly, when at yonder big rocky island they were come, already then were some of the people coming away. When they went ashore, away they ran; at once they went to gathering the eggs, gull-eggs. Already had all the people started on their homeward way. Accordingly he was addressed by his father

² Which the step-mother knew would happen. She had played upon the suspicion of the father, which would be the greater by the son having been gone so long with her in his company.

ōṣan: "Taḡa, ā'pitci wānicicingin īni'ō'ṣan; wāwānōn kā'ō'kusitōyānin, awimamōn."

Midac i'i'u utānapwāmīgūn īni'ō'ṣan; ānicikunga'ki'u't. Mīna-wā ācinātaḡāmiwāpa'ḡminit. "Mānū, ningwisīs! nāsi'kaṅ īni'u
5 wāwānūn."

Äcikwäckunit a'i'nini, mādciba'tō. Kä'i'citinā udawimamōnaṅ
īni'u wāwānūn. Änisāgābikiba'tōt ugiwābamān ōṣan āja mica-
waḡām. Änic ājipipāgimāt: "Änin wīn wāndcināḡata'ō'yaṅ?"
Mēdaḡ i'i'u udabwīni ājigwā'kwābābwīyānigut. "Kī'nwānj kī-
10 wāwīwinin."

Ä^ε, mīsā'paṅā, kīnaḡata'u'nt. Intāwā ājimādcī'tāt aṣinī^ε āci-
kiwi'tayapi'kicimāt. Mīsagunā i'u wāwīgiwāmit midāsugun kā'a-
yāt imāⁿ minisābi'kunk, kāwin kāgō omītcisīn. Änic kāwin nin-
kutci pima'kaṃigāsini. Kigīcabitac ā'pitci mica'kwatini. Äjikī-
15 witäckank ningutingigu ogīwābamān awīya tcā'kicininit. Aji-
nā'zi'kawāt, kuniginin miciginābigōn. Kāgā't minditōwān. Mēdaḡ
i'i'u ājikaṅōnāt: "Nīmicō, taḡa āja'ō'cin!"

"Ä^u, nōcis! Nāntāwāpam aṣin cāyāḡawābi'kisit tcinisipiwā-
pinaḡigu."

20 Cigwasa omi'kawān. Äjiwābanda'ā't, "Ä^u, ōṅāḡōsīn imā niⁿkwā-
ḡānānk." Kāgā't āci'ō'naḡōsit imā ukwākaṅāning.

"Nōcis, mī icapa'ki'tā'u'cin 'a^a'u ḡitaṣinim ānigu'k."

Äjipaḡi'tāwāt, ā'tā, ki'tcitatā'tabīnit, ānigu'k mādcānit. Ayā-
bi'tāwaḡām oḡānōnigōn. "Nōcis, wīndamawicin piyāna'kwato'kāḡ.
25 Ä'pitci ningusāḡ iḡi'u aṅimi'kīḡ; mī'i'ū ijipaḡi'tā'u'cin."

Äjipaḡi'tā'u'wāt. Kwā'tciku'ku tcimicāḡāmābisowāt owābaṅ-
dān 'a^aawinini piyāna'kwātōwāninig. "Kāmāwīn nindawītaṃa-

saying: "Now, there are some very nice eggs that I have gathered in a pile, them do you go fetch."

Whereupon he was unwilling to go when asked by his father; then away from the shore he pushed the canoe (with his paddle). Back again to the shore did (his father) shove (the canoe). "Please, O my little son! do go get the eggs."

When out leaped the man, he started on a run. Immediately went he to gathering up the eggs. When he ran out into open view (of the lake), he saw that his father was already far out on the water. Then he called aloud to him: "Why are you leaving me behind?" Whereupon then with the paddle was water splashed at him (by his father). "For a long while have I been calling you by name."

Well, now was (his father) gone, he was left behind. Therefore he set to work piling up the stones (and) laying them in a circle; that was going to be his wigwam. While he was ten days at the rocky island, nothing did he have to eat. Now, nowhere was the shore line in view. And in the morning very clear was the sky. While going round the (island), he suddenly saw some creature upon the shore. On going up to it, behold, it was a big Serpent. Truly big it was. Accordingly then he spoke to it, saying: "O my grandfather! do take me across the water!"

"All right, my grandson! Look for a round-like stone with some length, so that you may be able to handle it in case of need."

In a while he found one. On showing it to (the Serpent), "All right! Mount upon my neck." Truly then got he upon its neck.

"My grandson, now strike me a hard blow with your stone."

When he struck (the Serpent), ah, the speed (with which) it moved when it travelled through the water, with full speed it went. Part way out upon the water, he was addressed by it saying: "My grandson, let me know when a cloud is coming up. Very much am I in fear of the Thunderers; then do you hit me."

Then he hit (the Serpent). Just as they were arriving at the shore, the man saw a cloud coming up. "I doubt if I shall need

wāsī," ināndan. Mīndcimigu päcwâbandamuwāt i·i·ya'ki cigwa'
 onōtawā* 'i'i'ⁱ u ʔanimi'kī². Cigwa ʔnāgwāsāwān, ʔjigwäckunit
 aʔawinini. Pitcīnʔagigu kā'kwäckunit āca nawātinimān ūmicōmisʔan.
 Inābit icpiming kī·ʔ·nibāḃiskibīwān; ʔciki'tcimawit. Intawa uta-
 5 wipāpʔagunān iⁱ wīgwās; ʔ'kubīgʔatinig ʔji·a·'tōd; ʔjinānāmāḃapit.
 Wī'kā ʔwi·i·ci·i·nābit, ābidink dac pʔangi'kānig miskwi kī·a·'tāni.
 Mīnawā ʔwi·i·ci·i·nābit, kʔbāya·i·dʔac namatʔabi. Mīsa ʔwīci·i·
 nābit mīnawā, kāwīn dʔac kʔgō kīpangi'kāsinini. Mīsa iʔi'ⁱ u undcita
 ābiding ʔ'ta kīpangi'kānik. Intāwā ʔcimamōt, ʔcikaḃackackwāmʔ-
 10 ginʔan. Intawā ʔji·u·ci'ⁱ tōt imāⁿsa wīnibāt.

Cigwasa tibi'kʔtini. ʔni'kwācink ʔci·a·' tōt iyōwīgwāsīm. Way-
 ābanining ʔciwābandʔan; ʔcipā'kinʔank iyōwīgwāsīm, kuniginīn
 kinābikōnsʔan kiwāwiyāginōn. Midāsugun kā·a·yāt, mī·i·'ⁱ u tibickō
 ʔniginini'pʔan iⁱ u miciginābigōn. Uḃanōnigōn: "Mīgwetc. ʔnicā
 15 guca nābwā'kwāwāmbʔanān nāyāp nindōntcipimātis. ʔmbāsa,
 ayāngwāmīsin wīḃagwicinʔan iwiti ʔcāyʔan ʔntaiyʔan. Kistcinībiwa
 kīgʔataniwābāmāg iⁱ u mʔtcimʔnidōg. Mīsa iʔi'ⁱ u mini'k kʔgʔ-
 nōninān. Nīmādcā, nōjis. Bōjo!"

Mīdʔac iʔi'ⁱ u cigwa kī·ʔ·nimādcāt 'aʔa'ⁱ u inini. ʔ'pitci tābi'kʔatinig
 20 owābandān wīgiwāmāns. ʔjita'pābit owābāmān mindimōyāyʔan
 cingicininit. ʔ'pitcigu ki'kāwʔan ʔjigʔanōnigut: "Nōjis, pīndigān!"
 Kāgā't ʔjipīndigāt. Kā'pīndigāt, oḃanōnigōn: "Nōjis, kīga·ʔ·
 ḃamin."

Owābāmān a'ki'kōnsʔan ʔ'pitci agāⁿciwʔan. Nibi ʔji·a·' tōnit imā
 25 a'ki'kōnsing. ʔntunigāwʔan umackimutāng pʔji'k mʔnōmin; ʔci-
 pō'tā'kwānit. Mīnawā mīn opōdā'kwānini. Mīdʔac 'iʔi'ⁱ u ʔji·ʔ·sānit

to tell it," he thought. And just as they were drawing into easy view of the land, then he heard the Thunderers. When it slowly drew up to shore, then off leaped the man. The moment that he jumped, then already was his grandfather seized. On looking up (into the air), there went (the Serpent) wriggling; then he began to cry. Accordingly went he and pulled off some birch-bark; by the edge of the water he placed it; then he sat down. When later he went to look, there was a drop of blood. Again he went and sat down, and a long while he sat. And then he went to look again, but not a single drop fell. And so for a purpose but a single drop had fallen. Accordingly, when he picked it up, he then wrapped it in the bark. Then he prepared a place where he intended to sleep.

In a while it was night. Where he rested his head he placed the birch-bark. In the morning he then looked at it; on opening the birch-bark, behold, there was a little Snake lying coiled up. When he was there ten days, then it was as large as the big Serpent formerly was. He was addressed by it saying: "(I) thank (you). It is due solely to your wisdom that I am back to life again. Come, now, have a care in arriving at your home, whither you are bound. Very great is the number of manitous that you will see along the way. Such is all that I have to tell you. I now go hence, my grandson. Farewell!"

Accordingly then on his way went the man. Late in the night he saw a small wigwam. On peeping in, he saw an old woman who was lying down. And very old was she by whom he was addressed: "My grandson, come in!" Truly then in he went. After he had entered, he was addressed by her saying: "My grandson, I am going to feed you."

He beheld a tiny kettle that was very small. Some water then put she into the little kettle. She sought in her bag for a (grain of) rice; then she put it into the kettle to boil. Also a blueberry put she into the kettle to boil. And then she placed the kettle upon the fire. And in a little while (the food) then began to boil.

imā açkutänk. Nāğatcigu äci'u'sunit. Inändam 'a'awinini:
 "Ānina' kã'i·citãwĩsininiwãnãn? Na·ã·gãtãm!"

Mĩdãc 'i'ĩ'u äjikãnõnigut ini'u mindimõyãyan: "Kãwĩn, nõjis,
 kidãgitãmwãsi 'i'ĩ'u ninda'kik." Ānic mĩ cigwa ađwãcimãnit ini'u
 5 utãki'kõn. Cigwa ta'kãsinini;ãmĩ'kwãnãns äjipĩndcisitõnit. Cigwa
 ubimĩnigõn. " 'Ā, nõjis, kađwãgitamu 'a'a'u ninda'kik."

Mĩdãc kãgã't äjigwãba·ã·nk; kã'kwãba·ã·nk mĩgu·i'·u nãyãp
 kã'pi·a'·kõckinãnit ini'u a'ki'kõnsãn. Cigwasa ã'pidci tãbisinĩ.
 Mĩsađu a'pãnã kã'kõckinãnit ini'u a'ki'kõnsãn. Ā'pidcigu tayã-
 10 wĩsinit äjikãnõnãt: "Indawã mĩ'i'·u, nõ'kõ. Mĩsa i'ĩ'u tãgitãm-
 wãsiwãđ a'u kida'ki'k."

"Nõjis, kãwĩn wĩ'ka awĩya ugidãmwãsin ini'u ninda'ki'kõn.
 Nõjis naçkã kađawãbãmicin!" Ācimãdãndcigãnit, tibickõ mĩgu i'u
 äci·a·yãnit; mĩgu i'ĩ'u nãyãp ki'pimõckinãt a'ki'kõns. Cigwadãc
 15 ođãnõnigõn: "Mĩ tãwĩsiniyãn." Mĩnawã äjigwãba·ã·nk a'u min-
 dimõyã, mĩgu i'ĩ'u äjitãgãckãpi'kawãt. "Mĩsa i'u kikitãmwak a'u
 ninda'ki'k. Mĩ, nõjis, icinibãn."

Kigĩcãp cigwa mĩnawa tcĩbã'kwãwãn äjikãnõnigut: "Wãgunãn
 kãmĩnwãntãmãn, nĩngãgĩcisãn."

20 Ānic kĩ'gõyãn mĩ·ã·tagu ini'u wãnãt a'awinini. Ācikanõnãt
 õ'kumisãn: "Kĩnigu kãwĩnãçãmiyãn."

Mĩndimõyã ändãswãwanãgatĩnig wĩsiniwin õpõdã'kwã·ã·mini.
 Kãgã't mĩnusã'kwãwãn. Kã'kĩzĩsã'kwãnit äcimĩnigut. "Āu,
 nõjis, mĩmãdãc i'ĩ'u tcigidãmwãt 'a'a'u ninda'ki'k."

25 Mĩsa tibickõ, kãwĩn ođitãmwãsin. Intawãsa mĩ'i'·u äcimĩnãt.

Thought the man: "How am I going to have enough to eat? There is (so) little!"

Thereupon he was addressed by the old woman saying: "No, my grandson, you will not eat (all that is contained in) this kettle of mine." So then presently she lifted her kettle off (the fire). In time it became cool; then a little spoon she placed within it. Then he was given (the kettle). "Now, then, my grandson, try to eat up (all that is in) this kettle of mine."

Thereupon truly he dipped out (the food); when he had dipped it out, there was still as much in the little kettle as there was before. In a while was he very much satisfied with food. And there was all the while the same amount (of food) in the little kettle. And when he was thoroughly sated with food, he then spoke to her, saying: "Now, that is enough, my grandmother. The truth is, I cannot eat up all (that is in) your kettle."

"My grandson, never has anybody eaten up all (that was in) that kettle of mine. My grandson, just you look at me!" Then she began eating, whereupon there was as much as before; accordingly with as much as before did the little kettle fill. And then he was told: "Now have I eaten enough." And out the old woman dipped (the food), whereupon she then scraped it clean. "Therefore have I eaten all (that was in) my kettle. Now, my grandson, go to sleep."

When in the morning she cooked some more food, then was he addressed by her saying: "Whatsoever you may like, I will cook it (for you)."

Now, some fish was all the man mentioned by name. Then he said to his grandmother: "It is with you to feed me as you will."

The old woman put into her kettle to boil every kind of food that was. Truly nice was the cooking. When she was done with the cooking, then was he given (the food). "Now, my grandson, perhaps this time you will eat all (that is in) this kettle of mine."

It was as before, he did not eat it up. Therefore then he gave it

“Nō'kō, kāwāsā ningitāmwāsī 'a^a'u kida'ki'k. Mīsa iⁱ'u cigwa' animādcāyān.”

“Nōjis, aḡwāngwāmisin! Kägä't saḡaḡat imā äcāyan. Maḡci-
manitōḡ kīgawābāmāḡ imā äcāyan.” Mīsa i' u animādcā a^awinini.
5 Ā'pitci tābi'kaḡtinig owābandān wīgiwām; äjita'pābit owābāmān
mindimōyāya², nīciwa. “Nōjis, pīndigān!” kī'i'kitōwa². “Wā-
gunācīnā kā'ḡ'caḡmaḡ 'a^a'u kōjisinān? Taḡa, pimitā acaḡmādā²
kōjisinān!” Äcimāḡmōnit unāḡaḡ; cigwa äcīkwā'kitānit aḡtunigā-
wāḡ. Mīḡaḡwāna i' u minīwitcīḡwāḡnānit, mītaḡ i' u unāḡaḡning
10 taḡmaḡwāḡaminit. “A^a, wīsinin.”

Kägä't äci' u dā' pināḡk unāḡaḡ, mīdaḡ ini' u cāḡwāciwāḡ äci' ā-
baḡci' ā' t mādcinit, äcigitaḡnit. “O²ō, nō'ku, kitōnāḡaḡ!”

Kägä't minwāntaḡ mindimōyā. “Mīsa 'iⁱ'u tcinibut a^awinini,”
ināndaḡ. “Mī'i'we, nōjis, ijinibān.”

15 Kägä't äcigawicimut a^awinini. Ningutingigu cacīḡcīḡk a^awi-
nini kīpīdōtāwāḡ cigwa ōmā^a obitusāḡigōn u minīwitcīḡwāḡnānini.
Ānic udaka'tcīcīmaḡ kayā ini' u ucāḡwācīmaḡ udayāwān äjigāḡō-
nāt: “A'ā' u, mīḡāni'k!”

Äcigwäckunu'tawāwāt ini' u mindimōyāyāḡ, maḡwāḡigītoḡwāḡ:
20 “Nōjis! ningī'kaḡmīḡō'k kitaīyaḡ!”

Mīsaḡu i' u kī'ḡ' nīnīsāwāt ini' u mindimoyāyāḡ. Kā'i'ckwānisā-
wāt, mīnawā pāci'k kī'ḡ'ni' u di'tināwāt ini' u mindimōyāyāḡ.
Mīsaḡu iⁱ'u mīndcīnīḡ kīnīsāwāt. Mīsa cigwa kīwāna'kīt a'i'nini;
pisāḡigu kā'i'cinibāt. Kwäckusit, äcaḡtunigāt; kägä't unīcīcīnini
25 wīsinīwin mā'kaḡk; iwāsa mādcinit iⁱ'u mindimōyāya². Mīsaḡu i' u
cigwa mādcī'tād tcībā'kwād; kā'kīci'tād wīsinī.

Mīsa cigwa animādcād. Nayāwa'kwāḡig owābandān wīgiwām;

¹ Mystic pouch of the skin of a woodchuck.

(back) to her. "Grandmother, I am not able to eat up (all that is in) your kettle. It is now time that I was setting out upon my way."

"My grandchild, be on your guard! Truly difficult is the way whither you are bound. Evil manitous will you see whither you are going." Thereupon then on his way started the man. When it was late in the night, he saw a wigwam; on peeping in, he saw some old women, two they were. "My grandson, come in!" they said. "What shall we give our grandson to eat? Come, some grease let us feed our grandchild!" Then one took a bowl; then, turning about, she sought for something. It happened that she was afflicted with pus in the knee, whereupon out into her bowl she squeezed it. "Now, then, do you eat!"

To be sure, then picked he up the bowl, whereupon he got the mink to eat it, (and the mink) ate it all. "Here, my grandmother, is your bowl!"

Truly pleased was the old woman. "Therefore now will the man die," she thought. "Now, my grandchild, do you go to sleep."

Truly then down to sleep lay the man. And by and by, while the man was lying down, there crawled hither (one of the women) under whom he was held down by the pressure of her foul knee. So to his woodchuck¹ and his mink² that he had he spoke, saying: "Come, fight her!"

When they leaped upon the old woman, then he heard her say: "O my grandson! I am being chewed up by your pets!"

It was then that they killed the old woman. After they had killed her, then the other old woman they seized. Whereupon both they slew. So then it was that the man was safe; and in peace then he slept. When he woke, he searched about; truly nice was the food that he found; it was what the old women ate. And then it was that he set to work cooking a meal; when he had (things) prepared, he ate.

So then it was that he started on his way. When it was noon,

¹ Mystic pouch of the skin of a mink.

äcita'päbit, mīsa gāyābi nījiwa⁸ mindimōyāya⁸ nāṃadābinit. "Nōjis, pīdigān." Oḡānōnigō⁸: "Pīdigān!"

Kā·u·nābit mīgōsān sasāgāpi'kisininiwān utōskwaninink. Wāwāni ki·ā·čamigō. Cigwa a'ki'kwān äcōnāgōnānit; pimidā opōdā-
5 'kwā·ā·mini. Äcikānōnigut: "Nōjis, tibātcimūn wīsāga·ā·mān." Änic kaḡipīngwāwa⁸. Cigwasa äci·ā·čamigut. Kā·i·ckwāwisinit mī·i·^u cigwa a·i·da·i·ckwānt kīpimī·i·nāwigānāpinit.

"Mīmāwīni·i·^u wā·u·ndciniciwāt ini·^u odōskwāniwān," ināndām. Cigwa mi'tig utaiyān, u'kunās äjinimā'kwa·ā·nk. "Nō'kō, cigwa
10 nintānisāga·ā·m." Äni·i·jitō'kawāt u'kunās.

Utōskwāna·i·gāwān ini·^u mindimōyāyan, mīnāsāb äntōtāmīnit ini·^u päcig mindimōyāyan. "Nintāngwā! nintānami'kwawā!"

"Kayā nīn, nindāngwā! nintānumi'kwawā!"

"Nyā, nindāngwā, kīnic!"

15 "Kayā nīn nindāngwā, kīnic!"

Mīsa i'i·^u tābita kinisitiwāt igi·^u mindimōyāg.

Mīsa i'i·^u pidcīnāḡ äcizāga·ā·nk a⁸awinini. Animādcā. Ningu-
tingugu owābāmā udinīḡana⁸ pānāḡu tā'kama'kaḡig. "Kāwīn nin-
kutci kītā·i·ciwīmāskawāsīḡ," ugī·i·gōn ini·^u omicōmisān. "Änicnā
20 kā·i·citcigāyān? 'A·a·^u, nimicō, āmbāsa', wīcibāyāni'kān!" udinān ini·^u utāḡa'kutcicīmān. Äciki'tcipāḡwīt. "'Ä^u, mī gwaya'k ināni'kān!"

Kāḡä't äjīmādāni'ka't a^u ka'kutcic mīḡu 'i'i·^u änitānisit. Kāḡä't
kiciyāni'kāwan. Kumāḡu a'pī pägamāni'kānit, uḡānōnān: "Mī·i·^u
25 cigwa icipa'pāni'kān!"

Kāḡä't äcipa'pāni'kānit; pitcīnāḡigū päpāni'kānit äcitāḡickāwānit i·i·^u untinīḡana⁸, pānāḡu, "Sāⁿ!" kā·i·nwāwācininit utinī-

¹ Mystic pouch of the skin of a woodchuck.

he saw a wigwam; on peeping in, just as before, (he saw) two old women that were sitting down. "My grandson, come in!" He was addressed by them saying: "Come in!"

When he sat down, (he saw) some awls sticking out from each elbow. Well was he fed by them. Presently they hung up a kettle; some grease they put in to boil. Then he was addressed by them saying: "My grandson, make known by word when you wish to go out of doors." Now, they were blind. Presently he was fed. After he had finished eating, then it was that on both sides of the door they took their places.

"That, no doubt, is the means that they will take to kill me, with their elbows," he thought. Presently he took a stick, then he hung his blanket upon it. "My grandmother, now I am going out of doors." Then he touched them gently with his blanket.

One old woman then began to use her elbows, and the same thing did the other old woman. "O my friend! I am trying to hit him."

"So am I, O my friend! I am trying to hit him."

"O my friend! you are killing me!"

"And me, my friend, you are killing me!"

Thereupon both of the old women killed each other.

And then presently out went the man. On his way he went. And by and by he saw some shoulder-blades (hanging) across the way before him. "In no direction can you go to pass around them," he had been told by his grandfather. "So what am I now to do? Now, my grandfather, come, make a passageway under the ground!" he said to his woodchuck.¹ Then he took it out from the bosom of his garment. "Now, then, straight ahead do you dig the way!"

Truly then did the woodchuck start digging the hole, and right there (behind) was he present. Truly fast did (the woodchuck) dig. When a certain distance it had dug, he spoke to it, saying: "Now, then, dig up towards the surface!"

Truly then it dug up towards the surface; as soon as it came up to the surface, it then touched the shoulder-blades; and then everywhere, "Sān!" was the clank of the shoulder-blades striking (to-

gana⁸. Āgātcigu kistci·ā·nimuca⁸ paḡamipa·i·tiwa⁸, miḡiwa⁸; umi-
giniguwā⁸. Kigigītōwān unicinābān: “Wāgutugwān nā migitumu-
wāgwān iḡi^u!”

“ ‘A^u·a^u, sāsāḡingwāpaḡisun, nintaḡa^u kuctcīm!”

5 Kāḡā^u t ājinōndāḡusit tci·ā·niḡu^u k a^u·a^u aḡa^u kuctcī. Maḡdwāḡi-
gītōwān inininiwān: “Kāḡōwītug āwanini māḡitaḡuwāt.”

“Mī·i^u ningutci kānijimātcāyān kāwīn ḡāḡō nindā·i·nāba-
tci·ā·sī^u ‘a^u·a^u ka^u kuctcī.”

Kāḡā^u t mādwā·i·cimādcānit. Cigwa āḡigigītōnit pā^u kic miginit
10 inī^u animucaḡan: “Ayāsā ogwisān nimiginimānān.” Pā·i·jiwacki-
ḡāpāwinit, mīsa undcita^u āniḡu^u k ājinōndāḡusit a^u ka^u kuctcī.
Āḡipīyāwasigwāyābit pa·i·ḡipīndā^u kunaminit upāskisigānini. Ānic
ācinawāḡaḡaḡank a^u·a^u aka^u kuctcī, ḡigītōwān inī^u ininiwān: “Ānīn
kā·i·cināḡusit Ayāsā ugwisān?” A^u ḡa^u kuctcī mīnawa āci·o·tā-
15 ‘kunāḡminit i^u pāckisigānini. Mīsa i^u ānicimādcānit, mīḡu ḡayā i^u
animucaḡan kīmaḡdwāmādcānit.

“ ‘A^u·a^u, māḡānī^u kān! Pācu mī·i·mā undcipa^u pānī^u kān.” Kā-
pa^u pānī^u kānit āḡisāḡa·a·mowāt. “Mīsa i^u kīkābi^u kamaḡank mīnī^u k
maḡdcimaḡnidōḡ āyāwāt.” Ānicimādcāwāt, nāyāp mīnawā ācipīn-
20 dōmut inī^u uda^u ka^u kuctcīmaḡan. Ā^u pītcī pācu āndāwāt. Ānic
kī^u tci·ō·dāna. Cigwa udābābandānāwa ududānawiwā. Āḡitaḡwici-
nōwāt.

Ayāsā nōndam ugwisān ḡaḡwicininit. Āḡipīpāḡit Ayāsā:
“Ānicinābātug! niḡwisīs maḡdwāḡaḡwicin. Awāḡwān ucki·a·ya·ī.
25 āyāḡwān oḡānī·ā^u paḡitōn i·i·mā^u kābī·i·cita^u kukīt. Māḡicā piḡ-
wasitācinūtug. Kayāḡaḡ kitutāwāḡāniwāḡ a^u paḡini^u k kābicitaḡu-
‘kīt a^u niḡwisīs.”

gether). Afterwards some huge dogs came running up, they were barking; by them were (he and his pets) barked at. Up spoke some people, saying: "Wonder what may it be that they are barking at!"

"Now, then, pop out your face, my woodchuck!"

Truly then with a very loud voice did the woodchuck make itself known. Then (the boy) heard the voice of a man saying: "There surely must be something there which they are barking at."

"Therefore will I start off somewhere, for of no use now can I make this woodchuck."

Truly then (he heard) the sound of them going away. Presently (he heard) some one speak, while at the same time the dog was barking: "At the son of Filcher-of-Meat are we barking." When roundabout the other turned, then purposely with a loud voice did the woodchuck make itself heard. As it peeped through the ground, (it saw) some one thrusting in a gun. So, when the woodchuck seized it, up spoke the man, saying: "How is the son of Filcher-of-Meat going to look?" Then back from off the woodchuck (the man) took his gun. Thereupon then departed the man, and the sound of the dog was also heard going away.

"Come, keep on digging the hole! Near (is) the place where you shall go up to the surface." When (the woodchuck) had dug through to the surface, then out they came. "Therefore now have we passed where all the evil manitous are." When on their way they continued, then back into the bosom of his garment he put that woodchuck of his. Very close was where they lived. Now, (it was) a great town. Presently they came in sight of their town. Then they arrived.

Filcher-of-Meat heard that his son had arrived. Then with a loud voice called Filcher-of-Meat: "O ye people! the news is that my son has arrived. Whosoever has anything new shall throw it in the path where (my son) is to step. Perhaps his feet may be sore. And your treasured goods do you also fling in the path where my son is to step."

Kägä' t aṅicinābäg aṅō'kātciḡaṅ wānicicinig āni' i'ci'ā'paḡitōwāt ayā'pī kābīcita'kukīnit nanāsawaya' i' iyutatāwāḡaṅiwā. Mīsa nāsāp' i' i' u' ācitciḡawāt ayā'pī kābīcitaḡu'kīnit ani'a'paḡināwāt.

“Ā^u, mī' i' ^u kābī' i' cimādcāt ningwīsis!”

5 Kägä' t a^a·i'·nini ānijimādcāt. Kägä' tsa kāwīn minwānda^{zi} a·a'·inini nā'tamickāṅk i^u ano'kātciḡaṅ. Ningutci uticiwābickān. Mīnawā utawāḡaṅaṅaṅ ningutci uticiwābickawān ājikīgitut a inini: “Kägä' t pī' tca kī'a·winagata·u' t a^a·^u nōs. Nābāwicina nindāwipi-gusitācin? Anicā nīn a^a·^u nimāmā pa·u'ndcikīwāyān.” Ānimādcā
10 naçi'kā. Ājiwābāmāt ogīn pingwācāḡit cingicininit, ā'pidci kāwīn ḡāḡō uckīciḡuni.

Mī nangwāna i^u Ayāsā maḡwinit wīwān. Ningutci ogīwā'paḡinān; ācikaçki'tōt ugī' u'pa'ki'tā·o·wān īnī' u' wīwān.

Mīdāc i' i' ājikanōnat a^a·^u inini: “Nīḡā, ānīn wīn i' i' u' wāndcī-
15 cināḡusiyān?”

“Kā, kaḡwīn kiwābamisinōn. Ningīpāpāckāba·u' k a^u kōs.”

“Wāḡunān ḡaç i' i' u' kā·u'ndcitutawi'k?”

“Mīsa i' i' u' maḡwiminān kā·u'ndcitōtawit.”

“Nīḡā, kīnayā' taḡu kīḡīma^u?”

20 “Kāwīn, mīsa ḡayā wīn a^a·^u tīndīsi kāmaḡwimi'k; kayāḡaç wāḡuc kīḡīmaḡwimi'k; kayā a^a·^u papa'kwānātcī kīḡīmaḡwimi'k. Mīsa i' i' u' mīni'k kāmaḡwimi'kwā.”

“Nīḡā, mīḡu imā cacīḡicinin a'kawā nibi ningaṅantawābān-
dān.” Kägä' t ācimādcāt, nibi ciḡwasa upīdon. “Taḡa, nīḡā,
25 kīwī'kizībīḡinin.” Ājimādcī'tāt kizībīḡināt ugīn. Ā'pidci kā-
'pīnābāwanāt, mīsa' kāwīn ugāçkitōsīnini uckīciḡuni. Mīdāc i' i' u' pāḡiḡ ājipōḡātāṅk i uckīciḡuni, mīdāc i' i' u' kīwābīnit. Kāyābi pāḡi'k

In truth, did the people then cast the goods that were nice along the path where he was to walk, (placing them in such a way that) at every other step (he walked upon one of) their treasured goods. And so they all did the same thing by placing one after another their purchased goods along the path where he was to step.

“Now, therefore, let my son come on!”

Sure enough, the man then started along. Truly displeased was the man with the first treasure that he stepped upon. To one side he kicked it. Another of the treasured goods aside he kicked. Then up spoke the man, saying: “Truly very far on the water did my father leave me. Pray, why should my feet become sore for having walked thus far? Only for the sake of my mother have I returned home.” On his way he continued alone. When he beheld his mother nude as she lay, (he saw that) she was entirely without any eyes.

It was so that the wife of Filcher-of-Meat was weeping. Into a certain place he had flung her; as hard as he could he had beaten his wife.

Accordingly then to her spoke the man, saying: “O my mother! what is the matter, that you should look so?”

“Oh, I cannot see you. I have had my eyes punched through by your father.”

“Why did he do that to you?”

“That I had wept for you was why he did it to me.”

“My mother, were you the only one to weep?”

“No, it was also the bluejay that wept for you; and the fox wept for you; and the bat wept for you. Such was the number of them that wept for you.”

“My mother, in that very spot do you continue to lie till I first go seek for water.” Truly, when he departed, presently some water he fetched. “Now, my mother, I want to bathe you.” Then he set to work bathing his mother. After he had bathed her very clean, unable was she yet (to see) with her eyes. And so, when he breathed upon one of her eyes, she then could see. Upon her other

uskiciguni ugipōtātāmawān; mīsa i^u giwābinit. Kā·i·cināsi'kaṅk
uda·i·i·mini kīpitcikunayā·ā·t iniyōgīn. Kā·i·cisagini'kānāt kā·i·
cikiwāwināt. Pāndiḡanāt, "Kāgu', nōs, mīnawā wī'kā kāgō tōta-
wā'kān a^u nīmāmā!"

- 5 Cigwadac anitibi'kaṭini. Kāgā't nickātisi. Cigwadac kawicimu
kātibī'kaṭinig. Cigwa pītābābini ājināḡamut:—

"Nōngum nibi tasa'kidā,
Mīgu gayā iya'ki tcisa'kitāk.
Mīdāc ä'ta iḡi^u kāmawimiwāt kābimādisiwāt."

- 10 Ina·ḡ·m äci·ḡ·maṭcimāt iniyōsān.

Omādwā ḡanōnigōn ōsān: "Kāwīn tā·i·ciwābāsinōn. Ānīn a'pī
kāsa'kitāḡ i·i·^u nibi? Kāmawīn kīmi'kawisī, ningwisīs. Kītini-
ḡāntān kīya'ḡ."

- Aci·u·nickāt a^uawinini. Ubīḡwa'kōn nīcininiwān, ḡakīnwā'kwā-
15 nwīn; ā'pītcī sasāḡātcigātāniwān kayā ini^u umi'tigwābīn. Ājisā-
ḡa·ḡ·nk ājīpīpāḡit: "Anicinābātug! nōngum kaka'kāntānimiyāḡ
kinibom." Äci·i·na·ā·t micawāḡām. Kā'paḡḡisininig upigwa'k
ājinawāṭitānik iḡi^u nipi.

- Sāḡitcisāwāḡ ānicinābāḡ, kāmiskwa'kunānig iḡi^u nipi. Kāgā't
20 sāḡisiwāḡ anicinābāḡ.

- Mīnawā päcig iyōpīḡwa'k nō'pīmīḡ äcīna·ā·t. Kāpaḡḡisininig
i·i·wisa ūpīḡwa'k, mī nāsāp ācipiskānānig. Ā'tā', kāgā't kiciyā-
kitāni! Owābāndānāwa anicinābāḡ. Mīsa miziwā, cigwasa miziwā
kinawāṭitāni. Mīdāc iḡi^u ācipīpāḡit: "Kāmawimiyāḡ o·o·mā"
25 iḡāyu'k! Kayā a^u nīmāmā ṭābimātisi."

Mīdāc o·o· äcinībuwāt.

Cigwa ōsān pīdcipa'tōwān. "Ningwisīs, ānīn ḡāṭiyān? Mānu
ningawipimātis!"

eye he breathed; accordingly then she saw. When he had fetched her garments, he clothed his mother. After he had taken her by the arm, he then fetched her home. When he led her in, (he said,) "Don't, my father, don't you ever again do so to my mother!"

In a while the night was coming on. Truly angry was the youth. And in time he went to bed, when it had become dark. In due time came the dawn, when he then began to sing:—

"This day shall water burn,
And the earth shall also catch on fire.
And then only they that wept for me shall live."

Thus he sang as he woke up his father (by the sound of his song).

He heard the voice of his father speaking to him: "It will not happen. When has it been that water burned? You cannot possibly be in your right mind, my dear son. You are doing ill to yourself."

Then up rose the man (from his couch). Two arrows he had, they were spear-like; very handsomely adorned also was that bow of his. When he went outside, he then called aloud: "O ye people! now shall die (all) you who rejoiced in my misfortune." Then he let fly an arrow far out upon the water. When his arrow fell, then the water caught on fire.

Out of doors rushed the people, for in a red blaze was the water. Truly frightened were the people.

His other arrow he let fly inland. When yonder arrow of his had fallen, then in the same way up blazed the fire. Ah, in truth, swiftly sped the fire! The people saw it. It was everywhere, and presently it went burning everywhere. Thereupon then he called aloud: "You who wept for me, come you hither! And my mother shall also live."

And this was the way they died.

In a while then came his father running. "My dear son, what will happen to me? Do let me live!"

"Nōs, imā kī'pimitawising, mīnāⁿ pīndigāyu'k."

Kägä't äcipīndigāwāt. Āyāsā mānu tcitagupimātisit. Kägät cigwa ickwā'kitāni imāⁿ nibawiwāt pīnāwītcīt āndacagōtäg.

48. THE WOMAN WHO TURNED INTO A BEAR.

A^u kākä'k i'kwāwān uwīdigāmān, ä'pidci ucīngānimān, mī·i'·^u
 5 uwīpācwābāmīgōn; mī a'paṇā kabātibi'k udōpā·i·gōn. Kägä't
 kāwīn ināndāⁿzī tcibācwābāmāt ini'kwāwān. Ōṣaṇ ayāwān kayā
 ini'·^u ugīn. Mīdāc i'·^u, "Āmbāsaṇō, nīngamādcā," udinān ōṣaṇ.
 "Kägä't nicīngānimā a·i'·kwā. Kāwīn wība ningāṭāṭwiciⁿzī."
 Kägä't äcimādcāt a·i·nini.

10 Mīdāc i'·^u a'awi'kwā nickādisit. Kīmādcānit ini'·^u ininiwān,
 "Ṭāga, ninganīsimān īniyōṣaṇ kayā ini'·^u ugīn." Mīdāc äcima'kō-
 wit a·i'·kwā.

Ānīc tci·ō·dānāng ayāwāṭ, wīnidāc udipāndān iwudāna a'·^u
 a'kiwāⁿzī.

15 Mīdāc i'·^u äcimādcād a·i'·kwā mī·i·wā kīkācki'tōt i'·^u ma'kūwit;
 ā'pidcigu kīki'tcimīnditō. Mīdāc iwiti ä'kwā'kwāni'k kāpi·u·ndci-
 pīpāgit, ka'kina' äcisāga·ṭ·muwāt īgi'·^u ānicinābāg. Cigwa pācu'
 pāṭāṭwicing ma'kwa, pīndigāsāwāṭ anicinābāg. Udā'pināmwāt
 upāckisigāniwān kayā ini'·^u o wāgā'kwāṭōwān māwināwāwāt.

20 Mīgū ini'·^u ni'tam a'kiwāⁿzīyān iwāgimāwīnit nāsāt. Mīdāc
 imāⁿ ānawipa'kitā·u·nt wāgā'kwāṭōn kāwāsā unisāsiwāwān.
 Ka'kina udānumāmawō'kawāwān ānupāckiswāwāt, kāwīn pig-
 wāckōsusī. Ānīnd ānōcimōwāṭ pōtc ka'kina äjīnisāt. Ga'kina
 kānisāt mī cigwa nō'pinānāt ini'·^u cāngānimīgūt ini'·^u ininiwān.
 25 Kumāgu a'pītāṭwīcīnk pabima·ṭ·nāt, ningutingigu utābi'tawā

"My father, over there in the vacant space (away from the fire), there you (and the rest) enter."

To be sure, then (there) they entered. Filcher-of-Meat, however, was permitted to live with the rest of them. In truth, then the spot where free from the fire they stood was where the buttocks of the ruffed grouse hung aloft.

48. THE WOMAN WHO TURNED INTO A BEAR.

Bird-Hawk lived with a woman; very much he hated her, for attempt was made by her to be intimate with him; and so throughout the whole of every night he was kept awake by her. Truly no desire did he have to be intimate with the woman. He had a father and a mother. So then, "Therefore I am going away," he said to his father. "Really do I hate the woman. Not soon will I return." Truly thence departed the man.

Thereupon then was the woman angry. When the man was gone, "Now, I am going to his father and mother." Accordingly then into a bear the woman was changed.

Now, in a great town they lived, and the old man himself ruled over the town.

And so then away went the woman, whereupon she then brought it about that she became a bear; and ever so big was she. Thereupon, when from yonder place at the edge of the forest she called aloud, then out came all the people. When near by the bear was come, then into (their wigwams) hastened the people. They seized their guns and their axes to go to attack (the bear).

And the first she slew was the old man that was chief. And though she was then beaten with axes, yet they could not kill her. All of them together tried going against her, in vain shooting at her (with guns), but she was impervious. Some tried to flee, but in spite of that she slew them all. After she had slain them all, she then followed after the man who hated her. When a certain distance she had come on the trail (along which) she was following

maḍwāsāsā'kwānit aṇicinābā⁸; kuniginīn, owābāmā⁸ aṇicinābā⁸
 pā' taṇīninit wāyābāmīgut. Mī cigwa pimawinaṇint, pāckizigaṇaṇ
 ānupāckisunt; mīgu i⁸'u ana'kōtābibināt ānibō'kucībīnāt. Kägā't
 nībiwa unisā⁸. Abā'pic ga'kina kānisāt, kāwīn awiya īnī'u ininiwaṇ
 5 īnī'u gācingānimīgut; mīḍac i^u mādcī'tād aninantwa'a'tcīgāt, mīsa
 kāwīn ningutci omi'kwa'a'nāsīn. Kāga'pīgu icpīmink mī'tigunk
 ānu'i'nābi, ningutingigu ugīwābāmān aḡōsinit. " 'Ä, nōngum
 ä'ta kibimādis!" Äci'a'kwāndawāt 'a⁸'a'u ma'kwa; payācwābā-
 māt ugaṇōnigōn: "Kigītimāgis nindānisā ānānīmiwaṇān."

10 "Mī'tcaya'ī' kīgāmīgātīmin."

"Kāwīn, mīgu'o'mā wāta'pinānān." Umi'tigwābīn āji'ō'-
 tā'pināt kayā upikwa'k a'ī'nini. Pidāntawānit nāwā'kigaṇ āci-
 pimwāt, kīsāngāngāsīnini i^u pikwa'k. Kāgāgu paṅgicinōn. Mīna-
 wā pācig ubikwa'k umāmōn; ājipimwāt wawīngā ucāpunawān;
 15 nāḡatcigu ājipaṅgicininit.

Mīsagu i⁸'u kägā't kī'a'ninibunit ācinīsāndawāt. Mī'tigōn
 āci'ō'kwā'kwisitōt; kā'u'tā'pinānk īnī'u ubīkwa'kōn, nībiwa
 ugī'a'tōṇaṇ īnī'u mīsaṇ. Kā'ī'jisa'kawāt inābit, ōdāna paṇāgu
 kābō'kucīcininit anicinābā⁸. Umi'tigwābīn udōdā'pinān kayā
 20 obikwa'k. Äjīcpāngwa'ā't pīpāgi tci'ā'nigu'k: "Anicinābātug!
 nimbikwa'k kibisi'kāgunāwā!"

Unickāba'ī'tiwaḡ; kägā't unickāba'ī'tiwa⁸ aṇicinābā⁸. Mīsa'
 nāsāp ājipimādisini'paṇ, nāyāp kimīnu'a'gānit. Ināndaṃ a⁸awīnini:
 "Mīmāwini i^u kīnisāgwān īnī'u nōsaṇ. Intāwā nīngā'ī'cā." Kägā't
 25 mādcā; ānitābābandaṅk ōdāna, kāwīn gaṇagā pājik pimādisisiwaṇ.
 Inābit ä'kwā'kwānig undāba'tāni. Äjigāgīmā'tōd pācu āciwa-

him, she suddenly caught the sound of some people whooping; lo, she beheld some people, many in number, looking at her. Then was she pursued, then with guns was she shot at, but to no purpose; whereupon as fast as she could catch them she tore them in two. In truth, many she slew. In a while, after she had slain them all, there was nothing (to be seen) of the man who hated her; whereupon then she set to work looking for (the signs of his trail), but nowhere could she find his tracks. At last up a tree she looked, and of a sudden she saw him perched upon (a limb). "Ah, this is the only moment left you to live!" Then up the tree climbed the Bear. When getting near to him, she was addressed by him saying: "You are a poor fool to be possessed of the thought that you can kill me."

"Down on the ground let us fight with each other!"

"No, right in this very place do I intend to kill you." Then the man took his bow and arrow. As (the Bear) came climbing up, then in the centre of the chest was where he shot her, up as far as the feathers went the arrow. And almost did (the Bear) fall. Another arrow he took; when he shot her, clear on through he sent the arrow; and in a little while down fell (the Bear).

And so, when in truth (the Bear) was dead, then down the tree he climbed. A heap of wood he then piled up; after he had picked up his arrows, he put on a great deal of fire-wood. After he had set fire to (the Bear), he looked, (and saw that) all the people of the town had been torn apart. He picked up his bow and arrow. As he shot into the air, he called aloud: "O ye people! by my arrow will you be struck!"

Up they quickly rose together; in truth, up quickly rose the people together. Thereupon back to the same life as before they came, back to the same state of well-being they returned. Thought the man: "It is possible that she may have slain my father. Therefore thither I will go." In truth, he departed; when on his way he came in sight of the town, not a single person was there alive. When he looked towards the edge of the woods, some smoke was lifting (there). Then, going stealthily up to (the smoke), close by

wäcincik. Wipagu kīpimisāga·a·mōn udā'pitci·u·cimāyaṅ miziwā umigīwiwaṅ; aḡawāgu unisitawinawā, ānic i'kwāsānsaṅ ini'^u ucimāyaṅ ā'pidci kagwātaḡināḡusiwaṅ. Kāwīn gayā wāpisi a·i·'kwāsāns. "Aḡbāḡicsa umā na'ka'kāyā pī·i·cāt!" ināndaḡaḡ a·a·
5 inini. Kāḡā't pī·a·i·ntaḡci'kāwaṅ iniyōcimāyaṅ. Pācu imā pi·a·yāwaṅ, aḡikaṅōnāt: "Nicimā, nintaḡwicin."

Migu imā^a wā·u·ndci ḡigitōnit witibātcimunit. "Icā', nicimā! kāḡu' tibātcimu'kān taḡwicinān." Ācitābibināt iniyocimāyaṅ; ācitābibināt otcimāt. "Ānīn kā·i·jictcigāt kīnisāt i'^u aṅcinābā*?"

10 "Kā, kīma'kōwi; aṅicādaḡ wī·a·wa'kācit ningī·u·ndciskunaḡiḡ, mī·i·'^u wāndciwābamiyaṅ umigīwiyaṅ. Migu i'^u ācipāsakupāḡi-tā·u·t kāḡō aṅōci't."

"Aḡbāsaṅō kī'kawicimoyāḡ, 'Nimisā^a, wāgunān kā·u·ndcipwāwināḡiḡyāḡ, mī·i·wā icigāḡwātcim."

15 Cigwaḡtaḡ kawicimōwaḡ. A·i·kwāsāns ini ōmisāyaṅ oḡaṅōnān: "Wāgunān kā·u·ndcipwāwināḡiḡyāḡ?"

"Kaṅaḡbaḡc māwīn kī'taḡwicin kā'kā'k."

"Kāwīn, aṅiḡāḡu kīmama'kādaṅimin i'^u kī'pwāwināḡiḡyāḡ."

"Ānic wā·i·ciki'kānimiyaṅ? Indiskwāsītāning mī·i·mā^a kā·a·
20 'tōyaṅ indā."

Mīsa cigwa kīwīndaḡmāḡut a·i·'kwāsāns. Cigwa nibāwaṅ ini-yōmisāyaṅ, bā'kā sāga·a·m. Mīdaḡ i'^u ānicimādcāt, udaṅi·a·n-dwāwāmān ini ōsayāyaṅ. "Cigwa omā intayā^a!" umāḡdwāwigōn. Āḡi·u·dōdisāt usayāyaṅ, oḡaṅōnān: "Mīsa i'^u kīwīndaḡmawit i'^u
25 kā·u·ndcipwāwināḡint. Usi'tāḡ ugī·a·'tōn iyudā."

¹ Meaning that there was her only vulnerable spot.

he lay down. And in a little while out of doors came the youngest of his sisters, covered all over with sores; and hardly could he make out (who she was), for the little girl, his younger sister, presented a dreadful sight. And unable to see was the little girl. "Would that over in this direction she would come!" willed the man. Sure enough, in his direction came his little sister, working her way along. When near by she was come, then he spoke to her, saying: "My little sister, I have arrived."

Thereupon at that moment she would have spoken because of her desire to tell the news. "Hush, my little sister! do not tell the news that I have arrived." Then he caught hold of his little sister; when he got hold of her, he kissed her. "What did she do, so that she might kill the people?"

"Why, she turned into a bear; and, as she only wounded me, I am on that account permitted to live, and that is why you see me covered with sores. In fact, she would strike me with her claws whenever she had me do something (for her)."

"(I) wish that after you go to bed you would ask her, 'O my elder sister! how was it that you (and the rest) could not be killed?'"

In a while they went to bed. The little girl spoke to her elder sister, saying: "How was it that you were not killed?"

"Maybe Bird-Hawk has arrived."

"No, I am simply amazed that you could not be killed."

"Why do you want to know it of me? In my little toe¹ was the place where I had put my heart."

So then it was that the little girl was told about it. Then, while her elder sister was asleep, quietly out of doors she went. And thence on her way she departed, she went calling for her elder brother. "Now, here I am!" came the sound of his voice speaking to her. When she came to (where) her elder brother (was), she spoke to him, saying: "Therefore now has she told me how she could not be killed. In her foot she placed her heart."

“Kägä't niminwändam kiwindamawiyān. Āmbādāç, mādcādā iwiti ödānawī'tōwā'pañ iḡi'ᵘ anicinābābañiḡ!”

Cigwa aṇimādcāwāḡ, miḡōsāñ utanināntawābandānāwā; miḡāç iḡi'ᵘ nībiwa omi'kānāwān. Ājimādcāwāt iḡāwāt imāⁿ wīḡiwāmān-
 5 sing. Āniṡaḡwicinuwāt maḡdwāḡwāmiwāñ. Miḡāç imāⁿ ickwān-
 tānk ācipāda'kitōwāt ini'ᵘ miḡōsāñ nībiwa. Kā'kici'tāwāt pācu'
 icāwāḡ. Cigwa' pīdābañini, maḡdwākuckusiwāñ, maḡdwāpaḡsigwī-
 wāñ, maḡdwāḡiḡitōwāñ: “Ānti wa^a nintawa'kān?”

Cigwa mi zāḡa·a·mōn; miḡu iḡi'ᵘ ābidink kā'pimita'ku'kīnit
 10 ācipāḡicininit, mīsaḡu iḡi'ᵘ kāḡä't kī·a·nīnibunit. Ācināⁿsi'ka-
 wāwāt, miḡāç a^aawinini, “Ṥaḡa, kunigä a^aᵘ tābwātug iḡi'ᵘ 'ningī-
 maḡmūn,' kī·i·'kitut, 'iḡi'ᵘ nintä!” Miḡāç iḡi'ᵘ ācika'kigānicwāt.
 Kägä't awānibañ udä·i·ni. “Mīsa ḡäḡä't utcickwāsītāning,”
 kī·i·nāndaḡ. Mīnaḡwāna i^u kīnī·a·'tōt i·i·yotä utcickwāsītāning.
 15 Mīnaḡwāna iḡi'ᵘ kā·u·ntcipwāwinānint. Mīsa iḡi'ᵘ nāsibīwāḡ
 īniyocīmāyāñ. Kā·u·di'tāmuwāt iḡi'ᵘ nipi, kī'kisibigināt īniyocī-
 māyāñ. Ā'pidci kā'pīnābāwāñāt ugipīsikunayā·ā·n.

Mīsa pināwitcīt kī·a·ḡōtä.

49. THE ROLLING SKULL.

Añicinābāḡ a·i·ndāwāḡ, inini kayā wīwāñ kayā pāciḡ kwīwisāns.
 20 Cigwadāç ṡaḡwāḡinini; kīyusä mōçaḡ a·i·nini. Ningutingigu
 omayaḡānimān ini'ᵘ wīwāñ; kāwīn mañisāsīwāñ. Miḡu·i·ᵘ pitcīnaḡ
 ānubimañisāt. Ningutingigu kā·a·nimādcāt a·i·nini māminunān-

¹Referring to the little girl, and so the word “slave” might have been used.

"Truly pleased am I that you have told me. Now, come, let us go to yonder town where the people used to live!"

Presently on their way they went, for some awls they sought as they went; and so many they found. When they started, they went to where there was a little wigwam. As they were coming up, they heard the sound of some one that was snoring. And then there at the entry-way they stuck many awls. After they had finished, a short way off they went. In time came the dawn, then (they heard the sound of) some one getting up from bed, (they heard the sound of) some one rising upon the feet, (they heard the sound of) a voice say: "Where is my pet?"¹

In a while she started forth out of doors; and when she took a step, then down she fell, whereupon then, sure enough, she died. When they went to her, then the man, "Well, (I) wonder if she told the truth when she said, 'I took (away) my heart!'" And then he cut open her chest with a knife. Sure enough, gone (was) her heart. "Therefore truly (it is) in her little toe," he thought. It was a fact that she had placed her heart in her little toe. That really was the reason why she could not be killed. Thereupon to the water went he and his little sister. When they got to the water, he then bathed (the sores of) his little sister. After he had bathed her, he put some clothes on her.

And so the buttocks of the ruffed grouse now hang aloft.



49. THE ROLLING SKULL.

Some people were living (there), a man and his wife and one boy. And now the autumn was coming on; then on the hunt always was the man. Now, in course of time he perceived a strange behavior in his wife; she gathered no fire-wood. Accordingly, whenever (he came home), against his will would he go after the fire-wood. And once, after the man had gone away, the boy got

"Pet" here is synonymous with "dog," a being for one's use.

taṃ a^u gwīwisāns; pitcīnaḡ mīgu'ku animādcānitcini īniyōsaṃ mī
 cigwa ki'tciwāwāci'u'nit īni'^u ugīn, mīsa' kḡbāgīcig untāntōwaṃ
 īniyōgīn. "Naṃaṃtcigicsa ānaṃo'kīgwān a^ḡa' u nīnga!" ināndaṃ.
 Paṭaḡwicininit, kācitiṃā kītcī'kunayāwaṃ. Cigwa mīnawā ṭaḡ-
 5 wicin a'i'nini kīk'īyusāt, mīsa untcita kāwīn kāgō mīci'. Kāya'pī
 uḡaṃōnān īni'^u wīwaṃ: "Ānīn ānaṃo'kīyaṃ kayā kīn maṃisāsīwaṃ?"

Mī wīn ṭaṣing naṃaḡaṃmut a^u gwīwisāns: —

10 "Nōsā nīngawīntaṃmawā,
 Nōsā nīngawīntaṃmawā,
 Nōsā nīngawīntaṃmawā,
 Nōsā nīngawīntaṃmawā."

Mīsa' i^ḡi'^u pācu' pī'a'yānit īniyōsaṃ āciwaṃāntaṃk. Nīngutingigu
 ācigāsī'ku'ṭaḡut īni'^u oṣaṃ. Kā'tibi'kaḡdinig wī'pāmāt ugwisān-
 saṃ, "Nīngwisī, ānīn wīn i^ḡi'^u kāmaḡdwa'u'ndcī'i'na'a'maṃ? 'Nōsā-
 15 'pī nīngawīndaṃmawā,' kīmaḡdwāna'a'maṃ."

"Kāḡā't naṃaṃtcigicsa kā'u'ntcītōṭaṃk a^ḡa' u nīnga kā'a'nimādcā-
 yaṃnīn; mī'i'^u cigwa ki'tciwāwāci'u't, mīdaḡ igu'i'^u kḡbāgīcig
 ināntic a^u nīnga. Mīdaḡ igu i^ḡi'^u kīwī'ṭaḡwicināṃ ka'kina maṃmōt
 īni'^u pāsī'kaṃk."

20 Kīgīcābigu mādcā a'i'nini; mīdaḡ igu imā^a ā'kutābināḡwatīnig
 mī'i'mā^a ādaṃa'kaṃdōt. Nāḡaṭcigu pīmīsāḡa'a'mōn īni'^u wīwaṃ.
 Kā'pīmīsāḡa'a'mīnit cigwa ānimādcāwaṃ. Ānicīnō'pīnaṃāt, āni-
 gāḡīmī'kawāt. Kumāḡu'a'pī āniṭaḡwicinuwāt, kunīginīn ki'tci-
 25 mī'tigōn uṭaṃnīnāsī'kawān a'i'kwā. Ānic wāḡā'kwāt uta'kuṃa-
 mīni; ācipāki'tāwānit īni'^u mī'tigōn, "Kīmīndīmō'i'mīciwā ṭa-
 ḡwicin," i'kitu.

Mīnaḡwāna i^ḡi'^u kīnābi'kwā'tigōn; paṃaḡu pā'i'cisāḡitcisānit
 i^ḡi'^u gīnāpīgō^ḡ, paṃaḡu kāwīn ḡanaḡā nāḡusīsīwaṃ īni'^u wīwaṃ.
 Kāḡā't nīckātīsī a^ḡa'i'nini. Anwīn nīc upīntcīwābīnānaṃ i'i'mā^a

to thinking of things; for always, as soon as his father was gone, would his mother then get into gay attire, whereupon all day long would she then be absent from home. "Wonder what my mother is up to!" he thought. When she returned, straightway would she remove her (gay) attire. Now, another time back came the man from a hunt for game, and still there was no fire-wood. At last he spoke to his wife, saying: "And what are you so busied with, that you do not gather any fire-wood?"

And all the while the boy would keep singing: —

"To my father will I make it known,
To my father will I make it known,
To my father will I make it known,
To my father will I make it known."

And so when near home would come his father, then he would forget (to tell him). And once he was caught singing by his father. When it was night, while sleeping with his little son, "My beloved son, why did I hear you sing such a song? 'When my father comes home, I will tell him about it,' I heard you sing."

"In truth, I should like to know what my mother does every time that you go away; for then it is that she gets into fine attire, whereupon throughout the whole day is she then absent from home. And then about the time that you are returning home, she removes all the apparel she had on."

So in the morning away went the man; whereupon over at a place within sight of (home) he lay in wait. A while afterwards (he saw) his wife coming forth (from the wigwam). After she had come forth, then away she started. Then, following after her, he secretly stole upon her. When some distance on their way they were come, lo, up to a big tree went the woman. Now, she had an axe in her hand; as she struck the tree, "Your old woman has come," she said.

It happened to be a serpent-tree; and forthwith out proceeded a host of serpents, so many (that) not at all could his wife be seen. To be sure, angry was the man. Bullets two (in number) he quickly

upäckisigāning. Nawātc pācu' āci·i·cāt, ʔnōtciku'ku, ānic picici-
 gi'gu kinābigō⁸; kāwīn nāgusisīwān ini'ᵘ wīwān ājipāskiswāt.
 Kāgā't nībiwa unisā; mini'kidāc āckunānāt mī·i·māⁿ ka'kina mi-
 'tigunk pīndigāsānit i⁸'ᵘ kinābigō⁸. Ājipāgitciwābināng upāskisi-
 5 gān, umawinānān ini'ᵘ wīwān. Tayōc pāpasigwīwān ini'ᵘ wīwān,
 ājipāki'tā·ō·wāt i^u wāgā'kwāt. Ugīckigwā·u·wān. Kā'kīcki-
 gwā'wāt, māmadcīmagāṭini uctigwānini. "Nāmantcigic kā'tō-
 tāmuwānān!" ināndām. Unawātinān, ācigitā'kwāpitōt mi'tigunk.
 Kā'kitā'kwā'pitōt, mādcība'tō, āndāwāt aṗā'tōd; āṣābīn nāsī'ka-
 10 wāt. Mīnawā acāgīwāba'tō, icāt uctigwānini. Ānitābābandānk,
 āca kikācki·ō·magāṭini. Onawātinān, mīdāc imāⁿ āṣābīnk āciwīwa-
 'kwā·ō·tōd. Ācigitā'kwāpitōd, mīsa undcita nāmādcimagāṭinīg.
 Intawā umādcigawān ini'ᵘ kīnābigwā'tigōn. Kā'kawisānit umā-
 dcikawān; ānicikīckīckikawāt, mīgu i⁸'ᵘ ānicipapa'kāganāmāt i⁸'ᵘ
 15 kinābigō⁸. Mīsa i⁸'ᵘ ka'kina kīnisāt.

Mādcīpa'tō, āndāwāt aba'tōd, ānipīndigāsāt. Tayōc kī·a·yāwān
 ugwisānsān. Ānic ā'pitci pācig āgāci·ō·wān; āci·ō·tcīmāt, "Intawā,
 ningwisāns, kayā kīnawā mādcinīcimōyu'k. Kāwīn gāgā't nīnisāsī
 a^a kīgiwā. Intawā kayā nīn pa'kān nīnga·i·cinīcīm." Mīsa cigwa
 20 āci·ō·mbiwānā·ā·t ini'ᵘ ucīmā·i·ni, ugaṇōnān: "Ō·ō·witi ānicinābāg
 kwaya'k ayāwāt, mī·i·witi icāyu'k. Kā·i·nāndāmāg wābānk wunā-
 gucig, tagi'tcimiskwā'kwāt. Kīcpīn iciwāba'k, mī·i·ᵘ tcinīsigōyān.
 Mī icīmādcāyu'k, kayā nīn nīngamādcā. Mīdāc imāⁿ ānīṅaga-
 mōyu'k:—

25

"Kōsānān ācakī·ō·tānani'a·.

Kāminu'tāgunān,

Kīcpīn pīmādisit, kīcpīn pīmādisit."

put into his gun. When closer up he went, even closer still, why, the place was alive with serpents; not visible was his wife when he shot at them. Of a truth, many he killed; and as many of the snakes as he did not kill, the same hastened quickly back into the tree. Then, flinging away his gun, he rushed for his wife. While his wife was yet struggling to rise to her feet, he then dealt her a blow with the axe. He severed the (head from her) neck. After he had severed the (head from her) neck, in motion still was her head. "Wonder what I shall do with it!" he thought. He grabbed it, then he tied it fast to a tree. After tying it fast (to the tree), he started off on a run, to where he lived he ran; a net he went to get. Back again he came running, he went to where her head was. On coming in sight of it, (he saw) that it already had gotten loose. He grabbed it, whereupon then in the net he rolled it. When he tied it fast (to a tree), even yet of its own accord did it keep moving. Accordingly he began chopping down the serpent-tree. After the tree had been felled, he began chopping it; as he began cutting (the tree) up into billets, he then went on to chopping in pieces the serpents. Accordingly all of them he killed.

He started away on the run, to where he (and the others) dwelt he ran, passing speedily inside. Even yet was his beloved son there. Now, there was still another, very small; when he kissed him, "Therefore, my dear sons, do you flee quickly away! I really did not kill your mother. In fact, I myself will flee in another direction." Thereupon, when he lifted the younger brother upon the other's back, he spoke to (the elder son), saying: "To where the people are over in this direction, by a straight course, thither do you go. (This) shall be the thought in your mind at evening time to-morrow, for there shall be a great, red glow in the sky. If this comes to pass, then I am slain. Therefore now be off! and I too will go. And this, on your way thither, do you sing:—

"Our father now is created with a tongue.

By him will the sound of our voices be heard with joy,

If he be alive, if he be alive."

Cigwa mādcawag. Agawā ugačkōmān ucimāyan. Kayā a^u
 inini mādcā. Kabātibi'k pimōsā a^a'^u inini. Cigwa wayābaninig
 wānāgwucininig, pītwāwitāmōn: "Cī^e, ānti kāwīn ningutcipi-
 'tcāsinōn i'iyā'ki ā'pa'iyān." Ābanābit kibititibisāni uctigwānini
 5 wīwān. Ānawipitā'kwisinini pā'i'cicāpupitānig mi'tigunk. Cigwa
 udānupāskiswān, kāwīn kaṇagā. Ācipaḡi'tāskāgut. Ā'pitci unā-
 gucinini, mīsaḡu i^u kāgā't kīnisigut wīwān uctigwānini ti'tibicti-
 gwān.

Mīdač cigwa aṇipapimusawāt kwīwisānsaḡ, cigwa mīskwāwāni.
 10 "Ā'tawā, nicīmā^s! mī'i'ᶜ gīnisint kōsinān!" Mīsa pimātāmōwāt;
 pīdcina'ā^s mawiwāḡ, kāwīn ugačkī'tōsināwa tcigīskōwawāt.
 Tci'ā'nigu'k mādcawag. Sāga'i'ḡaṇ maḡā'kōwāḡ; waḡiḡamāni.
 Mīsačigwa wābama^wāt awīya nībawīnit imāⁿ waḡiḡamānk; ṇa-
 banāḡātāwān. Āyāntcigu tci'ā'nigu'k aṇimawiwāḡ. Tcigwa ubā-
 15 cwābama^wān. "Nimīcōmis! manitō nimamītāwīḡunān."

"Ā, nōcisitug, kāwīn awīya ō'o'māⁿ maṇitō ayāsī. Āniwā'kigu
 nīn nimānitōwī. Taḡa, cībāḡātāyān pimi'icaiyu'k."

Kāḡā't we'i'ba kānitōtamuwāt iḡi'ᶜ aḡinōdcīyaḡ.

"Mī'i'ᶜ wāwāni anicipimusāyu'k mī'i'wā tcitātaḡwicināḡ iḡi'ᶜ
 20 aṇicinābāḡ ayāwāt. Ō'o'māⁿ taḡwicinink titibictigwān, āniwā'k
 wīnigu nōmaḡ ningadačī'kawā. Mādcaḡ! Mīsa wābānk tcibwānā-
 wa'kwāḡ mī a'pī kātāḡwicināḡ iḡi'ᶜ aṇicinābāḡ ayāwāt. Nōcisitug!
 mī icimādcaḡ."

Kāḡā't ānicimādcawāt iḡi'ᶜ kwīwisānsaḡ; cigwa aṇigu'pīwāḡ
 25 iḡi'ᶜ kwīwisānsaḡ.

Then they departed. Hardly was (the boy) able to carry his little brother on his back. And the man started away. Throughout the whole night travelled the man. Then on the morrow, at evening time, (he heard) the voice of some one coming along saying: "Why, there is no place in the whole length and breadth of this earth where you can flee from me." As he looked back upon his path, hither came rolling the head of his wife. Despite its bumping up against the trees as it came, yet straight on through it would pass. Then he tried shooting at it with a gun, but that was of no avail. Then by it was he bumped. It was late in the evening, and then in truth he was killed by the head of his wife, by the rolling head.

And so, when on their way journeyed the boys, it then began to redden (in the sky). "Alas, my little brother! therefore now is our father slain." Accordingly on they went crying; continually did they cry, they could not cease from crying. With all speed they went. Out upon the ice of a lake they came; (the lake) narrowed there. And then it was they saw some one standing at yonder narrows; he had one leg. Then harder than ever they cried as they went. Presently they drew nigh to the being. "O our grandfather! by a manitou are we hard pressed."

"Why, O my grandchildren! there is no manitou here. But I myself am somewhat of a manitou. Now, by way of the space between my legs do you pass through."

Truly well did the children do it.

"Therefore now in peace do you continue on your way till you arrive at a place where the people are. When at this place arrives the rolling head, then for some little while will I keep it occupied. Be off! It is on the morrow, before it is yet noon, that you shall come to where the people are. O my grandchildren! therefore now do you depart hence."

To be sure, then on their way went the boys; presently up from the lake they went.

Inābit Kōṭaḡaṭ — mī·i·^u ājini·kāsut nābānāgātāt — inābit imā
 kā·pi·u·ntatābīnit, cigwa pītīpīsāni uctigwānini iniyu·kwāwān.
 Āca imāⁿ ṭaḡwicinōmigāṭini ājikanōnigut: “Ānīndi kā·pimi·i·cā·
 wāt īgi·^u kwīwisānsaḡ?”

5 “Ānic wātō·tawāṭwa?”

“Nīwīnisāḡ.”

“Kīcpīn kaçki·tōyaṇ, kidānisāḡ. Ō·o·mā cībāgādāyān kī·pi·
 mī·i·cāwag.”

Mī·i·^u ācictcigāt Kōṭaḡaṭ, maçkawākwatci·a·nicinābā. Cigwa
 10 pimī·a·yāni uctigwān, ājipāḡitciwāmagāmāt, paṇāḡu ācipīguckānig.
 Ājigīgītut: “Mītug wa^a·^u manitō? Kāwīn manitōwisi.”

Cigwa kwīwisānsaḡ udābābandānāwa ōdāna, mīdāc kāḡā·t
 ājimawiwāt wayābāmāwāt anicinābā¹. Pāmāḡu pamawīnit kwī·
 wisānsa¹; ānind umawīnaṇāwān, ayāntcigu mawiwa¹. Kayā wīn·
 15 awā mawīwaḡ ānind.

“Wāgunān wāntcimawiyāḡ?” udnāwān.

“Nīngānān niwīnisigunān, wībagutatagwicin o·o·māⁿ. Ānawi
 nimicōmisinān ningīpiwābāmānān.”

“Agatāḡa, acā·a·nātānig!” i·kitōwaḡ. Ā·pidci kāḡici·kāwāt
 20 ininiwaḡ mādcība·i·tiwaḡ ājā·a·nāwāt. Owābandānāwa sāḡa·i·ḡaṇ;
 inābiwāt kīnibawīwaṇ Kōṭaḡaṭaṇ. Wātisāwāt ājikaḡwātcimā·
 wāt: “Kāwīnaṃaçi tagwicinzi a·i·kwā?” Uḡaṇōniguwān: “Mīsa
 i^u kīnisāḡ a^a·^u titibictigwān.”

Mīsa· ājikiwāwāt īgi·^u ininiwaḡ; cigwa ṭaḡwicinōḡ āntāwāt.
 25 Ā·pitcisa minwāntāmōḡ kwīwisānsaḡ.

Mī·i·^u pināwītcīt kī·a·ḡötā.

¹ A name of Kōṭaḡaṭ.

As Kōtaḡaḡat looked — for that was the name of the one-legged being — as he looked towards the place from whence they came out upon the lake, (he) presently (saw) rolling hitherward the head of the woman. When it was come over there (where he was), he was addressed by it saying: "Whither have those boys gone?"

"What do you want with them?"

"I wish to kill them."

"If you can (pass), you may kill them. By way of the space here between my legs did they pass."

This was what Kōtaḡaḡat did, the person Frozen-Stiff.¹ Presently past him went the head, when he then hurled his spear at it, and forthwith the head was broken in pieces. Then he spoke, saying: "And may this have been the manitou? It is not a manitou being."

In time the boys came in sight of a town, whereupon in truth did they weep when they saw the people. And all at once (the people heard) the children (as they) came crying; some ran to them, when all the more they cried. And some of (the people) too wept.

"For what reason do you cry?"

"Our mother wishes to kill us, and in a little while she will be here. Yet we did see our grandfather on our way hither."

"Come, let us follow back their trail!" they said. The men that were very fleet of foot started off running together when they followed back the trail. They saw a lake; when they looked, (they saw) Kōtaḡaḡat standing (there). When they were come at where he was, they asked of him: "Has not that woman arrived yet?" They were addressed by him saying: "Therefore now have I slain that rolling head."

Accordingly then back went the people; in a while they arrived at home. Very happy were the boys.

Whereupon the buttocks of the ruffed grouse now hang aloft.

50. DUNG-WARM WEATHER

(Mōwis tayābawā).

5 Ḅnicinābāg Ḅdānawi i' tiwāg; nībiwa Ḅnicinābāg ayāwāg; zībīnk
 tāwāg. Pācigidaç a' kiwāⁿzī ugimāwi, ininiwān udayāwān, ki' tci-
 u' ckinawāwiwān; kayā daç udānisañ mī gāyābi uckinīgi' kwā-
 winit. Kāgā' t nībiwa ānuwīwītīgāmā awi' kwā. Mīsa wānawi ā' wāt
 5 Ḅgi' u ininiwāg ānuwīwītīgāmāwāt, kāgā' pigu nickādisiwāg Ḅgi' u
 ininiwāg.

Ḅnīc pa' kān wīgiwāmāns ābi awi' kwā. Mīdaç i' i' u ācipīndiga-
 wāt ' a' a' u wācīmāyit awinini. " Ḅmbāsañō, tābwā' tawicin, nicīmā!
 Kañagā gīn wītīgān." Ajikanōnigut: " A' t, kāwāsā, nisayāⁿ!
 10 Ḅnawī kīsāgi' i' n, āwacimā niminwāndān tcīwītīgāsiwān."

" Ḅnīc, kinicki' ā' g Ḅgi' u ininiwāg." Mīsa i' i' u āci' ā' pitcibwāmāt.
 Cigwa daç unā' kunigāwag Ḅgi' u cāngānimiguwāt inī' u i' kwāwān.
 " Ḅmbāsañō, wīmānici' ā' dā! Ningutci kīgawāni' kāmīn, mīdaç
 imāⁿ kā' i' cimīsiyānk."

15 Kāgā' t mī' i' mā ācimīsiwāt. Kāmōckinānik mīdaç i' i' u mādcī-
 ' tāwāt maçzinitcīskiwağināwāt, Ḅnicinābānk udici' tōnāwa i' i' u
 mō^{wi}. Kā' kīci' tōwan, zazāgā paḄağiwayān ācipisi' kōtōwād; kāyā
 ā' pitci wānicicininig midasañ ācipisi' kōtōwāt, kayā ma' kisañ
 unīcīcininiwān; ājipisi' kōtōwāt kayā i' i' u upīsi' kwāgañ wānicīci-
 20 ninik; ācipisi' kōtōwāt kayā i' i' u wīwa' kwān; mīdaç a' a' u ma-
 ' kadā' a' mī' kwayānañ ācinīgucwāwāt, [mīdaç i' i' u kaçkaçkitāsā-
 bināwāt, miziwā āgwa' pitcigāsōwān; kā' kīci' i' nt ācipisigunctisa-
 ā' wāt. Pācig a' awinini kāgīgitu: " Ḅmbāsa tawī' u' ndci' a' nīcinā-
 bāwi." Ḅnīc ānind ājizītunāwāt, mīdaç i' i' u ācīgīgitut ' a' a' u inini:
 25 " Mōwis! kibimātisina?"

¹ Because she had refused them.

50. DUNG-WARM WEATHER. *Shit Man*

Some people were living together in a town; many people they were; by a river they dwelt. And a certain man was chief, and he had a son, a full-grown youth; and also a daughter who was yet a maiden. In truth, many sought to marry the (young) woman, but to no purpose. Thereupon the men who had tried in vain to marry her agreed upon a plan concerning her, for at last angry became the men.

Now, apart in a small wigwam was the woman. Accordingly then into where she was went the man that was elder brother to her. "Pray, give heed to what I say, my little sister! Do go and be married." Then he was addressed by her saying: "Why, impossible, my elder brother! In spite of my love for you, I would much rather not marry."

"Well, you are angering the men." But it was so that he failed to persuade her (to marry). And then to an agreement came those by whom the woman was disliked.¹ "Come, let us shame her! In a certain place we will dig a hole, and then into that place we will ease ourselves."

Truly then into that place they eased themselves. After the place was filled, they then set to work patting it into the form of an image, into the form of a human being they fashioned the dung. When they had finished it, then a fine shirt they put on it; and exceedingly handsome leggings they fitted it into, likewise moccasins that were nice; and then they clothed it with a coat that was handsome; and then they fixed upon it a hat; and then the skin of a black beaver they cut into strips, whereupon they tied them about the leggings for garters; all over was it tied (with the strips). When (the clothing of) it was finished, they then stood it upon its feet. A certain man spoke at length, saying: "(I) will that (this thing) become a human being." Now, while some kept it from falling, then accordingly spoke a man, saying: "O Dung-Being! are you alive?"

“Nimbimātis.”

“Wunāgucig kī·ḡ·nimāṭābī.”

“Wāgunāc kāsā·ka·u·yān?” i‘kito a^a·u mōwis.

“Kägä‘t kīgawaḡi‘tōmin iⁱ‘u kāsā·ka·u·t.” Kägä‘t mādcī‘tā-
 5 wāḡ, ā‘pidcisa wāwāni uzāzāgā‘tōnāwa iⁱ‘u sa‘ka·u·n. Mīsa iⁱ‘u
 k‘kīci‘tōwāt, ḡmbā, ā‘pidci minwāndam a^a·u mōwis; picigānimu.
 Mādcāwāḡ ājāwāt ā‘kupīḡatinig mī·i·u sibi. Mīdāc imā^a ānint
 ininiwāḡ kanawānimāwāt, kayā ānint ācawa·ō·wāḡ āndāwāt
 icāwāt. Cigwasa ḡni·u·nāgucinini, mīsa iⁱ‘u cigwa mādcād a^a·u
 10 mōwis, ā‘kubīḡatinig kā·i·cāt. Maḡwāpīpāḡi pāciginini: “Ā‘ē‘e,
 pīwidā kidōdisigunān!”

Kā‘kina sāga·ḡ·mōḡ, kayā wīn a^a·awi‘kwā cāḡḡanimāt iⁱ‘u nini-
 wa^s. Ā‘pitci pācu‘ kī·a·‘pa‘tō kīnībawiwāḡ ininiwāḡ, īni‘u mōwisāḡ.
 Kägä‘t omisawīḡamān. “Ḃmbāḡic a^a·u wīḡigāmāḡ!” ināndam.

15 Maḡwāḡigītō a^a mōwis, pā‘kicigu ḡḡamū:—

“Misa cigwa tcibināta·u·ḡuyān.”

Kägä‘t pācig inini ācipōsit; nātawāt ānīcītcākīsāt. Ājikanōnāt:
 “‘Ā^a, pōsin!”

“Kitōḡimāwina wīpināta·u·yān?”

20 Ācīḡānōnāt awinini: “Kāwin nintōḡimāwisī.”

“Wāḡimāwit nīḡḡabināta·u·‘k.”

Kägä‘t wackḡamū a^a·awinini ānīcimādcāt icāt wāḡimāwīnit.
 Uḡānōnān ḡnicinābān: “‘Wāḡimāwit nīḡḡabināta·u·‘k,’ i‘kitō a^a
 pīwitā.”

¹ Said in a low bass voice.

"I am alive."¹

"When evening comes, then are you to go down toward the water."

"What shall I use for a cane?" said Dung-Being.¹

"To be sure, we will make what he shall use for a cane." Truly set they to work, in an exceedingly beautiful form they fashioned the cane for him. Accordingly, when they had finished it, ah, very pleased was Dung-Being; he felt proud. They started forth, going as far as the water of the river. And it was there that some men were watching for him, and some were crossing over in their canoes on their way home. In a while the evening was drawing on, and that was when Dung-Being started forth, to the edge of the water was where he went. The voice of a man was heard calling out: "Halloo! by a stranger are we visited!"

All came out of doors, likewise the woman who disliked the men. Very close did she run to where the man was standing, to him (that was) Dung-Being. In truth, she felt desire for him. "Would that I might marry him!" she thought.

The voice of Dung-Being was heard when he spoke, at the same time he sang: —

"Now is the time that I shall be sent for (and) carried across the water."

Sure enough, a certain man then got into his canoe; in going after (Dung-Being), his canoe slid up into the shore. Then he spoke to him, saying: "All right, get in!"

"Are you a chief, that you should come after me (in your canoe)?"

To him then spoke the man, saying: "I am not a chief."

"Him that is chief do I wish to come over the water after me."²

Truly roundabout the man whirled (his canoe) as he started forth on his way to where the chief was. He spoke to a person, saying: "'Him that is chief do I wish to come over the water after me,' said the stranger."

² Spoken by Dung-Being.

Kägä't a'kiwaⁿzi äjimädcät nätauwät ini^u mōwisān. Cigwa änitcä'kisät, kigitō a^u mōwis: "Nawātc nīmināwātciguntcitōn iⁱ'^u kitcīmān." Tcigwa äcipōsikwäckwaninit. "Äⁿäyōⁿ, äⁿäyōⁿ!" inwāwān äci'ā·cawa·ō·nāt. Pitcīnaḡigu zäzi'k änäyāwāt äci-
5 kwäckwāninit. Mīsa ḡäyābi änwānit: "Äⁿäyōⁿ!" Mīsa äciḡabāt a'kiwāⁿzi.

Mīdāc iⁱ'^u kigitō a^u mōwis: "Änīndi ändāyān?"

"Mī·i·witi ninga·i·cipīndigä."

Kägä't äniciwītcīwāt. Kā'pīndigāwāt, cigwa awipīndigä awi-
10 'kwä. Kägätsa ki'tci·ä·nigu'k omisawānimān. "Ämbäḡicsa 'a^a'^u wītigāmāḡ a^u mōwis!" Änīc mī·i·'^u cigwa ki'tcipīskānānik i wīḡi-
wām; cigwa wīningitcīmaso. Äbinōtcīyān pimācāḡāmāwān imāⁿ
äcitābibināt. Mīdāc imāⁿ mākwyā·i· äcikitciwīnāt ini^u äbinō-
dcīyān; kayä wawiyatānimāt iniyābinōtcīyān. Mī·i·'^u ānu·a·pī-
15 'tcitāwint wīkīgä·i·nt, ē!ⁱ ḡāwāsa. Mīsa wīningisut mōwis. "Wī-
'kägāsa tagi'tcimīskwa'kwät," ināndām.

Kägä't maḡwāpīpāḡi päciḡ inini: "Ä'ä·a·'i, ki'tcimīskwa'kwät!"

Taiyā, paḡāḡu kāpiti'kwäḡ! Säḡitcikwäckwāniwād wīwābandā-
mowād ki'tcimīskwa'kwatinig. Mīḡwanā imāⁿ äbit imā wīḡiwā-
20 ming ka'kina äsäḡitcisānit; ka'kina kāsāḡa·ḡ·minit kayä wīn äcisā-
ḡa·ḡ·nk. Mī'tigōns utānōtātā'pinān; änicipapa'ki'tā·a·nk i^u
wīḡiwāmāns māḡwā ta'pābi a·i·'kwä, mī·a·wā ka'kina cāḡānimāt
i·i·'^u ininiwā¹. Mīsāḡu iⁱ'^u kägä't änimädcät mōwis; ningutcitāḡigu
āniniḡā mōwis. Kigīcāb mīnawā äjimädcät, sibi utānipimā·ḡ·dōn.
25 Cigwa näyā·a·'kwānig, cayīḡwa ki'tci·ā·bawāni. Sāḡa·i·ḡān ōwā-
bandān, āca·i·tug kākākāḡdininig. Mādci·ā·dāḡā'ku, ā'pidci tci·ā·
bawāni. Kägä't mamītāwāntām. Änīc mīsa cigwa ā'pidci unīcici-

¹ The child.

Truly, then the old man started forth to fetch Dung-Being. When his canoe glided up into the shore, up spoke Dung-Being, saying: "Just a little farther out do you push your canoe." Presently then into the canoe he leaped. "Heyo, heyo!" he exclaimed. Then (the chief) took him across the water. As soon as they drew up close to the shore, then (Dung-Being) leaped out (upon the land). And still was he exclaiming: "Heyo!" And then ashore stepped the old man.

Thereupon up spoke Dung-Being, saying: "Where do you live?"
"Into yonder place where I am going to enter."

In truth, then went he along with (the old man). After they had entered, then in went the woman. Really with exceedingly great desire did she long for him in her mind. "Would that I might marry Dung-Being!" Now, there was at the time a big fire blazing in the wigwam; presently he began to soften. A child that was passing by, (Dung-Being) took up in his arms. And so there amidst (the people) he had the child with him; and he became fond of the child. It was then that they intended feeding it,¹ but, alas! it was impossible. It was then that Dung-Being was softening. "Would that the sky might become very red!" he thought.

In truth, there was heard the voice of a man calling out: "Halloo! the sky has become very red!"

Oh, but there rose a continuous roar! Out (the people) rushed to see the mighty red of the sky. It was out from the wigwam where he was that they rushed; after all had gone forth, then out he went. A stick he picked up on the way; then he tapped a number of times upon the little wigwam while the woman was peeping out, the woman that hated all the men. Thereupon truly on his way went Dung-Being; and somewhere on the way did Dung-Being sleep. In the morning he then continued on, along a river he followed. By the time it was noon it was already growing warmer. A lake he saw, though he was not sure that it had been frozen. He started across on the ice, very much was it thawing. In truth, he was worrying. Now, it was so that exceedingly

waṅ umindcikāwāna⁸. Ningutingigu äcipō'kutcisānit, kāwīn gaṅ-
 agä oḡackitōsīn tci·ō·dā'pināt īni·o·mintci'kāwānaṅ. Cigwa ubäc-
 wābandān wayä'kwāgamīwāninig sāga·i·gan, mī·i·'u cigwa misiwā
 nīguckāt. Mīdāc i'ē'iu intawā ānu·i·cimi'tötāt. Kāga'pī misiwā
 5 kā·i·cinigisut ā'pitci imāⁿ wayä'kwāgamīwāninig indigu wacackwīc
 kā·a·'täg, ānicu'kutcīs kiwāsink i'ē'iu mōⁱ.

Cigwa awāti i'kwā, mī·i·'u ābidink kitibi'kaṭinig. Kāgä't ma-
 mītāwāntam. Kī'kaṅōnāt īni'iu oḡin: "Ningīpimīwī·i·cāmik a⁸a·i·
 nini, niwinō'pinānā dāc."

10 "Nindānis, kāwin kitāmino·a·yāsi aninō'pināṅat. Kaṅaḡaḡc
 wāsa ijātug," īniyōḡin udānu·i·ḡōn. Mīsa'kāwāsa, kāgä't ā'pidci
 ināndan winō'pinānāt īni'iu mōwisāṅ. Mīgu wānkicicic wāndci-
 i·uḡicī'tāt, ānic ānawī ā'pitci ānu·u·ndci·ā·; kāga'pī kayā īniyōsaṅ
 udānu·u·ndci·i·ḡōn, kayā iniⁿ udawāmān. Mīsa cigwa mādcāt
 15 a·i·'kwā. Cigwa owābandān nibāwin kīnibānit mōwisāṅ. Ānic
 udayānsāṅ uwīdcīwān. Ājimādcāt pīma·a·nāt mōwisāṅ. Cigwasa
 sāga·i·gan owābandān äci'kawānit īni'iu mōwisāṅ. Ningutingigu kāḡō
 owābandān, kuniginīn, mindcikāwānaṅ. Wānicōdā'pināt, wānicipī-
 si'kawāt, paṅāgu mōⁱ. Ināndaṅ: "Kunigä ā'pidci ä'pī'tcipīci-
 20 ḡānimut! Mī·i·'u kaṅaḡaḡc kā·u·dcitōṭāṅk kī'pīndaḡiciketcināt īni'iu
 umīdci'kāwānaṅ." Ānici mādcād pīma·a·nāt. Kāga'pī·i·gu kāwīn
 nisidaṅ ici'kawāsiwāṅ paṅāgu kānabīwisininig. Ningutingigu mīgu
 i'ē'iu ānicimōcagināṅ īni'iu uda·i·mini. Inābit iwiti wayä'kwāgamī-
 wāninig kāḡō owābandān nistcigisininik. Cigwa opācwābandān;

handsome were his mittens. All at once they broke in two, not even was he able to pick the mittens up again. By this time he was getting close to the other end of the lake, he then began to drop apart from all over. So then, as a result, he began to crawl, (but that was no use). Finally, when he had completely fallen apart, there seemed at the other end of the lake something like a muskrat-dwelling, such was the size of the dung-hill.

Now, as for that woman, there had already passed one night (of her thinking about him). To be sure, she was in a mental unrest. Then she spoke to her mother, saying: "I have been asked by the man that came to go with him, and I want to follow after him."

"My daughter, you would not be doing the proper thing to go following after him. No doubt a long way he must now be," by her mother she was told, but to no purpose. And it was no use, for truly very eager was she to follow after Dung-Being. And then, notwithstanding (what her mother had said), she made ready; so, in spite of (her mother's wish), she went, anyhow; and finally by her father was she advised not to go, (but it was no use); and likewise by her brother. And so thence departed the woman. In time she saw the place where Dung-Being had slept. Now, her little pet (dog) she had with her. As she went, she followed the tracks of Dung-Being. In a while she saw a lake where Dung-Being had left the imprint of his tracks. And in course of time she beheld something; lo, it was a mitten. As she went over to pick it up, as she tried to put it on, (she found) it was nothing but dung. She thought: "Wonder if it can be that he is so extremely proud! That may be the reason why he has done such a thing as to ease himself into his mitten." Then on her way she started, following after in his path. And finally she came upon a curious sign of a trail, which consisted of one thing after another that he had been wearing. By and by she then gathered up his belongings along the way. On looking yonder at the other end of the lake, she beheld something in a certain place. Presently

āniwâbandank kuningiîn ki*ci mōⁱ. Ānic ānugiwitāskā, ānic mīgu imāⁿ wayä'kwä'kawānit. Ambā, mīsa i^u ācikitci'a'gātcit. Ābā'pic kīnibawi. "Ānicnā kāwīn bā'pic wī'kā nindāgīwāsī, ānic nindābā'pi'i'gō mīsawā kīwāyān. Wāgunān pisindawagibān a^a'u nisayān
5 ānugīcigaganōcit? 'Intāckā wītigān,' nindānugī'i'k nisayā. Cigwadac indawā ningamādcā aṃantcigu a'pī kīgawātcīyān."

Kägä't mādcā; wāsa kā'tagwicing, mī'i'māⁿ nā'i'ci'ō'cigāt, cingupī udōwīgiwāminān. Kā'kīci'tōd āndāt, mīsa kāwīn kīgō umīdcisīn. Mīdāc iⁱ'u mādcāt wīdcīwāt utayānsān. Kägä't umi'kā-
10 nāwa pīmā'tigōn, ki'tcinībiwa umāṃōnān; mīsanā īni'ū mādcit. Mīnawā wāyābaninig mādcā iⁱ'u ṃānitōbīmā'tigu'kāt; pa'kān pīmā'tig ṃānidō pīmā'tig. Kägä't omi'kān. "Mīsa iⁱ'u kā'i'nāndcikāyān o'ō' tcibinōnk." Cigwa umi'kānān mīnawā mīdāc īni'ū wīgupīn, mī īni'ū mīnawā mādcit. Ē!ⁱ kāwāsa tāminowayāsī.

15 Cigwa minditōwān īni'ū ōdaiyān. "Mīsa intawā mī wa^u'u'kā-wītigāmaḡ," ināndāṃ. Kägä't mīsa'. Ningutingijku mādcāwān īni'ū unāpāṃān, wābōsōn upīnāni. Kägä't minwāndāṃ. Kāga'pī-i'gu nāningutinōng nīc upīnāni iⁱ'u wābōsō^o. Ninguting gayā kīgawān ubīnāni. Kägä't minwāntāṃ kāwīndāc ā'pitci pa'kāḡāsī.

20 Ningutingigu āci'a'yānit īni'ū unītcānisān, kuniginīn ānimōsān wānītcānisit; mīsaḡu i^u āciki'tciminwāndānk. Wībaḡu mīnawā cigwa mīnawā unītcānisi, kuniginīn ānicinābānsān kwīwisānsān. Āmbā ātata, āciki'tciminwāndānk iⁱ'u cigwa ki'tci'a'nimuciwīnit īniwāti nī'tāṃ māḡwā wānīdcānisit. Mīdāc iⁱ'u nīcinit. Ōsān
25 wītcīwātā^a animuc kī'u'sāwāt. Kägä't mīḡwa'pānā pīnāwāt īni'ū wāwāckāciwān. Mīsa' kāwīn kāyābi pa'kāḡāsī a'i'kwā. Kägä't minwāntāṃ. Ningutingigu ā'pitāntawā^o kiyusānit ckwātci nīwugun, "Mīsa iⁱ'u kāṃāḡātc nībuwāḡwān," i'kito a'i'kwā. Ā'pidci

she got a close view of it; on going over to see it, behold, it was a great dung-hill. Now she circled about (it) without any satisfaction, for (she saw) that there was the end of his footprints. Well, that was when she became very much abashed. By this time she was standing. "Now, of course I shall never go back home, for I shall be laughed at if I should return. Why did I not listen to my elder brother when he tried to speak to me? 'Now do you marry,' was what he tried in vain to tell me. And now therefore will I continue on, even though it be till I am frozen to death."

To be sure, she went; when a long way she had come, then there she put up a wigwam, of balsams did she make her wigwam. After she had made a place to live in, she then had nothing to eat. Accordingly thence she departed, in company with her little pet (dog). In truth, she found some vines, a great deal she gathered; and that was what she ate. On the next day she went to search for some manitou-vine; a different (kind of) vine is the manitou-vine. In truth, she found some. "This is what I shall have for my food during this winter." Then next she found some linden-bark, and that too she ate. Alas! and still not enough did she have.

In time large grew her pet (dog). "Now, therefore, I will marry him," she thought. In truth, it (was) so. When once away went her husband, a rabbit he fetched home. Truly pleased was she. And at last he sometimes fetched two rabbits home. And once he brought home a porcupine. In truth, she was happy, and she was not very much in need of food.

And once, when she had a child, lo, it was to a puppy that she became mother; whereupon she was very glad of it. Soon again she had another child, and, lo, it was a boy. Oh, then very happy was she that now a great big dog was the one that she first had borne. And so now they were two. In company with its father went the dog when they hunted for game. In truth, it was all the time that they fetched home a deer. And so nevermore was the woman in want of food. Truly pleased was she. And once, when they were gone for four days on a hunt for game, "Therefore now

kā'tibi'kətinig pīdwāwācinū², cigwa pīndigāwa². Cigwa kigitōwān unāpāmañ: "Mō's ninginīsānān." Mīdəc kägä't minwāntəñk a·i'kwä, kägä't wininōwān. Mīsa' i'i'u pāmā sīgwañk mīnawā tcinānta wāntcigānit. Cigwasa sīgwañini, mīsa minawā mādcī'tā-
5 wāt nāntawāntcikāwāt; cigwa mīnawā unisāwān wāwāckāciwān.

Ningutingigu pāmāgu kānimādcānit iniyōnāpāmañ, pāmāgu awīya pād wāwācininit; kuniginīn inī'u pājik iniwiniwān āji-pīndigāgut. Mīdəc inī'u pājik inī'u iniwān kācīngānimāt. Ājigā-nōnigut: "Ānīn dəc kigī'a·tima·ə·nānəc a²a'u mōwis?"

10 Āmbā, kägä't aḡətci.

"Mīna a^u wānāpāmiyañ a²a'u mōwis?"

"Kāwīn, mī'a·wā nintayāns wānāpāmiyān."

"Awānān dəc wīn wānītcānisit kāta'kunət?"

"Ninta'."

15 "Kägä't kīpā'tinīnuwəḡ iḡi'u iniwəḡ ānawi wītigāmi'kwābān. Wāgunān pājik wītigāmətibān a²a·i·nini kāwin awīya kītākīpā'pī-
i·ḡusi. Mī'i·witi wāntciyān a²a'u kōs ayāt. Mī'i·wā wāntci'a·n-
tunā'a·ḡōsiwāñ; ānawi kītānuḡi'·ndcī·i·ḡō. Kiki'kāntān na' iḡi'u
iniwəḡ kā·i·cictcigāwāt i'i'u mōⁱ kā·u·ndcinō'pinaḡmañ ka'kina
20 kigīnecki·ā· a²a·i·nini? Intawādəc mīḡu i'i'u kā·i·ciwidigāminān."

Mīdəc pītcīnəḡ wāwāni kigitut a·i'kwä: "Mīḡu i'i'u kā·i·ci-
ki'tciminwāntamān wīdigāminān."

"Kāwīn ina wīn tānickātisisi a^u gita' i'i'u māḡwā wītigāmətibān?"

"Kāḡəḡətci."

25 "Ānīn wīn i'i'u ningīpīwu'kawi·ā·ḡ gīnīcu'kawāwāt?"

"Mīsa a^u ningwisīs pājig kī·ə·nimōsiwi."

"Ā^u, mānō omā ninga·a·yā." Mīsa āciwītəḡbimāt inīwi'kwāwān.

perhaps they may be dead," said the woman. Late in the night came the sound of their footsteps, presently in they came. Then spoke her husband, saying: "A moose we killed." Whereupon truly pleased was the woman, (for) in truth it was fat. And so it was not till in the spring that they went hunting again. In time it was spring, whereupon again they began to hunt for game; then again they killed a deer.

And once later on, after her husband had gone away, there suddenly came the sound of somebody's footsteps; lo, it was a man who came entering into where she was. And it was one of the men whom she had hated. Then she was addressed by him saying: "Did you ever overtake that Dung-Being?"

Oh, in truth she was ashamed.

"Is that husband of yours Dung-Being?"

"No, that little pet of mine do I have for a husband."

"And whose child is that you have in your arms?"

"My pet's."

"Truly many were the men who tried in vain to marry you. Had you married one of the men, by nobody would you have been laughed at. Over there from whence I came is your father. It is on his account that you are not sought to be found; for in vain were you forbidden not to go away. Do you know that the men who brought it about, whereby you followed after the dung, were the ones you angered? Therefore now I am going to marry you."

And then presently with better feeling spoke the woman, saying: "That which I should greatly desire would be to marry you."

"That pet of yours would not be angry if you married?"

"Maybe."

"How is it that on my way hither I followed in the path of two of them that made up the trail?"

"It is that one of my sons is a dog."

"Well, then please let me continue here." Whereupon he then sat beside the woman.

Cigwa unāgucinini. Cigwa pīdwāwācinu, tcigwa pipīndigāwān
 pī·i·nābinit ininiwān ugīwīṭabimāni. Aṭcināgu kināmaḍapiwa²,
 panā sāga·a·minit. Äcitibi'kaṭinig ā'pidcisa ku'tāṭci a²a·i·nini.
 Mīgwa'panā nānā·i·nāt ini'^u umi'tigwābīn kayā i²i'^u owāgā'kwāṭ
 5 kayā omō'kumān. Cigwasa wābānini. "Indawā mādcādā iwāti
 udānānk tcī·i·cāyānk!" Wāwīp uci'tāwāg. Kā'kīci'tāwāt mādcā-
 wāg. Mīḍaḍ iwiti udānānk äcāwāt. Kumāḍaḍ a'pī tāgwcīnuwāt,
 uṭāninaḡaṅān ini'^u wīwān. Kumāgu a'pī maḍwāpīpāgi uṭānānk
 a·i·'kwā. Äcipaḡitciwānāt a²a·i·nini mādcīpa'tō; apa'tōd wīwān
 10 maḍwāpīpāginit. Änitābābandānk pī·a·yānigubānān, paḡbā'pic
 kicingicininōn ini'^u wīwān. Mīsa kīnisigut i²i'^u aṇimuca².

Mīsantawā äjimādcāt a·i·nini, icāt iwiti otānāng. Mīḍaḍ i^u
 wayābandānk ödāna tibātcimu: "Mīsa i²i'^u kīnisigut a·i·'kwā.
 Mī·i·wā udōnāpāminān ini'^u udayānsān. Pājigidaḍ ugī·a·wāyāwān
 15 ini'^u aṇimōsān; wīnawāgu ugīwunīdcānisināwā; kayā pācig kwī-
 wisānsān."

Mīḍaḍ i²i'^u äjigīgitut a^u a'kiwā²zī: "Mīnaḡcigu i²i'^u kayā a^u kwī-
 wisāns kīnisint?"

"Mīgu i²i'^u kayā a²'^u kīnisint," udinān.

20 Mīḍaḍ i²i'^u pīcīnaḡ mawit a²a'^u a'kiwā²zī, kayā a^u mindimōyā,
 kayā a^u uckinawā. Äjikīgitut a^u uckinawā: "Intāckā mī ānugi-
 ·u·ndcikaṅōnāḡ a²a^u nicīmā·i·bān."

Mīsa' pīnāwītcīt kī·a·gōtā.

51. OLD-TOAD-WOMAN STEALS A CHILD.

I'kwā a·i·ntā. Ininiwān ninguting pīndigāwān; mīsa' ā'pidci
 25 udānuwīpācwābāmigōn, mīdic i²i'^u kāwīn ināndānzī a²a·i·kwā.

In a while it was evening. Presently came the sound of footsteps, then in came one that saw a man sitting beside her. But a little while were the (dogs) seated, and then out of doors they went. When night came on, very much afraid was the man. And all the while he was fixing his bow and his axe and his knife. In time then came the morrow. "Therefore let us go back the way we came!" Speedily they made ready. When they were ready, they departed. It was yonder, back on their trail, they went. When they had come to a certain distance, he began to leave his wife farther and farther behind. After a while he heard the sound of the woman calling (to him) from over the trail. Then, putting down his pack, the man started running; he ran towards his wife whom he heard calling aloud (to him). When he got in sight of where she was coming, lo, (he saw) his wife lying prostrate. And so she had been killed by the dogs.

So thereupon thence departed the man, he went over there to the town. And when he got to the town, (he) told the news: "Therefore now is the woman killed. (It was) by her husband, that was her little pet (dog). And there was one little puppy they had; and to them the child belonged; and (there was) also a little boy."

And then up spoke the old man, saying: "And is the little boy also slain?"

"He is also slain."

Thereupon at once did the old man begin to cry, likewise the old woman and the youth. Then up spoke the youth, saying: "That was the very reason why I tried to speak to my younger sister, (but it was no use)."

And so the buttocks of the ruffed grouse now hang aloft.

51. OLD-TOAD-WOMAN STEALS A CHILD.

A woman was abiding (there). Once on a time (she beheld) a man come into (the wigwam); and though he was very eager to know her in a friendly way, yet the woman was not willing. At

Käga'pī mādcā a^a'u inini, umicōmisān udicāṇan. Kā'tagwicing äjikanōnāt unicōmisān: "Nimicō! kägä't nimāmitāwāntam ānu-wipācwābamağ a'i'kwä."

Mīdāc äjikīgītut a'kiwāⁿzī: "Kāwīn şaṇağasinōn iⁱ'u tcibācwā-
5 bamağ." Mīdāc iⁱ'u ṇantunigāwān iⁱ'u umackimutāni; ānīc paçkwāwāc wāmaskimutānit.

Tcīgwa kägō ōmīnigōn ā'pidci ağāsāni.

"Nōcis, mīsa o^o'u nimāçki'kīm, mī·o·wā kē·u·ndcipācwābamağ
wa^a'u i'kwä. A'pī kīpīndigawāğ, — māmwātē ābi'tā tibi'kak mī
10 a'pī kēpīndigāyan i^u wīgiwām, — a'pī kīpīndigāyan, āpa·a·n; mīdāc
iⁱ'u udickutāming pağidinān iⁱ'u maçki'ki. Kīpağidināman,
mīdāc iⁱ'u kē·i·cipōdawāyan. Cīgwa ta·u·nickā. Kāwīn ṭami-
'kawisī. Ā'pidci kāwīn ickwā'kaṃig ṭatōṭanzī." Mīdāc iⁱ'u a'pī
mīnawā päjig ōmīnigōn iⁱ'u macki'ki. "Tāğa, kīganānāntawīn!
15 kīga·i·nā, 'mīgu iⁱ'u a'paṇā kē·i·ci·a·yāyan kīcpīn kāyābi wīcīn-
gānīmīyan', kīga·i·nā."

Mīsa i^u cīgwa äcimādcāt a·i·nini, mīdāc i·i'·u äcī·i·cāt īniwi-
'kwāwān. Māmwātēcīgu uta'kawātōn tē·ā·bi'tātibi'kaṭinīg. Tē-
gwa' ābi'tātibi'kaṭini äjīpīndigāt kīmōtc. Äcipāğitinānk i·i·māⁿ
20 ickutānk iⁱ'u macki'ki, kuniginīn āmaṇisutāğut; ānīgu'k unickā-
ba'tōwān, pä'kic pōdawāwān äjikīgītunit: "Kāwīn pō'tē wī'kē
kitābācwābamisī."

Nawāṇdicīgu udānuğānōnān: "Pō'tēcīgu kawītīgāmin."

Mī' tig udōtā'pināmini wīpaçi'tā·u·ğut.

25 Intawā äjisāga·a·nk. Mīdāc imāⁿ ağwātēcing äjīwawānabit.
Kunāgu a'pī cīgwa kē·i·ciki'kānimāt wānīmī'kawīnit, mīdāc iⁱ'u
äcipīndigāt a·i·nini; kägä't owābāmān kiwānātisīnit. Mīsa imāⁿ

last away went the man, to his grandfather he went. After he was come there, he then spoke to his grandfather, saying: "O my grandfather! in a truly troubled state of mind I am, because of my failure in trying to have intimate knowledge of a woman."

Thereupon then spoke the old man, saying: "It is not difficult for you to be intimate with her." Accordingly then he sought for something in his bag; now a miserable old skin he had for a bag.

Presently (the man) was given something that was very small.

"My grandson, this is my (magic) medicine, and by means of this will you become intimate with the woman. After you have entered into where she is, — but it must really be at midnight that you go into the wigwam, — when you have entered within, then untie it; accordingly then upon her fire do you drop the medicine. After you have dropped (the medicine) there, then is the time that you should start up the fire. Presently up from bed she will rise. She will not be in her right mind. She will do all manner of things." Thereupon then another kind of medicine he was given. "'Pray, let me heal you!' you shall say to her, 'for this is the way you shall always be, if you continue wanting to hate me,' you shall say to her."

Accordingly then departed the man, whereupon he went to where the woman was. To make certain, he waited till it was midnight. When it was midnight, then he went secretly into where she was. When he dropped the medicine upon the fire, behold, the sound he made was heard by her; straightway up she leaped from her couch, and at the same time she kindled the fire. Then she spoke, saying: "Never will it be possible for you to have intimate knowledge of me."

Yet, despite (what she said), he tried in vain to speak to her, saying: "I am determined to marry you."

A club then she picked up to strike him with.

Thereupon out of doors then he went. And so there outside he sat down. Some time afterwards, when he knew that she was out of her wits, then it was that inside went the man; of a truth, he

cigwa kīwī'pāmāt. Kāwīn mi'kawisiwān. Mīdāc i'i'ᵘ kā'i'ckwā-
 'tāt, utāpa·ā'n umacki'kīm; paᅅgī äciminānta·ā't. Kägä't paᅅa-
 'kātisiwān uᅅaᅅōnān. Mīsa i'ᵘ cigwa nānāᅅatawāntānk, "Kägu'
 5 'paᅅā mini'k kābimātisiwān kāwīn kīgami'kawisi," udinān.

Äjikīgitut aī'kwä: "Mīgu i'ᵘ kā'i'ciwīdigāminān. Nawātc nin-
 tācīngātān tcimi'kawisiwān."

Mīsa' gägä't cigwa kīwīdigāmāt. Kumāgu mini'k äyāwāt cigwa
 ᅅbinōtciyan udayāwān a'i'ᵘ kwä. Änic nīciwa^ᅅ ᅅnimōca^ᅅ äyāwāwāt.
 10 Änic wīn ᅅbinōtci udayā^ᅅsa^ᅅ i'i'ᵘ ᅅnimōca^ᅅ.

Ä'pidci ayä'pitānti a^ᅅa'ᵘ inini kīyusāt. Ningutingigu mādcāt
 a'i'nini. Kānimādcānit īni'ᵘ unāpāmaᅅn, kayä wīn uci'tā wīmaᅅni-
 sāt a^ᅅa'ᵘ i'ᵘ kwä; äjimādcāt, ānic ta'kubisōwān īni'ᵘ ugwisä^ᅅsaᅅn; mīgu
 i'i'ᵘ a'ᵘ kawä intawā udōntcikanān pīndig īni'ᵘ unītcānisān. Kä'i'citinā
 15 utawimaᅅnōᅅn īni'ᵘ umisimaᅅn. Paᅅāᅅwicink awānibaᅅn ugwisä^ᅅsaᅅn;
 ānugīwi'tāᅅandu·ᅅ·tcigä. Mīsa' wāni·ā't īniyōᅅwisä^ᅅsaᅅn, mīsa
 i'i'ᵘ tci·ā'nigu'k äjimawit, kaᅅbāᅅᅅjik mawi. Äniᅅāᅅwicink a^ᅅa'ᵘ
 īnini wīwān maᅅdwaᅅmawiwān. Änipīndigāt wābāᅅmīᅅōn wīwān
 ᅅᅅitōwān: "Mīsā'paᅅā kīᅅwisānān kīwāni·a'g."

20 Äjikāᅅnōnāt wīwān: "Änīn äcictciᅅāyāᅅmaᅅn?"

"Nimaᅅnisānāᅅmaᅅn."

"Māma'kātcī kī'kaᅅnawānimāsiwat." Mādcī'tā wīni'tam ānu-
 ᅅᅅiwi'tāᅅandu·ᅅ·tcigāt, mīsa' kāwīn ninkutci umi'kawāsīn kayä
 tcibimi'kawānit. Kägä't māma'kāᅅāntāᅅmōᅅ.

beheld her becoming beside herself. And so then it was that he lay in the couch with her. She did not come back to her senses. Thereupon, when he was done, he untied his medicine; a little of it he made her smell. In truth, while she was yet in a wandering state of mind, he spoke to her. Accordingly, when she began to collect her thoughts, "Don't you ever hate me any more. If you wish to hate me still, then as long as you live you shall never be in a right state of mind," he said to her.

Then spoke the woman, saying: "Therefore then I will marry you. More would I dislike to be out of my right mind."

And so, in truth, then he married her. When for some time they had lived (together), then a baby the woman had. Now, two were the dogs they owned. Now, the child itself had the dogs for pets.

A very long while was the man absent from home when on the hunt for game. And once on a time away went the man. After her husband had departed, the woman too made ready to go gather fire-wood; when she departed, (she left) her little son strapped (to the cradle-board); now, it was only for a little while that she left her child inside (the lodge). Speedily she went to gather her fire-wood. On her return, gone was her little son; in vain roundabout she sought for tracks, but without avail. Therefore then she had lost her little son, whereupon bitterly she wept, throughout the whole day she wept. When the man was returning home, he heard the voice of his wife crying. When he went inside the lodge, he was seen by his wife, who spoke, saying: "And now gone is our dear son, whom I have lost."

Then he spoke to his wife, saying: "What were you doing at the time?"

"I was then out getting fire-wood."

"It is strange that you did not keep watch of him." He himself began seeking in vain for tracks roundabout the place, but nowhere did he find the signs of any trail. Verily, they marvelled concerning it.

“Kāwīn, intawā ningamādcā,” i'kitō a·i·kwä.

“Kayä nīn ningamādcā,” i'kito a^u inini.

Kägä't mādcāwəḡ; tcäçatcibān icāwəḡ nantunä·a·gāwāt. Ninguting uwābāntān a^a·u i'kwä kägō aṇi·ä·cisininig. “Mīmāwini·i·u
5 a^a·u ningwisāns iⁱ·u udi'kināḡaṇ āni·ä·cisininig.” Kāga'pī·i·gu
aṇimi'kawāwān īni'ū kā'kimōdimigut īni'ū ugwisānsaṇ. Kumāgu
a'pī tāḡwucink owābandān wīgiwāmāns ayānig. Äcipīndigāt,
awāḡwāgi kīṇaṇaṭaṭiwaṇ īni'ū Cīḡawicāṇ. Ā'pitci mānātātini paç-
10 kwāgin wāḡōtāsinit; nīc aḡinōtcīya⁸ udayāwāni, ā'pitcisa maṇmānā-
tisiwa⁸. A·i·nābit, owābandān udi'kināḡaṇini īni'ū ugwisānsaṇ.
Unisitawinān, pa'kwāḡantcigātānig.

Mī·i·u a'pī Cīḡawic āwi·i·cimamāt īni'ū ubinōtcīyaṇ mī·i·mā
kā·i·nāntaṇuwāt īgi'ū aṇimūcaḡ udayāⁿ·sa⁸ a^u ḡwīwisāns. Mīdāc
iⁱ·u kā·i·cictcigāt. Cīḡawic a'pī kā'pināt īni'ū aḡinōtcīyaṇ, mī·i·u
15 ä'taḡu ucigiwin kāmina·ā·t īni'ū kwīwisānsaṇ. Wāwībadāc kīni-
'tāwigiwaṇ īni'ū kwīwisānsaṇ.

Cīḡwa dāc tāḡwicink a^a·u a·i·kwä mī·ā·ca kīyusāt a^a·i·nini.

Ā'pidci wāwīb kīni' tāwigi a^u ḡwīwisāns. Mīdāc iⁱ·u äcigīgitut a^u
i'kwä: “Mīmāwini·i·u a^a·u ningwisāns iⁱ·u udi'kināḡaṇ.” Uḡa-
20 nōnigōn Cīḡawicāṇ: “Nyāⁿ, cīḡawic!”¹ Kīgitu mīnawā Cīḡawic:
“Wāsagu kabācin, kīḡagā'kaṇābāmā^a a^a·u ningwisis tāḡwicing;
taṭaḡwicin a^a·u ningwisis.”

Intawā äcisāḡa·a·nk a^a·u i'kwä. Kägä't äḡi·u·cigāt ä'kutābinā-
ḡwaṭinig. Kā'kicigāt kāwīn kägō umīdcisīn. Sāḡa·a·m icāt

¹ I have been obliged to omit an obscure sentence in the Indian text, as

"No, I think I will go," said the woman.

"And I too will go," said the man.

Verily, they went away; in different directions they went, seeking for the sign of a trail. By and by the woman saw where the imprint of something had gone along. "I believe that is the mark of my little son's cradle-board, which was made as it went along." And finally (she found) the tracks of the creature that had stolen her little son from her. And when she was come at a certain distance, she saw where there was a little wigwam. When she went in, lo, there was seated Old-Toad-Woman. Very ugly was the skin that she had for a skirt; two children she had, and they were very homely. As she looked about, she beheld the cradle-board of her little son. She recognized it by marks made by the biting that was done on it.

Now, at the time when Old-Toad-Woman was taking the child away, then did the dogs hold on to it with their teeth, the pets of the little boy. Therefore this was what Old-Toad-Woman did after she had fetched the child, it was only her urine that she gave the little boy to drink. And speedily in stature grew the little boy.

And when back home came the woman, then away went the man on a hunt for game.

Very rapidly was the little boy growing. Thereupon then spoke the woman, saying: "This must be my little son's cradle-board." She was addressed by Old-Toad-Woman saying: "Ah, me!"¹ Again spoke Old-Toad-Woman, saying: "Far from here do you make your camp, you will be watching my son too much at times when he is returning home; in the evening will my little son be back."

Therefore then out of the lodge went the woman. Of a truth, when she put up her lodge, it was in sight of the other. When she had finished her lodge, she was without food to eat. She went

Dr. Jones left no connected English translation thereof; and his field-notes are too fragmentary to elucidate the passage. — T. M.

Cīgawīcaṅ; äjipīndigät äjikaṅōnāt: “Kägä’t nimpə’kaṭä.” Mī·i’^u änicisāga·a’nk. “Pāmā ningapītōn i’i’^u kāmītciyaṅ,” udigōn. Kägä’t äcisāga·a’nk a^a’^u i’kwä. Nāgətcigu ta’pābi a·i’^ukwä i’i’^u ändāt Cīgawīcaṅ pīsāga·a’^umōn wīyās ubita’kunəmini. Ābi’ta
 5 paṭəgwicininī mī·i’^umā mādcī’tānit cigiṭaminī i’i’^u wiyās. Mīnawā pa·i’^ucimādcānit; cigwa pipīndigəwəṅ, “Ō·o·wā mīdcin,” i’kidu Cīgawīc. “Ā’pidci pīnat i’i’^u kāmīdciyaṅ.” Mī·a’^upanā änisāga·a’^uminīt.

Kānisāga·a’^uminīt ānic ā’pidci wīwīsini. Mādcī’tā’ kisibīginank
 10 i’i’^u wiyās. Mīsa ā’pidci kā’pīnī’tōt, äjikaḅā’tōd. Kā’kīcītānig äcimīdcit. Mī·i’^u cigwa ā’pidci unāgucicinig. “Aṃəntcigic kā·i·cinamawānān i’i’^u tciwāḅəṃəḡ a^a’^u ningwīsī! Aṃəntcigic kā·i·cinawāwəḡān a^a’^u ningwīsī tciwāḅəṃəḡ!” Mīsa’ pənā imāⁿ ckwāntānk nībawit acuwāḅəṃəḡt īnī’^u ugwīsīṣəṅ. Cigwa änipəṅgi-
 15 cimunig owāḅəṃəḡn īniniwəṅ pīdāsəṃəsānit wāwāckäciwəṅ pāmōmānit.

Cigwa pəcu’ owāḅəṃəḡn a^a·i’^unini wīgiwām pəda’kītānig. Mīdəc i’i’^u änicisāga·a’nk a·i’^ukwä. Kuniginīn, i’kwāwəṅ kibisāga·a’^umōn a^a·i’^unini ukəna wāḅəṃigōn. Kägä’t mī’kawādisiwəṅ ini-
 20 ‘kwāwəṅ. Ā’pidci mīgu imāⁿ āca’ ināndəṅk wīpəcwāḅəṃəḡt; mīdəc wīn īnī’^u ugīn, ānic ubā’pī·i’^ugōn; kayā wīn obā’pī·ā·n.

Ckwāndānk kā’təḡwicīṅ obəḡitōmān īnī’^u wāwāckäciwəṅ. Kāpəḡitōmāt, mīnawā inābi kāyābi uḡəṅawāḅəṃigōn. Kägä’t mīn-wāntəṃ kāyābi kəṅawāḅəṃigut īnī’^u i’kwāwəṅ, kayā wīn ubā’pī-

outside to go to where Old-Toad-Woman was; when she went into (the lodge of the other), she then spoke to her, saying: "Truly in need of food I am." Accordingly then out of the place (the woman) made ready to go. "After a while I will fetch you something to eat," (the woman) was told. Of a truth, then out of the lodge went the woman. A short while afterwards out from where she lived the woman peeped, (and she saw) Old-Toad-Woman coming forth from the lodge with some meat in her hand. When she was come about halfway, she began making water upon the meat. Again she started on her way hitherward; when she came in, "This do you eat," said Old-Toad-Woman. "Very clean is this that you are going to eat." Then forthwith out of the place she went.

After the other had gone out, then very eager was (the woman) to eat. She set to work washing the meat. And when she had made it thoroughly clean, she then boiled it. After it was cooked, she then ate (it). It was then growing late in the evening. "Wonder what I shall behold when I see my dear son! Wonder how my dear son will appear to me when I see him!" Accordingly then there in the doorway did she continually stand, watching for her beloved son. When the sun was going down, she beheld a man walking hitherward with a deer upon his back.

Presently, when near by (he was come), the man saw a wigwam standing. And then out of the place came a woman. Lo, by the woman that came out was the man observed. Verily, she was a beautiful woman. At that very instant did he then have the desire to know her in a familiar way; but that was his mother, so he was (only) smiled upon; he in turn smiled at her.

When at the doorway (of Old-Toad-Woman) he was come, he put down the deer. After he had put it down, again he looked, and still he was being observed by the other (woman). Truly pleased was he that he should be watched by the other woman, and he also smiled (back) at her. Thereupon then into the lodge he went. After he had gone inside, he spoke to Old-Toad-

·ā·n. Mīdāc iʿiʷ ānīcipīndigāt. Kā'pīndigāt, uḡānōnān Cīgawīçān:
 "Nīngā! kā·i·cītinā pīndigāwābin aʷaʷ wāwāckāci."'

Kägä't Cīgawīç upīndigāwābinān wāwāckāciwān ācitāci'kawāt,
 nanawijwāt iniʷ wāwāckāciwān. Māgwāgu tacī'kawāt iniʷ
 5 wāwāckāciwān, pāmāgu pā·u·ndcipīndigānit iniʷ i'kwāwān. Kā-
 'pīndigānit, kābābā'pī·i·gutigu iniʷ i'kwāwān aʷa·i·nīni. Ānīc
 ā'pidci ināndām aʷ·i·nīni: "Āmbāgicnā wīdigāmāḡ!" ināndām
 aʷa·i·nīni. Kāmāci uḡi kānimāsīn iʿiʷ uḡit. Mēdāc iʿiʷ uḡānōnān
 Cīgawīçān: "Nīngā! ābi'tagu mīc iniʷ wāwāckāciwān aʷaʷ māwā-
 10 tisinānk."

Kägä't kāpa'kwācwāt iniʷ wāwāckāciwān, "Nīngwīsis, a'kawā
 nīngasāgīsi·ā· aʷaʷ wāwāckāci nīngā·i·ciwīnāgu iwiti āntāt mā·u·
 tīciwāt." Ācisāgīsi·ā't Cīgawīç; ābi'ta tāgucīnk āndānit āni·i·ci-
 cigitānk iʿiʷ wīyās. Kāwīci·a·'tād āntānit iniʷ i'kwāwān.

15 Wībāgu ācisāḡa·ḡ·nk a·i·'kwā, āndāt icā. Owābāndān a'tānīḡ
 iʿiʷ wīyās; uḡi kānimān kīcīḡitāmīnit. Intawā mādcī'tā kīsi·bi-
 ḡinānk. Agāwā uḡācki'tōn mītcit. Ā'pidci umācipi'tān.

Mīdāc awāti inīni ināntānk: "Tāḡa, nīngānōti'kwāwāna
 a·i·'kwa."

20 Mīsa ājītibī'kātīnīḡ apī'kān ācimāmōt Cīgawīç; udayāco-
 wābīḡinān iʿimāⁿ ckwāntānk.

Ānīc ā'pidci ināntām aʷaʷ inīni wīnōti'kwāwāt. "Mīmāwīni·iʷ
 kīnībāt," udinānimān Cīgawīçān. Kägä't mādwāngwāmowān.
 Ācimāmōt omō'kumān ācipapa'kīcānk iʿiʷ apī'kan; ājisāḡa·ḡ·nk
 25 ānimādcāt. Cīgwa ānīpīndigā iʿiʷ wīḡiwāmāns. Kā'pīndigāt
 kāwīn nībāsīwān iniʷ i'kwāwān; owābāmīḡōn; uḡānōnīḡōn iniʷ
 i'kwāwān: "Nyā! nīngwīsis!" Tci·ā·nīḡu'k ācīkackī'tōnit utō-
 tcīmīḡōn.

Woman, saying: "O my mother! speedily do you fetch the deer indoors."

Verily, Old-Toad-Woman quickly fetched the deer inside. Then she dressed it, cutting up the deer with a knife. And while she was busied with the deer, of a sudden in came the other woman. When she came in, then by her was the man continually smiled upon. Now, very anxious was the man in thought: "Oh, would that I might marry her!" thought the man. Not yet did he know that it was his mother. And then he spoke to Old-Toad-Woman, saying: "O my mother! half of the deer do you give to her who has come to visit us."

Verily, when she had sliced off a portion of the deer, "My dear son, first let me take the venison outside, and I will carry it over there where lives she who has come to visit (us)." Then outside Old-Toad-Woman took (the meat); after she had come halfway to where (the woman) lived, then she made water upon the meat. After that she took it over to the place where the woman lived.

In a little while then out of doors went the woman, to her home she went. She saw that the meat was there; she knew that the other had made water upon it. Accordingly she set to work washing it. Hardly was she able to eat it. Ever so vile it tasted to her.

Now, this was the thought of yonder man: "Why, I am going to woo that woman."

And when night came on, Old-Toad-Woman got her tump-line; she stretched it back and forth across the entry-way.

Now, very eager was the man to go a-wooing. "Perhaps by this time she is asleep," was his thought of Old-Toad-Woman. Of a truth, she was snoring. Taking his knife, he then cut up the tump-line; then, going out of doors, he started forth on his way. Presently on into the little wigwam he went. When he entered, (he found that) the woman was not asleep; he was seen by her; he was addressed by the woman saying: "Ah, me! my dear son!" Then with all the fervor that was within her he was kissed by her.

Kägä't ki'tci'ä'nigu'k aḡatci a^a·i'nini. Kāwīn udābwā'tawā-sīn, "Ningwisīs" ānu·i'gut.

Cigwa a^a·i'kwä kigito: "Nackä, wī·ā·gunwä'tawiyān kägä't ningwisīs i'i'ü kīya'ü. Nackä imāⁿ, wâbandan kidi'kināḡan pa'kwän-
5 tcigātāḡ! Kidayānsaḡ udānugīnawatantānāwa a'pī kāmūdimi-gōyān i'i'ü kīya'ü. Kayādac a'pī kâ'pīnī'k a^a·i'ü Cīgawīc mī·i'ü ucigiwin kāmīna·i'·k. Mīdac i'ü wāwīp kīkī'tci'·nīnīwiyān."

Ānawi kägä't ḡaḡwānisagāntam a^a·i'ü inini.

Tcigwa mīnawā kigito a^a·i'kwä: "Kägä't nīn kitōḡwisīsīmīn.
10 Näckä, kimī'kawātisi; īḡi'ü kicīmāyāḡ, īḡi'ü kwīwisānsaḡ i'i'ü äyānt a^a·i'ü Cīgawīc. Ā'pitci maḡmānātisiwāḡ."

Ājīkigītut a^u inini: "Kaḡaḡatc kägä't nīḡā kīn. Mīgu i'ü aḡiḡ-wāyān tci'·a'ntutāmaḡak i'i'ü nīnti'kināḡan." Mīsa' ājīmādcāt a^u inini kīwāt. Tayōc nībāwān īnī'ü Cīgawīcaḡ.

15 Ānīc mīgu·i'·ü cigwa wâbaḡanīnīg unīckāwan Cīgawīcaḡ. Cigwa uḡaḡōnīḡōn: "Ningwisīs, kāḡu' untci'·i'cā'kän a·i'·kwä! Kägä't nīngutanūⁿ kīḡa·i'·k kīcpīn icāyān a·i'·kwä." Mīsa i'ü mīnī'k āḡut īnī'ü Cīgawīcaḡ.

Kīḡicāp kâ·i'ckwāwīsīnīt mādcā a·i'·nīnī, ānīgu'k mādcīpa'tō.
20 Ā'pidci wānāḡucīnīnīg unīsān wāwâckāciwāḡ. Mīna·i'·ḡunck ā'pidci kânwā'kusīnīt udā'kwāntawa·ā·n īnī'ü wāwâckāciwāḡ mī·i'wītī wāna'kunk āci'·a'ḡōnāt īnī'ü wāwâckāsiwāḡ. Ājīmādcāt kīwāt; ā'pidci kātībī'kaḡtīnīḡ taḡwīcīn. Cigwa kaḡōnān uḡīn Cīgawīcaḡ: "Nīḡā! āmbāsa, kīḡicāp ā'pidci mādcān! Nāsi'ka'ü wāwâckāci!
25 Pī'tcā kī'·a'wīnīsaḡ a^u wāwâckāci."

Kāwīn nībāsi Cīgawīc, ā'pidci īnāndaḡm kīḡicāp wīmādcāt. Pītcīnaḡīḡu sāsi'k tciwâbaḡanīnīḡ, mādcā. Anīḡāḡu kâbaḡawāyā-

To be sure, deeply embarrassed was the man. He did not believe her when in vain he was told by her, "My dear son."

Presently the woman spoke, saying: "Behold, you do not believe me (when I say that) you are truly my son. Now, look over there! see where your cradle-board was bitten! Your little pet (dogs) tried in vain to hold it fast with their mouths at the time when you were stolen from me. And then, when you were fetched hither by Old-Toad-Woman, then were you given her urine to drink. And then rapidly grew you into a man."

Now, to be sure, very badly did the man feel about it.

Presently again spoke the woman, saying: "Verily, I am your mother. Behold, you are now handsome; your younger brothers, those other little boys whom Old-Toad-Woman has, are very homely."

Then spoke the man, saying: "Perhaps you are truly my mother. Accordingly back am I going to ask her for my cradle-board." Therefore then departed the man on his way back. Still yet was Old-Toad-Woman asleep.

Now, when the morning was coming on, up from her couch Old-Toad-Woman rose. Presently he was addressed by her saying: "My dear son, don't you go over there where that woman is! Verily, something (unpleasant) will that woman tell you if you go there." And this was all that he was told by Old-Toad-Woman.

In the morning, after they had eaten, thence departed the man; with speed he started off on a run. When it was late in the evening, he killed a deer. Up a balsam-tree that was very high he climbed with the deer, and there at the top he hung it up. Then he started on his homeward way; when it was very late in the night, he arrived at home. Presently he spoke to his mother, Old-Toad-Woman, saying: "O my mother! come, early in the morning do you depart! Go get the deer! Distant is the place where I killed the deer."

Not did Old-Toad-Woman sleep, very early in the morning was she anxious to start. As soon as the early dawn was about to ap-

'kwaṭininig i^{i'u} ugōtās, ānīc paḥkwāgin wāgōtāsīt. Ā'pitci tābi-
 'kaṭinig ōwābandān kā'ta'pinaṇimint inī'u wāwāckāciwaṇ, ninku-
 tci'i'tug mīna'i'gunk kā'a'kwāntawa'ā'nigwān inī'u ugwisīṣan.
 5 Ānu'i'ca'wāntawāt Cīgawīc, aḡawā uḡacki'ā'n inī'u wāwāckāciwaṇ
 nīsāndawa'ā't. Kākācki'ā't ā'pidci cīgwa tibi'kaṭini. Ājipōda-
 wāt. Ācigīsi'kaṅk ugōtās i^{i'u} paḥkwāgin, ickutānk āci'a'tōd;
 āciwawātitanig i^{i'u} tcāgitānig. Ājikīgitut Cīgawīc: "Niwawāti-
 zān i^{i'u} a'ki tawipācwaṭ āntāyān." Mīdāc i^{i'u} kī'pimātcānit inī'u
 Cīgawīcaṇ.

10 Kā'i'cināsi'kawāt inī'u ugīn a'i'nini ugī'i'nān: "Āmbāsa, nīngā,
 mādcātā nōs tci'a'ntawābamaṅ! A'kawā pījān āntāyānk."

Kāgā't a'i'kwā aṇi'i'cā imāⁿ wīgiwāmānsing. Mīsa' ācinaniwa-
 na²wāwāt i^{i'u} kwīwisānsa², mīdāc i'i'u pīntcipimāgaṇaṇ kā'i'ji-
 sāsāgaṇānta'ā'wāt. Mīdāc i^{i'u} ckwāntānk ācita'pāpi'ā'wāt i^{i'u}
 15 ābinōtcīya². Mīsa' kā'i'cictcigāwāt, mādcāwaḡ iniyogīn. Kāwīn
 kāyābi unōntānimāsīn mī'i'u kītābwāyāntaṅk i^{i'u} ogīt.

Cigwasa owāti Cīgawīc kā'tcāgīsaṅk i^{i'u} ugōtācīc, kā'pimādcāt,
 kāgā't kī'tcibācowaṭini. Tābābandaṅk āndāwāt ta'pābiwa² u-
 gwisīsaṇsa². Pācīk ācōtcīnkwāpaḡaṇāmāt; mīnawā pācīk mī nāsāp
 20 āntōtawāt. Mīdāc i^{i'u} kī'tci'ā'nigū'k mawit Cīgawīc. Kā'i'c-
 kwāmāwit, pināwitcīt kī'a'gōtā.

pear, she departed hence. It so happened that afar echoed the sound of her skirt as she moved through the bush, for of buckskin was the skirt she had on. Very late in the night she found the place where the deer had been killed, for up a balsam-tree in a certain place somewhere had her son climbed with (the deer). Then up Old-Toad-Woman tried to climb; hardly was she able to descend with (the deer). When she had got it down, it was then late in the night. Then she kindled a fire. Removing her skirt of buckskin, into the fire she then put it; then it shrank from the heat and was burned. Then spoke Old-Toad-Woman, saying: "I cause the earth to shrink, that a short way may be the place to where I live." Thereupon then hitherward for home started Old-Toad-Woman.

When he had gone to his mother, the man said to her: "Come, my mother, let us go away to look for my father! But first come you over to where we dwell."

Verily, the woman went over to the little wigwam. And then they smote the little boys, whereupon they stuck into their mouth, the (bladder) bags (for holding grease). Thereupon over against the doorway they set the children up, as if peeping (out of doors). And after doing this, hence departed he and his mother. No longer was he with desire to woo her, for he was now sure that she was his mother.

And now, as for this Old-Toad-Woman who had burned up her miserable skirt, after she had started for home, of a truth, very short was the distance there. When she came in sight of where she and the others lived, (she saw) her little sons peeping out. One she struck in the face, knocking it backwards; and to the next she did the same thing. Thereupon very bitterly wept Old-Toad-Woman. After she had finished crying, the buttocks of the ruffed grouse were hanging aloft.

52. WHITE-FACED
(Wâbickîngwânâmus).

Anicinâbâg a·i·ndâwâg. Pâ'tînînuwa² unîdcânîsa²; nânâniwa
 utânîsa², ugwisâ² ningutwâ'tciwa². Kägä't misawânimâ pâ'tâni-
 nînit î'i^u unîtcânîsa². Ānîc ka'kina uckinîgiwa². Ningutingigu
 minwânimâ wâbickîngwânâmus, mîsa kägä't îni^u pâcîg î'kwâwân
 5 äjîwîtigâmât. "Kâwîn gâṇâḃâtc nî'tânantawântcîgâsî," inântam
 a'kiwâ²zî. Ickwâtcîḃâṇ midâsugun kâwîn maçi ṇantawântcîgâsî.
 Kägä't kô'ḃâṭâsî. "Mîmâwîniḡu î^u kägä't kâ'i·ci·a·yât," inândam
 a^u a'kiwânzî. Ānîc wî'tân ṇantawântcîgâckîwan, mîyâ'tâḡu î^u
 anîcâ açamînt. "Āmbâsa, wî'kwâtcî'tôn tcîṇantawântcîgâyân!"
 10 udînân a^u a'kiwâ²zî.

Kîgîcâḃ cîḡwa ocî'tâwî'kî·o·sât. Tcîḃâ'kwâ a²a^u mindîmôyâ
 îni^u uzi'kusîṣân. Mî cîḡwa wîkîtcîpîsîut äjîkîḡîḡut a'kiwâ²zî:
 "ṇâckânâ, ḃâḡîṭînisâyuk. Mâḡîcâ ḡâḡî'kâtcî wa²a^u wâmâdcât."
 Kägâ'pîkî'tcîḃîsîut Wâbickîngwânâmus äcîmâḡôṭ ickutâ; äcî-
 15 pîndômîut, kägä't tcâḡîsî. Kî'twânîḡu ânîmâdcâ. Kumâḡu a'pî
 kâ'tâḡwîcînk îḡutcî utâni·a·'ḃâḡîṭôn. Kägä't kîtcâḡîsô îmâ²
 utcîtcâ'kânk. Kâwîn uḡâckî'tôsîn ânawîpîmîsât. Kâ·i·nâ'kîsîut
 întawâ äjîkîwât; äcîṭâḡwîcînk, kâwîn kâṇâḡâ pînâwan ubînâsîn.
 Kägä't ubâ'pî·î·ḡô î'i^u wî'tâ². Ningutingigu mînawâ ôḡâṇônîḡôn
 20 îni^u wîwân: "Mâma'kâtc kâwîn maçi kâḡô kîni'tôsîn."

Wâbickîngwânâmus kîḡîḡo: "ṇâckâsa, wâḃâṇk ṇîḡânîsâ a²a^u
 ma'kwa."

Kîgîcâḃ tcîḃâ'kwâ a²a^u mindîmôyâ. Kâ'kîzîsâ'kwât kîḡîḡîḡo,
 mîdâc î'i^u ä'kidut: "Na·â·ṇḡî mâḡîcâ uḡâḡwînawîḡîcâ'kîḡânâsun,

¹ The father of the children.

² A story-name for the mink.

52. WHITE-FACED.

Some people were living (there). Many were their children; five were their daughters, their sons were six. In truth, he¹ was much sought after, because many were his children. Now, all were young. And once White-Faced² was loved, whereupon truly one of the women he married. "Perhaps he is not good at hunting for game," thought the old man. For the full space of ten days he had not gone on a hunt. In truth, he was good for nothing. "That probably is the way he will surely be," thought the old man. Now, his brothers-in-law were fond of hunting for game, while he simply allowed himself to be fed. "Come, try to hunt for game!" to him said the old man.

In the morning, then he made ready to go on a hunt. Some food did the old woman who was his mother-in-law cook. When he made ready to put on his belt, then spoke the old man, saying: "Behold, (some of) you put wood on the fire. Maybe he who is going away will be cold." At last, when White-Faced girdled on his belt, he then picked up a (live-coal of) fire; when he placed it in the bosom of his garment, he truly was burned. But nevertheless away he went. And when he was come a certain distance, he flung it away. In truth, he was burned down at the groin. Unable was he to walk, in spite of his efforts. Because of the burn he got, he therefore turned back; when he arrived, not so much as a ruffed grouse³ did he fetch home. To be sure, he was made fun of by his brothers-in-law. So one other time he was addressed by his wife saying: "It is strange that not a single thing have you yet killed."

White-Faced spoke, saying: "Behold, to-morrow I shall kill a bear."

In the morning some food did the old woman cook. After she had finished cooking the meal, she spoke, and this was what she

³ The ruffed grouse is the easiest of all game to get.

mī·i'·u wāndci·ō·ci' tōyān i'ī'·u nābōp." Cigwa paḡitināmaḡwā nābōp;
 ā'pidci kicāḡamitāni. Wābickīngwānāmus āci·u·dā'pinānk i'ī'·u
 nābōp ukā'kiganānk ācisīginānk. Kāḡā't tcāḡisu. Ācimādcāt
 kiyusāt. Kāḡā't mamitāwāntāḡ. Kāwīn ogaskitōsīn tcipimusāt,
 5 ānicāḡu pabā'a·i'ntāḡabi. Ā'pidci wānāḡucininik intawā ācikiwāt.
 Cigwa tāḡwicīng, oganōnigōn ini'·u wīwān: "Kāwīnina kāḡō kibi-
 tōsīn?"

"Kāwīn kāḡō nīngiwābandān·zīn."

"Mīsa i'ī'·u intawā mādcān, kāwīn pōtc wī'ka kāḡō kitāni' tōsīn.
 10 Mī·i'·u intawā āciwābininān."

Kigicāp ājimādcāt, udai·i·man upimūntānān. Kumāḡu a'pī
 tāḡwicīnk owābandān sībī. Mīdāc imā^a wābadānk cāḡigāmiwā-
 ninik ājikabācit. Wāyābāninik tcīmān udōci'tōn kayā i'ī'·u ābwi.
 Kā'kici'tōd ācipōsit. Kumāḡu a'pī tāḡwucīnk usīsīgupimicīsīnk
 15 owābāmān awīya tāḡantcigānit. Ogāḡimā·ā·n; ājipimwāt, kāḡā't
 mī ḡīnisāt. Kāḡā't minwāndāḡ. Āmbāsānō, umō'kumān kā·u·
 dā'pinānk umādiwān. "Kuniginīn pimidā," ināndān; mināḡo-
 wana i^u ānicāḡu wābickīwānit, kāwīn pimidāwisīwān paḡācki-
 wān. Kāḡā't āpidci ināndāḡ wī'kiwāwitōwāt wīwān. Ājimādcāt. Ājitā-
 20 ḡwucīnk wīwān ājikānōnāt: "Nāckānā'tōyān, pijicik pimitāwān."

Ājiwābamāt a·i'·kwā, kāwīn ḡāḡō pimitāwisīwāḡ. Kā·u·dā-
 'pināt a·i'·kwā āsāḡitciwāpināt.

Mī·i'·u intawā ānici·ā'·pitcimādcād. Mīsāntawā ānijimādcāt;
 āni·i·jimawit. Ā'pidci wānāḡucininig udōdi'tān utcīmān. Mīdāc
 25 imā^a kīnibāt. Kigicāp mādcā; pācugu āniḡāḡwicīnk — ānic udāni't
 uḡi·u·citōn — nibī'kāḡ awīya owābāmān sāḡicigwānāninit; udā-

said: "The son-in-law perhaps may not have anything to warm his bosom, and that is why I made the soup." Then before him was the soup placed; very hot it was. When the mink took up the soup, upon his chest he then poured it. In truth, he was burned. Then off he started on a hunt. In a truly disturbed state of mind he was. He was not able to walk, he simply went about sitting here and there. When it was late in the evening, he then started back home. When he arrived, he was addressed by his wife saying: "Have you not fetched anything home?"

"I did not see anything."

"Therefore then you had better depart, for not one single thing do you ever kill. Therefore now I have decided to cast you off."

In the morning then he departed, his clothes he carried upon his back. When he had come a certain distance, he saw a river. And then at a place where he saw that the water had not (yet) frozen he made camp. On the morrow he made a canoe and a paddle. When he had finished his work, he got into his canoe. When he was come a certain distance, in among the willows he saw some one busily eating. He crept up to it; when he shot at it, truly then he killed it. To be sure, he was pleased. Well, when he had picked up his knife, he cut a slice off the creature. "Lo, (there is) grease," he thought; but it turned out to be a creature of white flesh only, and there was no fat on the ruffed grouse. In truth, strong was his wish to take it back to his wife. Then off he started. When he arrived at home, he spoke to his wife, saying: "Now, what I have killed is nothing but fat."

When the woman saw it, (she found) nothing in the way of fat on it. When the woman picked it up, she flung it out of doors.

Thereupon then away he went for good. Accordingly then on his way he went; as he went, he wept. Late in the evening he came to where his canoe was. And so at that place he slept. In the morning he departed; when a short way on his journey he was come, — of course, he had made a spear, — he saw something

ni't kāmāmōt udanināda'wān. Ācipācipa'wāt mīsa i'i'ū gīnisāt. Āci'ā'gwā'ō'nāt ācitācī'ka'wāt. Kā'kīcī'kawāt ājītcībā'kwāt. Kā'kīzīsā'kwāt āgāming inābit owābāmān cāngwāciwān pimācagāmā'pātōnit; uganōnigōn: "Nīdicipābāskwāt mī tḡwucinān."

5 Kāgā't kā'i'cināta'wāt, " 'A'a'ū, nīdicipābāskwat, wisīn!"

Kāgā't māđantcigāwāg.

"Kāgā't nīminwāntam tcīwītcīwinān."

"Mīsaḡu i'ū kāgā't tcīwītcīntiyānk."

Wāyābānīnik wī'pōsiwāg, mīsa' kāwīn ōgacki'tōsīnāwa wīnīcō-
10 'kamowāt. Mīsaḡawā pācīg ācipimācagāmāt, mīđac i'i'ū intawā
pācīgō'kank Wābīckīngwānāmus. Nīngutīngīgu ānīpabīmīckāt
awīya owābāmān ānī'ā'cawā'ō'nīt; kāgā't mā māngīwīnāwān.
Ājīmawīnānāt, kāgā't uđatīma'wān. Ājīgānōnāt: "Kīwīnīnīna?"

"Mīnāḡā," udīgōn.

15 Omō'kumān kāmāmōt ubācīcwān imā ukā'tīgūning, kunīgīnīn
pīcīcīg u'kān. Nīngutcī ācī'i'nī'kwāwābīnāt, cīgwa ānāḡwāsīwān;
kā'a'ḡwāsīnīt uḡānōnīgōn Wābīckīngwānāmus: "Mīna gīn imā
tīnung uwīnīnūyān? Nīcīḡānānk mī nīn imā" wīnīnuyān."

Nānābām umāmbīnān umī'tīgwābīn, ānīḡu'k mādcāwān mōzōn;
20 mīsa'pānā kī'kī'i'gūt.

Mīnawā ājīmādcāt; kumāḡu a'pī āca mīnawā awīya uḡīwā-
bāmān pīmāđagānīt awīya, mīsa ḡāyābī mawīnāta'wāt; ācī'ā'tī-
mawāt, "Ma'kwa! kīwīnīnīna?"

"Ā*, nīnkā'tīgūnk nīwīnīn. Nāckā, kīmō'kumān uđā'pīnān
25 tcīgōticuyān!"

Kāgā't ācipācīcwāt, mīsa ḡāyābī pīcīcīg u'kānīnī. Nīngutcī
uḡā'pāḡīnān. Cīgwa ānāḡwāsīwān Wābīckīngwānāmus udīgōn:

down in the water with its tail sticking out. Taking up his spear, he went toward it in his canoe. When he speared it, he then killed it. When he took it out upon the shore, he then dressed it. After he had dressed it, he then cooked a meal. When he had finished cooking, he looked toward the other bank, (and) saw a Mink running hitherward along the shore; by him he was addressed: "O my relative! now have I come home."

In truth, then went he after him in his canoe. "Now, my relative, eat!"

Truly began they to eat.

"Truly am I pleased to be with you."

"Therefore then, in truth, we will go together."

On the morrow they intended to get into the canoe, but they were not able to be in it at the same time. So therefore one had to travel along the shore, while White-Faced was alone in the canoe. And once, while paddling along, he saw some one crossing the water; truly big were the creature's horns. When he pursued after it, in truth, he overtook it. Then he spoke to it, saying: "Are you fat?"

"Of course (I am)," he was told.

Taking his knife, he sliced a piece off its forehead, (and) lo, (it was) nothing but bone. When he jerked its head aside, it then went ashore; when it got ashore, then was White-Faced addressed by it saying: "Is it in such a place that you are fat? Upon my back is the place where I am fat."

But he was late grabbing for his bow and arrow, for at full speed went the moose; therefore gone was (the creature) by whom he was eluded.

Then he continued on; farther on he saw some one swimming hitherward, whereupon again he went to attack it; when he overtook it, "O Bear! are you fat?"

"Yes, on my forehead is where I am fat. Come, take your knife so that you can cut me with it!"

Truly, when he cut into (the Bear) with the knife, there again was nothing but bone. To one side he flung (the Bear). When

“Mina'ku imā^a wīnīnut awiya? Niyawingsa nīn niwīnin wāni-
noyānin.”

Nābām umāmbinān īni^u umi'tigwābīn, ānīc āca kīmādcāwān,
ānīgu'k mādcāwān. Mīsa' kī'kī'igut. Intawā ānimādcā; kumāgu
5 a'pī tāgwucīnk maḍwāpīpāgiwān: “Nīdcipāpāskwat!” Tcigwa
owābāmān pīmadāpīnit wīdcipāpāskwāṭan; uḡānōnīgōn: “Ā'pīdci
nīmpā'kadā.”

“Kayā nīn ā'pīdci nīmpā'kadā. Āyāngwāmīsin wī'ā'nīnī'tōn
kāmīdcīyānk.”

10 Ā'pīdci cigwa unāgucīnīnīg kayā ānwā'tīnīnī; cigwa anīḡa-
ckītibī'kaṭīnī. Nīngutīngīgu awīya unōndawān maḍwātcīsa'kīnīt
cācāganaguskāng. Mīnāngwāna maṇōmīnī'kācīyān mī'a^u tcāsa-
'kīt. Maḍwā naḡamowān:—

“Wābīckīngwānāmus kīgīmī'tāgunān.

15 Cā'ī'gwa, cā'ī'gwa kīnātābunū'tāgunān.

Cā'ī'gwa, cā'ī'gwa kīwī'pīmugunān.”

Cīgwadac owābāmān taṭtcīsa'kīnīt, pācu' owāwābāmān ācīpī-
wāt; mīsagunā'ī^u kīnīsāt. Ā'pīdcīsa mīnwāntam. Ācī'ō'tā'pīnāt
ācīpōsī'ā't. Ā'pīdci cigwa tībī'kaṭīnī, mīgu imā^a āḡāming ācī'ā'ca-
20 wagāmākwacīwāt; ācīḡabāt. Kā'kaḡbāt ājīpīpāḡīt: “Nīdcipāpā-
skwāt!” Kumāgu a'pī' twāwītāmōn maḍwāna'kwā'tāḡut. Cīgwa
pī'a'yāwān wīdcipāpāckwāṭan uḡānōnān: “Nīdcipāpāckwāt, kawī-
sīnīmīn. Maṇōmīnī'kācī^a nīngīnīsā. Āmbāsa, tcībā'kwādā!”

Wāwīp uḡābācīmāwān. Kā'kījīswāwān wīsīniwāḡ. Kāḡā't
25 tābīsīnīwāḡ. Ācīnībāwāt; kīgīcāk mādcāwāḡ. Mīsa ḡāyāpī pājīk
pīmāḡagāmāt. Ājīmādcāwāt, kaḡḡīgīcīg kāwīn kāḡō unī'tōsīnāwā.
Ā'pīdci tābī'kaṭīnīg owābāmān cīngībīsaṅ. Kāḡā't onīsān. Ā'pīdci

it got ashore, by it was White-Faced told: "Is that the place where any one is fat? On my body am I fat when I am fat."

Too late was he seizing his bow and arrow, already was (the Bear) gone, at full speed it went. Thereupon then he was eluded by it. Accordingly on his way he went; when a certain distance he was come, he heard some one calling aloud: "O my relative!" Presently he beheld his relative come out to the water; by him he was addressed: "Very hungry I am."

"I too am very hungry. Do what you can to kill something for us to eat."

It was then very late in the evening, and there was a calm; presently it became pitch dark. And by and by he heard the sound of some one going through the rite of divination in among the bull-rushes. It happened to be the rice-bird that was performing the rite of divination. It could be heard singing:—

"By White-Faced are we secretly being heard.

Now, now by him are we being approached in a vessel on the water.

Now, now by him are we about to be shot at."

And presently he saw the creature that was divining, not far away he saw it when he shot at it; then it was that he killed it. Very much pleased was he. Then, picking it up, he put it into the canoe. By this time it was late in the night, whereupon straight across to the other shore he went; then he went ashore. When he had landed, then with a loud voice he called: "O my relative!" At some distance away he heard him answering back. After his relative had come, he spoke to him, saying: "My relative, we will now eat. A rice-bird have I killed. Come, let us cook!"

Quickly they boiled it. When they had cooked it, they ate. To be sure, they had enough to eat. Then they went to sleep; in the morning they departed. Thereupon, as before, one travelled along the shore. As they went, throughout the whole day they did not kill anything. When it was very late in the night, (White-Faced) saw a diver. To be sure, he killed it. Very much pleased

minwändam. Midaçigu i^u ʔninanta·ū·ninamawāt winibawāt, ödäna owâbandânāwa. "Mī iwidi intawātc tcinibāyank." Äciga-bāt cigwa imāⁿ widcipäpäckwatān. Owâbamawān päcigigu inini-
wan, "Mī·i·māⁿ ändäyān tcinibāyäg," udiguwān.

5 Kägä't ändaswawānağatinig iⁱ·^u wisiniwin açamāwa[°]. Kā·i·ckwā
wisiniwāt kīgītōwān ini^u ininiwān wādi'tawawāt: "Wâbank
Nānabucu wipimiwitcīwā[°] uningwānisa[°], ni'ka[°]; mī i·i^u uningwa-
nisa[°]. Nāwa'kwäg wisā'kwānā. Māgicā tağangicin. Kīcpin idaç
pağgicink mī·i·^u wācitābibinint. Tağamādcīgwa'pinādaç; imādaç
10 nā·ō·dāna mī·i·mā tcigi'tā'kwāpinint. Midaç i^u tcimīdcinint kīc-
pīn pağgicink. Mānūⁿ kayā kīnāwa kawī'tō'kāsum iⁱ·^u tcisā'kwā-
nint. Mī·i·^u mini'k ānādcī mu'tōnağuk."

53. RUFFED GROUSE FASTS

(Pinā kī·u·gucimut).

Änic pinā a·i·ntā, kayā wīwān kayā ini^u utōckinawāmiwān.
Kumāsa' a'pī a·i·ntawāt, ānic ʔnicinābā ayāwā[°] kiwi'tāya·i·. Midaç
15 i^u ānuwīwidigāmint ini^u udōckinawāmiwān. Ningutingidaç pīn-
digāwān uskinīgi'kwān äjikanōnigut: "Ämbāsa, kawīdigāmin!"

Pinādaç ä'kitut: "Kāwīn nīwīwidigāsī."

Mīsa' intawā kā·i·cikīwāt 'a[°]a^u i'kwā, ā'pidci kī·a·ğatci.

Cigwasa' udinān 'a[°]a^u a'kiwāⁿzi: "Ningwisīs, kīmāⁿcictcīgä.
20 Mānū kitāwīdigāmā 'a[°]a^u i'kwā."

"Nōs, ānīndaç kā·i·cictcīgäyān 'iⁱ·^u nicki·a·ğwā ʔnicinābäg?"

¹ At this point begins the episode of Nānabushu flying over a town in company

was he. And as they went along, seeking for a place to sleep, a town they saw. "Now, at yonder place we may sleep." Then he landed over where his relative now was. They saw a certain man. "Over there where I live you may sleep," they were told by him.

In truth, upon food of every kind they were fed. When they had finished eating, then spoke the man to whom they had come: "To-morrow Nänabushu will be coming by, in company with his nephews the Geese; for they are his nephews. At noon he will be yelled at. Maybe he will fall. And if he falls, then he will be seized. And he will be bound with cords; and over there in the middle of the town is where he will be tied (to a post). And so he will be eased upon if he drops. Anyhow, you too should take part in yelling at him. Thereupon such is all that I have to tell you." ¹

X 53. RUFFED-GROUSE FASTS.

Now, Ruffed-Grouse was abiding (there), so also was his wife and their youthful son. And when they had lived there for a while, then some people happened in the neighborhood roundabout. Whereupon (these folk) tried to get their youth for a husband, but without avail. Now, once into (the lodge) came a young woman, by whom he was addressed, saying: "Come, let us be married!"

And Ruffed-Grouse then said: "I do not wish to marry."

Accordingly then back home went the woman, very much ashamed did she feel.

In a while to him said the old man: "My dear son, you have done wrong. By all means, you should marry the woman."

"My father, and what shall I do if I should anger the people?"

with the Geese, and his falling to the ground, where he was subjected to much indignity. As this is told in another place, it is for that reason omitted here.

Uganōnigōnidaç oşan: "Ningwisis, wiki'kändan kä'icictci-gäyan."

Cigwadaç aṇitibi'kaṭini pāmāku awiya pādwwācininit; pa-i'cita'pābinit äjigaṇōnigut: "Pinä! kiwīnisigō."

5 "Wägunändaç wâ·ō·ndcinanigōwān ma'kōka¹jig? Ō^u, mīşanā tcigī'a·kōsiyān."

Mīnawā cigwa aṇitibi'kaṭini kāyābi pīdwāwācinōn; äjita'pābinit udigōn: "Pinä, kiwīnisigō."

"Wägunāc wâ·ō·ndcinanigōyān?"

10 "Nīcwābig kinābikwayānağ."

Pinä äjikigitut: "Ō^u, mīşanā tcigī·ō·nagiciyān."

Mīnawā aṇitibi'kaṭini mīsa' kāyābi pīdwāwācininit ta'pābiwaṇ äjikaṇōnigut: "Pinä! kiwīnisigō."

Pinä äcipasigu·u't, mīgu imā nisawa·i·ganiṅ kānī·i·cāt; unanta-
15 wābandān pinā wātaciḡi·u·gucimut. Cigwasa omi'kān ināntaṃ pinā. A'pī i·i·mā kāmi'kaṅk kâ·i·ciḡi·u·gucimut, cigwasa' tibi-
'katini. Mīsa'paṇā mōçaḡ kī·u·ucimut. Skwātciḡiḡan mādā-
sugunaḡatinig mīsa kāyābi kī·u·gucimut. Cigwasa äcipäcigunaḡa-
tinig ā'pidci wīwīsini. Kāḡā mī·i·mā ānuwī·ā·naci'taṅk. "Mānu-
20 pinagu mīnawā tatibi'kaṭ," ināntaṃ. Kāḡā't tibi'kaṭini. Skwātci
wädciḡisāniḡ a'pī weyābaniniḡiḡan, mīsa' kāwīn wāḡansinini.

¹ By the bear-claws hanging on a stick. Used by a human being who is conjuring for the capture of the soul of the ruffed grouse.

And he was addressed by his father saying: "My dear son, try to find out what you should do."

And it was now growing dark, when of a sudden (he heard) the sound of some one approaching; (by the stranger) peeping in he then was addressed: "O Ruffed-Grouse! you are wanted in order that you may be put to death."

"And for what reason am I to be put to death by bear-claws? ¹ Well, it is then for me to perch aloft (upon a tree)."

Another time it was growing dark, when, as before, there came the sound of some one approaching; then by him that was peeping in he was told: "Ruffed-Grouse, you are wanted in order that you may be put to death."

"And for what reason am I wanted to be killed?"

"For two snake-skins." ²

Ruffed-Grouse then spoke, saying: "Well, it is then for me to get some entrails."

It was again growing night, when, as before, (he heard) the sound of the approaching footsteps of some one, by whom, when peeping in, he was addressed: "O Ruffed-Grouse! you are wanted in order that you may be killed."

When Ruffed-Grouse rose, then out through the hole in the lodge he went; for a place to fast Ruffed-Grouse went to seek. In a while he found a place, so thought Ruffed-Grouse. When he had found a place yonder where to fast, it then began growing dark. Thereupon all the while did he continue to fast. When the period of ten days was at an end, even yet was he fasting. When eleven days were up, very eager was he to eat. Nearly was he on the point at the time of giving up, (but he held out). "Nevertheless there shall not be another night (of my fasting)," he thought. Truly dark it was. When the time was at hand for the morning to come, why, there was no morning. Very anxious was Ruffed-

¹ That are being used for the same purpose as the rattle of bear-claws was put to.

Ā'pidcisa pinā wīwīsini. Āpidci kabāya·ī· tibi'kaṭini. Ninguting-
gigu maṃitāwāntaṃ wīwīsinit, ā'pidci kaskāndam tciwābaṇanig;
Mīsa' kāwīn wābaṇsinini, mī·i·'u ā'pidci tibi'katinig. Wī'kāsa'
cigwa intigu pītābaṇ ājinank. Kuniginīn, kāgā't pītābaṇini, āji-
5 paṣigu·u't wīsinit.

Mīsa i'^u pināwītcīt . . .

54. BALD-EAGLE
(Mīgisi).

Migisimī a·ī·ntā. Unīdcānisa¹ nīciwa². Cigwa wīnōniwa² utcīting
udini'kwānā; kābakaskamigutigu, pināwītcīt . . .

55. THE FOOLISH MAIDEN AND HER YOUNGER SISTER
(Maṭciki'kwāwis mīnawā ucīmāyaṇ).

Mīsa mī a·ī·ntāwāḡ i'kwāwāḡ, nīciwāḡ; pācīk aṇimōcaṇ uda-
10 yāwāwāṇ, mīsa mī imi'^u nāntawāntcīgātamāḡuwāt. Cī'ḡwadac
wī'pipōnini, mīsa kī^uwā^u māmacḡkwat wītcīwāwāt. Ningutingidac
unisāni inī'^u wāwācḡkāciwāṇ. Kāgā't kaḡāya·ī· udamwāwān.
Abā'pic cigwa kāṭamwāwāt, mīsa mī mīnawā mādcī'tāwāt naṇta-
wāntcīgāwāt; māmacḡkwat wītcīwāwāt. Ninguting unisāwān
15 mīnawa pācīk inī'^u wāwācḡkāciwāṇ, ā'pidci wīninōwāṇ. Mīdāc i·i·'^u
tāyābi'tapibōninig tcibwākitamwāwāt; cigwa kā'kitamwāwāt kā-
wīn nī'tāḡāsiwāṇ udayayānsiwān. "Intawā mādcāta!" i'kitowāḡ.

Ācikusiwāt sāḡa·i·ḡaṇing, māṭābīwāt; micawī'kwāṃ tāḡwucinu-
wāt, uwābamāwā² awiya mawīṇaḡiḡōwāt. Kuniginīn, umawīnani-
20 ḡōwān. Mīdāc ājimādcīyaṅk Maṭci'ki'kwāwis:—

¹ The Foolish Maidens.

Grouse to eat. Exceedingly long was the night. And by and by he became much worried for the want of something to eat, very much disturbed was he for the morning to come; but there was no morning, for it was to be night forever. After a long while it then seemed to him that the dawn was appearing. Lo, sure enough, the dawn was appearing, when up he flew to (go and) eat.

Thereupon the buttocks of the ruffed grouse . . .



54. BALD-EAGLE.

Bald-Eagle was abiding at the place. Her children were two (in number). When they desired to suck, down to her buttocks she put their heads; and when the sound of their mouths was heard while she was being sucked, then the buttocks of the ruffed grouse . . .

55. THE FOOLISH MAIDEN AND HER YOUNGER SISTER.

And so there lived some women,¹ they were two in number; a dog they had, and by it did they have their hunting done. It was now growing winter, whereupon it is said they took turns in going along with (the dog). And once it killed a deer. In fact, for a long while they had it to eat. In due course of time they ate it up, whereupon they made ready again to go hunting for game; they took turns going along with the dog. By and by they killed another deer, very fat it was. It was halfway along through the winter before they ate it up; when they had eaten it all, no (more) killing did their pet do. "Therefore let us go away!" they said.

When they moved camp, out upon a lake they came; when far out upon the ice they were come, they saw that by some one they were pursued. Behold, they were being attacked. And thus the Foolish Maiden then began singing:—

“Ma i'nganagā wāyābamagwābānīn,
 Ningīwāwābānuwātāgōbānīg,
 Wāyābamiwā'pānīn,
 Wāyābamiwā'pānīn,
 Wāyābamiwā'pānīn.”

5

Mīdāc i'i'ū ājinagiskāgānīt īnī'ū uta·i·wān, mīsa' kīnisimint īnī'ū
 uta·i·wān. Mīdāc i'i'ū ānumawīnānāwāt, āji·u·cimunit. Kāwāsa
 utātimāsiwāwa, mīsaḡu kīnāḡanīguwāt. Kāgā't umintcinawāsīnā-
 wān īnī'ū uta·i·wān. Intawā ājimādcāwāt; ājikābāciwāt, mīsa'
 10 kāwāsa kāgō umīdcisīnāwa. Intawā ājimādcāwāt, ānōtcīgupa-
 gwata'kāmīg icāwāt. Ningutingiku pāpimusāwāt kāgwaḡ ājimi-
 'kawāwāt. Mādcī'kī'kwāwis ājikīgītut: “Kāgā'tīgu kā·u·yāwā-
 nānīg īgī'ū kāwayāḡ.”

Ānic ā'pidci wāpickisiwān. Cigwa Mādcī'kī'kwāwis uḡanawā-
 15 bāmān wābigāḡwān, “Nīyāⁿ, kāgā'tīgu' wī'kāḡāsa tawawīnā-
 'kwawā!”

Mīdāc i'i'ū ājikānōnīguwāt: “Kīcpīn ta'pitiyānīyāḡ tawunici-
 ciwāḡ īgī'ū ningāwayāḡ.”

“Nīyāⁿ, nicīmā, āmbāsanō kīnī'tām ta'pitiyānīn!”
 20 “Nimisāⁿ, kāwāsa nintāḡā'pitiyānīsī.”

Mīsa' ājicāḡwānimōwāt, kāwīn awīya ināndaⁿzī māmāckwat
 ānugāḡwātciwāt. Mīdāc i'i'ū kāḡā'pī Mādcī'kī'kwāwis kīgītut:
 “'Ā^u, mānū, nīn ningatāpī'tiyān māckwatidāc nīn ka'kina ninga-
 tayāwāḡ īgī'ū kāwayāḡ. Ā'pidcīgu wāwīnicīwāt ningatāiyāwāḡ.”

25 Māḡwāḡu ḡanawāwā'tōwāt, “Kācītinā!” udīḡwān.

Mīdāc kāḡā't Mādcī'kī'kwāwis ācītāpī'tiyānīt.
 “Nawāḡc pācu,” udīgōn.

¹ Dream-song with power over wolves.

“Whenever I see wolves,
 I am greeted by them with a friendly wag of the tail;
 Whenever they see me,
 Whenever they see me,
 Whenever they see me.”¹

And then to meet them went their pet, whereupon their dog was slain. Accordingly then they tried attacking the wolves, (but) they fled. They were not able to overtake them, and so they were left behind. Truly sad they felt over the loss of their pet. Accordingly then they started on; when they made camp, then not a thing did they have to eat. Therefore then on they went, off to a lonely region they went. And once, when walking about, they found a porcupine.² The Foolish Maiden then spoke, saying: “And in truth we will keep some of the quills.”

Now, very white was (the porcupine). While the Foolish Maiden was looking at the white porcupine, “Oh, would that his quills be nice and straight!”

Thereupon they were addressed by him saying: “If you put your buttocks (into the hole of the tree), nice will be these quills of mine.”

“Ah, my little sister! please do you first put in your buttocks!”

“My elder sister, not for anything would I put in my buttocks.”

Whereupon then they became disinclined, for neither one was willing when back and forth they asked each other in vain. And then finally the Foolish Maiden said: “Very well, then, I myself will put in my buttocks, and for so doing I myself will have all the quills, and the ones that are very nice I will keep.”

And while they were chattering away about it, “Hurry up!” they were told.

Thereupon truly the Foolish Maiden put in her buttocks.

“Still closer,” she was told.

² The gray porcupine.

Kägä't ā'pidci məmītāwītāngitiyāni. Cigwa ājipacacāⁿ·u·gut utiyāng 'i'·^u oswāni. A'tawā! kägä't utā'kusin 'i'·^u utcīt. Mədcī'ki'kwāwis. Intawā ājināganāwāt, pācu' ājikābāciwāt. Ā'pidcisa kägä't ā'kusi Mədcī'ki'kwāwis. Cigwa nīwitiyā āniwā'k
5 uğacki·ā·wa āniwāk 'i'·^u kāwaya². Cigwa papānəğ ici·a·yā Mədcī'ki'kwāwis. "Nīcimā, mī intawā 'i'·^u icimādcīcin, ki-ga·u·tābāc idac."

Kägä't i'kwā umādcīnān ini'·^u umisāⁿ·yān. Sāga·i·ğān owābandānāwa. Kuniginīn imā mīdcīgigwanāwasiswān əğōtānig mi'ti-
10 gunk. "Əmbāgicsa iwiti ayāyānk wəsiswāning!" Udānugānōnigōn ucīmāyān: "Kāwin sa'ku ickwā'kəmiş kiti'kitusi."

"Nīcimā! ā'pidci kuca əmbāgic ayāyānk iwiti wasiswānink!"
Mīdəc i'·^u ājimādcī·ə·nk Mətcī'ki'kwāwis:—

15 "Mītcīgigwanāwasiswāning nindāpāgicinā,
Nindāpag cinā,
Nindāpāgicinā,
Nindāpāgicinā."

Ā'tawā, mīsa' āci·u·mbickāwāt, ācipāngicinuwāt wasiswāning. Ā'tawā! ucīmāⁿ·yān kägä't unicki·ā·n. "Kāmā wīn wī'ka nindā-
20 kacki·o·sīmin," ināntəm a·i'·kwā.

Ninguting ayagōsiwāt mīsa' ājiwābamāwāt piciwān pimusānit; ācikanōnāt Mədcī'ki'kwāwis: "Picy^u! əmbāsanōnā nīsāntawa·i·cinān! Kīcpīn kacki'tōyān tcinīsāntawa·i·yānk wīwimicinā'kāng."

Kägä't ubināsi'kawāni ini'·^u mi'tigōn; āci·u·cācā'kupitcīgānit
25 ini'·^u piciwān mədwāgīgītōwān: "Kāwāsā ningacki·ō·si. Kāwin nintōckāⁿ·jīzi." Intawā ānimādcāwān piciwān Mədcī'ki'kwāwis unimiskāmān. "Cī! əməntcīgic tōtānk, əğōta'ki'kwāning ācigātināt!"

Truly as far as she could she extended her buttocks. Presently was she then slapped across the buttocks with his tail. Poor thing! truly out of sorts at the buttocks became the Foolish Maiden. Therefore, leaving him behind, they then near by went into camp. Very sick, in truth, was the Foolish Maiden. In a while down went some of the swelling of her buttocks, she was able to get out some of the quills. In time a little better grew the Foolish Maiden. "My little sister, therefore now do you bear me hence, do you draw me on the toboggan."

To be sure, the woman bore her elder sister hence. A lake they saw. Behold, yonder was a fish-hawk's nest upon a tree. "Would that we were in yonder nest!" In vain was she addressed by her little sister, (who) tried to dissuade (her): "There is never an end to what you say."

"O my little sister! in good truth, would that we were in yonder nest!" Thereupon then began the Foolish Maiden to sing:—

"In a fish-hawk's nest would I fall,
Would I fall,
Would I fall,
Would I fall."

Behold, then were they lifted into the air, then they alighted in the nest. Ah! truly did she anger her little sister. "No doubt we shall never be able (to get down)," thought the woman.

Once, while up there, they then saw a Lynx come walking along; then to him spoke the Foolish Maiden, saying: "O Lynx! please come take us down the tree! If you can take us down the tree, you may have us for wives."

Truly hitherward came he to the tree; when he slipped and fell, Lynx was heard to say: "I cannot possibly do it. I have no claws." Accordingly, when on his way went Lynx, the Foolish Maiden waved at him maliciously with her fingers. "Old thing! Wonder why he did so, he whose penis is like the chain that holds up (the kettle)!"

Mīsa'paṇā kīmādcānit. Mīsa' ka'kina maṇitōwāncā³ kī'pwā-
māwāt tcinātāntawa'igōwāt. Ningutingidac mīnawā awiya owā-
bamāwān; kuniginīn kwīngwa'ā'gān cigwa imāⁿ pimusāwān. "Kwī-
ngwa'ā'gā!" udinān Maṭci'ki'kwāwis. "Ambāsaṇō, pīnātānta-
5 wā'icīnān!"

Kägā't pitā'taganābiwaṇ, kīgītōwān: "Ūⁿ, mīsanā' tcigīwītigā-
yān!" Pimādcīpa'tōwān āsamā'tig ājipāngicininit; pītāntawāpa-
'tōwān. Cigwa imāⁿ pī'a'yāwān ājikīgītunit: " 'A ā'^u, wīnī'tam
'a'a'^u kicīmā." Äcinīsāntawā'igut. Mīnawā pītāntawāwān.
10 Upi'kwanāning āji'icī'tāt Maṭci'ki'kwāwis; ābi'tawā'tig āni'a-
yāwāt äcīgināt. Ä'tawā, kägā't kaḡwānisāḡāntam kwīngwa'ā'gā
cīginint! Cigwa kā'paḡitci'a'yāwint, ä'tawā, äci'o'di'tinint 'a'a'^u
ucīmā'i'mā. Äjiwī'pāmāt īni'kwāwān. Äckwā wī'pāmāt, Maṭci-
'ki'kwāwis wīnī'tam, ä'tawā! kägāgu unisigōn. Okāṇōnān:
15 "Nīcīmā! nīwāna^u."

Mīḡac i'si'^u wāḡā'kwāt ājipa'ki'tā'u'nt kwīngwa'ā'gā. Äjimādcī-
'a'nk kwīngwa'ā'gā:—

"Äyāntcīgu, äyāntcīgu,
Kīgintcīta'a'mawā kimisā."

20 A'tawā! Maṭci'ki'kwāwis mīsa' kīcīḡwābīkā'u'nt.

Mīḡac i'si'^u kwīngwa'ā'gā wāndciwīnipicīḡānāt.

Mīḡac i^u ā'pidci kīcīḡwābīḡa'u'nt, intawāḡac äcīpa'kitā'kō-
wābīnit Maṭci'ki'kwāwis.

Intawā unāḡānān īni'^u umisāⁿyān. Ingutci kābāci. Mīḡac nā
25 imāⁿ āniwā'k unisān kīⁿḡōⁿyān; kayāḡac ayā'pī udawiwābāmān
umisāyān. Mīḡac i'si'^u mōⁿcāḡ aṇtawānimāt īni'^u kīⁿḡōⁿyān. Nin-

And then away was he gone. Thereupon they failed to persuade all the small animal-folk to take them down. And once another creature they saw; behold, it was a Wolverine that was then walking by the place. "O Wolverine!" to him said the Foolish Maiden, "please come take us down!"

Truly, looking up as he came, he said: "Well, therefore now will I have a wife!" Coming on the run, he leaped, (and) alighted square on the tree; up he came climbing on the run. When up there he was come, he said: "Very well, the first (will be) your little sister." Then down the tree was she carried. Up the tree again he came climbing. Upon his back then lay the Foolish Maiden; when halfway down the tree they got, then she made water upon him. Oh, but truly now was Wolverine disgusted to have water made upon him! Now, after (the Foolish Maiden) was carried down, ah! then was the younger sister taken. Then he slept with the woman. After he had lain with her, the Foolish Maiden in turn, poor thing! was nearly killed. She spoke to her younger sister, saying: "O my little sister! do kill him with a club!"

Thereupon with an axe was Wolverine struck. Then began Wolverine to sing:—

"Farther and farther, farther and farther,
Are you driving it into your elder sister."

Alas! the Foolish Maiden was now pretty thoroughly maimed.

Therefore such is why the Wolverine has a spot on the small of his back.

And now very much battered up was she, so therefore over (a log) the Foolish Maiden hung limp.

Accordingly then (the maiden) left behind her elder sister. In a certain place she made camp. And so at that place she killed a few fish; and once in a while she would go to see her elder sister. And then continually was she looking for the fish. Now, once

gutingigu awiwâbamât umisâ^ayan, kâga'pî ninguting uganônigôn:
 "Nicimâ, kaṇabâtc ningapimâtis. Intawâ kîcpîn kaçki'i'yan
 kiwâwicin!"

Kägä't ugaçki·â·n kiwâwinât ini'^u umisâ^ayan. Mîḍaç imâ^a
 5 kînōtcimunit. Kânōtcimunit äjikusiwât; sîbînk kaḇâciwag kî^agō^a-
 yan tcinōtci·â·wât.

Ninguting iḍaç odōtisiguwân Nânabucōwân; â'pidcisa usâgi·i·
 gowân. "Nicimâ!" udigowân. Abâ'pic ninguting ayayâwât
 â'kusiwân Nânabucōwân. Ningutingiḍaç maṇisât 'a^a'^u ucimâ·i·mâ
 10 owâbamân wâwâbigânōtciyan, mîḍaç i^u uḍañiba'pîna'wân iⁱ'^u
 wâgâ'kwat wâ'tig. Äjigaṇōnigut: "Utcît!" udigōn ini'^u wâwâbi-
 gunōtciyan. "Nîwiwîntamawâbân win kâgō," udigōn ini'^u
 wâwâbigunōtciyan.

Äjikanōnât 'a^a'^u i'kwä: "Wâgunân wâwîntamawiyâmbân?
 15 Kîcpîn wîntamawiyân pîtcipimâgaṇ ningapitōn iⁱ'^u tci·a·caminân,
 kîcpîn wîntamawiyân wâgutugwân iⁱ'^u wâwîntamawiwâmbânän."

Mîḍaç i^u äjikîgitut wâwâbigunōtci: "Kâwîn â'kusisî kägä't a
 Nânabucu. Kîwiwîwimikuwâ wântci·â·'kusit, wîribu'kâsu."

Ambâ, kägä't kaḡwânisagändam 'a^a'^u i'kwä, mî ä'tagu i^u u'ku-
 20 nâs kâni·ō·tâ'pinâṅk. Kâwîn kaṇagâ owîntamawâsîn ini'^u
 umisâyan. Mîsaḡu kî·a·nimâdcât a·i'kwä.

Mîḍaç a^a'^u Maṭci'ki'kwâwis ânugâ'tinât ini'^u Nânabucōwân,
 äçkâṃ â'pidci â'kusiwân; ayâbi'tâtibi'kaṭinig, mî·i'·^u cigwa kîc-
 kwâpimâdisinit. Wâyâbaninig, "Intawâ ningawawâci·â· a^u nisayâ^a
 25 iⁱ'^u wâwânitcina·i·nint," inântam. Cigwa usânamâṇan udōcipî-
 'wân. Äciwâwânabi'tawât mîḍaç iⁱ'^u wawânântâṅk wâ·i·cipiwât.
 Pâmâku wântcikâṇōnigut: "Kîwi'tâskîncig ici·i·cin."

¹ Uttered with lips taut.

when she went to see her elder sister, she was addressed by her saying: "My little sister, perhaps I shall live. Therefore if you are able, do take me away!"

To be sure, able was she to take her elder sister away. Whereupon at yonder place she became well. After she had become well, then they moved camp; by a river they made camp, in order that some fish they might get.

Now, once they were visited by Nānabushu; very much were they loved by him. "O my little sister!" they were told. Once, while they continued there, sick became Nānabushu. Now once, while the younger sister was gathering fire-wood, she saw a Mouse; whereupon she tried to hit it with the axe-handle, but failed. Then was she addressed by it saying: "(Oh), your buttocks!" she was told by Mouse. "I intended to tell you something," she was told by Mouse.

Then to it spoke the woman, saying: "What were you going to tell me? If you tell it to me, a pouch of grease will I fetch, that I may give it to you to eat, provided you impart to me whatever that was that you were going to tell me."

Thereupon then spoke Mouse, saying: "Not really sick is Nānabushu. That he wants to marry you is the reason why he is sick, he wishes to play dead."

Oh, truly the thought of it the woman abhorred, whereupon only her blanket did she take up as she went. Not even did she tell her elder sister of it. Accordingly then on her way went the woman.

And now, as the Foolish Maiden tried in vain to nurse Nānabushu, all the more was he sick; when midnight came, then was when he ceased to live. When the morrow came, "Therefore will I dress up my elder brother, that he may be properly buried," she thought. Presently with red paint she began to paint him. As she sat down beside him, she then was at a loss to know how she would paint him. Suddenly she was addressed by him from where he was: "Roundabout (my) eyes do you paint me." ¹

Mīsa' kägä't Məđci'ki'kwäwis kã'i'c'i'ät. "Amančigic 'a'a'u Nänabucu kã'i'cibwānawī'u'gubānān!" ināndam pã'kic pabāmawit. Mīđac iwiti wāntciga'i'sāwāt äji'i'cāt awimāwit, pāmāku awīya wāndciganōnigut: "Məđci'ki'kwäwis! kägä'tina nibu kitināndam
5 'a'a'u Nänabucu? Kīwīwī'u'mi'k. Intawā mādcān."

"Ambäsa, kāna kidākəçakitōsīn tciməđwä'i'gäyan i'i'u kayä tcimawīyan? Ayä'pī'ku, 'Nisayä'n!' tciñatāmuyān. Wäbānk қа-
bägīcik kīgamaḡwikās. Mäckut nimpītcipimāganān ni'j kīga'a'çā-
min." Mīđac kã'a'nicikīwāt a'i'kwä. Nänabucōwān kāsķigin
10 kã'i'jititibä'i'ka'pināt, ā'pidci udayāngwāmi'ā'n. Äcimawimāt.
Kigicäp ucī'tā a'i'kwä mawit. "Nisaiyä'n! kīñaganin. Niwīmani-
sä." Anīcimādcāt, aḡi'ḡntwāwāmāt ini'u kã'kañōnigutcin. Äñic
uḡipīntōmañān ini'u upīntcipimāganān. Uməđwāganōnigōn: "O'o-
ma intaiyā!"

15 Owābamān ini'u wāwābigunōtcīyan. Äcimīnāt ini'u upīntcipimā-
ganān, "Ambäsa, wāwābigunōtcī, kabägīcig məđwä'i'sān, pã'kic
tcimawīyan, 'Nisaiyä'n!' tci'i'ñatāmuyān. Äyāngwāmisīn wīpisi-
tawicin āninān. Mī'i'u cigwa aḡimādcaiyān." Äjimādcāt Məđci-
'ki'kwäwis, tci'ā'nigu'k mādcā.

20 Wāwābigunōtcī udōtā'pinān wāḡä'kwəḡ, äjimawit. "Nisaiyä'n!"
inātämu kabägīcig.

Nänabucu äjikīgītut: "Untcām kabäya'i'mawī wa'a'u nimin-
dimō'i'mic. Māḡicāñata nintini'tam, mādcīna mini'k tāmawī
'a'a'u nimīdimō'i'mic." Nänabucu äjipīgupaḡisut; mīḡu äcipa-
25 'kisānik äjisāḡa'ḡnk, äji'i'cāt iwiti āndācimawinit. Äñitābāḡamāt,

And that truly was the way the Foolish Maiden painted him. "I wonder in what way Nānabushu will not be able to get out!" she thought, while at the same time she went about weeping. And when over to the place where she (and her younger sister) had been gathering fire-wood she went to cry, of a sudden by some one there was she addressed: "O Foolish Maiden! really dead do you suppose Nānabushu? He wants to marry you. Therefore you had better depart hence."

"Come, could you not make a sound as though you were chopping wood and as if you were crying? And now and then while you are crying, (say), 'O my elder brother!' On the morrow throughout the whole day you shall pretend that you are crying. In return my two pouches of grease will I give you to eat." Thereupon back home went the woman. Accordingly, when in muslin cloth she wrapped Nānabushu, very carefully did she bind him. Then she wept for him. In the morning the woman made ready to weep. "O my elder brother! I am leaving you. I am going to gather fire-wood." Then on her way she set forth, she went calling for the one that had spoken to her. Now, in the bosom of her garment she had the pouches of grease. She heard the sound of his voice saying to her: "Here I am!"

She saw Mouse. Then giving it the pouches of grease, "Now, O Mouse! all day long do you sound as if chopping wood, and, at the same time when you cry, say, 'O my elder brother!' Be diligent in carrying out what I tell you. Therefore now do I depart upon my way." Then off started the Foolish Maiden, in great haste she went.

Mouse took up the axe, and began to weep. "O my elder brother!" he said as he wept all day long.

Nānabushu then spoke, saying: "Too much the whole day long does my old woman weep. It may be that I am simply hearing the sound, too much would my old woman be weeping." Nānabushu then broke out (of what he was wrapped in); and when it was torn away, then out of doors he went, he went over to the place

ä'tawā! wāwābigunōtciyan maḍwā'i'sāwān pāk'ic mawinit. Nānabucu äcīniwana'wat. Mīḍaç i^u äjikīwi'tānāntu'ā'tcīgāt Nānabucu. Kī'ā'ni'u'ndci'ā'nimi'kawāwān. Mīḍaç iⁱ'u äjikīgītut Nānabucu: "Änti pī'tcāg a'ki ä'pa'i'yañ? Kāwīn ninkutci pī'tcāsinōn o'o' 5 a'ki."

Mīḍaç iⁱ'u cigwa iwiti ucīmāyañ wāyābāmāt Maḍci'ki'kwāwis äjikanōnāt: "Intawā wī'kwatcitōtā icpīmīng tci'i'cāyānk!"

Misa' māmäckut wī'kwatcitōwāt icpīmīng wī'i'cāwāt. Mīḍaç 'a'a'u ucīmā'i'mā käcki'tōt umbickāwāt.

10 Cigwadaç Nānabucu piminica'i'gä.

Mīḍaç iⁱ'u kī'kacki'tōwāt ijāwāt iwiti ābiding a'kiwañugwān. Mīḍaç iⁱ'u äjinibāwāt. Maḍci'ki'kwāwis owābandān ā'pidci mica'kwatīnig. Kāwīn wīgiwāming ayāsīwāg; ānōtciku micicawa'kamig nibāwāg. Kā'kawicimuwāt mica'kwatīni. Maḍci'ki'kwāwis 15 äjikīgītut: "Awānān kīn āmbāgic wī'pāmāg ānāndāmañ?" uđinān īni'u ucīmāyañ.

"Nyā! kāwīnsa'ku ickwā'kaming kiti'kitusī."

Änic mī'i'ü äjiwābamāwāt iⁱ'u ānangwa⁸ ānint maḡmānditunit.

20 "Nicīmā! mānū tibātcimun awānān kīn āmbāgic wī'pāmāg ānāntamañ!"

Äjikīgītunit ḍaç īniyōcīmāyañ: "A'a'u kāgiciⁿcawāt anāng, mī'a'ü ambāgic wīpāmāg ānāndāmān."

Maḍci'ki'kwāwis äjikīgītut: "Nīḍaç a'a'u āgāwa kānāgusit."

Mīḍaç cigwa nibawāt. Kwäckusiwāt uwī'pāmān Maḍci'ki'kwāwis 25 wī ā'pidci a'kiwāⁿziyañ; īni'widac ucīmāyañ uckīniniwāñ uwī'pāmāni, kāgä't mī'kawātisiwāñ. Änic ā'pidci mānāntām Maḍci'ki'kwāwis a'kiwāⁿziyañ uwīdigāmāt; awīḍaç ucīmā'i'mā, mīsaḡu i^u äciki'tciminwāndānk.

Mī'i'ü pināwīḍcīt . . .

where the other was crying. When he came in sight of the creature, alas! it was a mouse that was chopping wood, while at the same time it wept. Nānabushu then laid it low with a club. Thereupon roundabout for tracks did Nānabushu seek. (He found) where (the woman's) tracks went leading away from there. And then spoke Nānabushu, saying: "Where in the world (is the place) so big that you can flee from me? No place in this world is so large."

Accordingly, when at yonder place the Foolish Maiden saw her little sister, she spoke to her, saying: "Therefore let us try to see if we can go above!"

Therefore in turn they tried to go up. But it was the younger sister that had the power to ascend.

And now Nānabushu was in pursuit.

And so they succeeded in getting over to another world. And now they were asleep. The Foolish Maiden saw that the sky was full of stars. They were not living in a wigwam; anywhere upon the ground they slept. After they had lain down to sleep, the sky became full of stars. The Foolish Maiden then spoke, saying: "With what one do you fancy you should like to sleep?" she said to her little sister.

"Dear me! but you always have something to say."

So accordingly they saw that some of the stars were big. "O my little sister! do say with which one you think you would like to sleep!"

Then spoke her little sister, saying: "The star that shines (so) bright, that is the one I fancy I should like to sleep with."

The Foolish Maiden then said: "As for me, it is the one that can hardly be seen."

Thereupon then went they to sleep. When they woke, the Foolish Maiden was lying with a very old man; and her little sister was lying with a youth, truly handsome he was. Naturally very much displeased was the Foolish Maiden to have an old man for husband; and her little sister, why, she was mightily pleased.

Whereupon the buttocks of the ruffed grouse . . .

56. STAR OF THE FISHER
(Utcığaṅaṅ).

Ānīc ōdā'tōwəg ɪgī'u ʔacinābäg; kägä't ki'tci·ō·dānāwan. Ānīc äcibibōninig. Mīsa' bəpibōniciwāt wī'kəgu māminonāntəm päcig 'a^ə'u inini. Kāwīn nibīnsinini; ʔbā'pic wätcītciśānig 'i^ɪ'u a'pī nābininig, mīsa' kāwīn nībīnsinini. Mīsa' äcigwīnawibī'tōwāt 'i^ɪ'u
5 tcipinībininik.


“Āmantcigic äciwäbətogwän?” iki'tōwəg ɪgī'u ʔacinābäg. Ānīc mīsa' cigwa kiki'kāntəmowāt pī'tcibibōninik. “Āmantcigic sığa-swä'i·tiyəṅ,” kī'i'kito a bəjik. Mīsa' kā'i·cimādcī'töt kīsığas-wä'i·wāt 'a^ə'u inini. Mīsa cigwa kīsığaswä'i·tiwāt.

- 10 Ānīc ka'kina unānga·a·bī'tāgowān. Ānīc ugī'kānimāwān päjik inī'u uningwāniwān kägō wānāndaśinik. Mīsa' cigwa pimōckinā-biwāt i'i·mā wīgiwāming sığaswä'i·tiwāt. Mīsa' kägīgītōwāt ogō' ʔnōtcigu niniwəg i'i·mā ɪgī'u nā·ā·ngəbiwāt. O·ō·widac ogī'i·nān 'a^ə'u utcīg: “Äye^ɛ, ninki'kānimāsa nīn 'a^ə'u wädicictcigəwānit.
15 Kāwīn niwānānimāsī 'a^ə'u äcictcigät. Päjigusaṅu 'a^ə'u äcictcigät; ugī'tciwīnān 'i^ɪ'u nībin; kāwīn wīpəgītīnasīn ō·ō·mā tcibīcāməgä'k 'i^ɪ'u nībin,” ugī'i·nā 'a^ə'u utcīg. “Kāwīn pō'tc tātəgwičinōma-gasinōn 'i^ɪ'u nībin; mīgu i^u kwaya'k wīndəmōnəgu'k,” ugī'i·gowān inī'u utcığaṅ.

- 20 Ānīc kägä't ugī'kānimāwān kägä't tābwānit 'i^ɪ'u ä'kitunit. Mīdəc kā'i·cikanōnāwāt: “Ānīc kā'i·cictcigəyəṅubəṅ 'i^ɪ'u tcinī-bingibəṅ?” ugī'i·nāwān.

“Äye^ɛ, ningi'kāndān 'i^ɪ'u äcictcigəyəṅubəṅ.”

1 The name of the Great Dipper. [There seems to be an uncertainty in the reference.—T. M.]


 56. STAR OF THE FISHER.¹

Now, in a town did the people live; in a really large town they dwelt. Now, it happened to be in the winter-time. And so, while they were in winter camp, a certain man got to turning matters over in his mind. It was not getting summer; when the time was at hand for the summer to be, why, there was no summer. And so with an uncertain feeling they waited for the coming of summer.

"Wonder what could have happened!" said the people.² Now, it so happened that in time they came to realize how far the winter had gone. "It may be well for us to hold a smoker," said a certain one. Thereupon the man made ready for holding the smoker. And so in a while they were gathered together for a smoke.

Now, all were in the relation of sons-in-law to them. Now, they knew that the knowledge of one of their sons-in-law was not wanting in anything. And so then did they come filling up the place in the wigwam, smoking together in assembly. Thereupon these men held forth in talk upon various things, there where they were sons-in-law. And this to them said the Fisher: "Yea, I myself know who it is causing this. I am not at a loss to know the one that is doing this. There is, to be sure, a certain one doing it; he is holding back the summer; he is not willing to let the summer come hither to this place," to them said the Fisher. "There will be, perforce, no coming of the summer; and that is a truth which I now impart to you" they were told by the Fisher.

Naturally, of course, they knew that he correctly spoke the truth in what he said. Thereupon they spoke to him, saying: "How shall we bring it about for the summer to come?" they asked of him.

"Yea, I know what we might do."

² The animal-folk.

“Ā^u,” ugī·i·gōn. “Mīsaḡu i^u kā·i·ciwābisiyaḡ ānīn kā·i·kito-
yaḡ. Ānīc kāwīn pitcīnaḡ tānībinsinōn mīsa^{wā} anībābī^{tō}yaḡ
‘iⁱ’^u tcinībing. Ayā kuca ‘a^a’^u kābā^{ku}·ā^t ‘iⁱ’^u nībinisā^ē.”

“Cigwa,” ugī·i·nāwān, “āmbāsa, kunigā^{kā} kätä·i·nāndaⁿzi-
5 gwān tci·aⁿ·ntunā^a·ḡubān?”

“Āye^o, mīsa yā^{ta} ‘iⁱ’^u kākackitōyaḡubān ‘iⁱ’^u tcinībigibān;
kāwīn ā^{pid}ci nībiwa kitānībāsīmin ‘iⁱ’^u a^{pī}·ā^{yā}ḡ ‘iⁱ’^u wisa
nībing. O·o·mini^k kitānībāmin, mī^{tā}’^tcing kitānībāmin; mīⁱ·^u
ā^{pī}’^{tcā}ḡ iⁱ·mā ayāḡ ‘iⁱ’^u nībin. Āmbāsa, ayāḡwāmisiyu^k! ānīc
10 mīsaḡu i^u wābāḡ tcimādcāiyaḡ. Ānīc, nīn ningatībāndān,” ugī-
i·gōwān inī^u utcīḡan.

Mīsa^u cigwa wīmāyawusāt ‘a^a’^u utcīḡ, ānīc mīsa cigwa mini^k
imā nā·ā·ḡaḡbiwāt wīmādcāwāt. Ānīc ka^{kina} ugīna^{kwā}’^{tā}ḡō^ē.
Ānīc ka^{kina} mīsa^u cigwa kīna^{kundi}wāt iḡi^u nā·ā·ḡaḡbiwāt. Kayā
15 wīn adi^k na·ā·ḡaḡbigubān iⁱ·mā anicinābā ayānit; kayā wīn
wāḡuc na·ā·ḡaḡbigubān ‘iⁱ’^u anicinābā^ē ōdā^{tō}nit; kayā wīn a^{mī}’^k
na·ā·ḡaḡbigubān iⁱ·mā anicinābā^ē ōdā^{tō}nit; kayā wīn wajack
na·ā·ḡaḡbigubān iⁱ·mā anicinābā^ē ōdā^{tō}nit; kayā wīn nigik na·ā-
ḡaḡbigubān iⁱ·mā a^{nī}cinābā^ē ōdā^{tō}nit; mīsa^u cigwa, ānīc ka^{kina}
20 awiya na·ā·ḡaḡbigubān mini^k awiya pāpōnicit ogō^u ma^{nī}dōyaⁿcāḡ.

“Ānīc mīsa^u wābāḡ tcimādcāyaḡ,” ugī·i·nā^ē ‘a^a’^u utcīḡ.
O·ō·widac ugī·i·nān: “Āmbāsa^{nō}, ayāḡwāmisiyu^k!” ugī·i·nā^ē
‘iⁱ’^u mini^k wāwīdcīwigut.

“Kāḡā^t ānīc mīsa^u kā·i·ciwābisiyāḡ,” ugī·i·gō^ē.

25 Mīsa cigwa kīmādcāwāt. “Ānīc kāḡā^t saḡaḡat wā·a·nīcāiyaḡ
mīⁱ·mā, mīdāc wāndcicāḡwānīmināḡu^k. Kīc^{pīn} wīḡāsiyā^k
mīyā^{ta} tci^{tā}ḡwicināḡ mīⁱ·witi wā·i·cāyaḡ,” ugī·i·nā^ē.

"Very well," he was told. "Therefore will we do whatsoever you shall say. For it will not be summer soon, however long we may continue to wait for the coming of the summer. There is really one that has shut up the birds of summer."

"Well, now," they said to him, "pray, who may he be that will be willing to go seek for the being?"

"Yea, this is the only way we shall succeed in having the summer come; not so very many times should we sleep (to get to) where the summer is. This is the number of times we should sleep, ten times we should sleep; that is how far away it is to where the summer is. Pray, be careful to do what you can! for it is on the morrow that we shall depart. Well, I shall have charge of the undertaking," they were told by the Fisher.

So then it was that the Fisher desired to lead the expedition, for it chanced that as many as were sons-in-law there wished to go. So by them all he met with approval. Now, all who therefore then came to agreement among themselves were they that were sons-in-law. Even so was Caribou then son-in-law there where the people were; even so was Fox then son-in-law where the people lived in a town; even so was Beaver then son-in-law at the place where the people dwelt in a town; even so was Muskrat then a son-in-law at the place where the people lived in a town; even so was Otter then a son-in-law at the place where the people dwelt in a town; and so on, for every creature of all these small animal-folk then spending the winter there was a son-in-law at the time.

"Now, it is on the morrow that we depart," to them said the Fisher. And this he said to them: "Pray, do you be zealous!" he said to as many as were in his company.

"Truly, now, that is the way we shall be," he was told.

And so then they departed. "Now, truly difficult is it over there to where we are going, and on that account I feel uncertain about your support. If only you be good at doing things, then shall we arrive at the place for which we are bound," he said to them.

Misa' cigwa kīmādcāwād. Cayigwa tibickāwāḡ, ānīc mīsa' ācikabāciwāt. Mīnawā wayāḡaninig ānimādcāwāḡ. Abā'pic nāning nābāwād, mīsa ājiba'kadāwād; kāwīn kāḡō umīdcisīnāwān i·i·mā nibāwāt. Kāḡā't wīwīsiniwāḡ. Cigwa udigowān īnī'u udō-
 5 gimāmiwān. "Äye, ningi'kānimā ānawī 'a'a'u nībiwayāyāt mī'i'u wīsiniwīn. Āmbāḡānō, wāḡāḡ māwāḡusātā' ānīnt, kāḡu' wīn intawā ka'kina," udinā' 'i'i'u wīdcīwāḡāna'. Kāḡā't pāḡik ucāḡwānimāwān, īnī'u nigigwān. "Āmbāḡānō intawā kāḡu' kīn," udināwān; "mīḡu tcibā'piyāḡān. Mīḡāḡiḡu kīcḡin pā'pī'ā't kāwīn
 10 kitācāḡimigūsīnān. Wawiyācigū ninga·i·cāya a'pī wī'ā·camināḡ. Mīḡāc wāndcīcāḡwānimigōyān, nigik. Āmbāḡānō, mī ḡīn ō·ō·mā ayān," udināwān.

Kāwīn ḡāc ināntā'zī 'a'a'u nigik. "Mānōḡāḡu kāyā nīn ninga-wīdcīwā," uḡī·i·nā.
 15 "Ayāḡwāmīsīn idāc wīn kāwīpā'pīsīwān mīḡū i' tcīnigā'tōyān 'i·i'u kīmīsāt. Mīndīmōyā 'a'a'u wāmāwādisāḡk. Mī'i·widāc kā·i·cī·ā·yāt a'pī kīpīndigāyāḡk 'i'i'u āndāt. 'Wāḡunāna kāḡiḡā·ā·ḡwā ogō' pīwītāḡ?' ta·i·'kito. Ānīc 'i'i'wītāc kā·i·cī·ā·yāt, mīḡu i' āndāsūsīnī'tōt tcībōḡitit. Mīḡāc 'i'i'u kā·u·ndcīpā'pī·ā·sīwāḡ.
 20 Kīcḡin pā'pī·ā·ḡ ānīc mīsāḡu i' kāḡi·ā·nācī'tāḡ; kāwīn kīḡā·cāḡimigūsīnān."

Cigwasa ānimādcāwāḡ; cigwa ḡāḡā't odābābandānāwa 'i'i'u āndānīt. Ānīc nīḡānīwān īnī'u umayā·ō·sāmīwān. Mīsa' cigwa kīpīndigawāwāt. Kāḡā't inābit wa'a'u nigik owāḡḡāmān mīndīmō-
 25 yāyān nāḡāḡāḡbīnīt. Āḡāwāḡu pīndiḡānā ckwāntāming.

Ānīc cigwa kāḡā't kīḡitōwān: "Wāḡunāna kāḡiḡā·ā·ḡwā ogō' nīmīwītāmāḡ?" i'kitōwān.

And so now were they off. They went till night overtook them, so thereupon they went into camp. When the morrow was come again, they continued on their way. By the time they had camped five times, then did they grow hungry; nothing did they have to eat at the places where they slept. Truly did they crave to eat. Then they were told by their leader: "Yea, I know a certain one, without mentioning the name, who is abundantly supplied with the food (we want). Therefore on the morrow let some of us visit the being, but do not by any means (let us) all (go)," he said to his companions. Indeed, concerning a certain one they felt some doubts, (and) that was Otter. "By the way, perhaps you had better not go," they said to him; "for you might laugh. It is likely that if you laugh at the being, we shall not be given food. And in a comic way will I act when the being is about to give us food. And so on that account it is feared that you may not contain yourself, Otter. We beg of you, therefore, do you remain here," they said to him.

But unwilling to do that was Otter. "In spite of your wish, I too will go along," he said to them.

"Do you take pains, then, that you do not laugh, lest by doing so you cause distress to your belly. An old woman it is whom we are going to visit. Now, this is the way she will act when we have entered into where she dwells. 'Pray, what shall we give these visitors (to eat)?' she will say. Now, this is the way she will behave, for, as often as she exerts a strain (upon her body), she will break wind. And now on account of that are you (all) not to laugh at her. In case you laugh at her, why, she then will cease (from what she is doing); we shall not be given food."

In a while they were on their way; presently, indeed, they came within sight of where she lived. Now, in front went he who was their leader. So then at last they went into where she was. Sure enough, when Otter looked, he beheld an old woman seated there. Barely in the doorway was he permitted to enter.

So in a while truly did she speak, saying: "Pray, what shall I give these visitors of mine (to eat)?" she said.

Inābiwāt wāndciṭaḡu mōckināsiniwān ini^u makakuckwāmaḡ-
gōn; mīnaḡwāna ma'kuwīninōn nā'ānimunit. Cayīḡwa kwā'ki-
'tāwān, cayīḡwa uwī'kubitōnini 'i'i^u pāji'k ma'ka'kuckwāmak
ājipōgitinit. Mīsa' māmītāwāntānk wī'pā'pit 'a'a^u nigik. Ānic
5 cigwa mīnawā uwi'kupitōnim 'i'i^u ma'ka'kuckwāmaḡ ājiki'tcipō-
gitinit. Mīsa intigu kigīnaḡitcīnā 'a'a^u nigik ājipasinitcī'utisut
pā'pit. "Awānān mādcī ḡāgaski'tōsigubān 'i'i^u tcibā'pisig?"
Mīsa' ājiki'tcibā'pi'ā.t.

Mīsa' āji'ā'nacī'tāminit ānawi'a'camiguwā'pan.

10 Mīsa' intawā ājisāḡa'ḡmowāt; mīsa cigwa ānimi'i'nt 'a'a^u
nigik. Kāḡāḡu ānint opapa'kitā'o'ḡo^ḡ 'i'i^u uwīdcīwāḡana^ḡ, ā'pī'tci
mindcinawā'ā.t.

Mīsa', "Āmbāsaḡō, mīnawā icātā!" ugī'i'nā^ḡ 'i'i^u uwītcīwāḡana^ḡ."

15 "Āmbāsaḡō, kāḡu' dāc kīn, nigig!" kī'i'nā. "Usām kibā'pick,"
kī'i'nāⁿ 'a'a^u nigik.

Mīsa' kāḡā't kā'i'cināḡanint. Pa'kān kī'i'ci'ū'wāḡ 'i'i^u mīnawā
wīmāwādisāwāt. Mīdāc kā'i'nāt 'a'a^u nigik cigwa imā kī'ḡsantci-
ḡwānint. Kā'i'cinōsawikānōnāt: "Āmbāsaḡō, ā'kwutūskaḡāyān
mini'k pītawiciyu'k 'a'a^u, a'kuwīnin," udinā^ḡ 'i'i^u uwītcīwāḡana^ḡ.
20 "Āye^ḡ, kīḡapītāḡo," udinā^ḡ. Mīsa' ācimādcāwād. Cīḡwasa'upīndi-
ḡawāwa mīnawā.

Ānic, mīkāyāpi āci'a'yānit pōgitinit. Mīsaḡu a'paḡnā pōgitinit
'i'i^u wī'kīḡāḡuwāt. Kāḡā't kāwīn awīya pā'pisī. Mīsa' cigwa
ḡcamiguwāt. Mīsa' cigwa kā'i'ckwāwisiniwāt, cigwa odōnināmini
25 'i'i^u kābipimūntāmuwāt. Mīsa' cigwa kītābībitōwāt 'i'i^u kāmīdci-
wāt kā'ḡcamiguwāt ini^u miskwāsaḡbīn. Mīsa'pī kā'tābisit 'a'a^u

1 A term for the vulva.

When they looked, (they saw) that the place was thoroughly full of birch-bark boxes; behold, it was bear-tallow that she had for food in them. Presently, turning about in her seat, she then drew one of the birch-bark boxes towards her, when she broke wind. Thereupon was Otter possessed of an uncontrolled desire to laugh. So, when pulling the birch-bark box again towards her, she broke wind with a loud report. Thereupon, as if he were being tickled, Otter clapped his hands in laughter. "Who in the world could keep from laughing (at that)?" And so he then laughed aloud at her.

At that she ceased from her work in vainly trying to feed them.

And so in consequence out of doors they went; it was then that Otter was given a scolding. He was on the point of receiving a flogging by his companions, so deep was the disappointment he caused them.

So then, "I beg of you, let us go over there again!" he said to his companions.

"Oh, don't you go, Otter!" he was told. "You are too much given to laughing," they said to Otter.

Thereupon truly was he left behind. In a different way they dressed themselves when they planned to make another visit with her. And this to them then said Otter from yonder place where he was left behind. He spoke to them as they were leaving, saying: "I beg of you, as far as my arm is to the elbow is the amount of bear-tallow you shall fetch to me," he said to his companions. "Yes, we will fetch it to you," he was told. Thereupon they departed. In a while they entered again into where she was.

Well, she acted in the same way as before, she broke wind. It was all the while that she broke wind when preparing food for them. To be sure, nobody laughed. And so presently they were fed. And then later, when they had finished eating, she made ready some food which they could carry away with them on their backs. Therefore then were they successful in obtaining what
) they were to eat after they had been fed by Red-Net.¹ It was then

nigik. Ānīc kägä't pītawā 'i'i'ᵘ mini'k īni'ᵘ ma'kuwīnīnōn; ä'ku-tōskunät mini'k pītawā.

5 Ānīc, mīsa cigwa mīnawā kī'ā·nimādcāwāt. Cayīgwa mīnawā nibāwag. Kägä't umaiyagāntānāwa ṭabṣāgunagānik. Ānīc, mī'i'ᵘ nījwā'tcing kīnībāwāt. Ubā'pic mīnawā nāntāga'kaḍāwāt. "Kägä't ningi'kāndān mī'i·mā kā'u·ndīnamanguban 'i'i'ᵘ kāmī-dciyāng."

" 'Aᵘ, icātā!" udigō¹.

10 Mīsa' kaḡä't cigwa kī'ā·nimādcāwāt. Cigwa kägä't umica·a·tōnāwa umī'kaḡāni, ācipimaḡ·ā·tōwāt. Äckamīgu papācu' antutāmunīniwān īni'ᵘ unīngwānisō'kaḡānīni. Mīndcimīgu tābīnāgwa-tinīg mī'i'ᵘ äntānit kägä't bḡbācu' antutāmumīniwān īni'ᵘ unīngwānisō'kaḡānīni. Ācawīṭaḡu'ku mīnawā kā'pīmī'i·jītābānānit ma-
15 'kwān. Cigwa bīndīgawāwān. Wāntaḡu mōckīnāni äntānit īni'ᵘ inīniwān. Umāiyāḡīniwāwān ācīnāḡusīnit. Kägä't aḡāsītōnāwān, ṇamāstcaya·ī·ijītāskītōnāwān. Mīḍaḡ kayā imā ācīmāiyāḡīnawāwāt, kägä't aḡāwā kaskīcīḡwayawāwān, mīskwīsānībān nābī'kawānit. Cigwa uḡānōnīḡowān: "Wāḡunāna kāḡīḡä·ā·ḡwā?" Mīḍaḡ 'i'i'ᵘ ānwānit, o·ō· inwāwān: "Wāḡunān kāḡīḡä·ā·ḡwā?" i'kitunit,
20 "Isp!" inwāwān. Mīsa cayīgwa awī'ā·cāmīḡuwān. Mīsaḡu a'paḡnā ānwānit kāḡō wī'i·kītōnit, 'i'i'ᵘ "Isp!" inwānit. Mīḡangwāna īni'ᵘ ayāwīnit Mīcipātcāḡunān; ānīc uḡīmāwīwān īni'ᵘ wātīsāwāt. Mīsa' cigwa mīnawā kī'ā·cāmīḡuwāt, mīsa' mīnawā ācīkīwāwānā-

¹ Uttered by drawing in the breath.

that pleased was Otter. Now, sure enough, they fetched to him that amount of the bear-tallow; as far as his arm measured to the elbow was how much they fetched to him.

Well, thereupon then again they continued on their way. Then again they slept. Truly were they amazed at the way the snow was sinking. So now for the seventh time they slept. By this time were they again growing hungry by reason of their supply of food running short. "Verily, do I know of a place from whence we may obtain some food to eat," (said the Fisher).

"Very well, let us go over there!" he was told.

Thereupon truly on their way they went. Presently, indeed, they fell into the path of another, (in that path) they then followed. As farther on (they continued), more frequent (grew the number of paths) running into (the one they were on), (paths) that were used when coming home with game. As soon as into view appeared the home of him dwelling there, with much greater frequency came other paths into (the one they were on), that were used in fetching home game. Only a little while before some one had dragged a bear along. In a while they went into where he was. Full as can be was the dwelling of the man. They marvelled at the strange appearance of him. Truly small was his mouth, up and down was the way his mouth was opened. And so in another respect did they regard him with wonder, really did he scarcely have a neck, a red ribbon did he wear for a necklace. Presently they were spoken to by him saying: "Pray, what shall I give them (to eat)?" And then (they heard him) utter with his voice, this he uttered when he said: "What shall I give them to eat? Isp!"¹ he uttered. And already then was there a beginning of their being fed. And so all the while (that was) his exclamation whenever he had something to say, that "Isp!" was what he uttered. Now, the one that was there was Big-Penis;² so it was a chief that they had visited. And so later they were fed again, whereupon again they carried

¹ A name referring to the giant Mesâbâ or Windigö.

wāt äntötäguwāt ini^u Micibätcägunan. Änic udinä[°]: “Mīsa i^u tcitāgwicinang ‘iⁱ/wīt wā·i·cāyāng.”

Cayīgwa mīnawā nibāwāg. “Mīsa’ āwaswābāng tcitāgwicinang ‘iⁱ/witi wā·i·cāyāng.” Mī·i^u cigwa kāwīngicica kuniwa‘kami-
5 gāsunini. Cigwa mīnawā ānimādcāwāg. Mīdāc kägä‘t kīcigātinig pimūsāwāt, kāwīn owābāmāsīwāwān ini^u kōnan; äckam kāyā kicitāni. “Änic, mīsa’ wābāng tcitāgwicinang ä·i·cāyāng.”

Cayīgwa nibāwāg mīnawā. Mīnawā wayābāninig ānimādcāwād. Mīsa’ kāwīndāc kōni‘kāsini. Cayīgwa unāgucini. “Mīsa’
10 imā kwaya‘k ayāt ‘a^a/u kābā·a·ntawābamāng,” udinä[°] ‘a^a/u utcīg. “Ämbāsanō,” udinä[°], “naskä inābiyu‘k, sāga·i·gāning tāwag īgī^u ānicinābāg. Ä‘pidcidāc nāwōtāna mī·i·mā äntāt wa^a/u tābān-
dānk ‘iⁱ/u ödāna. Mīdāc ‘a^a/u kā‘tcīwinang ‘iⁱ/u nībin,” udinä[°] ‘iⁱ/u uwītcīwāgāna[°]. Cigwa ugañōnān ini^u ādi‘kwān: “Ämbāsanō,
15 pitcīnāgiku pinisitawināgwa‘k tcipīwābānk” — owābāndān obāci-
wāninik — “mīdāc iwiti tcīwi·ā·cawa·o·yān. — Kīnidāc, wāguc, kī-
gamiginā. Mīsagu i^u mīni‘k ājiki‘kino āmawīnān,” ugī·i·nān. —
“Kīnidāc, acack, kīgababāpağwandānan tcīmānan, mī·i^u kā·i·na-
no‘kīyān nōngum tibi‘ka‘k. — Kīnidāc, āmī‘k, ābwīn kīgababābī-
20 gwandānan, mīsa’ kāyā kīn kā·i·nāno‘kīyān nōngum tibi‘ka‘k.”
Amī‘k cayīgwa kī‘kīcā‘kumīgōn ini^u umayā·u·sāmiwān. “Mīsa’
gägä‘t kā·i·ciwābisiyāng, nīnidāc ningamawīnātān ‘iⁱ/u wīgīwām,”
kī·i‘kito.

Cigwasa’ tibi‘kātini, mīsa kīmādcānit uwītcīwāgāna[°]. Mīsa’
25 cayīgwa ubi‘tōn tcibiwābāninig. Änic ugī·i·nān ini^u wāgucān tcibimiginānit. “Mīgu’ ōmā pimi·ā·samāwāminik kāna·u·ndcī-
mīgināt, wāguc,” udinān. Änic, mīsa’ cigwa wayābāninig cayīgwa
gägä‘t onōndawān pimimiginīt.

away what had been given them by Big-Penis. So (the Fisher) said to them: "Now shall we reach the place for which we are bound."

In time they slept again. "It is on the day after to-morrow that we shall get to the place for which we are bound," (the Fisher said). Now, by this time there was scarcely any snow on the ground. Presently they continued on their way. And then truly during the day, while travelling across the country, they did not see any (more) snow; and it was also growing warmer. "Now, therefore, on the morrow shall we arrive at where we are going," (said the Fisher).

Then they slept again. When the morrow came again, then on their way they went. And so there was now no (more) snow. In time it was evening. "It is straight over yonder way where dwells he whom we have come to seek," to them said the Fisher. "I beg of you," he said to them, "do you but only look, by a lake dwell the people. And in the very centre of the town is where he dwells who rules the town. It is he who holds the summer in his keeping," he said to his companions. Presently he spoke to Caribou, saying: "I beg of you, as soon as the dawn of day begins to break," — he looked over toward the narrows of the lake, — "it is over there that (I would have) you cross. — And you, Fox, you are to bark at him. And so that is as much as I am going to instruct you," he said to him. "And you, Muskrat, you shall go among the canoes, gnawing holes in them, which is the work for you to do to-night. — And you, Beaver, you shall go about gnawing the paddles, and so that is what you shall do to-night." Beaver then had received an order from their leader. "And that is truly what we shall do, while I myself will go against the wigwam," he said.

In a while was the night coming on, whereupon then departed his comrades. And so then he waited for the coming of the morning. Now, he had told Fox to go barking at them as they went. "It is along this very shore that you shall bark at them as they go, Fox," he said to him. Well, it was now growing day, when, sure enough, he heard (Fox) going along barking.

Ānic cayīgwa ʔmʔntcisāwa² 'iʔi'u ʔnicinābā². "Nāskāginīn!
 ʔnimuc pimimigit 'iʔi'wāti ki'pimi·ā·samāwānik!"

"Wāgunān?" i'kitōwʔ īgi'u ʔnicinābāg.

"Mīmāwīn ʔdi'kwʔn māgināwāt," i'kitōwʔ īgi'u ʔnicinābāg.
 5 "Mīmāwīn tciba'kubīnicawāt iwiti kīwʔbāciwʔninik. Tcigwa
 kāgā't pa'kubīkwāckuni 'a²a'u!"

Cigwa wābāmāwāt īgi'u ʔnicinābāg, "Ā'e'e'i, naskāginīn! ʔdi'k
 pāmādaḡāt! Cigwa kāgā't uba'kubīnicawān. 'A'a'u!" i'kitōwʔ
 10 īgi'u ʔnicinābāg. Mīsa' gāgā't cigwa pōsiba·i·tiwāt, ga'kina pō-
 si·ba·i·tiwʔ.

Mīsa' cigwa ga'kina kā'pōsiba·i·tinit umawīnʔtōn 'iʔi'u ōdāna
 'a²a'u nici·o·tcīg. Cigwa pīndigāsāt uwābāmān nāmāḡabinīt wī-
 'tāwisʔn. Kuniginīn asawāwʔn nāmā'kwān ābādcī'tōnit. "Ā²
 nī'tāwis!" udinān. "Mīsayā·ō· pināzi'kawʔ wa·ō· nībinisā.
 15 Ā," udinān, "ʔnicāsʔgunā kī'pimawādisin," udinān.

"Ō^{nu}," udigōn.

"Ṭaḡackumā, nī'tāwis!" udinān; "mīna gīn i'ku āndōtʔmʔn
 'iʔi'u ʔsawāyʔnin?"

"Tatata'!" udigōn.

20 "Kāwīn," udinān. "Ōsʔnina'ku'indōtʔm ʔsawāyānin. Ṭaḡac-
 kumā," udinān. Ācimʔmōt 'iʔi'u cācōbī·i·gānit i·i·mā ubi'kwa'ku-
 nīng. Ānic pācu'ugī·u·nabī'tawān; ʔjicicōtōnāwāt 'iʔi'u nāmā'kwān,
 mīsa' ʔjibwānawī'tōnit, ānawī pa'kwatcibitōnit. Pʔsingutcisā.
 25 Ānic mīgu' wawīngā ʔjikiwī'tagāmāsīninik īnī'u ma'kackwāmagōn.
 Ācipaciba·a·nk pājik, pʔnāgu kā·u·mbisānit nībinisā². Mīsa' āni-
 tana'kāmīgīsīt ānībīgucʔnk īnī'u maka'kuckwāmagōn, anōtcisā'
 ʔnimōmōckināwa² cīcība² ʔnotcisʔgu awiya. Ningutingiku pājik
 ʔḡinā² kāmbwāsānit.

So presently up the people quickly woke on hearing the noise. "Harken to the sound! a dog comes barking along by yonder shore!"

"What (is it)?" said the people.

"It may be at a caribou that it is barking," said the people. "It may be that (the dog) is driving it into the water over there at the narrows. Already now, in fact, is it leaping into the water!"

When the people saw it, "Hey, look yonder! a caribou goes swimming along! Now, indeed, (the dog) is driving it into (the lake). Come on!" said the people. And so truly then they scrambled wildly into their canoes, all rushed madly to get into their canoes.

And so, when all had scrambled into their canoes, then against the town did the big Fisher make an attack. When he rushed into (a wigwam), he saw his cousin seated there. He beheld him feathering his arrows with sturgeon-glue. "Well, my cousin!" he said to him. "Therefore now have I come to where this bird of summer is. Why," he said to him, "for no particular object do I come to visit you," he said to him.

"Really!" he was told.

"By the way, O my cousin!" he said to him, "is that the way you generally do when feathering your arrows?"

"Oh, nonsense!" he was told.

"Nay, (I am serious,)" he said to him. "Now, this is the way I generally do when feathering my arrows. Just you let me show you," he said to him. Then he picked up the (stick) that he used when rubbing (the glue) upon the arrows. Now, close beside him was he seated; when (the Fisher) rubbed the sturgeon-glue over his (cousin's) mouth, then was (the cousin) unable to get his mouth open, however much he tried. (The Fisher) leaped to his feet. Now, all the space the whole way round was a mass of birch-bark boxes. When he poked a hole into one, out burst forth some birds of summer. And when he set to work poking holes into box after box of birch-bark, (he found them) one after another filled with all kinds of ducks and all kinds of other creatures. And by and by out of a certain (box) burst forth the mosquitoes.

Ānic mīwīnaḡu wāti āndāna'kāmigi'isiwāt āwinantwa'a'nāwāt
 ini'^u ādi'kwān. Mīsa' ācikwīnawicictigāt wa'^a'u kā'kibu'kiwāsi-
 gātānik 'i'ⁱ'u otōn. Wī'kā pitcīnaḡ umi'kān migōs takwā'kwisi-
 ninik; ācipa'ta'ka'ḡ'nk iwiti udackwātōnāḡaning, ācipīpāgit o'ō'wi-
 5 ḡaḡ i'kitu: "Ō, misōtcīḡ nībinisā⁸ obinānān!" icibibāgit.

Cayīḡwa ōnōntawāwān īḡi'^u ḡanicinābāḡ. "Ānīn mādwā'i'kitut?"
 Pī'i'nābiwāt, ḡaḡaḡu intīḡu kīḡi'kanā'pa'tāni. "Naskāḡīnīn!"
 i'kitōwāḡ. "Nībibisā⁸ uḡībīnānān micawutcīḡ!" maḡdwācipīpāḡi
 kuca. Mīsa' kāḡā't ājiwacka'kwajiwāwāt. Mīḡū imā ānint
 10 pō'kwabwī'ā'wāt wacka'kwajiwāwāt; ānint kayā nōndābigīsiwāḡ;
 ānint ānūḡīpikīwā'ō'wāḡ. Mīḡaḡ imā pibō'kwabwī'ā'wāt; ānint
 kayā aninōntākusābiwāḡ. Cīḡwasa ḡa'kina uḡīnīḡucānān mīci'u-
 tcīḡ 'i'ⁱ'u āndānit wī'tāwisān. Cīḡwa maḡnīmī'tīḡwābīwān, ānic
 uwī'pimugōn. Ānic pata'kisōwān umi'tīḡumini, āci'a'kwānta-
 15 wāsāt. Mīḡaḡ 'i'ⁱ'witi wānsābāmāt, acōwināt wī'pimugut. Ānic,
 cayīḡwa uwī'pimugōn; cayīḡwa pī'i'na'ā'wān ācīḡwīnibā'kupagi-
 sut. Mīḡaḡ o'ō'witi kīcīḡunk ācitāḡaḡsit. Mīḡaḡ ācimicutāminīt
 wāna'kwaya'ī' 'i'ⁱ'u osō^u, mīsa' kā'cipō'kwānowānāḡut. Ānic,
 20 mīsa iwiti kā'u'ntcīkānōnāt īyusa' wītciwāḡana⁸: "Āmbāsinō,
 ayāḡwāmisiyu'k," udinā⁸ 'i'ⁱ'u wītciwāḡana⁸. "Kāwīn nīn nīntā-
 kacki'tōsīn tcībī'i'cāyān 'i'ⁱ'witi mīnawā kī'a'yāyāḡ. Mīsa nīn omā
 a'ḡanā tci'a'yāyān ḡmaḡntc mīnī'k kā'a'kīwānūḡwān tciwābāmīwāt

¹ Toward the north.

² Which accounts for the position of the stars in the handle of the Dipper.

both a wound and
 / crooked!

Now, as for (the people) yonder, they were busily engaged trying to keep on the trail of Caribou. And so at a loss to know what to do was he whose mouth had been closed with glue. After a long while had passed, he found an awl with a short handle; forcing it through a corner of his mouth, he then called aloud, and this he said: "Oh, the big Fisher has come after the birds of summer!" thus was what he cried aloud.

Presently him the people heard. "What is the sound of what he says?" On looking hitherward, everywhere did there seem to hang a smoky haze. "Listen and hear!" they said. "The birds of summer has the big Fisher come and got!" was what, indeed, he was heard saying in a loud voice. At that they truly whirled their canoes about. Whereupon some broke their paddles when whirling about; and the canoes of some began to leak rapidly; some failed in trying to get back home by canoe. And so out there they broke their paddles; and as they went, some sank to the bottom before they were able to get back to land. In a while the big Fisher had cut up the entire dwelling of his cousin. Then (his cousin) grabbed for a bow, for by him was he now about to be shot. Now, (his cousin) had a tree standing there, then up the tree he hastened. And so from up there he looked down at him, he kept watch of (his cousin), who intended to shoot at him. Well, now was he on the point of being shot at; at the moment that (his cousin) aimed with the bow was when he dodged round (to the other side of the tree). And then off this way¹ into the sky he whirled. Thereupon (his cousin) shot him at the end of his tail, whereupon the tail was broken.² So it was from yonder place (in the sky) that he spoke to his comrades, saying: "I beg of you, do all that is within you," he said to his comrades. "I may not be able to come to yonder place where you dwell. It is here³ that I shall always be, however long the world may last, so that my grandchildren may behold

³ In the northern sky.

nōcicā²yag," ugī·i·nā². Ānic misa cigwa kī·qanōnāt minawā:
 "A'pī taḡwicinäk 'i'i'witi undcimādcāyank mī·i'·u tci·u·nā'ku-
 namäk kã·a'·pītcāḡ 'i'i'·u tcibibōng. Ayāngwāmisiyu'ksa kãwiminu-
 'tcigäyäg," ugī·i·nā².

- 5 Misa' gägä't cigwa kī·q·nikiwāwāt. Kãwīn qanagã ningutci
 ugī·a·ni·a·tinta²zīnāwa 'i'i'·u āni·a·'kunībininik. Cigwa tagwicinōḡ
 i·i'witi kã'punctimādcāwāt. Cayīgwa i'kitōwag mā·u·ndcī·i·ti-
 wāt: "Ānīn kã·i·jiwābisiyāḡ 'i'i'wisa kã·i·gōyāḡ? Misa' cigwa
 tci·u·nā'kunamāḡ i·i'wisa kã·i·gōyāḡ." Cigwasa kägä't ki-
 10 mā·q·ntōbiwag, cayīgwa onā'kunigāwāt. Ānic ugī·i·gowān: "Wīn
 i'kigo īgi'·u kīcisōḡ."

Mīḡac kã·i·'kitut 'a'a'·u aḡi'k: "Nīn ninga·q·gimāḡ āntaçiwād
 īgi'·u kīcisōḡ," kī·i·'kitu.

"Ā^u," kī·i·nā.

- 15 Mīḡac kägä't ācakī·i·'kitut: "Āntasubīwayāyān tataçiwag
 kīcisōḡ mīḡac a'pī kã·i·cinībing," kī·i·'kitu. Mīḡac āca qanōnint:
 "Mīmāwīni i^u tcimistcīnīwana·a·gōyamban. Tã·q·gã²sīnuna 'a'a'·u
 kōn taciwāt gīsīsōḡ. Kãwīn qanagã kitasāḡāgunāsancī."

"Ānic intawā kãwīn 'i'i'·u tātacišiwag īgi'·u kīsīsōḡ."

- 20 "Usāmīšanā kãbã'ta·i·nowag," kī·i·nā.

Mīḡac cigwa, "Nīn taḡa ninga·o·naḡimāḡ kãtaçiwāt īgi'·u kīci-
 sōḡ," kī·i·'kitō 'a'a'·u aḡūḡu's. "Taḡsing bãcãwiganāyān mī·i'·u
 kãtaciwāt īgi'·u kīsīsōḡ. Naskã, ningutwã'tcing ambãcãwigānã-
 yān," kī·i·'kito.

- 25 "Misa' kägä't mãwīn tcina·i·taciwã'pan īgi'·u kīsīsōḡ," kī·i·-

¹ Conceived of as moving like the shadow of a cloud.

me," he said to them. So it was in a while that he addressed them again, saying: "When you have arrived at yonder place from whence you came, then shall you decree how long the winter should be. Do you take pains to see that you bring things favorably to pass," he said to them.

Thereupon truly on their homeward way they went. At no place anywhere did they catch up to the boundaries¹ of the summer. At last they reached the place from whence they had gone away. In course of time they said, on coming together in assembly: "How shall we bring to pass that which we had been told? The time is now come for us to decree that which we had been commanded." Then truly, coming together, they sat down, then did they decree. Now they were told: "Do you give name to the moons."

And this was what Caribou said: "I myself will count the number of moons," he said.

"Very well," he was told.

Thereupon truly did he speak: "As many as the hairs on my body, so may the number of moons be before it shall then be summer," he said. And so, when he had finished, then was he addressed: "It might then happen that you would be an easy prey for one to lay you low with a blow.² There would be too much snow if such were the number of moons. Not even would you be visible from under the snow."

"Then accordingly there shall not be so many moons."

"They would really be too many," he was told.

So then presently, "Pray, let me count the number of (winter) moons there shall be," (so) said Chipmunk. "As many as the number of stripes upon my back, so shall the number of moons (in winter) be. Behold, six is the number of stripes upon my back," (so) he said.

"Now, that truly is just about the proper number for the (winter)

² Referring to the time when the snow is deep and the crust hardened, when game is easily approached and killed.

'kitōwag. " 'Ā^u, mīsa' gāgā' t idaç kätaciwāt igi^u kīzisōg." Mī·a·^u kā'tābwāt. "Ānic mī·i·^u tcina·i·taciwāt igi^u kīzisōg," kī'kitōwag. Mīdaç cigwa kīcā'kunigāwāt.

Mīsa mini'k, pināwītcīt kī·a·gōtā.

· 57. LITTLE-IMAGE
(Māzinini^{ns}).

- 5 Wāḅanunk wāndaḅit maḅidō niwītibātcimā, a^a·^u māzinini^{ns} mī·i·^u ājini'kāsut. Wīn māzinini^{ns} kāwīn wī'kā wīsinisī. Iwidaç omāⁿ a'kīng kī'pīcāgubānān mī·i·^u wātibātutāmōwag udai·i·ntōwān. Cigwasa kī'pimādcā wīwāḅandank ō a'ki. Tāgwicink o·ō·wa'ki cigwa ugīwāḅandān zāga·i·gān; owāḅamā iⁱ·^u abinōdcīya^²
- 10 ma'kaḅā'kānit, picicig ḅabinōdcīya^². Uda'kawā·a·^² tci·a·nigu'pīnit. Kāwīn daç nāngīm ickwā'tāsiwa^²; ānic ḅnōdcīgu icictcīgāwa^²; kaḅwātciḅanitiwa^². Cigwasa nāwa'kwānig ḅnigu'pīwa^² kīwānit. Ka'kina kānimādcānit ācimādcāt ijāt imā kā'tana'kaḅaḅisinit; owāḅandān ā'pidci cōⁿcā'kwaḅtinig. Mīdaç imāⁿ ācimōni'kāt imāⁿ
- 15 kā'tana'kaḅiḅatinig ācinīngwa·u·tisut.

- Cigwa wānāgucininig pībā'piwa^² maḅwāmāta'kaḅiḅisiwa^². Cigwa kāgā pimida'ku'kānā. Nīngutingīgu ācita'ku'kānit maḅwāgīgī-tōwān: "Awīya nīnda'ku'kānā." Ācimūna·u·nt, mīsa iⁱ·^u ācimi'kwāgunā·u·nt. Ācipāsigwīt, kāgātsa pācīgini^u kīstcī·i·nīnīwīwān,
- 20 ā'pidcīgu ozāgī·i·gōn. Mīgu iⁱ·^u ājījkwā'tānit māḅwā gaḅwātci kaciwānit. "Nīdcī," udinān; "ānīn wīnā kīma'kadā'kāwāt ugō^u abinōtcīyaḅ?"

"Kā, nīdcī, nīwī'kaḅwānāḅaḅtcība·i·timin, o·o· kīwāḅamīyāng kaḅwātciḅanitiyānk. Kīwāḅamāk ogō^u ḅabinōtcīyaḅ mīgu bā'pic

moons to be," (thus) they said. "Very well, that truly is what the number of moons shall be." Accordingly then did they act upon his word. "Now, that will be just the right number of moons," (so) they said. And so they then fulfilled the decree.

And that is all, the buttocks of the ruffed grouse now hang aloft. ?

57. LITTLE-IMAGE.

About the manitou that looks from the east I intend to tell, of Little-Image, for such was he called. Now, Little-Image never ate. And concerning the things he did when he came here upon earth is what I am now going to relate. Now, hither he started out of desire to see this earth. When he arrived at this earth, he then saw a lake; he beheld some children that were fasting, a vast number of children. He waited for them to go up from the lake. Not till after a long while did they make an end of their fasting; all sorts of things were they doing; they were running foot-races one with another. When it was noon, then went they up from the lake bound for home. When they had all departed, then went he over to the place where they had been playing; he saw that the ice was very smooth. And when he dug a hole at the place where they had been playing, he then covered himself up.

When it was evening, (he heard them) as they came laughing (and) as they began playing. Presently they almost tramped him under foot. When once they stepped upon him, he heard one say: "Upon somebody have I stepped." Then he was uncovered, and it was in the snow that he was found. When he rose to his feet, there, in truth, (he beheld) a full-grown man among them, and by him he was much liked. Accordingly then (the man) ceased playing, while the others continued racing. "My friend," he said to him, "why have these children blackened (themselves)?"

"Why, my friend, we are in training together to know how to run, this number of us whom you see running foot-races with one

mini'k äckunəniḡōyānk. Ninda'tāḡāmin; kīcpin pa'kināḡōyānk
 ninīwāna·o·ḡōmin,—naḡanint kīcpin. Ma'kwagidac ningagwətci—
 kaḡnānāniḡ. Māwicagu nōsinābāniḡ kī'kidəmwāwəḡ, kayā iḡi'ḡ nin-
 ḡānāniḡ. Mīdəc ä'taḡu iḡ mini'k wayābāmətwā əbinōdcīyāḡ
 5 äckunənitwā. Wābāḡidac mī·i'ḡ mīnawā ugagəwətciḡaniguwān.
 Mīsa iḡi'ḡ kā·u·ndciwābāmətwā ma'kadä'kəwād iḡi'ḡ əbinōdcīyāḡ;
 kī·i'ḡucimōwəḡ iḡi'ḡ əbinōdcīyāḡ ānawipawādāmāsuwāt kā·u·ndci-
 pimādisiwāt. Mīsa iḡi'ḡ mini'k ānātcimu'tōnān."

Änic mī cigwa wunāḡucininig. "Ambāḡānōnā, nīdcī, āndāyānk
 10 icātā!"

Kāḡä't ku'pīwəḡ. Cigwa pīndigāwəḡ āndānit. Cigwa ka'kina
 taḡwicinu⁸ əbinōdcīya⁸. Ämbā, kāḡätsa inigāwəḡāntəm a⁸a·i·nini, a^u
 ḡā·u·ticiwāt. Cigwasa mādcī'tāwān ini'ḡ wīdcī'kiwāyān kizizā-
 'kwānit. Kā'kizizä'kwānit, "Ämbā, nīdcī! kayā ḡin wīsinin,"
 15 udigōn.

"Tayā, nīdcī! kāwīn niwīsinisī. Mīḡwānā iḡ indawā iciwīsinin."

Kāḡä't äciwīsinit a·i·nini. Cigwasa kawicimowān. Änicnā
 kāwīn wī'kā nibāsī kayā wīsinisī. Mīsa cigwa unəbit, ningutingigu
 ināndəm: "Ämbāḡānō, 'Ningitcināḡānā,' tawī·i·nābāndəm a⁸a^u
 20 nītcikiwāⁿzī."

Cigwasa kiḡicāb kuckusiwān wītcikiwāyān oḡānōnān: "Nīdcī,
 kāna kāḡō kitinābāndəzī?"

"Tāyā, nīdcī, kī'tciwāḡāmī naḡānāḡ kāḡwä'tcigāḡāḡ nindinā-
 bāndəm."

25 "Ä⁸, kāḡä't nīdcī, kīḡāḡāḡānā wākagwətciḡāḡ."

Cigwa kā·i·ckwāwīsinit pītwāwācinōn; kīpīpīndigāwān ma'kwān,
 piḡānōnimāwān wītcī'kiwāyān: "Mīsa cigwa tcigāḡagwətciḡānī-
 tiyāḡibān. Nisimitāna pimātcīc iḡi'ḡ əbinōdcīyāḡ." Mīsa iḡi'ḡ
 ānicisāḡa·a·minit.

¹ Little-Image.

another. You now behold these children, and that is all that is left of us. We are in a contest; if we are beaten, then we are slain,—that is, the one beaten in the race (is slain). Now with the bears are we racing. And long ago our fathers of old were eaten up, so too our mothers. Therefore this number of children whom you see is all that is left of them. And to-morrow they will be entered into another race. That is why you see the children painted black; in a fast are the children, that by so doing they may dream of what shall give them life. This is all that I have to tell you.”

So it was now getting on towards evening. “Come, my friend, to where we live let us go!”

Verily, up from the lake they went. Presently they entered into where (the man and the) others dwelt. In a while all the children arrived. Oh, truly sorry (for them) felt the man, he that came as visitor. Soon then did his friend begin to cook. After the man had finished cooking, “Come, my friend! do you also eat,” he was told.

“Oh, no, my friend! I do not eat. But nevertheless you had better go ahead and eat.”

Truly then did the man eat. In a while (the man) lay down to sleep. But of course he¹ never slept or ate. Accordingly, while sitting there, of a sudden he willed: “Behold, ‘I left him far behind (in the race),’ let my friend dream!”

When in the morning his friend rose from bed, he spoke to him, saying: “My friend, did you not dream of anything?”

“Why, my friend, ‘a great distance behind did I leave him with whom I ran,’ was the dream I had.”

“Yea, truly, my friend, you shall leave behind him with whom you intend to run.”

As soon as they had finished eating, they heard the sound of some one coming along; it was a Bear that came entering in. As it came, it spoke to his friend, saying: “It is now time for us to run the race with each other. Thirty of the children do you bring.” And then on out of doors it went.

"Auwisa, mīsa cigwa tci·a·nimādcāyank, nīdci. Awiyās wāban-tamawicinān!" udinān ini^u ininiwān. Kägä't änicimādcāwāt. Änitagwicinuwāt, āca kā'tagwicininigwān kånānibitābinitigu. Cigwa' pisāgini'känā.

- 5 "Mīsa cigwa tcigagwātcikānitiyank." Mīdāc iⁱ'^u kā·i·jikānōnint ānicinābā: "Wāgunāc iⁱ'^u nindā·u·ndcināḡanā ānāndamān? Kīn tibātcimun wā·u·ndcināḡaciyaḡ."

Kibwānazīwayānaḡ unābi'kawān ma'kwan. Kīgito ma'kwa: "Nācwāsuguniyān nimbawānābān inābi'kawāḡan." Mīnawā āji-
10 kānōnint a·i·nini: "Kīndāc?"

"Pizānisāḡu, 'Nināḡanā,' ningīnābāndam tibi'kung."

"'Ā'a^u, mādcādātcī·ā·nigu'k!"

Mī'tig iwiti pāda'kidāni, udōdi'tānāwa tātibickō. Cigwa inān-dam a·i·nini, mī·a·wā kā·u·diciwāt: "Āmbāsa, uḡābīnāḡanān."
15 Kägä't pināḡaciwawān wīdcikiwāyaḡ. Kägä't minwāndam a·i·nini kā'pitāḡwicininit. Ānic upāḡamāḡan udaiyān a^a'^u kāḡwātcikāci-wāt; mīsa iⁱ'^u ācinīwānawāt ini^u kāḡwātcigānāt kayā igiwāti nisi-mitāna ma'kwa².

Kägä't minwāndāmōḡ ābinōtcīyaḡ. Mīdāc iⁱ'^u ācikiwātābiwāt
20 ma'kwa², upīndigānāwa āndāwāt. Mīsa cigwa mādcī'tāwāt tcībā-'kwāwāt. Kägä't minuwīsiniwāḡ. Wānāḡucininig pimitā uduci-'tōnāwān; ā, kägä't nībiwa! Kägä't minwāntāmōḡ. Cigwa tibi-'kātini, mīsa wī'kwatci·ā't wītcī'kiwāyaḡ, wī·ā·camāt; mīsa kāwīn wīsīnisiwān. Indawādāc uwīndāmāḡōn: "Kāwīn wī'kā niwīsīnī

¹ That he had a propitious dream was evidence that he had received power. A dream is power.

"Well, it is now time for us to be going, my friend. Come (and) watch us!" he said to the man. In truth, then on their way they went. As they arrived, already must the others have come, for there they were seated in a row. Presently he was approached (and greeted) with a shake of the hand.

"It is now time that we were racing one with another." And this was what the man was told: "By what power do you think that you will leave me behind? Tell me by what means you will outrun me."

The skin of a bull-bat the Bear had hanging from his neck. Up spoke the Bear, saying: "While fasting for eight days, I dreamed of this necklace." Again then was the man addressed: "And what is your (power)?"

"Just simply, 'I left him behind,' was what I dreamed¹ last night."

"Come, let us be off as fast as possible!"

A post² at yonder place was standing, they passed it both together. Presently willed the man, the one that came as visitor: "Behold, he will outrun (the Bear)." Sure enough, here came his friend leading in the race. Truly happy was the man when they came (to where he was). Now, a war-club did he who was racing have; whereupon he clubbed (the bear) that he had raced with, and also the other thirty bears.

In truth, happy were the children. Accordingly then they dragged home the bears, they carried them into where they lived. Thereupon they set to work cooking. To be sure, they had good food to eat. In the evening they made some grease; oh, truly a good deal (it was)! Verily, they were pleased. Presently it grew dark, whereupon (the man) tried to prevail upon his friend, for he wanted to feed him; but the other would not eat. So thereupon (the man) was told: "Never do I eat, and I do not sleep. Therefore this,

² To mark the starting-place.

kayä ninibäsī. Mīgu iⁱ'u, nīdcī, ināndan: kāwīn wī'ka kīḡanaḡanıgōsī."

Cigwadāç tibi'kaḡdini, mīsa iⁱ'u äjīnibanit inī'u wītcikiwä^ayaḡ. Äyābi'tātibikaḡtinig ināndan: "'Tciwāsa ninagaḡnāsaḡ kaḡwātci-
5 gaḡaḡ,' tawī'i'nābaḡdam!"

Kigicāb kuckusi. Kā'i'ckwāwisinit pīdwāwācinōn; pipīndigā-
waḡ, ugaḡnōnigōn: "Mī'i' u cigwa tcikaḡwātciḡanitīyaḡ. 'Ä^u, ābi-
'ta ābinōtcīyaḡ pimādcīc," udigōn.

Kāḡä't mādcāwaḡ, maḡda'ā'nāt ayāwā^ə iyabinōtcīya^ə. Cigwa
10 taḡwicinōḡ. Äjīkanōnigūt inī'u ma'kwān: "Mīsa cigwa tcigagwātci-
ḡanitīyaḡ. Wāḡunāc nindā'u'ndcinagaḡnā ānāntamaḡn? Kīn tibā-
tcimūn kā'u'ndcinagaḡciyaḡ; äcinīcugunīyān mī'i' u cawānīmī'paḡ
'a^əa^u ninābi 'kawāḡaḡn," kīniwayānaḡ unābi'kawānini. "'Ä^u, kīn
nī'tam tibātcimūn kā'u'ndcinagaḡciyaḡ."

15 "Pīsāni saḡu, 'nīnaḡaḡnā,' ningīnābaḡdam tibi'kunk."

'A'a^u panā mādcāwaḡ. Cigwa mī'tig paḡta'kidānig taḡwicinō-
wāt, o'o' tōḡam a'a^u inini; nāyāp paḡḡicin imā kā'pī'u'ndcimādcā-
wāt; ātcīnaḡu kīpaḡḡicing, ānwi ä'pītcipitāḡ mī'i' u ä'pīsī'kāt.
Mīdāç ānīpaḡḡicīnk paḡnā tcīḡḡitcisāwaḡn. Oḡaḡnōnān: "Kījī'kān!
20 Kīgaḡwātciḡanitīmīn!" Tciwāsa unagaḡnān. Kā'pītaḡwicinīnit,
upaḡaḡmāḡan umāḡmōn; äjīnīwanawāt. Mīdāç iⁱ'u nīwaḡnawāt
iwāti ma'kwa^ə, ābi'ta āndaḡcīnit unīwanawā^ə.

Mīdāç kāḡä't ābinōdcīyaḡ kīwāwīnāwāt; kāḡä't mōtcigīsīwaḡ.
Kāḡāḡwaḡnā kaḡbātibi'k maḡu'kāwaḡ. Cigwa pīwābaḡnini; kwatci-
25 sawīn pamō'ka'ā'minig; cigwasa pīnāwa'kwāni; mīsa kāwīn awīya
tcī'u'ndcītaḡwicinīnit. A'a^u maḡzinīnī's kīḡito: "Taḡa, nīdci, awi-
'ā'ntawābaḡm!"

my friend, do you keep in mind: never shall you be beaten (in a race)."

And now it was night, whereupon to sleep went his companion. When it came midnight, he thought: "'A great way behind do I leave him with whom I race,' let him dream!"

In the morning (the man) awoke. After he had eaten, he heard the sound of somebody coming; in came (a bear). By it he was addressed, saying: "It is now time that we were racing with each other. Now, half the number of your children do you bring along," he was told.

Truly they started away, (the man) following after in the track of the bear, on their way to where the children were. Presently they arrived. Then he was addressed by the Bear saying: "It is now time for us to race with each other. On what do you rely to beat me? You declare through what power you will outrun me; for in a fast of twelve days was I blest by this necklace of mine," for the skin of a bird-eagle did he have about his neck. "Now, do you in turn declare by what power you will outrun me."

"Just simply, 'I left him behind,' was what I dreamed last night."

Well, off they started. When they came to where the post was standing, this the man did; as before, he leaped for the place from whence they started; a little while was he leaping to it, as swift as a missile was how fast he went. And then, as he slowed up, here (came) the Bear on the leap. He spoke to it, saying: "Come faster! We are racing with each other!" Very far behind he left it. After (the bear) was come, (the man) took his club; then he smote it till it was dead. Thereupon he laid the other bears low with the club, as many as half their number he clubbed to death.

And then, in truth, were the children taken back home; truly happy they were. In fact, nearly all the night long were they busy preparing the bear-meat. In a while came the dawn; in course of time the sun rose; then it came noon; whereupon no one by that time had come. Little-Image spoke, saying: "Come, my friend, go look for them!"

Äjimädcāt a·i·nini; änitəgwicink iwiti ändānit iⁱ·^u ma'kwa^ε, awā-niḅan, panā kā·u·cimuniḡwān. Äjikiwāba'tōt a·i·nini. Cigwa təgwicink oḡanōnān ini^u məzinini^sṣan: "Mīsa' kī·u·cimuwāt."

"Ā'a^u, nīdci, kipəgamāḡan udā'pinan! Nō'pinanātānig."
 5 Äjimädcāwāt, mōcəḡ pimipa'tōwəḡ. Ningutingigu kī·ə·nimā-wanitiwa^ε. "A^a·^u, nīdci, nīwanawātānig!" Äni·a·pī'tci·ə·timā-wāt uniwanawāwān. Kägä't utāniniwana^εwāwān. Mīsa' ka'kina kā·i·jinisāwāt, äjikiwāwāt. Ändāwāt kā'təgwicinuwāt, məzinini^s kīgito: "Nīdci, mīsagwānā i^u mini'k pānātamōnān. Mīsa i^u
 10 kā·i·ciwāba'k: wīn anicinābā uḡatamwān ini^u ma'kwān, kayā dəc oḡəḡusigōn ini^u ma'kwān. Nīdci, mī ḡiwāyān; wāḅanūnk ninticikī-wā. Təgwicinān ningaḡi'tciminwāntam ki'pinātāmōnān."

Cigwadəc ḡigitu a·i·nini: "Migwetc, nīdci. Kāḡinīgigu kīgami-'kwānimin, kayā a^u anicinābā pitcīnəḡ kā·ə·nipimātisit ō a'kīḡ;
 15 əmāntcigu mini'k kā·a·'kīwanuḡwān kawāwīni'k 'a^a·^u ənicinābā."

Mīsa iⁱ·^u pināwītciṯ kīḡōtä.

58. A MOOSE AND HIS OFFSPRING.

Mō^s wī'pibōnici, kayā ini^u wīwān. Nīciwa unitcānisa^ε, kayā päcigowān ini^u udōckinawāman; mī·i·^u nānāniwāt. Mīsa' äjiku-'tātciwāt, ini^u anicinābān kusāwāt. Ā'pidcisa wāwāsa icā a^u
 20 uckinawā, mīsā'panā ānutəcimāt a'kiwā^zi. "Kigəmicā·ə·nik ənicinābā." Kāwīn ānici'tānzī. Ninguting pimi'kawāwān pa'kān mō^s·sōn; uḡi'kānimān i'kwāwinit. Mīsa' mādā·ə·nāt, mīsa' wā-

Then departed the man; when he arrived at yonder place where dwelt the bears, none were there, for whither they had fled (no one knew). Then back home ran the man. When he arrived, he spoke to Little-Image, saying: "Therefore now have they fled."

"Now, then, my friend, get your club! Let us follow after them!"

Then off they started, all the while they kept on the run. By and by (they beheld them) going along in single file. "Now, then, my friend, let us smite them with the club!" Then as fast as they overtook them they clubbed them to death. In truth, many they smote along the way. And when they had slain them all, then back they came. After they had arrived at their home, Little-Image spoke, saying: "My friend, this is the measure of help that I have come to give you. This is the way it shall be: people shall even eat bears for food, and they shall also be feared by bears. My friend, therefore do I now return home; toward the east is the way I return home. On my arrival, greatly pleased shall I be for having helped you."

And then up spoke the man, saying: "(I) thank (you), my friend. Forever shall I remember you, so (will) also the people who shall live in times to come; however long they may be on earth, of your name will the people speak."

And so the buttocks of the ruffed grouse now hang aloft.

58. A MOOSE AND HIS OFFSPRING.

The Moose was about to go into camp for the winter, and also his wife. Two (in number) were their children, and there was a youth among them; therefore they were five. It was so that they were in fear, of people they were in fear. On very long journeys frequently went the youth, whereupon continually was the old man trying to dissuade him (not to go so far). "Upon your trail might come the people." But (the youth) paid no heed. Once (he saw) the tracks of another Moose; he knew it was a cow. Accordingly he followed after her, whereat, on seeing her, he took

bamāt mī·i'·'u kiwīwit. Cigwagu māgu minī'k wāwit, pa'kān awīya
 ini'·u mōⁿzōn udōdisikuwān; nāsāb wāwītīgāmīgut; kägä't wīti-
 gāmāt. Mīdac i'·i'·'u nī^c ayāwāt i'kwāwa[°].

Kägä't wawība mīgātiwa[°]. Ningutingigu mādcā, ōṣan icāt.
 5 Kā'tagwicing ājikanōnat īni'·u ōsan: "Kägä't, nōs, nī^c nintayā-
 wāg īgi'·u i'kwāwāg." Uḡanōnigōn: "Ningwisī, kāgu' icictcīgā'kān
 tcinīciwāt tci·a·yāwāt wā īgi'·u i'kwāwāg. Kāṇāḡatc ṡābā'tā·i·
 tiwāg."

"Äye[°]," udinān ōṣan. Mīdac i'·u wāyāḡaninig ājikīwāt; cigwa
 10 ṡāgwicin āndāwāt. Mīsa' kägä't kīnīsmīnt pājig ini'·u wīwān.

Ningutingigu ṡāgwicinu[°] mōⁿzū[°] nīc. Cigwa kānōnā: "Änic
 wāntcinīcō'kwāwāyān? Kāwin kitāgīctcīgāsī."

Änic kīmōtc wa[°]a'·u uckī·i·nini ājipa'kwātcibināt i'·i'·'u unīciwa[°],
 kā·i·ji·a'·pāgināt ningābī·ā·nung īji gwaya'k.

15 Mīdac ā'kitowāt īgi'·u i'kwāwāg: "Indawā, ninō'pinānānānīg
 īgi'·u kinīciwāg."

Mīdac i'·i'·'u ā'pidci ā'kusi, agāwa uḡacki'tōn. Kīwāt ijāt ōṣan.
 Cigwa pīndīgā, mīsa cigwa māsumīgut īniyōṣan. "Mī·i'·'u ānūgī-
 undci·i·ninān. Wāwiyāg kītōntci·ā'·kus. Mī intawā pīsān ici-
 20 ā·yān."

Cigwa ā'pitapibōnini. Ningutci pābā'tacī'kāwāg aya·āⁿ·ṡāg.
 Sōgi'poninig ṡāḡāmōwāg īgi'·u ābinōtciⁿ·yāg mōzōⁿ·ṡāg. Kägä't mīn-
 wāntāmōg zōgi'pōnīnīg:—

25

"Pūnīwa, pūnīwa!
 Pūnīwa, pūnīwa!
 Pūnīwa, pūnīwa!
 Pūnīwa, pūnīwa!"

her to wife. During this time that he had her for wife, by another Moose were they visited; and by her, as by the other, was he desired for a husband; to be sure, he married her. Therefore two were the wives he had.

In truth, very frequently did they fight. And once he went away, to his father he went. After he was come, he spoke to his father, saying: "Verily, my father, two (are) the women I have." He was addressed by him saying: "My son, do not bring it about that there be two women for you to have. Perhaps they might do harm to each other."

"Ay," he said to his father. And then on the morrow he went back home; in a while he arrived at where they dwelt. Whereupon, sure enough, (he found) that one of his wives had been killed.

And once there arrived two other Moose. Presently they spoke to him, saying: "Why did you have two wives? You should not have done so."

Now, in secret the youth had plucked out his testes, afterwards he flung them straight toward the west.

And then said the women: "Therefore we will follow after your testes."

Thereupon he became exceedingly ill, hardly was he able to go back to his father. In time he arrived within (the wigwam), whereupon then he began to undergo treatment from his father. "Such was the reason why I tried to dissuade you from your purpose. Because of this disobedience you became sick. Therefore now you should remain quietly by."

By this time the winter was halfway gone. In certain places roundabout where they lived wandered the calves. When it snowed, (then) sang the young Moose. Truly happy they were when it snowed:—

"May more snow fall, may some more snow fall!
 May more snow fall, may some more snow fall!
 May more snow fall, may some more snow fall!
 May more snow fall, may some more snow fall!"

Mī·i·^u āna·a·mawāt īgi^u mō^zōnsaḡ. Unōntāguwān ugiwān āji-
 ḡaṇōniguwāt: “Kāgu’ ina·a·ngāgun, kaṇaḡaṭc kagwatcinīwana·a·
 ḡō unābāna·k kīcpīn nībiwa zōgi’puk.”

Mīsa iⁱ·^u ājjkwā’ tawāt.

- 5 Ningutingigu ā’pitcigu aṇiminu·a·ya a^u uckīnawā. Mī·i·cigwa
 mādcāt aḡāḡagwātusāt; ā’pitcigu minōpaḡimusā. Ningutingigu
 owābandān ayagawā’ tūyāsiniḡ iⁱ·^u āna’kwāt; kāḡā’ t umānāntān
 tcinaḡaṡaṅiḡaṇ. Mīdāc iⁱ·^u āciḡaḡwātcikaṡaṅk ā’pidci tciwāsa
 unāḡaṡān. Kāḡā’ t minwāntaṡaṅ nāḡaṡaṅk āna’kwāt. Āni·i·cigī-
 10 wāt; kā’pīndigāt āndāwāt, uḡaṇōnān ōsaṅ: “Nōs, kāḡā’ t kikiwā-
 nīm ā’kidoyaṅ kicī’kā a^a·^u anicinābā kī·i·’kitoyaṅ. Nōḡum
 kī’kīciḡa·k niḡiḡaḡwātcikaṡān iⁱ·^u āna’kwāt, wāsa niḡiṅaḡaṡān.
 Mādcīna·tā·a·pīsi’kā wa^a·^u anicinābā.” Mīdāc i·i·^u āciḡaṇōnigut
 15 ōsaṅ: “Niḡwisī, kāḡā’ t kigītcikidimāḡis wimānānimāt a^a·^u aṇi-
 cinābā. Maṅidō^{wi} anicinābā’k. Nōḡum kigagi’kāndān kīcpīn
 wawāsa wī·i·cāyaṅ wāntcimānitōwit aṇicinābā. Udawā^ḡ kāḡā-
 ‘kwa^ḡ kayā wā^ḡwā^ḡ, mī·i·^u wāndcigicī’kād a^a·^u aṇicinābā.”

- Cigwa tibi’kaṡini ājimādcāt, wāsa’ icā a^a·^u mō^s. Ningutingigu
 papimusāt owābandān awiya pimi’kawānit; intigwa mi’tigōn
 20 nācwā’kutābātaṡaminit, mī·i·^u āci’kawānit. “Mīmāwīna·a·^u ani-
 cinābā kā·i·ci’kawāt,” ināndaṡ. Ānicimāta·a·nāt. Kāḡā’ t uḡitci-
 pā’pi·ā·n, maḡcānimāt āci’kawānit. “Kāmāwīn wī’kā awiya

¹ Skins of bird-hawks and swans used in the mystic rite. The power residing
 in a bird-hawk skin is invoked for speed.

Thus sang the young Moose. They were heard by their mother, by whom they were then addressed: "Do not sing such a song, lest perhaps you be laid low with a club on the hardened crust, if much snow falls."

Thereupon they ceased.

And in course of time to very much better health was the youth restored. Therefore then he started off, trying to see how he could travel; and very comfortably did he walk along. And once he saw where the cloud had cast a shadow; in truth, he believed that he could outstrip it. Accordingly, when he ran it a race, a very great distance behind he left it. Truly pleased was he to have outrun the cloud. Then on his homeward way he went. When he entered into where they lived, he spoke to his father, saying: "My father, of a truth, you deceived me when you said that speedy is a human being. On this day now past I raced with the cloud, far behind I outran it. Not so swift as that would a human being be." Thereupon he was addressed by his father saying: "My dear son, of a truth, you are greatly to be pitied for regarding with contempt a human being. Of the nature of a manitou is a human being. To-day you shall learn, if very far you intend to go, how it is that a human being is of the nature of a manitou. He makes use of bird-hawks and swans,¹ and on that account speedy is a human being."

It was then growing dark when (the youth) departed, far away went the Moose. And once, while travelling along, he saw the tracks of some one; it seemed as if some one had been dragging two poles,² such was the mark of some one's trail. "It must be a human being that has made the trail," he thought. Then he followed in the path behind him. Of a truth, he made great fun (of the human being), he held him in contempt because of the tracks he made. "It is impossible for him ever to overtake any one, too

² The trail left by snowshoes.

udā·ḡ·dimāsī, usām maḡci·kawā.” Mīsa’ ācikiwāt; tāgwicing
 5 ōsān ugi·tcipā·pi·ā·n: “Nōs, mī kḡnabātc” — pā·kic pā·pi·ā·t
 īni^u ōsān — “ḡnicinābā ningī·ō·kawi·ā·. Kāmāwīn kīmi·kawisī,
 nōs, kici·kā kī·i·kitoyān ḡnicinābā. Kā·i·ci·kawā·ḡ·g mi·tigōn
 15 unīwā·kwaḡābātānān. Kāgā·t kāwīn wī·ka kāgō udā·ḡ·dindaⁿzīn
 a^a·^u ḡnicinābāwic.” Mīḡaḡ iⁱ·^u mīnawā kḡnōnigut īniyōsān:
 “Wayība kīgā·ō·tisigunān ḡnicinābā.”

Cigwa tibi·kaḡīni. Pāmāgu paḡīndigäckānit a·pwāḡānān, ni·tām
 i·kwāsāns mī·i·māⁿ udōning pimi·i·ni·kāni iⁱ·^u u·kitc; mīgu i^u
 10 ācisāḡāswāt a·i·kwāsāns; mīnawā a^a·^u mindimōyā, mīsa ḡayā
 wīn ājisāḡāswāt; mīnawā a^u ḡwīwisāns, kayā a^a·^u a·kiwāⁿzī ājisā-
 ḡāswāt; cigwa minawā uckinawā. Pidcīnāḡigū imāⁿ udōnink āni-
 i·ni·kānik ānigū·k ājipāki·tā·ḡ·ng. Mīḡaḡ iⁱ·^u ā·kidut: “Kāwīn
 nīn wī·kā nīndānisigūsi a^a·^u ḡnicinābā.” Mīḡaḡ iⁱ·^u ājikanōnigut
 15 īni^u ōsān: “Ā, ningwisī! mīsa’ kḡḡwānisāḡi·tōyān kīya^u.”

Mīsa’ cigwa kawicimōwāḡ. Kā·kawicimuwāt unōndawāwān
 mi·tikwa·ki·kōn maḡdā·i·ḡāsunit; wīnawāḡaḡ wāntcimāḡdāwī-
 ḡāsunit; maḡnitō·kāsō·kḡntawīntwā. A·kiwāⁿsī āciwunickāt. “Mī-
 20 sa’ ḡigicāp tcibināsi·kāḡōyānk. Ningwisī, āmbāsa, tābwā·tawicīn
 kā·i·nīnān! Kāḡu·īntawā māḡcība·i·wā·kān, mī ḡucāgu iⁱ·^u ācītā-
 bwāyān kā·i·nīnān. Kāḡā·kwa^a udawā kayā wā^a·wā^a, mī·i·wā ayā-
 bātcī·ā·t a^a·^u ḡnicinābā.”

Cigwa kīcicāp māḡwāgu tibi·kaḡīnig paḡāgu kābigāskāḡunāḡānig.
 Kāwīn ḡānāḡā owābāmāsīn awīya. Pācu·ā·pidci awīya unōndawān.
 25 “Wa!” inwāwān. Mīnāḡwāna i^u ḡnimuca^a paḡāgu tcātcātcībān

¹ This means the visit of the soul of the pipe to the souls of the moose; receiv-
 ing the pipe means the giving-up of the material self of the moose.

ungainly are his tracks." And then back home he went; when he arrived, a heap of fun he made of his father: "My father, now perhaps" — while at the same time he was laughing at his father — "upon the tracks of a person did I come. No doubt, you must have been beside yourself, my father, when you said that a human being was speedy. When I was on his trail, two poles was he dragging behind. Verily, never anything could that good-for-nothing human being overtake." Thereupon then again he was addressed by his father saying: "In a little while we shall be visited by a human being."

It was now growing dark. And suddenly in came a pipe.¹ First to the girl's mouth came the stem, whereupon then the girl smoked; next to the old woman, and she also smoked; next to the boy, likewise to the old man, who smoked; then next to the youth. The moment that the stem was entering into his mouth, he dealt it a hard blow. Thereupon then he said: "Never can I be slain by a human being." Thereupon then he was addressed by his father saying: "Oh, my dear son! therefore now have you played the mischief with yourself."

And then in a while they lay down to sleep. After they had lain down to sleep, they heard the sound of a kettle-drum² beating; and it was on their account that it was beating; they were being overcome with manitou power. The old man then rose from his bed. "It is in the morning that we shall be sought for. My dear son, come, harken to what I tell you! Don't think of trying to flee away, for I am really telling you the truth in what I am saying to you. Of bird-hawks and swans (the people) make use, such are the things the people use."

Early in the morning, while it was yet dark, there came a sudden crunching of the crust of the snow. Not even did he see any one. Very close he heard the sound of some one. "Halloo!" exclaimed

² The hunter conjuring for power.

miġiwa¹. Mānicīnçaġ paṣiġwīwaġ; awīya owābāmāwān pīdāsamu-
 sānit. Kāwīn kaṇaġā pisunāġusiṣīwaṇ, mīcicaġu unaġicīni a'kiwān-
 zīyaṇ. Ubicinū·u·guwān i'ī^u bāckisiġaṇ, mīsa cigwa pāskisuguwāt.
 Ānic nīciwa¹ anicinābā¹. Cigwasa' ga'kina kāpāskisuguwāt, mīgu
 5 imāⁿ ga'kina nīsiġuwāt. Cigwa ṇandwātciġā a'a^u inint. Kāgā't
 päcig kīni·o·ntci'kawāwāṇ. A'kawā wackiġābawī, unāsi'kawān
 ōṣaṇ. "Intawā kīn tacī'ka^u ugo^u mō^sōġ." Āni·i·jimādcāt nō-
 'piṇaṇāt päcig inī^u mō^sōn. Ānimādcā a·i·nini paṇā ācikawānit
 inī^u mō^sōn. Ānic nīciwa¹ udaiya¹, mīdāc i·i·^u ā'pānimut. Wāwā-
 10 niġu ni'taṃ aṇimāmādcā wa'a^u mō^s; wī'kāġu aṇibaḃimusāt
 pāmāġu pa·u·ntcimiginit. Mīsa' tci·ā·niġu'k mādcā mō^s. Kwā-
 tciġu'ku tci·a·ninananawigātānit āca mīnawā utatimigōn. Āniġu'k
 umiġiniġu, mīdāc kāgā't ājikačkī'tōt tci·ā·niġu'k mādcā. Aġāwā
 uġīpicku'tawā. Mī cigwa ā'pidci kīckāṇāntaṅk, mīdāc kāgā't
 15 wīġwatci'tōt tcipīmiba'tōt. Kāwāsa uġačkī'tōsīn tcinaġaṇāt i·i·wā
 aṇimuca¹, mī·i·^u cigwa ā'pidci pwānawitciġāt. Niġuṅtingiġu,
 "kāⁿ'kāⁿ, kāⁿ'kāⁿ, kāⁿ'kāⁿ!" inī'taṃ. Mī·i·māⁿ mi'kwāndāṅk
 kā·i·ġut ōṣaṇ ānuġī·u·ndci·i·ġut i·i·wīsa tcimādcāt. Mīdāc kāgā't
 ānuġutitciġāt ki'tci·ā·niġu'k mādcāt, kāwin kaṇaġā unaġaṇāsi
 20 i·i·^u aṇimuca¹. Pā'kic mawī anipapimusāt. Niġuṅtingiġu pwāna-
 wī'tciġāt uwābamān udānānk aṇicinābān pīdāsaṃmusānit piġiġitō-
 waṇ: "Ānīn, mō^s, intigiġu kitāpimusā?"

"Kāwīn nīn ḡaṇaġā nintāpīmusāsī."

Miġu iwiti piyātusitōnit i'ī^u upāckisiġaṇini; wāġā'kwāt ubi-

¹ The cry of the bird-hawk.

the other. It so happened that the dogs were scattered about everywhere barking. The calves rose to their feet; they saw some one walking hitherward. Not at all did they fail to make out every part of him, and exposed to view were his entrails. (They saw) him pointing the gun at them, whereupon they were then shot at. Now, there were two human beings. When they all had been shot at, then in that place were they all killed. Then for tracks did the man seek. In truth, one (he found) trailing off the other way. Before (following it up), he turned about, he went to where his father was. "Therefore you had better look after the dressing of these moose." Then away he started, following after the lone moose. On his way went the man, keeping ever on the trail of the moose. Now, two (in number) were his dogs, and so upon them he depended. Now, with an easy gait at first did the moose move along; and later, while on his way he went travelling, (he) suddenly (heard the dogs) as they came barking. And then with great speed went the moose. And as he was on the point of slowing up, already again was he being overtaken. In lively manner was he barked at, whereupon truly as fast as he could go he went. For a little while he got out of sound (of the dogs' barking). Now, by this time he was very much out of wind, but yet of a truth he tried running. It was impossible for him to outstrip the dogs, for by this time he was very much out of strength. And by and by, "Kä'n'kä'n, kä'n'kä'n, kä'n'kä'n!"¹ he heard. Then it was that he became mindful of what he had been told by his father, who had tried in vain to dissuade him from going. Thereupon truly he tried with all his might to go, but he was not at all able to outrun the dogs. At the same time he cried as he went walking along. And once, when unable to go, he saw back on his trail a human being walking hitherward, he came saying: "Well, Moose, does it seem that you have walked far enough?"

"Not at all have I yet walked enough."

Then at yonder place (the man) leaned his gun; an axe he drew (from his belt), a stick he cut. After cutting the stick, he came

gītcikusitūnini, mi' tig ubigicka·a·mini. Kā' kīcka·a·minit, ubināsi-
'kāgōn; ānigu'k opaki'tā·u·gōn imā ucīgañānk. Ogañōnigōn:
"Mādcān, kāgīcwīnigu kiwi'tābimusā."

5 Ä'tiwā! ānawi'kutcimādcā, kāwīn kañagā ugacki'tōsīn tci-
ā·nda·a·mīt.

Mīnawā icini'kānawañ upīndi'kumānining. Cigwa ubināsi-
'kāgōn; ugī·u·dā'pinañini ucangwañ ācikīckicaminit. Kā·i·cicā-
gwañsunit i'ī'ū cangwañ cigwa añiwaçkikābawīwañ pigīwā'kwānu-
wañ ugañōnigōn: "Mī·i·māⁿ kā·a·i·ndañami'kwā i'gī'ū kīdcānimōg."
10 Pañ kī·a·nimusāwañ.

Mīsa i'ī'ū kāgā't māmintawāntam wī'kīyuskwāgawi. Cigwa
ōmi'kwāntān ānugī·u·ndci'igut ōsañ; kayā ini'ū ugīn umi'kwāni-
mān.

Mīdāc iwiti cigwa kā'kīci'kawintwa i'gīwāti kānisintwā, nāyāp
15 pimādisiwağ. Intawa unāñā·i·'tōñāwa i'ī'ū āndāwāt. Cigwa ani-
tibi'kañini. Pāmāgu pānantumintwā, mīgu i'ū ga'kina pīnañtumin-
twa. Mādcāwağ icāwāt añicinābā^s āndānit. Kāpīndigāwāt cigwa
sağaswāwağ. Kayā acamāwağ kayā dāc mīnāwağ kīgīckigañān.
Kāgā't minwāntamōg. A^a·a'ū mindimōyāⁿ nābicābisunañ mīnā
20 kayā midāsan. Ka'kinasa gāgō ācītañinit i'ī'ū añicinābā omīnigu-
wān. Kayā dāc a^a·a'ū kwīwisāns kīci'kipīnda'katāwāñān mīnā.
Ā'pidcisa minwāndañ a^a·a'ū kwīwisāns kā·i·ci·ā·cōningwawāt ini'ū
pīnda'katāwāñān.

Cigwadāc kīwāwağ; kā' tagwīcinuwāt āndāwāt awānibañ utōcki-
25 nawāmiwā. Cigwa tibi'kañini kāwīn wīnibañiwağ. Ningutingīgu
tibi'kañinig mindimoyā unōndawān aḡāwa pīdwāwācininit aḡwa-
tcīng mādwākībitcigābāwīwañ. "Mīmāwīna·a·^u ningwisīs," ināñ-
tañ. "Ningutcunañtawīn kāgō taḡītōtawā a^a·a'ū ningwisīs," āji-
pasigwīt ācisāga·a·nk.

¹ Classing the foolish young Moose with his hunting-dogs.

over to where (the Moose) was; a hard blow on the back was dealt the Moose. He was addressed by (the man) saying: "Go on! not yet have you walked enough."

Poor fellow! In spite of his efforts, he tried to go, but he was not even able to take a step.

Next (the man) drew a knife from his scabbard. Then he went up to (the Moose); taking him by the nose, he cut it off. After hanging the nose to his belt, he turned the head (of the Moose) about, and said to him: "Yonder is where you shall be eaten by your fellow-dogs."¹ Forthwith then away went the man.

Accordingly then, in truth, he was much disturbed in mind, fearing lest he might bleed to death. Then he became mindful of what in vain he had been told by his father; and of his mother he also thought.

And now, after those were disposed of that had been killed at yonder place, then back again to life they came. Forthwith they fixed up the place where they lived. It was now growing dark. And after a while there came some one to invite them, whereupon all that were there were asked to come. They departed on their way to where the people dwelt. After they had gone inside, then they smoked. They also were fed, and they were given raiment. Truly happy were they. The old woman was given ear-rings and leggings. And all the various things that people have they were given. And the boy was given a cedar-bark pouch to keep powder in. Ever so pleased was the boy after putting over his shoulder the powder-pouch.²

And in a while back home they went; after they were come at home, gone was their youth. In a while it began to grow dark, but they would not go to sleep. And by and by in the night the old woman heard the sound of somebody out of doors coming softly up (and) stopping by the door. "That may be my dear son," she thought. "Some evil fate, perhaps, may have befallen my dear son." Rising to her feet, she then went outside.

² These gifts are the offerings made to the souls of the Moose.

Ä'tawā! umindcimināmini i'i'ᵘ uçaᅅgwanāni.

"Nyāⁿ, ningwisis, ānīn kā'tōtāgōyān?"

"Kāwīn kägō i'i'ᵘ nicāᅅgwan."

Äjiwâbāmāt a^u mindimōⁿyāⁿ tci'ā'nigu'k mawi. Kā'i'ckwamā-
5 wit a'ki utōtā'pinān ā'pitci i'i'ᵘ mā'kadāwānik; äcisinigināt
nāsāp mī'i'ᵘ äcināᅅgwatinigibān uçaᅅgwan. Äjipīndigāt a^a'ᵘ min-
dimōyāⁿ uᅅāᅅnōnān īni'ᵘ ugwiᅅān: "Pīndigān!" Kägä't äcipīndigāt
a^a'ᵘ īnini.

Äjikīgītut a^u mindimōyā: "Kägä't nima'kicinic ningapaᅅi'tāwā
10 kīcpīn wīpāskiswit a^a'ᵘ anicināpā."

Mīdāᅅ i'i'ᵘ äjikīgītut a^u a'kiwāⁿzī: "Cä! kāᅅu' inā'kān a^a'ᵘ
ānicinābā, manitowiwa kuca."

Mīsa' bināwītcīt kī'ā'gōtā.

59. THE BEAR-GAME

(Ma'kwa'tātiwin).

Kāwīn Nānabucu āwisī kā'u'ci'tōd 'i'i'ᵘ atātiwin, mīᅅu a^u ani-
15 cinābā; 'i'i'ᵘ a'pī ka'kina kägō kā'kīci'tōd 'a^a'ᵘ Nānabucu. Mī
a'pī päcig kwīwisāns äcinibāt kayā iyi kī'igwi'icimut; a'pī'i'dāᅅ
midāsugun wāsīnisig mī'a'pī kīnāsi'kāᅅut īni'ᵘ ma'kwān ugī'kā-
nōnigōn: "Ambāsa', nōjis, kīwīndāmōn kā'i'cictcigāt ānicinābā."

Mīdāᅅ 'i'i'ᵘ kīwīndāmāᅅut a'tātiwin kā'a'yāᅅ ō'o'mā a'kīng.
20 Cigwadāᅅ ugīmāsumigōn minī'k kā'a'kīwāᅅk tci'a'yāᅅ 'i'i'ᵘ a'tā-
tiwin. "Åmbāsa'! pisindāᅅicin kā'i'ninān."

Änīc 'a^a'ᵘ uskinawā ā'pidci kīnibwā'kā īnini.

"Mīsa cigwa tciki'kina'ā'mōnān 'i'i'ᵘ a'tātiwin. Mīsa i^u kā'i-
cini'kāᅅāᅅ ma'kwa'tātiwin. Kāwīn wīn kīciga'k tā'tadīsī 'a^a'ᵘ

¹ Said with much the same spirit as that of a mother who rebukes an object

Poor thing! there he was with his hand over his nose.

"Ah, me! my dear son, what has been done to you?"

"Nothing (is left of) my nose."

When the old woman saw him, very bitterly she wept. After she had finished weeping, she took up some earth that was very black; when she rubbed (it over) his nose, then back as it used to look became his nose. When within entered the old woman, she spoke to her son, saying: "Come inside!" Of a truth, the man accordingly entered.

Then spoke the old woman, saying: "Verily, with my old mocasin will I strike at a human being if he purposes to shoot at me." ¹

Thereupon spoke the old man, saying: "Hush! speak not thus of the people, for they are truly endowed with manitou power."

And so the buttocks of the ruffed grouse now hang aloft.

59. THE BEAR-GAME.

. It was not Nänabushu who created this gambling-game, it was (one of) the people; it was after the time that Nänabushu had created everything. It was when a certain boy, while in a fast, was asleep; it was when for ten days he had gone without food, that he was visited by a Bear, who spoke to him, saying: "Behold, my grandson, I now impart to you what the people shall do."

Thereupon was (the boy) given instruction in the game that was to be here upon earth. So then did he begin to receive knowledge about the game that was to continue as long as the world would last. "Hark! do you give ear to what I shall tell you."

Now, the youth was a very bright fellow.

"The time has now come for me to teach you the game. And so it shall be called a bear-game. Not in the day-time shall the people

which has caused pain to her child. It is done more to console the child than for any other purpose.

5 ʔanicinābā, tibi'kak mām wāt c tā'a'tāti 'a'a'u ʔanicinābā. Kīnawā,
 ʔanicinābātug! kīgakʔanawāndānāwa 'i'i'u a'tātiwin. Īgiwidac min-
 dci'kāwʔanʔ nīwin tāyābʔatisiwʔ. O'ō'widac ogī'i'gōn: "Mīwā-
 nōnu ninindcīn kāyāwātci gāt 'a'a'u ʔanicinābā a'pīdʔac wī'a'tātīt.
 10 A'ʔanicinābā wāwāni ta'i'cictci gā udaya'i'miwān tibickōgu wīpʔ-
 gitcāsut; mī'i'u kā'i'cictci gāt 'a'a'u ʔanicinābā. Nōjis, wāwāni
 tibātci mun nōngum ʔninān. Kayā dʔac 'a'a'u mī'tigwāp kīwindʔ-
 mōn, pābigāgu kīga'u'ci'ā. Kayā ini'u pī'kwa'kōn kīga'u'ci-
 tōnʔan. A'pīdʔac kī'kīci'tōyʔan mī'a'pī kāwunā'kunigāyʔan, nīwin idac
 15 kwīwisānsʔ kīgamināg ini'u mī'tigwābīn. Mīdʔac 'i'i'u kā'i'citi-
 bātci moyʔan nōngum ʔninān ĩgiwā kwīwisānsʔ kīmīnʔtwā mī'tigwā-
 bīn, nīwʔac ĩgi' kāgāpāpimātisiwāt. Kāwīn āwīya tʔnōntānibusī-
 wʔac. Mīdʔac 'i'i'u kā'u'ndcimʔnitōwiwat ĩgi'u ʔanicinābāg. Nōjis,
 20 mīgu i'u mīni'k kākʔanōninān. Kayā kīn kīgakābāpimātis. Mīsagu
 i'u mīni'k ʔcicawāniminān. Pʔnādʔac kīgāyābʔatci'tōn. Mīsagu
 i'u mīni'k kākʔanōninān. Mīgu i'u ici'ā'naci'tʔan 'i'i'u kī'i'gwicimo-
 yʔan."

Mīsa gāgā't a' inini ʔcīckwā'tāt 'i'i'u kī'i'gwicimut. Cigwadʔac
 tʔgwicīnk ʔntāwāt, — ʔnīc kāwīn ʔnōtci gu āwisīwʔan ini'u ōsʔan, — ʔci
 20 wīntʔamawāt: "Mīsa', nōs, kīwīntʔamōn a'tātiwin. Ningīcawāni-
 mī'k 'a'a'u ma'kwa; kayā dʔac mī'tigwābīn ningīmīni'k nīwinidʔac
 uskinawānsʔ tci mīnʔgwā ini'u mī'tigwābīn. Mīdʔac ĩgi'u kāgi'kā-
 wāt; mī'i'mā kā'u'ndcisāgi'tōt ʔanicinābā kīcpīn tābita tāwāt kayā
 'i'i'u a'tātiwin."

25 Cigwadʔac ōsʔan kīkīkitōwan: "Ningwisī, ʔmbāsa', kāgu' āgun-
 wā'tʔangān nōngum ʔnātci muyʔan. Mānōgu tawī'i'ci'ā'wʔan ʔmʔntc
 ā'pidci kwāt c i'i'u kā'i'nāntʔmōwʔanān, mānōgu tawī'i'ci'ā'wʔan
 ʔmʔntc."

engage in the play, at night only shall they play together. You, O people! you shall keep watch over the game. And these mittens, four in number, shall be used." And this (the youth) was told: "These paws of mine shall the people represent when they wish to play the game. The people shall be careful, when conducting (the game), to put up their possessions over against each other as a wager; thus shall the people do. My grandson, plainly do you relate the story of what I am now saying to you. And I also make known to you a bow, at once shall you make it. And the arrows too shall you make. And when you have finished doing that, then shall you make known a formal announcement, and to four boys shall you give the bow (and arrows). Thereupon shall you relate what I now tell you, how that after you have given the bow (and arrows) to the boys, the four then shall live out the full span of their life. None of them will die before their time. Therefore for this reason will those boys become endowed with manitou power. My grandson, that is as much as I shall tell you. You too shall live for a long while. Such is the extent of the blessing that I bestow upon you. And always shall you put it to (good) use. Now, that is as much as I shall speak to you. Accordingly do you now cease from your fasting."

Thereupon truly did the man make an end of his fasting. And when he arrived at home, — for no ordinary sort of man was his father, — he then made known to him, saying: "Therefore now, my father, do I impart to you the knowledge of a game. I have been blessed by a Bear; and a bow (and some arrows) was I also given, so that to four lads I might give the bow (and arrows). Therefore shall they live to old age; and on that account shall the people cherish it when they live together, and (they shall also cherish) the game."

And then his father spoke, saying: "My dear son, behold, do not leave undone what you are now relating. For readily shall you comply, in spite of what you might have in mind; for readily should you comply, despite of (everything)."

Ugī' kəṇōnān idaç ini'ᵘ ḡṣan: "Nōs! kə'i·citiṇā kuca tci'i·cictciḡā-
wināk, mi'i'ᵘ kə'i·cictciḡāyank. Intawādaç kə'i·citiṇā ninga·o·
ji'tōn 'i'ᵘ a'tātiwin." Cayiḡwadaç kīmādcī'tā 'aᵘ inini wīḡi-
wāmidaç ugī'u·ci'tōn, kiwīdci'i·ḡut ini'ᵘ ḡṣan kayā i'ᵘ uskinawān-
5 saᵘ. Abā'pic kə'pini'tōwāt 'i'ᵘ wīḡiwām, māmwātciḡaç uda-
'kawā'tōnāwa 'i'ᵘ tci·ḡ·nitibi'kaḡinik. Aḡā'pic ḡnitibi'kaḡinik,
mīsa ciḡwa ṣaḡṣwā'i·wāwāt. Abā'pic pīndiḡāwāt kəṣaḡṣwā'i·n-
twā, owābandānāwā kəḡō ābi'tawint a'tāniḡ. Ciḡwadaç 'aᵘ
uskinawā kiḡitu: "Mīsa ciḡwa tci·a·'tātiyāḡ, kabābā'tānīnum."

10 Mīdaç iᵘ ki'kino·ḡ·māḡāt kə·a·i·cīyḡing. Kuniginīn, āḡwitōcinō
'i'ᵘ mindci'kāwānaᵘ. Māmwātciḡaç ubiḡwaiᵘ tciḡātciḡātāḡ waᵘ-
widaç ciḡwa wi'kātōn, iḡi'wāti kayātaḡintwā patagwīḡwācinōk.
A'kawā kīḡaḡamōwāḡ mi'i'ᵘ kə'i·na·ḡ·māḡut kəcawānīmīḡut ini'ᵘ
ma'kwān. Ciḡwadaç mādcī·ḡ·mōḡ:—

15 "Tō'kipinā ma'kisin!
Tō'kipinā ma'kisin!
Tō'kipinā ma'kisin!
Tō'kipinā ma'kisin!"

Ā'tā, kaḡātibi'k a'tātiwāḡ. Mīdaç 'i'ᵘ ciḡwa pītāpaṇiniḡ
20 ickwā'tāwāḡ. Mīnawā ḡnitibi'kaḡinik mādcī'tawāḡ a'tātiwāt,
mīdaç 'i'ᵘ kaḡātibi'k mīnawā āji·a·'tātiwāt. Pīniciḡaç niçwāsuti-
bi'k kī·a·'tātiwāḡ; niçwāsutibi'kidaç kə·a·'tātiwāt, mīsa iᵘ kə'i·cā-
naci'tamowāt.

Niḡḡuting mīnawā kī·a·'tātiwāḡ mīsa undciḡa, niçwāsutibi'k
25 kī·a·'tātiwāt. Mīdaç 'i'ᵘ mīnawā kə'i·cikīḡitūt 'aᵘawā uskinawā:
"Mī'i'ᵘ kāticiwāba'k ḡmaṇtc mini'k kə·ḡ·'kiwāḡuḡwān, kāwīn
wi'kā ta·i·ckwā'tātisīm. Pōtcīḡu mīnawā pā'kāḡaḡ a'tātiwin

And he spoke to his father, saying: "O my father! forthwith must it surely be accomplished, this is what we shall do. So therefore shall I proceed at once to create the game." And presently the man began building a wigwam, he was helped by his father and the lads. In course of time, when they had set the wigwam in order, they then became exceedingly anxious for the coming-on of the night. While the night was drawing on, it was then that they sent forth invitations to come and smoke. While in were coming the guests who had been invited to smoke, they beheld something that was at the rear of the fire. And in a while the youth spoke, saying: "The time has now come for you to play a game together, you shall be many on a side."

Accordingly he taught how it should be done. Lo, one over the other were placed the moccasins. And a very (light ball of) fur to be concealed did he now begin hiding, while they from whom it was to be concealed covered their faces (in a blanket). First they sang a song that had been sung (to the youth) when he was blessed by the Bear. So now they began singing:—

"Touch the moccasin (where you think the ball of fur to be)!
 Touch the moccasin (where you think the ball of fur to be)!
 Touch the moccasin (where you think the ball of fur to be)!
 Touch the moccasin (where you think the ball of fur to be)!"

Behold, all night long they played the game together. And then at the coming of the dawn they ceased. When the night was drawing on, again they began playing the game together, whereupon throughout the whole night they again played at the game. And for a period of seven nights they played the game together; and when they had played the game together for eight nights, they then brought it to an end.

At another time, when playing the game together; it was for a purpose; for seven nights they played the game together. Thereupon again up spoke the youth, saying: "Now, this is what shall come to pass, however long the world may last, never shall the game

ta·a·yāmağat, wa^aawidac mi'tigwāp mīgu a'pañā tcī·a·yāt aṃaṃtc
 mini'k kā·a'·kiwānugwān; ā'pidcisa' ugasāgi'tōn wa^a·u' aṃicinābā!
 Mīgu 'i'·u' kā·i·gōyān tcigi'kāwāt wayäckqat kā·a'·tātiyäg, kayä
 5 i'gi' u' ini' u' mi'tigwābīn kāmināgwā. Täbwāyānidac ningaki'kā, kayä
 kīnawā mini'k wayäckqat kā·a'·tātiyäg gīgaki'kām. Mīnawā dāc
 nīngī·i'·kit, kāwīn aṃicā wī'kā wī·a'·tātiyäg; wāwāni aṃsāmā
 kīgawunināwa, mī·i'·u' tciminwābāṃigōwisiyäg."

Kägä'tidac kīgi'kā 'a^a·u' uskinawā, kayä i'gi' u' uskinawānsāğ
 kīgi'kāwāğ, kayä i'gi' u' mini'k kā·tātiwāt ka'kina kīgi'kāwāğ. Na,
 10 mīdāc 'i'·u' kā·u'ndcimanidōwāntāṃowāt, kayä kītābwā' tāmowāt
 aṃicinābāğ. Mīsa i' u' kā·u'ndcisāgi'tōwāt a'tātiwin. Mī·i'·u' mini'k
 kā·i·cictcigāt 'a^a·u' aṃicinābā. Ina', mīsa 'i'·u' wayäckqat kā·a·yäg
 'i'·u' a'tātiwin.

60. THE NARRATIVE OF HE-THAT-LEAVES-THE-IMPRINT-OF-HIS-
 FOOT-IN-THE-SNOW-GLISTENING
 (Wāsāgunäckqan̄k utatibātcimuwin).

I.

Ānīnt i'kitō aṃicinābā — kā'tā aṃicinābā, kīcītābwāyāntāṃ —
 15 mīdāc 'i'·u' oğuwāti tibickō'kaṃig kā·i·nā'kunigāwāt ki'tcimānitōğ.
 A'pīsa' kā'kici'tōt Nānabucu a'ki' mī cigwa kītībā'kunigāwāt
 i'gi' u' ki'tcimānitōğ. "Aṃbāsa, uci·ā·tānig i'gi' u' kā·a·ṃicinābāwi-
 wāt," i'kitōwa^s 'i'·u' mānitō^s.

Pājigidac ājikīgigitut 'a^a·u' ki'tcimānidō: "O^sōwisa ta·i·ciwābāt,
 20 tagagwatāgi'tō a^u aṃicinābā. Māmwā'tcigu uskabinōtcīwiwit mī a^u
 kīcawānimāk. Ta udcī'tcāğudac a^u abinōtcī. Kīnawādāc, mānitō-

cease to be played. Of necessity shall there be a different kind of game, but the use of this bow shall continue as long as the world may last; with very deep regard may the people cherish it! Now, this was I told, that to old age would live those of you who first played the game together, and those to whom I gave the bow. So, if I be telling the truth, I shall be old, and as many of you as had first played the game together shall also live to old age. And furthermore do I say, never shall you have the desire to play the game together for a trivial purpose; with some care shall you provide tobacco, whereat you will then be looked upon with good favor (by the manitou)."

And truly to old age did the youth live, and the youths also lived to old age, and all those who had played the game together lived to old age. Behold, such, therefore, is the reason why (the people) deem (the game) as possessed of manitou power, and the people believe it too. Such is the reason why they have cherished the game. That was as much as the people had done. Behold, this was the first game that ever was.

60. THE NARRATIVE OF HE-THAT-LEAVES-THE-IMPRINT-OF-HIS- FOOT-IN-THE-SNOW-GLISTENING.

I.

Some people say — that is, the old-time people, (and they) believed in it — that it was these great manitous, that dwell directly opposite from us on the other side of the world, who decreed what should be. After Nānabushu had created the earth, then it was that the great manitous decreed what should be. "Behold, let us create them that are to be human beings," (thus) said the manitous.

Then up spoke one of the great manitous, saying: "This is the way it shall be, let human beings undergo trials. And in particular, while they are yet in early infancy, that is when you shall

tug! ninguting kīgakawaṭisāwa a²a^u anicinābā. A¹pī wīmawaṭisāg i'kwāḍac kapīndigäckawāwa; mīḍac a²a^u kā'u-gīyäg. 'I¹i'widac kā'a'kwānig anicinābā äciwīndamawik mini'k kābimādisit; wawīngā kiwāpi'kwāt tcipikiwāt."

5 Mī'sa cigwa maṇitō omawadisān anicinābān; ā'pidcidac maṇitōwi o'o'mā a'kīng. Mini'kidac kayā maṇitōwisik anicinābā, kāmāgayā aṭcina tapimādisi. Mī wīn i'i¹u ājitābwāyāntānk a²a^u anicinābā.

10 Mīḍac ōwiti äcānit u²tci¹tcāgwaṇ. Pōtc ḍac kayā wīnawā maṇitōn ugwā'kā kunigowān, tibickō maṇitōng āwiwaḡ. Mī wīn i'i¹u äcitābwāyāntānk a²a^u anicinābā.

15 Naskā ḍac o²ō^u ṇānisāṇaṭ,—nibōwin, i'i¹u ā'pitcīnibuwin. Awāgwān ā'ta ā'pidci kāmīnopimādisigwān mī yā'ta a^u kā'u-dī'tānk i'i¹u ṭāna'kiwin. Naskākuta ändasingin ṇānisānisiwinān! Ā'pidci yā'ta mānupimādisit ayā iwiti tana'kiwīning. Kāwīndac wī'kā nibusī. Mī wīn i'i¹u äcitābwāyāntānk a²a^u anicinābā, mī a'panā gāginik ayānit utci¹tcāgwaṇ.

20 Maṭcimānitō ayā, pīg icini'kāsuwitug, kiyōn kayā kānō kayā, ṭānās kayā. Ningī'i-gidac nimicōmisiban: "Nōjis, kāgu' wī'kā tacī'kawā'kān. Pitcīnaḡ kīgawāpamāg, a'tātiwināḡ ta'icini'kāsuwaḡ; mī a^u wayābickiwāt kātacī'kawāt, kayā 'i'i¹u tci'ō'ci'ā't.

¹ This may mean one or both of two things: it may mean the return of the soul to the place whence it came; or it may be the idiom, so common among the aged, which means the close of this life and the departure for the spirit-world.

² South, or west, or to the other side of the world, or to the heavens among the stars and suns.

³ The way to the spirit-world is beset with obstacles of various sorts. The ease or the difficulty of overcoming them depends on the character of the past

bless them. And souls shall the infants have. And you, O manitous! at times shall you visit the people. When you desire to go visit the people, then into woman shall you enter; and of that one shall you make a mother. And knowledge shall you impart to the people of the length of time that they shall live; that when their hair is entirely white, then shall they return home." ¹

And so now the manitous visit the people; and with very much supernatural power are they endued (while) here on earth. And of the number of people that are not endued with a sufficient amount of supernatural power, only a short while will they live. This is what the people believe.

And it is off in this direction² that the soul goes. And according as they desire, so are they transformed by the manitous, like manitous do they become. This, therefore, is what the people believe.

Behold, this is the thing to be feared, — death, the death (that is) everlasting. Only they that live an upright life will come to that abiding-place. Why, behold the number of things to be feared! Only they that have lived an exceedingly upright life³ are at yonder habitation. And never will they die. This therefore is what the people believe, that forever do their souls continue there.

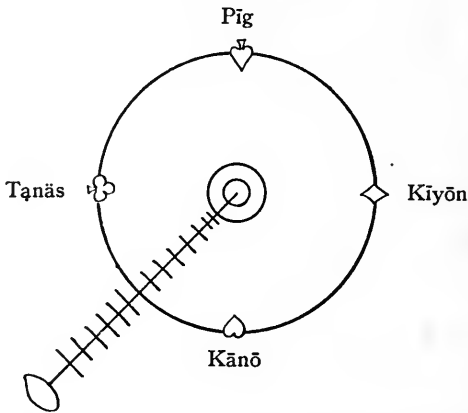
An evil manitou exists; a spade⁴ must his name be, and a diamond, and a heart, and a club. Now, I was told by my grandfather who is no more: "My grandson, never have anything to do with them. After a while you shall see them, objects for gambling is what they shall be called; for that is what the white (people)

life of the individual. If he has been careful in all religious observances, the passage of his soul will be easier than the soul of one who has not been so careful. It is conformity to religious observance that makes up an upright life. Ethics may or may not play a prominent part.

⁴ In Dr. Jones's manuscript there is a diagram, which is wholly unintelligible to me. It is reproduced on pp. 516 and 517 in the hope that some one may later be able to explain it.

Mīdāc īnī^u kākī^u·kino·ā·māgut maṭcimānitōn. Kīcipīn tābwā^u·tawisiwān āninān, kabāya·ī· tacī^u·kawātwā, kīgawābāmā ‘a^a·^u maṭcimānitō.”

5 Nīnidāc Wāsāgunāckḡank āgōyān. Kāgabāya·ī· nīntacī^u·kawāg īgī^u a^u·tātiwināg. Nīcugun tacī^u·kawāgwā mī·ī^u ājikiwānātisīyān.



Nībāyān kī^u·tcīpīpāgiyān. Ānōtc maṅitōg nīnāⁿ·zī^u·kāgōg nīntinābandām tibi^u·kāk.

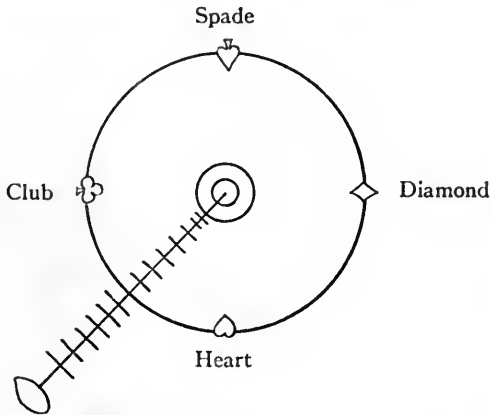
II.

Kayā nīn wāntcīnībwā^u·kāyān ‘a^a·^u nōs mī·ō·wā kāmāmawīnīgānisit. ‘A^a·^u nōs Wāmbwāyāc, mī·ī^u·kā·ī·cīnī^u·kāsut. Mīnawā
10 kī·ō·sit nōsībān, Zāzōngīnī^u·k kī·ī·jīnī^u·kāsū nīmīcōmīsībān. Mīnawā
kī·ō·ō·sit Zāzōngīnī^u·k, Awāsī^u·kiwāⁿ·jī; kīkī^u·tcīmītāwī. Awāsī^u·kiwāⁿ·jī
· Āsīpān kī·ī·nīmāwān ōsān. Mīdāc īgī^u·kā^u·pī^u·kitowāt: “Kāgu/
wī^u·kā nīsā^u·kāgun weyāpickīwāt. Kayāgu ī^u·wī^u·kā nīnguting kī^u·
tcīmīgātīnk tciwīmīgānāk. Kīcipīn mīgānīnt mīgu·ī^u·tcī·ī·ckwā·a·nī-

¹ Bois Fort.

shall occupy themselves with, and they shall make them. Thereupon by the evil manitou shall one be taught. If you do not heed what I tell you then, if for a long time you occupy yourself with them, you shall see that evil manitou."

Now, I myself am named He-that-leaves-the-Imprint-of-his-Foot-in-the-Snow-glistening. For long periods at a time do I



occupy myself with those gambling-objects. If for two days I am busied with them, then I am out of my wits. While I sleep, I yell with a loud voice. That by all kinds of manitous I am visited, is the dream I have at night.

II.

Now, the reason why I am wise is that my father was the leader of all at this place.¹ This father of mine (was) Snow-blown-by-the-Wind, that was what he was called. Furthermore, my father, who is no more, had a father; Big-Strong-Arm was the name of my grandfather who is no more. Again, Big-Strong-Arm had a father, (he was) Old-Bull-Head; he was versed in the mystic rite. Old-Bull-Head had a father by the name of Raccoon. And this is what they have handed down (one to another): "Never slay the white (people). And if ever in the future there is a big war, don't fight them. If they are warred against, then that shall be the end

cinābā'kāk." Mīdāc omā Ka'kiwāsātāgānsink pataçiganācinowāt. Kayā nīn dāc pīnicigu mī'omā wātaciçanācinān; kayā ĩgi'^u ninītcānisāç, mīnawā ĩgi'^u nōjisāç, kayā ĩgi'^u pitcīnaç kã·a·ni·a·nicinābāwiwāt.

III.

5 Kitimāgi·ā· a·nicinābā nintinādam; Wāsāgunäckank nīn āgōyān. Intigō nīn tanīmaçat 'i'ĩ'^u ninda'kīm. Kāwīn wī'kã nimbīta·nisisi 'i'ĩ'^u kī·a·tāntink 'o'ō'^u ninda'kīminān. A·mbāgiç wītō'kawit kãcāwādisit, kayāgu 'a'ā'^u ki'·tcima·nitō wītō'kawit 'i'ĩ'^u pa·ngī tcimino·a·yā·pa·n 'a'ā'^u abinōtci kayā 'a'ā'^u kã'kāt. Mīgu i'^u nin-
10 guting kãcika·wa·tci. Mānū', taga, tãbwā'tawiciç mini'k kãwābandamāç o'ō'^u ucibī'i·ga·n. A·nicā nintigōg ānint a·nicinābāç. ĩgi'^u nãbwā'kãwāt, "Mīyā'ta a' kãgō kãgaçki'tō'pa·n," ijiwāt. Mīdāswi taciwaç wātō'kawiwāt, kãwīn kayā ogimāwisīwaç; kayā nīn kãwīn nintōgimāwisī omā·a·yāyān.

15 Mādciwāwaskank ijini'kāsū wādō'kawit. Wāsīgunäckank, Āna'ka·miginank, Nībitākīcigu'kã, Mādwayānta·ga·c, Ugabāgījik, Pã'kitatciwaskank, Mī'tigōwimakã'kīns, Nīcōtã", Āniwāwayāc, Mīca'kwanibinās, Na·pa·nāgīci·gwa·p, Pãcitāna'kwat, — mīsa āndaciwāt wādō'kawiwāt.

of the people." And now over here at the Little Portage is where their bones lie. And I too, when my time is up, shall lie here with my bones; so also (will) my children, and my grandchildren, and the people who are yet to live in future time.

III.

Ill-used are the people, is what I think; He-that-leaves-the-Imprint-of-his-Foot-in-the-Snow-glistening is what I am called. It seems to me that my land is resourceful. Never was I present while our land was being sold. Would that one of a kindly nature might give me help, and that the great manitou might help me, so that it would be a little better for the children and for those that are advanced in years. In fact, there are times when they shall freeze to death. But nevertheless, (I) pray, believe me, as many of you as shall see what is here written. In jest am I spoken of by some of the people. Those that are wise, "He is the only one who is capable of accomplishing things," they say of me. Ten is the number of them who are of help to me, and they are not chiefs; and I too am not chief here where I am.

He-begins-to-make-heard-the-Sound-of-his-Walk is the name of one who helps me. One-who-walks-with-a-Shining-(White)-Feather, One-who-leaves-the-Imprint-of-his-Foot-on-the-Ground, He-who-makes-One-Day-follow-Another, Murmur-of-the-Wind-through-the-Pine-Boughs, Everlasting-Sky, He-who-goes-over-the-Mountains, Little-Tree-Toad, Twin, Wind-with-a-Loud-Wail, Bird-of-the-Clear-Sky, He-who-sits-occupying-Half-the-Sky, One-on-the-Other-Side-of-the-Cloud, — such, therefore, is the number of them who are of help to me.

61. THE MAN'S SON WHO FASTED THREE TIMES
(Inini ogwişan kī' kī'u' gwicimunit nising).

Ānic ʔacinābāg a' i' ntāwāg, udānawi' i' tiwāg. A' kiwāⁿzi udi-
pānimā i' i' u ʔacinābā^g. Wīwān ayāwān, kayā ugwişan ayāwān.
Ningutingidāc wīwītigāwān īni' u ugwişan, mīsa kāgā' t kā' i' ciwī-
tigānit. Kumāku a' pi cigwa unīdcānisīwān īni' u ugwişan, kwī-
5 wisānsān udōnīdcānisīni.

Ningutingiku ā' kusiwān īni' u wīwān 'a' a' u inini, mīsagu kāgā' t
wīnibunit. Kāga' pī ninguting ācinibunit, mī' ā' nawi pimusānit
īni' u kwīwisānsān; pō' tcigu mī' i' u a' pī kinibunit īni' u wīwān.
Ānic ā' pidci mānāntām 'a' a' u inini, kayā a' a' a' kiwāⁿzi.
10 Ningutingidāc ināndām 'a' a' u inini: "Amantcigic kī' i' gwi-
ci-
mut 'a' a' u ningwisīśāns!" Kāgā' t uwawāci' ā' n, kayā mīgwaṅān
uṗata' kibinā' o' nān. Kā' kīci' tā' ā' t ājīmādcīnāt. Kāga' pī ʔanima-
wiwān īni' u ugwisīśānsān. ʔnigaganōnāt: "Mānū! kī' i' gwi-
ci-
mun." Mī' tigōndāc unāntunā' wān, mīdāc iwiti ājī' o' ci' tōt 'i' i' u
15 wasīwān. Kā' kīci' tōt ājī' a' kwāntawā' ā' t īni' u ugwişan; ājī-
kaṅōnāt: "Pāmā midāsagunaga' k kaḅi' ʔntawābāmin." Ajikī-
wāt awinini. Kā' tagwicink ōganōnigōn ōşan: "Kāgā' t kitini-
gā' ā' kigīśīśāns."

Mīdāc i' i' u ājīkīgitut 'a' a' u inini: "Nōs, kāna kī' kī' kāḅāⁿzīn
20 nōngum kīnibu 'a' a' u wātīgāmāgībān? Mīdāc i' i' u wāntcipāgītināg
ningwisīśāns tcīgī' u' gwicimut. Naḅkā dac, kīcpīn mīdāsugunīt kāwīn
kāyābi awīya tanibusī."

Mīsa' 'i' i' u cigwa wātīcīśānīg mīdāsugun, ājī' i' cāt; ānitābāban-
dank kāyābi umādāciwa^g 'i' i' u mīgwana^g pata' kibinwā' u' nini.
25 Kāgā' t minwāntām. Ājī' a' kwāntawāt 'a' a' u inini. Kā' tagwicīng
ājīkaṅōnāt īni' u ugwisīśānsān: "Ningwisīśāns, ā' pidcina kīpa' katā?"
Ājīkaṅōnīgūt: "Nōs, kāwīn nimpā' kātāsī, mī' ā' nawi ga' kina

¹ It is customary to fast when in mourning.

61. THE MAN'S SON WHO FASTED THREE TIMES.

Now, some people were abiding (there), they were living together in a town. An old man ruled over the people. His wife was there, and his son was there. And once his son desired to marry, whereupon truly then he married. After a certain period of time his son got a child, a boy was the child he begot.

Now, once sick was the wife of the man, whereupon truly she was about to die. At last then she died, that was about when the little boy was able to walk; anyhow, that was when his wife died. Now, very sad was the man, and also the old man. And once thought the man: "I wonder if my little son had not better go into a fast!" Of a truth, he painted him, and stuck a feather (on his head). When he had him fixed up, he then led him away. At last on went his little son weeping. Along the way he spoke to him, saying: "Never mind! but go you into a fast." So for a tree he looked, whereupon over there he made a nest. When he had completed it, he then went up the tree with his son; then, speaking to him, he said: "Not till ten days are up will I come to seek for you." Then back home went the man. After he was come, he was addressed by his father saying: "In truth, harm are you doing to your little son."

Thereupon then spoke the man, saying: "My father, do you not know that already dead is she whom I had married? That is why I have permitted my son to go into a fast.¹ For behold, if he can (fast) for ten days, then no one will ever again die."

Therefore, when the period of ten days was at hand, then thither he went; when on his way he came in sight of the place, still to and fro with the wind swayed the feathers that were stuck (on his son's head). Truly pleased was he. Then up (the tree) climbed the man. When he was come (up there), he then spoke to his little son, saying: "My little son, are you very hungry?" Then was he addressed by him saying: "My father, I am not hungry,

pawānaḡ 'a^a'u manitō. Käyābi nīwikī'u'gwicim. Tayōc mī-i-'u ijikīwān."

Kägä't äjikīwāt 'a^a'u inini. Kā'taḡwicink äntāwāt, mīsa' undcita kāwīn minwāntaⁿzī a^u a'kiwāⁿzī. Mīdaç kägä't ki'tci-
5 kaḡōnigut inī'u oṣaḡ. Cigwa mīnawā udci'tcisāni midāsugun;
kāmidāsugunaḡatnig mīnawā äjimādcāt a^u inini. Änitābābandaḡk
·i·i·māⁿ ayānit inī'u ugwisīsāⁿṣaḡ, kāwīnigu nisitaḡ udicinawāsīn
inī'u ugwisīsāṣaḡ. Äji·a·'kwāntawāt wāyābama^t inī'u ugwisīṣaḡ,
ä'tawā, kuniginīn picī'kiwaḡ! Kāwīn iciminwāntaⁿzī 'a^a'u inini.
10 Mānū kiwāwaḡ, inī'u wīdcīwāt inī'u pijī'kiwaḡ. Cigwa tagwicinōḡ
äntāwāt. Äjipīndigāwāt äntāwāt.

Cigwa owābamaḡuwān iniyōṣaḡ. "Änīnti kigwisāⁿs?"

"Nōs, kāna kiwābamaⁿsi? Mīḡu ca wa^a kā'picī'kiwīt a^u nin-
gwisīs."

15 "Ningwisīs, mīnaḡu i^u äciki'tciminwāntamaḡn 'a^a'u picī'ki
tci'u'gwisīsīyaḡ?"

Mīnawā kīḡitu 'a^a'u inini: "Nōs, kāḡu' nickātisi'kān. Māḡicā
näyāp tā'a'nicinābāwi."

Mī wīni-i-'u äcictcigātānig 'iⁱ'u äntāt a^u a'kiwāⁿsī; ābi'tawint
20 aḡbiwaḡ ki'tci·a·sinīn; mīnawā mī'tigōn pada'kisōwaḡ imāⁿ äntāt a^u
a'kiwāⁿzī. Cigwa daç udinān inī'u ugwisīsāḡ: "Taḡa kudcī'ta^u
'a^a'u kīmicōmis inī'u udasinīmaḡn!"

Kägä't pimipaṣigwī a^u picī'kī; pimināsi'kawāt inī'u asinīn
äci·ō·mbiwāba^wāt; ki'tciwāsa icpīming. I'pisowaḡ inī'u aṣinīn,
25 näyāp pangicinōn. Käyā inī'u mī'tigōn; mīsa iⁱ'u äjipaḡkwā'ku-
sānit inī'u mī'tigōn.

Mīsa' i^u änāntaḡk 'a^a'u a'kiwāⁿzī: "Kägä't kaḡaḡatc maḡnito
wītug 'a^a'u nōjis." Mīsa cigwa nōntamowāt iḡi'u māmāntitōwāt,
iḡi'u maḡnitōwipijī'kiwaḡ ki'tciwaḡdciwink ändana'kīwāt, äjikīḡi-

¹ He had been blessed by manitou power in general.

but nevertheless I have dreamed of all the manitous.¹ Still longer do I wish to fast. Therefore do you return home again."

Truly then back home went the man. After he was come at home, thereupon with reason was the old man displeased.² Accordingly then, in truth, he was given severe scolding by his father. In due time another period of ten days came around; when the ten days were up, then again departed the man. When he was come in sight of the place where his son was, he was at a loss to make out the way his son appeared to him. When up the tree he climbed to see his son, strange to behold, there was a buffalo! Not pleased was the man (at the sight of it). Nevertheless back home they went, he went in company with the buffalo. In due time they arrived at home. Then they went into where they lived.

Now was he seen by his father. "Where is your little son?"

"My father, don't you see him? This, in truth, is that son of mine who has since become a buffalo."

"My son, are you now so greatly pleased that you would have this buffalo for your son?"

Again spoke the man, saying: "My father, do not be angry. Perhaps he will be changed back into a human being."

Now, this was the way the place was made where dwelt the old man; at the rear of the lodge was a great stone; furthermore, there was a post standing there where lived the old man. And now (the father) said to his son: "Come, make trial of your grandfather's stone!"

Truly up rose the Buffalo; on coming to where the stone was, he tossed it into the air; a great way up in the air it went, then back again it fell. The same (thing happened) to the post, whereupon then it was knocked to the ground.

Therefore then thought the old man: "In truth, perhaps my grandson may be a manitou." Thereupon when (the Buffaloes) heard about it, the ones that were large, the manitou Buffaloes

² For his grandson to fast after having been blessed to his full capacity.

towāt: “Åmbäsa, kutcigagwätibänimätā ‘a^a’u kākī·i·gucinut!
Migu i^u wābank tcimādcāyank tcimawināwank.” Kägä’t wäyā-
bäninig äjimādcāwāt.

Änic nōndam ‘a^a’u a’kiwāⁿzī, ā’pidci sägisi; kayä ‘a^a’u inini
5 sägisi. Mīdāc a^u nīcing kāmīdāsugunīt ugañōnān ōsan: “Nōs,
nawātē kīnibōc īgi^u intäckanāg.”

Kägä’t nawātē ugīnibōnōni ‘iⁱ’u udäckanini inī^u ugwisīšan.
Migu·i^u kīci’tānit cigwa pipīndigāwa^ē. Ā’tā, kägä’t mamānti-
tōwa^ē. Cigwa kañōnimāwan ugwisīšan: “Misa cigwa tci·a’·tā-
10 tiyank awāgwān nawātē wāsa kā·i·ciwābawāgwān inī^u ašinīn kayä
inī^u mi’tigōn.”

Pimipašigwīwan inī^u päcig pimināsi’kawānit inī^u asinīn. Ātaiyā,
kägä’t wāsa uticiwābawān! Mīnawā päjik pimipašigwīwan, mēdāc
kägä’t wāsa iciwābawānit. Kañōnimāwan ugwisīšan: “‘A’ā’u,
15 kīni’tam!”

Äjimādcī’tāt ‘a^a’u, mī·a’·u nīcing kāmīdāsugunīt. Kägä’t wāsa
udiciwāba’wān inī^u ašinīn. “Änic, kāwīn nisitam,” udinān. “Pis-
ānīgu migāciciyu’k.”

Ågwatcing āci·i·cāwāt, mīdāc imāⁿ maṃäckwat umbiwāba-
20 ·u·tiwāt; payä’tōc päcīgu ‘a^a’u nīcing kāmīdāsugunīt. Intawā
a’pī äyā’kusit ‘a^a’u ogañōnān ōsan: “Nōs, mī·i’·u cigwa kägä
nisigōyān.”

‘A^a’u inini udōdā’pinān umi’tigwābīn. Äjimawīnañāt māgā-
nānit iniyōgwisīšan, äjipimwāt ‘iⁱ’u picī’kiwa^ē, kāwāsa ubigwā-
25 nawāsīn. “Änic kā·i·nā’pīnañangwā?” ānwāt.

Ningutingiku ayā’kusinit ogwisīšan. Cigwa mīnawā äjikīgītunit:
“Nōs, mī guca i^u cigwa kānisigōyāng!”

Tayā’, a’kiwāⁿzī sāgitcikwäckuni! Nawatinānk upāgamāgañ
äjimawīnañāt picī’kiwa^ē äjipakī’tā·o·wāt uctigwānīning; mīyā’ tagu
30 i^u ābidīnk ‘iⁱ’u pakitā·o·wāt, äjīnisāt. Mīdāc ‘iⁱ’u äji·u·cimunit
inī^u päcīk. Kī’tci ānīgu’k äjimādcāt a’kiwāⁿzī nō’pīnañāt. Kāwīn

that dwell on a great mountain, they said: "Behold, let us try to prevail over him that has fasted! Therefore to-morrow will we set forth to attack him." Truly, when the morrow was come, they then departed hence.

Now, the old man heard about it, very much afraid was he; and the man was afraid. Thereupon he that had fasted twice ten days spoke to his father, saying: "My father, sharper do you file these horns of mine."

To be sure, sharper filed he the horns of his son. And as they were finishing, then in came (the Buffaloes). Oh, truly big were they all. Then was his son spoken to. "Therefore now shall we have a contest together to see which one can the farther fling the stone and the post."

Up then rose one of them (and) came up to the stone. Ah, but truly a long way off he tossed it! Another one arose, whereupon truly a long distance away he flung it. Then was his son spoken to: "Now, then, it is your turn!"

Then he started, he that had fasted twice ten days. Truly afar he flung the stone. "Why, it is not fair," he said to them. "In a proper way do you fight me."

Out of doors then they went, whereupon they there took turns tossing each other about; alone on one side was he that had fasted twice ten days. Accordingly, when he grew tired, he spoke to his father, saying: "My father, therefore now am I about to be killed."

The man picked up his bow (and arrow). Then, attacking the Buffaloes that were fighting his son, he shot at them, but it was impossible for him to pierce them. "What shall we do to overcome them?" he exclaimed.

And by and by weary became his son. In a while again he then said: "My father, now really is the time that we shall be slain!"

Ah, the old man leaped out of doors! Grabbing up his war-club, he then attacked the Buffaloes, (and) struck them upon the head; it was only once that he struck them, then he slew them. And now one of them fled. With full speed then started the old man

ā'pidci wāsa udcinici·a·wāsīn āji·a·dimāt. Minawā upa'kitā·
o·wān uctigwāning; mīsaḡu 'i'ī'ū ābiding ā'ta kīpa'kitā·o·wāt.
Mīsa' mindcināc kānisāt āji·ā·naci'tamowāt, kīwāwāt āntāwāt.

Wāyābāṅk ājikānōnāt ugwisīṣan, ināt: "Ningwisī, icān i'·witi
5 kā'tacikī·u·gwicimoyaṅ."

Kāgā't ājimādcāt āji·a·'kwāndawāt. Ōwābandān owasiswāṅ
kī·u·gwicimut.

Cigwa wātctisānig midāsugun, ājinantawābāmāt ugwisīṣan;
tayābābandank 'i'ī'ū uwasiswānini owābāmān, uctigwāning owā-
10 bandamawān upāda'kibinwā·u·nini kā·i·nācinit. Āji·a·'kwānda-
wāt 'a'ā'ū inini, kuniginīn anicinābān! "Ningwisī, mī·i'·ū kā·u·nd-
cī·i·ninān mīnawā tcigī·u·gwicimoyaṅ."

Mīsa 'i'ī'ū ājikīwāwāt. Wādisāwān inī'ū a'kiwāⁿzīyaṅ ā'pidci
minwāntamōn nāyāp kī·a·nicinābāwinit inī'ū ojisaṅ. Mīsa cāyigwa
15 ājitibātcimut a'ū inini: "Wābāṅk niwīmādcā."

"Ānic wācictcigāyaṅ 'i'ī'ū wīmādcāyaṅ?"

"Nīwi'kī·o·sā."

"Pōckā gīn."

Kāgā't ājimādcāt 'a'ū inini. Nwāmāḡäckāt owābandān mī'kana,
20 mīnangwāna i'ū ma'kumī'kāna. Ā'pitci ināntam wīwābamāt inī'ū
ma'kwāṅ. "Intawātc kāwīn nintākīwāsī," ināndam. Ninguting
papimusāt owābāmān ma'kwāṅ; ācimawinā·o·wāt mīsa imāⁿ
āntāci'kawāt, kāwīn uḡackitōsīn tcinisāt. Kāgā'pīgu unickī·ā·n,
kāwīn uḡackitōsīn tcinisāt. Kāgā'pī·i'gu ayā'kusi, ā'pidci cigwa
25 ayā'kusi, intawā kīwāpa·i·wā. Tayāpābandank āntāwāt anipi-
pāgi; cigwa nōntawā.

Mīsa ininiwāḡ ājinagäckawāwāt, kāwāsa; mī·i'·ū ājinisiguwāt
inī'ū ma'kwāṅ. Kāgā't nibiwa unisiguwān. Kāgā'pī a'kiwāⁿzī
kānōnā: "Nimicō! mi gucagu kāgā't kānisigōyāṅ!"

after it. Not so very far did he have to follow it before he then overtook it. As before, he struck it upon the head; whereupon but once he struck it. And after he had slain it, then both he (and his son) ceased, back to their home they returned.

On the morrow he then spoke to his son, saying to him: "My son, go thither to the place where you had fasted."

Truly then, departing hence, he climbed (the tree). He saw the nest (where) he had fasted.

In due time, when the period of ten days was at hand, then (the man) went to seek for his son; when he came in sight of his (son's) nest, he saw him, he saw what was standing upon (his son's head) sway to and fro in the wind. When up (the tree) climbed the man, behold, there was a human being! "My son, this is why I told you to fast again."

Thereupon then home they returned. When they were come at where the old man was, very pleased was he (to see) that back into a human being had his grandson changed. Thereupon then some news did the man tell: "To-morrow I intend to go away."

"What are you going to do, that you should go away?"

"I am going on a hunt for game."

"Then do as you please."

Truly then departed the man. When he was come a certain distance away, he saw a road, and it turned out to be the path of a bear. Very anxious was he to see the bear. "Accordingly I will not return home," he thought. Once, while walking about, he saw a bear; making an attack upon it, he then tried to kill it, but was not able to slay it. At last he angered it, for he was not able to kill it. In the end he accordingly became tired, exceedingly tired then was he, back home he fled. When coming in sight of home, he called aloud as he went; presently the sound of his voice was heard.

Thereupon some men went to meet him, but (it was) no use; for then were they killed by the bear. Truly many were killed. At last the old man was spoken to: "O my grandfather! now surely are we going to be slain!"

Ah, as the old man picked up his war-club, he then rushed out and then he whooped; and as he went, the old man kept on whooping. Presently he came to where the fighting was going on. And even before he was there, the men were slain. And only once he struck each of the bears, when all of them he then slew. Behold, he then, in truth, was held in high esteem. Then they turned about; after turning back, they then (came till they) arrived at home. Then it was that with great glee he made fun of his grandson for having fasted. "My grandson, why did you fast? Nothing truly did you gain for having fasted."

And so the buttocks of the ruffed grouse . . .

SERIES IV. Nos. 62-78.

(From Bois Fort, informants not known.)

62. THE CREATION, ORIGIN OF DEATH, AND THE MYSTIC RITE.

Cigwadac kāni'kibig ō a'ki Nānabucu ki'tci ānusāgan. Okī'a'yān Nānabucu kayā wīn ucīmāyan. Ānic kā'i'cictcigānit ugī'i'nān īniyōcīmāyan: "Āye¹, kīga'ō'ci'tōmin ō a'ki."

Kägä't kā'i'ci'ō'ci'tōwāt. A'pī'i'dac kā'kīci'tōwāt i^u a'ki,
5 mīnawā kī'kanōnāt Nānabucu īniyōcīmāyan: "Mīnacigunā i^u
kīnā'tawint kā'i'cipimādinīyank? 'A^u, taga, anicinābā uci'ā'tā."

Kägä't a'ki ugīmāzini'tōnāwa, mīdāc i^u kī'kīci'ā'wāt īni'^u
i'niniwān. A'pī'i'dac kā'kīci'ā'wāt mīnāngwana i^u cigwadac imāⁿ
kī'ō'ci'ā'wāt īni'^u awāsīyan ka'kina wāyābamāng omā akī'kāng.
10 Ānint kāwin kayā ōwābamāsī. Ka'kina awīya ugī'ō'ci'ā'n. Mīnan-
gwana i^u ānint mātcmānitōn kī'ō'ci'ā't. A'pīdac kā'kīci'ā't,
mīdāc īni'^u anicinābān kī'kanōnāt: "Tāga, pīnā'kamīgāng awi-
'a'yān," Nānabucu udinān. Kā'i'cisāga'ā'nk kayā īni'^u ininiwān.
Mīdāc i^u kā'i'ci'a'sāt. "Mī'ō'maⁿ ayān. Wābānk kabinānta-
15 wābamin."

Cigwadac tibi'katini. Kāwābaninink icāt īni'^u ininiwān, kuni-
ginīn awānibān! Mīsa cigwa kīkī'kāndānk Nānabucu kīkimōtimint
īni'^u anicinābān. Nānabucu ājikīwāt, ājikanōnāt ucīmāyan: "Mīsa'
kānabātē kī'kimotimigōyank 'a'a^u anicinābā. Ānic kā'i'cikacki-
20 'tōyānk i'i'wisa tci'a'nicinābā'kāg?" Ājikīgītut Nānabucu: "Mī-
nawā uci'ā'tā. Tāga, i'kwā ōji'ā'tā!"

¹ His younger brother, not in the form of a wolf, but as a human being.

SERIES IV. Nos. 62-78.

(*From Bois Fort, informants not known.*)

62. THE CREATION, ORIGIN OF DEATH, AND THE MYSTIC RITE.

Now, when this earth was under water, Nānabushu (had) a great raft. With Nānabushu was also his younger brother. Now, what they purposed doing he said to his younger brother: "Ay, we will create this earth."

Verily, then they created it. And when they had finished the earth, again spoke Nānabushu to his younger brother, saying: "Now, therefore, must you and I live alone? Why, now, let us create some people."

Verily, out of earth they fashioned forms, whereupon then they created a man. And when they had finished making (the man), then it was that they made all the animal-kind that we see here on earth. And some are not (to be) seen (now). Every kind of creature (Nānabushu) created. Then it was that he created some evil manitous. And when he had created (all living things), this then he said to the man:¹ "Now, to a clean spot on the earth do you go and remain," Nānabushu said to him. After this he went out with the man. Thereupon he put him there at the place. "Therefore here do you remain, on the morrow I will come to look for you."

And in a while it was night. When the morrow came, then thither to where the man was he went; but, lo, he was gone! Thereupon then Nānabushu knew that the man had been stolen from him. When Nānabushu returned, he then said to his younger brother: "Therefore now perhaps we have been robbed of the man. How shall we be able to people this world?" Then spoke Nānabushu, saying: "Let us make another! Behold, a woman let us create!"

Kägät cigwa mīnawā kā·i·ci·ō·ci·ā·wāt ini^u i'kwāwān. Mīnawā
kā·i·ci·ā·sāwāt pīna'kāmīgānk. Mīnawā wāyābanīng äci·i·cā-
wāt, mīsa untcita awānibān; mīnawā kīkimōtimintwā.

Mīsa äjikiwāwāt. "Tağa, icictcigätā i·i·wisa pināsiwāğ tci·ō·ci-
5 'a·ngwa!" Nānabucu kā·i·jimādcī'tād uci·ā·t i^u pināsiwa². Kā'ki-
ci·ā·t, cigwadāç kī'kanōnāt i^u pināsiwa²: "Icāyu'k āndasōntā-
nimāk."

Nībiwa tcī·i·cānit iwiti nōtin wā·u·ntcibitāk.

"Kägä't kitinīm a'pī kī'kici·a·ğ a^u anicinābā, kāmādwākanō-
10 ninīm tcigagwātcitōyäg ō a'ki." Nānabucu mī cigwa kīnāganīgut
i^u pināsiwa². Kānimādcānit mīdāç i^u kīmādcī'tāt ki·ō·ci·ā·t ini^u
anicinābān. Kā'kici·ā·t pīna'kamīgānk kāwī·i·ci·ā·sāt. Kāwī-
ā·sāt, cigwa kā·i·cikiwāt āndāt. Kīgīkitodāç Nānabucu: "Ambāsa
pināsiwītug! kutcītamū'k i^u a'ki."

15 Kägä't cigwa kīmādcī'tāwāğ pināsiwāğ, mīdāç i^u cigwa kī'pī-
mādcāwāt i^u pināsiwāğ pīki'tcipāpāgināwāt ini^u asinīn. Mīdāç
i^u kīwābamāwāt ini^u asinīn kītāckābi'kisānit, mīdāç kītābāsit a^{2a}
māçcimānitō. Kuniginīn, a'pī kāwābanīnīk icāt ini^u anicinābān;
kāyābi kī·ā·yāwān ini^u anicinābān. Kägä't minwāndam Nāna-
20 bucu. Äjikiwāt Nānabucu äjikanōnāt ucīmāyān: "Nīcīmā, mī·i·^u
kaçki·ā·wiziyāğ. Ambādaç, mīnawā a^u i'kwā uci·ā·tā!"

Kā'kici·ā·wāt ini^u i'kwāwān, "Mīsa' omāⁿ kā·i·ciwābak i^u a'ki,
tcinīciwāt i^u anicinābāğ. A^{2a}·i·nīni mī·ā·wā kānīgānisit i'kwā-
wān tciwītci·ā·yāwāt. Māgīcā mī·i·māⁿ kā·u·ndci·ā·nīcinābā'kāğ."
25 Mīnawā dāç kīgīgītō Nānabucu kagwātcīmāt ucīmāyān: "Ānīc
kā·i·cītcigāyāğ? Ambāsa, uci·ā·tā a^{2a}·u wāmī'tigōci."

Of a truth, the next whom they then created was the woman. And after that, they also placed her in an open clean spot on the earth. On the next day, then thither they went, whereupon in the same manner she too had disappeared; again they had been robbed.

Accordingly then they returned. "Behold, let us set to work to create some birds!" Nānabushu then set to work creating the birds. When he had finished creating them, he then spoke to the birds, saying: "Do you go into every direction from whence blows the wind."

Many then went together to the places from whence blows the wind.

"Of a truth, I said to you at the time when I created man, I spoke, commanding you to make trial of this earth." Nānabushu was then left by the birds. When they were gone, he therefore began to create man. After he had created him, then in an open clean spot on the earth they placed him. After they had placed him there, then home they returned. Now, spoke Nānabushu, saying: "Come, O ye birds! do ye make trial of the earth."

Of a truth, then began the birds at their task, whereupon then from there departed the birds on their way hither to strike the rock with full power. And when they beheld the rock split asunder, then down below dodged the evil manitou. Behold, when the morrow was come, then (Nānabushu) went to where the man was; still yet was the man there. Verily, pleased was Nānabushu. When back Nānabushu went, then he spoke to his younger brother, saying: "My younger brother, therefore now have we accomplished our purpose. So come, let us make another woman!"

When they had created the woman, "Thus shall it be here on earth, that in pairs shall the people be. The man shall occupy leading place over the woman with whom he shall be. Perhaps from that pair shall the earth be peopled." And again spoke Nānabushu, inquiring of his young brother: "What shall we do? Come, let us create the white people!"

Kägä't kā'i·ci·ō·ci·ā·wāt ā'pidci kägä't wāwāni ogi·u·ci·ā·wān
 ini'ᵘ umi'tiguciwaṅ. "Māgicā awāgwān kāgitimāgisigwān atānti-
 yāk iʒi'ᵘ a'ki."

Mīdac iʒi'ᵘ a'pī kā'i·citciḡawāt, Nānabucu kīgīgitō: "Ambāsa,
 5 tanibu anicinābā!" Ucīmāyaṅ ājikanōnigut: "Nisayāᵐ, kägä't
 kitiniga·ā· aʒa'ᵘ anicinābā kayā aʒa'ᵘ wāmi'tigōci tcinibogwān.
 Ambāsānō, nisayāᵐ, mini'kīgu iᵘ kā·a'kiwāṅk mī·i'ᵘ mini'k kābimā-
 tisit waʒa'ᵘ kā·ō·ci·a·nk."

Nānabucu ājikīgīgitut: "Kāwāsa! Kanabātc tāmōckinā iᵘ a'ki.
 10 Mānūᵐ tanibu aᵘ anicinābā kayā aʒa'ᵘ wāmi'tigōci." Mīsa iᵘ
 kā·i·cicāḡōsomāt Nānabucu ini'ᵘ ucīmāyaṅ. Mīsa ciḡwa kācā-
 ḡōsomāt ini'ᵘ ucīmāyaṅ, mīsa ciḡwa ki'tcimawinit. "Mīsa' kā·i·ci-
 wābak mini'k kā·a'kiwāṅk tcinibut aᵘ anicinābā kayā aʒa'ᵘ
 wāmi'tigōci. Awiya nibut tcimawiwāt īḡi'ᵘ anicinābāḡ kayā īḡi'ᵘ
 15 wāmi'tigōciwaḡ. Mīsa iʒi'ᵘ kā·i·ciwābak mini'k omāᵐ kā·a'ki-
 wang."

Minawā Nānabucu kā·i·cikanōnāt i'ni'ᵘ ucimāyaṅ: "Ambāsa,
 nibun." Kā·i·cikanōnigut ucimāyaṅ: "Ānīn wāntci·i'kitoyan o·ō·
 tcinibuwānān?"

20 "Kā, kīnisā ka·ō·ḡimā'kantawāḡ īḡi'ᵘ kānibutāt. Kāna mī·i'ᵘ
 wāntcīci·a·ci·a·k aʒa'ᵘ anicinābā kayā wāmi'tigōci tci·ō·tcictcāḡut?
 Mīdac īḡi'ᵘ ḡākanawānimāṭwā ōwiti ḡac ā'paḡcicimuk. Pa'kān
 a'ki mī iwiti kā·i·cāwāt īḡi'ᵘ kānibuwāt. Kīnidāc nī'tam iwiti kīḡa-
 i·cā. Mīḡac iʒi'ᵘ kā·u·ndcinibayaṅ. Ambādac, nibun."

25 Kägä't Nānabucu ucīmāyaṅ ājinibunit. Āni·i·ḡimādcāt, pācu
 ānitāḡwicing mī ciḡwa madwāmawinit usayāyaṅ; āniḡu'k mawiwāṅ
 ini'ᵘ usaᵐyāyaṅ. Intawā nāyāp ājikīwāt a·i·nini. Ā·e·i·ā·bātcībāt,
 mīḡac iʒi'ᵘ ājikānonāt ini'ᵘ usayāyaṅ: "Mī·i'ᵘ ānawī·u·ndci·ā·n
 wā'tawinān 'tanibu' i'kitoyan."

Verily, when creating them, very careful indeed were they creating the white people. "No matter who or how poor one of them may be, they shall purchase land one from another."

Thereupon, when they had done these things, Nānabushu spoke, saying: "Behold, let the people die!" Then by his younger brother he was addressed, saying: "O my elder brother! of a truth, you have inflicted harm upon the Indian and the white man by the wish that they should die. Behold, my elder brother, as long as the earth shall last, for that length of time may they live whom we have created."

Nānabushu then spoke, saying: "Impossible! Perhaps full (to overflowing) the earth might become. But rather let the Indian and the white man die." Accordingly then Nānabushu prevailed upon his younger brother. And when he had prevailed upon his younger brother, then it was that (his younger brother) wept bitterly. "Thus shall it be as long as the world may last, that the Indian and the white man shall die. Whenever any one dies, then shall the Indian and the white man weep. Thus shall it be as long as this world shall last."

Another time Nānabushu spoke to his young brother, saying: "Behold, do you now die." After which he was addressed by his younger brother saying: "Why do you say that I should die?"

"Why, you are the one to rule over them who shall die. Why have I so created the Indian and the white man that they should have souls? Therefore they are the ones over whom you shall keep watch at yonder place where the sun goes down. In a different land over there shall go they that die. And you shall be the first to go there. And on this account you shall die. So therefore do you now die."

Verily, the younger brother of Nānabushu then died. When on his way he departed, not far did he get, when he could hear the sound of his elder brother weeping; very bitterly was his elder brother weeping. Accordingly back came the man. When back to life he was come, he then spoke to his elder brother, saying: "Yet, for all this, I do not approve of your saying, 'Let (the people) die.'"

Cigwa mīnawā Nānabucu kīgito: "Nicīmā, mānōgu intawā nibun."

Mīdāc i^u kīkīgītut a^u inini: "Mī·i·^u kā·i·ciwābak ninguting tci·ā·batcibāt a^a·^u anicinābā kayā a^a·^u wāmi^u tigōci."

- 5 Kägā^t t äcinibut a^a·^u inini. Äjimādcāt mīdāc ōwiti ä^u pangicimug äcimādcāt. Kägā^t t ʔnōtcigu kī·ā·ni·i·citcigā iⁱ·^u umi^u kana; maṭcimanitōn ugī·ā·nipagitinān. Äjikikānōnāt: "Wa^a·^u kápima·ʔ·tōt o^o·^u mī^u kana ogō^u kānibuwāt; mī omāⁿ kápimi^u·i·cāwāt. A^a·^uwidāc awāgwān kākacki^t tōgwān tciminopimādisit, mī awidāc
10 piwītciwī^k. A^u kawā icāyu^k ōwiti äcāyān, akawāku tcipīciwī·tamawiyāk."

Mīdāc a^a·^uwā kā·u·gimāwit. Cigwadāc odōdi^t tān pa^kān a^ki, mīdāc iwiti kī·ō·ci^t tōt wīgiwām; ā^u pidci unīcinīni cōniyāwān wīgiwām; mīgu iⁱ·^u äcināningā^u kunāg wīgiwām.

- 15 A^u pīdāc a^a·^u anicinābā cigwa nibut, mīsa cigwa mādcāt; ānīc ā^u pidci kīminu·i·ciwābisi a^a·^u anicinābā. Cigwa mādcā mī^u kāna owābandān, mīdāc i^u mayāta·ʔ·tōt. Pācugu awīya owābamān nibawinit anicinābān ōdäckaniwān, pācwābamāt. Ā^u pidci kipi·gāpawiwān imāⁿ mī^u kānāng. Cigwa odōtisān, kuniginīn nīngitō·
20 moni. Imāⁿ mī·i·^u äjikanōnigut: "Mīsa^u kīniciwanātci·i·tisuyān, mīdāc iⁱ·^u intawā kīwān, kāwīn dāc ningutcitibāndāgusisi. Mīgu iⁱ·^u kāga^u pī miziwā ānu·i·cāt kāwin ninkutci umi^u kānzin, a^u pīdāc ā^u pitci kagwātagisi^t kāga^u pī udinānimān Nānabucu tcimānidōⁿ·siwit. Mīsa iⁱ·^u wā·i·ciwābā^k. Cigwadāc kī^u kanōnigut īni^u
25 wātäckanīnit īni^u inīniwān: "Nojis, kīga·i·ciwidciwin."

¹ From this point to the end of the narrative is taken up with a long account of various kinds of men who had died and had gone to the spirit-world, and it shows that the career there depends much on the life on earth. The object is to show the merit of being a member of the mystic rite.

² With respect to conforming to custom and showing zeal in matters ceremonial.

At another time Nānabushu spoke, saying: "My younger brother, but, despite that, do you now die."

Thereupon then spoke the man, saying: "Such is the way it shall be, that in future time back to life shall come the Indian and the white man."

Of a truth, the man then died. When he departed, it was over this way, toward the going-down (of the sun), that he went. In truth, several things he did along the road; an evil manitou he set down by the way. Then he spoke to him, saying: "He that shall follow along this road shall be of these that die; by this way shall they pass. And whosoever shall succeed living a well-ordered life, with him do you come along. First do you go to that place whither I am bound, and first do you come and tell me."

Therefore he was the one to be chief. And when he reached the other land, then at that place he made a wigwam; very beautiful was the wigwam of silver; indeed, it was a wigwam that was radiant with light.¹

When in time there was a man that died, he then set out; now, very good had been the behavior² of the man. When he departed, a road he saw, whereupon that was the one he followed. And not far away he saw a certain person standing that had horns, near by he saw him. In his very way the other stood, there in the road. When (the man) got up to where he was, behold, the road forked off from there. So at that place he then was addressed: "Now, if you have done wrong to yourself,³ therefore then do you go back, for such a one does not belong anywhere. So when at last he has gone everywhere, but in vain, yet does not find anywhere what he seeks, and when he has undergone much suffering, then finally Nānabushu wills him to become a little insect. Such is what shall come to pass." And presently he was then addressed by the man with horns saying: "My grandchild, I will show you the way."

¹ Not having complied with some regulations, and thus brought disfavor of the manitous upon himself.

Mīsa mādcāwāt. Komāgu a'pī tāgwicinowāt, owābāmān tci-
 ā·nimucaṇ namadapinit. Aniganōnānit umicōmisān: "Kāgu
 ningutaṇō tōtawā'kān. Kīminu·i·ciwābisi wa'a'u pāmiwītcīwaḡ."
 Mīsa gāgā't i'i'u ācīcācōwacki'tāninit. Pācugu tāgwicinuwāt sibi
 5 pimi'tigwayāni; pājik pājigwā'kwicinōn īni'u mi'tigōn. "Āu,
 nōjis, ayāngwāmisin kīga picigwāntawā. Kīcpin picigwāntāwāyaṇ,
 mīdāc i'u tci·ā'pidci nibuyaṇ."

Kāgā't kānikabāyāntawānit īni'u umicōmisān, mī cigwa kayā
 wīn ani·ā·cogāt i'i'u sibi. Kāwīn kanagā wīpicigwāntawāsī.

10 "Mīsa i'i'u, nōjis, kā·i·ciwāba'k awīya·nābutcin. Kīcpīn mino-
 i·ciwābisit kāwīn tabicigwāntawāsī."

Mīdāc i'i'u ājimādcāwāt. Pācu tāgwucīnuwāt mī·i·māⁿ wāban-
 damuwāt ki'tciwā'kā·i·gāṇ. Ājikaṇōnigut umicōmisān: "Nōcis,
 nōcis, mī·i·māⁿ kā·i·cāwāt īgi'u ḡbinōtciyaḡ kīcpin nibut 'a'a'u
 15 ḡbinōtci." Mīdāc i'u kānicimādcāwāt. Nayāgigu utābi'tawāwān
 mādwanagamunit, mi'tigwa'ki'kōn mādwanānit. Kāgā't min-
 wāndam tābāntamuwāt āndānit. Ā'pidci unīcīcinini, mīgu i'u
 ācināningā'kunānig i'i'u āndānit. Cigwa ta'pābi; owābamigōn.

"Nōcis, pīndigān."

20 Kā·u·ḡabit, "Mīsa i'i'u kā·i·ciwāba'k, mī·o·mā wī·a·sāḡ awāgwān
 kākacki'tōgwān tcīminu·i·ciwābisit."

Mīdāc i'i'u cigwa kīwawāci·i·gut, ka'kina wānicīcininig upīsi-
 'kamūnigōn. "Nōjis, mīsa i'u ki'tcīminwābamināḡusiyāṇ. Kāwīn
 wī'kā ṡāḡātāckāsīnōn īni'u kidai·i·maṇ. Kayā i'i'u kibimātsisiwīn,
 25 mīḡwa'panā kāḡinīg tcīpimādisiyāṇ. Ānīc kīgīminu·i·ciwābis.
 Mīsa i'u kātīciwāba'k kīcpīn awāgwān kwaya'k kāmitāwigwān."

Accordingly then they departed hence. When a certain distance on their way they were come, he saw a huge dog that was seated there. As they went, his grandfather spoke to it, saying: "Do nothing whatever to him. A correct life has lived the one with whom I am going along." Whereupon, in truth, did (the dog) lay down his ears in submission. In a little while they came to a river that flowed across their path; there was a log that extended across. "Now, my grandson, be careful lest you lose your footing. If you should lose your footing, then you would be dead forever."

Verily, when his grandfather had walked across on the log, then it was that he too started across the river. By no means did he wish to make a misstep in crossing over on the log.

"Such is the way, my grandson, it shall be whenever any one dies. If one lives an upright life, one will not make a misstep when crossing over on the log."

Thereupon then they continued on. When a little way they had come, then there they beheld a great house. Then he was addressed by his grandfather saying: "My grandson, it is there that the children shall go if one dies while yet in early infancy." Thereupon then they continued on their way. But before they arrived they caught the sound of some one singing, of some one beating upon a drum. Truly pleased were they when they came in sight of where these others lived. Very beautiful was (their home), for radiant with light was the place where they dwelt. Presently he peeped in; he was seen.

"My grandson, do you enter in."

After he was seated, "This is the way it shall be, in this place will I place whomsoever shall succeed in living an upright life."

Thereupon then he was painted, with every kind of raiment that was nice he was clothed. "My grandson, therefore now do you appear exceedingly handsome. Never will those garments of yours look untidy because of age. And that life of yours, forever on into eternity shall it continue. Now, you have lived a correct life. Thus shall it be if one is careful to follow the rules of the mystic rite."

Mīdac i^u kā'i·cikanōnimint umicōmisān. "Kīwān nāyāp tcika-nawāntamañ i^u mī'kana."

Mīsa cigwa a²a'^u pājik aṇicinābā cigwa mīnawā nibut. Ānic ā'pidci kīmaṭci·i·ciwāpisi. Cigwa animādcā. Mīsa kāyābi wāba-
5 māt mī'kanāng nībawinit utāckaniwān. Aṇikanōnāt: "Nimicō, āninti kā·a·ni·i·cāyān i²i'^u kīnīngitōmug īni'^u mī'kana?"

"Nōjis, owāti mī·i·witi icān."

Ājimādcāt. Kumāgu a'pī tāgwicink, ki'tci·a·nimucañ owābamān. Nāyāgigu unī'timu'tāgōn. Ā'pidci ugusān. Intawā waṅkipagisō
10 mādcipa'tōt. Tābābamāt īni'^u wā·u·tāckaninit, utānikanōnān: "Nimicō! kāwāsā. Mī·i·'u wīta'kwamit a^u animuc!" Āji-
naṇaṭinigit. "Nōjis, āninguta kīn kīmaṭci·ciwābisiyañ? Kāwīn ninkutci pa'kānkita·i·cāsi. Mīgu pō'tc i·i·witi kā·i·cāyān, nōjis. Ā'pidci wāwāni kitōtāgōk īgi'^u kīnīgi·i·gōk i²i'^u kī·i·ckwāpimā-
15 disiyañ."

Kāgā't animādcāwaṅ. Cigwa mīnawā owābamāwān īni'^u ki'tca-nimucañ, mīdac i²i'^u aṇiganōnānit: "Wāwāni kitōtawā a'pī wā'pimādcāt, mēdac i²i'^u pa·u·ndciwīdcīwaṅ."

Kāgā't mīgu i²i'^u ācicacōwackitāninit, mīdac i²i'^u kī·a·nigabi-
20 'kawāwāt. Kumāgu a'pī tāgwicinuwāt sibi owābantānāwa. Cigwa aṇi·a·cawāntawāwān umicōmisān; kāyā wīn pitcīnaṅgigu tāgu'kānāt īni'^u mī'tigōn, mādcipisuwān. Agāwā ugaṅki'tōn micagāmāyāntawāt. "Mīsa i^u kāki·u·ndciminu·i·ciwābisiyaṅbañ. Mīdac i^u kā·i·ciwāba'k i^u mini'k kā·a·'kiwān."

25 Cigwadac aṇimādcāwaṅ, pācu utāniwābandānāwa ki'tciwā-'kā·i·gañ. Ājikaṅōnigit. "Nōjis, mī·o·mā^u kā·i·cāwāt īgi'^u abinōtcīyaṅ kānibuwāt. Mī umā^u tcipīndiganagwā īgi'^u uskabinōtcīyaṅ.

¹ Proper rites had been given him at burial.

Thereupon then his grandfather was addressed: "Do you go back, that you may keep watch of the road."

Accordingly then another person died. Now, a very incorrect life he had led. In a while on his way he went. Accordingly, as the other, he saw some one with horns standing in the road. As he went, he spoke to him, saying: "My grandfather, by which of the two roads that fork shall I go?"

"My grandson, (take) this (road, and) thither do you go."

Then he departed. When some distance he was come, a huge dog he beheld. Even while yet afar, he was growled at (by the dog). He was in very much fear of it. Therefore he wheeled about, setting out on the run. When he came in sight of him with horns, he spoke to him, saying: "O my grandfather! (it is) impossible. Why, the dog wished to bite me!" Then he was seized by the other. "My grandchild, pray, why did you live an incorrect life? By no other way can you go thither. It is necessary that you go by that way, my grandchild. With very good care were you treated by your parents after your life was at an end."¹

Of a truth, on their way they went. In a while again they beheld the huge dog, whereupon the other spoke to it as they passed along, saying: "Proper rites were given him when he started forth, and that is why I have come along with him."

Of a truth, then (the dog) laid down his ears in happy submission, whereupon then continued they past (the dog). When a certain distance they were come, they saw a river. Then across on the log went his grandfather; and then later he stepped upon the log, which commenced to roll. Barely was he able to cross over to the other shore. "That was because you should have lived a correct life. And thus shall it be as long as the world shall last."

And when they continued their way, a short distance on they beheld a great house. Then he was addressed by the other saying: "My grandson, it is thither that shall go the children who in the

Ānic kāwīn wī'ka tamā^acitōta^azī a^a'^u abinōtci mēḍac omā tci'ā'sin-
twā. Ogaḡanawānimān Nānabucu ucimāyaḡan."

Ānicimādcāwāt owābandānāwa tciwīgiwām wāndagu kāgā't
kāḡaningā'kunānig. Āni'i'jipīndigāwāt ājikanōnint: "Nōjis, in-
5 tawā ningutci kīkayap. Osām kīmaḡtci'i'ciwābis."

Mīsa kāgā't ninkutci kī'ā'sigut. Mīḍac i^u sāga'ā'minit wīgiwām
udinō'ā'māgōn. "Mī'o'mā^a tci'ā'biyaḡan." Kāgā't ācipīndigāt.
Mīḍac i^u kanōnimint īni'^u kā'piwīḍciwāḍcin mīḍac mādcānit īni'^u
omicōmisaḡan.

10 Cigwa mīnawā pājik mīnawā ājinibut anicinābā. Ā'pidci
kīmaḡciciwābisi, kīniciwācki. Cayīgwa mādcā kānibut. "Nimicō,
ānti kā'i'cāyān?" Kī'tci'ā'nigu'k uḡaḡnōnigōn: "O'o'witi icān.
Kāwīn kitā'i'ciwinisinōn. Kwāḡtigu kigīniciwāck."

Kāgā't ānicimādcāt. Nwāmagāckāt owābamān tcinimucan. Ci-
15 gwa owābāmigōn kī'tci'ā'nigu'k pimādcīpa'tōwan. Kānagwānipīt,
tcibābigā unawatāmigōn. Mīsa kī'ā'pidcinānigut. Mīsā'paḡ
kī'ā'pidcinānigut.

Cigwa mīnawā pājik nibu a^u anicinābā. Mīsa nāsāb kīniciwāckit,
cigwa mīnawā mādcā. Awīya owābāamān utāckaninit. "Nimicō,
20 ānti kā'i'cāyān wo'o' ningitōmuk umī'kana?" Mī wīni'i'ḡ^u kā'i'ci-
i'gut, īni'^u ōsaḡ īni'^u cīcīgwaḡ kayā īni'^u sāmān kīmīnigōn.

"Kāwīn kīwīmādcinisinōn."

"Nimicō, kawunackina'tamōn."

¹ Said by the being with horns.

future shall die. It is here that I shall take in the young babes. Now, the child that has never done wrong, this is the place where it shall be placed. Of his younger brothers will Nānabushu keep watch."

When on their way they departed, they beheld a great wigwam that truly gleamed as bright as could be in the light. When they entered in, then he was addressed: "My grandson, therefore in another place you shall stay. Too incorrect was the life you led."

Accordingly then, in truth, at another place he was put. And so, when he went outside, a lodge was pointed out to him. "It is here that you shall be." Of a truth, then he entered in. Thereupon then was the one with whom he came addressed, and then away went his grandfather.

At another time another person died. A very incorrect life he had led, he had done murder. In a while after he died he departed. "My grandfather, whither shall I go?" Very severely he was addressed by him saying: "In this direction do you go. I would not convey you thither. It seems (that) you have committed murder."

Of a truth, then on his way he went. When some distance he was come, he beheld a huge dog. When he was seen by it, at full speed started (the dog), coming on the run. As he turned about to flee, very speedily was he seized (by the dog holding to him) with his mouth. Thereupon then was he killed in good earnest; and so then he was gone, dead forever.

In a while another person died. He was one that also had committed murder. In time he too departed. Some one he saw with horns. "My grandfather, by which road that forks shall I go?" Now, when this one was dressed for burial, by his father he was given a rattle and some tobacco.

"I do not wish to take you."¹

"My grandfather, let me fill your pipe for you."

Kägä't ubīnināni īnī'u utō'pwāganini. Sāgaswānit. "Nōjic, animadwāsītōn īi'u cīcīgwan, kayā tcinagamoyan owidac:—

"Animadcā a-a-a,

Animādcā a-a-a.

Nōsāwi i-i-i,

Nōsāwi i-i-i,

Nāyōtā āna ā-ā-ā,

Nīntijā ā-a-a,

Nayōtā-ānā ā-ā-ā,

Wa-he-he-he, wa-he-he-he, wa-ho-ho-ho-ho."

5

10

Cigwa inini ājimādcāt mīdac aninagamut. Cigwa owābamān ki'tcanimucan; mīgu i^u ācipasigwīnit cacōwackitātāgut, ā'pidci mīnwāntamōn. Cigwa mīnawā owābandān sībi mī'tigōn ācawā-
 'kwakundcininit. Kägä't māngatāsiwān īnī'u mī'tigōn. Kāwīn
 15 kanagā wīpicigwāntawāsi kayāgu ācimāmīntcimusānig īnī'u uma-
 'kisinan. Kāwīn kanagā wīpicigwāntawāsi. Āni-i-jimādcāt mīgu
 i^u kawīn kanagā ugīpī'twāwāsītōsīn īi'u ucīcīgwan kayā īi'u
 naḡamōn. Cigwa udābābandān īi'u wīgiwām wānicicininig.
 Nayāgiku pīsāga a·mōn īnī'u wāgimāwīnit; upitābibinīgōn, ācīkac-
 20 ki'tōnit udōtcimīgōn.

"Mīsa i^u kātāciwāba'k tci·a·ni·a'kiwank, awāḡwān nibiwa
 kāmitāwīgwan mī·ō·ma kātana'kit. Mī·i·u icipīndīgān i·i·u
 āntāyān."

Mīdac kägä't sasāḡāya·ī· mīnigut tcipisi'kanḡ.

25 "Kägä't mīdac a^a·a^u pa'kān kayā kīn kīga·i·ci·ō·kimā'kandān
 awīya nibut, kayā kīn kīgatipānimā a^u kānibut. Kīcīpīn awīya

¹ The repetition of "go," "father," and "town," is hardly the correct translation. It would perhaps be a better rendering to use a broken form in the translation, because the original is broken. Thus: "O, o, o" (for "go, go, go"); "ather, ather, ather" (for "father, father, father"); "own, own, own" (for "town, town, town").

Of a truth, the other handed over his pipe. Then he took a smoke. "My grandson, as you go along, do you sound this rattle; and this song do you sing:—

"On my way do I go, go, go,¹
 On my way do I go, go, go.
 O my father, father, father!¹
 O my father, father, father!
 Through the middle of the town, town, town,¹
 Do I go, go, go.
 Through the middle of the town, town, town,
 Wa-he-he-he, wa-he-he-he, wa-ho-ho-ho!"

Then the man started, he then went along singing the song. Presently he beheld the huge dog; whereupon (the dog) rose to his feet, laying down his ears in glad submission, he was so happy. In a while he then saw the river where the log stretched across. Of a truth, long was the log. Not at all was he anxious to lose his footing, and so then his moccasins were placed firmly (upon the log). Not at all did he wish to make a misstep. When he went along, he never once ceased sounding the rattle and singing the song. Presently he came in sight of the wigwam that was (so) beautiful. Before his arrival, out from the place came the one who was chief there; by him was he seized, by him with all the fervor within him was he kissed.

"Thus shall it be till the end of the world, he that takes many degrees in the mystic rite, this is the place where he shall dwell. Therefore do you enter into where I live."²

Thereupon truly very fine were the garments that he was given to wear.

"Of³ a truth, then in a different way shall you be chief if any one should die, and you shall be chief of them that shall die. If

² This is what a member of the mystic rite utters when he paces round the path of the lodge of the mystic rite during the ceremony with a mystic pouch in his hand. [It is not certain that this footnote is inserted correctly in the text. —T. M.]

³ Nānabushu is here addressing his younger brother.

kīmaṭciwābisit wāwāni icictcigāt ōwiti a'king mī·i^u nībiwa
 kā·u·ndcimidāwit a^a·^u anicinābā. Mīsa wā niciwāckit kīcpin
 nīpiwa midāwit kīn kīgawutā'pinā. Wāwāni tciganawānimāṭ.
 Mīsa iⁱ·^u kā·i·ciwāba'k tci·a·'kīwāṅk. Kīcpin awīya midāwisik
 5 kwaya'kidac iciwābisit, nibutidac mī nāsāp āicawāntāgusit kīcpīn
 kwaya'k iciwābisit. Mīḍaṭ i^u kā·i·nint a^a·^u wāckipimāḍisit."

Nōngum idāṭ kāyābi inā a^u ḡbinōtcī kwayā'k tciwī·i·ciwābisit.
 Ānint ogacki'tōn kwaya'k iciwābisit. Nackā kuta a wanācinābā
 nōngum ki'tciwī'kā'ku ugacki'tōn kwaya'k wī·i·ciwābisit! Kāwīn
 10 mām·wātc tāmīdāwisi ināndam a^a·^u wānītcānisit īni^u kwaya'k
 āciwābisinit. Nāmā mīgu i^u.

63. THE CREATION, ORIGIN OF DEATH, AND THE MYSTIC RITE.
 (Second Version.)

"Mīsa', nītci, 'iⁱ·^u kā·i·ci·ō·ci'tōyāṅk kā·i·ciwābāḡk mini'k
 kā·a·'kīwāṅk; ga'kina kāgō ka·ō·ci'tōmin. Kayā kīnawākin kākā'k!
 —kayā kin, kōkō'ko'·ō!—nigik! kayā kīn, —kīwīyābāṭci·i·nininim
 15 tcīmīdāwit a^u pītcīnaḡ wā·u·ci·a·k; ḡnicinābā ta·i·cini'kāsu."

Mīḍaṭ kī·ḡ·ntumāt ucīmāyāṅ. Cigwa ḍaṭ kā'tāḡwicininit
 kā·i·jīkānōnāt: "Mīsa cigwa tci·ō·ci·ḡ·nk pa'kān awīya kāmaḡ-
 nitō'kāt 'a^a·^u maṅidō. Kīnawintidac kīga nīḡānisimin."

Kā·i·jīmādcī'tāwāt kī·u·ci·ā·wāt īni^u maṅidōn.

¹ The narrator closes with his own words.

² This narrative begins with Nānabushu addressing his younger brother, who here appears as a human being.

³ Only three are mentioned here by name. Their skins, as well as the skins of snakes, birds, and animals, form the magic pouches of the mystic rite.

any one has lived an evil life, (but) has been careful to observe the rules (of the mystic rite), then many degrees in the mystic rite should the people take. No matter if a person has done murder, yet if he has taken many degrees in the mystic rite, you shall take him in. With good care shall you watch over him. Thus shall it be till the end of the world. If any one should not do the mystic rite, but should live a straightforward life, then, when one dies, one will be blessed with happiness. Therefore this shall the generations to come be told."

And ¹ even to this day are the children told to live a well-ordered life. Some succeed in living an upright life. But behold the people to-day who seldom live a straightforward life! One should not do the mystic rite if the parent feels that his child is living correctly. That is all.

63. THE CREATION, ORIGIN OF DEATH, AND THE MYSTIC RITE.
(*Second Version.*)

"Therefore, my friend,² we are now to create what shall exist as long as the world lasts; everything now do we make. And you—you, O Bird-Hawk!—and you, O Owl!—O Otter! likewise you,³—I desire the help (that you can give), to the end that they whom I shall soon create may perform the mysteries;⁴ human beings is the name they shall be called."

Accordingly he summoned his younger brother. And as soon as (his younger brother) had come, he then spoke to him, saying: "The time is now at hand for us to create another being who shall perform the miracles of a manitou. And you and I shall occupy leading place."

After launching forth upon their work, they created the manitou.

⁴"Mysteries" here, as well as "mystic rite" elsewhere throughout these translations, are terms more to be preferred than the "Grand Medicine" of other writers: they are to be preferred, because they not only are closer renderings of the original, but they also give the psychological meaning.

“Kāwīn ‘i’i’u wī’kā ogawâbāmāsīn a’a’u pitcīnağ kâ·u·ci·a·nk.”

Cigwa dâç kīmâdci’tâwâğ kī·u·ci·ā·wât mañidōn; ândasōn-tānimâk upağidināwān ini’u mañidōn; kayâ aṅāma’kâmiğ kayâ kīciğunk. Mīdâç ‘i’i’u pitcīnağ kīmi’kwānimāwât ini’u aṅicinābān.
 5 Nānabucu dâç kīsāga·a·m, wāsa kī·i·cāt. A’kīdâç uğīmāmōn, kī·u·ci·ā·t aṅicinābān. Gāgā’t ogīkacki’tōn ‘i’i’u kī·u·ci·ā·t ini’u ininiwān. Kā·i·cikāñōnāt: “Mī ōmā ayān. Pāmā wâbâṅk kīgapi·a·ntawâbāmīgō.”

Cigwa dâç kītibi’kâdini; wayâbaninik icā ini’u ininiwān, awā-
 10 nibān. Mīsa’ kīkimūtīmīnt. Kāgā’t māma’kātāndām. A’kawā kīwā. “Mīsa i’i’u kī’kimōtīmīgōyank ‘a’a’u inini.”

Uğāñōniğōn ucīmāyaṅ: “Āñic, mīnawā tci·ō·ci·a·t a’a’u inini. Kāwīn kuca kibwā·ā·nawī’tōsīn kāgō wā·i·cictciğāyaṅin.”

Nānabucu dâç cigwa äjīmâdcāt. Mīnawā äci·ō·ci·ā·t ini’u
 15 ininiwān. Kā’kīci·ā·t: “Mī·ō·mā ayān. Pāmā wâbâṅk kabī·a·ntawâbāmīgō.” Kāwâbaninīg, cigwa oğāñōnān ucīmāyaṅ: “Āmbāsa, awī·a·ntawâbamātā ‘a’a’u inini!”

Äjīmâdcāwât ucīmāyaṅ; äñitābābantāmowât i·i·mā ayāni’paṅ, awāniban. Kāgā’t māma’kāda’kâmiğ ināndām. “Kāgō kanabatc
 20 kīticīwani’tcīkāmīn. Āmbāsanō, mī·i·u icikīwātā!”

Kā’pīndīgāwāt, mīsa’ cigwa kanōniğut ini’u ucīmāyaṅ: “Āñin kâ·i·ci·a·nicinābā’kāk ubanān ‘i’i’u tciwānicinugwān ānu·a·yātcin ‘a’a’u aṅicinābā? Tağa, aṅtūmi’twāntān kâ·i·cictciğāyaṅ ‘i’i’u tci·a·nicinābā’kāğ omā.”

25 Nānabucu dâç uğīmī’kwāntān wā·i·cictciğāt. “Āmbāsa, nin·ga·u·ci·ā·g iğī’u kāgō māmindagā tci·i·kwāndāğusiwāt. Āmbāsa,

“Never shall they whom we are to create see these (manitous).”

And soon were they started upon the work of creating manitous; in every direction from whence blows the wind they placed the manitous; likewise beneath the earth and up in the sky. And then afterwards were they mindful of the human being. Now, Nānabushu went out of doors, afar he went. And some earth he took, using it to create the human being. Truly did he accomplish the work of creating a man. Speaking to him, he said: “In this place do you remain. Not till on the morrow shall we come to seek for you.”

And now the night was coming on; on the morrow he went over to the man, (but he was) gone. It was that (the man) had been stolen from him. Truly did he marvel. First (before doing anything else) he went back home. “Therefore now have we been robbed of the man.”

He was addressed by his younger brother saying: “Why, you should make another man. You surely could not fail in accomplishing whatsoever you might wish to do.”

So Nānabushu then departed. Another man did he then create. After creating him, he said to him: “In this place do you remain. Not till on the morrow shall we come to seek for you.” After the morrow was come, he then addressed his younger brother, saying: “Behold, let us go look for the man!”

Then departed he and his younger brother; on coming in sight of the place where (the man) had been, (they saw that he was) gone. It was truly marvellous, (his younger brother) thought. “In some sort of way we may perhaps have made a mistake. Pray, therefore, let us go back home!”

After they were within, then was he addressed by his younger brother saying: “How is it going to be in a world of people, if one be lost when the people happening by chance are here (on earth)? Search in your mind for a way by which we can bring it about that the place here may be peopled.”

So Nānabushu became mindful of a plan that he would follow out. “Behold, I will create them that shall be deserving of remem-

pinäsiwağ ta·i·nāwağ, kayä ʔanimi'kīg ta·i·nāwağ." Misa' gägä't Nānabucu mādcī'tād uci·ā·t 'iʔi'u pinäsiwa². Abā'pic nibiwa kā·u·ci·ā·t, kiwätinung midāsawā'k ugīpağidinā; kayä wābānung ugīpağidnā; kayä iwiti cāwānunk ugīpağidnā; mīnawā nīngābi-
5 ʔa·nung. Cigwa dāc kā·i·cikañōnāt: "ʔāmbāsa', wawātcīwañk icibābāgināyu'k!"

Gägä't iği'u ʔanimi'kīg kīpāgināwağ wātcīwink. Kägä't kīsa-
gisiwağ iği'u maṭcimānitōg.

"Mīdāc 'iʔi'u kā·i·cikanawānimāk 'aʔa'u ʔanicinābā. Pītcīnag
10 nīwī·u·ciā 'aʔa'u ʔanicinābā. Pō'tcīgu ninguting tāwāningwāci a^u
ʔbinōtcī. Kīcpīn a^u ʔanicinābā iniwāti pawānāt ʔnāma'kaṃig cigwa
kā·i·cītabāsi·i·nāk, mīsa i^u tcīmīguskādīsīt kāwānimīgūt ini'u
maṭcimānidōn. Intawā dac ä'ta maṇitōwiwin tā·a·yā,—nīgān
15 kā·a·yāg, 'midāwiwin' ta·i·cīni'kādā, kayä dāc 'uṇaṃānimītāwiwin,
mīnawā 'tcīpā·i·mitāwiwin,' mīnawā 'sāgīmāwimitāwiwin,' mīnawā
'uskābāwisimitāwiwin.' Mīsa' 'iʔi'u kādasing onō^u untci i^u kīpā-
'tātcīgāyān kiwānitōtāmān i·i·wā kī·ō·ci·ʔgwā iği'u maṭcimānitōg.
ʔāmbādāc, kañawānimi'k ogō^u ʔanicinābāg!" ināwağ iği'u ʔanimi'kīg.
20 "Kīcpīn ābiding 'iʔi'u kā·a·pī'tcīnībing papāwāpamāsiwāgwa mī·i·u
tcīnibut 'aʔa'u ʔanicinābā; āñic osām tagicā'tā. Mīdāc ä'ta i^u
a'pañā tcīpāmi·ā·g aʔa'u ʔanicinābā. Mīdāc 'iʔi'u mīni'k kā·a·kī-
wañk tcīpīmādisīt 'aʔa'u ʔanicinābā. Mīsa' icīmādcāyu'k, āndasōn-
tānimāk tcī·i·cāyāk."

Kägä't pinäsiwağ ājimādcāwāt. Mīsa cigwa kī'kabāciwāt
25 āndasōntānimāk. "Ka'kina gāgō kīgāpisintawāwa ningutañō
i'kitut a^u ʔanicinābā. Mīsa i^u mīni'k kāñōnināguk."

¹ In having prayers and offerings made to them by the people.

brance for some special thing.¹ Behold, Birds shall they be called, Thunderers too shall they be called." Thereupon truly did Nānabushu set to work creating the birds. When he had created a multitude of them, away to the region of the north wind he let ten hundred go; and towards the dawn he let (others) go; and over towards the south he let (some more) go; and towards the west (he let the rest go). So then, speaking to them, he said: "Behold, against the mountains do you strike!"

To be sure, the Thunderers struck against the mountains. Truly frightened were the evil manitous.²

"Therefore shall it be for you to watch over the people. By and by do I intend to create the people. Perforce, there shall be times when children are destined with unlucky dreams. If the people dream of the things whom you have caused to dodge underground for safety, then therefore shall they be unfortunate throughout life, in that they had been deceived by the evil manitous.³ So therefore the one thing for them to have is an observance of manitou rites,—one that shall last into future time; 'mystic rite' shall the name of it be called, so also 'mystic rite of magic paint,' also 'mystic rite of the ghost,' also 'mystic rite of the serpent,' also 'mystic rite of the attendants.' Thus accordingly shall the number of these (rites) be by reason of my having erred when I made the mistake of creating the evil manitous. So come, keep watch over these people!" thus were the Thunderers told. "If but once throughout a whole summer you fail to wander forth to observe them, then shall the people die; for too hot will the weather be. And it shall always be for you to render sustenance to the people. So, therefore, as long as the world lasts, there shall be people living. And so now do you depart, to all the directions from whence blow the winds do you go."

Truly then did the birds depart. And so in time they found resting-places where to live at all the directions from whence blow the winds. "In all things shall you harken to them, whensoever the people speak. Therefore this is all that I have to say to you."

¹ Serpents.

³ A common Algonkin conception.

Cigwadac Nānabucu oḡanōnān īni^u ucimāyān: “Ambāsa’, mīdāc kagā’t tci·ō·ci·ā·nk ‘a^a’^u ḡnicinābā.” Mīsa cigwa ājimādcāt Nānabucu. Mīdāc kī·ō·ci·ā·t īni^u ininiwān mī·i·’^u kī’kḡnōnāt: “Ambādāc, ayān omā! Pāmā wābḡnk kapi·a·ntawābḡmin.”
 5 Weyābaninig Nānabucu icā ininiwān. Kayābi kīḡmāḡḡpiwān. Ājikanōnāt: “Kipimādisna?

“Āye^ē, kagāt nimpimādis.”

Mīdāc Nānabucu kā·i·jikiwāt. “Nīcīmā, mī·i·’^u kacki·ā·wisiyānk ‘iⁱ’^u tci·ā·nicinābā·kḡ. Kāwīn sa kanabātc tā·i·cimādcikīsi
 10 ‘a^a’^u ḡnicinābā. Ambāsa’, kayā i’kwā ka·u·ci·ā·nān!”

“Awawa, nisayāⁿ. Āyān ḡwāmisin.”

Nānabucu ājisāḡa·ā·nk tci·u·ci·ā·t i’kwāwān; kagā’t ḡḡci·ā·n.
 “Mīsa’ omā tci·a·yāyāk; a’kawā niwī’kīwā.”

Ucimāyān ugagwātcimān: “Ānīn?” Mīdāc ‘iⁱ’^u kī’kḡnōnigut:
 15 “Kāyābi awiya kīḡa·u·ci·ā·.”

Kagā’t Nānabucu ājisāḡa·ā·nk. “Intawā mīnawā pācig nīwī·u·ci·ā·.” Wābikāḡān unantawābḡmān, māmwā’^{tc} wayābiskisinit īni^u wābikāḡān. Mīdāc imā kā·i·jimazini·ā·t tibickō īni^u ḡnicinābānk tci·i·cināḡusinit kayā īni^u i’kwāwān kī’ḡḡḡci·ā·t
 20 kā’kīci·ā·t mī cigwa kīnībawī·ā·t. “Kagā’t kitininim ‘iⁱ’^u kīḡanisitu’tātin kḡḡḡḡtoyāḡ. Mīsa i^u kāwī·i·cimādcīḡiyāḡ. ‘A^a’^u kā·u·dcictcāḡuyāḡ mī·a·’^u kā·u·ndci·ā·bāsiyāḡ.”

¹ Here, as in numerous places throughout the translation on the mystic rite, the sense is obscure; it is done purposely. The real sense of the passage is this: a child to be born of woman is preceded by its soul sent by the manitous; it enters its mother’s womb. Without this, conception and birth are impossible; while the child is growing up, it undergoes fasting; at critical moments it may have visitations, and through its soul it communicates with manitous, generally

And in a while Nānabushu spoke to his younger brother, saying: "Come, therefore now shall we truly create the people." And so then away went Nānabushu. Therefore, after creating the man, he then spoke to him, saying: "Behold, do you remain in this place! Not till on the morrow shall I come to see you." When the morrow came, Nānabushu went over to the man, (he found) him still sitting there. Then he spoke to him, saying: "Are you alive?"

"Yes, truly I am alive."

Thereupon Nānabushu went back home. "My younger brother, now have we accomplished the creation of the people. It is not probable that of their own accord people can multiply. Come, then, a woman also let us create!"

"Very well, my elder brother. Do you be in good earnest about it."

Nānabushu then went out of doors to create a woman; truly he created her. "Now, this is the place for you (and he) to remain; but, first of all, I wish to go back home."

Of his younger brother he asked: "What now?" Whereupon he was told by him saying: "Still another shall you create."

To be sure, Nānabushu then went outside. "Accordingly one more do I wish to create." For some white clay he went to seek, the white clay that was extraordinarily white. And so, when there he had made an image to look like the form of a human being, he also made one of a woman to go with it. After creating them, he then stood them up. "Truly, I say to you that you shall understand each other when you speak. Therefore, in such wise will you increase in number. The being that you will have for a soul shall be the one from which you will obtain the power to live the right kind of life."¹

in the form of some natural object. From these manitous it obtains particular powers; to have these powers efficacious in times of need, the child shall be careful to conform to observances that will keep him *en rapport* with the beings who transmitted the powers. To do this is to "live the right kind of life." To live rightly is to conform to observances, and the moral code is not necessarily connected with ethical ideas.

Mīdāc cigwa kī'kīwāt Nānabucu. Cigwa uḡānōnān ucīmāyaḡ: "Ānic kā'i'ciwābāc? Intawā tanibu 'a^əa^u ḡnicinābā." Cigwa uḡānōnigōn ucīmāyaḡ: "A'tawā, nisayāⁿ, kibā'tātcigā. I'i'wā wāntcī'i'ninān tcinibugwān 'a^əa^u ḡnicinābā. Nisayāⁿ, kīḡānōnin.
5 Ḃmbāsaḡo, tābwā'tawicin 'i'ē^u kā'i'ninān. Ḃmbāsaḡō, tagā-gikāpimādisiwāḡ ogō^u kā'ō'ci'ā'twā."

Nānabucu kī'tcikuskwāwātāpi kabāya-i' kuskwāwātābi. "A^{nē}," inwāwān usayāyaḡ ājigānōnigut: "A'tawā, nicīmā! ānawisa kāḡā't kīsāḡi'i'n, kāwāsā: oⁿsām wība tāmōskinā 'o^oo^u a'ki. Mānōḡu
10 tānibu 'a^əa^u pāmādisit."

"Mīnawā, Nānabucu, kibā'tātcigā; kitinigā'ā' a^u ḡnicinābā. Kāḡāḡō i'ē^u mini'k kā'a'kīwāḡk 'i'ē^u mini'k tcibimātisit 'a^əa^u ḡnicinābā."

"Kāwīn kuca! tāmōckinākuca 'a^əa^u ḡnicinābā. Ḃmbāsaḡō,
15 'o^oo^u ta'i'ciwābāt. Ningutwā'k tasubibōn 'i'ē^u wī'ki'kāt mī'i'ū mini'k kābimātisit a^u ḡnicinābā."

Ā'tawā! Nānabucu ucīmāyaḡ pasingutcisāwān, ājikaski'tōnit ānigū'k mawinit. "Mīsa 'i'ē^u, nisayāⁿ! pātā'tcigāyaḡ."

Cigwadāc uḡānōnān ucīmāyaḡ: "Nicīmā, kāḡu' ningutinō
20 ināndankān. Māskwat 'i'ē^u kānibutcin 'a^əa^u ḡnicinābā ta'u'ndci'ā'ni'kōpimādisi, pa'kān tana'kīwin ta'i'cā awiya kānibutcin; īnī^u udcictcāḡwān tci'i'cānit pa'kān tana'kīwin. Nicīmā, kīnisa kī'u'ḡimā'kāntawā i'i'wāsa' udcictcāḡwān tcikanawānimāt. Ā'pāḡicimuk kayā cāwanung nānāwaya-i' mī'i'witi kā'i'cāyaḡ
25 'i'ē^u wisa tcikanawānimāt mini'k kānibut, 'a^əa^u kāḡipimātisi'pān 'o'omā a'kīḡ. Nicīmā, ḡmbāsa' tābwā'tawicin wā'i'ninān. Mīsa i'ū āninān, kāḡu' ānwā'tawici'kān. Mī'i'wā cigwa tcimādcāyaḡ tci'i'cāyaḡ tci'u'nābandamaḡ kādana'kīyaḡ kayāḡu īḡi^u mini'k

Thereupon back home then went Nānabushu. Presently he spoke to his younger brother, saying: "What is going to happen? for eventually shall the people die." In a while he was addressed by his younger brother saying: "Also, my elder brother, you have done a wrong. The reason why I say this to you (has to do with the uncertainty as to) whether the people should die. My elder brother, I now speak to you. Behold, do you believe the truth of what I now say to you. Behold, for all time shall live these whom you have created."

Nānabushu very silently sat erect in his seat, for a long while was he seated erect there. "Yes," was the sound (the younger brother heard) his elder brother say when he was addressed by him: "O my younger brother! though I have loved you, it cannot be: too soon would this earth fill up. So be fain to let the living die."

"Again, Nānabushu, do you commit a wrong; you inflict an injury upon the people. Just as long as the world lasts, just so long will the people live."

"No, indeed! too full of people would it really be. Behold, this is the way it shall be. If to the number of one hundred winters they would wish to age, then that shall be the length of life the people shall live."

Ah! then the younger brother of Nānabushu rose to his feet, as hard as he could did he weep. "It is in this, O my elder brother! that you commit a wrong."

And in a while he spoke to his younger brother, saying: "My younger brother, pay no heed whatsoever to that. Instead, when the people die, then shall they continue to live on again, to another abiding-place shall they go when any of them die; their souls it is that shall go to another dwelling-place. My younger brother, you shall be ruler over them, that you may keep watch over their souls. At the going-down of the sun and at the south, at the centre of each, (are) the places where you shall go, that you may keep watch over as many of them as shall die, over them who in future time shall live here upon earth. My little brother, behold,

kä·ḡ·ninibowāt. Kāwīn wī'kā kamañāsisīṇaṇ 'a^əa'^u ʔsāmā kayä 'i^ʔ'^u wīsiniwin, mīḡwā'pañä tcimīni'kwā īḡi'^u kä·ḡ·ninibuwāt. Pitcīnaḡ ta·a·nibā'taṇīni 'a^əa'^u ʔnicinābā, mīḡaḡ īḡi'^u kāmīni'kwā 'i^ʔ'^u wīsiniwin kayä a^u ʔsāmā."

- 5 Mīsa cigwa kī'kañōnāt ucīmāyaṇ: "Nicīmā, kitinin tci·ā·nwā-tawisiwaṇ 'i^ʔ'^u wā·i·ninān. ʔmbāsa, nibun!" Oḡi'tcikanawā-bamiḡōn. "Nisayāⁿ, ānīn wāntci·i·ciyaṇ?"

Nānabucu āḡiḡaṇōnāt: "Nōḡum kitinin tci·ā·nwā'tawisiwaṇ. Kāwīn kuca wīn kḡḡā't tcinibuyaṇ, ʔnicā kuca tcikañawānimāḡ
10 'a^əa'^u mīni'k kä·ḡ·ninibut."

Cigwadaḡ ḡḡaṇōniḡōn Nānabucu ucīmāyaṇ: "Ä'tawā, nisayāⁿ! mīnagu i^u kḡḡā't kädiciwābisiyaṇ?"

"Äye^ə, mīḡu ḡḡā't i^ʔ'^u kä·i·ciwābisiyaṇ."

"Ä^u, katābwā'tōn." Mīsa' ḡḡā't äcinibut 'a^əa'^u Nānabucu
15 ucīmāyaṇ; ʔtcinaḡu cībāyāntaṇ 'a^əa'^u nābut. ʔnimādcā, päcugu āniḡḡwicing ḡnōntawān usayāyaṇ maḡwäki'tcimawinit mō'kawā-niḡut. Intawā, nāyāp kīwā, nāyāpidāḡ ābitcībā. Äḡiḡaṇōnāt usayāⁿyaṇ Nānabucōwan: "Änīn kīmawiyaṇ?" "Mīsa i^u kä·i·ci-wāba'k mīni'k kä·a·kīwāṇk tcimō'kawānitit kānibut. Mīḡaḡ
20 kḡḡā't i^ʔ'^u ʔnicimādcān. Kāwīn kāyābi kamō'kawānisinōn."

¹ It is common to speak of one who has died as going away.

believe the truth of what I say to you. This is what I have to tell you, do not doubt (what I say). The time is now at hand for me to depart upon my way to select a place where you shall dwell, and all those who hereafter from time to time are to die. Never shall you be in need of tobacco and of food, for all the while shall it be given you by them who in after time ever and anon shall die. Eventually shall the number of the people increase, and so by them shall you be given food and tobacco."

And this, in a while, he said, speaking to his younger brother: "My younger brother, I say to you that you should not refuse to heed what I am going to tell you. Behold, do you now die!" He was gazed upon by him in great amazement. "My elder brother, for what cause do you say that to me?"

Nänabushu then spoke to him, saying: "Just now have I told you that you should not refuse to believe my word. Why, not in good earnest are you going to die, it is only to the end that you may keep watch over all them who shall die."

And presently Nänabushu was addressed by his younger brother saying: "Ah, my elder brother! is that the way that I truly shall be?"

"Yes, that is truly the way you shall be."

"Very well, I believe you." So then truly died the younger brother of Nänabushu; but for only a little while out of consciousness was he who had died. On his way he went;¹ and when near by he was approaching, he heard the voice of his elder brother weeping grievously in lamentation for him. In consequence, back he turned, and back to life he came. Then he spoke to his elder brother Nänabushu, saying: "Why did you weep?" (He was addressed by his elder brother saying:) "Such is the way it shall be as long as the world lasts, that there shall be mourning among the living for one that dies. Therefore now, in truth, do you set forth upon your way. No more will I mourn for you."

Kägä't ʔanimādcā Nānabucu ucimāyaṅ. Mīsa' nantawābandank
pa'kān 'o'ō'witi cāwānung inaka'kāyā. Mīdāc kī'ō'ci'tōd pa'kān
a'ki.

64. THE MYSTIC RITE IS TESTED.

Mīdāc īni'^u ni'tam kāwuci'ā't Nānabucu, īni'^u ininiwāṅ kayā
5 ini'kwāwāṅ. Mīsa cigwa kiwābāmāwāt ʔnicinābān kiwi'kwī-
wisānsiwiwāṅ, nībiwadāc ogīwābāmāwān. A'pī'i'dāc kāwābā-
māwāt 'i'i'^u ʔbinōtciya^s mīsa' cigwa' kiwawānāntāṅk wī'a'tāgāt.
Ānīc ā'pidci kīmaṅidō^{wi} wī'kagwātci'ā't īni'^u ʔnāma'kamig taci-
maṅitōn. Ānīc kā'i'cini'kāsut, Cōngā'pāⁿ, wīn kijini'kāsu. Īni'^u
10 widāc wā'a'tawāt Ma'kadācigwāṅ kīcini'kāsuwāṅ, maṅidōn anā-
ma'kamig tačimanidōn. Cigwa dāc ugī'i'cāṅān; mīsa cigwa kī'ō-
disāt ʔjiwābāmāt. "Kāwīn ʔnicā kiwiwābāmīsinōn, kīga'a'tā-
timin?"

"Wāgunān dāc wā'u'ndci'a'tawiyāṅ? Kīcipin wī'a'tawiyāṅ kāwīn
15 wīn ʔnōtciḡu kā'tādisīmin. Mīwāḡigū īḡi'^u kinītcānisinānīḡ kā'a-
'tātiyāṅk, kayā īḡi'^u kiwītīḡāmāḡāṅinānīḡ. Wāgunāndāc 'i'i'^u
weyābātcī'tōyāṅ 'i'i'^u wī'a'tawiyāṅ?"

"Āye^s, 'i'i'^u unāmaṅimītwīwin, mī'i'^u weyābātcī'tōyān."

Ājīkīkituti dāc Ma'kadācigwāṅ: "Mī ḡayā nīn 'i'i'^u tinōwa
20 weyābātcī'tōyān. Āyāḡwāmīsin kwaya'k kāwī'i'ciḡcīḡāyāṅ.
Kīcipīn cacāḡōwīsiyāṅ kīḡapa'kinōn. Wāwīp mādcī'tātā!"

Mīsa cigwa kī'kiwāt Cōngā'pāⁿ. Āndāt kā'tāḡwīcīḡ mīdāc
'i'i'^u kī'ō'ci'tōd mīdāwīḡān, unāmaṅiwiwīdāwīḡān; kī'tcīkabāya'i'
taci'tā. Ānīc owītcī'i'ḡō unītcānīsa^s. Cīgwasa' kā'kīci'tōwād

¹ A way of saying they beheld some boys.

² Said to have been a Potawatomi of the Eagle clan, who was blessed when alive by an underground manitou in the fall. It is he who fetched the unāmaṅi mīdēwīwin by the power given him by Nānabushu.

Truly upon his way started the younger brother of Nānabushu. Thereupon he sought for another place off this way, toward the south, and so (there) he created another world.

64. THE MYSTIC RITE IS TESTED.

And now concerning them whom Nānabushu first created, the man and the woman. And so in a while they beheld some people that were boys,¹ and many of them they saw. And when they had seen the children, it was then that (the man) decided to contest for a wager. Now, he was endowed with so much mystic power, that he wished to make trial of the manitou of the underworld. Now, the name of him was Mighty-One, such was his name.² And he with whom (Mighty-One) was to contest was named Black-Tail-of-a-Fish, manitou of the underworld.³ In a while he went over to where he was; and so, when he got to where he was, he saw him. "I have come to see you for no idle purpose, let us hold a contest for a wager."

"And for what cause do you wish to contest with me? If you enter into contest with me for a wager, we shall not gamble for any sort of thing. It will be our children that we shall wager, and those wives of ours. And what is that you intend to use in your chance with me?"

"Ay, the mystic rite of magic paint, that is what I intend to use."

So then up spoke Black-Tail-of-a-Fish: "That is the kind of thing that I too will use. If you do not triumph over me, I shall win from you. At once let us begin!"

And so then back home went Mighty-One. When home he had come, he then set up a lodge of the mystic rite, a lodge of the mystic rite of magic paint; for a great length of time he was at

³ An Ojibwa of the Bullhead clan of the south shore of Lake Superior at Cāgawāni'k (Sandy Ridge), on the mainland, where Nānabushu drove out the beavers. It is this side of ki'tciwi 'kwēdung. This Ojibwa lived here and was blessed here, and started the common form of the midewiwin.

ā'pidcigu uniccini 'i'i'u wigiwām wāci'tōwād. "Āmbāsa',
 midāwitā!" udinā⁸ unītcānisa⁸. Cigwasa' mādcī'tāwāg. Mīsa'
 cigwa kā'ijicicigāwāt 'i'i'u mitāwiwāt: ānīc mīgisa⁸ ugī'ā'ba-
 tci'ā'wa⁸, kayā ini'u mīgwaṇaṇ, mīnawā kayā kāwayaṇ, kayā ini'u
 5 ma'kugaⁿjīn, kayā cīcīgwaṇ, kayā ini'u pināsiwayānan, kayā
 kō'kō'ku'ō'wayānaṇ, mīnawā nigikwayānaṇ; ka'kinawiya kaski-
 bitāgaṇa⁸ udābātcī'ā'wa⁸. Mīdāc cigwa Cōngā'pāⁿ kīmādcāt,
 aḡwātcing icāt, mīdāc iwiti ṇāntawābāmāt ini'u aṣinīn. Mīdāc
 ini'u āsāt i'i'mā ābi'tawint, kayā ini'u mi'tigōn. Mīnawā pināsiwaṇ
 10 unībawī'ā'n i'i'mā mi'tigunk. Abā'pic kākīcī'tād, ājikīgitut:
 "Mīsa cigwa tcikutci'a'g Ma'kadācigwaṇ." Nī'tam ini'u mīgisaṇ
 udāsaṇ i'i'mā umi'tigwa'kigunk. Ogaṇōnān ini'u umīgisiṁaṇ:
 "Ma'kadācigwaṇ unītcānisaṇ mawadic." Mīsa' kāgā't ājipa-
 kitāwāt ini'u omi'tigwa'ki'kōn.

15 Ājimādcāt mīgis. Ā'pidci udā'i'ning Ma'kadācigwaṇ unītcā-
 nisaṇ paṅgicinōn. Ānīc wīn ukī'ō'jī'tōn nibūwīn.

Ā'tawā ma'kadācigwan ājikīgitut: "Mīnangwanagu gāgā't
 wā'tōtawit a⁸a'u Cōngā'pāⁿ."

Mīsa' kīnibunit pācig ini'u unītcānisaṇ 'a⁸a'u Ma'kadācigwaṇ.
 20 Mīdāc 'i'i'u Cōngā'pāⁿ cigwa mīnawā kīmādcī'tād. Mīdāc 'i'i'u
 mīnawā kīmādcā'ā't ini'u mīgwaṇaṇ. Ānīc mī gāyābi kā'i'cictigāt,
 i'i'mā umi'tigwa'ki'kunk kīpaḡidīnāt ini'u mīgwaṇaṇ; mīnawā
 ājimādcāt 'a⁸a'u mīgwaṇ; mīsa kāyābi udā'i'nink paṅgicink. Mīsa'
 mīnawā Ma'kadācigwaṇ kinibunit ini'u unīdcānisaṇ.

25 Ānīc, mīgu i'u ānawikacki'tawāt 'i'i'u wāndcinibunit; ānawīdāc
 Ma'kadācigwaṇ udānunāntawī'ā'n ini'u unītcānisaṇ. Ānīc mīsa

work upon it. Now, he was helped by his children. When in time they had finished it, exceedingly beautiful was the lodge they had built. "Come, let us perform the mystic rite!" he said to his children. So presently they were performing the mystic rite. And this was what they then did when they performed the mystic rite: now, of wampum they made use, and feathers too, so also quills of the porcupine, and rattles, and bird-skins, and owl-skins, likewise otter-skins; magic pouches (of the skins) of every (kind of) creature they used. And so in a while Mighty-One departed thence, out of doors he went, it was to yonder place that he went to seek for a stone. It was that which he placed at the rear of the lodge, and a post too (he set up there). Next a bird he stood upon yonder post. When in course of time he was ready, he then spoke, saying: "It is now time for me to make trial of Black-Tail-of-a-Fish." First a wampum bead he placed upon his kettle-drum. He spoke to his wampum bead, saying: "To the children of Black-Tail-of-a-Fish do you make a visit." Thereupon truly he began to beat upon his kettle-drum.

Then away went the wampum bead, right upon the heart of a child of Black-Tail-of-a-Fish it fell. Now, he was the one to cause death (to come into the world).¹

In sorrow then Black-Tail-of-a-Fish spoke, saying: "This is what Mighty-One really intends doing to me."

So thus died one of the children of Black-Tail-of-a-Fish.

Thereupon Mighty-One then made ready for another trial. Accordingly the next thing he sent away was a feather. So the same thing as before he did, there upon his kettle-drum he dropped a feather; then next he sent the feather away; and then, as before, it fell upon (the child's) heart. And so thus died another child of Black-Tail-of-a-Fish.

Well, it was then that he tried to take from them the cause of their death, but without success; and Black-Tail-of-a-Fish tried to

¹ The first death after the creation of the people by Nānabushu.

'i'i'u kädaciwäbək mini'k kä'a'kīwəŋk, ānīc kīpā'tātcīgā Nāna-
 bucu 'i'i'u tci'ijiwāba'k mini'k kä'a'kīwəŋk; i'iwidəc kä'ici-
 wäbak wīmətcidödəŋk 'a'a'u käbimādisit ōmā a'kīŋg, kāwīn uga-
 bwānawī'tōsīn. Pāmā nībawā pəgītāsut kayā pāmā ini'u ʔnimucan
 5 pəgītīnāt 'a'a'u ʔnicinābā mī'i'u pītciŋəg tciminu'tcīgāt. Intawā-
 dəc tamācisā awəgwān ā'pidci kāmətcīciwābisigwān. Mīdəc kayā
 wīn pītciŋəg kä'iciwābisit Cōŋgā'pān.

Cigwadəc mīnawā kīmādcī'tā Cōŋgā'pān mədcitōtawāt ini'u
 Ma'katācīgwanəŋ; ʔ'tawā, pīnic ga'kina nībōwa' 'i'i'u unīdcānīsa'.
 10 Mīdəc ʔ'ta'ini'u wīwəŋ ʔckunībunit. ʔbā'pic cigwa Cōŋgā'pān
 mīnawā wācīcimāt 'i'i'u odōcka'jīma', 'i'i'u ma'kōkəŋ'jī' nicwāswi;
 cigwa uba'ki'tā'owān ini'u mī'tigwa'ki'kōn, 'pənā mayādcānit
 uska'jī'. Mīsa' udisīgut 'a'a'u i'kwā. Məgwəgu nəmədəbit
 Ma'kadācīgwan wāndci'ā'tawāsānit ini'u wīwəŋ. Mīsā'pən
 15 ga'kina intawā mīnawā uwī'kwatci'ā' 'i'i'u udōcka'jīma'. A'pī
 kākacki'ā't mīgū i'u ʔciməguskwəgīcinīnit.

Cigwadəc mīnawā kīgito: "Kāwīn nīwī'ic'kunənāsī 'a'a'u
 Ma'kadācīgwan. Təgā', kīnawā mīgīsītug, mawādisi'k Ma'kadā-
 cigwan!" Nīwīn idəc 'i'i'u mīgīsa' udəsā' i'īmā umī'tigwa'ki-
 20 'kunk; upaki'tā'owān ini'u umī'tigwa'ki'kōn, ʔjīmādcāwāt mīgīsəg.
 Mīsa' udā'īnk Ma'kadācīgwan pəŋgīcinīnit.

Ugi'kānimā Ma'kadācīgwan 'i'i'u mīgīsa' udisīgut. Ususūtəŋ
 Ma'kadācīgwan. ʔcipīdənāmāt 'i'i'u mīgīsa'. ʔjīkīgītut: "Kīki-
 timāgīsi 'a'a'u Cōŋgā'pān nīndānisā ināntəŋk. Kāwīn ʔnicā ināntəŋ
 25 Cōŋgā'pān nīndānisā ināntəŋk."

Ānīc ugi'kānimān Cōŋgā'pān Ma'kadācīgwanəŋ ʔnunənāt.
 "A'n, māma'kātē! Kāwīn pōtcīgu tənībū Mā'kadācīgwan." Cigwa

minister without avail to his children with magic help. So thus it shall be till the end of the world, for it was a wrong Nānabushu did, that it should be thus as long as the world lasts; and this is the way it shall be when they who are to live here on earth in after-time shall wish to do injury, they shall not fail. Not till they have made bountiful offering, and not till the people have offered up a dog, not till then shall they be in good grace. So accordingly shall they be in bad grace who live very baneful lives. And this too, in time, shall be the fate of Mighty-One.

And in a while did Mighty-One again make ready to do injury to Black-Tail-of-a-Fish; also (it kept up) till all of his children were dead. And so his wife was now the only one not dead. In course of time Mighty-One then next set in order his claws, the bear-claws, to the number of eight; presently he beat upon his drum, when away went his claws. And so by them was the woman visited. And while Black-Tail-of-a-Fish was seated, then over backward from where she was fell his wife. So thereupon did he try at once to take out all of the claws. When he got them out, (he then beheld that) they were clotted with blood.

And in a while again (Mighty-One) spoke, saying: "I will not let Black-Tail-of-a-Fish survive. Come, you wampum beads, go visit Black-Tail-of-a-Fish!" Now, four (were) the wampum beads he laid upon his kettle-drum; he beat upon his kettle-drum, thence departed the wampum beads. And then upon the heart of Black-Tail-of-a-Fish they fell.

That he was visited by the wampum beads, Black-Tail-of-a-Fish knew. Some coughing did Black-Tail-of-a-Fish. When he brought up the wampum beads from inside, he then spoke, saying: "To be pitied is Mighty-One, if he thinks that he can kill me. Nought but a foolish notion is the mind of Mighty-One, if he thinks that he can kill me."

Now, Mighty-One knew that he (had) failed to kill Black-Tail-of-a-Fish. "Why, that is strange! Ay, but it is the fate of Black-Tail-of-a-Fish to die." So again to work set Mighty-One arranging

mīnawā uji' tā Cōngä' pāⁿ 'i'i' u ucicimāt uskaⁿji², 'i'i' u uma' kugaⁿ-
jīma², nicwāswidac odōcicima². Mīdāc 'i'i' u äjipa' ki' tā' o' wāt ini' u
umi' tigwa' ki' kōn, äjimādcānit 'i'i' u odōckaⁿji²ma².

Mägwāgu ṇaṇadabit Ma' kadācigwān udōdisigō uskaⁿji². Mīna-
5 wā äji' u' susutānk, upīdanāmā i'i' u uskaⁿji². Mī cigwa pitcīnāg
niskādisi Ma' kadācigwān. Äjikikitut: "Tayōc ābiding kägō
ningatōtāg a²a' u Cōngä' pāⁿ, kayā nīn ninga' u' ci' tōn i' i' midāwiwin
kā' i' cini' kādä."

Mīsa' mīnawā uci' tā Cōngä' pāⁿ, udōṇāpi' ā' kō' kō' ko' o' wān
10 kayā kā' kābicīyān; mīnīⁿ j unābi' ā' t i' i' mā umi' tigwa' ki' kunk.
Cigwasa upa' ki' tā' wān umi' tigwa' ki' kōn.

Mīsa' cigwa udisigut Ma' kadācigwān pināsiwa², kägätidāc
ubigwāc kägō; pīndcina dāc ayāwa² 'i'i' u pināsiwa². Mīsa' i' u
mīnawa äji' u' susutānk. Mīsa untcita kaski' ā' t, mīgu' i' u ṇniyā-
15 nici' ā' t; ānic macki' ki udābātcī' tōn. " 'Ā' u, mīsa' i' u kītābisāg
mini' k āntōtawit a²a' u Cōngä' pāⁿ. Āmbāsa' wīni' tām ningayā-
ci' tawā a². Kāwīn nīni' tam ningamācitōtawāsi, pīnicigu wīnigu
wīya² ningagagwāpa' kinawā." Mīsa cigwa mādcī' tād kayā wīn
20 uji' tōd i' u ṇaṇaṇimītāwigān. Ā' pidci ṇnōtcigu udici' tōn. Mīdāc
'i'i' u kā' kīci' tāt äjikigitut: "Ninga' u' ci' tōṇaṇ kāyābatci' tōyān
ṇaṇaṇaṇ, ningawītō' kāg Nānabucu tci' u' jī' tōyān ini' u ṇaṇamu-
ṇaṇ." Cigwa kīwawāṇabi Ma' kadācigwān wī' u' jī' tōd ṇaṇaṇaṇ.
Cigwadāc unābi, ānic kayā wīn utaiyāwān mitikwa' ki' kōn. Mīdāc
i' u wāwīngā ga' kina udaiyān mīgisa², pā' tanīwāwān mīgisa² udai-
25 yāwa². Kayā 'i'i' u kackibitāgāna² āntacinit ṇaṇidōwāncā² udai-
yāwa² 'i'i' u kackibitāgāna², kayā 'i'i' u pināsiwayāna²; mīnawā
mī' tigō² wā' u' mitāwā' tigomit. "Mīsa i' u cigwa tcigaṇwātci' ṇg
Cōngä' pāⁿ."

¹ Translated by the editor.

² Posts at the centre and ends of the ceremonial lodge.

his claws in order, those bear-claws of his, and to the number of eight he arranged them in place. Accordingly, when he beat upon his kettle-drum, thence departed those claws of his.

And while in his place was seated Black-Tail-of-a-Fish, he was visited by the claws. When again he began to cough, he fetched up from inside those claws. Then it was that to anger grew Black-Tail-of-a-Fish. Then up he spoke, saying: "Just another time shall I have something done to me by Mighty-One, and I too shall (then) create that which shall be called the mystic rite."

Thereupon again Mighty-One made ready, he placed an owl and a pygmy-owl¹ (?) so that they sat up; these two he seated there upon his kettle-drum. Presently he beat upon his kettle-drum.

Accordingly then was Black-Tail-of-a-Fish visited by the birds, and truly by them was a way made into him; and within his body were the birds. So thereupon again he coughed. And since he was determined to get them out, he then destroyed their power; now some medicine he used: "Now, therefore, far enough has gone what Mighty-One has been doing to me. Behold, in turn shall I now do something to him. I shall not at first do him any harm, but in the end I shall try to triumph over his body." Accordingly then he too set to work building a lodge of the mystic rite of magic paint. Very careful in every kind of way was he to complete it. Accordingly, when he was quite ready, he then spoke, saying: "I shall compose the songs which I am going to use, I shall be helped by Nānabushu to compose the songs." In a while was Black-Tail-of-a-Fish comfortably seated in order to compose the songs. So then he sat up, for he too owned a kettle-drum. And every single kind of wampum bead he had, many the wampum beads he had. And for magic pouches, [of the number of] all the small animal-folk he had for magic pouches, so too the skins of birds; besides, (there were) timbers which he intended using for posts in the mystic rite.² "The time is now at hand for me to make trial of Mighty-One."

Ānic ā'pidci usāgi·ā·n ini^u ugwisīšānsan 'a^a·u Cōngā'pāⁿ.

"Tāga, miwānini^u ni'tam kāgutci·i·māg. Kāwīnigu, niwīnāⁿ-zi'kawāgu." Cīcigwānidac Ma'kadāwāni āyāt. Cigwa ājina-gamut:

5 "Winānātācimāg Cōngā'pā ugwisīšān.
Winānātācimāg Cōngā'pā ugwisīšān."

Mīcigwa ājimādcāt, mīsa' kī·a·wikimōtit kwīwisānsan. Kā'pīnāt āntāt kā·i·jipa'kunāt. "Mīsa wa^a·u kā·u·kackibitāgāniyān." Cigwadac kā'kīci·ā·t mīnawā kā·i·ci·ō·ci'tōd pīndcigwasān. A'pī-
10 dac kā'kīci'tōd, "Kāyābi kāgō niwī·i·cimādcī'tcīgā."

Mīnawā pācig kā·i·cināⁿzi'kawāt Cōngā'pāⁿ unītcānisini. Kā-
'pīnāt, cigwa kā·i·cimāmwāt 'i'ī^u udānāniwini wī·ū·gackipitā-
gānit; pīnic kīnicwā'tcininiwān mī ini^u udānāniwān. Mīsa'
ga'kina kīni'tāmawāt ini^u unīdcānisini. Mīdac cigwa kī'kīkitut
15 Ma'kadācigwān: "Mīsa i^u ninguting kā·i·ciwābisit 'i'ī^u ānicinābā
mini'k kā·a·'kīwānk, kā·i·cikānawāndāsut pācig 'a^a·u ānicinābā.
Mīsa dac i^u cigwa tcikutci·i·māg Cōngā'pāⁿ wīwān. Kāwāsāsa
kanabātc ningakacki·ā·sī. Tāga, asīnīg nīwin ningamādcā·ā·g."
Ājipāgītināt i·i·mā omi'tigwa'kī'kunk, mīsa' mādcībisōwāt āsinīg;
20 kipitā'kuskāgut a^a·u i'kwā, mīsa' kīnibut Cōngā'pāⁿ wīwān.
Mīnawā ājikigitut Ma'kadācigwān: "Mīsa' kā·i·ciwābā'k i^u
midāwiwin."

O·o·witi dac ānint kībāgītināwāg īgī^u ānicinābāg, cāwanūng
inaka'kāyā. Mīdac nōndāmuwāt kī·ā·'tātīnit, mīdac nayāc
25 kī'pwāwīnānitīnit. Kāgā'tīdac kīmāma'kādāndāmōg 'i'ī^u kī·i·ci-
wābātinik. Mīsa 'i'ī^u kā·i·ciwunā'kunīgāwāt wī'kāgwāwābāmā-

¹ People of the creation are frequently referred to as the people turned loose; let go, set adrift, by the manitou. By the manitou is meant Nānabushu.

Now, very fond of his little son was that Mighty-One.

“Behold, that is the one upon whom I wish to make trial. Nay, but I myself shall go to where he is.” Now a rattle of black color was there that he used. In a while he thus began to sing:—

“I wish to be wafted by the wind to where the little son of Mighty-One is,
I wish to be wafted by the wind to where the little son of Mighty-One is.”

It was then that thence he departed, whereupon he stole away the little boy. On fetching him back to where he lived, he stripped him of his skin. “This is the one that I shall use for a magic pouch.” And when he had finished (the magic pouch), he next made a medicine-bag. And when he had finished it, “With something else (in my possession) do I now mean to go forth (from where Mighty-One is).”

Over to where another child of Mighty-One was he went. After fetching it home, he then took out its tongue, that he might make a magic pouch of it; up to as many as eight tongues he got. And now all the children of him he slew. Thereupon then spoke Black-Tail-of-a-Fish, saying: “Thus in after-time shall it be to the people as long as the world lasts, it is a thing which the people shall take upon themselves to keep in mind. It is now time for me to make trial of the wife of Mighty-One. Not at all perhaps shall I succeed with her. Now, stones (to the number of) four will I send forth.” As he laid them down upon his kettle-drum, forthwith thence started the stones flying through space; when by them the woman was hit, then accordingly was the wife of Mighty-One dead. Again up spoke Black-Tail-of-a-Fish, saying: “Thus shall it be with the mystic rite.”

Now, off this way were part of the people¹ turned adrift, away towards the south. Accordingly they heard of (the rumor of) them that were in a contest together, and of them being unable to kill each other. And truly were they amazed at what had happened. Thereupon then did they declare in assembly that

wāt ini^u Ma'kadācigwānan. Anō'kātcigān ājimāwānci'tōwāt; a'pīdāc nibiwa kā·a·yāwāt, cigwa ki'piningo'twā'tciwāg. Mīdāc i'i^u a'pī wādisāwāt, mī cigwa kīmīnāwāt 'i'i^u āno'kātcigān kayā āsāmān. Mīsa cigwa kīpāgitiṇāmāwāt 'i'i^u wā āno'kātcigān kayā
5 ini^u asāmān, cigwadāc ugaṇōnāwān: "Āmbāsa, mīcicinām 'i'i^u macki'ki kayā ṇaḡamunān, tciwīndāmwiyāng ki'kināgu kāgo kīpāgusānimigō."

Ānīc i'kito Ma'kadācigwān: "Mī i^u kā·i·ciwābak minik kā·a·'kī-
wānk, wawāsa' ta·u·ndicinatutāmāt 'i'i^u macki'ki kayā ṇaḡamunān,
10 o·ō·widāc pīningotwā'tciyāg."

Ānīc, mī cigwa kāgā kīcī'tād Nānabucu oci'tōd kādāswāwā-
ṇaḡa'k 'i'i^u midāwiwin.

Ma'kadācigwān idāc ugī'kaṇōmā 'i'i^u ininiwa⁸: "Kāmīnininim
'i'i^u macki'ki kayā ṇaḡamunān kayā ga'kina gāgō kā·i·nāḡata'k
15 midāwiwining. Mīdāc 'i'i^u miziwā kāwuntciki'kāndānk pitcīṇaḡ
kā·ḡ·nīpimādisit, ā'pidci dāc ogasāgi'tōn ānicinābā midāwiwin."

Mīdāc 'i'i^u kīmādcī'tād Ma'kadācigwān mīgiwāt i^u macki'ki;
cigwadāc kayā mi'tigwa'ki'kōn kayā i^u pīndāḡān kīmīnāt 'i'i^u
ininiwa⁸; ga'kina gāgō kāmīnāt mīdāc a'pī kīmādcī'tād 'i'i^u
20 kīṇaḡamu·ā·t. A'pīdāc kā'ki'kāndāmīnit, kā·i·cikāṇōnāt: "Kāwīn
'ka·i·cīkīwāsīm. Kīnawā kāmādcī'tām tātatcīpān tci·i·ciwītōyāḡ
midāwiwin. Miziwādāc tatāpisātci·a·yāḡ 'i'i^u midāwiwin. Kumāgu
a'pī wayābickīwāt tā·a·yā; pa'kān ta·i·cīctcīgā, ānīc ṇānitōn
uga·i·gōn tci·i·cīctcīgāt. 'O·ō·widāc midāwiwin kāwī'kā tawākwā-
25 skāsīnōn. 'A⁸a^u weyāpickīwāt kīcīpīn wīmādcītānk ānimī'kī
tānickādīsī. Ugaḡīgwa·ā·n 'i·i^u odāna, mīsawā ki'tcīmī'tcāḡ 'i'i^u
ōdāna pōt'c ugaṇīgwa·ā·n 'a⁸a^u ānimī'kī. Kīcīpin kuta ā'pidci

¹ The ceremonial six, — north, south, east, west, above, below.

they would make an effort to see that Black-Tail-of-a-Fish. Some goods then gathered they together; and when much they had, then came six¹ of them to where he was. So thereupon, when they got to where he was, they then gave him the goods and the tobacco. And so, when they laid before him the goods and the tobacco, they then spoke to him, saying: "Pray, do you give us of your medicine and songs, that you may impart to us knowledge of everything we desire of you."

Now said Black-Tail-of-a-Fish: "Thus shall it be as long as the world lasts, from a great distance shall (the people) go to ask for medicine and songs, in just this way as you six have come."

Now, therefore, was Nānabushu nearly ready to complete the various forms of the mystic rite that were to be.

So Black-Tail-of-a-Fish spoke to the men, saying: "I give you the medicine and songs and every kind of thing that shall be used in the mystic rite. Therefore on this account shall they who are to live in after-time know of it everywhere, and exceedingly fond of the mystic rite shall the people be."

Thereupon did Black-Tail-of-a-Fish set to work giving away the medicine; and in a while the kettle-drum and the (bear-hide) case (for the drum) did he give to the men; when he had given them everything, it was then that he began singing to them. And when they had learned (the songs), he then spoke to them, saying: "You shall not go back home. You (are the ones who) shall go forth to carry the mystic rite into different places. And everywhere that the mystic rite is to be, it shall suffice. And in course of time a white race shall exist; a different way shall they do, for by manitous shall they be told what to do. Now, this mystic rite shall never come to an end. Should the white race ever desire to speak ill of it, the Thunderers would become angry. They would destroy the towns, even if the towns be of great size, yet in good earnest would the Thunderers lay them in ruins. If in truth the

wi'pā'pināntānk 'a^a'u weyābickiwāt, mī'i'·u kā'i·cictcigāt 'a^a'u wāgimāwit pināsi; ā'pidci maṇidō^{wi}, kāwīn kāgō ugabwānawi'tōsīn; pōckā kistci·a·sīnīn mīgu i^u tcinīgwawāt. Mīdāc 'iⁱ'u kā·u·ndci·maṇidōwāntānk 'iⁱ'u midāwiwin. Mī'i'·u icimādcāg. Pāmādac
 5 kīgi'kāyān mī'i'·u mīnawā tci·u·disigūyāk. Misawā ga'kina kīnibuyāk, pō'tc īgi'·u kīnītcānisiwāg tanipimādisiwaḡ. Māgicā kayā kōcisiwāg aṇipimādisiwāt 'iⁱ'u a'pī nibuyān. Mīziwā nīwiwaṇamani^u. Mīdāc i^u pitcīnaḡ tcimacki'kiwiyān," i'kito Ma'kadācigwaṇ. "Pitcīnaḡidāc ningapīndigawā 'a^a'u Cōngā'pāⁿ,
 10 niwīgagwāwāngawi·ā'. Kāwīn nīn kāyābi ninickī'i·gusi wa^a'u Cōngā'pāⁿ. Kīcpin ā'tānawā·a·g 'iⁱ'u kī·a·tā'tiyānk īgi'·u nītcānisiwānīg kayā īgi'·u nīwitigāmāgānīnānīg, mīsa' 'iⁱ'u tcimino·i·ciwābāk o a'ki'. Kayā kīnawādac kīga kanōniguwā wa^a'u aṇicinābā āndasōndānimāk, nīwin kīga·i·cām; kīnawādac
 15 kīgakaṇōniguwā 'a^a'u aṇicinābā. Kīcpin wāmīdāwidcīn, mīnī'k pīmādisiwin, kīcpin ā'pidci kwaya'k icictcigāt 'a^a'u aṇicinābā; kīcpinīdac maṇmācīt 'a^a'u aṇicinābā kāgu' mīnā'kāgun 'iⁱ'u pīmādisiwin. Kītīgunān Nānabucu tci·i·cictcigāyāḡ, mī a' kītōgimāminān."

20 Ānīc ningutwā'tciwa⁸ inīniwa⁸ kāwudisigut. I'i·widac oganōna⁸: "Cīgwādac īgi'·u nīⁿj owāti kī'tci a'kiwunk, pājik ta·i·cā tcimā·dcitōt pīmādisiwin, kayā omā icpīming ta·i·cā, kayā wīn pīmādisi·win ugagīkaṇin. Mīnī'kidāc kāgīcīgōwānk mī'i'·u mīnī'k tcitābisāg mīnī'k mānīnaḡuk 'iⁱ'u pīmādisiwin. Āmbāsaṇō, mī'i'·u icimā·dcāyu'k tci·a·wīgabāciyāk. Kīnawāsa' kīgabāwāniguwā 'a^a'u aṇicinābā. Mī'i·mā kā·u·ndciki'kāndaṅk misawā agāwā pīmādisit 'a^a'u aṇicinābā. Kīcpin cawānimāk wī'kwatci·i·'k tci·i·nābandānk

¹ "Mystic rite" and "life" are synonymous. In a great myth which is wanting in this collection — the myth of the Otter bringing life to the people — is narrated the bringing of the mystic rite from the east; and everywhere the Otter

white race should make so much fun of it as this, then such is what that bird would do that is chief; very much of a manitou is he, in nothing could he fail; even though it be a great rock, yet that would he smash to pieces. Therefore on that account would they regard the mystic rite as manitou. Therefore go you hence. Not till I have reached old age shall you then be visited again. Even if you all be dead, yet of necessity shall your children be living on. And perhaps your grandchildren may still be alive when I die. All over (my body) shall I be painted red with magic paint. And then later I shall become medicine," said Black-Tail-of-a-Fish. "And by and by I shall go into where Mighty-One is, I wish to see if I can prevail over him to be gentle. No longer am I angered by Mighty-One. If I can make him cease from his anger, (which he got) when we were in a contest over those children and wives of ours, then accordingly shall it be well with this earth. And you too, you shall be called upon by the people (coming) from every direction from whence blow the winds, into four (directions) shall you go hence; and you too shall be called upon by the people. Should they ever wish the mystic rite, then give them life,¹ if exceedingly careful the people be to perform it aright; but if the people fail to conform to it, (then) do not grant them life. (Thus) were we told by Nānabushu to do, for he is our chief."

Now, six was the number of men by whom he was visited. And to them he spoke, saying: "And now those two (shall go) to yonder great world, one shall go to take life, and one shall go up here above, he too shall have life with him. And as long as the sky shall last is how long that life shall last which I have given you. Behold, therefore, do you proceed to the places where you are to abide. You (are they who) shall be dreamed of by the people. By such means shall the people know how near the end of life

stopped was a lodge put up, and there life was left; they that entered in obtained life. The path of the Otter is the path of life.

'i:ʰu tcimidāwit 'aʰaʰu ʔanicinābā mī-iʰu tcipimādisit. Kayä nīnawintigu pitcīnaḡ ingutci niwī-iʰci-āʰntaʰkīmin Cōngāʰpāⁿ nibuyāḡ. Kāwīn iwiti kā-iʰcāwāt iḡiʰu kānibowāt ninga-iʰcāsīmin, ingutciḡu kayä nīnawint ninga-uʰntcinānāḡatawānimānān 'aʰaʰu ʔanicinābā.
5 Mīsaʰ iʰ mādcāḡ.”

Kāḡāʰt nīwin kī-iʰcāwāt āndasōntānimāḡ, kayä tibickōʰkaḡig, kayä iwiti kīciḡunk. Mīsaʰ ciḡwa kīmādcāt Maʰkadāciḡwān icāt īniʰu Cōngāʰpān. Ciḡwa ōpīndiḡawān. Kunigīn, upāʰpi-iʰḡōn. Maʰkatāciḡwā udigōn: “Kāwīn kāyābi kinicki-iʰsī. Ācwīn kī-āʰ-
10 'pidcinanātwā iḡiʰu nīnītcānisāḡ kidānicki? ʔanicādaḡ wīn kīyāndaʰkiwāḡ. Pāmā ninga-uʰdisāḡ iḡiʰu nīnītcānisāḡ. Kayä kīn mī tibickō kā-iʰci-aʰyāyān aʰpī naḡatamank oʰō aʰkiʰ. Pitcīnaḡ ta-iʰci-wābāt 'aʰaʰu ʔanicinābā tci-ʔ-ni-aʰkiwāḡk ninguting tci-aʰtātīt 'i:ʰu unīdcānisaʰ.”

15 Cayiḡwadāḡ kīḡikitō mīnawā Cōngāʰpāⁿ: “Tayōc kāḡō ka-iʰcic-ciḡāmin, kitigunān Nānabucu; mīnawā paʰkān, kayaʰt papimādisinit, kāwīn woʰō kā-uʰciʰtōt Nānabucu 'i:ʰu aʰki, kayaʰt iwiti papimādisinit ʔanicinābāʰ. Kīciḡunkidaḡ taḡanicinābā.”

Maʰkadāciḡwānidac ḡānōnā: “Nāⁿziʰka^u iḡiʰu ʔanicinābāḡ.”

20 Kāḡāʰt ājimādcāt Maʰkadāciḡwān, kīkackiʰoʰ kī-iʰcāt icpiming. Owābāmāʰ 'i:ʰu ʔanicinābāʰ, ājikanōnāt: “Āʰkawā kīwīwābāḡigowā Cōngāʰpāⁿ āndaswāwāḡisīyāḡ pābaʰkān ācimānitōwīyāḡ, mī iʰ kābitāciyāḡ tcipīcaiyāḡ.”

¹ The idea here is that something is to be done for the people who are to come in the future, and for the people who have lived in the world which Nānabushu had made.

they are. When you take pity upon them, do try to have the people dream of being in the mystic rite, so that then they may live. And as for us ourselves, in time to another place do Mighty-One and I intend to go when we die. Not shall we go to that place where will go they who are to die, for from a certain place shall we too keep watch over the people. Therefore now do you depart."

Truly went they into the four directions from whence blow the winds, and to the other side of the underworld, and yonder into the sky. It was then that thence departed Black-Tail-of-a-Fish to go to where Mighty-One was. In a while he went into where he was. Lo, he was smiled upon by him. Black-Tail-of-a-Fish was told by him: "No longer do you anger me. How could you anger me, when you really did not kill those children of mine? Simply to another land have they gone. After a while I shall go to where those children of mine are. And the same thing shall happen with you as with me when we leave this world. In after-time it shall so come to pass that till the end of the world the people will sometimes strive against one another, with their children up for a wager."

And in a while up spoke Mighty-One again, saying: "There is still something else for us to do, we have been told so by Nānabushu; (it is) something different, (it is) for them who of yore have been living, not of this world which Nānabushu has created, but for the people that have been living since the far distant past.¹ People of the sky shall they be."

And Black-Tail-of-a-Fish was told (in these words): "Do you fetch those people."

Truly thence departed Black-Tail-of-a-Fish, he was able to go to (the region) on high. On seeing the people, he then spoke to them, saying: "For a little while is it desired of you to be seen by Mighty-One in as full number as there are of you, and according as you differ one from another as manitous, thus of all there are of you shall you come."

Mīsa' gägä't äjimādcāwāt. Cigwadāc udōtisāwān ini^u Cōngä-
 'pān. Cigwa kīgito Cōngä'pān: "Mīsa' cigwa wīkanōnināguk
 mānō kayā kinawā tciwīcawānimāk ānicinābā. Cigwa' kiki'kino-
 'a·mātim 'iⁱ'^u midāwiwin kätasing. Kīni'tāmiwādāc kīgāñōni.
 5 ninim tciwīgagwā·i·ciwāpisiyāg 'iⁱ'^{wā} tciwīcawānimāg ānicinābā.
 Āmbāsāñō ki'kino·ā·mawī 'a^a'^u ānicinābā mī·i^u kā·u·ndci·i·ci·i·nt
 ānicinābā tci·u·tci'tcāgut. Mīdāc 'iⁱ'^u kāgi'kino·ā·mawāk 'iⁱ'^u
 tcinibāt; mī·i·mā tci'kino·ā·mawāk 'iⁱ'^{wā}, pāpācig. Gägä't
 wīn kāwīn ga'kina kāwīndāmwāsiwāwā 'a^a'^u ānicinābā, pāmāgu
 10 kagwātāgi'tōt 'a^a'^u ābinōtci kī·i·gwicimut mī pitcīnāg tciawā-
 nimāg. Wīndāmwāi'k kā·i·cictcigāt 'iⁱ'^u tci'cīsa'kīt kayā 'iⁱ'^u
 tcināñātawī·i·tit."

Cigwadāc kī'kāgīgītōwāg ātisō'kāñāg. Kī·i·'kitōwāgidāc: "Kāwīn
 kāgō kitā·i·'kitosīmin, intawā mīnawā ānint tanāñtumāwāg īgi^u
 15 māñitōg. Nawātc kābā'tāñinimin, kāwīn tātābisāsīnōn 'iⁱ'^u tcica-
 wānimāñk 'a^a'^u ānicinābā."

Kägä't äjimādcāt sāgaswā·i·wāt. Mīdāc tibickō'kāmīg āyāt
 ki'tcimāñitō mī awāti nānisāñānimint tciwāñingwācimāt ini^u
 ānicinābān. Kayā wīn mī'tig sāgaswā·ā·; kayā dāc micī'kāⁿ
 20 sāgaswā·ā·; āndaswāwāñāgisīnit māñitōwā·i·ca² kayā kā'kina
 pināciya². Ā'pidcīsa' pā'tāñinōwāg sāgaswā·i·ntwā. A'pīdāc
 kā'kīcābiwāt cigwa kīgito Ma'kadācigwāñ: "Mīsa cigwa tciwunā-
 'kunigāyāñk kā·i·ciwābak. Cigwa kī'kīcictcigātā 'iⁱ'^u midāwiwin.
 Mīdāc ā'ta i^u māgicā tāgwinawī·i·ciwāpisi 'a^a'^u ānicinābā. Kīñāñ-
 25 tawānimīgōmīdāc tci'kino·ā·mawāg 'a^a'^u ābinōtci pāmāgu kā·i·g-
 wicimutcin. Kāwīn wīn ickwātc kāgi'kino·ā·mawāsiwāwā 'a^a'^u
 ābinōtci, pānimāgu kagwātāgi'tōt mī·i^u tcicawānimāg kāwīn-

¹ Myths are thought of as conscious beings, with powers of thought and action. The Thunderers, the six ceremonial directions, trees, rocks, fire, wind, and the manitou by whom one is blessed in fasting and vigil, and all the rest told of in myths, — these are the mythical beings.

Thereupon truly departed they thence. And in a while were they come to where Mighty-One was. Presently up spoke Mighty-One, saying: "Therefore now do I wish to speak to you, in order that you too may willingly take pity upon the people. Already has it been taught how many degrees there shall be of the mystic rite. And to you now in turn do I speak, in the hope that you will try to be so disposed that you will bless the people. Therefore do you instruct the people, for they have been so created as to be possessed of a soul. And so it shall be for you to show them how to sleep; for it is there that you shall teach them these things, each one by himself. Yet truly not to all the people shall you communicate tidings, not till they as children have suffered hardship while fasting shall you then grant them blessing. Do you impart to them the way they should do, that they may soothsay and heal by sorcery."

And for a while did the mythical beings¹ hold forth in talk. And they said: "Nothing should we say now, but rather let still more of the manitous be asked to come. Let there be more of us, lest there be not enough to bless the people."

Truly then departed one, carrying the message to come and smoke. It was the great manitou that abides on the farther side of the underworld, it was of him that rose the fear that he might cause the people to dream in a wrong kind of way. Now, the Tree was also asked to come to smoke; so too was the Snapping-Turtle; every one of the small animal-folk, and all the little birds. Very numerous were they that were asked to come to smoke. And when they were all seated, then up spoke Black-Tail-of-a-Fish, saying: "The time is now at hand for us to decree in assembly how it shall be in the future. Already now is the mystic rite created. The one thing yet remaining (is that) perhaps the people may not know how to go through life. It is desired of you to teach the children who in times to come shall fast. Not at the very last shall you teach the children, not till they have been in distress shall you then show them how it will be with them in

tamawawā kā·i·nātsit—kāmā gayā wīkī·kāt kayā dāc tcini' tātci-
sa'kit kayā dāc tcini' tānanāntawi·i·wāt."

Cigwadāc inōwā mī'kinā'k. "Kīnisa kanīgānis i·i' u tciwīntā-
mawāt aṇicinābā wāni' tātci'sa'kit."

5 Mi'kinā'kidāc äjikigitut: "Mīsa' i u kā·i·ciwī'kwātcī' tōyān
tcī·i·nātsiyān."

"Kayā kīn, mī' tig! kīgawīntamawā 'a^əa' u aṇicinābā wāgūtugwān
wā·u·ntcītcī'sa'kit."

Mīnawā kaṇōnā tibickō'kaṁig äbit ki^stcīmaṇidō: "Änic kīnidāc
10 mī·o·witi ni'tam kā·i·cikanōni'k aṇicinābā 'i' i' u wāmitāwītcin
'i' i' wā kayā wātci'sa'kitcin kayā igi wīnaṇāntawi·i·wāt."

Mīnawā kīgitō tibickō'kaṁig ki^stcīmaṇito: "Äye^ə, gāgāt
ningi' tcīmaṭci' i·ciwābis, pāmāgu ā'pidci mino·i·ciwābisit a^u aṇi-
cinābā ningawītō'kawā. Kāwīnidāc wīn ningawītō'kawāsi awā-
15 gwān kābā'pināntamogwān 'i' i' u mitāwiwin kayā dācīgu ānda-
sininig kāmaṇidō'kāt 'a^əa' u aṇicinābā."

Mīnawā kīgitō 'a^əa' u Cōngä'pāⁿ, udinān: "Kitigōsa kīni'tam
tcībaḅāmimi'k 'a^əa' u aṇicinābā. Mīsagu nīn wīn kā·i·ciwābisiyān."

Ga'kina dāc una'kwā'tāgō wītcīmaṇidō.

20 "Mīgu i u ga'kina kā·i·ciwābisīyaṅk kaṇantu'tāgō kāmaḅwā·i·
'kitoyaṅ. Kīcpin taḅimādīsi ināt 'a^əa' u kā·ā' kusit, mīgu i u
kā·i·ciwābak; kayā taṅibu ināt a^u aṇicinābā, mīgu i u kātcīwā-
baḅ."

¹ Translated by me on the basis of Jones's notes. No connected translation
was given by Jones. I have taken the responsibility of shifting this paragraph,

after-life—if they wish to live till old age, or if they wish to know how to be good soothsayers, or if they wish to be good at healing with sorcery.”

And in a while Snapping-Turtle was pointed to with the finger. “You shall play leading part in giving knowledge to them who wish to be skilled in soothsaying.”

So then up spoke Snapping-Turtle: “This is the way I shall try to be.”¹

“And you, O Tree! you shall communicate to the people whatsoever they may divine.”

Next the great manitou that abides on the farther side of the underworld was addressed (in these words): “And now you too, in turn, shall be called upon by the people hereabouts, whenever they desire to perform the mystic rite, and whenever they wish to divine, and whenever they hope to heal with sorcery.”

Next spoke the great manitou of the other side of the underworld: “Yea, truly am I prone to an exceedingly baneful nature, and not till the people live upright lives will I be of help to them. And I surely will give no aid to any one whatever that would hold up the mystic rite to ridicule, or any other thing which the people do to get into rapport with the manitou.”

Next spoke Mighty-One, he said to him: “It is told of you that you shall be the first to be mentioned by the people. Now, that is the way I myself shall be.”

And by all his fellow-manitous was he met with approval.

“Thus accordingly shall we all do, we shall give ear to what you may say. If you say of them who shall be sick (that) they will live, then such shall come to pass; and if you say of the people (that) they will die, then that is what shall happen.”

which in the Ojibwa original preceded the speech of the great manitou of the other side of the underworld,— an obviously wrong position.—T. M.

Mīnawāḍaḥ kīgītō tibickō'kamig tacimaṇidō: "Ānīc kitinini-
 ninim, pāmāgu ā'pidci minusāg ṇantupimādisiwināwin mī pitcīṇaḡ
 tcikaṇōniṇaḡuk tcipimādisit 'a^əa'^u ṇanicinābā. Kāgā'tidaḥ nimin-
 wāntām āciyāḡ. A^u ṇanicinābā kayā nīnisa' ningawītō'tawā, paṅgī
 5 kacki'ā'iwisiwin nindaiyān. Mīsa' i^u mini'k kayā nīn ājina'kwā-
 'tāmān i'i'mā wāntcisāḡaswā'i'tiyāḡ. Kayā nīnidāḥ kīwīnda-
 mōninim, ozām paṅgī kidiciwīntamawāwa 'a^əa'^u ṇanicinābā tcipimā-
 disit. Kāwīn wīn ningut ningutwā'k tasubibōn 'i'i'^u kidiciwīn-
 damawāsiwāwa misawā ānawiki'kātcin 'a^əa'^u pāmādisit omā a'kīng.
 10 Nōngum kidicim tcinīgānī'tāmān iciwābāt. Kitininininim ā'pidci
 kwaya'k kā'i'ciwābisit 'a^əa'^u ṇanicinābā pīnicigu nīcwā'k tatasubi-
 bōṇaḡisī mī pitcīṇaḡ kā'i'cikawī'ke'kāt. Mīsa i'^u kāticiwābāk
 wāndcī'kitoyān kayā wāntcīnāntāmān. Kīnawā, maṇitōtug! nin-
 gō'ki'kinōnowin mī gīnawā i^u ābiding kīcigat kā'i'tāmāḡ kayā
 15 kā'i'nāntāmāḡ. Ānīc mīsa' i'^u cigwa ickwāsāḡaswā'i'tiyāṅk, mīsa
 cigwa tcigākīwāyāṅk."

Mīsa gāgā't kīkīwāwāt.

Cigwadāḥ kī'kaṇōnitiwāḡ, Ma'katācigwāṇ ugī'kanōnān Cōngā-
 'pā: "Kāwīn kāgō kimisābanta'ā'siwānān 'a^əa'^u ṇanicinābā 'i'i'^{wā}
 20 ānigu'kwāḡ o^əō^u a'ki tcitābisāḡ kāmaṇitō'kāt 'a^əa'^u ṇanicinābā.
 Cōngā'pāⁿ, kīmaṇidō^{wi}. Kānagāgō kitā'i'cikaski'ā'wisīsī i'i'wā
 kā'i'cictcigāyāmbāṇ?"

Ājikikitutidaḥ Cōngā'pāⁿ: "Ma'katācigwāṇ, kāwīn kuta kitā-
 pa'kinawīsī kāgō wī'i'cictcigāyāṇ."

25 Mīnawāḍaḥ ājikīgikitut Ma'katācigwāṇ: "Kīwīndāmōn āmaṅtc
 a'pī kānibuwānān niwī'u'ṇamaṇi^u."

¹ Of the mystic rite.

And again spoke the manitou of the other side of the underworld: "Now I say to you, not till the seeking after life has been very carefully done according to the rules¹ will I then tell you that the people shall live. And truly am I pleased with what you have said to me. The people do I also intend to help, for a little power do I have. And now this is all that I have to give in reply concerning those things for which we have come together to smoke. And I also say to you, too brief is the life you have told the people that they would live. Not even so many as one hundred winters have you promised them, despite the truth that till old age would the living be here on earth. Just now have you told me that I should have leading place in what is to be. Now I declare to you that the people who hereafter live very straightforward lives shall reach the age of as many as two hundred winters. That therefore it thus shall be, is reason why I say and why I will. You, O manitous! one revolving cycle of the seasons is what you shall call and regard as but a single day. So therefore is it now for us to bring the smoking in assembly to an end, it is now time for us all to return home."

Thereupon truly back home they went.

In a while they conversed together. Black-Tail-of-a-Fish spoke to Mighty-One, saying: "Nothing have we plainly shown to the people of what in all the length and breadth of this world is of sufficient store for the people to use when doing things manitou. Mighty-One, you are a manitou. Have you no other power that you can do?"

So then up spoke Mighty-One, saying: "Black-Tail-of-a-Fish, you really could not prevail over me in anything that you would want to do."

Now, again spoke Black-Tail-of-a-Fish, saying: "I tell you (this), that whenever comes the time for me to die, I shall then become magic paint."

Cigwadac äjikigigitut Cöngä'päⁿ: "Ö^u, migwetc kitinin. Wâ-i'ci'at 'a'a^u anicinäbä migu i^u kayä nîn kä'i'cikacki'töyan."

Midac 'i'i^u cigwa kikigitut Ma'katäcigwan: "Misa i^u nağaninän." Midac kimädcät, kī'kiwät äntät icät Ma'kadäcigwan.

65. MIGHTY-ONE, BLACK-TAIL-OF-A-FISH, AND THE MYSTIC RITE.

- 5 Änicnä äniwä'k öcisän udaiyāwān 'a'a^u Cöngä'päⁿ, pīnicidac ki'tci'kwäwiwān. Änic, mi'i^u cigwa ä'pidci aḡāwā kacki'töt pimusät; cigwadac ätawisa'ku'u Cöngä'päⁿ. Ningutingidac mādca awi i'kwä maṇisät. Cacīngicink Cöngä'päⁿ maḡwä'i'säwān öcisän. "Ambäsānō ningawikackitciwī'i'cāyān! Ninganaḡatān
10 'i'i^u nīya^u, nōcisidac ningaminā." Cigwa kāwutā'pinānk usa'ka'u'nān, — änic nīⁿ ininiwān ini^u usa'ka'u'nān, — mādca icät ini^u öcisän maṇisänit. Mäḡwāgu taḡimaṇisät i'kwä pīdäsāmusäwān omicōmisän. "Ambäsa, nōjis, pisindawicin wâ'i'ninän! Misa'cigwa wiṇaḡaninän, niwimādca. Mäckwät kāṇaḡaninän, kiwiṇaḡatāmōn 'a'a^u kwīwisäns."
15

Änic ki'tcinānāgatawāntam 'a'a^u i'kwä. Kāwīn wī'kā ugi'kānimāsīn omicōmisän kāḡō wī'kā tcipimātcī'i'nānimāt. Äjigānōnāt: "Änīn, nimicōmis, wâ'i'cictcigāyān 'i'i^u wiṇaḡatāmawiyān kwīwisäns?"

- 20 "Nōjis, kāgu' ānwä'tawici'kān, mīguca i^u ickwātē kaganōninän; mīgu omā tcinibuyān. Kä'i'cictcigāyān tcinibuyān: Kinibuyānidac mō'kumān ḡac kamaṇōn kāḡickicān o'o'wä, picicigidac ningawāṇamaṇi^u. Miziwä kāwīn ningutci kīḡawābinisi 'i'i^u nīya^u. Midac

And in a while then spoke Mighty-One, saying: "Oh, (my) thanks I give to you. In whatever way you intend to act upon the people, in that same way shall I also be able to do."

Thereupon spoke Black-Tail-of-a-Fish, saying: "Accordingly then do I now leave you." And so hence he departed, back on his homeward way went Black-Tail-of-a-Fish.

65. MIGHTY-ONE, BLACK-TAIL-OF-A-FISH, AND THE MYSTIC RITE.

Now, several grandchildren did Mighty-One have, and some had come to be grown-up women. Well, it was then that he could scarcely even walk; and in a while with a cane on either hand walked Mighty-One. Now, once departed (one of) the women to gather fire-wood. While lying (upon his pallet), Mighty-One (heard) the sound of his grandchild chopping wood. "Would that I might be able to go over there! I am going to leave my body here, to my grandchild will I leave it." Presently, taking up his canes, — for two were those canes of his, — he set out to go to where his grandchild was gathering fire-wood. And hither to the place, while the woman was gathering fire-wood, came her grandfather walking along. "Come, my grandchild, listen to what I shall say to you! The time has now come when I shall leave you, I intend to go away. But, notwithstanding my leaving you, I shall leave with you a boy."

Now, in deep meditation was the woman. Never had she known of her grandfather in an evil-minded way towards her. Then she spoke to him, saying: "My grandfather, how are you going to bring it about to leave with me a boy?"

"My grandchild, do not fail to heed my words, for this is the last time that I shall speak with you; it is now that I should die. (What) you shall do when I die (is this): now, when I die, do you take a knife (and) cut here, for I shall be changed wholly into magic paint. No part of my whole body shall you fling away. It is by this that you (and all) shall be sustained, magic paint is what

i^u kāpami·i·guyäg, wənaṃaṃ kə·i·cini'kādāṃk 'a^əa'ʷ ʌnicinābā. Wa·a·widəc kwīwisāns tamaṃnidō^{wi}. Ayāngwāmisin, nōjis, wāwāni icictcigāyu'k. Mīziwā tanōntaṃ 'a^əa'ʷ ʌnicinābā. Ayāngwāmisin, wāwāni wīni'tāwigi a^u kwīwisāns." Mīsaḡu cigwa picigwātci·ā't
5 ősisaṃ, mīsa' kī·ā·'pitwāwāsiga't.

Ātawā, i'kwā mī·i·ʷ kinibunit ini'ʷ omicōmisāṃ. Wāgunāniwī-
nān ubācicwān i·i·mā unintcīning, mīdəc 'i^əi'ʷ kumiginīn kägā't
picicig wənaṃaṃaṃ unintcīning. Wāgunāniwīnaṃ ugīwāwānaṃaṃ.
Mīsa cayīgwa kīmādcī'kawāt ini'ʷ omicōmisāṃ. Kītaci'kawāt
10 mīziwā, mīgu i^u pijicikwənaṃaṃaṃ. Mīdəc i^əi'ʷ ājipāsāṃk 'i^əi'ʷ
wīyawini. Kägā't ki'tcimāma'kādāntaṃ 'i^əi'ʷ inaṃanisutawāt.
Mīziwā uda'tōn umacki'kīm macki'kī'kānāt ini'ʷ omicōmisāṃ.
Cigwadəc kā'kīcictcigāt mīsa' i^u mādcāt, icāt Ma'kadācigwənaṃ.
Kā'tagwicin ājikaṃōnāt: "Māma'kātc mīsa a'panā kī·i·ckwāmi-
15 cōmisiyān." Ājiganonigut: "Nōjis, kāgu' ningutci wābinā'kān
'a^əa'ʷ kimicōmis, mīginīni·i·ʷ mīziwā wā'tābisāḡ ānigu'kwāḡ
a'ki. Pitcīnaḡ tḡbā'tinīni kāṃantutāmōk."

Mīsa' cigwa wī'kīwāt 'a^əa'ʷ i'kwā, "Nōjis, āmbāsānō, ayāngwā-
misin!" udigōn. Ānijimādcāt, "Pitcīnaḡ tabā'taṃnīni 'a^əa'ʷ kāṃaṃ-
20 tutāmōk," udigon.

Mīsa' kägā't cigwa mādcī'kawint ṃantutāmawint ini'ʷ wənaṃaṃ-
naṃ. Ānawidəc pāpaṃḡ mīgiwā, mībō'tc nōndāsānit. Ānawigu
pāpaṃḡ mīgiwā, kägātsa nībiwa udaiyān anō'kātcigaṃ minī'k
mānint. Abā'pic ningō'ki'kinōniwin āni·ā·wāninik mī cigwa
25 kī'tābisānik mōskinānik 'i^əi'ʷ āntāwāt aṃo'kātcigaṃ. Kumāgu
a'pī cigwa kägō ici·ā·yāt ugī'kānimān abinotcīyaṃ ayāwāt. "Mī-

the people shall call it. And this boy shall be a manitou being. Be heedful, my grandchild, with care do you (and the others) act upon it. Everywhere shall the people hear about it. Be zealous, in the right way do you bring up the boy." Thereupon he then had carnal knowledge of his grandchild, and while having it he wasted his life away.

Alas! now dead was the woman's grandfather. What should she do but cut a slice off his finger, whereupon to her surprise there really was nothing but magic paint (to be seen) upon his hand. What should she then do but carry him home upon her back. It was then that she went to work upon her grandfather. After she had finished with him all over, then (she beheld) absolutely nothing but magic paint. Thereupon she then put his body in place to dry. Of a truth, greatly amazed was she to see that she had turned him into magic paint. In every place she put her medicine while engaged in drawing the remedy from her grandfather. And in a while, when she had finished, she then departed, she went to where Black-Tail-of-a-Fish was. When she got there, she spoke to him, saying: "It is strange since my grandfather is no more." Then was she addressed by him saying: "My grandchild, do not fling away (any part of) your grandfather, for from that is there to be (magic paint) enough for the whole earth throughout its length and breadth. In time to come many shall they be that will ask it of you."

And so, when the woman was about to come away, "My grandchild, I beg of you, do show zeal!" she was told. Then, as she set forth upon her way, "In time to come many shall they be that will ask it of you," she was told.

Thereupon truly did they then begin upon her, going to her for the magic paint. Even though but little at a time she gave away, yet of necessity there was not enough to go around. Even though but little at a time she gave away, yet truly much she had in the way of goods that were given her in plenty. By the time that a cycle of the seasons came round, was when there were goods enough

māwīni·i'·u nimicōmis kā·i'·cit, cigwa äci·ai·yāyān," ināntəm. Ningutingigu a·binōtciyaṇ owābāmān. Ā'pidci ocawānimān kayā i^u wāwāni tōtawāt; ningutingsa cigwa uni' tāwigi·ā·n. Mīsa cayigwa ki'tābwāyāndaṅk. Mīsa gägä't ä·i'·'kitunit kā·i·ciwābätinik.

5 Mīsa cigwa Ma'kadācigwaṇ äjiwābāmāt. "Nōjis, aṃbäsānō, tābwä'tawicin kā·i·ninān, intawā mīcicin 'a^a·u kwīwisäns."

"Ätawā! äcimādcī!" i'kitō 'a^a·u i'kwä. "Nimicōmis, kāwīn nindākacki'tōsīn tci·i'·ctcigäyān. Māgicā nindābātā'tcigä. Kīcipin ä'ta iji'paṇ nimicōmis nindāgījictcigä. Indawādac pä'kānisit
10 kagwätcim." Mīnawā ugaṇōnān 'a^a·u i'kwä: "Nimicōmis, kāwīn nīnā kitā kacki'tōsīn tibickō kā·i·jictcigät Cōngä'pāⁿ?" Äjigaṇōnigut omicōmisāṇ: "Nōjis, mīginīni·i'·u käticiwāba'k, ānint a^u aṇicinābā ogakacki'tōn i·i·wä tciwīdigäsik; mī awā kāginik kābi-mādisit kāwīn wi'kā tawä'kwāyāsiwāṇ ini'·u utci^s'tcāgwāṇ. Kīcipin
15 dāc wīn awāgwān ā'pidci kābicigwātisigwān, mī a^u ābiding ä'ta tayānda'kī. Intawā dāc mānō ayā^u 'a^a·u kigwisīs mī·i'·u icikīwān."

Cigwadāc ināndaṃ: "Ānīc kā·i·cictcigäyān 'o^o·u tci·a·yāwāḡ 'a^a·u kwīwisäns? Taḡa, ningawigagwätcimā nintōgimām." Äjimādcāt, Nānabucōwāṇ icāt. A'pī pändigawāt o'kumisāṇ owītigä-
20 māni. Cigwa äjigaṇōnāt: "Nintōgimām! Kipigagwätcimīn ānīn kā·i·cictcigäyān, mīgu i^u äjipājiguyān. Kāwīnina kitākacki'tōsīn 'i'·u awīya tciwītci·a·yāwāḡ?"

Nānabucu dāc oganōnān: "Awānān nāntawānimāt tinōwa, kāmā gayā i'kwä wīwītaicyāwāt? awāgwānigu wā·a·yāwāt kīgamīnin."
25 Nānabucudāc kaṇōnā: "Kwīwisäns."

to fill the place where she (and others) dwelt. In due course of time, when feeling something the matter with her, she knew that she was with child. "This is no doubt according to what my grandfather had foretold of me, this state that I now am in," she thought. So by and by she bore a child. Very affectionate was she with (the boy), and tenderly she cared for him; and in the time that went on she reared him. And so now did she believe what (her grandfather had said) when he told of what would happen.

It was then that Black-Tail-of-a-Fish saw her. "My grandchild, do what I shall say to you, better [had you] give me the boy."

"Ah, me! what a thought!" said the woman. "My grandfather, I could not do such a thing. Perhaps I would be doing a misdeed. If only my grandfather had told me, I would do it. So therefore [had you] better ask some other (for her child)." Again spoke the woman to him, saying: "My grandfather, could you not do the same as Mighty-One did?" Then was she addressed by her grandfather saying: "My grandchild, this is truly the way it shall be, some of the people shall be able not to marry; these are they that shall live eternally, never shall there be any end of their souls. And if any be very guilty of sexual defilement, the same shall pass but a single existence (in another world). Accordingly, then, if you like, just you keep your boy. Therefore go you back home."

And in a while he thought: "How shall I bring this about that I may have a boy? Well, I will go ask my chief." Then he departed, to where Nānabushu was he went. When he went into where (Nānabushu) was, (he saw that) he was living with his grandmother. Presently he spoke to him, saying: "O my chief! I have come to ask you what I shall do, for I am now alone. Could you not bring it about so that I might have some one to live with?"

And Nānabushu spoke to him, saying: "What sort of person would you prefer, or is it with a woman that you would live? for whomsoever you would have I will give you." And Nānabushu was told: "A boy."

“Äye^z, ningakacki'tōn tcimīninān 'a^za'u kwīwisāns.” Mīsa gägä't utōci·ā'n Nānabucu īni'u kwīwisānsan. Kā'kīci·i·mint mīdāc 'i^zi'u kəñōnint Ma'katācigwān: “Aḡbāsaḡnō, wīndamawicin wāgūnān wā·i·nābātcī·ā·t 'a^za'u māmwā'tc kwīwisāns wī·a·yāwāt!”

- 5 Ma'kadācigwānidāc ājikīgitut: “Kā, aḡnicāsa' cigwa ningi'kā mīdāc 'i^zi'u wā·u·ndci·a·yāwāg 'a^za'u kwīwisāns. Kīwīndamōn, Nānabucu, cigwa kägā ningawigi'kā. Nīwīwanamani^u nāsāb kā·i·ci·a·yāt Cōngā'pāⁿ, mī·i'·u nāsāb kā·i·ci·a·yāyān. Mīsa i^u mīni'k pā·i·jīwīndamōnān.” Ājimādcāt Ma'kadācigwān kīwāwināt
10 īni'u aḡbinōtcīyaḡ. Cigwa taḡwicinōg 'a^zi·mā āndāwāt. Ningutingsā cigwa ugi'kāndān wīnibut; anitibi'kaḡḡnik. Ājikāñōnāt īni'u kwīwisānsan: “Aḡbāsaḡnō, nōndawicin kā·i·ninān!”

Ānīc mī·i'·u āciwābisinit īni'u kwīwisānsan, kāwīn wī'kā wīsi·nisiwān.

- 15 “Mīdāc 'i^zi'u nōngum tibika'k nīmādcā, mīgu i^u kägä't wīḡaninān. Aḡbāsaḡnō, nōjis! ayāngwāmisin 'i^zi'u tcitābwā'tawiyān! Kāgu' wābinici'kān! Mīgu i^u kīnibuyān mādcī'kawicin. Nī'tam mō'kumaḡn kī·u·dā'pinamaḡn, pācīcucin i·i·mā kā'kigaḡnāng. Kīc·pinidāc kägä't wāḡamaḡniwiyān, kāgu ningutci paḡḡi wābinici'kān.
20 Mīsaḡu i^u tcībāsaḡmaḡn 'i^zi'u nīya'u nīya'u. Ayāngwāmisin; nībiwa kāgō kīga·u·ndci·u·ndisiḡun i^zi'u nīya'u. Aḡnicinābā nībiwa kīgaḡi·wābamaḡik. I·i·witāc kā·i·nāntamaḡn pā·u·ntābaḡn mī·i·witi wā·i·ci·kīwāyān. Ningutingidāc kāyā kīn kīgaḡnīp, mī·i·witi kābīcāyaḡn. Kāwīn kāgō kāmaḡnāsisīmīn. Pītcīnaḡ tabā'tinīni 'a^za'u kāmidāwit.
25 Mīdāc iwiti kā·u·ndci·ā·ndutawaḡn kāwiya wāmitāwitcin.”

Mīdāc 'i^zi'u cigwa kī'tibi'kaḡḡnik. Kwāskusit kwīwisāns, awānī·baḡn ānukaḡnōnāt. Ā'tawā! māwica·i·tug kānībunit omicōmīsaḡn.

"Yes, I shall be able to grant you a boy." Thereupon, in truth, Nānabushu created the boy. When (the boy) was created, then was Black-Tail-of-a-Fish told: "Pray, do tell me what you intend doing with this boy whom you have so anxiously desired!"

And Black-Tail-of-a-Fish spoke, saying: "Why, only that I am now growing old, is the reason why I want to have a boy. I tell you, Nānabushu, now am I nearly come to the end of my old age. I expect to become magic paint in the same way that Mighty-One became, in that same form shall I become. That is all that I have to tell you about." Then departed Black-Tail-of-a-Fish, home he went with the child. In a while they were come at home. By and by he then knew that he was going to die; it was at the coming-on of night. He then spoke to the boy, saying: "Pray, harken to what I shall say to you!"

Now, this was the nature of the boy, never had he eaten food.

"Therefore now, during this night, shall I depart, for truly do I intend leaving you behind. Come, my grandchild! do be careful in paying heed to my words! Do not throw me away! Accordingly, when I die, do you begin upon me. When first you have taken up a knife, do you slice a piece from my chest. And if I really become magic paint, do not fling a particle of me away. And so then do you put my body in place to dry. Be heedful; with many things shall you become enriched by reason of my body. By the people many in number shall you be visited and seen. And the thought that you should keep in mind is, that to yonder place from whence comes the dawn is where I hope to go home. And some time shall you too die, to yonder place is where you shall come. Of nothing shall we be in want. In after-time many shall they be that will perform the mystic rite. It is from that place that we shall wait, listening to the sound of them performing the mystic rite."

And so now it was night. When from sleep the boy awoke, gone was he whom he addressed in vain. Alas! long since must his

Kägätsa ki^t tci äniku^k inigāwagāntam, äjimawit kwīwisäns. Intawā kīckuwä. Wayābāninik omādcī^{kawān}, mīsa kägä^t ugā^{kiganāning} äjipāciwāt; mīsa^{gägä} t picicik wānāmanān kāmādcī^{kawāt}, kābāswāt. Kägä^t wānicicinini umacki^{kīm}. Änitibi-
 5 'kādīnik mīgu i^u sāsāba^{kwä} tōnit iⁱ u^u mānitōwāncā². Kigicāp sāga^{ānk}, mīgu i^u äcibicāgīnit iⁱ wā mānidōwāncā². Kägä^tsa māma^{kādāntam}. "Ämbāsa, ninganisā 'a^a u^u kāwī^{kutci} a^m wāg." İni^{widāc} ma^{kwān} uwīnisān. Änic udaiyān kā^u ndcini^{sāt}. Midāc 'iⁱ u^u kāⁱ cinisāt, kāⁱ ji^ā mwāt. "Mīsaⁱ u^u nāsāp
 10 kaⁱ ciwābāq tcī^ā ni^ā ki^{wānk}. Awāgwān kakanawānimāgwān İni^u wānāmanān kāwīn wī^{kā} ugā^ā gāwāta^{zīn} 'iⁱ u^u kāmīdcit. Kāyā awāsīyān mōjāg tcīwābāmāt, wāwīcīn kiyūsāt kigickawāt İni^u unāmanān, mīgu a^{panā} tcīwābāmāt İni^u awāsīyān.

Cigwa dāc kwīwisäns udōdisigōn ānicinābā. Kīcpinigu wātisint,
 15 wāwīp nībiwa udaiyān āno^{kātcigān}. Cigwasa mōckināni āndāt. Ningutingigu ayāt mīnawā pa^{kān} undciwā² ānicinābā². Midāc imā nāntutāmawint İni^u nāgamunān. Änic kāwīn ugīwīntāmāgusīn İni^u omicōmisān. "Änic kāⁱ cictcigāyān?" ināndām. "Kāwīn taⁱ ciwābāsinōn o² u^u a^{ki} pijjik wī^{kā} maski^{ki} tcimīnitink.
 20 Mīgu i^u kāyā nāgamunān tcītagumīnitink. Intawā a^{kawā} ningawigāwātcimā 'a^a u^u nimicōmis."

Cigwadāc äjimādcāt, cigwa äji^o disāt omicōmisān. "Nimicōmis, kipigāgwātcimin iⁱ u^u kādicictcigāyān."

"Nōjis, pisānigu nāgamuⁱ ĩgi^u ānicinābāg." Mīsa kägāt win-
 25 tāmāgut İni^u nāgamunān.

¹ The birch-bark record on which these songs were sung is in the American Museum of Natural History (Cat. No. 50:6366. See plate II). All the songs have myths concerning them.

grandfather have died. Truly in the depth of bitter misery of mind was he, then did the boy weep. Well, he ceased crying. On the morrow he began upon (his grandfather), and so truly off his chest he sliced a portion; whereupon truly nothing but magic medicine was he upon whom he began, he whom he put in place to dry. Truly precious was his medicine. As night was coming on, (he then heard the sound of) the little animal-folk running about over the roof of the lodge. In the morning, when out of doors he went, (he then beheld) the little animal-folk moving about the lodge. Truly did he marvel. "Behold, I shall kill the one that I shall try to eat." And it was the bear he intended to kill. Now, he had the means with which to kill it. Thereupon he slew it, after which he ate it. "Thus shall it likewise be until the end of the world. Whosoever preserves the magic medicine shall never be in want of what he is to eat. And big animal-folk shall he always see, especially while hunting he has the magic medicine upon himself, then always will he see the big animal-folk."

And in time the boy was visited by some people. Now, when first he was visited, immediately much in goods did he obtain. So in a while full was the place where he lived. And once, while at the place, there came some people from a different region. Thereupon was he then asked for the songs. Now, he had not been given knowledge in this by his grandfather. "What shall I do?" he thought. "It is never destined for this world that simply medicine, and nothing else, be given one to another. Therefore songs shall also be given one to another, together (with the medicine). Accordingly wait till I go inquire of my grandfather."

And in a while he departed hence, and in time he came to where (his grandfather) was. "My grandfather, I have come to ask you what I shall do."

"My grandson, in a quiet way do you sing to the people." Whereupon truly (the boy) was given knowledge of these songs.¹

I.



"Pägāmōwag ināniwag,
Pägāmōwag ināniwag,
Pägāmōwag ināniwag, wahiya wahiya."

2.

5



"Wingwani mā'jwā'wawī,
Wingwani mā'jwā'wawī."

3.



"Wāgucinā nimayāwicimā,
Wāgucinā nimayāwicimā."

4.



"Kikinowātci bi'igātā."

5.

10



"'Animāminōbi' wāgā āwāgā, nimāminōbiwāgā āwa'iyā,
Onamān ntawā."

6.



"Sānginā' wī wī'ī,
Sānginā' wī wī'ī,
Sānginā' wī wī'ī wī'ī."

7.

15



"Wāpi'kunāyā'kwā wāntcimānā'towiyān,
Unābi unābiwī'iyā."

8.



"Kida'kīmināngā kida'kīmināngā,
Tcibwā maci nāwa'kwāg sągāwäckawag."

¹ The sacred wooden kettle-drum used in all manitou work.

² Because they are drawn as by magic power.

³ The magic pouch of a fox used in the mystic rite, the object of the singer being to get a fox.

1.



"Upon the drum¹ do the men beat,
Upon the drum do the men beat,
Upon the drum do the men beat."

2.



"By all the animal-folk of costly fur am I sought,²
By all the animal-folk of costly fur am I sought."

3.



"A fox³ do I place standing upright,
A fox do I place standing upright."

4.



"Marked by being written."

5.



"I write the symbols⁴ clear, I write the symbols clear,
For magic medicine do I use."

6.



"It is an ill omen,⁵
It is an ill omen,
It is an ill omen."

7.



"Because of a woman⁶ clothed in white am I endowed
with manitou power,
One that sits, one that sits (ready to give me help)."

8.



"Round our earth, round our earth (I go),
Before it is yet noon am I coming round (to where
he⁷ is)."

¹ Symbols on birch-bark. They are regarded as having manitou power.

² Referring to the hoot of the owl that comes by the door of the lodge.

³ Meaning a female of the animal-folk by whom one was blest. A she-lynx is meant, the water-monster lynx.

⁷ The game-being one is seeking.

9.



“Wānābāmi’ināne! wāhiyā, u’pwāgān ningatawa,
Wānābāmi’ināne! wāhiyā, u’pwāgān ningatawa.”

10.



“Kāgīwikabi’kanā, kāgīwikabi’kanā, kāgīwikabi’kanā;
Kitīckwāndāming wawicigābawiyān.”

11.

5



“Wāgimāwit, wāgimāwit,
Ningwātcitā’āswā, ningwātcitā’āswā,
Taga taga kātōgwān wīhiyā.”

12.



“Wāwanasitāt nināntumā,
Wāwanasitāt nināntumā wāhiyā.”

13.

10



“Kīwōsā’kānāwī niwāwābantāni,
Kīwōsā’kanāwi niwāwābantāni
Wā’kābinān.”

14.

15



“Mānākanōnitiwāgwān,
Manākanōnitiwāgwān,
Niniwig mānākanōnitiwāgwān wāhiyā nānicōnitiwāgā.”

15.



“Onāmanā nintawā,
Onāmanā nintawā yōwāhā.”

¹ Said to have been sung by Nānabushu to a man who once came to him for power; and, while visiting, he fell in love with his daughter. Nānabushu gave him his daughter on this condition; namely, that he should refrain from her four days and four nights, during which time she would teach him many songs. The man restrained himself two days, when his desire overcame him, whereupon she suddenly disappeared, and his visit came to nought.

² Sung to obtain a bear.



9.

"O my husband!¹ a pipe do I want to use,
O my husband! a pipe do I want to use."¹



10.

"I am standing, I am standing, I am standing;
At your door I come to stand."²



11.

"Him that is chief, him that is chief,
Do I test in the heart, do I test in the heart,
That I may see what will happen to him."³



12.

"Upon the one that is hooped do I call for help,
Upon the one that is hooped do I call for help."⁴



13.

"Upon the hunting-path do I fix my gaze,
Upon the hunting-path do I fix my gaze,
While here I sit (conjuring for power)."⁵



14.

"Unwilling to speak to each other,
Unwilling to speak to each other,
Are the two men that go together."⁶



15.

"Magic medicine do I use,
Magic medicine do I use."⁷

¹ Sung to make another comply with one's wishes, and for getting the best of game.

⁴ Sung to get moose, caribou, deer, buffalo.

⁵ Hunting-song.

⁶ Sung to win the love of a woman.

⁷ Sung to obtain something by magic.

16.



"Awānān pātawitāṅk wanahānāniwā?
Ningīwa'k ningīwanimā."

17.¹

"Nābinā kiwā²zā, wāgimā'kwāwiyān,
Kiwā³zā!"

18.²

5



"Yāha' onābi, onābi wi'iyānā."

19.



"Kitāwatā'kwā kitāhī,
Kitāwatā'kwā kitāhī,
Wāsawā'kaṃig kiticiwinig."

20.

10



"Nā'kwānāwā'kaṃ ki'kānīmāni,
Nā'kwānāwā'kaṃ ki'kānīnāni."

21.



"Pōskā kinābikwī,
Pōskā kinābikwī,
Pōskā kinābikwī yāwihiyā."

22.

15



"Anwi hāyāyāni,
Anwi hāyānāni wihiyā."

¹ Sung to the leading female of the animal-folk in order to lead her on.

² No song is recorded with the symbol consisting of three parallel lines.—T. M.

³ Sung by a man whose wife is forsaking him for another.

⁴ Referring to the game that is coming.

⁵ Inside the lodge. The situation is in the terms of the ceremony of the mystic rite. A man sits in his lodge at night, singing this song. Beside the fire lie two snake-skins with power to overcome the soul of the game. The soul of the game enters the lodge, being drawn by the power of the song. As one in the ceremony



16.

"Who makes known his approach by the sound of
his voice?
He whom I have deceived."

17.¹

"Come you hither, chieftainess that you are,
Come you hither!"

18.²

"One that sits, one that sits
(Ready to aid whomsoever calls for help)."



19.

"You are striving to strike her in the heart,
You are striving to strike her in the heart.
Far away on land are you led away by her." ³



20.

"Shoot our comrade ⁴ with magic as he runs along, ⁵
Shoot our comrade with magic as he runs along."



21.

"Behold the serpent I use,
Behold the serpent I use,
Behold the serpent I use!"



22.

"Bullets I use,
Bullets I use." ⁶

trots round in the path in the ceremonial lodge, and is shot by magic, so is the soul shot by the two serpent-skins when trotting round the path about the fire in the lodge. The power of the mystic snake-pouches holds on to the soul till in the morning, when the man gets the possessor of the soul. The soul is then released, and, according to the Ojibwa mind, the game returns to its former self. Though he has killed the moose and eaten its flesh, yet the moose still lives and moves and continues its life, as before.

⁶ Cāngāpā's song. Song to get game that has to be shot at.

23.



"Ugīcigōmināni nināṭutāni,
Āntanābiyān."

24.



"Pināsiwī' kanāwā nimācutāni wīhī,
Pināsiwī' kanāwā nimācutāni wīhī."

25.

5



"Wīhayācimāgōsīhā,
Wīhayācimāgōsīhā katawābitā,
Na' kutamān."

26.



"Nībawītāha, kīnībawītāwā,
Ōtcā owābicāci kīnībawī."

27.

10



"Kīcīgunkā a'īntakwāwāsīnkāhā nbā'ka'ī'ganan,
Kīcīgunkā a'īntakwāwāsīnkāhā nbā'ka'ī'ganan."

28.



"Wīnīgwisāgwi,
Wīnīgwisāgwi,
Wīnīgwisagā āhī."

29.

15



"Kīnanā' kwānamōnā,
Kīnanā' kwānamōnā,
Kīnanā' kwānamōnā."

¹ The hunter sings this song on the night before the day on which he wishes to hunt. The song is a prayer for power to get game; and if the morrow begins with a brilliant sunrise, then the prayer is answered.

² Refers either to a person with such a name or to an animal sought by the singer.

23.

"That upon our sky am I calling,
Is why here I sit."¹



24.

"The paths of birds do I hit, shooting with magic,
The paths of birds do I hit, shooting with magic."



25.

"That I may be spoken of,
That I may be spoken of by one with a broken tooth,²
Do I accept the gift."³



26.

"He stands beside it, he stands beside it,
Beside the marten he stands (ready to kill it)."



27.

"Up to the sky shall reach the sound of my drum-sticks,
Up to the sky shall reach the sound of my drum-sticks."⁴



28.

"I desire the place where you dwell,
I desire the place where you dwell,
I desire the place where you dwell."⁵



29.

"I⁶ receive your offering,
I receive your offering,
I receive your offering."










³ This song is sometimes sung to get game, but it is really a song sacred to Mighty-One.

⁴ Sung when conjuring for a miracle.

⁵ Sung to get the bear.

⁶ The manitou.

- 
30.
 "Utcibayān nintāwā,
 Utcibayān nintāwā,
 Utcibayān nintāwā yōwāhānīnā."
- 5 
31.
 "Cōcawā^e wā, cōcawā^e wā,
 Cōcawā^e wā, āmwaḡ."
- 
32.
 "Nī' kānā hahā nimācatā' ḡ' māwā,
 Nī' kānā hahā nimācatā' ḡ' māwā,
 Nī' kānā hahā nimācatā' ḡ' māwā;
 Wāmīgisagō nimācatā' ḡ' māwā."
- 10 
33.
 "Winānātācimāḡ Ma' kadācigwaḡ.
 Mīsa' cigwa wī' kwutci' ḡ' ḡ."
- 
34. ²
 "Wayāwiyāḡamīḡā,
 Nibīwā ayābitāki^stcigāmīwā,
 Pāpākiwa' o' gomuyān."
- 15 
35.
 "Ṭaḡwāwītamān wāwītamān wīhiyānā,
 Unānabucō udabaⁿjīḡā."
- 
36.
 "Yāhā yākāwāyān ḡnōtcihiḡōn yawiyā yawiya wīhi'."

¹ Sung to medicine to strengthen it.

² Sung to obtain power to injure another. This and the preceding song belong to the fourth degree.

³ No song has been recorded with the first of the two symbols to the right. Belongs to the fourth degree. Used banefully.—T. M.

⁴ Sung to obtain fish when magic is put on nets.



30.

"A ghost I use,
A ghost I use,
A ghost I use." ¹



31.

"It was a swan, it was a swan,
It was a swan that I ate."



32.

"O my comrade! I am disposed to do him harm,
O my comrade! I am disposed to do him harm,
O my comrade! I am disposed to do him harm;
With my mystic wampum am I disposed to do him
harm."



33.

"I desire Black-Tail-of-a-Fish by the help of the wind.
Now is the time that I am trying to get him." ²

34.³

"Upon water with a round shore-line,
Upon water halfway over the sea,
Do I drift aimlessly about." ⁴



35.

"Where I am sounding, (where) I am sounding,
Is upon Nānabushu's lodge-poles." ⁵



36.

"By porcupine-quills ⁶ is he ⁷ tormented."

⁶ This song is connected with the time when the small animal ran about over the lodge of the boy whom Nānabushu gave to Black-Tail — after the latter died and turned into magic medicine.

⁶ The power in magic quills.

⁷ The game-animal one is hunting.

37.



"Mānwāgī kagaṇōtamigā,
Mānwāgī kagaṇōtamigā,
Nānawa'kamigāk kaganōtamig."

38.

5



"Wābanōsātā, wīhī,
Wābanōsātā,
Wābanōsātā,
Wābanōsātā,
Wābanōsātā."

39.

10



"Wīhī wābanōgā'i'nā'kāmōyān wīnā'kāmoyān.
Wīhī wābanōgā'i'nā'kāmoyān."

40.



"Mā'kwāwānīntāyānā,
Mā'kwāwānīntāyānā,
Mā'kwāwānīntāyānā."

41.

15



"Āyītawa'kwāg nimāmwa'kiyānā'.
Omā'kwā ąmwaḡiyā yawa'hiyā."

42.



"Wīhī' pināsimi'kanāwā nimācutānā wīhī',
Wīhī' pināsimi'kanāwā nimācutānā wīhī'."

43.



"Ntāyāḡatci'ā ā i'kwāwā, ntāyāḡatci'ā āi'kwāwā
Ningutaṇō ācigwān."

¹ To get power to get game.

1 ² To the manitou there who can give me power to get game.

37.



"To fragrant medicine am I speaking,
To fragrant medicine am I speaking,
At the centre of the earth am I speaking to it."¹

38.



"Towards the dawn am I journeying
Towards the dawn am I journeying,
Towards the dawn am I journeying,
Towards the dawn am I journeying,
Towards the dawn am I journeying."²

39.



"Towards the dawn do I turn my head, do I turn
my head,
Towards the dawn do I turn my head, do I turn
my head."³

40.



"A mystic bear-skin pouch will I use,
A mystic bear-skin pouch will I use,
A mystic bear-skin pouch will I use."

41.



"A he-and-a-she-bear do I make come forth from
their lair.
A bear I eat, a bear I eat."

42.



"The path of birds do I hit, shooting with magic,
The path of birds do I hit, shooting with magic."

43.



"I shamed the woman, I shamed the woman,
Of something she had said about me."⁴

³ To face the source whence power is to be derived.

⁴ Sung to win a woman by power.



44.

"Unāmaṇā ayō¹inān,
Unāmaṇā ayō²ān."



45.

"Nāmaṭabiwā kō'kuminān minawāniguskāg,
Nāmaṭabiwā kō'kuminān minawāniguskāg."

5



46.

"Wayāwi'kanā wayāwihikanāhā ācawimanitōhoho
wāyāwi'kanā."

47.

"Pimā'kunā wihihī niyāwā,
Pimā'kunā wihihī niyāwā,
Pimā'kunā wihihī niyāwā,
Niwāsā'kunāhwī."

10



48.

"Wihāhayōwi' wihāhayōhoho wa'hīyā kicigwīwā!"

49.

"Nīwinōn, nīhiwinōn kwāntigōhoho, nīhiwinōn ōntinōn,
nīwinōn."



50.

"Wāsāwana'kīg hihihinā kāwinācimāgī,
Wāsāwana'kīg hihihinā kāwinācimāgī."

15



50 a.

"Pa'ki'tā a'ku'kwāṇan."

¹ Game-animal.

² The toad, to whom the song is sung for power.

³ He that is to get game will have the power of a manitou.



44.

"The magic medicine that I used on you,¹
The magic medicine that I used on you."



45.

"Our grandmother² that sits in the springtime,
Our grandmother that sits in the springtime."



46.

"You shall be, you shall be a manitou now."³

47.

"There is a flame upon my body,
There is a flame upon my body,
There is a flame upon my body,
I give light with my flame."⁴



48.

"O sky! may I be blessed with a clear day!"⁵



49.

"Four, four it seems, four are the places from whence
blow the winds, four."⁶



50.

"With the power of flowering plants will I lay him⁷ low,
With the power of flowering plants will I lay him low."



50 a.

"Follow."

⁴ Prayer to the manitou for life. Song of the fourth degree.

⁵ Prayer to the sky for a good day, fair weather.

⁶ Prayer for life.

⁷ Game-animal.



51.

"Yānawā'kamigā untciwīmō'kiyanā,
Yānawā'kamigā untciwīmō'kiyanā,
Yānawā'kamigā untciwīmō'kiyanā,
Yānawi kimānitōwīhi untcimō'kiyānī."

5



52.

"Wiyamōwahitiingā,
Wiyamōwahitiingā,
Wiyamōwahitiingā,
Wiyamōwahitiingā."

10



53.

"Yantumā hä äyāpāwā antomā,
Yantumā hä äyāpāwā antomā,
Yantumā hä äyāpāwā antomā,
Yantumā hä äyāpāwā antomā."



54.

"Wābābīwigātāt nāntumagā,
Wābābīwigātāt nāntumagā wahiyanā'."

15



55.

"Hō mahinganīyāwā,
Ho mahinganīyāwīnā,
Wāgucāntawīnā,
Wāgucāntawīnā."

¹ Sung to get a bear.

² Deer.



51.

"From your hiding in a distant solitude do you come
forth,
From your hiding in a distant solitude do you come
forth,
From your hiding in a distant solitude do you come
forth,
Even though you are a manitou, yet you come forth."¹



52.

"There will be much game to eat,
There will be much game to eat,
There will be much game to eat,
There will be much game to eat."



53.

"I call for the male to come,
I call for the male to come,
I call for the male to come,
I call for the male to come."



54.

"To the spindle-legged one² I call to come,
To the spindle-legged one I call to come."



55.

"A magic wolf-skin do I use,
A magic wolf-skin do I use,
A magic fox-skin do I use,
A magic fox-skin do I use."³

³ Sung by one group of people or another to weaken their power of getting game, and so reduce them to hunger.

56.

“Wanā' tawī gīyāwā,
 Wanā' tawī gīyāwā,
 Wanā' tawī gīyāwā,
 Wanā' tawī gīyāwā,
 Kō' kumināni nintābināckawā.”



5

57.

“Ō nī' kān! ningīwā' tāmwi,
 Ō nī' kān! ningīwā' tāmwi,
 Ō nī' kān! ningīwā' tāmwi,
 Ō nī' kān! ningīwā' tāmwi,
 Kō' kō' kohō, ningīwā' tāmwi,
 Kīwusāyāni ningīwā' tāmwi.”



10

58.

“Aniwīninā, niyāwīninā, aniyāwīninā,
 Aniwīninā, niyāwīninā, aniyāwīninā,
 Wābīmā' kwāwā aniyāwīninā aniyāwīninā.”



15

59.

“Niyawā niyāwā, niyawā niyawā
 Mā' katāma' kwāwac.
 Kāwucāntamugwān wāntabigwān?”

“Nōjis, mīsa i^u kā'i'jimādcī'taiyaṇ.”

Kwīwisānsidac mī'i^u cigwa kīṇaḡamu'i'wāt, pīnicidac kīgi'kā
 20 mini'k kīṇaḡamu'i'wāt. Mīdac i'ī^u kīkī'kāt, kī'kīkā'i'gut 'i'ī^u
 unāḡamu'i'wāwin. Mīdac i^u kīmādcī'tāt kāgābi tayōc kīwīntama-
 wāt anīcinābān i'ī^u mini'k sayāga'kīnit mī'tigōn, kayā ga'kina

¹ This song is also sung for the purpose of reducing some one to hunger. The grandmother mentioned is the toad, and the power from the toad makes the body of one like a flame of fire. This flame going to where the victims are takes away the soul or souls of their food, and there appears to the unfortunate the soul of hunger.

² Song of the *lciba'i'midēwiwin*. Sung on the death of a member of the mystic

56.



“There is a shining light upon your body,
 There is a shining light upon your body,
 There is a shining light upon your body,
 There is a shining light upon your body,
 Our grandmother do I wake to obtain power.”¹

57.



“O my comrade! I was weeping,
 O my comrade! I was weeping,
 O my comrade! I was weeping,
 O my comrade! I was weeping.
 O horned owl! I was weeping,
 While on a hunt I was weeping.”²

58.



“My body, my body, my body,
 My body, my body, my body,
 Like the manitou of a white bear is my body.”³

59.



“The power of my body, the power of my body,
 Is like the power of the mystic pouch of the black bear.
 How secure can one⁴ feel at the place where one is?”

“My grandson, such is the way you shall start with (your singing).”

So the boy then began the singing of songs, and he grew aged while singing the songs. Thus accordingly old grew the boy, he was made old by the singing of the songs. Whereupon he began to impart to the people further knowledge about the trees that were growing out of the ground, and about every kind of thing. And

rite. Sung also when a ceremony is held for the clothing of the departed. These are rolled into a bundle, and are given the same consideration as if it were the person alive. These clothes are disposed of in a ceremony of the mystic rite especially for the purpose.

¹ Sung to get game.

⁴ Game-kind.

gägō. Ogikānōnā idaç 'iʕi'ʷ ʔanicinābā^ʕ: "Mī·i'ʷ kǎ·a'·pī' tcāg 'iʕi'ʷ
 mini'k kǎ·a'·kīwāṅk. ʔanicinābātug! Kayā nīn niwīmādca wība.
 'O^oowiti wāntābāṅk ninga·u·ndcipisintawā a^u ʔanicinābā. Pāmā
 5 dāç mi'tigunk agwa'pisut 'a^ʕa'ʷ abinōtcī 'iʕi'ʷ a'pī wāmidāwitcin
 nīnni'tām ningamādwākāṅonik. Kayādāç awiya nibinut unī-
 cānisāṅ nīn ningamādwākāṅōniik. Mīsa i^u mini'k ānināguk, ʔani-
 cinābātug! Nīn Māskōnāgusi nidicini'kānigō. Mīsa i^u cigwa tci-
 kīwāyāg. Mīmāwīni i^u tcitābisāt 'a^ʕa'ʷ ʔanicinābā mini'k kǎ·a'·kī-
 wāṅk. Kāwīn wī'kǎ mīnawā pa'kǎn ta·ō·ntcisī ^aa^ʕa'ʷ ōṅamāṅ."

10 Mīsa' 'iʕi'ʷ kīwānit 'iʕi'ʷ ʔanicinābā^ʕ.

Ningutingigu cigwa kayā wīn ki'kǎ. Mīsa i^u cigwa kīnibut, icat
 omicānisāṅ. Cigwadāç kī·u·disāt omicōmisāṅ, ājikanonigut: "Mīsa'
 omā kǎ·u·nsi'tawāṅk, nōjis, mitāwit ʔanicinābā."

66. SUN AND MOON.

15 Ānīc tāwāg ʔanicinābāg. Mīsa' kigicāp mādca 'a^ʕa'ʷ inini; ʔanitibi-
 'katinig ṭagwicin; obītōn ʔno' kātciṅā kayā wīsinīwin mānigut 'iʕi'ʷ
 ʔanicinābā^ʕ, ʔsāmān kayā. Mīsa' cigwa kǎ'tagwicing mādcāwan
 wīwāṅ, mīsa' kabātibi'k undāndinit; cigwa weyābāninik ṭagwici-
 nōn ʔanicinābā cāgwasunit. "Kāgǎ'tsa kitinigā·ā·g mīgi'ʷ ʔanicinā-
 bāg kītōtawāṭwā tasing kīpīnāṭwā."

20 "Kāwīn kuca nimāminonāndaⁿzī, ʔanicāgu'ku nindōdā'pināg nin-
 tināndām. Mīnawā'ku nimpāgidīnāg nintināndām. Mīdāç kāwīn
 ninga·a·dāpīnāsīg mīnawā," udinān īni'ʷ uwītigāmāṅaṅaṅ.

1 The Sun.

he spoke to the people, saying: "Such is the length of time that the world shall last. O ye people! I too shall soon depart hence. Off over this way from whence comes the morning shall I (go to) harken to the people. And in future time, while the babe is yet bound to the cradle-board, is when I shall be the first to be called upon by them that wish to perform the mystic rite. And by them whose child has died shall I be called upon. This is all that I have to say to you, O ye people! I am the Red-looking-One, according to the name that I have been given. It is now for you to go back home. This, no doubt, shall suffice the people as long as the world shall last. From no other place shall magic medicine ever be derived."

Thereupon back home went the people.

And in the course of time he too reached old age. Accordingly, when he died, he went to his grandfather. And when he got to where his grandfather was, he was addressed by him saying: "It is from this place, my grandson, that we shall harken to the sound of the people as they perform the mystic rite."

66. SUN AND MOON.

Now, some people were abiding (there). And so in the morning away went the man;¹ when night was drawing on, he came back home; he fetched home some goods and some food that had been given him by the people, likewise some tobacco. And when he was come, then away went his wife,² whereupon all night long she was gone; then on the morrow back she came with a human being hanging from her belt. "In truth, you do harm to the people by the way you treat them every time that you come home with one."

"I am really not serious about it, for with no definite purpose do I seize them, I think. Again I will let them go, I think. Therefore I will not seize them again," she said to her husband.

1 The Moon.

Ānīc, mī cigwa mīnawā kā·ṛ·nimādcāt 'a^a·u inini weyābāninig; mīsa' mīnawā wānāgucininig taḡwicin; mīgāyābi paḡamiwanāt 'iⁱ·u ṛno' kātcigān. Mīsa' ānāt īni'·u wīwān: "Āmbāsinō, aiyāngwāmisin! kāgo!" udinān īni'·u wīwān. "Kāgā'tsa kidiniga·ā'g," udinān.
5 "Āmbāsinō, 'iⁱ·u ānātisiyān inātisin," udinān īni'·u wīwān.

Mīdāc kāgā't cigwa wīmādcānit ṛnitibu'kādīnik īni'·u wīwān. Cigwa mīnawā sāgātciwāt 'a^a·u i'kwā, wāwābāmān sāga·ṛ·mīnit i'kwāwān; ubiḡanawābāmigōn nījōni'k tci'tcīgīwān; ā'pidci owāsa opada'kitōni īni'·u u'kādini kīcīgīnit; kanawābāmigut kāgā'tsa
10 ṛnicki·i'gōn. Āniji·o·dā'pīnāt, ājipāgīdīnāt mīnawā; ājitāngīnānk 'iⁱ·u ugi'tcipisun. Ānīc mīgu' cīngāntām kanawābāmigut īni'·u ṛnicinābān, mīdāc mīnawā āji·ō·dā'nīnāt. "Mīgu' mīnawā nimpāgīdīnā," inwāsut. Mīnawā ājitāngīnāḡ 'iⁱ·u ugi'tcipisun. Mīsa' pīnic nībiwa udōtawā^s 'iⁱ·u ṛnicinābā. Cigwa taḡwicin iwiti āndā-
15 wāt, mīsa' pīnābiwān īni'·u unābāmaḡn. "Wānāniwīnān idāc wīn kā·i'ndit? Kāgā'tsa kāwīn kīni'tānōndaⁿzī kāgō ānāgōyān."

Inābit 'a^a·u i'kwā, ugīcāḡwasuna^s 'iⁱ·u ṛnicinābā^s.

Mīsa' a'panā ācīctigāt, mādcāwān unābāmaḡn kīgicāp; unāgucininik taḡwicinōn. Kāgā't nībiwa ṛno' kātcigān ubītōni, kāyā
20 wīsīniwīn.

Mīsa' mīnawā mādcāt 'a^a·u i'kwā. Ānīc mīgu taḡsing tāḡwicin-
ḡin pīnāt 'iⁱ·u ṛnicinābā. Ānīc udinān: "Kāgā'tsa kimājitōtawāḡ
kāyā kīn. Nīwi'pāmi·ā'g inwā·ṛ·soyān," udinān īni'·u wīwān.

Mīnawā ṛnimādcā wa^a·u inini. Nīḡtīḡgiku paḡpīmusāt kā-
25 ḡā'tsa ugāḡwātāḡānīmān īni'·u i'kwāwān. Mīdāc ānāntāḡn: "Āmbāsinō, nīḡawīdcīwā," ināndaḡm 'a^a·u inini. Unābāmini ubīmīnī-
cīmāni, mīdāc kā·i'ḡut: "Kāgā'tsa nīḡagwātāḡāndaḡm," udīgōn

Well, it was so that the man set forth on the next day; and again, when it was evening, he came home; just as before, he came home bringing some goods. Whereupon he said to his wife: "Please have a care! don't do so!" he said to his wife. "In truth, you do them harm," he said to her. "Behold, as I behave, so do you," he said to his wife.

And now, of a truth, it was growing dark when his wife was about to start. When again she was come out on the top of a hill, she fixed her look upon a woman that came forth (from her dwelling), she was watched by her who was scratching her head with both hands; exceedingly far apart were her legs as she stood making water; when watched by her (thus), truly was she angered by her. Then she went and seized her, (but) she let her go again; then she touched her belt. Now, of course she was angered to be watched by that person, whereupon she again seized her. "Indeed, again (shall) I let her go," was what she pretended. Again she touched her belt. And that was what she kept on doing to the people. In time she came back to the place where she lived, whereupon at her gazed her husband. "What has that fool been doing? Of a truth, are you in the habit of not heeding what you are told."

As the woman looked, (she saw) the people she had hanging to her belt.

And this was what he always did, away would go her husband in the morning; when it was evening, back home would he come. In truth, much goods he fetched, and food.

Whereupon again departed the woman. Now, every time that she returned, she came fetching some people. So he said to her: "Truly, but you do mistreat them. 'I intend to give them sustenance', is what you pretend," he said to his wife.

Again upon his way went the man. And once, while walking along, truly did he feel pity for a woman (that he saw in trouble). And this he thought: "Behold, I will join her," thought the man. From her husband was she fleeing, and this by her he was told: "Verily, I am in awful trouble," he was told by the woman. While

ini^u i'kwāwān. 'A^a^u kīsis pimusät, mīdāc kā·i·nāt: "Awawa, kaniwītcīwin," ugī·i·nān. Mīsa' gägä't cigwa kī·ā·niwidcīwāt ini^u i'kwāwān. Tägwicink āndāwāt, "Kāwīnigu pō'tc kitāwanu'kīsī," udigōn. Ānic mīsa gägä't cigwa kitāgwicinowāt i·i·mā āndāwāt.
5 Namāḍapiwān u'tāngwāyān.

Cigwa ānitibi'kādīnik ki'tcipisōwān a'pañ mādcānit; mīsa' kabātibi'k undāndinit.

"Naskä kā·i·cinawät taḡwicing!" udigōn ini^u unābāmañ. "Naskä mī cigwa tcitaḡwicing. Āmbādāc, āyāngwāmisin!" udinān.

10 Cigwa gägä't taḡwicinōn ānicinābä⁸ cāngwasunit.

"Naškä, kīwābāmāna ānātisit?"

Cigwa mādcāwān cigwa gägä't uwīcāmīgōn u'tāngwāyān. Āmbātaḡaṅā! mañisātā!" udigōn ini^u u'tāngwāyān. Ānic mīsa' cigwa kī'kīcī'tāwāt cigwa mīnawā uwīcāmīgōn: "Āmbātaḡaṅā!
15 papātačī'kātā! O·o·mā gwaya'k gagwānisāgiminwāndāgwaḡ, mīnī·ni'ku āndāci·o·taḡaminoyān," udigōn.

Mīdāc kägä't cigwa kuniginīn wāwābisun agōtānig. " 'Auwi·sañā! o·o·mā kādācōtāminoyānk tcīwāwābisoyānk." Mīsa' kägä't, " 'Auwi·sañā, kīn ni'taḡ!" udigōn. Mīsa' ānāt: "Kāwīn, nīn
20 ni'taḡmina imā wāwābisoyān? Kīnigu ni'taḡ wāwābisun." Mīdāc āgut a'pī kā·ā·nagōsunit i·i·mā wāwābisuning: "Pā'kāgu wābābī·ginicin." Pañāgu kānōtāḡwāyābīgīsānik 'i·i^u pīwābī'kōns. Mī·naḡwāna o·o·witi nīngābī·a·nung kīckānig 'i·i^u a'ki ā'pisunit; a'pañā'ku ājipeckwābāmāt. O·o·dac ogī·i·gōn: "Āmbāsīnō, kāgu'
25 nīngā·i·ci wābīsīsī. 'Au, kīnī'taḡ," udigōn.

the Sun went walking along, this is what he said to her: "Very well, I will go along with you," he said to her. Whereupon truly he then went along with the woman. When they got home, "It is not necessary for you to work," she was told. So accordingly, when they were now truly come at the place of their home, there was seated her companion.

When it was growing dark, (the old woman) girdled on her belt, and then was off on her way; whereupon throughout the whole night was she gone.

"Just you watch and see how she behaves when she comes back!" (the woman) was told by her husband. "In truth, it is now time for her to return. Now, come, and be on the watch!" he said to her.

In a while she truly came back home with some people hanging from her belt.

"Look! do you see what her nature is?"

When (the man) departed, (the maiden) was invited by her friend saying: "Please, come hither! let us go gather fire-wood!" she was told by her friend. So accordingly, when they were done with their work, then again was the woman asked: "Please, come hither! let us go wander about in play! Straight off in this direction is an exceedingly pleasant place, it is there that I usually amuse myself in play," she was told.

And now truly it was soon observed that a swing was hanging (there). "Oh, now! here is where we shall have a delightful time swinging ourselves." Thereupon truly, "Oh, now, you first!" she was told. Whereupon (the young woman) said to her: "No, am I the first to swing? You swing first instead." And then she was told, when the (old woman) got up into the swing: "Now, gently push me off." Then away could be heard the buzz of the wire. In truth, over toward the west, where the earth ends, was where she went in the swing; and every time (she went, the maiden) saw her go out of sight. And this (the maiden) was told: "Please stop! I don't wish to meet with an accident. Therefore it is now your turn," (the maiden) was told.

Mīdāc kägä't äciwāṇaḡōsit 'a^əa^u i'kwä. Mīsa' cigwa mādcīyābe'käsä 'a^əa^u. "Kāwīn ngutci tānōḡickāsī," ināndām. Cayīgwa owābābīginigōn, mīsa' ki'tci ānigu'k owābābīginigōn. A'pa-nāḡu wīni'tām 'a^əa^u i'kwä, "Pō!" inī'tām o'ō' bimibisut 'a^əa^u
 5 i'kwä. Āskāmigu ḡḡāwā tāba·ō'su; ājipāngicing a'paṇāku a'kaṇān kā'i·cinawābickāṅk; mīsa' asinīṅ wīmbābi'kāṅk; kāwīndāc ingutci utākacki'tōsīn tcimīndcimīt, uwīṅḡā cōskusiwān inī'u asinīn. Mīsa' cigwa ä'kitut: "Mītug tcinībōwānān." Mīsa cigwa aiyāmbawāt. "Mīdāc kā'ku nimbawātānābānin utcistcini'kaṅ nicwāswi.
 10 Kāwīn mīsaṅ nimbisokaṅānmāsī 'a^əa^u asīn nintinābāṇdānabān a'ku'." Mīsa' ḡḡā't kī·a·yāt inī'u udcistcini'kaṅ; cigwasā kägä't ḡī·a·yāt inī'u udcistcini'kaṅ, mīsa' cigwa mādcīyāntawāt, a'kwāndawāt. Kumāḡu a'pī ningu'twāwān owā'kwāsītōṅān; ānīc pā'kāṇātīnik mīnawā inī'u udcistcini'kaṅ, abā'pic niswāwān tcāḡisītōt. Mī cigwa
 15 ānawī pācwābāṇdāṅk, mīdāc ä'ta ningutwāwān kāyābi ayāt. Mīsa' mindcimigu pācwābāṇdāṅk kägä't sāḡisi. "Mīwāwīn tcinōndāwā'kwāsītōyān," kī·i·nāndām. Mīdāc kägä't mīḡu i' skwāt c paḡitōt kā·i·jitābit, mīsa' kīkacki·u't. Mīdāc cigwa anitāḡwicin āndāwāt. Kägä'tsa uki'tciganawābāṅmīḡōn inī'u u'tāṅwāyān. Mīsa' kī'pwā-
 20 wīṅānigut.

Mīsa' taḡwicinōn unābāmaṅ. Kägä'tsa minwāntāṅmōn wābāmi-gut inī'u unābāmaṅ.

Ānīc, mīsa' mīnawā mādcāwān u'tāṅwāyān. Cigwa udigōn inī'u unābāmaṅ: "Āmbāsānō, kayā kīn wī'kwatci'tōn tciwīnisāt!
 25 Nāmāugu' kīcpin nisāt! Kägä't ānawī nicīṅānimā 'i'ī'u kītōtawāt 'i'ī'u ḡānicinābā'."

¹ The buzz of the wire.

Thereupon truly up into the swing went the (young) woman. And then presently the swing began to go. "Nowhere is it (probably) going to stop," she thought. In a while she was being swung, and then with great might was she being swung by the other. And continuously then did the woman in turn hear the sound of "Pō!"¹ as she swung. And little by little was she gradually weakening her hold on the swing; then down she fell among the bones which with her feet she knocked, clanking; it was into a rock that was hollow; and in no place was she able to get a hold, for every part of the rock was slippery. Thereupon then she said: "Perhaps now I shall die." And then she began to call upon her power. "Once in the past, after eight days of fasting, I dreamed of an (ulna) awl.² I cannot fail to pierce a rock, was what I once dreamed." Whereupon, of a truth, she fell into possession of some (ulna) awls; when in truth she got the (ulna) awls, then it was that she began to climb, up she went climbing. After a time she rendered one pair useless; so another set of the (ulna) awls (she tried), and in time she had three pairs used up. When presently with effort she was getting near to (the top of the rock), she then had but a single pair left. And as she was on the point of getting near to (the top), she became greatly afraid. "It is possible that I may wear them out before I get there;" she thought. Thereupon, of a truth, when she cast the last stroke, she then grabbed for the top, and with that she got out. And then she went till she was come at home. Verily, with much amazement was she observed by her friend. And so she was not killed by her.

And then back home came her husband. Truly pleased was her husband when she was seen by him.

Well, so then again did her friend depart. Presently she was told by her husband: "Come, do you also try to kill her! Oh, if only you might slay her! Now, of a truth, do I dislike her for what she does to the people."

² Made usually from the ulna of a moose, caribou, or deer.

O·o·dəc ugī·i·nān: “Kəṇəḇəṭc məwīn kəgō kitā·i·c,” ugī·i·nān.

“Kāwīn kəṇəgə kəgō nintā·i·nəndəⁿzī,” ugī·i·nān īni^u wīwəṇ.

Ānic mīsa' cigwa ṭəgwicinōn mīnawā īni^u u'təngwəyəṇ. Ānic mīsa' undcita äcinawāt īni^u u'təngwəyəṇ.

- 5 Mīsa' kā·i·gut mədcānit unābəṃəṇ, mīsa' cigwa wī'kwutci'tōd wīn nī'təṃ wīnisāt u'təngwəyəṇ. Mīsa' uwicāmān: “Āmbäsinō, papātaci'kātā!” udinān. Mīsa' kəgə't, “Ṭəgə, mī·o·mə a'kawə ayān,” ugī·i·nān. Mīdəc gəgə't kī·ə·nimədcāt. Mīdəc kā·i·'kitut, kīṇəntumāt 'i'i^u ma·i·ngana^ə. Mīsa' kīnisigut 'a^əa^u i'kwä.
- 10 Mīdəc äcikiwāt, kəgə'tsa sägisi. “Ningutinō məwīn ningə·i·k,” kī·i·nəndəṃ īni^u wītigəməgəṇəṇ.

Cigwa wänəgucininik ṭəgwicinūn. Cigwa uğanōnigōn. “Ānīnti-dəc wīn äjāt?” udigōn.

- “Ä^ə, kāwīn pitcīṇəg tətəgwiciⁿzī, mīsa' kīnisəg,” udinān. Kəgə't
- 15 ā'pidci sīntci 'i'i^u ningutinō tcī·i·gut. Cigwasa oğanōnigōn: “Kəgə'tsa kīwawī·ə·ji·ā·,” udigōn. “Āmbäsinō, aiyəngwəmisin kā·i·cic-tcigəyəṇ kayə kīn, kīgəpəmi·ā·g ənicinābəg. Kəgu dəc wīn 'i'i^u kā·i·cic-tcigət icictcigə'kän!” udinān īni^u wīwəṇ. Mīdəc kəgə't, “Āmbäsinō, mədcān! Pima·ə·tow^l 'i'i^u umī'kəṇə, mīgu i^u pāmā
- 20 wəbəṅ tcitəgwicinəṇ.”

- Mīdəc kəgə't cigwa kī·ə·nimədcāt. Cigwa səgətciwāt panəgu ənicinābə^ə. Mīdəc kā·i·'kitut: “Kāwīn nīn nintā·i·cic-tcigəsi,” kī·i·'kito. Ningutingigu pəpimusāt uğanawəbəṃigōn i'kwəwəṇ. Kumā a'pī pi·ō·cigəpawiwəṇ imā, ā'pidci wawəsa wīpata'kitōni
- 25 u'kātini piciciginīt, uganawəpəṃigōn. Kəgə'tsa cīngəntəṃ 'i'i^u kanawəbəṃigut. Äji·o·dā'pināt mīnawā äjipəgidīnāt inwəsü. Mīnəṅwana wīn məcic-tcigət. Mīsa' äjipəpimusāt, mīsa ä'təgu

And this she said to him: "Perhaps you might then have something (unpleasant) to say to me," she said to him.

"Not a whit would I mind it," he said to his wife.

So then it was that home again came her friend. So, as before, did she behold her companion.

And this was what she had been told by her husband when he went away, that now she herself should try to kill her friend. Accordingly she invited her, saying: "Pray, let us wander about in play!" she said to her. Whereupon, of a truth, "I say, in this place do you wait for a while," she said to her. And then, in truth, she went away. And when she had spoken, she called to the wolves. Thereupon by them was the woman killed. And then back home she went, truly in fear she was. "Something (unpleasant) shall I surely be told," was the thought she had of her husband.

When it was evening, then back home he came. Then was (the woman) addressed by him saying: "And where has she gone?" she was told.

"Oh, she will not soon come back, for I have slain her," she said to him. Truly in sore distress was she, for fear that she would be told something (unpleasant). In a while she was told: "Verily, you did the proper thing to her," she was told. "Pray, have a care also, on your part, in what you are to do, you are to give sustenance to the people. And don't you do what she did!" he said to his wife. Thereupon truly, "Pray, do you depart! Follow her path, for not till to-morrow shall you return home."

Thereupon truly on her way she went. When she came out upon a high summit, a vast number of people (she saw). And this was what she said: "I would not do (the same as she)," she said. And once, while walking along, she was observed by a woman. Later on (she saw the woman) come nigh and stand, exceedingly far apart were her legs as she was making water, by her was she observed. Of a truth, she was displeased thus to be watched. Then, picking her up, she pretended that she would let her go again. Now, it was so that in this she did wrong. And then she went walk-

ānawi kātusininik 'iʔi^u udicitcigāwin. Mīdāc cigwa ʔnitaḡwicin
 āntāwāt inābit ugīta'kunān ini^u ʔnicinābān. Mīsa' pīndigāt
 i'i-mā āntāwāt. Cigwa owābāmigōn ini^u unābāmaḡ. "Awā-
 nāniwinān idāc wīn kā'i·cictcigāt!" udigōn. "Mīnangwaḡaḡu
 5 mīnawā wa^a kā'i·cictcigāt," udigōn. Ānīc unicki·ā·n. "Kāwīn
 kuca' ningīmāminunādāⁿzī 'iʔi^u kī'i·cictcigāyān. Kāwīn mīnawā
 wī'kā 'iʔi^u nindā'i·cictcigāsī," udinān ini^u unābāmaḡ.

"Āye^ē kāwīn kidicāntawānimisinōn 'iʔi^u tci·i·cictcigāyān, wāwā-
 nisāḡu tcipami·ʔ·twā īḡi^u ʔnicinābāḡ; mī·i^u āci·ā·ntawāniminān,"
 10 udigōn.

Ānīc mīcigwa wī·ʔ·nimādcānit ini^u unābāmaḡ; mīsa' a'paḡā
 kī·a·nimādcānit. Cigwa wānāḡucininig taḡwicinōn. Ānīc paḡaḡmiwa-
 nāwāḡ ʔno'kātcigāḡ, ʔnōtcisa' kāḡō wīsiniwīn upīdōni. "Ānīc,
 mīsa' cigwa tcimādcāyān kīni'tam."

15 Mīsa' kāḡā't kīmādcāt. "Kāwīn bā'pīc mīnawā nindā'i·ci-
 tcigāsī," kī·i·nāndaḡ. Mīsa' mīnawā sāḡatciwāt ʔnicinābā^ē owā-
 bāma^ē. Cigwa mīnawā pīsāḡa·ʔ·mōn i'kwāwāḡ, mīsa' uḡanawā-
 bāmigōn; ā'pidci wawāsa ubata'kitōni u'kātini cīcīḡinit kanawā-
 bāmigut. Kāḡātsa ucīḡānimān kanawābāmigut. Mīsa' kāwīn
 20 ubisi'kānimāsīn, pīsāḡigu anipimusā. ḡāḡā't māmaci'tōn bisi-
 'kānimāsik. Ningutingiku pimusāt owābandān ʔno'kātcigāḡ
 a'tānig, mī·i^u mānigut 'iʔi^u ʔnicinābā^ē; pīnicigu kī'tcipimiwāḡnān
 mīni'k mā'kaḡk 'iʔi^u ʔno'kātcigāḡ. Mīsa' kāḡā't ʔnitaḡwicing
 mīḡu·i^u wābāninig. Cigwa owābāmigōn unābāmaḡ, mīsa' āḡut:
 25 "Mīḡwetc isa' wāwāni āntōtawātwā īḡi^u ʔnicinābāḡ! Mīsa i^u
 āci·ʔ·ntawāniminān tci·i·cictcigāyān. Mīsa i^u wāwāni tcipamiwi-
 'tōyāḡk 'o^o·u. Kāḡā't nīminwāndaḡ 'iʔi^u ijictcigāyān." Mīsa'
 tcigwa' i'kitōwāḡ unābāmaḡ: "Kāḡātsa' ningi'tīm tci·i·jāyān."
 Mō'kutāsuwāḡ unābāmaḡ. Mī'tigunāḡaḡ wā'kwāntāsing ʔni-

ing on, and that of a truth was the only (wrong) that she did. And when she got home, she looked, (and saw that) she had hold of a person. Thereupon went she into the place where they lived. Presently she was seen by her husband. "And what a fool you are to have done so!" she was told. "That is the same thing over again that the other did," she was told. Of course she angered him. "I really did not intend doing what I did, never again would I do it," she said to her husband.

"Yea, I do not desire that you do so, for with care are you to give sustenance to the people; that is what I desire of you," she was told.

So it was then that her husband was about to set forth on his way; and then gone was he on his journey. When it was evening, he returned home. Now, he fetched home some goods in his pack, all kinds of food he fetched back. "Well, it is now your turn to go."

Whereupon truly she went. "Not at all would I do so again," she thought. So, when again she came out upon a summit, some people she saw. Then again out came a woman (from a wigwam), and then by her she was observed; very far apart were the (woman's) legs while making water when by her she was observed. Of a truth, displeased was she that she should be gazed at by her. But then she paid no heed to her, and so quietly she continued on her way. In truth, she forsook her desire of wanting not to heed. So once, while walking along, she saw (a place where some) goods were, and it was what had been given her by the people; and the measure of goods that she found was enough to make a great pack. And then, of a truth, was she arriving home just as the morning came. When she was seen by her husband, this was what she was told: "How grateful I am for the kindly way that you have treated the people! Now, that is what I desire you to do. Therefore in peace shall we follow this career. Truly pleased am I with what you have done." And then presently spoke her husband, saying: "Truly unwilling am I to go forth." Upon a stick was her husband

mi'kwisini. Tcigwa' i'kitōwān: "Tāga, nindāns, pabā'i·cān o·ō·witi kābabā'i·jāyān." Äci·u·mpigwātāminit mi'tigunāgañ, añimōcañ paskutcišiwāñ pämi·u·ndcisāgitcipa'tōnit; mađwāpa-pawīwāñ ađwatciñg mi·i·mā mi'tigunāgañing. "Kāgu' wīn 5 tibābama'kän iği'u añicinābäg!" udinān ini'u udayānsañ.

Misa gägä't äjipimusät 'a'a'u añimōc.

Mađwāgu ayābit, pämađu awiya onōndawān, "Aⁱ, aⁱ, aⁱ!" in-wāwāñ. "Änti, ānti, ānti nimindimō·i·mic!" Undcipindikānikāni-nit. Kägāgu'ku udābibinigōn 'a'a'u i'kwā, misa' udānunādcinici- 10 mān unābāmañ; udānumađiguwābinān.

Kāwīn kañagä nawāndcic tacicku'tāsowāñ ini'u unābāmañ. Wī'kāsa, "Tiwā, ācimādcisawīnitug!" Äci·ō·mbigwātāminit mīna-wā 'i'i'u mi'tigunāgañ, "Añbāsīnō, nindaiyānsitug, āmu'k! Gä-gātsa ki'tci·u·mbigisi 'a'a'u kābīnwät," udinān.

15 Mīdaç kägä't añisāgitciba·i·tiwā[?] 'a'a'u udaiyānsa[?]. Misa' mađwāba'pawīwa[?] i·i·mā ađwatciñg. Cigwa mađwāgikitōwān: "Aiyāwi'k kidaiyiwāk, nīngi'kañigōk!" Misa' mađwā·i·nwānit: "Ya^u, ya^u, ya^u!" mađwā·i·nwāwāñ. Misa' kīmađwānisimint, mīsa' mađwāmimint, mađwāwīsininint 'i'i'u udaya[?] 'a'a' kīsis. Misa' 20 cigwa mīnawā mađwāba'pawīwa[?], mīsa' cigwa pīndigānit ugi-tcumisātāni 'i'i'u paskutci añimōca. Äci·u·mbigwādāñig 'i'i'u mi-tigunāgañ a'pañā imā ācipīndigāba·i·tīnit. Misa' udinān ini'u wīwāñ: "Kägä't kigaminu'tciğā kayā kīn kīcawāniñatwā iği'u pīmađisiwāt tcipāmi·a·twā," udinān. "Kägä'tsa mī·i·'u äci·a·nañ- 25 tawāniminān tcī·i·cictciğāyāñ," udinān ini'u wīwāñ.

whittling. A wooden bowl at the place behind the fire was lying bottom up. Presently he spoke, saying: "Come, my daughter, go you forth upon this way where I have journeyed." When he pried the bowl up with a stick, a dog without hair came running out of the place; he could be heard when shaking himself outside of the wooden bowl. "Don't you look at the people!" he said to his little pet.

Thereupon truly away went the dog walking.

And while sitting (there), he suddenly heard some one. "A¹, a¹, a¹!" was the sound the being uttered. "Where, where, where is my old woman!" From (outside) it reached its hand within. In fact, by it was the woman almost seized, whereupon she fled to her husband; she grabbed (and) shook him, but without avail.

Without paying any heed, right on with his whittling continued her husband. After some length of time, "Oh, what bother!" When again he lifted the wooden bowl, "Come, my little pets, eat him up! Verily, very noisy is the one that came barking," he said to them.

Thereupon, of a truth, out went running those pets of his. And then the sound of them could be heard as they shook (themselves) there outside. Presently the voice of one was heard saying: "Call off your dogs! I shall be bitten to death by them!" Thereupon the sound of them could be heard: "Ya^u, ya^u, ya^u!" such was the sound they made. And then was heard the sound of them killing him, whereupon they could be heard eating him up, the pets of the Sun could be heard eating. And then presently they could again be heard shaking themselves, whereupon, when they entered, big were the bellies of the dogs without hair. When the wooden bowl was lifted, then straightway into it they rushed together. And then he said to his wife: "Truly, the right kind of thing are you also going to do for having blessed them that live by giving them sustenance," he said to her. "Verily, that is what I should like to have you do," he said to his wife.

Cigwa taḡwicinōn ini^u udayānsan, mīsa' mīnawā paḡamiwaṇānit aṇo'kātciḡan, tibickō kayā wīn äjipaḡamiwaṇāt 'iⁱ'u, kayā wī-siniwin. Kägä't minwāntam 'a^a'u inini udayānsan taḡwicininit. Mīsa' tibickō äcipidāsunit ini^u udayānsan.

- 5 Cayiḡwasa' animādcā 'a^a'u i'kwā. Sāḡatciwāt owābāmā⁸ aṇi-cinābā⁸; ga'kina^a' owābāmān pimusāt. Gäḡätsa' minwāntam mīyā'ta ābiding māci^ctcigāt. "Kāwīn kanagā mīnawā wī'kā nin-dā'i'ci^ctcigāsī," kī'i'nāntam. Mīdāc cigwa taḡwicin äntāwāt piba'kakābininigigu. Kīḡāḡikitōwāṇ mīdāc kā'i'gut: "Änic mīsa
10 'iⁱ'u minotōtawātwā iḡi'u aṇicinābāḡ iḡi'u ma^tcināⁿ," uḡi'i'nān. "Iⁱ'u tcibami'aṅgwā iḡi'u aṇicinābāḡ, mīsa 'iⁱ'u kägätsa ta'u'ni-cicin kayā kīn cawānimātwā," udigōn ini^u unābāmān. "Mīsa i^u kā'i'ciwābak, mīsa i^u minotōtawātwā iḡi'u aṇicinābāḡ. Änic mīsa i^u kā'i'ciwābak tci'a'ni'a'kīwank, wāwāni tcipa^mi'aṅgwā iḡi'u
15 aṇicinābāḡ. Mīsa mini'k."

67. RED-STOCKING AND HIS FATHER'S SISTER'S SON
(Kā'u'miskwāciḡanit kayā ini^u wī'tāwisān).

Mīsaī Kā'u'miskwāciḡanit wī'tāwisān uwītiḡāmān, mī yā'ta nīciwāt. Mōⁿjaḡ naṇtawāntciḡāwāḡ; nībiwa wāwāckāciwāṇ unisā-wān kayā utāwāḡan uni'tōnāwa. Mīdāc i^u ä'ta äjīwawānisiwāt kāwīn awīya tcibā'kwāsīwāṇ, kayā kābaḡitinamwāt kāwīn udāsī-
20 nāwa; ānic kägābāḡiḡiḡ ināntōwāḡ naṇtawāntciḡāwāt. Ninguting änitibi'ka^tinig, kīḡitu a^a'i'nini; kāwīn wīna a^u Kāmiskwāciḡanit, ini^u wī'tāwisān udigōn: "Ämbāsa, kāḡu wī'kā wītiḡāsītā!" Utā-nōntci'ā'n ini^u uwī'tāwisān a^a'u Kā'u'miskwāciḡanit.

"Nī'tāwis, kāḡu' i'kito'kān."

- 25 Wāyābaⁿinig äjīmādcāt a^a'i'nini. Ninguting papimusāt ā'pidci

In time home returned his little pet, whereat with other goods upon his back he came, in the same way as he had done when he himself came home with some upon his back, also with food. Truly pleased was the man (to see) his little pet come home. And so his little pet came home with the same things (that he had fetched).

In time upon her way went the woman. When she came out upon a summit, she saw some people; all of them she saw as she went walking along. Truly happy was she, that only once she had done wrong. "Not another time would I ever do so," she thought. And then in time she returned home as the day was beginning to break. In a talk that he gave, this was what she was told: "Now, therefore, are you treating the people kindly," he said to her. "To the end that we give sustenance to the people, that truly would be a good way for you to bless them," she was told by her husband. "That is the way it shall be, that you should treat the people kindly. Now, this is the way it shall be till the end of the world, bountifully shall you sustain the people. That is all."

67. RED-STOCKING AND HIS FATHER'S SISTER'S SON.

And now Red-Stocking was living with his cousin (father's sister's son), and they were only two. At the time they hunted for game; many deer they slew, and fur-bearing animals they killed. And so the only thing they lacked was some one to cook food for them, and some one to get wood for them they did not have; for throughout the whole of every day they were away hunting for game. Once, when night was coming on, up spoke one of the men; it was not Red-Stocking himself, but it was by his cousin he was told: "Now, let us never be married!" In vain did Red-Stocking try to dissuade his cousin.

"My cousin, do not say that!"

On the morrow thence departed the man. By and by, while walking along, very dense was the forest of tall trees through which

cībāyāni āni·i·cāt; kwaya'k āni·i·cāt. I'kwāwān owâbāmāt taci-
 pinā'kwā·u·nit, kägä't mi'kawātsiwañ. Tcigwa äcipäcwâbāmāt
 pī·i·nābiwañ äjibā'pi·i·gut. Äjiwâbāmigut mīgu' kayä wīn äjibā-
 'pi·ā·t. Ā'pidci payäcwâbāmāt icpiming icini'kāniwañ, mīgu' ānici-
 5 ·ō·mbickānit. Kāpickunāgusinit, wāwāni kawicimwäpāgisō ānigu'k
 äjimawit. Ānic ā'pidci ināndam. "Ämbägic wīdigāmāg!" inān-
 dam. Ā'pidci tayāmawit intawā äcikiwät. Tägwicink pīndigät
 äntät. Äjikawicimut nibāt.

Ā'pidci wānāgucininig, tagwicin Kā·u·miskwāciganit. Ä'tawā!,
 10 nibāwān wī'tāwisān. Kā'kīsisä'kwät äjikañōnāt: "Nī'tāwis,
 āmbä, wīsinin!"

Pimayāwīwañ wī'tāwisān. Unisi'tawināwān kīkitcimawinit,
 ā'pidci kagībwābimowañ. Wīsiniwāt kägä't kāwīn ugañōnigusīn.
 Intawā äjikawicimuwāt nibāwāt tibi'kañinig. Kīgicāp mađwä-
 15 wānickāwān wī'tāwisān, ā'pidci kīgicāp; ugañōnigōn: "Nī'tāwis,
 āmbä, wīsinin!"

Äji·u·nickāt Kā·u·miskwāciganit.

Tcibwā·i·ckwāwisinit āca mī·i·'u kīmādcānit. Mīsa' mīnawā
 iwiti āni·i·cāt a^a·i·nini, iwiti kīwâbāmāt īni' u i'kwāwān. Kägä't
 20 tābābandānk imāⁿ kīwâbāmāt īni' u i'kwāwān āni·i·nābit, kāyābi
 nāmađapiwañ. Äni·i·jināsi'kawāt; cigwa äcipäcwābāmāt ā'pidci
 ubā'pi·i·gōn kayä wīn ubā'pi·ā·n. Mīnawā i'pimīng icini'kāniwañ,
 äc·i·ōmbickānit; kāpickunāgusinit, mīmađ kägä't tci·ā·nigu'k
 äjimawit. Ā'pidci kā'tāmawit äjikiwät. Kā'tagwicink, ändāwāt
 25 mōⁿcāg mawī.

he was going; straight on his way he kept. A woman he saw who was combing her hair in a place there, truly pretty she was. When he came into easy view of her, he was met with a look and a smile. When seen by her, he therefore smiled at her in return. When very close to her he was come, then up she raised an arm, whereupon she ascended into the air. After she had disappeared from view, forthwith down (upon the ground) he flung himself, weeping as hard as he could. For very (deep) was his feeling (for her). "Would that I might marry her!" he wished. When he had had a surfeit of crying, he accordingly went back home. On his arrival, he then entered into where he lived. Then he lay down to go to sleep.

When it was late in the evening, home came Red-Stocking. Poor thing! there asleep was his cousin. After he had cooked a meal, he then spoke to him saying: "My cousin, come, eat some food!"

Forth from bed then came his cousin. (Red-Stocking) knew that he had been weeping bitterly, (for he saw that) very small were his eyes by (reason of much) weeping. While they ate, he really got no word from him. Therefore then went they to bed, to sleep when night came on. In the morning he heard the sound of his cousin rising from bed, very early in the morning. He was addressed by him saying: "My cousin, come, eat some food!"

Then up from bed rose Red-Stocking.

Before (his cousin) had finished eating, even then did he depart. And so again to yonder place then went the man, to that place where he had seen the woman. Of a truth, when he came in sight of the place, he beheld the woman. As he went, he kept looking, and still there she sat. Then to where she was he went; when he drew nigh to her, a very (pleasant) smile he received from her, and he too smiled back at her. Again up she raised her arm, then into the air she ascended; after she had gone out of sight, then in truth very bitterly did he weep. After he was sated with crying, then back home he went. When he was come at where they lived, all the while did he weep.

Wānāgusig taḡwicin a^a·^u Kā·u·miskwāciḡanit; unōntawān maḡ-
wāmawinit wī'tāwiṣan. Änipīndigāt kīckōwāwān. Pītcīnaḡ äji-
maṣisāt; kā·i·ckwāmaṣisāt, äjikīsisä'kwāt. Cigwa ökaṇōnān wī'tā-
wiṣan: "Nī'tāwis, aḡbā wīsinin!"

5 Kägä't ānumādcī'tāwān wīwisininit; kāwāsa uḡaḡkitōsinini
tcīwīsininit.

Intawā tābi'katinig äjikawicimōwāt, uḡaṇōnān: "Nī'tāwis,
wāḡunān māwīntamaṇ? Kaṇaḡbaḡc mōⁿcaḡ kīma."

10 "Ätawā! nī'tāwis, i'kwä ḡinīn nīwābamā'ku. Kägä't mī'ka-
wādisi."

Äjikīgitut Kā·u·miskwāciḡanit: "Nī'tāwis, mī·i'·^u kā·u·ndci·u·n-
dci·i·nān, 'Käḡu' wī'kā wīdigāsītā!' kī·i·kitoyān. Änīc, nī'tāwis, kī-
wīwītīḡāmānaḡ a^a·i'·kwä wāyābamāwātān?"

15 "Ä'tawā, nī'tāwis, kägä't nīntāwītīḡāmā kīcpiṇ päcwānimāḡ.
Naḡkā! Wāyābamaḡin āntōtaṇk; cigwa päcu' ānitaḡwicinōwāḡin,
īcpiṇing icinī'kāni, mīḡu i^u äci·o·mbickāt. İnā', kāwīn pō'tc
intāsāsīḡā·ā·sī."

Äjikīgitut Kā·u·miskwāciḡanit: "Nī'tāwis, kāwīn ṣaṇaḡisīsī.
Wābaṇk ka·i·ciwītciwīn."

20 Tā'tiwā! kägä't minwāntamōn wī'tāwiṣan. Kāwīn kaṇaḡā
nībāsīwan; pītcīnaḡ iḡu wāwābininīḡ, āca umāḡdwākaṇōnīḡōn wī-
'tāwiṣan: "Nī'tāwis, unīckān wīsinin!"

Kägä't äji·u·nickāt Kā·u·miskwāciḡanit.

25 Kägä't minwāntamōn, mōⁿcaḡ naṇaḡamōwan wī'tāwiṣan: "Nī-
'tāwis, kā·i·cītinā mādcātā."

Wāwīp uci'tā Kā·u·miskwāciḡanit; tcībwākīci'tād ḡaḡ, mī·i'·^u
āca kī·a·nīmādcānit wī'tāwiṣan. Kayā wīn äjīmādcāt; kī'tci wī'kā
uḡatīmān.

In the evening home came Red-Stocking; he heard the sound of his cousin weeping. When in he went, then (his cousin) ceased crying. Presently then went he to get some fire-wood; after he had gathered the fire-wood, he then prepared a meal. In a while he spoke to his cousin, saying: "My cousin, come, eat some food!"

In truth, (his cousin) tried to eat; but it was no use, for he was not able to eat.

Therefore in the night, when they lay down to sleep, he spoke to him, saying: "My cousin, what are you crying about? Perhaps all the while do you cry."

"Alas! my cousin, it is about a woman I am always crying. Truly beautiful she is."

Then spoke Red-Stocking, saying: "My cousin, that was the reason why I spoke forbiddingly to you when I said to you, 'Never let us marry!' Now, my cousin, would you like to marry the woman whom you have been seeing?"

"Why, my cousin, I truly would marry her if (only) I could get near (enough) to her. Now, listen! Whenever I see her, (this) is what she does; as soon as I get nigh to her, up she raises her arm, and then into the air she ascends. Therefore I simply have no chance to get near to her."

Then spoke Red-Stocking, saying: "My cousin, she is not difficult (to get). To-morrow I will go with you."

Poor fellow! truly happy was his cousin. Not even did he sleep; and as soon as the faint dawn of morning came, then could be heard the voice of his cousin saying to him: "O my cousin! get up, eat some food!"

In truth, up from bed rose Red-Stocking.

Truly pleased was the other, all the while was his cousin singing. "My cousin, immediately let us be off!"

Quick was Red-Stocking getting ready; but before he was ready, even then was his cousin on the way. And he too then set out; he was a long while overtaking him.

“Misa', nī'tāwis! iwiti wābamaḡ a'i'kwā. Nī'tāwis! mī'i'ʷ animādcātā!”

Kägä't owābāmāwān i'kwāwān tačipinā'kwā'u:nit. Nawaçt acäkīwāwāḡ.

- 5 “Nī'tāwis, a'kawā! Ningawī'i'nāp iwiti tibickōtcaya·ī· nāmaḡda-bit.” Äjimādcī'tāt Kā·u·miskwācigaḡanit mišanibīwayāni'kāzūt; äji·u·mbācit mīḡaç iwiti äcāt i'kwāwān nāmaḡḡapinit. Tibickōtcaya·ī· täḡwicink, kägä't owābandān pīmina'kwānā's pīmāpīḡa-munik. Mīḡaç i'i'ʷ kägā äjiba'kicānk. Nāyāp äcitāḡwicink wī'tā-wišan nāmaḡḡapinit uḡanōnān: “Nī'tāwis, mī'i'ʷ icināsi'kaʷ.
10 Mīsagu bā'pic tciwītīḡamāt a'a'ʷ i'kwā.”

Kuniginīn, ānīḡu'k udōtcīmīḡōn īni'ʷ wī'tāwišan; kayā sāsā'kwāwān, ä'pītciminwāntāmīnit. “Nī'tāwis, mī'i'ʷ kānicikīwāyān nīwīki'o.sā.”

- 15 Kuniginīn, wī'tāwišan tci·ā·nīḡu'k mādcība'tōwān ijānit īni'ʷ i'kwāwān. Cīḡwa äjibācwābāmāt äjipā'pī·i'ḡut; ā'pītcī päcu icini'kāniwān cīḡwa āni·ō·mbickāwān; kwā'tcīḡu päcu'āni·a·yānit äjipāḡcīninīnit. Mīḡaç kägä't minwāndānk aʷ inīni äjīkānōnāt: “Ämbā, kīwātā!”

- 20 Ä'pīdcī minwāntāmōn īni'ʷ i'kwāwān.

Misa' äjīkīwāwāt; täḡwicīnōwāt a'kawā wīsīniwāḡ. Kā·i·ckwāwīsīniwāt, cīḡwa äjimādcī'tānit mānisānit; nībiwa mānisāwān, ā'kōsīnit apī'tcīsīniwān īni'ʷ mišan.

- Ä'pīdcī wānāḡucīnīḡ ānīḡāḡwicīn Kā·u·miskwācigaḡanit. Kayā't
25 unōndawā māḡdwābā'pīnit. “Misa cīḡwa nī'tāwis kīwītīḡāt,” in-
ändām. Änīc wāwāckāciwān upīmōmān; ānīḡāḡwicīnk upāḡitō-
mān. Äjipīndīḡāt Kā·u·miskwācigaḡanit, sāḡitcīsāwān īni'ʷ i'kwā-
wān; wāwīp utāčī'kawānīni īni'ʷ wāwāckāciwān. Mī ḡayā uma-
'kīzīnīni äjī·ā·ḡōtōnīt päšāmīnit. Kā·i·ckwāwīsīnit, “Nī'tāwis,

"It was, O my cousin! at yonder place where I saw the woman. O my cousin! therefore let us keep right on!"

Sure enough, they beheld a woman that was there combing her hair. A short way back upon their path they withdrew.

"My cousin, tarry (here) a while! I will go view the place above where she sits." Then did Red-Stocking set to work changing the form of himself into a downy feather; wafted by the wind, he then went to yonder place (above) where the woman was seated. When he was come directly overhead, of a truth, he beheld a slender cord that extended up into the air. Thereupon he barely cut it in two. When back he came to where his cousin was seated, he spoke to him, saying: "My cousin, therefore now go to where she is. Now is the time for you to take the woman to wife."

Behold, with fervor was he kissed by his cousin; and (his cousin) gave a whoop, he was so happy. "My cousin, therefore now do I return, for I wish to hunt for game."

Behold, then his cousin at full speed started off on a run when he went to where the woman was. Drawing nigh to where she was, he then was smiled upon by her; a very short way up she lifted her arm, when she then began rising into the air; but only a short way up she got, when down she fell. Thereupon truly happy was the man as he spoke to her, saying: "Come, let us go home!"

Very pleased was the woman.

Thereupon then home they went; after they had arrived, the first thing they did was to eat. When they had finished eating, then (the woman) set to work gathering fire-wood; much fire-wood she gathered, as tall as she was the height of the (pile of) fire-wood.

Late in the evening back came Red-Stocking. In truth, he heard the sound of their voices laughing. "Therefore now is my cousin married," he thought. Now, a deer he brought home upon his back; when he was come, he laid down his burden. When within had entered Red-Stocking, then out of doors rushed the woman; speedily she dressed the deer. Thereupon she also hung up his

ambäsa ayāngwāmisin! kwaya'k wīwītigām a·i'kwā. Kaṇaḇaṭc kabamī·i·gunān."

Mīsa' a·i·ntāwāt. Kumāgu a'pī äpītcipipōninig, ānīc, ä·i'cic-
tcigāt kayā äci·u't cāngwāciwayānaṇ udōgackipitāgaṇinaṇ kayā
5 mīskwa'pwāgaṇaṇ udōtō'pwāgaṇinaṇ. Ninguting a^a·u' i'kwā
kānimādcānit iⁱ·u' udininīma^s awīya pītwāwācinōn, äjipipīndigānit.
Mī nāsāb äci·u' nit iⁱ·u' Kā·u·miskwāciḡaṇinit. Kā·pīndigānit unacki-
na·ā·wāṇ; ānīc cāngwāciwayānaṇ wēgackipidāgaṇinit kayā mis-
kwa'pwāgaṇaṇ wetō'pwāgaṇiⁿit. Mīdāc anāndaṅk a·i'kwā:
10 "Kaṇaḇaṭc pa'kānisi a^a·i·nini. Kā·i·ckwāsagaṣawānit ugaṇōnigōn:
"Kibināsi'kōn."

Mīdāc ānāntank a·i'kwā: "Kāgā't ināṅgwaṇa pa'kānisi."
Cigwa paṣigwīwāṇ pī·ā·cawagāmāwan; äjisaḡini'kānigut äjika-
nōnigut: "Ambā, āndāyānk icātā!"

15 Ānugi'tci'kāsu, mīgu awāṇdcic sāḡitciwī'kubinigut. Ānugitā-
'kwī i·i·mā aḇaḡcing, mīgu i^u ānīcinīgubitōt. Kāwīn kaṇagā upisubi-
tōsīni. Mīnawā mi'tigōnsig ānō·a·nimintcimā'kwī. Kāgā't nībiwa
uba'kwa'kipitōnaṇ iⁱ·u' mi'tigōnsaṇ. Ningutingiku paḡpīmiwīnigut
onōntān kāgō. "Tcweⁿ!" iⁱ·tām a·i'kwā; inābit paṇāgu mis-
20 kwāni, paṇāgu nībiwa nībawiwa^s aṇicinābā^s pō'kwāwiḡaṇāwa^s.
Ka'kina āntāḡwananīn pa'ta'kibinā·o·wāḡ, kayā iⁱ·u' ma'kwayāni-
caṇ paⁱ·i'kwābisōwāḡ. Mīdāc i·i·mā āndaḡcipō'tāḡawāt mīdāc imāⁿ
āni·i·ciwinint. Āniwā'k kibi'tāḡaṇāwa iⁱ·u' bwā'tāḡānit kanawā-
bāmigut. "Ä^s ē! mīsa' Kā·u·miskwāciḡaṇit! Cigwa pīdcigāsunit
25 wīnimōn!"

¹ This sentence is given brokenly, as in the text.

² While clinging to it when the visitor was trying to carry her off.

³ The name also of the abductor.

moccasins to dry. After he had eaten, "My cousin, have a care! in the right kind of way do you live with the woman. Perhaps by her we shall be given service."

And so they continued there. Some time afterwards, when it was getting well into the winter, why, as was his custom and his dress, Red-Stocking had the skin of a mink for a tobacco-pouch, and also a red (stone) pipe he had for a pipe.¹ Once on a time the woman, after her men had gone away, (heard) the sound of some one approaching, then (beheld a person) entering in. Now, he was clad in the same attire as Red-Stocking. After he had come within, he filled his pipe; now, the skin of a mink he had for a tobacco-pouch, and a red (stone) pipe he had for a pipe. And thus thought the woman: "Perhaps a stranger the man may be." When he had finished smoking, she was addressed by him saying: "I have come to take you away."

Thus thought the woman: "Verily, without doubt he is a stranger." (Then she beheld the man) rise to his feet (and) come round the fire (over to where she was); when she was taken by the hand, she was then addressed by him saying: "Come, to where we live let us go!"

In vain she tried to refuse, but in spite of that she was pulled out of doors. In vain she tried clinging to the lodge-pole, but out of the ground she pulled it.² Not even that was a hindrance (to him). Next, as she went along, she tried in vain to cling to the shrubs. In truth, many of the shrubs she pulled up. And by and by, while she was borne along, she heard something. "Tcwe!"³ was the sound the woman heard; as she looked, everything was red, and there stood a vast number of people hunchbacked. All had crow-feathers standing (upon their heads), and miserable bear-skins were bound about (their brows). And thither, where they were at work with mortar and pestle, was where she was taken. For a moment ceased they that were at work with mortar and pestle when by them she was observed. "Aha! yonder is Red-Stocking!"³ Now, home is borne his sister-in-law!"

Äjikigitōnit ini^u pämiwīnigut: “Kiwābamāgina bwā’tāgawāt? Miwagigu päpō’kwawā^{nyag}, mīwagi’gu mini’k mā’kamaḡwā wī-wiwā⁸.” Mīdāc cigwa ānicimādcānit. Inābit kwaya’k ācānit owā-bandān ki’tcicāpuntawān. A’pī pāndiḡanit mōckināwa⁸ i’kwāwa⁸.
 5 Mīdāc imāⁿ nāwaya’i’ āji’a’sint a’i’kwā. “Mī’o·māⁿ kayā kīn kā’o·ntāpiyaḡ.”

Inābit, ā’pidci mōckināwa⁸ i’kwāwa⁸. Ānīc päcig ini^u wītcī-
 ‘kwāwān ā’pidci ucāwānimigōn. Mīdāc icināḡusiwa⁸ i’kwāwa⁸,
 kāwīn kāḡō wīnisiwān, mīḡu’i’^u ājimi’tāckāntibānit. Ā’pidci
 10 dāc a^a’^u i’kwā kḡānawāni’kwā. Ānitibi’kadinig udigōn ini^u
 cāwānimigut: “Kāḡā’t ṣaḡāḡisi a’i’nini kānāsi’kōk, mīḡu i^u nōḡum,
 ānitibikā’k tcimaḡōt ini^u kīnisiṣaḡ!”

Kāḡā’t ā’pidci kḡāwāniṣāḡāndāḡ a^a’^u i’kwā, mīdāc i⁸’^u ājiwī-
 ‘kwātcī’tōd tcinibāsiḡ. Tcikaya’i’ tciwābaninig ā’pidci paḡḡi nibā.
 15 Kwāckusit ājināntōtcinigāt uctigwāning, awānibaḡn wīnisiṣaḡ.
 Kāḡā’t kḡāwāniṣāḡāntāḡ; intawā ājisāḡa’ḡ·nk, ki’tciwāsa icāt.
 Ā’pidci ki’tciwāsa kā’tāḡwicink āji’u’ki’kiwicink mawit. “Mīḡu’i’^u
 pīnic tcinibuyān intawā wīmawiyān.”

Ninguting ājipapimusāt a^a’^u Kīsis owābamān i’kwāwān cingī-
 20 cininit. “Āmbāsa, ninganāsi’kawā,” ināntāḡ, “āṣām ā’pidci
 kḡāwāṣāḡi’tō.” Kāḡā’t ājināⁿcakīt a^u Gīsis āji’u’ci’kābawit i’i·mā
 cingicininit ini^u i’kwāwān.

Māḡwāmawit a’i’kwā awīya uḡi’kānimān nibawit’tāḡut. Cigwa
 uḡānōnigōn: “Tāḡa kīckuwān!” udigōn awīya a’i’kwā. Kāḡā’t
 25 āji’u’nickāt a’i’kwā tā’tāḡanābit ininiwān owābamān.

Äjikigitut a^a’^u Kīsis: “Ānīn āntiyaḡ kīmawiyān?”

¹ A long bark lodge with a door at each end.

Then spoke he that was carrying her past: "Do you see them that are at work with mortar and pestle? They are the hunchbacks, and they all are (the men) whose wives I have taken away." And then on his way he continued. As she looked straight ahead whither he was bound, she beheld a large long-lodge.¹ When taken in, (she beheld) the place full of women. Accordingly there in the centre the woman was put. "Here shall you also have a place where to sit."

As she looked, ever so full of women was the place. Now, by one of her companions was she much liked. Now, this was the appearance of the women: no hair at all did they have, so therefore they were bald-headed. Now, extremely long was the hair of this woman. As the night was drawing on, she was told by her that was friendly to her: "Truly severe is the man who went to fetch you away, for in this same night he will remove your hair."

To be sure, much did the woman abhor the thought of it, and so she tried to keep from falling asleep. Along towards morning she fell asleep for a very little while. On waking up she then felt of her head, and gone was her hair. In truth, she was in a wretched state of mind; therefore then out of doors she went, a great distance away she went. When she was come an exceedingly long way off, she went down upon her knees weeping. "From now on till I am dead will I therefore continue crying."

By and by, when the Sun was passing along, he beheld a woman lying down. "Behold, I will go to where she is," he thought, "for she is in exceedingly sore distress." Verily, when down came the Sun, he stood nigh to where the woman lay.

While the woman was weeping, she was conscious of some one standing beside her. Presently (by some one) she was addressed. "Come, cease from your crying!" by some one the woman was told. In truth, when the woman, on rising from where she lay, cast an upward look, she beheld a man.

Then spoke the Sun, saying: "What ailed you that you should have been crying?"

"Aye², wāntcimawiyānsa nīnisisān kīmaḡigātāmaga'k!"

"Awānāc kā'tō'tawi'k?"

"Mī'a'ʷ Ininiwinintibigāḡan, mī'i'ʷ ācini'kāsut a'a'ʷ mā'kaḡd-wāt i'i'ʷ i'kwāwa²."

5 "Taḡa, kīwātā! āntāyān icātā!"

"Kāwāsa," i'kitu a'i'kwā, "Intaḡaḡc owīnisisisiwān."

Ājikīḡitot a^u Gīsis: "Kāwīn, ninga'ʷci'tōnan īni'ʷ kīnisisān mī'i'ʷ icimādcātā."

Kāḡā't ājimādcāwāt; kumāḡu a'pī tāḡwicinuwāt aḡnāntawā-
10 bāntcigāwān kāḡō owābandānāwa māmwātc imāⁿ ina'i'ḡu'kānig;
kuniginīn, tāntāminicwāca. Mīdāc i^u ājīmayāwāntci'ā'nit; nībiwa
kā'a'sānit kī'tcipiskitānāḡaning mī'i'māⁿ ājīpāskibinānit. Nibi
a'tāni. Mwāskinābīnik i'i'ʷ tcibicki'tānāḡan, pimitā kayā ājī-
a'tōnit. Mīdāc i^u ājīkaḡōnigut: "A'a'ʷ, mī'i'māⁿ icikōḡīn."

15 Kāḡā't a'a'ʷ i'kwā mwāckāmut wīnisisān ayāniwān.

"Ānīn āyā'kwābika'kibān īni'ʷ kīnisisān?"

"Ā'pidcigū kaḡānwābēḡigatōbanīn," i'kito a^u i'kwā.

"Mīnawā kōḡīn."

Kāḡā't ācigōḡit a'i'kwā. Mwāckāmut, mī nāsāb ācināḡwāḡi-
20 nigibān iyuctigwān. Kāḡā't minwāntāḡa wa'a'ʷ i'kwā. Ājikīḡitot
a'a'i'kwā: "Mīsa' aḡaḡntcigū kāwī'i'ciyān ninga'i'ciwābis."

Mīdāc a'a'ʷ Kīsis ājikīḡitot: "Āmbāsa, kīwātā! Kāḡā't kāwīn
picicig nintayāsī wāntciyān, i'kwā nintagāwā. Kāḡā't maḡdcī-
wābisi, kaḡaḡaḡc wība kīḡanisik. Nīn kāwīn wī'kā pisān nintayāsī,
25 mīḡwa'paḡā pīmusāyān. Kayā wīn a'a'ʷ nīmīdīmō'i'mic kāwīn
wī'ka pisān ayāsī, kayā wīn mōⁿcaḡ pīmusā. Kīḡi'kānimīna
ayāwiyān?"

¹ Implying that the vessel was big.

² A way of saying that her hair was long, as it used to be.

"Oh, the reason why I cried was that my hair was taken away (from me)!"

"By whom were you treated thus?"

"It was by that Man-with-a-Skull-for-a-Head, for such is the name of him who carries off the women."

"Pray, let us go back! to where I dwell let us go!"

"(It is) impossible (for me)," said the woman, "for I am ashamed to be without my hair."

Then spoke the Sun, saying: "Nay, I will restore your hair for you, therefore let us depart from hence."

In truth, they then set out; when some distance on their way they were come, while he was on the lookout, they saw something in the depth of a forest of balsams; lo, (it was) balsam-drops. Thereupon he proceeded to gather them up; after gathering a heap of them into a large bark vessel, then there he broke them up. Some water was there. When the big bark vessel was full, then some grease he also put in. Thereupon she was addressed: "Now, then, into that do you dive."¹

Verily, when the woman came to the surface, she had her hair.

"What used to be the length of your hair?"

"Very long was my hair at the time," said the woman.

"Again dive in."

Truly then in dived the woman. When she came up to the surface, the same as it used to be was the look of her head.² Truly pleased was the woman. Then spoke the woman, saying: "Therefore whatsoever you may say to me, the same will I do."

Accordingly then the Sun spoke, saying: "Come, let us go back! Verily not alone am I at the place from whence I came, for a wife do I have. Truly wicked is she, perhaps in a little while you will be slain by her.³ I myself am never at rest, for I am ever travelling. And that old woman of mine is also never at rest, for she too is always travelling. Do you know who I am?"

³ Unless you have power to overcome hers.

Äjikigitut a^əa^u i^ʔkwä: "Kāwīn kigikānimisinōn."

"Nīn Kīsis, kayä a^əa^u nimindimōi[·]mic Kīsis Tibi^ʔka[·]tinig, mī[·]a[·]wä kāwābāmint tibi^ʔka[·]tinig. Mī[·]i[·]u[·] ānicimādcātā!"

Kägä^ʔt äjimādcāwāt, mīgu imāⁿ wāntci[·]u[·]mbickāwāt. Tägwi-
5 cinuwāt äntānit owābandān āni[·]i[·]ci[·]pīndigānit; owābāmāwān i^ʔkwä-
wān nāmādapinit. "Mīsa^ʔ wa^əa^u nimindimōi[·]mic," udigōn.

Kägä^ʔt cigwa ānitibi^ʔka[·]tinig, uci^ʔtāwān ini^ʔu i^ʔkwāwān wīpimu-
sānit. Äjimādcāt a^əa[·]i[·]kwä, umī^ʔkana upīma[·]ā[·]dōn. Ninguting
pāpīma[·]a[·]tōd i^ʔi[·]u[·] umī^ʔkāna mīwīni i^u skigāmisigāwāt i^ʔi[·]u[·] i^ʔkwä-
10 wāg ō[·]o[·]māⁿ a^ʔkīng ābi^ʔtāmānk, ā^ʔpidci udcānāmisi pācig a[·]i[·]-
kwä; ā^ʔpidci wīcīcīgi māgwā sīgābōwānāt i^ʔi[·]u[·] a^ʔki^ʔkwa. Mīdāc
i^u ācisāga[·]ā[·]nk. Ānic nātōbāgān pā^ʔkic uda^ʔkunān i^ʔi[·]u[·] cīcīgit.
Änigu^ʔk uqānawābāmān ini^ʔu Gīsisōn, Tibi^ʔkigīsisōn.

Mīdāc i^ʔi[·]u[·] ā^ʔpidci unickī[·]i[·]gōn kānawābāmigut pā^ʔkic i^ʔi[·]u[·]
15 cīcīginit, mī[·]i[·]wä ā^ʔpidci wāndcinawā[·]i[·]gut; kāgwānisāgāntānk.
Intawā āci[·]ō[·]tā^ʔpināt ini^ʔu i^ʔkwāwān; mīsa^ʔ ubimiwānāning ayānit
kiginātōbāgān. Mīdāc i^ʔi[·]u[·] ānicimādcāt. Cigwa ta[·]gwicin āndāt.
Änipīndigāt a[·]i[·]nini kaya a[·]i[·]kwä inābiwāg pipīndigānit. Ambā,
kā[·]i[·]cinamawāt upimiwānāninīng ānicinābān agwa^ʔpisōwān!

20 Ā^ʔpidci unickī[·]i[·]gōn a[·]i[·]nini. Kā^ʔpīndigānit uqānōnān: "Kägä^ʔt
kitinigā[·]ā[·]g ānicinābāg. Kāwīn kiminu^ʔtcigāsī nisāt ānicinābā.
Intawā mīgu i^u a^ʔpanā tcibimiwīnāt ānicinābā nōngum pānāt.
Kāwīn wī^ʔkā kawābināsī!"

¹ At the end of winter, when the sap begins to run.

² The word for "sun" is also used for "moon;" but, to avoid ambiguity, there is a descriptive term expressing "night," which is used with the word to denote "moon." When, however, the sun and moon are taken together or with other

Then spoke the woman, saying: "I do not know you."

"I (am the) Sun, and that old woman of mine is the Sun-by-Night, for she is the one seen at night. Therefore let us go forth on our way!"

Truly then they departed hence, from that very place was where they ascended into the air. When they were come at where he lived, she saw where he went on in; she saw a woman seated (there). "That is my old woman," she was told.

Verily, it was then beginning to grow dark; ready was the woman making to set out upon her journey. When forth the woman went, along a road she followed. Once, while going along the road at a time when the women were making sugar¹ here on the earth where we are, very busy at work was a certain woman; she felt desire to make water while pouring syrup from one kettle into another. Accordingly then out of doors she went. Now, a sap-pail had she in her hand, while at the same time she was making water. Steadily she gazed up at the Sun, the Sun-by-Night.²

Thereupon was (the Sun-by-Night) much angered to be gazed at (by the woman) while at the same time she was making water, therefore on that account she was angered; she loathed the thought of it. Therefore then she picked the woman up; and so, putting her into her pack together with her sap-pail, she thereupon set forth upon her way. In a while she arrived at home. As she came entering in, the man and woman looked, (and saw) her as she came in. Behold, what were they to see in her pack but a person bound with cords!

Very much angered was the man. When she was come within, he spoke to her, saying: "In truth, you inflict harm upon the people. You are not doing right by putting people to death. Therefore from now on shall you always carry the person whom you now have fetched. Never let her go!"

heavenly bodies, then the plural of the common term is used. "Suns" is about the nearest English equivalent.

Mīsa' wīni'tam äjimādcāt a^a·i·nini. Kānimādcāt a·i·nini, cigwa ugañōnigōn īni'^u utāngwāyañ: "Ambāsa, nañtō'kumācicin!"

Kägä't mādcī'tā a·i·'kwā. Pitcīnaḡiku payā'kāni'kwānāt ugī-wābāmān ugī'katānāngwañ. "Päckam," udigōn.

- 5 Kā·u·tā'pināt, skutānk udasān kīmōtc; ā'pidci nībiwa unisān udi'kumini. Mīsa äjickwā'tāwāt cigwa taḡwicinōn unābāmiwān; mīgu mīnawā mādcānit īni'^u i'kwāwañ. Kānimādcānit oḡañōnān: "Mīgu a'pañā tciwīnisi'k. Ayāngwāmisin! kāgu' kawīnisikusī nōngum taḡwicing. Mīḡac kägä't saḡagatinig kā·i·nā'pinānik.
- 10 'Taḡa, cōcōckwaḡciwātā!' kīga·i·k pāmā kī·a·nimādcāyān."

Kägä't mādcāwan īni'^u udinīnimiwān. Kānimādcānit, cigwa ogañōnigōn utāngwaiyañ: "Nintāngwā, ambāsa, uḡaminutā! cōcōckwaḡciwātā!"

- Kägä't mādcāwaḡ; owābandānāwa kātaci'tāwāt. "Mī·o·mā",
15 nintāngwā, taḡi'tātā! 'Ā^u, kīni'tam cōckwaḡciwān!"

Āñic mī·i·'^u kīckānig iⁱ'^u a'ki pagamaḡmūnig iⁱ'wā cōcō'kwātcī-wā'kana.

"Āu, kīni'tam."

- Kägä't kāwunābit a·i·'kwā, tci·ä·nigu'k ukāntciwābinigōn.
20 Äjikīgitut a·i·'kwā: "Intaḡkā'ku naḡmā'kwān mī·i·'^u päwāta-māmbān māḡwā kī·a·binōtcīwiyañ."

Mī·i·witi kīckāḡ iⁱ'^u a'ki tciwiki' tciwisāt a^a·'^u utābān.

- "Āñic, mī·i·'^u nisāḡ," ināndaḡaḡ a·i·'kwā. Inābit, kībītāsāmusā-waḡ pīta'kunānit īni'^u udābānā'kwāñ. Kägä't māma'kādāntam.
25 "Kāwāsa naḡwaḡa nindānisāsī," udinānīmīgōn.

¹"They saw the place" means "they came to the place." It is a common idiom.

Thereupon now it was the man's turn to go. When the man was gone, then (the woman) was addressed by her friend saying: "Come, look for lice (upon my head)!"

Of a truth, to her task set the woman. As soon as she laid her fingers upon her hair, she saw a lizard. "Crack it with your teeth," she was told.

Taking it up, into the fire she put it without being seen; ever so many of (that other woman's) lice she killed. And when they had finished, presently at home arrived their husband; whereupon again departed the woman. After she had gone away, he spoke to (the younger woman), saying: "Now, all the while will she desire to kill you. Be on your guard! do not let yourself be slain by her when this time she comes home. It is true that something severe will be done to you by her. 'Pray, let us go tobogganing!' you will be told after I am gone."

In truth, hence departed that man of theirs. After he was gone, then by her companion was she addressed, saying: "My friend, come, let us play! let us go tobogganing!"

To be sure, away they went; they saw¹ the place where they were to play. "In this place, my friend, let us play! Now, do you first coast down!"

For it was down the end of the world where that coasting-path led.

"Come on, you (go) first!"

In truth, after the woman took her seat, with great might was she shoved by the other. Then spoke the woman, saying: "It was of sturgeon-glue that I was wont to dream while I was a child."

It was at yonder place where the world ends that her sled was to come to a stop.

"Now, therefore, am I killing her," fancied the (old) woman. When she looked, (she saw) the other walking hitherward, with her toboggan in her hand. To be sure, she marvelled. "It is really impossible for me to kill her," was the thought entertained of (the younger woman) by the other.

Ugañōnān: "Nintāngwā, kīni'tam cōckwātciwān."

"Mīsa', kāwīn!" udigōn, "intawā mī·i'·u icikīwātā."

Kägā't äjikiwāwāt; kā'taḡwicinuwāt äntāwāt, cigwa taḡwicinōn
 ini'·u unābāmiwā. Kā'taḡwicininit, cigwa mīnawā uci'tāwān
 5 ini'kwāwān mādcānit. Kānimādcānit ogañōnigon unāpāmañ:
 "Tā·ō·c kīpīmādis. Mīdāc i'·i'·u wābānk tciwāwābisuyāg, mīdāc
 kägā't sānaga'k."

Cigwa wābānini taḡwicinōn ini'·u i'kwāwān. Mīnawā mādcāwān
 unābāmañ. Kānimādcānit cigwa mīnawā ugañōnigōn ini'·u i'kwāwān:
 10 "Āmbāsa, awiwāwābisutā tci·u·taminoyank!"

Kägā't äjimādcāwāt. Cigwa aṇitaḡwicinōg wāwābisōning.
 "Ā^u, kīni'tam tciwāwābisoyan!"

Āñic ānawi ubwāmigōn. "Mīsa untcita kīni'tam," udigōn.
 Intawā äcōṇābit imāⁿ wāwābisuning; cigwa tci·ā·nigu'k uda-
 15 'paḡinigōn. Mīnawā pādāpi'kāsāt tci·ā·nigu'k udapaḡinigōn;
 kägā't wāsa inābi'kāsā. Ningutingigu a'paḡinigut äcikuti'kwā-
 bi'kāsāt; äcipāngicink; babīmagōtcing kabāya·ī·, äcipāngicink.
 Pāngicink, pañāgu "Sāⁿ!" inwāwāckāni ini'·u u'kañān; mīwānini^u
 mini'k nāsāt i'·i'·u aṇicinābā^s u'kañini. Äcitā'taḡanābit, pañāgu
 20 kāwīn udābābāndaⁿzīn; mīgu i^u tcīsa'kāning ānābi'kāniḡ i'·i'·u
 aṣin. Mīsa' ānuwī'kwutci·u·t, kāwāsa kaçki·ō·sī; mīsa i'·i'·u wāban-
 dānk tcinibut. Intawā äjikigitut: "Intaçakā, māgwā kī·a·binō-
 tcīwiyān ningicawānimigōg iḡi'·u aṇimi'kiḡ." Äjikigitut. "Nisa-
 yāⁿ·i·tug! āmbāsa, wī'kwātcī·i·cig!" udinā^s i'·i'·u aṇimi'ki^s.

¹ Meaning, "the swing was pushed off."

(The younger woman) spoke to her, saying: "My friend, you coast down this time!"

"Oh, no!" she was told, "for now we should return."

To be sure, then back they went; after they were come at home, then did their husband arrive. After he had come, then again the (old) woman made ready to set forth. After she had gone, then was the other addressed by her husband saying: "Still yet are you alive. It is on the morrow that you will have a swing, and that truly will be difficult."

When the morrow came, then did the (old) woman arrive. Again thence departed her husband. After he was gone, then again was (the maiden) addressed by the (old) woman: "Come, let us have a swing, that we may enjoy some fun!"

Truly then away they went. In a while they came to the swing. "Now, do you swing first!"

Well, it was no use for (the maiden) to refuse. "It is necessary that you do it first," she was told. Therefore then she took her seat in the swing; then with great force was she pushed off.¹ When again she came swinging back, with great might was she pushed; truly far out went (the swing). Now, once when she was pushed, she slipped off the swing; then down she fell; while going through space for a long period of time, she then alighted. When she fell, immediately "Sā!" went the sound of bones; for they happened to be the bones of all the people that (the old woman) had slain. When she looked up, absolutely nothing could she see, for like (the inside of) a conjuring-lodge² was the hollow space of the rock. And so in vain she tried to get out, but she was unable to do so; thereupon she saw that she would die. Therefore she spoke, saying: "Oh, when I was a child, I was blessed by the Thunderers." Then she spoke, saying: "O my elder brothers! come, try to get me out!" she said to the Thunderers.

1

² The conjuring-lodge is cylindrical, and open at the top.

Nāḡatcigu pītwā·i·tamu^s i'i^u ʔnimi'kī^s, kägä't cigwa udōtsigō^s i'i^u ʔnimi'kī^s. Oḡaṇōnā^s: "Nisayāⁿ! kaškī·i·ciyu'k, icpīming iciwicicik!"

Kägä't äcikačkī·i·gut, ugıtcaya·i· udaşigō^s. Äjikiwät äjipin-
5 digät ändawät. Kägä't māma'kādāntam a^sa^u i'kwä taḡwicininit
ini^u wītcī'kwāwan. Nāḡatcigu taḡwicinōn ini^u unāpāman.
Ä'pidcī minwāntamōn wābāmıgut.

Kāwābaninig mādcā a^sa^u i'kwä; kānimādcānit, mī·i^u cigwa
ḡaḡwātcimıgut: "Änīn kā·i·cictcigäyān?"

10 "Kä, ʔnimi'kīg ningikāčkī·i·gōḡ." Mīdāc äjikaṇōnāt unāpā-
man: "Kīgāḡwātcimin. Ä'pidcina kisāgi·ā· a^sa^u kimindimō·i·
mic?" Äjikaṇōnıgut ini^u unāpāman: "Kāwīn nisāgi·ā·sī."

Mīnawā äjikīgıgut a·i·'kwä: "Kaṇāḡatc ningānisā a^sa^u kimin-
dimō·i·mic."

15 Cigwa taḡwicinōn i'kwāwan. Wāyābaninig mādcāwan unā-
pāmiwā. Kānimādcānit, äjikaṇōnāt ini^u ikwāwan: "Nintāngwä,
āmbāsa, maṇisātā!"

Kägä't mādcāwāḡ maṇisāwāt; cigwa mādcī'tāwāḡ maṇisāwāt.
Undcita' ukāḡwātcānimi·ā·n. Kägä't wība kijī'tā umbīwānāt;
20 taiyōc tajimaṇisāwan. Maḡwāḡıgitōwan: "Nintāngwä! pāmā kiki-
cī'tayān ʔnimādcā'kaṇ."

Nāwāndic ʔnimādcā a^sa^u i'kwä. ʔnıḡıgitō: "Nisayāⁿtug! i'kwä
kitacāminim." ʔnimi'kīn kā·i·nāt.

25 Kägä't pābigä taḡwicinōn ʔnimi'kīn, mīsa kägä't maḡwāpāgi-
nimint icpīming; ʔnıpıpāgiwan udāngwāyān pīnicıgu picku'tā-

¹ Thunderers are generally referred to as "grandfathers."

In a little while came the sound of the voice of the Thunderers; of a truth, to where she was were coming the Thunderers. She spoke to them, saying: "O my elder brothers!¹ get me out, up do you bear me hence!"

Verily, when she was taken out, on the top of them was she put. When back she went, then she entered into where (she and the other two)² lived. Of a truth, did the (old) woman marvel (to see) her companion coming home. In a little while home came her husband. Very glad was he to see her.

When it came night, hence departed the (old) woman. After she had gone away, then (the younger woman) was asked: "What did you do?"

"Why, by the Thunderers was I helped." And then she spoke to her husband, saying: "I will ask you a question. Very sincerely do you love that old woman of yours?" Then was she addressed by her husband saying: "I do not love her."

Again then spoke the woman, saying: "Perhaps I will kill that old woman of yours."

In a while back home returned the (old) woman. On the morrow, then, hence departed their husband. After he had gone away, then she said to the (young) woman: "My friend, come, let us go gather fire-wood!"

Truly away they went to gather fire-wood; presently they were at work gathering the fire-wood. On purpose did (the maiden) try to finish before the other. Verily, in a little while she was ready to lift her burden upon her back; even yet continued the other at the place gathering fire-wood. (The maiden) heard her say: "O my friend! not till I have finished do you start off."

But in spite of that, on her way went the (young) woman. As she went, she said: "O my elder brothers! a woman do I give you to eat." To the Thunderers were the ones she spoke.

Verily, of a sudden came the Thunderers, whereat of a truth was heard the sound of the (old woman) being struck from on high;

² The Sun and Moon.

gusiwan. Mīdāc i^u äjitaḡwicink ändät, kägä't ogusān ini^u unāpāman. Cigwa ṭaḡwicinōn īnyonābāman. Kāwunabinit uḡānōnān: "Mīsā'paḡ kīnisāḡ a^au kimintimō'i^{mic}." Äjikaḡnonigut: "Mīgu i^u äciki' tceiminwāntāmān nisat," udigōn.

5 Kägä't minwāntām a^au i'kwä.

Mīdāc iⁱu kigitōnit unāpāman: "Kägä't nicīngānimāmbān. Kägä't nībiwa unisā^e ḡnicinābā, kāwīn tānicinābākāsīnōn. Āmbādāc, ayāngwāmīsin kīni'tan iⁱu tcibāmi'a t a^au ḡnicinābā! Kāwīn wī'kā ābiding kīga'i'ckwā'tāsī tcipima'a·tōwāt iⁱu umī'kana a^u
10 kānisat. Kāgu' wī'ka udā'pinā'kān a^au ḡnicinābā. Kāgu' ninguting wīckwācā'kān iⁱu mī'kana."

Cigwa umāda'a·dōn a'i'kwä; papima'a·tōd kägä't wāwayība asāmān umīnigō iⁱu ḡnicinābā^e; kayā iⁱu wīsiniwin umīnigō iⁱu ḡnicinābā^e; kayā maḡdōtoswan mīnā. Cigwa äjitaḡwicing ändāwāt.

15 Kägä't minwāntāmōn unāpāman. "Kāgu' wī'ka udā'pinā'kān ḡnicinābā," udigōn, "kägä't kanawābickiwaḡ ḡnicinābāḡ." Mīnawā mādcāwan unābāman; tāḡwucīninit mī gagä wīn nāsāb äcipītāsunit asāmān, wīsiniwin, kayā maḡtōtiswan.

Mīdāc iⁱu a'pī pitcīnaḡ nayā^c äci'a·biwāt. Kaḡbāḡjīk mō'ku-
20 tāsuwan; mī'i·māⁿ äntācikutāsunit tcimi'tigunāḡan aya'tānik ānīmī'kwīsinīk. Kīgitōwan pā'kīkwātāmīnit iⁱu mī'tigunāḡan. "Āmbāsa, kīni'tāmawā māda'a·tōyu'k iⁱu nīmī'kana!"

Pīmī'u·ndcisāga'a·mō^s paskutcī'a·nimōsa^e. Kaḡnōnimāwa^e: "Kāgu' wīn ḡnicinābā papāmānimā'kāḡun." Mīdāc iⁱu ānitibi'katīnig, ṭaḡwicinō^s; cigwa pīndigāwa^e. Mīnawā äcipā'kīḡwātāmīnit i^u mī'tigunāḡan mī'i·māⁿ äcipīndigānit. Ningutingigu mīnawā mādcāwaḡ ḡnimōsaḡ, mīsa pācīk uḡīnisāwān ḡnicinābān. Mīsa'kaḡnōnāwaḡ: "Kāgu' mīnawā wī'kā tōṭaḡākun!"

while on her way went her companion, she called aloud, till at last her voice went out of hearing in the distance. And so, when (the maiden) arrived at home, truly fearful was she of her husband. In a while home came her husband. After he was seated, she spoke to him, saying: "Therefore now I have slain that hateful old woman of yours." Then was she addressed by him saying: "Therefore greatly pleased am I that you have killed her," she was told.

Truly pleased was the woman.

And then spoke her husband, saying: "Of a truth, have I been hating her. Truly many people she slew, not would there have been any more people left. Now, come, see to it that you on your part give sustenance to the people! Never a single time shall you cease from following the path of her whom you slew. Never seize the people. Never fail to keep following the road."

Then off on the road started the woman; as she followed along the road, of a truth, now and then was she offered tobacco by the people; and she was given food by the people; and a sweat-lodge was she offered. Then in time she arrived at home.

Truly pleased was her husband. "Never seize hold of the people," she was told, "for truly are the people ever looking at us." Again then departed her husband; when he arrived, then, as before, he too fetched some tobacco, some food, and a sweat-lodge.

And then came a time when both of them rested from their work. All day long he was whittling; and over there where he whittled was a large wooden bowl which lay bottom up. He spoke, as he pried up the wooden bowl (with a stick). "Come, you this time go forth upon the road!"

Out from thence proceeded dogs without hair. They were addressed by him saying: "Pay no heed to the people." And when night was drawing on, home they returned; then within they entered. Again he pried up the wooden bowl (with a stick), and into the place there they entered. And another time away went the dogs, whereupon they killed a person. And then they were addressed: "Never do so again!"

Now, once there came the voice of some one saying: "Where is my old woman? He is not a manitou that came to take away my old woman."¹ In a very ugly mood he came. It happened to be the Man-with-a-Skull-for-a-Head. When he came feeling his way into their lodge, the woman, in fear, grabbed her husband, saying: "Oh!"

Thereupon the man pried open the wooden bowl. "O my pets! I give you here a man to eat."

Truly out they sprang, biting hold of the man, who could be heard saying: "Oh, by your pets am I being killed!" There passed but a moment of time, but he was not truly killed.²

And now they say that in time home returned he that was cousin to Red-Stocking. When he entered into where they lived, gone was his wife; completely demolished was their home. First he then had a big cry. After he had finished crying, he looked about for the sign of tracks; of a truth, there went her tracks with the shrubs that had been pulled up and dragged along; he knew it was the tracks of his wife. So therefore with all speed he then started in pursuit. And by and by he heard the sound of something. "Tcwa!" was the sound that was made. He beheld an open space (in the forest); when very nigh to it he was come, he saw some one at work with mortar and pestle, wearing a crow-feather upon his head, a miserable old bear-skin roundabout (his brow). When he was seen, forthwith they gave a whoop. Then it was said of him: "Halloo! the cousin of Red-Stocking has come!" Then he was addressed by all saying: "It has been the same with us, against our will have we experienced what you are now passing through; we too have had our old women taken away from us. And you yourself shall not live."

On his way went the man, thither he went to the long-lodge; when within easy view of it he was come, out of doors came some one that was nude and with only a clout. He came, saying: "Not till you have thrown me down will you carry back your old woman."

² A way of saying that the visitor barely escaped with his life, — that he lost no time getting away from there.

Ugañōnān: “ ‘Ā^u, kaḡwādcīwānitidā!”

Cigwa udōtā'pināmini utāsīyānini, upina·i·bitōni. Mīgu i^u
 ācīniwāntōganāsāt, mīsagu i^u kāwīn ugacki'tōsīn tcimamādcīt.
 Unawatīnigōn, ācipō'kwāwigānābinigut. Kā'pō'kwāwikanābinigut
 5 aṇimādcāwān, āntānit icānit. Cigwa pisāga·a·mōn ubita'kunāmini
 āntāgwañānīn, kayā īni^u ma'kwaiyānicān, kayā pō'tāgānā'k,
 kayā iⁱ'^u maṇtāminīwāc. Mīdāc iⁱ'^u ācimādcīnigut, iciwinigut
 iwiti āntācipō'tāgānit iⁱ'^u pāpō'kōⁿwāya[?]; mī imāⁿ āndacipaḡiti-
 nigut. Wāni'kān owābandān ācisīgīnānit iⁱ'^u maṇdāmina[?]. Āci-
 10 ō·cigāpawī·i·gut mīnigut i^u pō'tāgānā'k. “ ‘A[?]a^u, nimicō,”
 udigōn, “tagwaimāṭābō'kawicin!”

Kāgā't māṭaḡānā. Ā'pidci kīcīpaṭāngwāpinā. Ā'pidci mānātsi.
 Mīsa' kāgabāgījik pō'tāgā.

Cigwa Kā·u·miskwācigānit iwiti ṭaḡwicin āntāwāt. Ā'tiwā!
 15 kābīḡwisinīnik āntāwāt. Ājināntuwātcigāt, panā kā'pināsi'kawā-
 wintibānān īni^u udi'kwāmiwān; a'pañā āna·a·tcigānit wī'tāwisān.
 Intawā kīⁿwāⁿ ājikīgitut: “Cī! maṭci·a·nīm nī'tāwis! ‘Mītāc
 iⁱ'^u, kāgu' wī'ka wīwusītā! kā·i·kitut a[?]a^u nī'tāwis. Ā'pidci ningī-
 cīngāntamawā iⁱ'^u kīwīwit. Intawā kāwīn nintānō'pinānāsi.”
 20 Kāgā't unānā·i·tōn āntāwāt; mīsa' imāⁿ ā·i·ntāt, kayā iⁱ'^u kāyābi
 nōtci·ā·t iⁱ'^u wāwāckāciwa[?]. Ningutingsa udōtsigōn īni^u i'kwā-
 wān, ā'pidci mī'kawātsiwañ; mīsagu i^u pīwānubī'tāgut ānuwī-
 witigāmīgut, kāwāsa ināntaⁿzī. Mīsa' mōⁿjaḡ maṇisāwān, kayā
 kīsīsā'kwānigut. Kāgā't kīcīcawīsīwān. Mīsagu ānu·i·gut, “Ka-
 25 wītigāmin!” ānu·i·gut.

He spoke to the person, saying: "All right, let us wrestle!"

Then the other drew his clout, he arranged it in order. Thereupon (the youth) dropped upon his knees, but he could not move. He was quickly seized, then his back was broken. After his back was broken, then the other went away, to where he lived he went. Presently out of doors he came, holding in his hand a crow-feather, and a wretched old bear-skin, and a pestle, and a sack of corn. Thereupon then (the youth) was led away, the place whither he was taken was where the hunchbacks were at work with mortar and pestle; it was there that he was set free. A hole (in the ground) he saw, where the other poured the corn. He was made to stand (by the hole), when he was then given the pestle. "Now, then, my grandfather," he was told, "pound some corn for me!"

In truth, he began pounding. Very long was his face made. Exceedingly homely was he. And throughout the whole of every day he was at work with mortar and pestle.

In time Red-Stocking came to the place where he (and his cousin) lived. Alas! now completely ruined was the place where they lived. When looking for tracks, forthwith (he saw) that their woman had been visited; that gone was his cousin on the trail of (his wife). Accordingly, they say, then he said: "Pshaw! a wretch (is) my cousin. 'Therefore now never let us be married!' was what that cousin of mine said. Very much did I dislike it when he married. Therefore I will not follow after him." Verily, he set in order the place where they lived; and then there he remained, and continued as before to hunt for deer. Now, once on a time he was visited by a certain woman, by one that was exceedingly beautiful; it was so that to where he was she came and sat down, hoping that she might marry him, but he was not willing. Accordingly all the while was she gathering fire-wood, and for him she cooked his meals. Truly good at work was she. And so to no purpose was he told, "Let us be married!" in vain (thus) was he told.

"Kāwin wī'ka nintāwīdigāsī, intawā mādcān! tibiwāntciwānān icān."

Misāntawā kāgā't kīmādcāt.

- Mīsa' mīnawā naçī'kāwisit Kāmiskwāciğanit. Ninguting ā'pidci
 5 ugwinawānimān wī'tāwisān. "Ictā, ambāsa, wābank ningānāntu-
 nāwā a'a'ā nī'tāwis." Kāwābaninig kā'i·jimādcāt māda·q·nāt
 wī'tāwisān qnināmā'tōnit ini'ā i'kwāwān, mī'tigōnsān qniba'kwa'ki-
 bitōnit. Ningutingigu unōntān kāgō maḍwāsīninig "Tcu·ā·!"
 inwānig. Mādābit imā^a papāckwānig owābāmān awīya pō'tāgānit.
 10 Kuniginin, pāpō'kō^awāya^a kibitāganāwa^a nānāgatawābāmāt. Aḡā-
 wa unisitawinawān ini'ā wī'tawisān. Ukanōnigōn: "Nī'tāwis,
 nōngum ā'ta kīganāntawis, mīnāsāb kā'i·cināḡusiyān nōngum
 ācinawīya. Kāgā't maḡitō wa'a'ā inini."

- Uḡānōnān: "Cī, maḡci·q·nīm! 'Midāc i'i'ā kāḡu' wīdigāsī'tā,'
 15 wāndci'kitoyāmbān." Pā'kic unimiskamān. "Cī, maḡci·q·nīm!
 kāwin nin ningatōtāḡusī." Utānināsīkān cāpūntawān. Ānīc mī'i'ā
 nāsāp āciçtciḡāt; kayā wīn utā^asiyānit; mī'i'ā ma'kuctigwān kayā
 i'i'ā cāḡwā^aciwayānān ugackipitāḡanit, kayā ini'ā mīcku'pwā-
 ḡānān udō'pwāḡanit.

- 20 Cīḡwa sāḡa·q·mōn pingwācāḡit. Piḡānōnigut a'a'ā Mīckwāci-
 ḡanit: "Pāmā wāpicimīyaḡ kīḡanisāḡisī·ā· a'a'ā kīnīm." Cīḡwa
 ubina·i·pitōni i^a untā^asiyānini.

Kāwin kanagā unḡutānū icī·a·yāsī. Kayā wīn una·i·bitōn i'i'ā
 untā^asiyān.

- 25 Paḡāḡu kāsā'kwāniguwāt i'i'ā pāpō'kowāya^a.

Mīnawa ācawāya·i· ubina·i·pitōnini u^atā^asiyānini.

Kayā wīn una·i·bitōn utā^asiyān.

Mīsā'pī kīnawāḡititīwāt, kāḡwātciwānitīwāt. Mīdāc kāḡā't
 sāḡā'kwanīntwā, mīsa' kāwin apāḡināsī awīya. Ningutingīku,

"Never would I be married, therefore do you go away! from whatsoever place you may have come do you go."

So thereupon, in truth, she went away.

And so once more alone was Red-Stocking. Once he became very much concerned about his cousin. "Well, now, to-morrow I shall go seek for my cousin." On the morrow, when he started on the trail after his cousin, he saw where the woman had passed along, where she had pulled up shrubs as she went along. And by and by he heard the sound of something. "Tcwā!" was the sound it made. When he came in view of an open space (in the woods), he saw some one at work with mortar and pestle. Lo, (it was) hunchbacks stopping a while in their work as he gazed at them. Hardly could he recognize his cousin. He was addressed by him saying: "My cousin, this time only will you be in your own form; for in the same way as I now look, so will you appear. Verily, a manitou is that man."

He spoke to him, saying: "Pshaw, wretch! 'Therefore let us not be married!' was what you said." At the same time he waved a disdainful sign at him with the fingers. "Pshaw, wretch! not shall I be done so by him." On his way he went to the long-lodge. Now, according as the other did, so did he; for he too wore a clout; there was a bear's head, and a mink-skin which he had for a tobacco-pouch, and a red (stone) pipe he had for a pipe.

Presently out came the other who was nude. He came saying to Red-Stocking: "Not till you have thrown me down will you take out your sister-in-law." Then he arranged his clout in order.

Not at all in an unusual manner did he feel. He too arranged his clout in order.

Forthwith then were they whooped at by the hunchbacks.

Again the one on the other side re-arranged his clout.

And he on his side arranged his clout.

Thereupon they grabbed each other, wrestling together. And then they were cheered on with whooping (by the hunchbacks).

"Tağa, ʔambä, ningawäpicimä," inäntʔam a^aʔu Kā·u·miskwāciğanit.
 Kägä't äci·a·pağināt. Kāya'pağināt äcipō'kwāwiganäpināt kayä
 ucipatängwäpinän. Äjimādcāt äntānit icāt. Pāndigät i·i·u cāpun-
 5 tawān ā'pidci mōckināwa^ə i'kwāwa^ə. Kāwīn kağagä päcik uwi-
 nisisini tci·a·yānik. Inābit äntēgwananīn cāgwä'kwisininiwağ;
 mīnawā ma'kwayānican ağōtcinōn. Kā·i·cipina·a·nk inābit owā-
 bāndānan pō'tāğanā'kōn; äcimāmət. Mīnawā inābit mağtāmini-
 waç owābāndān, päjik omāmōn. Äcisāga·a·nk. Kā·u·disāt äcitāngic-
 10 kank i^əʔu a'ki, mīgu i^u äjipāgunāwābickank i^əʔya'ki. Kā·u·dā-
 'pināt, a'kawā ubāsi'kwäpinän ini^u ma'kwayānican kayä i^əʔu
 äntāgwanan pata'kipinā·ō·nān. Mīdāç i^əʔu äci·a·tcita'kiwäpināt;
 mīdāç i^əʔu kayä mağdāminiwaç äjipīntcwäbināğ, kayä i^əʔu pō'tā-
 ɣanā'k. Äcikānōnāt: "Mī iwiti kätāna'kiyağ tci·a·ni·a·'kiwağk.
 Pāpō'kwawāⁿ kīga·i·gō. Kāwīn wī'kā wagita'kami'k kīga·a·yāsī."

15 Mīdāç i^əʔu äci·i·cāt pwā'tāğanit. Ka'kina umīnuckawā^ə, näyāp
 äcināğusini'pağ udici·ā·.

Kägä't minwāntāmən.

Äjikānōnāt: "Mī·i·u icinānāⁿsi'kutātiyu'k ağāntc äciwāwī-
 tigāntiwāğubānän."

20 Äji·i·cāt a^aʔu inini i'kwāwā^ə ayānit, äjikānōnāt i^əʔu ikwāwā^ə:
 "Sāga·a·mu'k!" udinā^ə.

Kägä't iği^u i'kwāwāğ äjisāga·a·mowāt. Äniwā'k, pā'tinīnuwa^ə!
 kayä i^əʔu ininiwa^ə. Mīsa kägä't nisitawinātiwāt äcinānāⁿsi'ku-
 tātiwāt.

25 Mīsa' pināwītīt kī·a·gōtä.

but neither one could be thrown. So by and by, "Now, therefore, I am going to throw him down," thought Red-Stocking. Verily, down he threw him. After he had thrown him down, he then broke his back, and then made his face long. Then he departed, going to where the others lived. When he entered the long-lodge, very full was it of women. Not a single one had hair on (the head). On looking about, (he saw) crow-feathers stuck in between the poles and the wall; furthermore, wretched old bear-skins hung suspended (from the lodge-poles). After he had taken (the skins), he looked, and saw some pestles; then he took them. When he looked again, he saw sacks of corn; one he took. Then out of doors he went. When he got to where the other¹ was, he stamped upon the ground, whereupon he stamped a hole into the earth. After picking him up, he first bound him (about the head) with the miserable old bear-skin, and then a crow-feather he stuck upon (his crown). Thereupon he threw him into the hole head first; and he also flung in the old corn-sack, likewise the pestle. Then he spoke to him, saying: "In that place shall you dwell till the end of the world. Hunchback shall you be called. Never on top of the earth shall you be."

And then he went over to where the others were at work with mortar and pestle. All of them he straightened (at the back), the same as they used to look he made them.

To be sure, they were pleased.

Then he spoke to them, saying: "Therefore now return you each to the other in the way that you were married."

When went the man to where the women were, he then spoke to them, saying: "Go forth out of doors!" he said to them.

Verily, the women then went outside. Oh, they were many! so also were the men. And then, in truth, when they recognized each other, then back to each other they went.

And so now the buttocks of the ruffed grouse hang aloft.

¹ Man-with-a-Skull-for-a-Head.

68. WĪNDIGŌ.

Ānīc tāwag aṇicinābāg unītcānisiwā ä'taḡu. Ānīc pibōnini.
 Kägä't ināndam 'a^əa'^u inini ku'tātcit nōtci·ā't āmi'kwān. Kägä-
 'tsa nīsānāntam awiya ugi'kānimān. Mīdāc ningutingiku a·i·
 5 nāno'kīt nōtci·ā't īni'^u āmi'kwān, ningudingiku cigwa 'a^əa'^u i'kwā
 pāmāgu awiya mādā'kunit wayä'kwāgāmīng sāga·i·gānīng āndā-
 wāt. "Pabā'pinisiwāgān kinibūmin!" udinā^s unītcānisa^s. Kägä't
 minditōwān; kāwīn kanagā ābi'ta āyā'kwā'kusinit mi'tigō^s aḡōsi-
 sīwān. Mīdāc īni'^u wīndigōn wādīsiguwāt. Mīsa' bīdā'taḡā-
 'kōwan, mīsa' nājībība'tō wa^əa'^u i'kwā. Kākī'tcikunayāt pingwā-
 10 cāḡit. Awiṇaḡickawāt pidātaḡā'kunit, nāyāḡigu oḡānōnān: "Nōs!
 kitāḡwicinina?" udinān.

Mīdāc ä'kitunit: "Kāwīn ningi'kāndaⁿzī tci·o·dānisiminān."

"Nōs! kitāḡwicinina?" udinān mīnawā.

Ājīkawicimōpaḡisunit, äcitcāngitiyā'kisunit kṇawābāmigut.
 15 Ānīc uḡānōnigōn: "Nīndānis, mī·i'^u ijīkiwān, ningasāgi·ā·g nōci-
 cāⁿyāḡ," udinān īni'^u. Mīsa' kägä't ājīkiwāt. "O^əō'^u ici': 'Kimi-
 cōmisiwā kitāḡwicin', ici nōcicāⁿyāḡ."

Cigwasa aṇipīndigā i·i·mā āntawat. "Nītcānisitug! mānitō
 nintāwānimā," udinān īni'^u unītcāniṣān. Mīsa' ācimānga'kitōt
 20 'i^ə'^u āntāt. "Au, mī·i'^u icipīndigān, nōs!" udinān.

68. WĪNDIGŌ.

Now, there were abiding some people with only their children. Now, it was winter. Truly in the mind of the man rose thoughts of fear while on the hunt for beaver. Truly cautious he became of some creature (whose presence) he felt. And so once, while he was busily engaged catching beaver, at that time there suddenly (appeared to) the woman some one that was travelling over the ice from the other end of the lake, (and coming to) where she (and her family) lived. "Alas! and now we are going to die!" she said to her children. Truly big was the creature; not even half so tall (as he) were the trees, (such) was how high he reached. It was by the Wīdigō that they were visited. And as he came hitherward over the ice, then to the lake ran the woman (to meet him). Removing all her clothes, she had nothing on. On her way to meet him as he came along on the ice, and while yet some distance away, she spoke to him, saying: "O my father! have you now returned home?" she said to him.

Thereupon said the other: "I don't know if you are a daughter of mine."

"O my father! have you now come home?" she said to him again.

When he dropped down and lay (on the ice), when he lay resting on his hands and knees, then by him was she observed. Now, she was addressed by him saying: "My daughter, therefore go you home, lest I perhaps scare my little grandchildren," he said to her. Thereupon truly back home she went. "This do you say to them: 'Your grandfather has come home,' say you to my little grandchildren."

So she went (and) entered the place where she (and her family) lived. "O my children! a manitou do I take him to be," she said to her children. And then she enlarged the size of her home. "All right, now come on in, my father!" she said to him.

Cıgwasä gägä't pīndigä·ō·täwān ini^u oşan. Ānic mīsa' udō-
tcīmāni unītcānisa^ē. Kägä't kicāwādisiwañ; mīşaḡu a'pañā
ta'kunānit 'i'i^u unītcānisa^ē.

Kägä't minwāntam 'a^ēa^u i'kwä. Cıgwa oḡanōnigōn oşan:
5 "Nindānis, aḡbā, taḡa, awinagiska^u na·ā·ngic! Cıgwa indıḡu
pīdādaḡā'ku. Mīsa' gägä't o^ēō^u ici', kägü' wīn mīnawā inā'kān
'i'i^u kāḡi·i·naḡwā iḡi^u kinītcānisaḡ 'i'i^u kā·i·naḡwā 'Mañitō
nindāwānimā ' kī·i·'kitoyān. Mīdaç ici' 'a^ēa^u na·ā·ngic: 'Nōs
kītaḡwicin ', ici', māḡicā ningasāḡi·ā·", udinān ini^u udānisañ.

10 Mīdaç gägä't aninaḡickawāt ini^u unābāmañ ānāt: "Mañitō
nindāwānimā," udinān. Mīsa' kīwitciwāt ini^u unābāmañ. Cayi-
ḡwa kīpīndigāwaḡ, cıḡwa oḡanōnigōn: "Nindānis, ānīn wīnā
kī·i·'kitoyān, 'Mañitō nindāwānimā,' kī·i·'kitoyān?"

Ānic kā·i·nāt? Kāwīn oḡanōnāsīn. Mīsa' cıḡwa udānawi-
15 'a·çamān, kāwīn wīsinisiwañ. "Mīḡü i^u nindānis!" udinān.
"Kāwīn nīn ā'pidci wawība niwīsinisi," udinān ini^u udānisañ.
Kägä't mīsa' kāwī'kā wīsinisiwañ wāwītiḡāmāwāt. Mīsa ä'kitunit:
"Kägü' wīn, na·ā·ngic, nañisānāndaḡān," udinān.

Mīsa' kägä't a·i·naḡo'kīt ānōtci·ā·t aḡi'kwān.

20 Mīdaç kā·i·nāt ninguding wañāḡucininig: "Kāwīnīnā ingutci
aḡi'kwāḡ, indānis, wī'kā tciwābāmāt na·ā·ngic?" udinān. "Kä-
ḡä't o·o·mā päcu' tāwaḡ aḡi'kwāḡ, niçwāwān," udinān.

"Ānīn ājināwa'k?" i'kitōwañ. Tānisāwaḡ indaḡu nōtci·i·ndwa?"
i'kitōwañ.

25 "Mīnaḡā," udinān 'a^ēa^u inini.

"Mīsa' kägä't sāḡa·i·ḡānsing tāwaḡ, a'kumaskıḡowank ä'tā
'i'i^u wīç, mīnawā wā'kwāḡam päḡik ä'tā."

Then truly in came crawling that father of hers. So thereupon he kissed her children. Truly gentle was he, and it was then all the while that he had those children of hers in his hands.

To be sure, pleased was the woman. Presently she was addressed by her father saying: "My daughter, come, I say, go meet (my) son-in-law! It seems that now he is coming along on the ice. Therefore truly this do you say to him, and do not repeat to him what you said to your children, when you told them that 'A manitou do I take him to be.' But this say you to (my) son-in-law: 'My father has come home,' (thus) say you to him, lest perhaps I should frighten him," he said to his daughter.

Thereupon, truly going to meet her husband, she said to him: "A manitou do I consider him to be," she said to him. Accordingly then she went along with her husband. When they entered, then was she addressed: "My daughter, pray, why did you say [when you said], 'A manitou do I consider him to be'?"

What was she to say to him? She did not speak to him. Thereupon she then offered to feed him, but he would not eat. "Never mind, my daughter!" he said to her. "Very seldom do I ever eat," he said to his daughter. True it was that never did he eat while he was living with them. And now he said: "Don't you, son-in-law, don't entertain any fear (of me)," he said to him.

Thereupon he set to work to get a beaver.

And this to her he said one evening: "Are there beavers anywhere, my daughter, which (my) son-in-law has never seen?" he said to her. "Verily, near here dwell some beavers, in two places," he said to her.

"How is it possible (to get at them)?" said the other. "Could they really be killed if some one should hunt for them?" said the other.

"To be sure," to her said the man.

"It is a fact that in a small lake there are some, at the edge of a swamp is one (beaver-) dwelling, and still another by itself at the far end of the lake."

"Ō^{un}, kāwīn wīn ningī'i'daⁿzīn. Ingutci wīcing tcī'i'naṭināg nindaṭciḡaḡwätwä. Kägä't mī'i'mā sāga'i'gānsing wābandamān inaṭināg. Taḡa'pī wāḡaḡ ijā'kaḡk!" udinān.

Mīsa' kägä't weyāḡaninig mādcāwāḡ. Cigwa udōdi'tānāwa
5 kāḡaḡipōḡaminit udōnini. "Kägätsa pā'ta'i'nowāḡ," udigōn.
"Aya·ā'nsāḡ ayātugānig," udigōn. Cigwa uḡanināⁿzi'kaḡmini
sāḡiskusininik. Ānic uzāwābi'k wāsa'ka'u'ninit; ājipa'ki'tā'ḡ-
minit, paḡāḡu ḡāsīḡitcisānit. " 'A 'āu', na·ā'ngī! kiwajickumāḡ!"

Umawinanā^s 'a^a'u inini. Mīsa' mīnawā pājik uṭanināⁿzi'kaḡmini
10 aḡiḡāḡimā'tōnit mīnawā upa'kitā'ḡ·minit. " 'A 'a'ḡ, na·ā'ngī!
kiwācickumāḡ!"

Unāniwana'wā.

"Mīsa' cigwa' tcinōtci'ḡ·ngwā īḡi'ḡ aḡmi'kwāḡ." Tca·i'ḡwa
pabātacikutata'i'ḡāwāḡ. "Mīsa' omā," i'kitōwāḡ. Ācitwā'i'ḡānit,
15 ājipata'kinānit cingwā'kwāḡ. "Mī'o·mā wāndācāwāt," i'kitōwāḡ.
"Āmbāsinō, kaḡnawāndāḡ o·ō·mā pata'kisut cingwā'k! Pīpāḡimi-
cin." Mīḡaḡ cigwa' ta'kaḡmāḡciwāwāḡ īḡi'ḡ wāḡci'ḡ. "Cā°, cā°, cā°!"
pā'i'nwāwāḡ iwiti wāṭciwing. Cigwa ḡāḡä't aḡmāntc panāḡu ki'tci-
nībiwa skābīni utwā'i'ḡānini. Cayīḡwa pitaḡwicinōn.

20 Ājipīpāḡimāt. "A!" udinān. Cayīḡwa mīḡu' iwiti pā·u'ndci-
tcīḡa'kwāpaḡisunit. Cigwasa' ubicībitōni. "Aḡackumāḡuta āni-
ḡinogwān!" i'kitōwāḡ. Cigwa tcā'kibīni'kānowāḡ udōntci'ḡ·ḡwā-
wābināni. "Ā'a'ḡ, na·ā'ngī, nāniwanu'wi!" udānu'i'ḡōn.

¹ The beavers the man killed were small compared to those the Wīndigō killed; hence the term "muskrats."

"Oh, I did not have (such as that in mind). If somewhere were a hill like a (beaver's) dwelling was what I asked about. Truly at yonder small lake did I see a hill like that. Now, to-morrow let us go thither!" he said to him.

Thereupon truly on the morrow they departed. When they got to the place, then (with surprise) did (the man) hold his hand over his mouth. "Truly many are they," he was told. "Young (beavers) they must be," he was told. Presently the (Wīndigō) went to where (the dwelling) was projecting out above the ice. Now, a cane of copper did he have in his hand; when he struck (the dwelling), straightway out they rushed. "Come on, son-in-law! (here) are your muskrats!"¹

At them rushed the man. And then up to another (dwelling) went the Wīndigō without making any noise, and he also struck that. "Come on, son-in-law! (here) are your muskrats!"

He slew them with a club.

"Therefore, now will we seek for those beavers." In a while he was wandering about, tapping on the ice (to see where the beavers were). "Here is the place," he said. When he had made a hole in the ice, he stuck a (white-) pine down into it. "Here is where they have a hole," he said. "Pray, watch this place where the pine stands! You must call to me." Thereupon then over the mountain he went. "Shu, shu, shu!" came the sound of his voice from over the mountain. Thereupon truly to an unknown depth did the mass of water sink below the hole in the ice. Presently here came (the Wīndigō) back.

Then (the man) yelled to him. "Hey!" he said to him. In a while, coming from yonder way, (the Wīndigō) flung himself forward at full length. Presently he rolled up his sleeves. "Let us see how big (the beaver) is!" he said. Then, putting his hand down into the hole, he drew (a beaver) out of the water. "Now, then, son-in-law, kill him with the club!" (the son-in-law) was told, but to no purpose.

Udānupa'ki'tā°wān a°awinini, kāwīn kaṇaḡā unisāsīn. Mīḡaḡ ut ubā'pi'i'gōn cayīgwa äjipa'kitā°wānit 'i'°i'°u usa'ka'u'nini. "Na'ā'ngic, awānicī wīna'a'°u," udigōn īni'°u ujiniṣaṇ. "Nackāsa pitcīnaḡ kīgawābāmā 'a°a'°u ki'tci aṃi'k," udigōn. Cigwasa kägä't
 5 mīnawā ta'kwāmāḡciwāwāṇ 'i'°i'°u wāḡci'°u. Ānic cigwa mīnawā ujiniṣaṇ babātataca'katā'i'gāwāṇ iwiti wāḡciwing. Mīsa' kā'i'gūt mīnawā tciwīntamawāt aṃaṇisut. Mīsa' gägä't mīnawā pābā-i'nwānit: "Ca°, ca°, ca°, ca°! Ujimwiyu'k, ujimwiyu'k, aṃi'kwutug!"

10 Mīsa' gägä't cigwa mīnawā äji'a'ṃaṇisut 'a°a'°u inini upīpāgimān: "Mīnawā cayīgwa!" udinān.

Mīgū mīnawā ändōṡamīnit; pā'u'ndcidcīga'kwāpāḡisunit. Mīsa' mīnawā ändōḡaṃinānit, mīsa' ä'kitunit mīnawā: "A 'ā'°u, na'ā'ngi! nānīwāna'u!" udigōn.

15 Mīsa' kägä't ānupa'ki'tā°wāt 'a°a'°u inini, ānic kāwīn unisāsīn. Ubā'pi'i'gōn ujiniṣaṇ.

Mīḡaḡ kā'i'nāt: "Mīsa' kägā wa°a'°u ki'tci aṃi'k," ugī'i'nān īni'°u unīngwāṇaṇ. "Mī naṅgwāna ändaciwāt?" i'kitōwāṇ īni'°u ujiniṣaṇ. "Pā'ta'i'nowāḡ ināṅgwāṇaḡu. Nindānumayaḡinān iniku-
 20 'kwāḡ 'i'°i'°u wīc," i'kitōwāṇ ujiniṣaṇ. "Kägātsa kitābi mī'i'°u mī'kawāṡwā īḡi'°u aṃi'kwāḡ. Mīsa gägä't ga'kina kīniṣaḡwā 'i'°i'°u ändaḡciwāḡwān," udigōn īni'°u ujiniṣaṇ. Kägātsa mīnwāntamōn īni'°u ujiniṣaṇ. "Mīsa' cigwa tciḡiwāyāḡ," udigōn īni'°u ujiniṣaṇ.

Mīsa' kägä't kīwāwāt. Cigwa ki'tcipimiwāṇāwāṇ īni'°u ujiniṣaṇ;
 25 kägä't mīnwāntamōn. "Kägātsaḡu nīngawīsin," i'kitōwāṇ. Ānic mīsa' nayāḡ ändāwāt pācwābandamowāt ānaci'tamōn ujiniṣaṇ.

With a club did the man try to slay it, but he was unable to kill it. Thereupon he was told, (and) laughed at by (the Wīdigō) when striking at (the beaver) with his cane. "Son-in-law, a young (beaver) that is," he was told by his father-in-law. "Keep watch, and presently you will see the great beaver," he was told. Then truly again went he up over the mountain. So presently again was his father-in-law tapping here and there upon yonder mountain (to find where the beaver was). And now (the man) had been told by (the Wīdigō) to tell him when he heard (something coming). And so, sure enough, here and there came the sound of his voice: "Shu, shu, shu, shu! Away, away, O ye beavers!"

Thereupon truly, when again the man heard the sound (of something coming), he called to (his father-in-law): "Here they are again!" he said to him.

Accordingly the Wīdigō did as before; coming from the other way, he flung himself forward at full length. And then, again reaching his arm into the water, he then said, as before: "Come on, son-in-law! kill it with a club!" he was told.

Thereupon truly did the man hit it, but in vain, for he could not kill it. He was made fun of by his father-in-law.

And this was what (the Wīdigō) said to him: "It is now almost time for the great beaver," he said to his son-in-law. "Is that how many they were?" said his father-in-law. "They were, in fact, rather numerous. I have noticed, however, that the size of the (beaver-dwelling) has changed," said his father-in-law. "Truly do you please me for having found the beavers. Therefore, in truth, have I killed all that might have been there," he was told by his father-in-law. To be sure, pleased was his father-in-law. "Therefore now is it time for us to go back home," he was told by his father-in-law.

Thereupon truly back home they went. Now, a great pack was his father-in-law carrying; truly pleased was he. "To be sure, I shall have food to eat," he said. So accordingly, when they were getting within easy reach of home, then did his father-in-law stop.

“Intawā mī·o·mā kayā nīn ningatānāncigā kīcisā‘kwāyān,” udinān īnī^u uningwanān. “Māgicā nīngaminā‘pitāmawāg nōcicā^uyağ. Pāmā ickwāwīsinīyān mīnawā nīngapikīwā.” Mīsa gāgā‘t kā·i·cictci-gānit, pi‘kwāpisigānit; kīcisā‘kwānit wīsinīnit. Cigwasa tagwicinōn
 5 kā·i·ckwāwīsinīnit. Mīsa‘ kāgā‘t sāgī·ā·nit unīdcānisīwā[?]. Mīgu iwiti āntaci‘kānit. Mīdāç ninguting ānānīmī·ā·nit āna·a·mīnit; mīsa āna·a·mawāt unāgā‘kinintcīng pağitināt nībawīnit ōcicā^uya[?]; mīdāç ācināgamut āna·a·mawāt:—

“Pegiskānitīsī, pegiskānitīsī, pegiskānitīsī, pegiskānitīsī!”

10 Mīsa‘ ācictcīgāt. Gāgā‘t kīcāwātīsīwān. Mīdāç wī‘kā mīnawā cigwa mīnawā pa‘kadāwān. Mīsa‘ ā‘kidunit: “Kunīgā‘kā, nīndānis, mī‘kawāsīn āmī‘kwan na·ā·ngic?”

Ugī‘kāndān ‘a^a·^u inīnī. Mīdāç ānāt: “Nīngī‘kāndān ‘iⁱ·^u i·i·witi icīnāgwa‘k tibickō, ānicādāç wāsa‘. Pāmā nīngawīnībāmin.”

15 Kāmōtcīgīsīnit. “Mīšanā mīnawā tcīgīwīsinīyān,” udīgōn īnī^u ujīnisān. Kāgā‘t mīnwāntāmōn. Ācimādcāwāt. Cigwasa udō-di‘tānāwa. “Mīsa‘ ōmā kī·i·tāmān.” Owābandān ubīgāmānīg sāga·i·gān.

Mīdāç ā‘kitunit: “Mī iwiti wāndācāwāgwan, kāgā‘t kī‘tci-
 20 ā·mī‘kwāg,” i‘kitōwān ujīnisān. Mīsa‘ cigwa mīnawā pātca-
 ‘katā·i·gāwān usa‘ka·o·nīnī. “Mī nāngwāna kāgā‘t i·i·witi wāndā-
 cāwāt,” i‘kitōwān. Kāgā‘t mī iwiti ācitwā·i·gānit. “Kāwīn
 ā‘pidci pā‘ta·i·nīsīwāg, nīcōgāwāg ā‘ta,” i‘kitōwān īnī^u ucīnisān.

"I think that here in this place I will eat after I have finished cooking," he said to his son-in-law. "Perhaps I might cause my little grandchildren to catch the smell of what I am eating. When later I have finished eating, then will I continue hitherward on my way home." Thereupon truly that was what he did, he made a fire (the smoke of which could be seen rising); when he had finished cooking, then he ate. In a while he came home, when he had finished eating. It was true that he was fond of their children. Accordingly there (about him) was where they played. And then at times he made them dance while he sang. And this was the way he sang for them as he placed his little grandchildren standing up in the palms of his hands; and this was the way he sang as he sang for them:—

"Rotten navel, rotten navel, rotten navel, rotten navel!"

And that was the way he did. Really kind he was. And so it was some time afterwards that again he became hungry. So this he said: "(I) should like to know, my daughter, if (my) son-in-law ever found a beaver."

About (a place where beavers were) did the man know. And this he said to him: "I know of a place over there that looks like (a place for beavers), but it is a long way off. By and by he and I will go spend the night there."

Then pleased was (the father-in-law). "Therefore now shall I again have food to eat," he was told by his father-in-law. Really pleased was (the old man) over it. Then they departed. In time they arrived at the place. "This is the place I spoke of" (he said to his father-in-law). He saw where the lake narrowed.

And this said the other: "It is yonder where they probably are. Truly (of) great (size are the) beavers," said his father-in-law. Thereupon then again went he roundabout, tapping with his cane. "Without doubt at yonder place is where they surely are," he said. Truly yonder was where he made a hole (in the ice). "They are not many, there are but two," said his father-in-law. So

Ānīc cigwa mīnawā kī' twā' i' gāwān i' i' mā ubigāmānig 'i' i' ū sāga' i' gān. Pājigigu īni' ū cingwā' kwān ugīpata' kināni imā sāga' i' gānīng.

Cigwa mīnawā ʔminisu; mīgū iwiti mīnawā pā' u' ndcīpisunit. Kägā' t mīnawā ʔndōbīginānit cigwa mīnawā ami' kōbīgināni.

5 “ ‘A' au', na' ā' ngī! nīwāna' w'!” udigōn.

Ānīc kägā' t udānupa' ki' tā' o' wān, kāwīn onisāsīn. Obā' pi' i' gōn pa' kitā' o' wānit bā' kā asa' ka' o' nini, mīsa' kīnisānit. “Kāyābi, na' ā' ngī! pācigutug,” udigōn. Mīsa' kägā' t mīnawā papānāndu- naci' i' gānit.

10 Kägā' t mīnawā ogī' ʔmanisu. Mīnawā ubīpāgimān ujinisān, mīgu mīnawā pā' u' ndcīcīga' kwāpāgisunit. Mīsa' mīnawā ʔgwā- pīginānit īni' ū ʔmi' kwān. “ ‘Ā' au', na' ā' ngī, nīwānuw'!” udigōn.

Kägā' t udānawīnīwana' wān; kāwīnidāc ugacki' tōsin tci' nīwā- na' wāt.

15 Mīsa' mīnawā ācīnīwana' wānit.

“Mīsa' cigwa!” udinān, “ānīn dācinā' i' ū? ʔmbā ʔndukābāci- siwānk!” udinān īni' ū ucīnisān.

“Kāmāwīn kitānibāsīmin,” udigōn; “undcītasayā' tāgu wāni- bāwānān, kitānibāmin.” Owābandān cigwa pāngicimunit kīcīsōn.

20 “Na' ā' ngī, kīwātā!” udigōn. Mīsa' kägā' t ājicācāgwasunit 'i' i' ū kayā wīn udami' kuma², ājicowani' kānānit 'i' i' ū udami' kumini. “Mīsa', ʔmbāsīnō, na' ā' ngī! kīgapimiwinin.” Aji' o' dā' pīnigut ājipīna' u' gut i' i' mā umintckāwāning. Cigwa mādwāmādcāwān. Mīsa intigu nīcing mādwāta' ku' kī ānāndānk, 'au, ācīkīcībīnigut
25 i' i' mā umintckāwāning; inābit a inini, mīnāngwāna udackwān-

presently he made another hole (in the ice) over there at the narrows of the lake. And a pine he stuck into the lake there.

Presently again (the man) heard (something coming); whereupon from yonder direction came the other, falling headlong towards the hole. To be sure, again did (the old man) reach his arm into the water, when again he felt hold of a beaver there. "Come on, son-in-law! kill him with a club!" (the man) was told.

Now, truly he struck (the beaver) in vain, for he could not kill it. He was laughed at by (the Wīdigō), who struck it gently with his cane, whereupon (the old man) killed it. "Wait a while, son-in-law! there may still be another," (the man) was told. Whereupon truly roundabout went he to chase up (another).

To be sure, again did (the man) hear the sound of (something coming). Again he called out to his father-in-law, whereupon again he came from the other way (and) flung himself headlong (towards the hole). And then he drew another beaver out of the water. "Come on, son-in-law! kill it with the club!" (the man) was told.

In truth, he tried killing it with a club, but without result; he was not able to kill it with a club.

And so again did (the Wīdigō) club it to death.

"There, now!" (the man) said to him, "why (shouldn't we) now (stop)? Come, let us look for a place to camp!" he said to his father-in-law.

"I doubt if we could sleep," he was told; "unless, perchance, you intend to have some sleep, then we might sleep." He saw that the sun was now going down. "Son-in-law, let us go back home!" he was told. Thereupon, truly, hanging the beavers (of his son-in-law) to his belt, he put his own into his pack. "Now, then, come on, son-in-law! I will carry you." When taken up, he was put into the mitten (of his father-in-law). Presently he heard the sound of (his father-in-law) moving off. And then it seemed that he made but two steps, so (the man) thought, when, lo, he was pulled out of the (old man's) mitten; when the man

tāmiwāng. Kāwīn kanagā paṅgī pi'kīnaṅ udināndaⁿzīn paṅgi-
cimōbānīn kīcisōn, mīdāc igu kāyābi ājināṅ. Mīdāc āgut ujiniṣaṅ:
“Na·ā·ngī, ṅimādcīc intawā kiwācackumaṅ. Iwiti ingutci nigī-
pināṅaṅāṅ īgī^u nindami'kumaṅ. Māgicā, nindāmināpitāmawāṅ
5 nōcisāⁿyaṅ. Pāmā kī·i·ckwāwīsinīyān ningapikīwā.”

Mīsa' kāgā't cigwa pigīwānit. Mīsa' i·i·mā āndacī'kānit 'i'ī^u
ōcicāⁿya[?]. Mīzā'n mī'ku' nānīmī·ā·t i·i·mā 'i'ī^u ōcicāⁿya[?], āna-
·ṅ·mawāt i·i·mā unāṅā'kinindcing nībawīnit 'i'ī^u ōcicāⁿya[?]. O·ō·-
widāc utina·ṅ·mawā[?]:—

10 “Pigickanidīsī, pigickanidīsī, pigickanidīsī, pigickanidīsī.”

Mīsa' paṅā utcīmāt i^u ucicāya[?]. Kāgā't ocawānimā[?] 'i'ī^u
ōcicāya[?]. Mīsaṅu paṅā pīmāntawānigut.

Cigwa' ninguting a'pī āniyābāwānik udigōn: “Ānīc, mīsa'
cigwa' tcimādcāyān,” udigōn īnī^u ōṣaṅ. “Ānīc mīsaṅu i^u minī'k
15 kā'piwītcī·a·yāwināṅuk, nindānis.” Mīdāc kā·i·nāt: “Āmbāsinō,
kāgu' wī'kā ugāmwāsīwāwa[?] 'i'ī^u ami'kwunīckwa[!]!” udinān īnī^u
udāniṣaṅ. “Kāgā't mīgu i kā·i·ciwābak kā·i·ninān, nindānis;
'i'ī^u wī'kā tci·ṅ·mawāsīgwā īgī^u nōcicāⁿyaṅ. Kīcpin ṅmawāwāt,
pō'tc ningakī'kānimāṅ. Ningapitāṅwicīn kīcpin ṅmawāwāt nōci-
20 cāⁿyaṅ tci·ṅ·ni·a·'kīwāṅ,” ugī·i·nān īnī^u udāniṣaṅ.

Kāgātsa' udinān īnī^u ōṣaṅ: “Mī·i·'u kātaciwābak,” udinān.

“Mīgu i^u ṅmaṅtc a'pī tci·ṅ·ni·a·'kīwāṅ pō'tcīgu ningatāṅwicīn
kīcpin awīya ṅmawāt. Mīsa' minī'k āninān, nindānis.” Cigwa'
weyābānīnig kāgā't ṅnimādcāwāṅ. “O·ō·' kīga·i·'kit, o·ō·witi
25 ṅgāmīkī'tcīṅmī mī·i·witi wā·i·cāyān; i'kwāḍac 'a^a·'u kā·u·disāṅ,”

looked, there, in fact, was their entry-way. And there was no difference at all, he fancied, in the going-down of the sun, for it seemed to him the same as it was (before they started). And then he was told by his grandfather: "Son-in-law, [you had] better take along your muskrats. Yonder somewhere I left those beavers of mine. Perhaps I might make my little grandchildren catch the smell of what I have been eating. After a while, when I have finished eating, I will then come back."

Thereupon truly in a while back home (the old man) came. And so roundabout him played those little grandchildren of his. And now all the while was he making his little grandchildren dance there, he sang to his little grandchildren as they stood there in the palm of his hand. And this was the way he sang to them:—

"Rotten navel, rotten navel, rotten navel, rotten navel!"

Whereupon would he immediately kiss his little grandchildren. Really kind was he to his little grandchildren. And so continually was he made use of by them to crawl upon.

Now, once when the weather began to grow warm, (the woman) was told: "Well, it is now time for me to depart," she was told by her father; "for this is as long as I have come to stop with you (and the rest), my daughter." And this was what he said to her: "Pray, don't you ever let them eat the musk-glands of the beaver!" he said to his daughter. "Truly shall it be according as I tell you, my daughter; that never shall you let my little grandchildren eat the glands. If they eat them, then I shall certainly know. I shall come back if my little grandchildren eat them in after-time," he said to his daughter.

Of a truth, she said to her father: "That is the way it shall be," she said to him.

"Therefore at any time until the end of the world am I bound to return if anybody eats (the glands). That is all I have to say to you, my daughter." When the morrow came, then truly on his way he went. "This shall you say, that off this way, toward the farther shore of the great sea, is where I am bound; and a

udinān. "Mīdāç k̄a·i·'kitoyān, wīnī'tam tanōndāgusi," udinān, "nīnidāç skwātç ninganōndāgus. Awāgwānidac k̄agicīwāgwān mī·a·'u k̄aniciwāt."

Cigwasa' pasigwīwān ōşan; k̄ägä't kicī'kāwān a'pañā k̄apickwā-
 5 bāmāt ini'ᵘ ōşan. Cigwasa' mađwāmāđābīwān 'i'ᵘ ki'tciki'tci-
 gāmi, mīsa' nōndawāt madwāyātagāsinit, mīsa' cigwa' pāmicagā-
 sīwān aņdutānk. Cigwasa' k̄ägä't awīya' onōndawān nōndāgusinit.
 K̄ägä't mīnawā mađwānōndāgusiwān pācig. Mīdāç ini'ᵘ ōşan
 ābi'tağū k̄a'pī'tuwānit k̄ägä't iciwāwān ini'ᵘ ōşan. Ānic ogī·i·gōn:
 10 "Kīçpin, nīndānis, māⁿcī·i·gōwān, ānic mī·i·'ᵘ mīnawā tcibitag-
 wicinān," udigōn ini'ᵘ ōşan. Mīdāç k̄ägä't ānāndānk 'a*a'ᵘ i'kwā:
 "Mī nāngwana iᵘ tcicāgōtci·a·g nīn āwāçimā kicīwayān," ugī·i·gōn.
 Ānic ini'ᵘ ōşan cigwasa' k̄ägä't madwāmīgāsowān ini'ᵘ ōşan. Kāwīn
 k̄anagā wīnāsīwan madwākāgakanōnitinit; nīyugunidāç ugītābi-
 15 'tawāwā^ç, mīdāç a'pī kāmāđwāciniciwānit.

Cigwasa' kīgitu 'a*a'ᵘ i'kwā k̄a·i·gut ini'ᵘ ōşan. "Aḃbāsinō,
 k̄ägu' wī'kā mīnawā tabijāsī o·o·mā minising! Ānīn k̄ajānicinā-
 bā'kāgubānān i'ᵘ ayāwāt?" i'kitu. "Aḃbāsinō mī·i·witi k̄atā-
 na'kīyāg kayā kīnawā!" ugī·i·nān. Ānic mī·i·'ᵘ k̄a·i·jiki'kino-
 20 ·a·māğut ini'ᵘ ōşan tcī·i·'kitut. Mīdāç k̄ägä't k̄a·i·'kitut. K̄ägä't
 mīdāç k̄a·i·ciwābatinik; wīn kī·i·cictigāt i·i·witi wāntcitāna'kīnit.
 Ānic k̄awīn tāgī·a·nicinābā'kāsīnōn kīçpin o·o·mā tana'kīwā'pañ
 iğī'ᵘ tinōwāğ. Mīdāç k̄ägä't wāndcī·i·ciwābak 'i'ᵘ wī'kā wānt-
 ci·a·yāsik; ānic k̄awīnītug tāgī·a·yāsī ingutci 'a*a'ᵘ aņcinābā
 25 o·o·mā ayāwā'pañ iğī'ᵘ tinōwāğ. Mīsa' minī'k k̄a·i·'kitut.

Pinwāwītçit kī·a·gōtä.

woman do I go to visit," he said to her. "And this shall you say, (that) the sound of her will be the first to be heard," he said to her, "and that the voice of me will be the last to be heard. Whichever makes the louder sound will be the one who is slaying (the other)."

Then up rose her father; truly with speed went her father, whom she saw disappear out of sight. In time she heard the sound of him coming out upon the great sea, whereupon she heard the sound of him walking in the water, and then at last of him arriving at (yonder) shore. As she listened, presently, sure enough, she heard the sound of some one's voice. In truth, she heard the sound of another's voice. And then the sound that her father made was really half as loud again as the sound of the other. Now, she had been told: "If, my daughter, I am overcome, then again will I return," she was told by her father. And that, in truth, was what the woman was thinking about: "It will be the sign that I have overcome her if I yell with a louder voice," she had been told. So it was her father that she truly then heard fighting. Not even was his name mentioned when the sound of him and the other were heard talking with each other; for four days was she able to hear the sound of them, and that was when she heard the sound of him killing (the other).

In a while did the woman speak of what she had been told by her father: "Pray, never permit him to return again to this island! How can there be any more people than there are?" she said. "Would that you (and the rest of yours) would live over there (where you are)!" she said (of her father). Now, that was what she had been taught by her father to say. And that, truly, was what she said. Sure enough, that was what came to pass; what she did was the cause of (the Windigō and others) living over there. Now, there would be no people if here lived people of that kind. And that, truly, was how it came about that they are never here; for there probably would never be people anywhere if people of such sort were here. That was as much as she told about.

The buttocks of the ruffed grouse now hang aloft.

69. HELL DIVER, THE FOOLISH MAIDEN, AND WINTER-MAKER
(Cingibis Mətciki'kwäwis kayä Kābibōnu'kä kayä).

I.

I'kwäwəḡ pimusäwəḡ, mədciki'kwäwis; mīsa' pimusäwät, ningutingiku säga'i'gəḡän äcimädäpīwät cingibisaḡ kībābā'ai'yəḡamōwəḡ. Mīsa' äjipībāḡimät mətciki'kwäwis o'owidac udinān: "Cingibis! pīnāta'u'cinān!" udinān.

5 Mīsa' kāwīn kəḡəḡä mätəḡəḡmusiwəḡ.

Mīnawä'ku tənəkəḡnōnān, kāwīn kəḡəḡä ubisiki'təkusiwān. Wī'kāsa' udəbwä'təḡowān kanōnāwät. Äcipōsiḡuwät i'i'mā utcimāninīḡ, mīsa' kābimiskāwäd. Kāwīn kəḡəḡä i'i'witi äntāwät wī'i'cāsī a^a'^u cingibis; ningutci'ku' icimädci'u. Mīsa' i'i'mā
10 ningutci päpätaciwāwīwit. Änic mīḡu'ku' kāniwābāninigin pōsiwät; kāwīn pisān aiyāsīwəḡ. Mīsaḡu' a'pəḡnä ningutci pəpai'i'yät a^u cingibis, mīdəc kā'i'ci'ai'yät.

Ninguting pimāca'o'wät säga'i'gəḡəḡniḡ oḡiwābamāwān pimācəḡämānit ma'kwəḡ. Udinān 'a^a'^u mətciki'kwäwis: "Naskä-
15 ḡinīna! ma'kwa kāpimācəḡämät!" udinān inī'^u unābāməḡ.

Cigwasa' inābiwəḡ, "Ö^{un}," i'kitōwəḡ, "nintai wīna'a^u."
"Təḡəḡskuməḡguta, kəḡəḡc!" udinān.

Cigwasa' ḡəḡä't ukəḡnōnānini, o'ō'dəc udinān: "Kwətc, kwətc, kwətc, kwətc, ma'kōnsim, nintai!" i'kitōwəḡ inī'^u unāpāmiwān.
20 Änic cigwa nōndəḡōn äjiku'pība'töt a^u ma'kwa. Unawatcipinānini umi'tiḡwābīni äci'i'na'ä'nit; kwaya'k äci'i'na'ä'nit kwaya'k

69. HELL-DIVER, THE FOOLISH MAIDEN, AND WINTER-MAKER

I.

Women were walking along, (one was) the Foolish Maiden;¹ and so, while walking along, they came in course of time out upon a lake, where (they saw) a Diver moving about over the water. Accordingly to him called the Foolish Maiden, and this she said to him: "O Diver! come across the water and get us!" she said to him.

But no move at all would he make towards them.

Another time she spoke to him, but no answer at all did they get from him. After speaking to him for a long while, they were given heed. When they were let into his canoe, they then paddled away. Not even to where he (and others) dwelt did Diver wish to go; off in another direction over the water he started. Accordingly off over there he wandered with (the women) for his wives. Now, as often as the morning came, they would embark in their canoe; they spent no time leisurely (anywhere). And so roundabout in (various) places continued Diver, and such was the way he passed the time.

Once, while paddling along the edge of the lake, they saw a bear coming along the shore. To (Diver) said the Foolish Maiden: "Oh, look! yonder is a bear coming along the shore!" she said to her husband.

When he looked, "Oh," he said, "that is my pet."

"Oh, do please speak to it!" she said to him.

In a while he truly spoke to the bear, and this he said to it: "Here, here, here, here, my little cub, my pet!" (so) said their husband. Now, as soon as he was heard, then up from the lake ran the bear. Quickly seizing his bow (and arrow), (Diver) then shot; straight he let fly the arrow in the very direction where (he had

¹ For there were two, and both were the Foolish Maidens.

imā kānījiku'pība'tōnit. Äjīkabāwāt, mīsa' kumā a'pī ʔancingi-
cinōn, kīnisānigwān. Äcinōsibītābānāwāt, "Kägätigunā kīga-
ma'ku'kāmin," i'kitōwəg. Mīsa' cigwa i'i'mā ʔgwāwānā'ku-
'kāwāt.

- 5 Cayīgwa cingibis ugīmi'kwändān kā'i'cictcigät pabā'a'yāt 'a^əu,
mīsa' äcipata'kisitācink. Mīsa' kigicäp, "Kägätsa nīngagīgizitā,"
udinān īni'ū wīwən sāsī'kisinit. "Tağa, wī'kwata'ā'n!" udinān;
mī'i'ū wīn cāpunigənən kīcəgunəng i'i'mā usitāng.

Mīdəcīsən ä'kitut 'a^əu: "Nīngīgagwānisəgändānən īni'ū cingī-
10 bisiwizitāsən," udinān.

Mīsa', "Tağa kīn," udinān īni'ū ucīmāmāwənit,¹ "wī'kwata'ā'n."

Mīsa' cigwa gəgä't ugıtcıgwātāmāwān usətāning īni'ū cāpuni-
gənən.

- "Nyā, tağa nā kayä nīn ānint mīcicin!" udinān īni'ū ucīmāyən.
15 "Nyā, naskābina! 'A' mānu, mīcicin!" udinān īni'ū ucīmāyən.

Mīdəc kəgä't kā'i'cimīnāt īni'ū umisā'yən cāpunigənən.

Kägätsa udinān 'a^əu mətciki'kwāwis: "Kunigä mīgu a^ə,"
ugī'i'nān; "o'ō'wisa' äcipäcīgūwənən!"

- "Kāwīn," i'kitōwən, "ayāwəg," udinān. "Aiyāwəg ninta-
20 wāmāg. Kägä't uwīniciciwəg igiwä kidāngwāwīwāg," udinā^ə
'i'ī'ū wīwā^ə. "Mīsa' tcī'i'cā'yəng wābəng," udinā^ə 'i'ī'ū wīwā^ə.

Naskädəc cigwa mādəcāwəg. Nīngutingiku ʔnīpapīmiskāwāt
ugīwābāmāwān adi'kwən. Ānīc ugənōnāwān: "Naskāgīnīn!
awāti ʔdi'k kāpīməcəgāmāt!"

- 25 "Nīntai wīna'a'ū."

"Kagaskumāguta pīpāgī'm!" udigō^ə 'i'ī'ū wīwā^ə.

Mīsa' gəgä't pīpāgıt 'a^əu cingibis.

¹ Probably a false form.—T. M.

seen the bear) go running up from the shore. Then they went ashore, and then some distance on (they found the bear) lying (on the ground), no doubt slain by (Diver). Then, drawing (the bear) down by the water, "Verily, now we shall have some bear-meat to eat," they said. So then in a while they had a rack put up (on which to dry the meat).

Now, Diver thought of something he would do while (thus) continuing aimlessly about, whereupon he snagged his foot. Accordingly in the morning, "Truly lame shall I now be," he said to his wife that was older. "I say, do try to get it out!" he said to her; for some needles had he stuck into his foot.

And so then said she: "I so much loathe the hateful foot of a Diver," she said to him.

Whereupon, "Then you," he said to the younger sister, "you try to take it out."

Whereupon then did she pull the needles from his foot.

"Oh, do please give me some of them!" (the elder) said to her younger sister. "Oh, now, please! Don't refuse, but give them to me!" she said to her younger sister.

Whereupon truly then she gave the needles to her elder sister.

Verily, to him said the Foolish Maiden: "Wonder if it be true," she said to him, "that you are thus alone (without relatives)!"

"No," he said, "there are (some relatives)," he said to her. "There are some sisters of mine. Truly handsome are those sisters-in-law of yours," he said to his wives. "Therefore will we start (to where they are) to-morrow," he said to his wives.

So then soon were they off. And once, while paddling along, they saw a caribou. So they spoke to it, saying: "Oh, look! yonder is a caribou coming along the shore!"

"That is my pet."

"Oh, please do call to it!" he was told by his wives.

Whereupon truly did Diver call aloud.

Kägä'tsa umisawinawāwān īgi'ⁱ i'kwāwāg. "Ambādacsä',"
i'kitōwāg īgi'ⁱ i'kwāwāg, "amwāng!"

"Öⁱ, mindai wina·a·u."

"Tāgackumā kañōc!" udināwan.

- 5 Cigwasa kägä't upibāgimān 'a'a'ⁱ cingibis: "Kwātç, kwātç,
kwātç, kwātç!" udinān 'a'a'ⁱ cingibis. "Adi'kwasiṁ, nintai!"
Ānic ōnōndawān adi'k; ucimō, a'panā kwāpikwāskunit.

Misa' a'panā umāpīnāni umi'tigwābīni, misa' ina·ā·wān;
kwaya'k kā·i·ciku'pīpa'tōnit icinātagāmā·ō·wāg. Misa' aninā-
10 biwāt kīcingicinōn ādi'kwān. Misa' mīnawā wiyāsi'kāwāt. Misa'
mīnawā äcictcigāwāt, kīpāsawāt īni'ⁱ ādi'kwān.

Ānipōsiwāg. "Misa' nōngum tci·u·di'tōngwā īgi'ⁱ kitāngwā·i·
wāg," udinā⁸ 'i'i'ⁱ wīwā⁸.

Cigwasa' udābābandānāwa 'i'i'ⁱ ōdāna. Cayigwa mađwāpībā-
15 giwān: "Ä 'ē·e·'! cingibis pīti'kwāwā!"

"Ē! mīsa īgiwāti kā·i·nintwā kāpimiskāwāt!"

"Kāgu pinawīn 'i'i'ⁱ inā'kāgun. 'Wiwāmīgisiṁō'kāsu kuca'ku'ku!
mī īni'k."

1 "Ä 'ē·e·'! Wāmīgisiṁō pīti'kwāwā!"

20 "Kiwābāmīgōmīnāsān," udinā⁸ 'i'i'ⁱ wīwā⁸. Pinā⁸zibība·i·tiwā⁸
i'kwāwā⁸, "Mīna īgi'ⁱ kitawāmāg?"

"Sā! matcī'ki'kwāwicāg wīnigi'ⁱ. Sasāgā·i·'kwāwāg kuca kā·i·
nāgwā."

25 Ānawidāç zazāga·i·'kwāwā⁸ 'i'i'ⁱ unāzibība·i·tīnit. "Kägä'tsa'
zazāgā·i·'kwātugānāg īgi'ⁱ kitawāmāg," udināwān īni'ⁱ unābāmi-
wān.

Pīnicsa' kägā kāpi'kwā·ā·mowāt 'i'i'ⁱ ōdāna. Cigwa mīnawā

Truly eager were the women to have it. "So anxious," said the women, "are we to eat it!"

"Why, that is my pet."

"Do please speak to it!" they said to him.

Presently, indeed, to it called Diver: "Come, come, come!" to it said Diver. "My little caribou, my pet!"

Now, him the caribou heard; it fled, away it went leaping.

Whereupon he quickly grabbed his bow (and arrow), and then sent an arrow at it; straight towards where (the caribou) ran up from the water was the way they paddled. And then, looking about as they went, (they found) the caribou lying (there). Whereupon again they had meat to eat. And so they did as before, they dried the (meat of the) caribou upon a rack over a fire.

Getting into their canoe, off they went. "This is the day that we arrive at (the place of) your sisters-in-law," he said to his wives.

In time they came in sight of the town. Already then they heard the voice of some one calling aloud: "Halloo! Diver is coming home with some wives!"

"Hey! it is they about whom it was reported as travelling by canoe!"

"Don't speak of him in such a way! 'He wishes to pass himself off as the one Arrayed-in-Wampum,' is what you really should say of him." ^{↳ 〇〇〇}

"Halloo! Arrayed-in-Wampum is coming home with wives!"

"We are already seen," he said to his wives. As some women came racing down to the water, "Are those your sisters?" (he was asked.)

"Pshaw! foolish maidens of no account (are) they. Of handsome women now was what I told you."

Yet, for all that, pretty were they that were racing down to the water. "Truly pretty must be those sisters of yours," they said to their husband.

It continued thus till they were almost passing the town. Presently some more women came rushing down to the water. "Are

ānint 'i'i' u i'kwāwa^ε pināzibība·i·tiwa^ε. "Mīnaçigi' u kā·i·naṭwā? Kägät zägā·i'·kwāwa 'i'i' u baṇāzibība·i·tīnit."

"Sā! maḍci' ki'kwāwicag winigi' u!" udinā^ε 'i'i' u wīwa^ε. "Zägā·i'·kwāwag kuca ĩgi' u kā·i·naḡwā," udinā.^ε

- 5 Wī' kāgu ā' pidci i·i·witi ickwāyawi·i· pināzibība·i·tiwa^ε i'kwāwa^ε, wābasimōwāṇ nānābicāpisunit; cigwa' ku pikwakwāngu·u·tiwa^ε igu' ku kābāskinatcimāḡisānig ĩni' u wābasimōwāṇ nānābicāpisunit. "Mīsa' ĩgi' u nintawāmāḡ!" udinā 'i'i' u wīwa^ε.

"Sā!" udinān matciki'kwāwis.

- 10 Ānic, mīsa cigwa ācikabāwāt imā āndānit ickwāyōtāna. Mīsa' ācipīndigāwāt āndāwāt. Cigwa ānitibi'kaṭinik, piwīntamawimān unāpāmiwān winīmi·i·ntiwint. Cigwasa udigowān: "Kägō win wī'kā awinābi'kāgun i·i·mā nīmi·i·ting," udinā 'i'i' u wīwa^ε. "Āmbāsinō, nō'kō, kaṇawānim i'kwāwag," udinān o'kumisān.

- 15 Mīsa' kägā't cigwa kabātibi'k undāntiwaṇ unāpāmiwān, kayā 'i'i' u utāngwā·i·wā^ε. Ānic uḡanawānimigowān ĩni' u mindimōyāyaṇ. Kägātsa ānawi umītāwāndam wī·i·cāt matciki'kwāwis. Cigwasa mīnawā tibi'kaṭini; cigwa mīnawā piwīntamawimān ĩni' u unāpāmiwān. Ugi'kānimān ayānit 'a'a' u matciki'kwāwis Wāmīḡisāḡōn;
- 20 cigwasa' kīmādcāwāṇ unāpāmiwān, "Āmbāsinō tawinibā 'a'a' u mindimōyā," ināndam maḍciki'kwāwis. Mīsa' kägā't ācinibānit ĩni' u mindimōyāyaṇ. Ācipīndigatōwāt misān, mīsa' ācikaski·aḡisitōwāt i·i·mā kā·u·ndciwāṇiskāwāt. Indigudac awiya kācin·gicininit ācināḡwāṭinik imā kā·u·ndciwāṇiskāwāt. Mīsa' kā·i·cic·tcigāwāt, kā·i·cimādcāwāt. Cigwasa' ta'pābiwāḡ owābāmāwān unābāmiwān iskwāntānk ācicimunit. Cigwasa owābāmāwān Wāmīḡisāḡōn wāntcitāḡu āndaswāni'kwānit nāba·ō·sowān ĩni' u mīḡisān, āndaswāni'kwāt nāba·ō·sowān ĩni' u mīḡisān. Mīdāc

they the ones you spoke of? Truly pretty are the women that have come racing down to the water."

"Pshaw! foolish maidens of no account (are) they," he said to his wives. "About pretty women now are they that I have told you," he said to them.

Later on, from the far end of the place came some women racing one with another down to the water, swan-mute they had for ear-rings; then, as they came pushing one another, the swan-mute that they had for ear-rings broke off into pieces when striking together. "Now, those (are) my sisters!" he said to his wives.

"Oh, pshaw!" to him said the Foolish Maiden.

So, then it was that they landed there where he lived at the end of the town. Accordingly then went they into their home. When night was drawing on, some one came and invited their husband to a dance. Then they were told by him: "Never go look on at the place where the dance is held," he said to his wives. "I beg of you, my grandmother, do you keep watch over the women!" he said to his grandmother.

Thereupon then, in truth, all night long was their husband gone, likewise their sisters-in-law. Now, they were watched by the old woman. To be sure, in spite of that, anxious to go was the Foolish Maiden. Now, another night came; then, as before, some one came and invited their husband. The Foolish Maiden knew where Arrayed-in-Wampum was; and when their husband went away, "Would that to sleep the old woman might go!" willed the Foolish Maiden. Whereupon, in truth, to sleep went the old woman. Then inside they fetched some fire-wood, whereupon they rolled it up in blankets there where they had their bed. And it was as if somebody were lying there, such was the look of the place where they rose up from bed. And such was what they did, after which they departed thence. In a while they peeped in (and) saw their husband dancing by the doorway. Presently they saw Arrayed-in-Wampum with a wampum bead dangling from every single hair (on his head), from every single hair was hanging a

kā·i·cipābī'tōwāt 'i'i^u tci·i·ckwānīmi·i·ntiwint īgi^u i'kwāwag,
 ānīc kā·i·cinānināt īni^u Wāmīgisaḡōn 'a^a·u maḡci'ki'kwāwis
 tci·i·skwānīmi·i·ntiwint. Mīsa' ḡāḡā't. Ānīc mī a^u wāḡimāwit.

Cigwasa ickwānīmi·i·tīm. Ānīc äcipīndigāwāt īgi^u i'kwāwag.
 5 Äcitābībināwāt īni^u Wāmīgisaḡōn mīsa' ä·i'·tawaya·i· udōnt-
 cikikintcigwānāwān. Mīsa' cigwa kīma'kamint cingibis wīwa^ḡ.

Ānīc cigwa ḡnikiwā cingibis; kawicimo, ugawicimunatāwān īni^u
 wīwān wācīmā·i·māwinit. Pānimāku, "Nimpi'kwānāḡ nindcīsi-
 binik," ināntam īni^u wīwān sāsi'kisinit. "Pā'kā! a'kawā kicimā
 10 niwī'pāmā. Pānimā'pī ḡḡawī'pāmīn kīn."

Mī nangwāna ānigōnsa^ḡ ta'kwāmigut, mī nangwāna 'i'i^u tīnōwa^ḡ
 kāta'kwāmigut. Tcigwasa' ḡi'kāndanḡ; payā'kināḡ misān ugī-
 wī'pāndānaḡ! Anāḡwā'kipaḡiso, mī ḡāyāpī misān āt'a ä'tānig.
 Mīsa' kīwāni·ā·t 'i'i^u wīwa^ḡ. Uḡānōnān ō'kumisān: "Tibigic
 15 äcāwāḡwān kānawānta·i·nābānig!" udinān ō'kumisān. Mīsa'
 äjiniskādisit. "Kāḡu' tawi·i·nābisīwāḡ' kitinininābaḡ." Mīdaḡ
 cigwa nāntawābāmāt tibi'kaḡtīnik. Ānīc kāwīn kīwāt·c iḡāsī cingibis
 āntawābāmāt 'i'i^u wīwa^ḡ. Kāḡā' t owābāmān Wāmīgisaḡōn ayānit,
 mīdaḡ imā äyītōwaga·i· ugī'kintcigwānāni wīwa^ḡ nibānit. "Mīca-
 20 nīm!" i'kito, ānīc niskātisi cingibis. "Mīcānīm!" udinānimān.
 Mīsa' äjikīwāt 'a^a·u cingibis. Pīwābi'k ugīcābi'kisān. Mīsa'
 äcictcigāt. Tābi'kaḡdīnik taḡbā'pic, cigwasa uwīgīcābi'kisān mī·i·u
 pīwābi'k. Mīsa' cigwa wī·ḡ·nimādcāt mīnawā āndawābāmāt īni^u
 Wāmīgisaḡōn. Cigwasa pīndigā imā āndānit. Ānīc nibāwa^ḡ;
 25 äjīwābāmāt tawanungwāmīnit, ānīc mīsa' äjipōtcikunāwāwāt,

wampum bead. Accordingly then did the women wait till the dance was over, for thus had the Foolish Maiden willed Arrayed-in-Wampum to end the dance. It was true. Now he was the one that was chief.

In a while the dance was all over. So inside then went the women. Seizing hold of Arrayed-in-Wampum, they then each on a side put their arms around him. Whereupon then was Diver robbed of his wives.

Now, already on his way back home was Diver; he lay down to sleep, he went to lie with his wife that was the younger sister. And after a while, "At my back is she pinching me," he thought of his wife that was the elder. "Wait a while! first with your little sister do I wish to sleep. After a while will I then sleep with you."

It happened to be by the little ants that he was bitten, it happened to be by such creatures that he was bitten. Then he discovered (something); on uncovering it, he was sleeping with some fire-wood! He turned over on one side, and then on the other, and every time nothing but fire-wood was there. And so he had lost his wives. He spoke to his grandmother, saying: "Wonder where went they whom you were going to watch!" he said to his grandmother. And then he grew angry. "'Do not let them go and look on,' was what I said to you at the time." Accordingly then went he to seek for them when night came on. Now, unable was Diver to refrain from going thither to seek for his wives. Sure enough, he saw Arrayed-in-Wampum (at the place) where he was, and there on each side lay his wives sleeping with their arms about him. "Wretch!" he said, for angry was Diver. "Wretch!" was the thought he had of him. And then back home went Diver. A piece of metal he put into the fire to heat. And this was what he did. By the time it was night, he wanted to have the metal heated. It was time that he was on his way again to seek for Arrayed-in-Wampum. In a while he entered into where the other dwelt. Now, they were asleep; when (Diver) saw him asleep with his mouth open, why, thereupon he shoved the metal down his mouth,

a'paṅāku kāsāswāwāsunit. Mīsa' cigwa kīnisāt. Āñic mī ini'^u
wāgimāwīnit 'i'i'^u ōdāna idaç cigwa kānisāt.

Cigwasa kuskusiwaḡ, mīsa' ki'kānimāwāt cigwa kīnibunit.

5 Āñic mīdaç kā'i·cictcigāt 'a^a'^u cingibis, kī·ḡ·nipōsāt. Āñic
kā'i·cinisat ḡdi'kwaṅ, mīdaç ācimamōt miskwābōwīnit, mīsa'
ācipīndōmat ä·i·towaya·i· wācā'pīt.

10 Āñic cigwa mi'kawimā kīnibut 'a^a'^u wāmīgisaḡō, mīsa' kāwīn
mi'kawāsī ānti kā·u·ndcināḡwān. Mīsa' ḡnicā ṅaḡwaṅaḡu kīnibu
ināntamōḡ īḡi'^u ḡnicinābāḡ; inānimāwāṅ cingibis tcigīnisāt. Cig-
wasā' i'kitōwaḡ īḡi'^u ḡnicinābāḡ: "Āmbāsaṅō, awīṅantamawī'k,"
udinā^ḡ 'i'i'^u. "Āñic 'o^oōwini'k mīsa' kīnibut 'a^a'^u kīciwāmīgisaḡō,
inī'k."

15 Mīsa' kāwīn ḡbisī. Āñic ḡnwā'tinini 'i'i'^u sāḡa·i·ḡaṅ, mīḡu i^u
babai·a·yaḡamut i·i·mā micawaḡām. Kāḡā't ḡndu'taḡ i·i·mā
wāntakamīwānit 'i'i'^u ḡnicinābā^ḡ.

"Naskā! awāti kābaiyaḡamut cingibis!" i'kitōwaḡ īḡi'^u ḡnici-
nābāḡ. "Ā^a'^u, pībāḡamī'k!" inā 'a^a'^u cingibis. "'O^oōwini'k,
'Kīciwāmīgisaḡō kīnibu', inī'k."

20 Mīsa ḡḡā't cigwa' ājipīpāḡimint "A!" inā. Mīsa' kāwīn
kaṅaḡā mādaḡamusī.

"Kīn ḡā·i·ninān, cingibis!" Mīsa' kāwīn kaṅaḡā mātaḡamusī.

"Kāwīn kuca' tātāpwāndaⁿzī 'i'i'^u ānu·i·nāḡ. Wīwāmīgisaḡō-
'kāsu kuca ku'ku," udināwān īḡi'^u ḡnicinābāḡ. Mīsa' ācipīpāḡimā-
wāt: "A!" Mīsa kīnibut kīciwāmīgisaḡu!"

25 Tayā! kāḡuskupaḡisunit.

Cigwa mīnawā ukāṅōnāwān, āñic mīḡu' mīnawā i^u ānāwāt.

and immediately the other began to burn with a sizzling sound. Whereupon he slew (Arrayed-in-Wampum). Now, that one was chief of the town, but him he now had slain.

In time (the women) awoke from sleep, whereupon they discovered that now was he dead.

Now, this was what Diver did, he went off (somewhere) in his canoe. So, when he had killed a caribou, he thereupon drew off its blood (into vessels), and then he put them into the bosom of his garment, down at the side, under each arm.

Now, in time it was learned that Arrayed-in-Wampum was dead, but it was not found what had caused his death. And so without cause he had died, fancied the people; they suspected that Diver slew him. In a while said the people: "Well, go tell him to come," they said to some. "Now, this do you say to him, that now dead is your friend Arrayed-in-Wampum, thus do you say to him."

But then he was not at home. Now calm was the lake, and so roundabout here and there over the water far out upon the lake was he moving. To be sure, he caught the sound of (what was going on) at the place where the people land from their canoes.

"Oh, look! out yonder on the water is Diver moving about!" said the people. "Come on, call to him!" they said of Diver. This say you to him, 'Your friend Arrayed-in-Wampum is dead,' say you to him."

Thereupon truly was he then called to: "Hey!" they said to him. But then not a move on the water did he make.

"You are the one I am speaking to, Diver!" But then not a move on the water did he make.

"Why, he would put no confidence in what you are trying to say to him. To play the part of Arrayed-in-Wampum is all he wants to do," of him said the people. Whereupon truly they called out to him: "Hey! Now dead is your friend Arrayed-in-Wampum!"

Ah! (then they saw) him start with sudden surprise.

Another time they spoke to him, for the same as before they said to him.

Äcinawätinank cingibis 'i'i'u ubigwa'k; ä·õ·mbinigwinit, äcigwāna·u·tisut. Mīsa' äciwī'kubitöt 'i'i'u ubigwa'k, mīsa' paṅāgu kāmiskwīwaṅinik. Ānic mīnawā ācawaya·i·; cigwa ina·u·tisū; paṅāgu mīnawā niskwābō kāsigitciwaṅinik.

- 5 Mīsa'pī ä'kitowāt: "Ānīn kīnawā äcimäk? Naskāḍac! äcinitisitut!" Ānic paṅāku cingibis kāwāsipasāwāsāt inānimāwāt. Kägä't gīnisitisu ugī·i·nānimāwān. Mīsa' ägwuntcininit. Ānic undcipaḡitināmu cingibis cāgikōcākamut, äckam tābābāmāt.

10 Ānic mawiwāḡ īgī'u i'kwāwāḡ. Mīsa' cigwa i'kitowāt wīna·i·nāwāt. Mīsa' kā·i·cina·i·nāwāt. Cigwa cingibis kigicāp icā, ā'pidci kigicāp. Cigwasa owābandān piwāsāyābaṅinig, mīsa' cigwa kīwunāntank wā·i·citicḡāt. Mīsa' äjinaḡamut a^u cingibis; nīmi·i·disu, ugicibācamu'tān 'i'i'u tcibāḡamig:—

- 15 "Ānīn wīn wāndcitōtamugwān Wāmīḡisāḡō ma'kantwāti'kwāwa[?]?
Nin ku ninišā Wāmīḡisāḡō.
Ānīn wīn wāndcitōtamugwān ma'kantwāt 'i'i'u i'kwāwa[?]?"

ina·ḡ·m.

20 Cigwasa' udamaṅnisu'tāgu 'i'i'u aṅicinābā[?], mīsa' cigwa 'i'i'u mawinaṅint. Ānic mādcība·i·wā cingibis, mīsa' äcipa'kubība·i·wāt. Ānic mīsa' cigwa kīki'kānimint wīn kīnisāt, ānic mīsa' cigwa paḡāḡāsut. Pō'tcigu wīnisā ānīn wa'pī kīwābāmin. Ānic mīsa' kägä't udānuwābāmiḡō 'i'i'u anicinābā[?], mīsa' kāwīn wasāsigā·i·gusīn.

Then Diver seized his arrow; throwing his elbow up from the side, he then poked himself in the ribs. And then he pulled on the arrow, whereupon out flowed the blood. So then the same on the other side; presently he aimed (the arrow) at himself; and out again the blood came flowing.

It was then they said: "Why are you fooling with him? Just look! he has killed himself!" That immediately Diver had drawn his wings in at the sides, was the thought they had of him. Verily, he had killed himself, was the thought they had of him. And so on the water was he now afloat. So that he might breathe, Diver stuck his bill out of the water, so that he might (also) get a better look at them.

Now, weeping were the women. It was then they said that they were going to bury (Arrayed-in-Wampum). And so then they buried him. Then in the morning thither went Diver, very early in the morning. Presently he saw the light of day appearing, whereupon he then tried to think of what to do. And then sang Diver; he danced to his own song, he danced roundabout the grave:—

"Why should Arrayed-in-Wampum do such a thing as rob (me of my)
wives?

It was I that slew Arrayed-in-Wampum.

Why should he do such a thing as rob (me of my) wives?"

was the song he sang.—

Presently the sound of his voice began to be heard by the people, whereupon they then moved after him. Now, in flight started Diver, whereupon into the water he fled. So thereupon was it then known that he slew Arrayed-in-Wampum, so accordingly then did he keep himself in hiding roundabout in places here and there. But they were determined to kill him, wherever they should chance to see him. Now, it was true, (that,) though he was seen by the people, yet he could not be reached at close range.

II.

Cigwasa' kägā taḡwāginini, mīsa kāwīn upōnānimigusīn 'i'i'ᵘ
 5 ḡnicinābāḡ. Mīsa' ināntam: "Aḡantcigic kā'i'cictcigāwānān
 tcipōnānimiwāt iḡi'ᵘ ḡnicinābāḡ!" ināntam. Mīsa' cigwa kägā't
 nantawābandank wā'tajīpipōnicit. Cigwasa' kägā't umi'kān
 10 ki'tcimackīḡwāḡamāḡ. "Mīmāwīn 'i'imā kā'u'ndciwābāḡniciyām-
 bān," ināntam. Cayīḡwasa owābandān kägā't unīcinimik i'i'mā
 wā'tajībibōnicit. Owābāmāḡ maḡdābīnit atcicā'kwaḡ mawiwaḡ.
 Ājīkaḡnōnāt: "Ānīn āntiyāk?" udināḡ.

"Kā, ḡnicā nimawimānān ninītcānisinān. Wābank wīmādcā-
 10 yāḡ."

"Ānīc kīcpin ināntamāk, nintākanawānimā," udināḡ. "Kāwīn
 ningutinō ta'i'cayāsī pīnic tcitaḡwicināk." Ānīc mīsa' ā'kitunit.

Mōsā'u'ḡwanāwāḡan īni'ᵘ unīdcānisiwān, mīḡaḡ wā'u'ndcināḡa-
 nāwāt īni'ᵘ unītcānisiwān. Mīnawā pācik ḡaḡatamawā, inīcibāḡ
 15 unītcānisini. Mīsa' nī'j 'i'i'ᵘ nībinisā ayāwāt. Cigwa ucigā i'i'mā
 nickīḡwāḡamāḡ. Ānīc cigwa pipōnini, pā'ta'i'nowāḡ kī'ḡḡō'yāḡ
 i'i'mā sāḡa'i'ḡaḡing. "Kāwīn kaḡaḡā nintāpa'kadāsī," kī'i'nān-
 taḡ. Ānīc mīsa' kägā't. Cigwa omi'kāḡōn īni'ᵘ Kābibōnu'kān.
 Ānīc mīsa' kägā't umi'kintcī'i'ḡōn. Cayīḡwasa māmintagā kayā
 20 kipagaḡtīnini 'i'i'ᵘ sāḡa'i'ḡaḡan.

Ānīc, cigwa cigwa'ku owābāmān cingibisāḡ pināsibīnit. Ānīc
 ānīḡu'k opōdānān tcigī'kaḡcīnit, nāwī'kwam taḡcisigwa'i'ḡāwāḡ;
 ānīc ānīḡu'k opōdānān. Cigwa kī'twa'i'ḡāwāḡ. Ānīc mīsa' cigwa
 ācipa'kubīnit ācimawīḡatāḡk Kābibōnu'kā 'i'i'ᵘ twāwīḡan. Ānīc
 25 wāwīp kaskaḡtīnini. "Ānīc, mīmāwīn nisāwāḡān, ānīntidāc kā'u'nd-
 dcimōskaḡmut?" udinānimīḡōn. Cigwa inābit, ḡnōtc kwaya'k

II.

In time it was nearly autumn, but he was not left alone by the people. So this he thought: "Wonder what I can do so that the people may leave me alone!" he thought. Thereupon he then truly began looking for a place where to spend the winter. In time, to be sure, he found a great swampy lake. "Possibly in this place I shall be able to live through the winter," he thought. And presently he saw that it was a very nice place there for him to pass the winter. He saw coming out upon the place some cranes (that) were crying. Then he spoke to them, saying: "What is the matter with you?" he said to them.

"Oh, simply for one of our children are we weeping. To-morrow we wish to go away."

"Now, if it be your desire, I would take care of it," he said to them. "Nothing will happen to him, even till the time you come back." Now that was what he said.

Afflicted with worms in the throat was that child of theirs, and that was why they were going to leave their child behind. Another was left with (Diver), a Mallard's child. And so he was with two of the birds of summer. In a while he had a home built there in the swampy lake. Now, in a while the winter came on, plenty was the fish there in the lake. "Not at all shall I want for food," he thought. Now thus it truly (was). In time he was discovered by Winter-Maker. Now, thereupon was he truly pestered by him. Already now was the lake also frozen very thick.

Well, in time he beheld Diver continually coming down to the water. Now, hard he blew, that (Diver) might be frozen, for a long way out on the ice was he chopping a hole; now hard he blew. Finally (Diver) had a hole made. So it was at the time that he went down into the water that Winter-Maker rushed for the hole. Now, quickly (the hole) froze up. "Well, without doubt I must now have him killed, for where will he be able to come out?" was the thought he had of (Diver). When he was looking about, in quite another direction did he see Diver coming on the ice. Truly,

wändä' tağwā'kunit ini^u cingibisañ. Kägä't nībiwa kī^{ngō}yañ ubimiwināni, kāwāğatcitābīnit. Mīsa' ājipīndigānit āndānit.

"Mīsa' ānīn kā'icictciğäyān 'iⁱ'u tcigawağcit?" ināntam 'a^a'u Kābibōnu'kā.

- 5 Mīsa' āndāçbibōnicit 'a^a'u cingibis, kägä't kāwīn pa'kadāsī i'i·mā pibōnicit. Kägä't mino·a·yā, ānīc kīgōyañ unisān. Cigwa'ku mīnawā ugiğamwān. Cigwa'ku mīnawā ānināⁿzibī. A'kawā āndāt, ugi' tcipagiğtīnisātān. Ānīc mīsa' ācictciğāt taşing wāmādcātcin.

- Cigwa owābāmān a^a'u Kābibōnu'kā 'iⁱ'u mīnawā twa'i·gānit
 10 i'i·mā nāwi'kwam. Ānīc cigwa mīnawa ubōdānān 'a^a'u Kābibōnu'kā. Mīsa' ānāt: "Āmbāsīnō tawikaskadīnini wāwīp!" udinānīmān wāntcipa'kubīnit. Ānīc, mīsa kägä't kācidinā kīkaskatīnig. "Mīmādac i'i·u nisāwāğān," kī'i·nāndam. Mīdāç cigwa inābit, māsātciğū mīnawā owābāmān undcitābīnit kī^{ngō}ya[?]; kāwāğatci-
 15 bisunit 'iⁱ'u kī^{ngō}ya[?]. Ānīc mīsa' pwānawi'tōt 'iⁱ'u ānawi pa'kātā·ā·t. Mīsa' kīwānit; udānupimīnicawān kayā i'i·mā āndānit; ānawi pīndigā, kāwīnīdāç ugacki'tōsīn 'iⁱ'u tcipīndigawāt, ānīc umīwā'kisugōn tcibağitīnisāwān. Ānīc ogusān kayā, mīdāç wāndcīkaskitōsik tcipīndigawāt. Ānīc mīsa' anitaci'kawāt pōdātama-
 20 wāt āntānit, mīgu' ācimātwāyā'kwātinīnik ini^u udābajīni; kayā ini^u udatcitcā'kōⁿsimīni mīwānisa gāgä't ini^u kayā'ki·ā·t, udcitcā'kōⁿsan ubōdānān ini^u.

- "Mīgu' i^u cayīgwa," ināntam 'a^a'u cingibis kā'kī'i·gut ini^u Kābibōnu'kān. O·ō·widāç kī'i·kitut: "Āmbāsīnō, nōndāğusin!"
 25 ugi'i·nān ini^u ānīncibānsān. Ickwāndānk ugīkākīgīcimān tciwābāmāsīnig ini^u Kābibōnu'kān.

Cigwasa' kägä't nōndāğusiwān: "Gwānk," inwānañ.

many fish was he lugging; bending over, he tugged away on a drag (full of fish). And then he entered into where he lived.

"Therefore now what shall I do so that he may freeze to death?" thought Winter-Maker.

And so there, where Diver was spending the winter, he surely did not lack for food while in winter camp. Truly well did he get along, for some fish did he kill. Ever, too, was he eating them up. Ever, too, was he going to the water. Before leaving home, a great heap of wood he flung on the fire. Now, such was what he always did before going away.

Presently Winter-Maker beheld him again making a hole far out upon the ice. So then again upon him blew Winter-Maker. And this he said of him: "Would that it freeze up at once!" was the thought he had of him at the time that (Diver) went down into the water. Well, it was true that at once it was frozen up. "Surely, now must I have killed him," he fancied. And so, when looking about, from another direction again he saw him dragging some fish; bending over, he tugged away on a drag (full) of fish. So therefore was he unable, despite his efforts, to reduce him to hunger. And then (he saw) Diver returning home; and he chased him as far as he lived, but to no purpose; he tried to go in, but he was unable to enter in where (Diver) was, for he suffered from the heat made by (Diver), who fed the fire with wood. Now, he also feared (Diver), and that was why he was unable to go into where he was. So thereupon he continued blowing at (Diver's) home, whereat cracking with the cold could be heard the sound of the lodge-poles; and he also made (Diver's) little crane feel as if now he would surely freeze to death, upon the little crane he blew.

"Now is the time," thought Diver when he was hard pressed by Winter-Maker. And this he said: "Come, let your voice be heard!" he said to the young Mallard. By the doorway he laid him, wrapped (in a covering), so that he might not be seen by Winter-Maker.

In a while, to be sure, he made his voice heard: "Gwänk!" was the sound he made.

Ānic, mīsa' äjitaḅasi·ā·t 'a^a'u Kābibōnu'kā. "Mīsa' cigwa wāgutugwānigic kā·i·nwāk?" kī·i·nāndaḅam 'a^a'u Kābibōnu'kā. Mīsa' äjikusaḅt ini'ᵘ cingibisaḅan. "Kägä't tisa wāgunān 'i'ᵘ äyāgwān 'a^a'u cingibis?" kī·i·nāntam 'a^a'u Kābibōnu'kā. Mīsaḅu taḅing
5 wayāḅaniningin pimināsibīnit ānumawinaḅāt, pōdānāt mī·i·mā umāⁿzitiḅing; mīsa' kāwīn kigaḅcisiwāḅan igu'ku' kāḅanigikwāḅatininik ini'ᵘ unāⁿzitiḅi. Mīsa' nāwi'kwāḅan twa·i·gānit.

"Māgicā mīdaḅ 'i'ᵘ tcinisāḅ," udiḅanimān. A'paḅā pā'kubīnit kā'twā·i·gānitcin. Wāwip opōdāḅamawāt i·i·mā kā·u·ndcipa-
10 'kubīnit, kägāt wāwip ānawi kaskaḅtīnini. "Mīsa' māwīn idaḅ tcinisāḅāwāt, kāmāwīn udāmi'kaⁿzīn imā kā·u·ndcimōskaḅmut," kī·i·nāndaḅam. Mīsa' ḅantaḅāḅamāt.

Kägä't kaḅāya·i· ināntiwaḅan. Minangwana! iwiti awā'kwāḅam undcisāḅāwā'tāḅiwaḅan kīⁿgōⁿya^ḅ. Ānic udānumāwinaḅātān i·i·witi
15 kā·u·ndcigitiḅi'tānit. "Mīsa' māwīn idaḅ tcinisāḅ," kī·i·nāntam. Miziwā kī·i·nāḅi, kāwīn ningutci owāḅandaḅⁿzīn tcicāḅigamīwaḅaninig. "Mīsa' wāwāni idaḅ tci·a'kaḅmawāḅ," kī·i·nāntam. Mīsa' kägä't cigwa weyāḅaninig mīnawā owāḅamān pināⁿzibīnit; ānic kāyāḅi nāwi'kwāḅam twā·i·gānit; a'pana mīnawā pā'kubīnit. Ānic mīnawā
20 omawinaḅātān Kābibōnu'kā, obōtātān twā·i·gāḅan. "Mīsa' wāwip takaskaḅtīnini!" ināndaḅam. "Cigwa mīmāwīn idaḅ tcigwīnawī·u·ndcimōckaḅmut," ināndaḅam. ḅantaḅāḅamāt ini'ᵘ, ningutingiku ināḅit sāḅāwātāḅiwaḅan ini'ᵘ cingibisaḅan. Kägä't nānīḅiwa unisānini ini'ᵘ kīⁿgōⁿyaḅan.

25 "Ä!" ināndaḅam. "Kāwāsā ḅangwāḅana nintaḅawatimāsī," udiḅanimān.

Ānic mī cigwa āḅi'tawī pibōninig; kägä't mī cigwa ānuga'ki·ā·t. "Ämbāsa', mīsa' cigwa a'pi tcimāwāḅisaḅ 'a^a'u cingibis," ināndaḅam. Cigwa mīnawā owāḅamān pināⁿzibīnit. Ānic mīdaḅ miziwā
30 kackiwaḅatinig kī·i·nāndaḅank Kābibōnu'kā. Cigwasa mīnawā twā-

So thereupon away from him dodged Winter-Maker. "Now, then, what in the world was that sound?" thought Winter-Maker. Thereupon he became afraid of Diver. "Verily, now what may that be which Diver has?" thought Winter-Maker. And so every day that (he saw Diver) come down to the water, in vain did he attack him, blowing at him below the buttocks; but never at any time did he grow cold, (but) hoar-frost gathered there under his buttocks. And so far out on the ice was he making a hole.

"Perhaps this time I shall kill him," was the thought he had of him. (But he saw Diver) go into the water where he had made the hole. Quickly blew he at the place where (Diver) went down into the water, truly at once did the place really freeze up. "Therefore now will he surely die in the water, surely not will he find a place where to come out," he thought. And then he watched for him.

Truly a long while was (Diver) gone. Lo, and behold! from yonder end of the lake he saw him come forth dragging some fish. So in vain ran he for the place where (Diver) came out. "Therefore now no doubt I shall kill him," he thought. Everywhere about he looked, but no place did he see where the ice was open. "Therefore carefully will I watch for him," he thought. Thereupon truly, when the day came again, he saw (Diver) coming down to the water; now, as before, far out on the ice he made a hole; down again went he into the water. So again at it rushed Winter-Maker, he blew at the hole. "Therefore quickly may it freeze!" he willed. "This time perhaps he will not know where to get out," he thought. While looking for him, he suddenly looked, (and saw) Diver come into view round a point of land, pulling upon a drag. Truly many fish he killed every time (that he went down).

"Alas!" he thought. "By no means is it possible for me to freeze him," was the thought he had of him.

Now, it was halfway into the winter; truly yet was he vainly pestering (Diver). "Behold, now is the time for me to go visit Diver," he thought. Then again he saw him coming down to the water. Now, therefore, everywhere was it frozen, thought Winter-

i'gäwän i'i:mä näwi'kwam. Änic migu' änutötawät: pödänät
 i'i:mä unäⁿsitini. Owâbämän änawi papiwä'kunäsitiyänit. "Kä-
 gä'tsa mäma'kätc maškawä'kwadizininik ini'^u unäⁿsitin," udinä-
 5 nimän. Cayigwa minawä ki'twä'i'gäwän, a'panä minawä pä'ku-
 binit. "Micäni'm!" udinänimän. "Käwin minawä kitämi'kaⁿzin
 i'i:mä kä'ndcimöckamoyän," udinänimän ini'^u cingibisañ. Cig-
 wasa ubötätän i'i:mä kä'ndcipa'kubinit. Änic mäsa' minawä
 a'i'näbit a'kawäbämät ningutci tci'undcisägäwänit; cigwasa kägä't
 10 owâbämän sägäwänit. Kägätsa mäma'kädänimän. A'panä mi-
 nawä kiwätäbiwän kiⁿgöⁿya². Mäsa' pënic ickwayäbi'tapibönini
 tacikawät. "Ämbäsinö, ningamäwätisä 'a'a'^u cingibis," inäntäm
 Käbibönu'kä. Mäsa kägät. "Ämbäsinö ki'tcikiwätin!" inändäm.

Cigwasa ki'kändänk cingibis pimwädisigut. Cigwasa ucitā
 cingibis ändät, nibiwa misa'n uda'tönän i'i:mä ändät. Kägätsa
 15 ki'tci'ciwäbätini. Migu' änupägitnisät wäntciki'kädcinit ini'^u
 udatcicäköⁿsimän. Cigwasa pidwäwäcinön, cigwa pindigäwän.
 Migu' änupägitnisät änötcia'tawänig. Migu' äcimamätwäyā-
 'kwatäninig ini'^u udapaⁿjän. "Wägunän kä'inwäk?" udigön.

"Mimäwin igi'^u umaka'kig kämätwäyā'kucinowät," udinän.

20 Kaskwäwatäbiwän, kunagä gägä't inäntämön.

Änic säsäga'ank cingibis mängänibit, mängänibätänk 'i'i'^u
 äntät. Äckäm ki'tcipödawä, äckämigu tabasäbiwän mäwädisigut.
 Kägä'pī'ku änicicō'täni 'i'i'^u ändä't. Cigwa udinän ini'^u ininici-
 bän: "Nöndägusin, pä'käku," udinän.

Maker. Presently (he saw Diver) again making a hole far out yonder on the ice. So this he did to him, but to no purpose: he blew with the wind, taking him under the buttocks. He beheld (Diver), however, growing small in the upper joints of his legs. "Truly strange it is that the under part of his buttocks does not freeze," was the thought he had of him. Then again (he saw Diver) make a hole through the ice, down again went he into the water. "Wretch!" was the thought he had of him. "Not again can you find the place where before you got out," was the thought he had of Diver. Then he blew upon the place where (Diver) went down into the water. So thereupon was he again looking about, watching to see at what place (Diver) would come forth; presently, in truth, he saw him walking into view round a point of land. Truly did he marvel concerning him. Straight for home (he saw Diver) go, dragging some fishes. And so it was as far as the end of half the winter that he bothered with (Diver). "Behold, I will go visit Diver," thought Winter-Maker. Thereupon truly, "Let there be a great wind from the north!" he willed.

In a little while did Diver know that he was receiving a visit. Presently Diver set his home in order, much fire-wood did he gather into where he dwelt. To be sure, severe was the storm. And then he fed the fire, because his little crane was growing cold. In a while the sound of (Winter-Maker) was heard coming, presently in he came. Therefore then he threw on the wood, but to no purpose, for the fire began going out. Then did the lodge-poles begin to crack with the cold. "What was the sound (I heard)?" Diver asked.

"Why, that is the sound of the frogs bumping against the poles," he said to him.

In silence sat the other, wondering if it be true.

Now, all the while did Diver keep going out of doors to shovel away the snow, to push away the snow from his home. A larger fire than ever he built, and ever smaller grew his visitor. And at last warm became his home. In a while he said to the Mallard: "Make yourself heard, but with a low voice," he said to him.

Misa gägä't utcānamiziwañ inī'u udādcitcā'kōnsimañ, mīgu iu wāntcimamātwānintcīwādcinit. Kägä't mīwañigu inī'u udcitcā-'kōnsim panātcī-ā't 'a^a'u Kābibōnu'kā. Misa' cigwa ācinōndāgusit wa^a'u inincip mīsa' kägāku pasingutcisāwañ. "Wāgunāni i'u, 5 nī'tāwis! kā i'nwāk?" udigōn.

"Kā!" udinān; "nindackwāntāmabañc 'i'i'u kā i'nwāk," udinān.

"Mīnawā nōndāgusin," udinān inī'u inincipañ.

Kägä't mīnawā nōndāgusiwañ inī'u inincipañ. "Kwānk!" inwāwañ.

10 Sāgicikwāskuniwañ uwī'tāwišañ.

Ānic ugīgicāgamisān nibi; mīdāc kāmina-ā't mīdāc kīningiswāt inī'u Kābibōnu'kān. Misa''pañā kīmādcība'tōnit inī'u wī'tāwišañ.

Misa' cigwa ābowānig, kāwīn kāyābi tibickō ācikisinānigubañ. Ānic mīsa cigwa ināntāñk cingibis: "Mīmāwīn tciwābānicimağwā 15 īgi'u kāñāğatamāğowān," ināntām 'a^a'u cingibis. Ānicnā unisā^ē kīⁿgōⁿya^ē; mīsağō a'pañā ācītcigāt 'i'i'u 'a^a'u cingibis, mīsa' kīⁿgōⁿya^ē kānisāt. Ānic mīsa' ānutōtāğut inī'u Kābibōnu'kān. Māsātciku'ku udōntcitābānān inī'u kīⁿgōⁿyañ. Cigwa mīnawā ānukaskatīning i'i-mā wāntcitābānāt inī'u kīⁿgōⁿyañ. Cigwa 20 mīnawā udinānimigōn wīmāwādisugut inī'u Kābibōnu'kān. Misa' mīnawā udamañisūtawān 'i'i'u inānimigut. Kägä't nawaṭc icīwābātini. Mīdāc kā i'nāndāñk mīnawā kī'u'cī'tāt. Misa' mīnawā nībiwa mī'saṅ ugī'a-tōñañ. Misa' kī'kīcī'tāt, cigwa mīnawā upīndigāğōn. Ānic udigōn: "Nī'tāwis! kīpimawādisin," udigōn.

25 Ānic mīsa' mīnawā mīgu iu ācimamātwānintcīwādcit 'a^a'u udcitcā'kōns. Kägä't ānumisi 'a^a'u adcidcā'kōns. Mīguku'ku ānupağidīnisātcin āni'u'ndcī-ā-tawānik. Ānic tcigwa nībiwa

Therefore really cold was his little crane becoming, whereupon the sound of its hands cracking with cold could be heard. Verily, upon (Diver's) little crane was Winter-Maker inflicting discomfort. And so when the cry of the Mallard was heard, then did (Winter-Maker) nearly leap to his feet. "What, O my cousin! was that sound?" (Diver) was asked.

"Oh, nothing!" he said to him; "it was the poles of my doorway that made the sound," he said to him.

"Again make your voice heard," he said to the Mallard.

Truly, again was the voice (of the Mallard) heard. "Kwänk!" was the sound it made.

Then out of doors leaped his cousin.

Now (Diver) heated the water; and when he gave him to drink, then did Winter-Maker waste away. So then off on the run started his cousin.

Thereupon it then began to thaw, it was not so cold as it had been before. So then it was that Diver thought: "No doubt but that now I can carry them that were left with me through the winter," thought Diver. Naturally, of course, he killed some fishes; and this all the while was what Diver did, it was fishes that he killed. So in vain were things done to him by Winter-Maker. From quite another direction he came, dragging the fish. Then again was frozen the place from whence he dragged the fish, but to no purpose. Then again was he thought of by Winter-Maker, who planned to visit him. And so again he knew that he was in the thoughts of (Winter-Maker). Truly worse grew the weather. Therefore he thought that he would again be prepared. So then again much fire-wood he gathered. And when he was ready, then into where he was came (Winter-Maker). Now, he was told: "O my cousin! I have come to visit you," he was told.

So thereupon again did the hands of the little crane crack with the cold. To be sure a hard time did the little crane have. Continuously then did (Diver) feed the fire, which kept going down.

omina·ā·n kicāgamitāg, kāwīn dāc ugacki·ā·sīn. Cayigwa ānu-
jinawībinā⁸ 'i'i^u udōckacma⁸.

“Wāgunān, nī'tāwis! kā·i·nwāk?” i'kitōwān. Mīnawā cigwasa
paḡamānimāṭīni. “Ēi, nī'tawis! ningi'tcimāci·a·yā!” udigōn.

- 5 Cigwasa mīnawā maḡdwā'kinā udōckacīma⁸; maḡdwācimāt, pasin-
gutcisāwān wī'tāwiṣān, mīsa' ācisāgītcinicawāt maḡdwācimāt udōc-
kacīma⁸. “Mīsa'!” udinān. Askikābawit pikiwāt, ki'tcinōṭīnini,
cāwāninōṭīnini. “Ācimādcīsa' ningi'·i·jī'kāk wa'a^u nī'tawis! Ām-
bāsa, nīn nī'tam ningamawatisa.” Ājōci'tāt maḡdwācimāt odōc-
10 kanjīma⁸, 'i'i^u kinīwigānjī. Wāntcitāgu ningisōwān īni^u kōṇān.
Mīsa' ācipīndikawāt wī'tāwiṣān. “Ē-e-ei, nī'tāwis ningamāwā-
tisā!” udinān. Ānic mīsa' pāmāwādisāt īni^u wī'tāwiṣān.

- Āckāmigū tabācinōn. Kāwīn kaḡā unickāsīwān. Ānic
udigōn: “Kāgā'tsa, nī'tāwis! nīmā^u·ci·a·yā.” Ānic mīsa' pi'kwā-
15 gicininit wī'tāwiṣān. “Kāgā'tsa, nī'tāwis!” udinān, “kāgā'tsa
kiki'tcinibātcī'ka^u.” Unickāba'tōwān wī'tāwiṣān, pasingutcisā.
Kintciba·i·wā cingibis. Gāgā'tsa kisināni pimīnicu·u·gōn wī'tā-
wiṣān. Pimīnicimāt ugā'kī·i·gōn wī'tāwiṣān; kiwādīnini, kisināni,
pimīnicimut. Mīndcimīgu pācwābandānk 'i'i^u āndāt mī cigwa
20 pimaskawā'kwatcisitāpatcit. Agāwāgu pīndigāba·i·wā i·i·mā ān-
dāt. Kāgā'tsa ki'tcikīwādīnini. Mīsa wīni'tam kā'kī·i·gut īni^u
wī'tāwiṣān, mīsa' wīn nī'tam kīgaskīwākīpāḡisut wī·i·^u u'kunās.
Kāgā't tci·i·ciwāḡṭīni. Kāgā'pī·i·gu pīndigāwān.

So then much warm water he gave (Winter-Maker) to drink, but he could not overpower him. Presently he tried shaking his claw-rattle.¹

“What, O my cousin! was that sound?” the other said. Again then came the wind. “Alas, O my cousin! very badly am I feeling!” (Diver) was told.

Then again (Diver) set his claw-rattle in position (in the ground); when he shook it, up sprang his cousin, whereupon he chased him forth out of doors, shaking his (rattle of) claws (at him). “There, now!” he said to him. On turning about to go back home, there arose a great wind, from the south it blew. “How I am tormented by that cousin of mine! Behold, I in turn will make him a visit.” When he was ready, he then shook his (rattle of) claws, the claws of the bird-eagle. And fast melted the snow. Thereupon then he entered into where his cousin was. “Well, well, to my cousin have I come!” he said to him. So thus he had come on a visit to his cousin.

And lower (did the snow) continue to get. Not even could (Winter-Maker) rise. So (Diver) was told: “Really, O my cousin! I am feeling badly.” So thereupon over hitherward turned his cousin, facing him. “Truly, O my cousin!” he said to him, “truly, you are putting me in great distress.” When his cousin leaped up from where he lay, he sprang to his feet. Away fled Diver. Truly cold was it when he was hard pursued by his cousin. When fleeing from him, he was hard pressed by his cousin; it was from the north wind, from the cold, he was fleeing. And just as he was coming in easy view of his home, his feet were beginning to freeze. It was all he could do to flee into where he lived. Truly very cold was the north wind. Therefore in turn was (Diver) hard pressed by his cousin, it was now his turn to wrap himself warm in his blanket. Truly dreadful was the time. And finally inside came (Winter-Maker).

¹ A rattle with claws hung upon a stick. It is used in conjuring.

Ānic cigwa mīnawā unickāba'tō cingibis. "Tā'i·cimādcīsawī'n kīgījī'ka!" udinān. Umādwāwāpinā² udōckacīma². "Nōndāgusin," udinān ini'^u ininiciban.

Cayīgwa kägā't nōndāgusiwan: "Kwānk, kwānk!"

- 5 Pasingutcisāwan wī'tāwisān, mīgū imā skwāntānk pima'a·paṅgicininit; sāgitōtāba'tōwan ini'^u wī'tāwisān. Mōjaḡ anipa'kitācinōn. Äckami'ku aḡācī'i·wan wī'tāwisān. Ānic ubiminicawān wīni'tam; panāku tāta'kaḡāga·i·kānōndāgusininit cīcība², ininiciba². Kägā'tsa mī gagwānisagiba'i·wāwan. Kägā'pī'i·gu kāwīn pīdcini'kāsiwan;
- 10 udanikwūngwa²wān u'ku ini'^u wī'tāwisān. Mīsa'āntōtawāt. Agāwāgu upīndigāba'i·gōn; agāwāgu maḡwāgicinōn äjicingicininib, pināwitci . . .

70. PAINTED-TURTLE AND BEAR

(Miskwātāsi Ma'kwa gayä).

- Ānic miskwātāsi sāgi'kwākumu. Ā'pidci mica'kwātini, kayä kicā'tāni. Pabāsāgi'kwāgamut owābandan asīn sāgibīnig; mīdāc
- 15 iimāⁿ äci·ḡgwā'tād ḡbāsāndä'kāt. Ā'pidci minwāntam kicā'tānig. Kägā'pī äjinibāt. Kānibāt äjipa'kubīsānik iyu'kāt; mīnawā uni'k äjipa'kubīsānik; mīsa i^u ka'kina äcipa'kubīsāt māgwā nibā'paṅ. Nāyāb äcimōckamut, sībing äji·cāt. Kägā't uminwābandān pimīdcīgā'kwānig. "Ambāgic kacki·o·yān tci·i·cā-
- 20 yān iwiti!" Mīsa' äji·ḡgwā'tāt icāt iwiti tcīgā'kwānig. Cigwa udōdi'tān mī'kaṅa. Äjiwābandang unisitawinān tinu mī'kaṅa; mīnangwana ini'^u ma'kwaṅ umī'kanāni. Äjibima'a·dōt; päcu tāgwicink owābandān mō^u a'tānig. Äci·ō·cigāt; kā'kīcigāt obāsān.

So then again up leaped Diver. "Like the very mischief are you tormenting me!" he said to him. He shook his claws at him. "Let your voice be heard," he said to the Mallard.

Then truly did he make himself heard: "Kwänk, kwänk!"

Up leaped his cousin, and over there at the door he fell sprawling; hastily did his cousin go crawling out of doors. Always was he falling as he went. And smaller did his cousin continually grow. So he, in turn, pursued after him; and everywhere roundabout was heard the cry of ducks, of mallards. Truly then did Winter-Maker flee for his life. And at last he was barely moving; all the while (Diver) kept pushing his cousin headlong. Such was what he did to him. Hardly was (Winter-Maker) able to get into his home, pursued (by Diver); and when the sign of his form could hardly be seen as he lay beneath his blanket, then the buttocks of the ruffed grouse . . .

70. PAINTED-TURTLE AND BEAR.

Now, the Painted (red-chested) Turtle was sticking her head out of the water. It was a very clear day, and it was also hot. While roundabout she swam with her head above the water, she beheld a rock projecting above the surface; then she came forth from the water to bask in the sun. Highly pleased was she that the weather was warm. Finally she then went to sleep. After she had fallen asleep, then into the water dropped one of her legs; next one of her arms then fell into the water; and then the whole (of herself) dropped into the water while she was yet asleep. When back up to the surface she came, to a river she went. Truly pleased was she with (the sight of) the forest along the edge (of the water). "Would that I could go over there!" Accordingly then out of the water she went to go over to where the forest came down (to the water). Presently she came to a path. On looking at it, she perceived what sort of a path it was; it happened to be the path of a bear. Then she followed along in the path; when a little way she was come, she saw where there was some dung. Then she put

Ānic picicigigu mīna'n. Ā'pidci kā'pāsink, wīgwāsink āji'a'tōt;
 ānikwācink ājinā'i'nank. Ningutingigu awiya pītwāwācinon pīta-
 'pābiwaṅ. Kuniginīn, ma'kwaṅ! Ugaṅōnān: "Pīndigān," udinān.

Kägā't pīndigāwaṅ.

5 Kā'pīndigānit udōdā'pinān i'ī^u umōwini. Āci'a'çamāt i'kido:
 "Taga nāgā nīn unō^u pāsiminānaṅ."

Kägā't mīnwāntamōn açaṅmāt. Kā'kitāminit ugaṅōnigōn: "Ānti
 kā'u'ntinamaṅ inī^u mīnaṅ?"

"Iwāti nō'piming kī'a'nipi'kwābigātināg, mīnawā ābiding iwiti
 10 kī'a'nipi'kwābigātināg." Ugaṅōnigōn miskwātāsi: "Icinu'a'ma-
 wicinigu." Kägā't ājisāga'a'mowāt icino'a'mawāt. "Mī iwiti
 kā'u'ntinamān inī^u mīnaṅ."

Mādcāwaṅ; ki'tcipābigā taḡwicinōn. Āja maḡwābībāgiwaṅ iwiti
 pi'kwābi'kānig: "Mīna omāⁿ!" maḡwā'i'gōn.

15 "Kāwīn, keyābi ābiding aṅibi'kwābi'kāg mī iwiti kā'u'ntinamān
 inī^u mīnaṅ."

Āja mīnawā maḡwābībāgiwaṅ: "Mīna omāⁿ?"

A^u miskwādāsi ubībāgimān: "Ma'kwā! kimō^u kigimīdcīn!"

A^u ma'kwa ānigu'k nōndāgusi: "Ag, ag, ag!" Ā'pidci kägā't
 20 niskādīsī. A^u ma'kwa tci'a'nigu'k ājimādcība'tōt nō'pinānāt
 miskwātāsiwaṅ. Kayā wīn miskwātāsi ānigu'k ājimādcāt miskwā-
 tāsi āji'i'cāt imāⁿ sībink. Cigwa ā'pidci udānupācwābandān
 māmintagā ginīn āci'a'ciki'twāwābā'kutcing; kabāya i^u daç

up a dwelling; after she had finished the dwelling, she dried (the dung). Now, it was entirely of blueberries. When they were thoroughly dried, into some birch-bark she put them; under where she lay her head she hid (the bark of berries). And once she heard the sound of some one approaching, whom she saw come up and peep in. Behold, it was a Bear! She spoke to him, saying: "Come in!" she said to him.

To be sure, in came (the Bear).

After he had entered, she took up his dung. Then, feeding him, she said: "Now, here are some dried blueberries."

Of a truth, he was pleased when she fed him. After he had eaten them up, she was addressed by him saying: "Where did you get the berries?"

"Over there inland, among the rocks up along the hills, and yonder among the rocks up another hill." By him was Painted-Turtle addressed, saying: "Just you point out the place to me." In truth, when out of doors they went, she showed him the place: "It was over there that I got the blueberries."

Then off he started; very soon did he arrive there. Already then could be heard the sound of his voice calling up there among the high rocks: "Is this the place?" was heard the sound of his voice when she was called upon.

"No, in another place, among the lofty rocks, was where I got the blueberries."

Already again could be heard the sound of his voice calling aloud: "Is this the place?"

Painted-Turtle called aloud to him: "O Bear! your dung you have eaten!"

Bear with a loud voice was heard saying, "Ach, ach, ach!" In much anger truly was he. Bear then with all speed started in pursuit after Painted-Turtle. And Painted-Turtle too started at full speed for the river. Presently very nigh to it was she drawing, when it so happened that over upon her back she tumbled; and for a long while she was helpless. After a long while she sprang up

u'pwānawi'o'. Wī'kā uniskāba'tō. Inābit, āca pācu ma'kwān
owābāmān. Āni'i'cipa'kubikwāckunit, āci'ā'ntugāmpiginigut.
Mīsa' ācitābibinigut, ācipīsinigut, misiwā āji'a'paḡinigut. Mīsa'
ājikīgītūt ma'kwa: "Tāga, kāgā gayā wīn wāwiyāc nimbwātōta-
5 wāsī."

Ājimādcāt a^u ma'kwa.

Intawā a^u miskwātāsi tā'tagōtā, ka'kina mi'ka'u'tisō. Āji-
papāsāgi'kwāgamut.

Cayīgwa nāyāp ācimātāpīt a^u ma'kwa iwā sāga'i'ḡaḡaḡ papāmā-
10 ḡāgāmāt. A^u miskwātāsi owābāmān papāmāḡāgāmānīt ināntām
miskwātāsi: "Wī'kāgā, taba'kubī!" udinānimān īni'^u ma'kwān.

Mīnis ayāni imāⁿ micawagām. Ā'pidci nōndāgusiwaḡ imā
umīmīḡ papācagāmāt a^{ḡa}'^u ma'kwa. Ināndām: "Undcitamāwīn
mīnaḡaḡ ayāniwitugānaḡaḡ imāⁿ kī'a'yāwāt īḡi'^u umīmīḡ." Kāḡā't
15 ācipa'kubīt āji'i'cāt imāⁿ mīnising.

Owābāmān a^u miskwātāsi īni'^u ma'kwān ācawa'o'nit. Kāḡā't
ināntām miskwātāsi nawaḡc tcimintitūt. Paḡbā'pic kāmindidūt
a^{ḡa}'^u miskwātāsi, mī'i'^u ḡiḡwa mawināwāt īni'^u ma'kwān. Kāḡā't
owābāmān pimādaḡānīt. Ācinawatāmāt, ājikōḡiwa'o'nāt. Kā-
20 'kōḡiwa'o'nāt ācipō'kwāwīḡaḡābināt.

Mīdaḡ īḡi'^u ā'kitūt ānicinābā: "Mī'i'wā kā'u'ndciwāḡisit a^u
ma'kwa, mī'i'^u kā'i'pināḡubānaḡaḡ īni'^u miskwātāsiwaḡaḡ."

Mīsa' i^u pināwītciḡ . . .

71. SKUNK, AWL, AND CRANBERRY, AND THE OLD MOCCASIN .
(Cigāḡ, Mīḡōs, Maḡkīḡimin, kayā Ma'kicinīc).

Mīdaḡ īḡi'^u a'īntāwāḡ cigāḡ, kayā maḡkīḡimin, mīnawā mīḡōs,
25 kayā wīn ma'kicinīc; mīsa' i^u ājinīwiwāt wīpibōniciwāt. Cigwadāḡ
wī'pipōnīni, mīsa' i^u ḡiḡwa naḡtawāntciḡāt a^{ḡa}'^u cigāḡ.

from where she lay. When she looked, already then but a little way she saw Bear. As she went leaping into the stream, attempt was made by him to get hold of her under the water. And so, when she was caught, she was torn to pieces, everywhere was a piece of her thrown. Accordingly then spoke Bear, saying: "Now, back on her have I played a trick."

Then away went Bear.

Nevertheless the (parts of) Painted-Turtle came together, every piece of her was found. Then roundabout she swam with her head out of the water.

In a while back out upon the lake came Bear, wandering about upon the shore. Painted-Turtle saw him roaming about upon the shore. Thought Painted-Turtle: "Oh, let him go into the water!" was the thought she had of Bear.

There was an island far out in the lake. Very loud over there was the sound of the pigeons while Bear was roaming about on the shore. He thought: "It seems quite likely that there may be some blueberries over there where the pigeons are." Verily, then into the water he went, on his way over to the island.

Painted-Turtle saw Bear crossing the water. Of a truth, did Painted-Turtle will that she might be bigger. When Painted-Turtle grew bigger, then it was that she made an attack on Bear. In truth, she saw him swimming hitherward. When she quickly bit him, then down into the water she took him. After she had taken him down into the water, she then broke his back.

Therefore thus say the people: "Such is the reason why the bear has a hump (upon the back), for that was the way Painted-Turtle once bent him."

And so the buttocks of the ruffed grouse . . .

71. SKUNK, AWL, AND CRANBERRY, AND THE OLD MOCCASIN.

And now there lived a Skunk, and a Cranberry, and an Awl, and an old miserable Moccasin; and thus four was the number of them that planned to go into camp for the winter. And in a while the winter came, whereupon then began Skunk to hunt for game.

Kägä't ninguting məmītāwāntəm mackīgimin ā'kusit; ā'pidci wipäckitcickā. Ninguting äcipäckitcickāt, mīsā'pan.

- Ningutingidac kistci·ā·bawāni; a^u cigāg äjimādcāt kiyusāt. Ninguting otō'kawi·ā·n ini'^u piciwān, mīsā' äji·u·cimut äntāt.
- 5 Ningutingidac cigwa tağwicinōn ini'^u pici'wān mīsā' wīwīwimigut; misa' kägä'pi kiwīwimigut. Mīdāc ini'^u äntawāntcigānit, kägä't kāwīn kägō uni'tōsin; ā'pidci kō'paṭisi. Cigwa pa'kadāwāg. Änic mī·a·'^u cigāg ānicā odayān i^ʔ'^u gämīdciwāt. Kägä'pi kāwīn wī'kā ningutaño wī·i·naño'kīsī a^ʔa'^u pici'^u.
- 10 Ninguting unāgucininig āwasut owāwābandānaṅ upwāmaṅ. Kīgito: "Aṃāntcigic ā'pugisiwānān! Aṃāntcsa pa'kwācāmān i^ʔ'^u nimpwām!" Kägä't äcipa'kwācāṅ iyupwāmaṅ, unāⁿsitiwāgōn. Mīdāc i^ʔ'^u kāpa'kwācāṅ, ickutāṅ uda'tōn. Äjikicitānig; kā'ki-citānig, utağwāsītōn. Äcimīdcit, kīgito: "Kägä't niminu'pugus."
- 15 Cigāg oğānōnān: "Nackānā açamicin!" Mīsā' kāwīn utaçamigusīn.

Misanā kīwīsinit pici'^u. "Kägä't niminu'pugus." Ninguting mīnawā, ānic, mī ā'pidci cigwa pa'kadāwāt. Ninguting mīnawā äji·ā·wasut, "Aṃāntcigic i^ʔ'^u niṅāgic ā'pugwatugwān! Tağa 20 niṅapağutcīnitis." Kägä't äcipagaṅutcīnitisut äcimāmət ābi'ta i^ʔ'^u unāgic. Kāmāmət, ickutāṅ uta'pagītōn. Äji·a·'ka'kacābwāt, "Tciⁿ, tciⁿī tciⁿ, tciⁿ," inwāwātāni i^ʔ'^u unāgic. Äji·a·'gwāsītōt, mīsā' mīnawā äcimīdcit. Kā'kidāṅ, ā'pidci minu'pugwāt in-ändāṃ.

In truth, disturbed in mind was Cranberry once, because of being sick; on the very point of bursting open at the belly was she.¹ By and by, when she burst open at the belly, then she was gone.

Now, once there was a great thaw; Skunk then set out to hunt for game. Once she came upon the trail of a Lynx, whereupon she fled to where she lived. And once when Lynx came, accordingly then was she desired for a wife by him; and so at last she was taken to wife by him. And now it was he that hunted for game, but nothing did he kill; for utterly worthless was he. In time they were in want of food. So it was due to Skunk that they had food to eat. Finally never a thing did Lynx care to do.

When one evening he was warming himself, he was looking (with admiration) at his hips. He spoke, saying: "Wonder how I should taste! Suppose that I slice (a portion) off my hip!" Of a truth, he then sliced off (a piece) from his hip, from the back of his thigh. And then, after he had sliced off a portion, into the fire he placed it. Then it was cooked; after it was cooked, he took it off the fire. Then, eating it, he spoke, saying: "Of a truth, I am good to eat."

Skunk spoke to him, saying: "Come, now, and give me some to eat!" But she was not fed.

And so then Lynx ate. "Of a truth, I am good to eat." One other time, well, it was when they were very much in want of food. Another time, when he was warming himself, "Wonder how my entrails would taste! Now, I will open myself at the belly." In truth, when he opened himself at the belly, he then removed a part of his entrails. After removing them, into the fire he put them. When he roasted them on hot coals, "Tci^a, tci^a, tci^a, tci^a!" was the sound his entrails made. When he took them off the fire, he then ate again. After eating them up, very good was their taste, he fancied.

¹ All four are represented as old women.

Misa' i'i'u mīḍaç i'i'u cigāg nicki'igut. "Kägä't māma'kātç açamisiwānk. Intawā wābank mādcān, asām kāwīn kidaçamisi-min."

A'pī wayābaninig kägä't kisināni; mīgu i^u mīnōtc äcimādcāt
 5 picī'u kigicāp. Wayāntci'kā kī'kaṭci. Ningutingiku maṭāpīckusi-wā sībīns; animāḍāpīckusiwāt ā'pidci kī'kaṭci. Nāwaya'ī agāwa ugacki'tōn i'īmāⁿ nā'ā'ckusi i^u icāt. Kīwātinnuk äji'ī'nābit, ä'tawā! mī'ī'^u mackawā'kwāṭcit, paṇāgu niskīngwānit; mīgu i^u ānā-'kwāṭcit.

10 Misa' picīwicīgaṇ cigāg pimāḍcā pipima'a'nāt. Ä'tawā! ninguting āni'ī'nābit unāpāmaṇ kicingicinōn kī'kawāṭcinit. Misa imāⁿ äjimawit; kā'tāmawit intawā äjikīwāt. Mīḍaç imāⁿ äntāwāt tibāṭcimut: "Mī gī'kawāṭcit a^ə'a'^u picī'u."

Ä'pidci mānāntaṃ a^ə'a'^u ma'kicinic, kayä a^ə'a'^u migōs.

15 "Änīc kätīyaṅk?"

"Mānūⁿ! ō'o'māⁿ ayātā." Misa cigwa mādcī'tāt cigāg naṇta-wāntcigāt, mīsa' i'i'u kāwīn kāyābi pa'kaṭāsiwaḡ. Ningutingiku wābōsōn udōtisiguwān äjikāḡwāṭcimiguwāt: "Kāna umāⁿ nintā'a'yāsi?"

20 "Wä'ī'baṇaṇā, omāⁿ wīṭaçipibōniciyaṇ."

Ä'pidci kägä't ni'tāṇatāwāntcigāwaṇ. Kägä't ā'pidci anō-tcigu kägō ubītōni wīsinīwīn. Ningutingiḍaç kī'o'sānit pītcinicimō-waṇ. "Ningī'o'kawi'ā'g īgi'^u pigic kanitiskāsiwaḡ."

Mīḍaç i'i'u cigāg äjigaṇōnāt: "Awānāṇaḡ iḍaç i'i'u äcini'kā-
 25 ṇatwā pigickanitiskāsi?"

Thereupon was Skunk made angry: "Truly strange it is that you do not feed us. Therefore to-morrow you leave, for too often do you fail to feed us."

When the morrow came, truly cold it was; but nevertheless away went Lynx in the morning. From the very beginning he was cold. And by and by he came out upon a meadow (where there was) a brook; while coming out upon the meadow, very cold he became. Hardly was he able to get as far as the middle of the meadow. When towards the north he then looked, poor fellow! he was then freezing, and all the while he made an ugly face; whereupon that was the way he was frozen.¹

And now behind Lynx came Skunk following in his tracks. Alas! by and by, while going along she was looking about, there lay her husband, who had frozen to death. Thereupon then she wept; after she had had a surfeit of crying, then back home she went. And then at the place where they lived she told the news: "Therefore now has Lynx frozen to death."

Very sad was the miserable old Moccasin, so too the Awl.

"What are we going to do?"

"Never you mind! here let us remain." Accordingly then to work set Skunk hunting for game, and then no longer did they lack for food. Now, once by a Hare they were visited, when by him they were asked: "May I not continue here?"

"(You are) welcome, in this place you may pass the winter."

A thoroughly fine hunter of game he truly was. In truth, just about every sort of thing in the way of food he fetched home. And once, while out on the hunt, he came home in speedy flight. "I got on trail of those Putrid-Navels."

Thereupon Skunk spoke to him, saying: "And who may they be whom you call by the name of Putrid-Navels?"

¹ It is not brought out clearly here, but this is one account of the origin of the squinting look of the lynx.

“Kā, ɳaŋwəna piciwəɟ, mīwagigi äcini'kāsowāt. Kīcipin u'kawī·i·wāt mīwəɟigi kāniciwāt; ningapītānigōg.”

Ningutingiku mawinānāwəɟ; sāgitcikwāskwəni wābōs. Äji-mādcī·ə·nk wābōs:—

- 5 “Pōskä pigiskanidiskäsiwəɟ mawinānāŋgwā,
Pōskä pigishanidiskäsiwəɟ mawinānāŋgwā,
Pōskä pigiskanidiskäsiwəɟ mawinānāŋgwā,
Nāmā nindānagaŋāg.”

Mīdəc iʔi'ʉ nōməɟ pimipa·i·wā aʔa'ʉ wābōs, kəgə'pī tābibinā.
10 Ä'tawā! mīsa iʉ ɳinisint wābōs kayä kī·ə·munt. Mīsā'panä äji-mādcāwāt igī'ʉ piciwəɟ.

Mīsa nāyāp cigwa mādcīpa'katāwāt. Kägä't kagwātagi'tō cigāg.

Ningutingidəc, “Änīn kīn kätōtawəmbəɳ mawinaningōyəɳk?”
15 inā mīgōs.

Äjikigitut: “Pisānigu nintāpata'kakībəɟis i·i·māⁿ apacīng.”

“Kīnidəc?” inā ma'kicinic.

“Ickwātānk nintā·i·cā.”

Mīnawā kaŋōnā cigāg: “Kīnitəc, cigāg?”

20 “Kā, pisānigu kīwimba·ä·ɳunānināng mī·i·māⁿ kə·i·cāyāmbān.”

Ningutingiku kägä't mawinanāwəɟ. A^u migōs pata'kə'ku-pəɟisu imāⁿ əpacīng; kayä aʔa^u ma'kicimic ickwāntānk a'pəɟisu; kayä aʔa'ʉ cigāg wīmpa·ä·ɳunāning pīndigä. Cigwa äjipīndigäsä-wāt, mīsa' kəwīn kəgō owābadəzīnāwa. Änawinābiwāt, mīsa' imā
25 pināwītəcīt kīgōtānig.

72. CHIRPER

(Kīckwa·ä·).

Kwīckwa·ä· ō'kumisəɳ ogāⁿwaⁿjiguc mīsa iʉ äjini'kəsut ātisō-kān. Cigwasa təɟwəɟinini. “Ämbäsa, nō'kumis! nōdcikīⁿgōⁿ·i·wātä, māɟica kīgapa'katāmin.”

¹ In providing food for the company.

² Hole made by the snow being dug out for use, as in melting it for water.

"Why, it is the Lynxes, for such is what they are called. If they come upon my trail, then it is they that will slay me; by them shall I be followed into where I am."

By and by they were attacked; outside then leaped Hare. Then began Hare to sing:—

"Even, even, even by the Putrid Navels are we attacked,
Even, even, even by the Putrid Navels are we attacked,
Even, even, even by the Putrid Navels are we attacked,
With my speed will I leave them behind."

And then for a while was Hare chased about, at last he was caught. Alas! and then was Hare killed and eaten. And then away went the Lynxes.

And so, as before, they now began to be in want of food. Verily, a strenuous time Skunk had.¹

Now, once on a time, "What would you do if we were attacked?" they said to the Awl.

Then she said: "I would simply stick into yonder lodge-pole."

"And you?" they said to the old miserable Moccasin.

"Thither by the doorway would I go."

Next day they spoke to Skunk, saying: "And you, Skunk?"

"Oh, simply into where there is a hole in the snow,² (that) is where I would go."

And by and by, sure enough, they were attacked. The Awl flung herself (and) stuck into the lodge-pole; and the old miserable Moccasin threw herself beside the doorway; and Skunk entered into where there was a hole in the snow. When in the others rushed, then nothing they saw. Yet as they looked about, but to no purpose, yonder was the buttocks of the ruffed grouse hanging aloft.

72. CHIRPER.

Chirper's³ grandmother was old Squaw-Duck, for such is the name of the story. It was now growing autumn. He spoke to his grandmother, saying: "Come, my grandmother! let us try to get some fish, lest perhaps we become in need of food."

³ A name for the robin.

Kägä't cigwa mädcı'tāwag pağıtawānōtawāwāt adi'kamägwañ. Kägä'tigu nıbā'tıbık onōdcı'ā-wān; ābıdınğ tıbı'kağınıg nıngu-
twā'k unısāwān adi'kamägwañ. Mısa i^u āji'ā-gōnāwāt ādcıtağō-
nāwāt. A'pıdāç mādāsugunagatınık mı-i^u cigwa kı'tcınıbıwa
5 āğōnāwāt. Kägä't mınwāntāmōğ. Kwıckwa'ā' ājıkānōnāt ō'kumı-
şān: "Nō'kō, mısa i^u tcıtābısāwāt kāyā'pıtcıpıbōnk tci:ā:mōngwā."

Wāgunānıwınān ājıkı'tci'ā-bawānık, mısa i^u ājınıgıskānıt i-i^u
ogıⁿgōⁿ·i·mıwā^ε; mıgū i^u ānıpānādısnıt. Kägä't mındcınawāsınā-
wān; kägä't mındcınāⁿj mawıwag. Ā'pıtcıgu sāğısıwag tcnōntayā-
10 bānıcnıwāt, kāwın kägō pa'kān udayāsınāwā kāmıdcıwād. Nıngu-
tıngıgu ōwābāmāwa^ε ugıⁿgōⁿ·i·mıwā^ε wawıngā mıgu i^u kā·ıjıpısi-
'kānıt.

Ānıc kı'tcıgāmıng i·i·mā tāwag. Nıngutınıgu kwıckwa'ā' kıgı-
cāp ājımādcāt. Ānıc awānıni. Mı'tāwagānı dāç imā. Ājımādcāt,
15 mı'tāwagāng ıdāç ānıpapımusā. Cıgwadac awıya ājınōndawāt
ñağamunıt:—

"Tcıtu'ā·wa, Tcıtu'ā·wa! pıpışānānowāğā kıtānamāğumāğā.
Tcıtu'ā·wa, Ugāwāⁿjıguc, Ugāwāⁿjıguc!"

Ā'pıdcısa nıckādısi Kwıckwa'ā'. ındawā ājıkıwāt ō'kumışān
20 āndāwāt. Ānıpındığā. Ānıcādıç ōmāıyāğānımıgōn ınyıō'kumışān
kuckwāwādısnıt. Kāwın kāyā ānu'ā·çamıgut ō'kumışān wısnısnı
kabāğıcık; mıgu i^u pınc kıtıbı'kağınıg tcıbwāwısnıt. Cıgwadac
wābānıni kıgıçāp ānu'ā·çamāt ōcışān, kāwındac wısnısnıwān. Mıgu
i^u a'pı tcıbwāğıgıtōnıt. Kānıcsığā·ā·mınıt kägä't ōğımāma'kā-
25 dāndām a^u mındımōyā. "Wāğutugwānıgıc wāndcıkıgıtōsık a
nōjıs?" ınāndām.

¹ Name applied in derision of the robin.

In truth, then began they to setting out nets for whitefish. And verily, in the silence of the night they sought for (the whitefish); in a single night one hundred whitefishes they slew. Therefore then they hung them up, they hung them up with the heads down. And in the course of ten days a great many did they have hanging up. Truly pleased were they. Chirper then spoke to his grandmother, saying: "My grandmother, therefore now will there be enough for us to eat as long as the winter lasts."

What should take place but a great thaw, whereupon were their fishes rendered soft; and so then they began to spoil. To be sure, they were disheartened concerning their fish; verily, they both wept. And they were very much alarmed lest they might not live through the winter, for they had nothing else to eat. Then by and by they beheld their fishes go completely to decay.

Now, by the sea over there were they abiding. So one morning Chirper went away. Now, it was foggy. And the beach was sandy over there. When he departed, along the sandy beach he went walking. And presently he heard the sound of some one singing:—

"O Snipe,¹ O Snipe! all to decay have gone your catfishes.²
O Snipe, O old Squaw-Duck, O old Squaw-Duck!"

Exceedingly angry was Chirper. Accordingly back he went to where he and his grandmother lived. He went right on in. And purely on account of his silence he drew the attention of his grandmother. And he would not eat throughout the whole day, despite the attempt of his grandmother to feed him; and it was not till the night came on that he would eat. And in time came the morning of the next day, when she tried in vain to feed her grandson, but he would not eat. And during all this while he would not speak. When afterwards he went out of doors, truly did the old woman marvel. "Why in the world is it that my grandson does not speak?" she thought.

² Used in derision of sturgeons.

So another time off he went walking along the sandy beach. There was yet a fog over the sea. And he heard the sound of some one singing, it was the same voice singing as before:—

“O Snipe, O Snipe! all to decay have gone your catfishes.
O Snipe, O old Squaw-Duck, O old Squaw-Duck!”

Whereupon back home he then went. And then truly angry was Chirper. Presently, when he entered into where he (and his grandmother) lived, he saw her seated there. Then it was that bitterly Chirper wept, and his grandmother also wept. It was a long while before they ceased crying. Then he was addressed by his grandmother saying: “O my grandson! for what reason are you crying?”

“O my grandmother! behold, I have heard the voice of some one singing:—

‘O Snipe, O Snipe! all to decay have gone your catfishes.
O Snipe, O old Squaw-Duck, O old Squaw-Duck!’

Such was the song the creature sang.”

“Why, I know of a place where some people dwell, on the farther shore of the sea do they live together in a town. And now he that is chief, an old man, (has) a daughter who is possessed of overweening pride in herself. My grandson, in no wise was the maiden ever approached; by many a one has it been tried to be intimate with her, but to no purpose. Could you not play some trick on the maiden?” Presently she was addressed by her grandson saying: “No, my grandmother, I could not do it.”

“My grandson, I myself will do something.” Then, turning about in her seat, a small pouch she drew forth from the place; it was a small pouch. “This is what you shall take with you, and a trick do you play on her who twitted us because of our misfortune when our fishes were ruined. Therefore, my grandson, do you go yonder to the farther shore of the sea, where the people are. And this is what you shall take along. Be sure to find out the place where the woman sang.”

Cigwasa kägä't äjimädcät ä'pidci kigicäp. Misa i^u nāsāp äjiki-
 tci'a·wānini. Mīnawā onōndawān maḍwānaḡamunit, mīsa 'i^u
 äciwawānābit a'kawā'tōd tcibā'kawaninik. Cigwa gägä't bā'ka-
 wānini. Kāwīn ḡanagā pima'kaḡigāsini äjipaḡsigwa'u't. Misa
 5 äjimädcät kwaya'k iwiti kā'tānwāwitāminit. Ningutingiku paḡi-
 misāt owābandān pima'kaḡigānik, mī cigwa äjigi'kāndaḡk aiyā-
 'kusit. Mindcimigu päcwābandāḡk, "Ä'pitci kanabātc ninganō-
 taḡāmāsā," ināndaḡm. Ä'pitcigu päcwābandāḡk mī cigwa äji-
 paḡgicing nibi'kāḡ. Kägä't säḡisi tcinisābāwāt. Kāyā'tā'a'kucing
 10 aiyāḡuntcing äjipaḡḡsiningwīkanā'u'disut, äniwā'kigu wāsa ijā.
 Mīnawā äjinōmagācimunut mīgu i^u kägä'pī kīmīcaḡāt. Ä'pitcisa
 minwa'tāwāḡāni i·i·mā äjīmīcaḡāt. Intawā äji·ā·ba·a·nk umacki-
 'kīm, intawā usi'tāḡ äci'a·'tōd umacki'kīm; mīḍac i^u äjimädciyā-
 wāḡusāt. Ningutingiku kägä't odō'kawi·ā·n ānicinābān; mīḍac
 15 imā pa·i·ci'kawānit äciwāni'kāt äciningwa'u'disut; äniwā'k paḡi
 i·i·u u'kōc usāḡisi'tōn.

Ugitā'ki udānawi'tōwa⁸ 'i^u ānicinābā⁸. Misa cigwa äcikīgitut
 kwīckwa·ā· ānitibi'kaḡinig: "Ämbāsānō, kigicäp tawi·ā·nwā'tin
 kayāḡu tciwīki'tciḡaskawāḡk!" Cigwasa pītābānini. Kägä't ān-
 20 wā'tinini kayā awānini. Ningutingiku inābit kīpīdāsāmusāwān
 uckinīḡi'kwān. Cayīḡwa māmwātc pināsāpita'ku'kīwān 'i^u
 pa·a·i·cānigwān. Cigwa imā ä'kubīḡaḡinig na·i·tāḡ imā sāḡi'kō-

Then, of a truth, he departed hence very early in the morning. And then, as before, there was a heavy fog. Again he heard the sound of some one singing, whereupon down he sat to wait for the fog to lift. In time it surely cleared.¹ Not a sign of the other coast-line was in sight when up he flew. And so he started straight for the place where the sound of the voice was heard. In course of time, while flying along, he beheld the fringe of the coast, whereupon he began to feel that he was growing tired. About the time that he was drawing close to (the shore), "I very much fear lest I shall give out before I get there," he thought. And when very nigh he drew, then it was that down into the water he fell. Truly afraid was he that he would drown. After he had lain resting (and) floating upon the water, he then flapped his wings, and some distance away he went. And when he had taken another short rest, he then at last made the shore. Very pleasing was the sandy beach at the place where he came ashore. It was then that he untied his (pouch of) medicine, and then upon his foot he placed it; thereupon away he went along the beach. And by and by he came upon the track of a person; and so in that one's footprint he dug a hole, where he covered himself over; just only a small part of his beak he left sticking out.

Upon a hill were the people dwelling in a town. Thereupon then said Chirper, as night was drawing on: "Behold, in the morning let there be a calm, so that there may also be a heavy fog!" In time came the dawn. Sure enough, there was a calm and a fog. And by and by, while looking about, (he saw) a maiden come walking along. At the time that she came, she was carefully stepping into the tracks which she had made at a former time when coming along there. Now, yonder by the edge of the water, at the very place where he lay with his beak sticking out, she stood

¹ Translated by T. M.

cäcing ā'pidci ubācīta·u·gōn. Äci·o·cigābawinit inābiwān kwaya'k
ändawāt, cigwa mādcī·a·mōn:—

“Tcītu·ā·wa, Tcītu·ā·wa! pipisanānowāgā kitānamāgumāgā.
Tcītu·ā·wa, Ugāⁿwaⁿjiguc, Ugāⁿwaⁿjiguc!”

5 Cigwa ānicimādcāt ändawāt. Cigwasa mīnawā udābābandān
pīma'kāmīgānik, mīsa kāyābi ācinōntāgāmāsāt; mīsa nāyāp āni-
cāgu pisinigwa·i'gāt; āgāwāgu uḡacki'tōn mīcāgāt. Cigwa ānikī-
wā; ānipīndigāt, ō'kumisān nāmāḡabiwān. “Niyā! kītagwicin
nāngwāna, nōjis! Kīgīwābamāna 'a^a·u uckinīgī'kwā.”

10 “Kāgā't, nō'kō, ningīwābamā. Mī o kā'tōtawāḡ, ningīgāckipinā.”

“Nyā, nōjis! mī gwaya'k kā'tōtawāt. Usām kimī'kisumigunān.
Ā'pitcidāc ki'kādānimu; ka'kina awiya utānuwīpācwābamīgōn
a·i'kwā. Mīdāsugunāḡatinig mī·a·pī kādayānit unīdcānisān,
tāḡwīwisāⁿsiwīwān.”

15 Mīsa i'ī^u cigwa pisān āji·a·yāt a·i'kwā. Mīdāc i^u ājictbigāt:
pa'kān wīgīwāmāⁿsiḡ ayā ā'pī'tciki'kātānimut. Ka'kina uskinī-
gītcig ininīwāḡ udānunāsi'kāgō^o, ānīc kāwīn awiya ominwānimāsīn.
Nīngūtīngīgu tibi'kātīnig, “Indīgu awiya māmādcīt imā nīmīsā-
tāḡ,” ināndām. Kāgā'pīgu wāwayība ugi'kānimān awiya mā-
20 dcīnit. Nīngūtīngīku wīndāmawān īnī^u umāmāyān: “Nīmāmā!
awiya kuca māmadcī imā nīmīsādāḡ.”

“Nyā, nīndānis! ā'pidci kīnāḡus. Kāgā't kḡnābātc ābinōtci
kītaiyāwā. Kīcāgu tībātcīmūn awāḡwān wānīdcānisīḡwān.”

“Nyā! nīmāmā, mīgu i^u ājīkī'kānimāsīwāḡ awāḡwān wānīdcā-
25 nisīḡwān. Intawā, nīmāmā! nīngāmādcā. Ā'pidci nīntāḡātāndām

(so that she was) directly over him. As she stood over him, looking straight in the direction where (he and his grandmother) lived, she then began singing:—

“O Snipe, O Snipe! all to decay have gone your catfishes.
O Snipe, O old Squaw-Duck, O old Squaw-Duck!”

In a while he then started back on his homeward way. In time he came in sight of the coast-line, whereupon, as before, he gave out before he got there; and, as before, all he could do was merely to flap his wings in the water; hardly was he able to make the shore. Soon he was on his way home; when he entered, there sat his grandmother. “Ah, me! you have really come home again, my grandson! Did you see the maiden?”

“To be sure, my grandmother, I have seen her. This is what I did to her, I drew my finger along her vulva.”

“Ah, my grandson! it was exactly right what you did to her. Too unpleasantly have we been twitted by her. And so very proud she is of herself; by every one has the woman been sought after for an intimate purpose, but without result. When ten days are up, then shall she have a child, it shall be a boy.”

And now at the time the woman lived in a quiet kind of way. Thereupon this was what she did: in another little wigwam she remained, because of so much pride in herself. By all the men that were young was suit made to her, but to no purpose, for she did not care for any of them. Now, one night, “It seems as though something were moving in my belly,” she thought. And finally at more frequent intervals she learned that something was astir. So by and by she imparted the news to her mother, saying: “O my mother! something is really moving in my belly.”

“Ah, my daughter! quite apparent do you look. Of a truth, perhaps you are with child. Be ready to tell (before it is born) whose child it is.”

“Ah, me! my mother, it is the truth that I know not whose child it can be. Therefore, O my mother! I will go away. Exceedingly ashamed am I to be with child. A very well-behaved young

abinōtci aiyāwəg. Ā'pidci wāwāni nintōckiniginābən. Nimāmā!
intawā ningawābinā a^u abinōtci."

"Nyā, kəgu, kəgo, nindānis, ijictcigā'kän! Pōtcigu 'a^a'u
kipāpā ōgami'kän wəgunāni i^u wāndci·a·yāwət a^u abinōtci. Mīgu
5 i^u icitābwā'tawicin, kəgu' wābinā'kän, ā'pidcigu kītā·i·nigā·ā·."

"Ā^u, nimāmā, kīgatābwā'tōn, kāwīn ningawābināsī."

Mīsa i^u cigwa aṅitibi'kəṭini; ayābitātibi'kəṭinig mī·i' cigwa
ki'känimāt wi'kwutci·u·nit ini^u unītcānisānsən. Mīndcimigu
pīdābāninig cigwasa aiyāwən. Kuniginīn, kwīwisānsən!

10 Āmbā, kəgā't minwāntəm a^u mintimōyā. Ā'pidcisa aḡatāndəm
a^u uckinīgi'kwā, kayā 'a^a'u a'kiwāⁿzi. Ānīc mī a^u wəgimāwit
'a^a'u a'kiwāⁿzi. Ā'pidcigu tibickō awiya ki'tci ā'kusit mī·i'·
ānāntənk 'a^a'u a'kiwāⁿzi. Ningutingiku kījigətinig əjīmāmino-
nāntəng ānāndənk tcisəgəswā·i·wāt. Ni'təm 'iⁱ'u uckīniniwā^s
15 kāmōskinānit. Cigwasa əjikīgītut: "Āmbāsa, awəgwān 'a^a'u kə-
ciginigut ini^u kwīwisāsən. Mīdəc a^u kəwīdigāmāt ini^u nindānisan."

Mīdəc imā kītəgūnəntumint 'a^a'u mədcikō'kō'ku·ō·wis, əjini-
'kəsut a^u uckinawā. Mīdəc a^u ā'pidci ānāntənk: "Āmbəgic nīn
wīdigāməḡ 'a^a'u i'kwā!"

20 "Mīsa cigwa tci·ə·ni·ā·cawimīnitiyəḡ a^u kwīwisāns."

Cayigwa pīndigənā ^u abinōtci. Cigwa mədci'təwəḡ. Ā'pidci
wəkwāndəⁿsing undəpi mədcikō'kō'ko·ō·wis. Cigwa pəcunəḡusi-
wən abinōtciyən. Naiyəgiku uməwəṭōnāntān 'iⁱ'u usi'kuwin.
Cigwā kayā wīn udōdā'pinān a^u abinōtciyən. Əjisigwəbānāndənk
25 'iⁱ'u usi'kowin əjikīgītut: "Ābinōtci niciginik."

Ānīc pā'tinīnowəḡ kənawābamāwāt. Əjikənōnāwāt: "Kisi-
'kowin kibəḡitciwəbāndən."

"Kāwīn wīn i·i'·u āwānzinōn," a^u i'kito a'kiwāⁿzi.

woman have I been. O my mother! it behooves me to cast the baby away."

"Oh, don't, don't, O my daughter, do such a thing! for of necessity will your father find out how you came to be with child. Therefore heed my word! don't you cast it away, for very much harm would you do it."

"Very well, O my mother! I will heed your word, I will not cast (the child) away."

It was then growing night; at the middle of the night was when she felt the child trying to get out. Just as the dawn appeared was when it came. Behold, it was a boy!

Oh, truly pleased was the old woman. Exceedingly ashamed was the maiden, so too the old man. Now, the old man was he that was chief. Now, in the very same way as one feels when very sick, so did the old man feel. So one day, while meditating, he thought that he would send forth an invitation to come and smoke in assembly. The first (to come) were the youths who filled up the place. Presently then he spoke, saying: "Behold, whatsoever one shall be wetted by the boy shall be the one to marry my daughter."

And now to the place had also been asked the roguish Barred Owl, for such was the name of the youth. Thereupon with much desire he thought: "Would that I myself might marry the woman!"

"It is now time that you were passing the boy from one to another among yourselves," (so said the old man).

Presently in the child was fetched. Then they began. At the extreme end of the rear of the lodge sat the roguish Barred Owl. Soon (he saw) the child approaching nigh. Before (the child got to where he was), he saved up a deal of spittle in his mouth. In a while he too took up the child. As he poured the spittle from his mouth, he then spoke, saying: "By the child am I being wetted."

Now, many were they who were watching him. Then they spoke to him, saying: "Your spittle did you let fall from your mouth."

"That is not the thing (to do)," said the old man.

Mīsa mīnawā ʔni·ā·cawimīning; cigwa gītaḡwicin imā skwāntānk, mīsa kāwīn awiḡa ugīcigināsīn. A·tawā, mīsa kāḡā·t ʔji·mānāntaḡ ʔa·a·u a·kiwā·zi. “Taḡa, mīnawā!” ʔji·i·kidut.

Mīnawā mādcā a^u kwīwisāns. Mīsa· nāyāp unīncīng ʔji·a·tōt
5 a^u maḡcikō·kō·ko·ō·wic usi·kowin. Cigwa ʔji·ō·dā·pināt ʔjikīḡitut: “ʔbinōtci niciginik.” Wāwīp usinigunamawān imā wāndcisāga·ḡ·minit. “Kāḡā·t kuca ʔbinōtci niciginik,” i·kito a^u maḡcikō·kō·ko·ō·wic.

“Kāwīn kuca,” udigō⁸ ininiwa⁸.

10 Mīsa i^u mīnawā ʔnimādcāt a^u kwīwisāns; nāyāp ʔjitaḡwicing ickwāntāming. ʔjikīḡitut ʔa·a·u a·kiwā·zi: “Mīsa·i·u intawā ici·sāga·ḡ·mu·k.”

Kāḡā·t sāga·ḡ·mōḡ īḡi·u ininiwaḡ. Taḡa, wīn a·kiwā·ziyaḡ kayā īḡi·u kwīwisānsaḡ cigwasa naḡtumāwaḡ. Kāmōskināwāt pīndig,
15 cigwa mīnawā kīwi·tānigāsu a^u gwīwisāns; nījingisa ānugīwi·tāḡāmā nigāsu. Mīsa ʔi·i·u kāwāsāsa awiḡa ucigināsīn. Cigwasa kīḡitō ʔa·a·u a·kiwā·zi: “Awānāndaḡ a·a·u wānītcānisigwān? ʔmbāḡānō ō·ō·mā sāsik āyāwāt ʔnicinābāḡ tānaḡtumāwaḡ.”

Ayāwa ʔi·i·u udōckābāwisima⁸. ʔjimādcāwāt. Ānīc sāsig āyā·
20 wāt naḡtamāwaḡ anicinābāḡ. Ānīc mīnōtc kayā wīn kwīckwa·ā·taḡunaḡtumā. Ānīc ā·pidcigu kō·patānimā, kayāḡu mānātisi. Cigwasa kayā wīn taḡwicin i·i·māⁿ āndaḡcisāḡaswā·i·tiwint. ʔnitaḡwicing kwīckwa·ā·, “ʔḡwatcīng ta·u·nsābi, kāwīn wīn pō·tc udāwānīdcānisisīnaḡ,” inā.

25 Cigwasa kīwi·tānigāsu ʔa·a·u kwīwisāns. Cigwa pācunāḡusiwaḡ cigwa imā ānīc kāwīn wīmīnāsī īni·u gwīwisānsaḡ. Pītcīnaḡigu imā āni·i·nīnimint āciciginigut kwīckwa·ā·. Kaḡōnā: “ʔA·ē·i, kwīckwa·ā· uciginigōn abinōtciyaḡ!”

Thereupon again was (the boy) passed along from one to another; presently he came as far as the doorway, but upon no one did he make water. Ah, then truly did the old man feel badly about it. "Come, once more!" he then said.

Again started the boy. And so, in a manner same as before, did the roguish Barred Owl place his spittle into his hands. When presently he took up (the boy), he then spoke, saying: "By the child am I being wetted." Quickly did he rub it on (the child) at the place from which he wets. "In very truth, am I being wetted by the child," said the roguish Barred Owl.

"Not a bit of it," was he told by the men.

Thereupon again on his way (round) went the boy; then back, as before, was he come at the entry-way. Then spoke the old man, saying: "Therefore now do you go forth out of here."

Of a truth, out went the men. Well, this time the old men and the boys were then asked to come. After they had filled up the place inside, then again was the boy passed round the circle; twice was he passed round the circle, but with nothing happening. Therefore not upon a single one did he make water. In a while said the old man: "Now, whose child may this be? Behold, let all the people that are roundabout this place be asked to come."

Present there were his attendants. Then forth they departed. Now, all the people that were round about were asked to come. Now, out of necessity Chirper was also asked to be present. Now, he was very much despised, and he was homely. So now he too was come at the place where the invitation had been given to smoke in assembly. When Chirper was coming up to the place, "Let him look on from the outside, for it would be impossible for him to be the father of the child," was said of him.

Presently round the circle was the boy passed. When (they saw the child) approaching nigh (to Chirper), there was of course no intention on their part of passing the boy over to him. The moment (the child) was lifted over him to another, then was Chirper wetted. It was said of him: "Well, Chirper is wetted by the child!"

Kägä't māma'kādāndam a'kiwāⁿzī. "Ä[!], kāwāsa'! A'kawā tawikaḡwätcimā a^u nindānis." Wīn ḡaḡ iḡu a^u a'kiwāⁿzī pīndigā udāniṣaṇ āndānit. "Mīsa' awā kwickwa·ä· ḡaṇabaḡc wānītcāni-sit."

5 "Nyā'! nimpāpā! kāwīn niki'kāndāⁿzī! Mīyā'ta imā aḡaṃiḡ ningīkāskipinigubaṇ."

"Taga, tayōc," i'kitu a'kiwāⁿzī kī'kiwāt.

Cigwa mīnawā kīwī'tānigāsō aḡinōtci. Mīsa cigwa mīnawā imā āji·o'tisigut kwickwa·ä·, mīsa undcita ciginigt.

10 Mīsa ājikikitut a^u a'kiwāⁿzī: "Mīsa i^u ḡītābwā·ä·ntāmān kāḡā-tiḡu unītcānisit kwickwa·ä·. Ānīndācinā, kwickwa·ä·? Taga, tibātcimun wāḡunāni·i·^u kā·i·citciḡāyāṇ 'i'ī^u wāndci·u·nidcāni-siyaṇ."

"Ānīc ningaḡtibātcim 'i'ī^u wāndci·u·nidcānisiyān. Tagwāḡunk
15 kīⁿḡōⁿyāḡ ningīnōtci·ā·nānig. Nībiwa kāḡōṇaḡintwā iḡi^u aḡi'ka-māḡwāḡ mī·i·^u kā·i·jiki'tci·ā·bawāḡ. Mīdāc i^u kīningīckawāt iḡi^u ningīⁿḡōⁿ·i·mīnānig, mīdāc 'i'ī^u kī·a·nīpaṇādisiwāt. Ā'pidci-ḡaḡc ningīsāḡisimin 'a^a·^u nō'kumis. Kāwīn kāḡō ningamīdcisimin. Ningutingidac ningīpapāmācaḡāmā kigicāp, awiyadāc niⁿḡīnōn-
20 tawā maḡdwanāḡaḡmut; mīdāc i·i·^u mādwā·i·na·a·nk:—

Tcītu·ä·wa, tcītu·ä·wa, pīpisanānowāḡā kitānamāḡumāḡā.

Tcītu·ä·wa, Ugāwaⁿjiguc, Ugāwaⁿjiguc.

Mīsa imā ā'pidci ningīnickimik. Mīḡu i^u tasing kigicāp kā'pīcāyān, mīsā'panā maḡdwanāḡaḡmut. Nīḡīwī'kwātcī'tōnidac 'i'ī^u mackī'ki
25 tci·u·ndci·ai·yāwāt aḡinōtciyaṇ. Kigicāpidāc ningī·a·'kaḡawā, aḡaḡmīḡidāc ningīwābāmā 'a^a·i·'kwā. Māḡwāḡaḡc naḡaḡmut nin-ḡīḡāskipinā; mīdāc imā wāndci·ai·yāwāt īniyaḡbinōtciyaṇ."

Mīsa a^u a'kiwāⁿzī ājikikitut: "Ānīc wāwāni, kwickwa·ä·! kīti-bātcīm wāntci·ai·yāt aḡininōtci. Kanabaḡc kō'kumis kigīmīnik
30 'i'ī^u mackī'ki. Mīsa i^u kānīciwāba'k mīnī'k kāwa'kīwāḡ, kāḡō

To be sure, amazed was the old man. "Why, impossible! First let my daughter be questioned. "Now, the old man himself went into where his daughter dwelt. "Therefore it must be Chirper that is father to the child."

"Ah, me! O my father! I do not know. Only this (I know, that) yonder at the shore I was rubbed with a finger along (my vulva)."

"Very well, let the child be passed round the circle again," said the old man on his return.

Presently again was the child passed round the circle. And so, when again Chirper was reached, it was simply impossible for him to keep from being wetted by (the child).

Accordingly then did the old man speak, saying: "Therefore now do I believe that Chirper is truly father to the child. And how was it, O Chirper! Pray, relate what it was that you did in order to become father to the child."

"Of course, I will relate how it was I became father to the child. Last autumn we obtained some fishes. After we had hung a vast number of whitefishes upon the rack, then there came a heavy thaw. And then soft became those fishes of ours, whereupon they then began to spoil. So very much alarmed became my grandmother and I. Nothing were we going to have to eat. Now, one morning I wandered aimlessly along the shore, and I heard the voice of some (woman) singing; and this was the song she sang:—

'O Snipe, O Snipe! all to decay have gone your catfishes.
O Snipe, O old Squaw-Duck, O old Squaw-Duck!'

Thereupon then was I exceedingly angered. Then every morning that I came, such always was the song she sang. Now, I tried using medicine, that by means of it she might have a child. So in the morning I lay in wait for her, and on the shore I saw the woman. And while she sang, I drew my fingers along (her vulva); and it was on that account that she came to have the child."

Thereupon the old man spoke, saying: "Now correctly, O Chirper! have you related how the child came to be. Perhaps by your grandmother you were given the medicine. Therefore thus

wi'kā awiya tawipā'pinānimāsī. Kāwīndaç awiya wī'kā tapā-
 'pinānimāsī, māmindağā 'a^əa' u kã'kã't; mīgu i'ï' u pō'tc kã'i'ciwã-
 ba'k minī'k kã'a'kīwāng. Āñicnã, mīsa i^u kã'i'ciwīdigāmät 'a^əa' u
 nindānis. Kīgamīnigō 'i'ï' u wīsiniwin kayã 'i'ï' u kãpīsī'kāmān.
 5 Kayã 'a^əa' u kō'kumis kīganãⁿzi'kawã. Nīngakaski'tōn tcimino-
 ayāyäg. Kāwin kãgō kīgamāci'ai'yāsīm. Wīgiwām ta'u'cictcīgātã.”

“Cigwa äjikīgītut kwīckwa'ã: “ ‘Ā^u, 'ã^u! mīgwātç cãwānīmī-
 yañ. Wãwīpīgu ninganãⁿzi'kawã a^u nō'kumis.” Kãgã't äjimādcāt
 Kwīckwa'ã. A'pī tãgucīng, ò'kumisāñ oğāñōñān: “Nō'kō! kipi-
 10 nãⁿzi'kōn. Kãgã't kanabātç kicawānimīgōmīn, wãwīpīgu tci-
 mādçāyāng.”

Kãgã't ānimādcãwāğ; tãgucīnuwāt, āca wīgiwām kīkīcīcīkã-
 tãni; unīcīcīnīnī 'i'ï' u wīgiwām. Cigwa mīnãwāğ wīsiniwin kayã
 'i'ï' u ānō'kātçīğāñ.
 15 Kwīckwa'ã kãgã't minwāñdām wīwit. Kī'tcībābigã mīnawã
 utaiyãwãñ ābinōtcīyañ, i'kwäsäsāñ. Kãgã't minwãñtām. Mīsa
 cigwa mādci'tãd kī'o'sãt. Nīngutingīku äjīnãkwäckawāt mādci-
 kō'kō'ko'ō'wicāñ. Āñic kãwīn umīnwānimīgusīn. “Tãğã, kãñi-
 wãwītçīwīn?” udīgōñ īnī' u mādçikō'kō'ko'ō'wicāñ. Pãcugu tãgu-
 20 cīnowāt, ma'kwāñ äjīnisãt mādçikō'kō'ko'ō'wic. Mādçikō'kū'ko-
 ò'wic äjikīgītut: “Kwīckwa'ã! āmbãsa, nawatçītã! Awãğwãñ
 nībiwa kãwīsīnīgwãñ mī'a' u kãwīdigāmät īnī' u kīmīndīmō'i'mīçāñ.”

Kãgã't nawātçīwāğ. Mīdãçīgu i^u kīgīmīsīwã 'i'ï' u unãğīcīnī
 īnī' u ma'kwāñ udãbōta'ã'nãwã, mī gã'kīnã äcīkīzīsāmowāt. Cigwa
 25 kãkīcī'tãwāt, “Āmbãsa, kwīckwa'ã! nanãkwãbigāñtāmāñdīdã.”
 Mīsa i^u äjimādci'tãwāt. Mãğwãgu wīsiniwāt, äjītãmãğupītçīgã-

¹ A term by which a wife is referred to, whether old or young.

shall it be till the end of the world, never let any one be held in derision. And never let any one be held in derision, especially one advanced in age; for thus of necessity shall it be till the end of the world. Well, therefore now shall you marry my daughter. You shall be given food and the things that you may wear. And after your grandmother shall you go. I will make it possible for you to live comfortably. Of nothing shall you be in want. A wigwam shall be built."

Soon then spoke Chirper, saying: "Good, good! Thankful am I for the kindness you do me. And immediately I will go after my grandmother." Truly then departed Chirper. When he got home, to his grandmother he spoke, saying: "O my grandmother! I have come to get you. Of a truth, perhaps are we blessed, and speedily we should depart hence."

To be sure, upon their way they set forth; when they arrived, already was the wigwam put up; pleasing was the wigwam. In a while they were given food and some goods.

Chirper was truly happy to have a wife. In a very little while they had another child, a girl. To be sure, he was pleased. And now came time when he made ready to go on a hunt for game. And once he met the roguish Barred Owl. Now, he was not liked by him. "I say, let me go along with you?" he was asked by the roguish Barred Owl. When a little way they were come, a bear did the roguish Barred Owl kill. The roguish Barred Owl then spoke, saying: O Chirper! let us eat a bite! Whichever eats the more will be the one to live with that old woman¹ of yours."

To be sure, they started eating a while. And now at the time the full length of the gut of the bear they had turned inside out, whereupon the whole of it they cooked. When they were ready, "All right, Chirper! let us begin eating the gut, each starting at an end." Accordingly then they began. And while they ate, then was the gut pressed (by the fingers² of the Owl). Chirper then

¹ Fingers, because such is what is in the Ojibwa mind.

tānik. Kwickwa·ä· äjinägwatānk i^u pimitä. Ā'pitci wä'kwānāmu. Maṭcikō'kō'ko·ō·wis minwändam. Kīwä tägucing wīndamawād wīwini, mōjag mawi a·i·'kwä.

Intawā äjimādcāt a·i·'kwä. Kumāgu a'pī tägucing, unāpāman
5 pītāsamusāwan. Mīsa i^u kīyābitcībānit. Äjikikitut a i'kwä:
"Mīsa i^u käticiwāba'k mini'k kā·a·'kīwānk, tci·ā·bitcībāt kāni-
butcin awīya."

Kägä't a^u a'kiwā'nzī māma'kādāndam tägwicininit.

Ningutingiku mīnawā uwicāmīgō niniwa^ε wī'kiyusānit. Midac
10 'i'i'ū ānu·u·ndcī·i·gut ini'ū wīwan: "Kägä'pī kīganisigō^ε." Wī-
'tānidac mīwanini wātciwāt, wīnidac nī'tam unisān ini'ū ma'kwān.
Kāwāsa ini'ū wī'tān kägō wāni'tōsini. "Tayā!" udinān wī'tān,
"mī·i·'ū inigā'taiyan. Mī·i·'ū kätāniciwāba'k mini'k kā·a·ni·a·'kī-
wānk, ānint ā'pitci tägō'pātisi a·i·nini. Kīcpin ā'ta kayā kīn kāgo
15 nī'tōyāmbān, mī·i·'ū tābita tcigī·i·ciwābisi'pān a^u kānipimādisit."

Ningutingiku cigwa äcpipipōninig äjiganōnāt wī'tān: "Mīsa
cigwa tci·a·'ku·o·wānk."

Kägä't äjimādcāwāt; onisāwān nāmāwan. "Mīsa i^u kā·i·nāno-
'kiyānk, osām aniciciwag īgi'ū nāmāwag."

20 Weyābaninig mādcāwag; ā'pitci micawi'kwām twā·i·kāwag.
Nibiwasa onō'pinānigōwa^ε 'i'i'ū ininiwa^ε twa·i·gānit kayā wīnawā.
Cigwa kwickwa·ä· ucicin. Kägä't owābāmāwa^ε namāwa^ε. Ānic
anicā unātāmāgō ini'ū wī'tān. Ayā'pī·i·gu unisāwān 'i'i'ū nā-
māwa^ε. Ningutingigu inābiwāt nibi'kāng ki'tcima'kwān ānāmpīg.
25 "Ānīn, nī'tā, kabaciba'wānānina?"

" 'Ā 'ā' bina, paciba'wātā."

became choked on the grease. Very much out of breath was he becoming. The roguish Barred Owl was pleased. They say, when on his arrival home he conveyed the news to Chirper's wife, all the while did the woman continue to cry.

Accordingly thence departed the woman. When some distance away she was come, (she beheld) her husband walking hitherward. Therefore then had he come back to life. Then spoke the woman, saying: "Thus shall it be as long as the world lasts, that back to life shall come one that has died."

In truth, the old man was surprised to see (Chirper) come home.

Another time Chirper was invited by men who were planning to go off on a hunt, whereupon an attempt was made by his wife to dissuade him not to go, but to no purpose. "In the end will you be slain by them." Now, his brother-in-law was among them with whom he went, and he himself was the first to kill a bear. Absolutely nothing did his brother-in-law kill. "Too bad!" he said to his brother-in-law, "for that you should be in such ill luck. Thus shall it be as long as the world lasts, some men shall be very unlucky. If only you had killed something too, then all alike would be they who are yet to live."

Once on a time, when it was getting far into the winter, he then spoke to his brother-in-law, saying: "It is now time that we spear for fish through the ice."

Truly then they departed; they slew a sturgeon. "Therefore in this will we be occupied, for exceedingly fine are the sturgeons."

On the morrow they departed; very far out on the ice they made holes. They were followed by a throng of men who also made holes in the ice. Presently Chirper lay down (to spear through a hole). Of a truth, he saw (many) sturgeons. Now, (being unable himself,) he was aided by his brother-in-law in drawing them out. Very often were they killing the sturgeons. . And by and by, while looking into the water, (they beheld) a great bear down below. "Well, my brother-in-law, shall we spear it?"

"Why, of course, let us spear it."

Ā'tā! kwickwa·ä· ki'tci·ä·nigu'k uđani't ubacipa'wān. Ānunī-
cō'kāmowāt 'i'i' u ąni't. Ayānōntätciġät a'i'nini, intawā upąġitci-
wābinān. Kāwīn đac wīn kwickwa·ä· ubąġitciwābināⁿzīn, misā-
'pañā. Kwickwa·ä· kōġiwa·ō·nint; āñic misągu i^u pañā nibi'kāng
5 kwickwa·ä·.

Ānumawi, a'i'nini. Intawā äcikiwāt. Ā'tawā! mīsa a·u' i'kwā
kīnōndąnk unāpāmipañān kīmādcīnimint ąnāmipġ; misā'pañā
mōcąg mawi a·i' kwā, pīnicġu sġwąñinig ayā'pī'i'gu mawit.

Āñicnā kāwīn kągä't nibusī a^u kwickwa·ä·; pā'tinining ugī-
10 wī'tagāmā·ō·nigōn i^u ki'tciġami. Ningutingġu ugī'kānimān wīni-
bunit inī' u ma'kwąñ; ānāntąnk kwickwa·ä·: "Āmbāsąñō, i·i·mā
wānta·i·pīwāt, ä·i' tąg imā tawī·i·cinibu!"

Mīsa' kągä't ä·i' tąg imā unta·i·bāñig äġinibunit.

Ningutingđac kāwīn ġickawā·ā·sī 'a^u i'kwā, ā'pidcisa kas-
15 kändąm a·i' kwā. Intawā äġināⁿsibit; äġiwawāñabit uta·i·bāñing,
äġisinġwāġaminġanit inābit unābāmañ kī·ā·tāwāġutcinōn. Äġi-
paġinġutcisāt a·i' kwā, mġgu imā ānōcipīpāġit: "Nōs! inaskā! kuca
niwītġimāġağ ąġwāntcġing omā!"

"Ā'tā, māma'kāta'kāmġ!" i'kitu a^u a'kiwāⁿzī. "Kitābwāna?"

20 "Naskā kuca awinābiyu'k i·i·mā unta·i·bāñing!"

Kągä't nāⁿzibība'tōwąġ ġġi' u ąnicinābāġ; inābiwāt nuta·i·bāñing
kī·a·ġwāntcinōn kwickwa·ä·n. Wīndąġġu a'kiwāⁿzī unawātinān,
ā'pidci sġąñāskābāwāwąñ kwickwa·ä·n; ąni't umindcimināminī.

Ah! but Chirper thrust his spear at it with all his might, piercing it. Then both tried working the spear together, but in vain. When the man felt that they would be overpowered, he let go the spear. But Chirper himself did not let go (the spear), whereupon then down into the water he was taken; so accordingly then into the water went Chirper.

In vain did the man weep. Accordingly back home he went. Alas! then it was that the woman learned that her husband had been taken down into the water; whereupon all the while did the woman continue to cry, even until the spring, when every now and then she wept.

Now, of course, not really dead was Chirper; in many places roundabout the sea was he conveyed. Now, by and by he perceived that the bear was going to die. Then thought Chirper: "Behold, at the place from whence they draw water, right there let him die!"

Whereupon, of a truth, at the very place from whence water was drawn did (the bear) die.

Now, as time went on, the woman was unable to cease from her crying, so very sad was the woman. Therefore she went down to the water; when she sat down by the water-hole, while she was pushing back the water with the pail before dipping it up, she looked, (and saw) her husband lying upon his back (and) buoyed up (by the water). Then up sprang the woman, and from there she called aloud: "O my father! just you look and see! for here is my husband floating in the water."

"Why, it is strange!" said the old man. "Are you speaking the truth?"

"Just you go and look over there at the place of the drawing-out of the water!"

Truly down to the water ran the people; when they looked at the place of the drawing-out of the water, (they saw) Chirper floating in the water. Now, the old man himself grabbed him, so very small was the look of Chirper by reason of his being soaked with

Ā'pidcisa pwāwickāni 'i'i'u ʔni't nawatcidac umistcā'tōnawa⁸ i'i'u
twā'i·gān. Mīsa' māmwāwō'kawāwāt, wī'kāsa' kāgacki·ā·wāt kitci-
tābānāwāt. Kāgā't minwāntamōg tciwīsiniwā, ma'kwān tci-
·ʔ·mwāwāt.

5 Mīsa' 'i'i'u pināwītīt kī·ʔ·gōtā.

73. WHEN THE CRAWFISHES WENT TO WAR

(A'pi acāgāciyāg kīnāntupaniwāt).

Mīsa mī āji·ō·dānawi·i·tiwāt ki^{s'} tcigāming acāgāciⁿyāg; ā' pitcisa
mī pāji'k nīgānisi, ugimāwisa. Ningutingsa mī māminonāntam
wīnāntupānit; āciwīndāmawāt utinīnima⁸. Kāgā'tigu a'kawā nīmi-
·i·tiwāg. Ānicinā, nīⁿc kiskinintcikānāwāg igi'ū acāgāciⁿwāg.
10 Ānicna nībinunk kī·ā·wānīnik ki'tcinībiwa ugi'kitāmuguwān īni-
yāsibāṇān. Mīdāc imā nīmi·i·tiwāt unāgisowāt wā·u·gi' tci^tāwāt.
Mīdāc 'a⁸a'ū kākkinintcigānāt wā·u·gi' tci^tāwit.

Ānic āgāmiki'tcigāming wī·i·cināntupaniwāt. Cigwasa wayā-
bānīnik mādcāwāg. Ānicnā pa'kubīwāg āgāmiki'tcigāming icāwāt.
15 Cigwasa micāgāwāg āgāmiki'tcigāming. Ā'pidcisa minwa'tā-
wāngāni āji·ʔ·gwā'tāwāt. Ānicnā udāckān umādcitōn 'a⁸a'ū nāgāni
·u·gi'tci^tāwit. Ājimādcāwāt mi'tāwangāng, kāgā't usāminowāg
acāgāciⁿwāg. Ningutingiku pābimusāwāt, kayā wīn 'a⁸a'ū āsipān
na'pātcāya·ī·pī·u'ntatāwāngusā. Pāmāgu ʔni·ā·i·nābit papāṇān-
20 tāwābāmāt 'a⁸a'ū āsipān acāgāciⁿya⁸, ā'pidci udāgāwānā⁸ i·i·wisa'
wī·ʔ·mwāt. Ningutingiku a·i·nābit, pāṇāgu kābima'katāwa'tāwa-
gānig. Kuniginīn, acāgāciya⁸! Wāgunānīwinān ājiku'pīpa'tōt;

water; to the (shaft of the) spear was he clinging. Very heavy was, the spear to pull, and so larger they made the hole. Whereupon, by working together, after a long while they were able to draw him out. Truly were they pleased (to see) that they would have some food to eat, that they would have the bear to eat.

And so here the buttocks of the ruffed grouse hang aloft.

73. WHEN THE CRAWFISHES WENT TO WAR.

Now, it was in a town by the sea where some Crawfishes dwelt together; and one especially was foremost, and he was chief. So once on a time he meditated upon going to war; then he conveyed the knowledge of it to his men. Now, of course, first of all, they had a dance. According to the story, two of the Crawfishes were with hands broken off. They say it was during the summer before, that a vast throng of them had been devoured by Raccoon. Accordingly they then held a dance to determine who should be the warriors. Whereupon one that had his fingers broken off was to be the (leading) warrior. .

Now, to the other shore of the sea was where they were going to war. When the morrow came, they departed hence. According to the story, they went into the water to go to the other shore of the sea.¹ Very beautiful was the beach which they came out upon. They say that he who was leading warrior took his horn along. As they went along the beach, truly numerous were the Crawfishes. And by and by, as they travelled along, Raccoon himself, from an opposite direction, was coming down to the beach. And later on, while Raccoon was looking about as he went, wandering here and there to find some Crawfishes, very keen he became to have them to eat. And by and by, while looking about, (he saw that) the whole beach was completely black (with them). Behold, (there were the) Crawfishes! What should he do but run up from

¹ Translated by T. M.

ucāwaskutcīsag unantawâbandân. Cigwasa' umi'kân. Wāgunā-nīwinān äjimaṃōt; mīḍac 'i'ᶜi'ᵘ utcitā'kāng äjisinigunaṅk, kayā iwiti utcītīng, kayā imā ukunāwing, kayā imā umisatāng; kayā wāwīp äjinā'zibiba'tōt. Wādi'tang ä'kwatāwangāning mīḍac imā
5 äcikawicimwäpāgisut i'ᶜi'wisa' nibū'kāsut.

Cigwa päcu' pī'a'yāwa² acāgäciya², mīgu wāntcikanawâbamāt. Ä'pidcisa kuckwä'ai'ya'ī' pī'ai'yāwan kiskiskinitcicāgäciwān. Cigwasa owâbamigōn kāgaskūpāgisunitigu. Pä'kāgu upinā'si'kāgōn, äjinantutcīpī'i'gut. Änic kāwīn pāgitināmu'kāsusi. Cigwasa
10 kā'kiwi'tāskāgut, kunigīn kuca utcītīng utcīsā'ku'u'gōn; änic kāwīn tcīpitiyāskāsīn. "Mīsa' mī'i'ᵘ nibu," ināḍam a^u acāgäci. Tayā, ānimādcāwān, mī'i'witi äni'ᶜi'cānit pimi'ō'kwīnunit; ānimādcī'ā'mōn:—

15 "Nibinungä, nibinungä kā'ᶜicākumināng äsipān mā'kawāg,
Kāni'tāmi'kāgäyān."

"Änīn ba'ī'na'ā'ng?"

"Änti kīmi'kawāṭ 'a'a'ᵘ äsipān?"

Cigwa pīdāwānitiwa², ä'pitcisa' uningwäckāgō.

Äjikagwātcimint uginā: "Änic, uginā! kā'ᶜi'jictcigäyāng? Kāna-
20 bātsa nibu'kāzu."

"Änīn kā'ᶜi'cinibu'kāsut? Ucāwackwānini kuca!"

Mīḍac 'i'ᶜi'ᵘ ucāwaskutcīsag mīziwä kī'a'tōt 'i'ᶜi'ᵘ wīyawīng.

"Wāgunāci'ᶜi'ᵘ wāpapā'u'ndisiyān? Mīsa' 'a'a'ᵘ kānāntunā-
wāṅk. Ämbāsa'! misa cigwa tcitcīsā'kwawānk. Kāgä't änint pīn-
25 dcikwanāw' ta'ᶜi'jāwāg, kayā iwiti utcītīning, mī'i'witi änint un-
ciwāning tcitcīsā'kwawāwāt."

the shore; for a greenish rotten log he went to seek. Presently he found one. What should he do but take it; whereupon into his groins he rubbed it, likewise yonder into his anus, and in his throat, and on his belly; and speedily back to the water he ran. When he was come at the edge of the sandy beach, then there he flung himself down and pretended he was dead.

In time close by came the Crawfishes, whereupon from where he was he kept watch of them. Far off aside (he saw) coming hitherward one with hands broken off. Presently he was seen by him, who then was taken with unexpected surprise. Slowly he came to him, he felt of him to see if he was alive. Naturally he made believe that he was unable to breathe. When he had been circled about by the other, lo, then truly at the anus was he pinched by him; but he did not wince by drawing in his buttocks. "Therefore then he is dead," thought the Crawfish. Ah! then on his way he went, over there he went where the others were coming in throngs. As he went, he sang:—

"The raccoon that chewed us up last summer, last summer,
him have I found,
I who am a finder of things."

"About what is he singing on his way hither?"

"Where did you find Raccoon?"

In a while (Raccoon beheld) them coming in throngs, completely was he covered by them.

Then was the chief questioned: "What, O chief! shall we do? Perhaps he is merely playing dead."

"How is it possible that he should be feigning death? He is so far decayed that he is blue!"

For it was a bluish ¹ rotten log that he had put all over himself.

"What is it that you are wandering about in search of? This is the creature we are looking for. Come on! now is the time for us to pinch him. Truly into his throat let some enter, and yonder into his anus, and there upon his testicles let some of them pinch!"

¹ Because of the phosphorescence seen about it at night. Green and blue go by the same name in Ojibwa.

Kägä't ka'kina äcitcisä'kwawāwāt. A'pī'i'dac tcāsā'kwa'u'nt
 'a'a'u' äsipān äcikaski'töt kibānāmu. Mīdāc iwiti utcitīng pāngī
 tcīpitiyāskāt; ānintidāc ugīki'kānimigō⁸ kägä't 'i'i'u' pimādisit.
 Cigwasa äjickwātcīsā'kwa'u'nt, päjik iwiti papātātāpāsiwān. "Äsi-
 5 pān tcīpitiyāskā!" Papā'i'kitōwān.

Änic āgunwā'tawā; mī'i'u' wāndci'ā'gunwā'tawing, ucāwacku-
 tcīsāg kī'a'tōd miziwā.

"Tāga, mīnawā tcīsā'kwawātā⁸," i'kito wa'a'u' wāgimāwit.

Cigwasa pīndigāwa⁸ utcitīng kayā iwiti pīndcigwunā^{wi} Äpidcisa'
 10 māmitāwāntām wīšāgāntānk tcīsā'kwa'u'nt. Wāgunānīwinān äji-
 kākāntāmi'kānānit, äjipasingutcisānit.

Ä'tā!papānāgāmōwan dāc kīskīskinintcī'a'cāgācīyān. Äcikāski-
 'tōnit ānigu'k nāgāmōwān kayā; pä'kic nīmī'i'tisōwān mādcī-
 'ā'mōn:—

15

"Äsipān nābugubānān,
 Äsipāni tcīpitiyāwī, tcīpitiyāwī.
 Mindimōyā nābugubānān,
 Äsipāni tcīpitiyā, äsipāni tcīpitiyā."

Cigwadāc kägā tāwīsinit, ābi'ta kānābāt c ugitām wā⁸, wāgu-
 20 nānīwinān umawīnānān ugi'tcītākīckinintcīgānācāgācīyān. Äjima-
 'kāmat udāckānini; kāma'kāmat, nāwisi'ku'kwāntip upācipa'wān
 'i'i'u' udāckānini. Äjimādcāt äsipān, kā'pī'u'ndcīt icā; awiwīndāma-
 wāt, ānigu'k mādcā. Pācu'owābāmān wītcī'ā'sipānān. "Ä'a'u,
 kayā kīn awiwīsini! Ningīwābāmāg īgi'u' acāgācīyāg nāntupāni-
 25 wāt."

Äsipān äjimādcībā'töt; tayābābāmāt, ānintigu ānipa'kupīwa⁸.
 Mīsa kayā wīn kī'tāwīsinit; pāngīšānā ic'kwāmāwāg īgi'u' acāgācī-
 yāg.

To be sure, then they all pinched him. And while Raccoon was being pinched, it was all he could do to keep from breathing. It was yonder at his anus that he gently winced, drawing himself in; and by some was he discovered to be truly alive. In a while, when there was an end of his being pinched, he saw one off a ways dodging to and fro. "Raccoon drew in at the anus!" he said, moving about here and there.

Now, he was not believed (to be dead); this was the reason why he was not believed, decayed bluish wood he had placed all over himself.

"Come, let us again pinch him!" said he that was chief.

Presently they entered into his anus, and yonder into his throat. Very much was he annoyed by the pain he felt when being pinched. What should he do but close his mouth, then leap to his feet.

Ah! but roundabout moved the broken-fingered Crawfish, singing. With all his might he sang; while he danced, he began singing:—

"The Raccoon that once died,
The Raccoon drew in at the anus, he drew in at the anus.
The old woman¹ that once died,
The Raccoon drew in at the anus, he drew in at the anus."

And when (Raccoon) had nearly eaten enough, perhaps a half of them he had eaten up, what should he then do but rush after the broken-fingered Crawfish warrior. Then he took his horn from him; after taking it from him, then through the middle of the top of (Crawfish's) head he pierced him with his own horn. Then off went Raccoon, (to the place) from whence he came he went; he went to convey the news to another, with all speed he went. Not far away he saw his fellow-Raccoon. "Come on, you too go and eat! I have seen the Crawfishes that were off to war."

(The other) Raccoon then set out on a run; when he was come in sight of them, a part of them were then on their way into the water. Accordingly he too had enough to eat; only a few Crawfishes were saved from being eaten.

¹ A term of reproach given the raccoon.

Intawāsa' äjikiwätupañiwāt, cigwasa taḡwicinōḡ ändāwāt. Anipāgiwaḡ: "Nīngī·i·ckwāñigōmin!"

Äñic nā awāntcic mādcī·a·mō 'i'·u udi'kwāmiwā^ε, mīsa kāyābi:—

5

"Äsipān nābugubanān,
Äsipāni tcīpitiyāwi, tcīpitiyāwi.
Mindimoyā nābugubanān,
Äsipāni tcīpitiyāwi, tcīpitiyāwi."

"Cī^ε, maḡci·a·nimōḡ! 'Nīngīckwāñigōmin,' kitigōm."

Ä'tā, minawā päjik mādcī·a·mōn i'kwāwān:—

10

"Änagisibā'kwāto, tötötō,
Änagisibā'kwatō, tötötō,
Änagisibā'kwato, tötötō."

'Ä^u mīdaç 'i'·u kāgä't äjinickimindwa īgi^u ininiwaḡ. Päjik kīgito 'a^a·u acāgäciⁿ: "Cī, maḡci·a·nimōḡ! Kisibā'kwat tibickō
15 'i'·u kitcītīc."

Mīsa' mī·i·u cigwa upiwinint 'a^a·u udäckān kā'pacipawunt, cāpuntawāning äcipindigañint. Kägä't agāwā pimādisi. "Äñicnā kätötawint? Intawāsa kāgi'tāwāntānk tāñantumā mī īni^u kätibā·kunigut. Kä·i·kituḡigo tatötawā."

20 Kägä't mīdaç 'i'·u awiḡañōnint kāgi'tāwāndaḡk. Cigwasa pīdwāwācin. Cigwa añicāḡu pimiⁿtcita'pābi 'i'·u wīḡiwām. "Ü^ε, nānamāḡawīn cābugintcita·a·mu'k."

"Na ä'kitut! Tatakuninigu kā·i·kitut, nindānu·i·nāḡan,"
i'kitōwaḡ ānint.

25 Änintidaç ānu·i·kitōwaḡ mīmāwīndaç 'i'·u tci·ā·pitcināñint. Äñic kī·i·kito, mīsaḡu cigwa pa'kitā·a·mawint udäckān. Pañāḡu kācībisāt, mīsā'pañ kī·ā·pitcināñint.

Mīsa i^u pināwidcīt kī·a·ḡötā.

Therefore then back home they went from the war, in time were they come (at the place) where they lived. As they went along, they called aloud: "A few of us have been spared!"

But nevertheless their women began singing. (The song was) the same as before:—

"The Raccoon that once died,
The Raccoon drew in at the anus, he drew in at the anus.
The old woman that once died,
The Raccoon drew in at the anus, he drew in at the anus."

"Be gone, wretches! 'A few of us have been spared,' I tell you."
Oh, another woman then began to sing:—

"A tree is creaking tōtōtō!
A tree is creaking tōtōtō!
A tree is creaking tōtōtō!"

Well, so then truly angered were the men. One Crawfish spoke, saying: "Away, fools! The creaking of the tree is like (the sound of) your wretched buttocks."

So then it was that hither was borne he who had been pierced with his (own) horn, into a long-lodge was he taken. Of a truth, he was barely alive. "Now, what is to be done with him? Therefore let him that is wise be summoned, for by him shall his fate be determined. And whatsoever he shall say, that shall be done to him."

Truly then it was that they went to speak to the wise one. In a while came the sound of his footsteps. Then all he did was merely to come and peep into the wigwam. "Pshaw! drive (the horn) through with a mallet and block."

"Just listen to what he says! That he was bound to say something, was what I tried in vain to tell him," said some of them.

Now, some tried to speak, but in vain, for it was certain that he would be slain. Since (the wise one) had spoken, therefore then was (the warrior) hit upon the horn. Instantly he jerked (himself) at full length, and at once he was killed.

And so here the buttocks of the ruffed grouse hang aloft.

74. SNAPPING-TURTLE

(Mi'kinā'k).

Ānīc, i'kitō anicinābā mi'kinā'k ā'tisō'kān. I'i witāc anicinābāg
 5 0dānawi'i·tiwāg. Pājik ugimāwi, a^au a'kiwāⁿzī. Midā'tciwa^ē
 udānisa^ē, ga'kina uckinīgiwa^ē. Ninguting māminunāntam a^au
 a'kiwāⁿzī. "Ambāṣaṇō ga'kina kawīdigāwāg ogo^u nintānsag!
 5 mī'i^u kā'i·ciminwātāmān."

Ānīc mīdāc a^au mi'kinā'k pāci'k wāwīwit ini'kwāwān; kāyā
 a^au wābōs mī'a·pāji'k wāwīwit ini'kwāwān; kayā a^au wāguc;
 kayā a^au ma·īngān, kayā picy^u, kayā a^au cāⁿgwāci, kayā wīn
 a^au nigī'k; mīnawā utciḡ, kayā a^au kōkō'ku^u, kayā wīn
 10 pōtawatūmā; mī^u midāswī.

Mīsa i'i^u ki'tciwīgiwām aṇō'kit aⁿ a'kiwāⁿzī. Kā'kīcīcigātāg
 i'i^u wīgiwām, mī'i·māⁿ ka'kina ācipīndigāwāt. "Mīsa' i^u āciki'tci-
 minwāntāmān cigwa ka'kina kīwītīgāwāt ogo^u nintānsag," i'kito
 aⁿ a'kiwāⁿzī.

15 Ājigīgītut pājik inini: "Mīsa cigwa tci mādcī'tāyāṅk tci·ā·nta-
 wāntcigāyāṅk."

Mīnōtc na kayā wīn ṇānā'kwā'tāṅ mi'kinā'k. Kāgā't utāna-
 wānimigō i'i^u wītcikiwāya^ē. "Kāṇāḡatc mī aⁿ nīgān kāmatāntā-
 gusit mīnī'k wātīgāⁿyāṅk," inā'.

20 Cigwa pipōnini, cigwa mādcī'tāwāg kīyusāwāt. Kāwāsa mi-
 'kinā'k ugāckitōsīn tcigīyusāt. Ānīc ā'pidci ātcina ānint untān-
 tōwāg mī āca kīnī'tāgāwāt. Kāgā't uwānātcī'tōnāwa kāmīdciwāt.
 Mīsa ā'ta mi'kinā'k kāwīn wī'kā kāgō wānī'tōsig.

Ningutingigu awānibān wābōs kātagwicīnk, mīsa i^u kā'i·citibi-
 25 'kāndit. Sāgisiwāg wāwītcikiwāyiwāt. "Māgicā kīnibu," inān-

¹ During the course of a speech it is common for individuals, singly or together, to give utterances with the voice. As a rule, it indicates agreement to the senti-

74. SNAPPING-TURTLE.

Well, the people say (that this is) a story of Snapping-Turtle. Now, in a (certain) place the people were living together in a town. A certain one was chief, an old man. Ten in number were his daughters, all maidens. Once the old man got to revolving matters over in his mind. "Would that all these daughters of mine might marry! and then I should be happy."

Now, there was Snapping-Turtle who desired to take one of the women to wife; so too Hare wished one of the women for a wife, likewise Fox, and Wolf, and Lynx, and Mink, and Otter; also Fisher, and Horned Owl, and also Owl; so that was ten.

Thereupon a large wigwam did the old man have made. When the wigwam was finished, then all went inside. "This is what I greatly like, that now all these daughters of mine are married," said the old man.

Then spoke a certain man, saying: "It is now time that we start on a hunt to seek for game."

(Despite his displeasure with all those words,) yet Snapping-Turtle gave assenting response.¹ Verily, he was despised by his companions. "Perhaps he will take the lead in the matter of being good for nothing among the number of us here who are married," was said of him.

Soon it began to be winter, in a while they began to hunt for game. Not at all was Snapping-Turtle able to walk. Now, but a very little while were some of them gone, when already they had made a killing. In truth, they had a store of food to eat. It was Snapping-Turtle only that never killed a thing.

And once Hare was the only one not to return, for he had gone to be away over night. Alarmed became those that were his companions. "Perhaps he may have died," they thought. On the

ments expressed; often it is given out of etiquette, as in this case by Snapping-Turtle.

taṃōg. Wāyāḅaninig skwaṭc mīnawā ānōnāgucininig, kīgītōwag īniniwag: "Wāḅank intawā ṇantunāwā'kank." Ānitibi'kaṭinīg taḅwicinōg; a^u wāḅōs taḅwicin kayā wīn, mīsa cigwa kīminwāntaḅmuwāt. Ājikāṇōnint: "Ānīn, wāḅōs! kā'i·cictcigāyān kītibi'kān-
5 tiyaṇ?"

"Kā, wāsa' ningī'i·cā, mī'i·'u kīyō'kawi·a·gwa īgi'ᵘ mōⁿsōg. Mīdāswi tasu'kawāwag."

Kägā't minwāntaḅmōg.

"Wāḅank kamādcāmin, mīsaḅa i^u kā'i·cimidātcīyank."

10 Kägā't mī'kinā'k cīngi'taḅ; ānīc minōtc kayā wīn mī'kinā'k ṇanā'kwā'taḅ. Ā'pitci kigicāp mādcāwag, aḅāwā ṇanitibi'twa; mōⁿcaḅ ṇaḅanā mī'kinā'k; ṇnicāḅu'ku ṇnibī'ā. Ningutingigu sāḅatciwāwag, mīdāc imāⁿ ṇnwāpiwāt. Ājikīgītut wāḅōs: "Mī'i·witi kīpimigītciḅatināḅ kīyō'kawi·a·gwa īgi'ᵘ mōⁿsōg."

15 A^u mī'kinā'k mīṇaḅḅaṇagu i^u nickimint. A^u mī'kinā'k wīnigu māḅwā'taḅ iⁱ'ᵘ kibimigītciḅatināḅ i'kitōwint. "Nīn kāwī'i·ḅōyān," ināḅdam a^a'ᵘ mī'kinā'k; mīdāc iⁱ'ᵘ kitcigisit imāⁿ upi'kwanānk. Ājikīgītut a^u mī'kinā'k: "Ī·i·i·i, mīsa' iwitci kaḅaḅatc kīpimipāsi'kutunāwāṭināḅ."

20 Mīnawā kīgito wāḅōs: "Iwāti ningī'ō'kawi·ā·g īgi'ᵘ mōⁿsōg kī·o·zīgickickincigwāwāṭināḅ."

Mīdāc iⁱ'ᵘ ānicimādcāwāt, cigwa udōdi'tānāwa kägā't midās-u'kawāwa^ḅ iⁱ'ᵘ mōsō^ḅ. Mādcāwag māta·a·nāwāt. Pācu' taḅwicinōwāt cigwa ucimōwa^ḅ iⁱ'ᵘ mōsō^ḅ, nībitāyāḅanigusiwa^ḅ iⁱ'ᵘ
25 mōsō^ḅ.

A^u mī'kinā'k ā'pidci māmāngickāminīt uwipiminicawān. Ānīc ānint kī'tcipācu uṭācinisāwān īgi'ᵘ ininiwag. Tayā, mīnōtc na'

¹ To select a physical characteristic and play upon it with insinuation, is common.

morrow, when the evening was drawing on, up spoke the men, saying: "To-morrow, therefore, we should look for him." When the night was drawing on, they came home; Hare came back also, whereupon then they were glad. Then was he addressed: "What, O Hare! were you doing, that you should stay out over night?"

"Why, a long way off was I gone, for I was on trail of the moose. Ten was their number by the trail they made."

Verily, they were pleased.

"To-morrow we will set out, for there are just ten of us."

To be sure, Snapping-Turtle was not pleased with it; yet, in spite of (his dislike), Snapping-Turtle responded assent. Very early in the morning they set out, hardly could he keep up; all the while he was left behind; now and then he was waited for. And once they came out upon the summit of a hill, and so there they rested. Then spoke Hare, saying: "It was yonder where the hills rise one upon another that I got on trail of those moose."

Snapping-Turtle then, by reason of these words, was made angry. Snapping-Turtle disliked to hear it said that it was rough and hilly. "I am the one that is meant," thought Snapping-Turtle; for he was rough there on his back.¹ Then spoke Snapping-Turtle, saying: "Well, it was over there perhaps on the cracked-mouth mountain."²

Again spoke Hare, saying: "Over there I trailed the moose, where the mountain is wrinkle-eyed."

Thereupon away they went, soon they came to where there were truly ten trails of the moose. They started off following in their trails. When close they were come, then away fled the moose, abreast in line moved the moose.

Snapping-Turtle was very much bent on pursuing after one that made a very big track. Now, some of the men killed (their moose) within a short distance. Well, in spite of difficulties, Snapping-

² Referring to the perpendicular fissure on the upper lip of the hare.

kayä wīn mi'kinā'k piminica'i'gä. Cigwa mi'tigōn pimā'kwicinōn. Ānic mīsa' äci'ā'tā'kucink; intawā äcipōtawāt a'kawä tawā'kizwāt
 inī'u mi'tigōn. Mī'i'māⁿ pitcīnaḡ kātawā'kisunit äni'i'cāt. Mīsā-
 'panā äcictcigāt ningutci mi'tigōn pimā'kwicininit. Ki'tciwī'kāgu
 5 utōci'kawān inī'u mōsōn. Abā'pic sāgwaḡinig, ānicnā pisānigu
 pāpāwisiniwaḡ inī'u mō'sōn. Cigwa ā'pi'ta nībinini; āniwā'k cigwa
 aḡisāgigāmōwaḡ; cigwa maḡōmini'kāwān. Ninguting owābamān
 nibī'kāng paḡbātāci'kānit, mīḡaḡ i^u mi'kinā'k äcipa'kubī; u'kādi-
 nink äcinawatamāt, unimināwa'ō'nān. Ānic kīki'tcimindido a'
 10 mi'kinā'k. Micawaḡām kā'i'ci'ina'ō'nāt, äjimisābāwaḡnāt. Ä'ti-
 wā! kāgä't minwāntam a'a'u mi'kinā'k. Äci'ā'gwācimāt. Kā'i'c-
 kwā'ā'gwācimāt kāgä't kāgāgu unī'kigāmōtōnini i'i'u ōsowāni,
 ā'pidci kāgä't wīninōwaḡ. Omādcī'kawān paḡutcināt.

Ānic mī iwiti äcaki'u nītcānisi'paḡn mi'inā'k; mīḡaḡ mi'kwāni-
 15 māt unītcāniḡan kayä inī'u wīwaḡ mīsa cigwa wāwānāntaḡk wā-
 i'cictcigāt. "Kāwīn kaḡaḡā ningutci nintawāpināsi a'a'u mō's,"
 ināndaḡm. Mī cigwa kīmādcī'tāt inī'u mōsōn wīpāswāt. Ā'pidci
 wāwāni icictcigā pāswāt. Ka'kina kāpāswāt mīḡaḡ i'i'u paḡkwāgin.
 Mīḡaḡ imāⁿ äcītipā'i'gināḡ i'i'u wiyās. Kā'kīci'tōd äcipa'kubī-
 20 'ā'nk. A'kawā, ucāḡwānk uwīnīn uda'tōn, kayä utcītcā'kāng
 uda'tōn i'i'u wīnin wāpītawāt inī'u unītcāniḡan.

Mīnawā mādcā, a'kawā sibi naḡtawābāndaḡk. Kāgä't owā-
 bāndaḡn sibi; unāsi'kān. Tibickō udōdābān. Mīsa' äcinīsābōtōd

¹ Except in extreme hot weather, when driven to the water by mosquitoes, a

Turtle gave chase. Presently there was a log lying across (his path). Now, it was so that he could not get over; therefore, he tarried to kindle a fire, that he might burn a passage through the log. Then, as soon as the log was burned in two, then on his way he went. And that was what he always did, wherever a log lay across (his) way. For a very long while he manœuvred¹ how to get at that moose. By the time it was getting spring, then of course quietly roundabout wandered the moose feeding. In a while halfway gone was the summer; rather fat then was (the moose) getting; it was then feeding on rice. Once he saw the moose moving about in the water, whereupon then Snapping-Turtle went down into the water; when quickly on the leg he bit it, he pulled it out into the water. Now, very big had become Snapping-Turtle. When far out in the water he had taken it, he then drowned it. Aha! truly pleased was Snapping-Turtle. Then he drew it out of the water. When he had drawn it out of the water, truly almost out of view was its tail, so very fat it truly was. He set to work to disembowel it.

Now, at yonder place (where he lived), Snapping-Turtle had already become father to a child; and so, when he became mindful of his child and his wife, he then planned to see what he would do. "Not a particle of this moose am I going to leave anywhere," he thought. Accordingly then he set to work singeing the hair of the moose. Ever so carefully he worked when he singed its hair. After he had singed off all the hair, then there was (the) buckskin. And it was (in the skin) that he rolled up the meat. After he had finished (the bundle), he then put it into the water. Before starting, on his penis he put some of his fat, and in his groins he put the fat that he was to fetch home to his child.

Again he started, first for a river he looked. Of a truth, he saw a river; he went to it. Like a toboggan (was his burden of meat).

moose is an exceedingly cautious animal; to get close, one has to manœuvre patiently.

iʕiʷ uwīyāsīm, ānic mī·i·wā imāⁿ sībīnk ändāwāt iniʷ wīwam. Cigwa mādcā miʕkināʕk, pisānigu pabimāpōtāni tibickō iʕiʷ utōtābān.

5 Ānic āʕpidci kaçāndan aʕaʷ iʕkwā. Kigicāb nāsibī aʷ iʕkwā, aʕpitci naṅtawābi kwīnōmāt iniʷ miʕkināʕkwaṅ. Cigwadac aʷ miʕkināʕk mīyāʕta iʕiʷ wīnaḡ pāsayaḡibitōt, cigwa owābamān wīwān āʕkubīḡatinig naṅtaḡabinīt. Mīdāc imāⁿ pācu ānīnābugut mī āʕta iʷ wīnaḡ sayāḡibīnig. Cigwadac owābandān a·iʕkwā. Ānic utaʕkunān iniʷ unītcāniṣān. Oḡaṅōnān iniʷ unītcāniṣān: “Naçkā!
10 kōs wīnaḡ kābimāpōtānig.” Mīgu iʕiʷ āyōt wāntcinisiʕtawinawāt iʕiʷ wīnaḡāni iniʷ miʕkināʕkwaṅ. Āʕpidci minwāntaṅ a·iʕkwā.

Mīdāc iʕiʷ ācimōckamut oḡaṅōnān wīwān — ānic usaḡābīginān iʕiʷ udōdābān — uḡaṅōnān wīwān: “Wīʕkubitōn, nintōtābān!”

Kāḡāʕt āciwīʕkubitōt a·iʕkwā, kāḡāʕt ubwāwinān. Aʕkawā,
15 kubībaʕtō a·iʕkwā wīdamawāt iniʷ oṣān pwāwinānk.

Mīgu iʷ kaʕkina nāzibīwāt kayā iʕiʷ umisāyaʕ mīdāc iʕiʷ māma-wōʕkamowāt kuʕpīwītōwāt udābān. Āji·ā·ba·ḡ·mowāt kāḡāʕt nibiwa pimidā udaiyānāwā. Kāḡāʕt minwāntaṅog.

Mīdāc aʷ miʕkināʕk cigwa omāṅmōn pātaṅmawāt unītcāniṣān.
20 Ānic ucāḡwānk udōntinān iʷ pimidā, kayā iwiti utcitcāʕkāḡ udōntinān. Ānic paṅā maṅcānimā aʷ miʕkināʕk, mīsa cigwa nicki·āʕt wītcikiwāⁿyaʕ. Kāḡāʕt aʕpaṅā niʕtāḡāwaʕ iʕiʷ mōsōʕ, wīnidāc miʕkināʕk kāwīn niʕtāḡāsī. Mīyāʕta ābiding niʕtāḡāt iniʷ mōsōn kinisāt.

25 Ninguting mādcā miʕkināʕk, paʕkubīt iʕiʷ sāḡa·iḡaṅ; kāḡāʕt nibiwa waṅisāʕ iʕiʷ kiḡōⁿyaʕ. Kāḡāʕt minwāntaṅ aʷ aʕkiwāⁿzī kayā mindimōyāⁿ minwāndaṅ. Kīḡitō miʕkināʕk: “Mīyaʕpaṅā

Thereupon down the stream he set that meat of his adrift, for it was down the river that he and his wife lived. Then off started Snapping-Turtle, and easily floated that which was like a toboggan.

Now, exceedingly sad was the woman. In the morning to the water went the woman, with very deep anxiety did she watch for him. And when Snapping-Turtle was coming along with only his penis out of the water, he then saw his wife sitting down by the edge of the water. And so, when near by there he went floating, it was only his penis that was visible out of the water. And presently the woman saw it. Now, she had her child in her arms. She spoke to her child, saying: "Look! there is your father's penis floating hitherward downstream." It was by reason of the experience that she had had with the penis, that she came to recognize Snapping-Turtle. Very happy was the woman.

And when he came up to the surface of the water, he spoke to his wife — for he had hold of (the strap of) his toboggan — he spoke to his wife, saying: "Pull on my toboggan!"

To be sure, then on it pulled the woman, (and) truly heavy she found it. First of all, up from the water ran the woman to inform her father that she was unable to manage it.

Thereupon when all, including also her elder sisters, went to the water, they then together pulled the toboggan out of the water, and drew it on up from the shore. When they untied it, of a truth, much grease did they have. Truly pleased were they.

Thereupon Snapping-Turtle took out what he had fetched for his child. Now, from his penis he obtained the grease, and also there from his groins he got it. Now, all the while was Snapping-Turtle despised, accordingly then he angered his companions. Of a truth, all the while were the others killing moose, but Snapping-Turtle himself was doing no killing. Only that one time when he killed the moose did he make a killing.

Once on a time away went Snapping-Turtle, into the water of a lake he went; truly many fish he killed. Truly pleased was the old man, and the old woman was pleased. Said Snapping-Turtle:

mōçağ kīⁿgōⁿyağ nīwīnōtci·ā·g.” Mīsa‘paṇā mōçağ kīⁿkōⁿyaṇ
 unisān. Mī‘kinā‘k ā‘pidci nickinawā^ē, mīwa i^ēi‘u wītcikiwāⁿya^ē nā-
 ckināgut. Kāga‘pī ninguting unānā‘kunān a^ēa‘u mī‘kinā‘k
 wīnisint. Kāgā‘t ninguting nōtcikīⁿgōⁿ·i·wāt a‘kaṃawā. Kā‘pī-
 5 ḡgwā‘tāt mī‘kinā‘k mīdāç i·i·māⁿ wīnīwana·u·nt. Kāwāsa
 kacki·ā·sī tcinisint, mīgu i^ēi‘u ḡnā‘kwīt. Ka‘kina kā·i·cinisāt, mīsa
 pināwītcīt kī·ḡ·gōtā.

75. TĀ·I·MISI.

Ānic ḡnicinābāğ tāwāğ, ḡdānawi·i·tiwāğ. Pājigidāç ugāmāwi
 ḡnicinābā. Mīsa‘o·o·dā‘tōwāt, ayāwāṇ ugwisisan ‘a^ēa‘u a‘kiwāⁿzī
 10 tābāndāṅk ‘i^ēi‘u ḡdāna; kāwīniku maçī‘ nī‘tāwīgīsīwāṇ, ḡḡāⁿcīwāṇ
 igu. Mīdāç taci‘kāwāt wītcī·ā·t ḡbinōtciyaṇ. Ninguting kāga‘pī
 kā·i·cinisāt, mīsa‘ kā·i·cictciğāt.

Ānic mānāndāṃ ‘a^ēa‘u a‘kiwāⁿzi wāğwisisit, ānic wīn nīḡānizi
 i^ēi‘u ḡdāna. Udīnān īnī‘u ogwisisaṇ: “Kāgu‘ijictciğā‘kān mīnawā
 15 ‘i^ēi‘u kā·i·cictciğāyaṇ. Kāgā‘t nīmānāntāṃ ‘i^ēi‘u kā·i·cictciğāyaṇ.
 Kīcipin mīnawā ijictciğāyaṇ mīsa‘ tci·i·cinān ‘i^ēi‘u tcinicikāwīsiyaṇ,”
 udīnān īnī‘u ugwisisaṇ. Kāgā‘t kabāya·i· ugīṭāçimān tcikwaya-
 ‘kwātisinit. Mīsa‘ kā·i·nāt īnī‘u ugwisisaṇ.

Mīdāç mīnawā kīmādcīṭāçī‘kāwāt, mīdāç mīnawā wīdci·ā·t ‘i^ēi‘u
 20 ḡbinōtciya^ē ‘a^ēa‘u kwīwisāns. Mīsa‘ mīnawā ninguting kā·i·cinisāt
 īnī‘u ḡbinōtciyaṇ. Mīsa kī·i·gut īnī‘u ḡsaṇ: “Nintawā kīḡanicī‘kā-
 wis,” ugī·i·ḡōn īnī‘u ḡsaṇ. Mīsa‘ kāgā‘t sāḡitōwāṇ īnī‘u ḡsaṇ:
 “Āmbāsīnō, ḡnicinābātug! kusiyu‘k,” ugī·i·nā. Ānic wīn ugī-
 māwi, pō‘tcidāç icīciwābātīnīḡ ā‘kitut.

"Now, all the time do I intend to keep on killing fish." And so continually all the while he killed fish. Snapping-Turtle was very much disliked by the others, it was by his companions that he was disliked. At last Snapping-Turtle suddenly decided to fight them for wanting to kill him. Of a truth, when once he was getting fish, they lay in wait for him. After Snapping-Turtle was come out of the water, then was the time that they intended to smite him with a club. But they did not succeed in killing him, for he also fought. After he had slain them all, accordingly then the buttocks of the ruffed grouse were hanging aloft.

75. TĀ·Ī·MISI.

Now, some people were continuing (there), they were living in a town together. And a certain old man was chief. And now here, where they abode, was a little son of the old man that ruled over the town; and not yet was he well on in years, he was yet (a small boy). And the while at play were the children in whose company he went. Now, once indeed he killed them, thus had he done.¹

Now, in a bad state of mind was the old man that was father to the child, for he was the foremost one of the town. He said to his little son: "Repeat not the thing that you did. Verily, I dislike what you have done. If ever you do so again, then will I have you left alone by yourself," he said to his little son. In truth, for a long time he charged him to live an upright life. Such was what he had told his little son.

And so, when again they began to play, then once more in company with the children went the boy. Whereupon another time he slew a child. Accordingly he was told by his father: "Therefore now you shall be left alone by yourself," he was told by his father. And then, of a truth, forth went his father, crying out: "Come, O ye people! do you move away," he said to them. Now, he was chief, and it had to be according as he said.

¹ Translated by me on the basis of Dr. Jones's field-notes.—T. M.

Mīsa gägä't wäwīp kī'kusinis 'i'ᶑ'u ʔanicinābā¹. Mīsa' 'i'ᶑ'mā
 kā'i·ci·u·cictcigātānig tcī'a·yāt. Mīsa' kägä't cigwa kī'kiji·i·nt
 i'ᶑ'mā tcī'a·yāt; mīḍaç kā'i·cināḡanint, mīsa' kīwāpinint.

Mīḍaç i·i·witi kī'a·yāwāt īgi^u ʔanicinābāḡ, pīnic ingu'ki'kinōnawin
 5 kī'ai·yāwāḡ. Ningutingigu 'a¹a^u päjig inini, uckī·i·nini, kī·i·
 nāndam "ʔambäsinō, ʔnagä'kā awiyā ningawiwīdō'kägusī!" kī·i·n-
 ändam 'a¹a^u uskī·i·nini. Kā'i·cikānōnāt wītçockēi·niniwan mīsa'
 cigwa kina'kwä'tāgut: "ʔambäsinō, nāḡunāwātā 'a¹a^u kāḡipiwā-
 pinint! Kägä'tsa nīn ninki'tcimāmi'kwänimā 'a¹a^u. O·ō·widaç
 10 ugī·i·gōn īni^u wītçockinawān: "Kāmāwīn pimādisisītug," ugī·i·gōn
 īni^u wītçōskinawān.

"Mānōsaḡo kānāḡtawābāmānān," ugī·i·nān īni^u wītçōskinawān.

Mīḍaç kägä't kā'i·cimādcāwāt, kīnāḡtawābāmāwāt. Cigwa
 owābandānāwa i'ᶑ'mā kā·u·ndcikāninunt; kägä't kāyābi kīpimā-
 15 disīwān. Ānīc ā'pidci ināndam 'a¹a^u ackī·i·nini, mīḍaç kā·i·ciwī-
 dcī·ā·wāt.

"Kāmāwīn nindākacki·u·sī 'i'ᶑ'u tcipimusāyān," kī·i·nāndam
 'a¹a^u.

Mīḍaç cigwa kīwīdcī·ā·wāt. Mīḍaç äjini'kāsut 'a¹a^u uskī·i·nini
 20 Tā·i·misi. Mīsa' kāwīn ugacki·ā·sī tciniwītciwāt, i·i·widac wān-
 dcikaskitōsik i·i·wisa tciwīdcīwāt. "Ānīc, ningīcawānimigōn ka-
 'kina." Mīḍaç kā·i·gut 'i'ᶑ'u uskīniniwā¹: "ʔambäsinō, a'tātītā!"
 ugī·i·gō. Wī'kāsa ugītābwā'tawā¹. "O·ō·witi!" ugī·i·gō. Mīḍaç
 kägä't. O¹·ō·widaç ugī·i·gō. "ʔambäsanō bābīmwā'tagwātā!"

25 Mīsa gägä't. Cigwa mādcī'tāwāḡ; ānīc kāwīn, mīsaḡu pa'kinā-
 guwāt ga'kina uskīniniwāḡ. Mīsa' ga'kina nībiwa pi'kwa'kōn

¹ Blessed by manitou power in general.

Thereupon truly did the people speedily move camp. And now a place had been prepared (for him) where he might remain. Accordingly, when in truth he was compelled to remain there, then he was deserted, then he was abandoned for good.

Accordingly then at yonder place did the people continue, during a full cycle of the seasons they abode there. Now, once on a time a certain man, a youth, thus thought: "Oh, wonder if by any one I am ever going to be helped!" thus thought the youth. After he had spoken to his boon companion, then by him was he given answer: "Behold, let us go seek for him that was deserted! Of a truth, a great deal have I been thinking of him." And this he was told by his boon companion: "It is possible that he may not be alive," he was told by his boon companion.

"But nevertheless let us go seek for him!" he said to his boon companion.

Thereupon truly thence they departed to go seek for (the boy). In time they beheld the place where he had been abandoned; in truth, he was yet alive. Now, very eager was the youth (to go to where the boy was), whereupon then they went (and) joined him company.

"Possibly I may not be able to travel," thought (the boy).

Thereupon then they kept him company. And this was the name of the youth, Tā·ī·misi. It was impossible for (the boy) to go along, and on that account it was impossible for him to join them company. "Now, I have been pitied by all (the manitous)." ¹ Thereupon he was told by the youths: "Come, let us have a game!" he was told. It was a long while before he yielded to their request. "Off over here!" he was told. And thus it truly happened. And this he was told: "Let us play the game of shooting at the stick!" ²

And thus it truly happened. Presently they began; but it was no use, for by him were all the youths beaten. And so from them

² A stick stood in the front of an embankment. He won whose arrow hit it or came nearest to it. Arrows were generally wagered.

ugīpa'kināgāṇan. O·ō·ḍac ugī·i·nā^ḡ: "Kāwīnsaḡunā nisitaṃ,"
ugī·i·nā^ḡ. O·o·mā kwaya'k ayā.

Mīḍac ga'kina uskīnini kīwīcāmāt 'iḡi'ḡ uskīniniwa^ḡ. "Ḃmbā-
sinō, aiyāngwāmisiyu'k! Mī·o·mā ayāt, kwaya'k ayāt." Cayīgwa
5 kägä't. Mīḍac cigwa kā·i·nāt kī'kagī'kimāt 'iḡi'ḡ uwītcīwāḡana^ḡ:
"Ḃmbāsinō, aiyāngwāmisiyu'k! Gägä't tā·u·'tägä 'a^ḡa'ḡ wā·a·
'tawāḡ. Kīcpīn pa'kinawināḡ kāwīn kīgatagwīcinzīmin," udinā^ḡ
'iḡi'ḡ uwītcīwāḡana^ḡ. "Kägä't wīnīgu nīmānānimā tcīpa'kinawa'k,
mīḍac wāndciwīcāmināḡu'k. Wābāḡ nāwa'kwāḡ mī·i'ḡ tcī·u·di-
10 sāḡk."

Mīsa' kägä't nāwa'kwānīḡ udōtisāwān. Cigwa ukāḡnōḡān:
"Mīsa' pī·a·'tawī't wa^ḡa'ḡ Tā'īⁿmīsi" udinān. A'pī kānōnāt,
" 'Äuwīsa', ujīḡisītcīḡan!" mīsa' gägä't kī·u·cīḡisī'tāḡuwāt. Cigwa
udīḡuwān: "Mīḡū u·u·' āndāyān kī·a·'tawīnaguk," ugī·i·ḡō-
15 nōwān. "Naskā, inābiyu'k!"

Kā·i·cipīndīḡāwāt 'iḡi'ḡ āndānit, ānīn kā·i·cīnāḡowāt wāntci-
ḍaḡu mōckīnāni aḡō'kātciḡan aḡōtcīḡäḡō. Mīḍac kā·i·cīsaḡa-
'a·mowāt, cayīgwa umādi'tawāwān; uma'kisīna'tawāwān.

Mīḍac kägä't ocāḡōtci·ā·n 'a^ḡa'ḡ Tā·i·mīsi. Mīsa' cigwa ā'pīdci
20 wānāḡucīnīnīḡ kā'kī·ā·wāt; paḡḡicīmunit kīcisōn mīsa' cigwa
kīpa'kinawāwāt. "Mīsa' 'iḡi'ḡ kīpa'kinawīyāḡ 'iḡi'ḡ āntāyān,"
ugī·i·ḡōn.

"Ānīcnā a'kawāsinā kītawīsingwāntīmīn!" udinā^ḡ 'iḡi'ḡ uwī-
tcīwāḡana^ḡ. "Ḃmbāsinō, ayāngwāmisiyu'k," udinā^ḡ. "Kāyābi
25 kägō kīwī'tōtāḡunān," udinā^ḡ. "Ḃmbāsinō, kāḡu' nībā'kāḡun.
Kāḡaḡaḡc nīntīnānimā wī·ā·tīsō'kāḡunān."

all he won many arrows. And this he said to them: "It is not so very interesting," he said to them.

Thereupon then the youth got together all the young men. "Come, be eager! (It is) off this way where he is, straight (in this direction is) where he is." Thus it truly happened. Thereupon then he spoke to his comrades, giving them exhortation: "Come, show your skill! Truly clever at games is he with whom we are going to play. If he wins from us, then we shall not come back home," he said to his companions. "Truly confident am I that I can win from him, and that is why I have got you together (to go along). To-morrow at noon is when we shall get to where he is."

Thereupon truly at noon they got to where he was. Presently (the boy) spoke to one, saying: "Therefore comes yonder Tā·ī·misi to play a game with me," he said to one. When he spoke to them, saying, "Come, spread a blanket out upon the ground!" accordingly then, in truth, it was spread out for them. In a while they were told: "Therefore this place where I dwell will I put up for a stake in the game with you," they were told. "Behold, do you take a look!"

When they entered into where he dwelt, what should they behold but a place abundantly filled with treasures of every sort. And so, when they went out of doors, then did they begin to play with him for a stake; they played the moccasin-game with him.

Thereupon truly him did Tā·ī·misi overcome in the game. Accordingly, when it was growing late in the evening, they had him about vanquished; when the sun was setting, then they had him completely beaten. "Therefore now you have won from me the place where I dwell," the youth was told.

"Well, now, before we depart, let us remain here over night!" (the youth) said to his comrades. "Therefore do you be on your guard," he said to them. "Something else still he wishes to do with us," he said to them. "Therefore do not go to sleep. I have an idea that perhaps he may be willing to tell us some stories."

Misa' cigwa pīndigāwāt āndānit. Ānic ašin 'i'i'u uwīgiwāminit. Misa' cigwa kā·u·cicinowāt cayīgwa ukānōnigōwān: "Āmbāsinōnā, ninga·ā·tisō' kā, udiguwān.

"Āu!" udinān Tāⁿ·ī·misi.

- 5 Mīdāc tinowān wāgackibitāgañit sāga'kutcīciwayāñan 'a²a'^u Tāⁿ·ī·misi. Mīdāc cayīgwa ātisō'kāwāñ, mīgu wāntcinibānit uwīdcīwāgañā². Āniyā'kawikuskuwābināt, mīgu wāndcinibānit. Abā'pic ayābi'tātibi'kādīnik cigwa ga'kina kīnibāwā² 'i'i'u uwītcīwāgañā². Kanabātcigu tcīgaya·ī·weyābāninig ugi'kāndān wīnibāt
- 10 pisindawāt ādisō'kānit. Ningutingiku ācinibāt. "Ānawi atcina nicībāngwāc," ināndam. Kwāskubāgisut inābit, āca awānibāñ; inābit ickwāndānk, āca miskwāpi'kitāni 'i'i'u iskwāndām. Uguskuwābinā wītcīwāgañā². "Ānic kāyu'k!" udinā². "'A'a^u, udā'pinamu'k 'i'i'u āno'kātcigāñ ayā mini'k kāgackiwayāñyāg ānō-
- 15 tcīgāgō!" udinā².

Utacwākīwābinān wābōyān Tāⁿ·ī·misi, agāwāgu udābitcī·i·ginān. "Mīmāwīn mini'k kīkaskiwayāni·ā·mbān," kī·i·nāndam. Misa' kāgā't cigwa kīkijī'tāt, ugītcijāgwasunāñ; īni'u opōdānān. "'A 'a'u!" udinān īni'u ugaskibitāgañon; udā'paginān i·i·mā

20 a'kī'kāng. "Cībāyāni'kān," udinān. "Kāgo' wīn tcīsīnda·o·sowāt īgi'u ininiwāg. Tcipimusāwāt iniku'kwāni'kān," udinān.

Misa gāgā't cigwa umbiwanāwāg īgi'u ininiwāg, wāntcitāgu āyā'pī'tciwayāñawāt. Cayīgwa a'pāni'kāwāñ. Ānic Tāⁿ·ī·misi

¹ Mystic pouch.

Accordingly then went they into where he dwelt. Now, entirely of rock was the place he had for a lodge. Therefore, when they had lain down, then by him were they addressed: "Well, now, I am going to tell a story," they were told.

"Go on!" to him said Tā·ī·misi.

Now, the kind of tobacco-pouch¹ that Tā·ī·misi had was of badger-skin. And so presently, when (he heard the boy) begin to relate a tale, then (he saw that) by means of that his comrades fell asleep. Then as fast as they went to sleep he shook them out of their slumber, but nevertheless they went to sleep. Along about the middle of the night his comrades were all asleep. And somewhere along towards the early dawn did he then feel like going to sleep, on account of his having listened to the tales the other told. So by and by he then fell asleep. "To be sure, but a little while did I sleep," he thought. Waking suddenly from sleep, he looked about, but (the story-teller was) gone; on looking towards the entry-way, already in a red blaze of fire was the door. He speedily roused his comrades from slumber. "Wake up!" he said to them. "Come, gather as many of the treasures as (and) whatever sort that you are able to carry!" he said to them.

Out (upon the ground) did Tā·ī·misi spread a blanket, and barely was he able to gather the corners of it together in a knot.² "That may be about as much as I can carry," he thought. Accordingly, when in truth he was ready, he drew his tobacco-pouch from his belt; upon it he blew. "All right, now!" he said to his tobacco-pouch; he threw it at the ground. "Make a passage underground," he said to it. "Let not the men be crowded for space. To the end that they may go through (with ease) do you tunnel," he said to it.

And then, of a truth, the men took up their burdens, and at regular intervals apart did they travel with their packs. In a while they came out into the open.³ Now, Tā·ī·misi in front shook his

² Because of the vast amount of things he had to carry.

³ Sight of the open or ahead.

nīgānī uba' pawiwāpinān ugackibitāgaṇaṇ, äjicängwasut. Inābit kīnībawiwān i'i·mā ickwāntānk, īnī^u sā'ka·ṇ·minit 'i'ṣi^u ändānit. O·ō·widāc ugī·i·nān: "Ānīn wīn wāntcitōṭamaṇ tcāgisamaṇ mī·i·^u ändāyaṇ?" ugī·i·nān pīnābinit.

5 Mīgu' äjiki'tcimawinit. "Cī, ṇim Tāⁿ·i·misi ningīsaṇagi'tōwān ändāyān! Kägä't usānagā'kizān 'i'ṣi^u äntāyān."

"Ä^ä'^a, kwīnawī·i·'kito sā'ka·ṇ·nk i^u ändāt!" ugī·i·nān. Mīsa' tibābamāt wītcīwāgaṇa^ḡ, kägä't ānint pimiwanāwa^ḡ; ānintidāc paṅgīns ā'pidci udaiyāmini ṇo'kātcigaṇ; ānint umi'tci'kunāmini;
 10 ānint ä'ta ningomidās maṇitōwāgin. Mīsa' äcinawāt; ānint ningo·ā·nsiyān mini'k idug ä'ta kā'pa'kwābitōnit 'i'ṣi^u maṇitōwāgin. Ānīc mīdāc kā·i·nāt mī·i·^u uwītcīwāgaṇa^ḡ: "Māmintaḡä kigī·i·niga·ā·wā 'a^ḡ'^u pitcīnaḡ kā·ṇ·nipimādisit ugimā o·o·mā a'kīng. Pitcīnaḡ tabā'ta·i·nō 'a^ḡ'^u ṇacinābā, mīdāc a^u ānigā·ā·g." 'I'ṣi^u
 15 kī·i·cinawāt i·i·wisa uwīdcīwāgaṇa^ḡ. "Mīsa 'i'ṣi^u kā·i·ciwābisit 'a^ḡ'^u ṇacināba pitcīnaḡ kā·ṇ·nipimādisit. Ānint ä'ta kägō ugagackitāmāsun," ugi·i·nā^ḡ 'i'ṣi^u uwītcīwāgaṇa^ḡ. Mīdāc kägä't cigwa kī·i·nāt 'i'ṣi^u uwītcīwāgaṇa^ḡ. "Mīsayā'·o· kā·i·ciwābisiwāt ogō^u ininiwāḡ," ugī·i·nān.

20 Mīdāc kägä't kā·i·cikīwāwāt. Ānint ä'ta pimiwanāwāt 'i'ṣi^u ṇo'kātcigaṇ; kā'taḡwicinowāt i·i·mā ändāwāt, misa' pīnā·wītcīt . . .

¹ In the manner as it is done in the ceremony of the mystic rite when one is about to shoot magic at another.

tobacco-pouch up and down,¹ then he replaced it at his side. As he looked, (he saw) some one standing at yonder entrance, it was he who had set fire to the place where he dwelt. And this he said to him: "What were you about, that you should burn up the place where you dwelt?" he said to (the boy) that was looking at him.

Thereupon then did the other weep bitterly. "Oh, the wretch Tā·ī·misi caused me the loss of my home! Verily, he completely ruined my home with fire."

"Why, he that set fire to his home knows not what he is saying!" he said of him. Accordingly, on looking at his comrades, (he saw that) some went along with burdens upon their backs; and some had very few treasures; some carried things in their hands; some had only mystic cloth² enough for a single pair of leggings. Such was the way he beheld them; some had for a clout about as much probably as they had ripped from the mystic cloth. Now, this was what he said to his comrades: "In a particular manner deserving of pity have you rendered them who in future time shall live here on earth as masters. In times to come many shall the people be, and it is on them that you have inflicted injury." Such was the way he beheld his comrades. "Such is the way it shall be with the people who in future time are to live. Only a few shall be able to come into possession of things in abundance," he said to his comrades. And this, in truth, he then said to his comrades: "Thus shall it be with these men," he said to them.

Thereupon truly back home they went. Only part of them went with the treasures upon their backs; when they got to the place where they dwelt, there were the buttocks of the ruffed grouse . . .

²Listed woollen cloth, called "stroud" by the early traders. It was highly prized by Indians everywhere for clouts, leggings, dress, and skirts. Algonkins in general named it "mystic cloth."

76. BALL-BEING.

Pikwā'kwanatōⁿ a'i'ntā. Kīwīmīsī, mī äjisāga·a'nk. Äjikibi-
 cangajīt, mīsa äjibwānawi'tōt. Mīsa' äcinisigut. Mīsa pināwi-
 tcīt. . .

77. WHY DOGS FIGHT, AND WHY PEOPLE ARE ENVIOUS.¹

Päcig aⁿ inini māminunāntam: "Taga, ningasagaswā ā'g ani-
 5 cinābäg." Mīsa kā'i·cināntumāt inī^u ininiwān, o·ō·widac udinān:
 "Wāntcisagaswā'i'nagu'k kāwīn kīnawint kitōgimāwisimin. Ka-
 'kina kītcipimādisinān ugimāwi. Agataga, unā'kunititā aḡi·u'gi-
 māwit. O·ō·widac kigaca'kamōnānān aḡi·u'gimāwit, o·o· ä'täg."

"Änic, wa^a·a'wisa ta·u'gimāwi."

10 Päcig mīnawa inini kāgigitut: "Kikīpādisi, kāwīn tā·u'gimāwisī
 a^a·^u. Änic, wa^aawisa ta·u'gimāwi, mī wa^a·^u nābwā'kāt."

Pānimā·u'gu päjig inini wāndcipaḡsingutcisāt äjinawandandān
 iⁱ·^u waca'kamūnitiwāt. Äjinawantamint kīwāⁿ, a^a·^u kānawandan-
 dānk. Mīsa kīwā kā'i·cikidiskanusāt 'iⁱ·^u nāwundandangibān.
 15 Nīngutci kīwāⁿ kībimi·a·tāni 'iⁱ·^u nāwandandangibān. Mīsa'
 kīwāⁿ kā'i·jimīgātiwāt äjiga'kinaku imā äyāwāt. Mīsa kā'i·ji-
 pōni·i'tiwāt.

"Mīsa kinawint iⁱ·^u tcikakībātisiyaḡ, mīsa' kīnawint aḡimuc
 kīgatigōmin. Mīsa' kīnawint tcimāmawikībātisiyaḡnk. Mīdāc
 20 igu nā'kwā'kutātiyaḡin tcimīkātiyaḡ. Kāwīn wīn awiya tatō-
 tātisī. Mīdāc iⁱ·^u kīnawint kīkakībātisiwiniān ändōtāḡuyaḡ."

¹ Told by Mādcigābō of Leech Lake.

76. BALL-BEING.

A being shaped like a ball was living (there). He desired to ease himself, whereupon he went out of doors. As he was constipated, he therefore failed in his efforts. Accordingly then he was killed (by his own incapacity). Whereupon the buttocks of the ruffed grouse. . .

77. WHY DOGS FIGHT, AND WHY PEOPLE ARE ENVIOUS.

A certain man was revolving matters over in his mind: "Now, I am going to invite the people for a smoke." Whereupon he sent for the men, and this he said to them: "The cause of my inviting you for a smoke is that you and I have no chief. All that live (on earth) with you and me have a chief. Therefore let us decree among ourselves who shall be chief. And this we will give him to swallow who is to be the chief, this thing that is here."

"Why, let that one yonder be chief!"

Another man spoke, saying: "He is a fool, a chief that one could not be. Why, let that one yonder be chief, he that is wise!"

Then of a sudden one of the men, leaping up from his place, seized in his mouth that which they had to be swallowed. Then it is said some one fastened teeth on him, on him that had swallowed it. Thereupon he quickly dropped from his mouth that which he was going to swallow; aside then, they say, lay that which he was going to swallow. Accordingly, so the story goes, one with another began fighting, all they that were there at the time. And then they left one another alone.

"Therefore shall you and I be fools, whereupon you and I shall be called dogs. And now you and I shall be fools above all fools. So accordingly, whenever we meet together, then shall we begin fighting one with another. No other beings shall treat one another so. And this is what we have brought upon ourselves because of our foolishness."

Mīḍaç iʕiʷ wāndcimīgātiwāt īgiʷ ʔnimuçaç wābaməŋgwā;
 mīḍaç kīwāʷ iʕiʷ wāntcimīgātiwāt nā'kwäckutātiwāt īgiʷ ʔni-
 muuçaç. Awəgwān kā'kuntamugwān 'iʕiʷ wāntci'kutātiwāt. Mīsa-
 'pənä kātan'i'ciwābək. Mīḍaç kīwāʷ wāndcikīcāwānditit 'aʕaʷ
 5 pāmādisit wī'u'gimāwit.

Mī'iʷ ä'kōsit.

78. TĀSHĀʷ, WHO WAS A POOR MAN

(Tācāʷ kā'kitimāgisit inini).

Tācāʷ oşan pimādisiwaŋ kayā inīʷ ugīn; nīciwaʕ iʕiʷ usayāʷyaʕ.
 Mīsa' kəgə't ā'pidci kitimāgisiswaŋ. Kī'tigəwəŋ, nībiwa kī'tigə-
 wəŋ. Mīḍaç 'iʕiʷ ayābi'ta nībininig ā'pitcigu mī'kugininiwaŋ
 10 inīʷ ugi'tigāniwān. Ā'pidcigu minwāntəm aʕaʷ a'kiwāʷzī mī'ku-
 ginini'k inīʷ kī'tigānəŋ. Nīngutingigu ā'pidci kīgicəp owābən-
 dānəŋ ugi'tigānəŋ, mīsa' iʕiʷ kīgimōtimint. "Awəgwānigic äcic-
 tcigət?" ināndəm. Kāwīn pimi'kawəsiwaŋ. Tābi'kətinig ubāc-
 kisigaŋ udōdā'pinān; äji'a'kəməwāt kāmōtimigut. Cigwa pītā-
 15 bənini äjinibāt. Kwäckusit pəbā'i'nābi ugi'tigāning; mīsa' mīnawā
 kī'kimōtimint okī'tigān. Intawā kīwā tibātcīmu'tawāt iʕiʷ
 unītcānisaʕ: "Mīsa iʕiʷ mīnawā kī'kimōtimigōyəŋk, intawā
 kīni'təməwā a'kəndō'kəg."

Kəgə't änitibi'kətinig a'i'nini mādcā. Mīsa' nāsāb kayā wīn
 20 äcinibāt pātābəninig. Skwətcībəŋ ka'kina īgiʷ ininiwaŋ mīsa'
 untcita nibāwāt ānu'a'kəndōwāt.

Mīḍaç ä'ta Tācāʷ, kāwīn mə'ci a'kəndōsī. Cigwa änitibi'kətinig
 mādcā əwi'a'kəntōt. Cigwa pīdābənim, kāwīn kəŋəgə ugi'kən-
 dəʷsīn tciwīnibāt. Nīnguting inābit əwiya owābəmān pītcişānit,
 25 mīḍaç iʕiʷ äcipōnīnit imāʷ kī'tigāning. Äji'i'cāt pəcu äcipāskiswāt.
 Pəşigwa'ō'wəŋ; äjipəgitwəbinəŋ upäckisigaŋ äjinō'pinānāt. Kā-

And this is why the dogs that you and I see fight (so) among themselves; and this they say is why the dogs fight among themselves when (ever) they meet together. It is not known which one swallowed that thing over which they fought among themselves. That is the way it will always be. And they say this is a reason why people are envious of one another as to who shall be the chief. That is as far as (the story) goes.

78. TĀSHĀⁿ, WHO WAS A POOR MAN.

Tāshāⁿ's father was living, and so was his mother; two were his elder brothers. And now, in truth, they were very poor. They tilled the ground, and much they tilled. And so, when the summer was halfway gone, exceedingly fine did their fields look. And highly pleased was the old man, that the (crops of the) fields looked (so) promising. Now, very early one morning he looked at his fields, whereupon (he found that) he had been robbed. "Who in the world did it?" he thought. (He saw) no sign of any tracks. When night came on, he took up his gun; then he lay in wait for the one that had robbed him. The dawn was beginning to appear when he fell asleep. On waking from sleep, he wandered about his field, looking; and so again (he found that) he had been robbed (of things in) his field. Accordingly back home he went to tell the news to his children. "And now again we have been robbed, so therefore it is your turn to keep watch."

In truth, when night came on, the man departed. And then in the same manner he also fell asleep at the coming of dawn. In due course of time all the men did the very same thing, falling asleep when they tried in vain to keep watch.

There was Tāshāⁿ, he had not yet watched. When night came on, he departed to go keep watch. When the dawn came, he had no desire at all to sleep. By and by, while looking about, he saw something come flying into (the field), and then (saw it) alight in the field. On going up close to it, he shot at it. (He saw) it fly up;

gä't kici'kā. Kumāgu a'pī kəwābāmāt ʔanimisānit; intigu
 wīnipāngicin ācinawāt. Kägä't ānicipāngicininit ājimādcīpa'tōt,
 ki'tci ānigu'k mādcība'tō. Cigwa owābandān kā'i'cipāngicininit;
 kuniginīn mīgu i'ī^u kā'i'cipō'kiwābickāmīnit i'ī^u a'ki; mīgu i^u
 5 kayā wīn ācipīndcīkwāckwānit. Kumāgu a'pī papimagōtcīnk
 owābandān tibickō wāsāyānig. Inābit ʔanimibisōwān. "Kāwīn
 nintapōni'ā'sī," ināntām. Cigwa udābābandān pājik i'ī^u a'ki.
 Cigwa āndaçi' pāngicinowāt, mīgu imāⁿ ōdāna ayānig. Mīsa'
 ācita'kunint imā āndaçi'a'kakacā'kāng; mī'i'māⁿ ucictcigātānig
 10 i'ī^u a'kə'kajā kī'pāngicīnk. Mīsa kīmīntcīma'pīnit.

Cigwa ājikəgwātcīmīnt a^əa'^u pīnāsi kīpāskisunt. "Anicāgu
 ningīpāskisu'k." Mīdac i'ī^u ājikānōnint: "Kāwīn kəṇəḅatc
 ʔanicā kītābāskisugusī a^əa'^u Tācā^{n'}."

"Təga, tanāsi'kawā."

15 Cigwa kī'pīndigāwəḅ ājikəgwātcīmīnt: "Wəgunān kā'u'ntci-
 pāskiswət wə^əa'^u pīnāsi?"

"Kā, nibiwa kīmōti kī'tigan, mīdac i'ī^u kā'u'ntcipāskiswək."

Udigōn ugīmān Tācā^{n'}: "Mī gwaya'k kīpāskiswət. Nōngum
 ʔno'kātcigān kīgāmīnigō kayā a^əa'^u cōniyā."

20 Mīsa cigwa; ānīc ā'pidci kitimāgisi, pīguckāniwān uta'i'īmaṇ.
 Ācigītcīkunayā'i'nt, ājipīsi'kamōnint īni'^u pīsikigāṇān, ā'pitci
 minwāntām. Kägä't nibiwa mīnā ʔno'kātcigān kayā īni'^u cōniyān.
 Ājikānōnint: "Tācā^{n'}, mī'i'^u kīcpīn kacki'tōyān tcikīwāyān ici-
 kīwān."

25 Kägä't kīwā, mīyā'ta ucōniyāmaṇ kāwāwināt. Kā'təḅwicīnk
 ōsaṇ āndānit mīsa i^u omīnān īni'ō'saṇ īni'^u cōniyān. Cigwa uganō-

then, flinging away his gun, he chased after it. Truly with speed it went. Watching it for some time, (he beheld it) as it went flying away; as if it would fall was the way it seemed to him. In truth, when (he saw) it coming down to the ground, he started to run; with full speed he started running. In a while he saw where it descended; behold, it was a place where it had gone straight through the earth; accordingly then he too leaped in. While for some time he was dropping through space, he saw something that seemed like light. As he looked, (he saw something) falling through the air. "I would not give him up," he thought. In a while he came in sight of another country. Now, at the place where they alighted, right there was a town. Thereupon he was made captive at a place where charcoal was being made; for at the place where charcoal was made he fell. And then he was bound with cords.

In a while the bird was asked how he came to be shot at with a gun. "For no cause I was shot." Thereupon he was told: "Not without cause, perhaps, would you have been shot at by Tāshān."

"Come, let him be sent for!"

Presently in were they come, when he was asked: "For what reason did you shoot at the bird!"

"Why, much he stole from the field, and for that reason I shot at him."

By the chief was Tāshān told: "It was right that you shot at him. This day shall you be given goods and silver."

So thus it happened; for he was very poor, in tatters were his garments. When he was made to undress (and) was then arrayed in the clothes, very happy he was. Truly much was he given in goods and silver. Then he was addressed: "Tāshān, therefore, if you are now able to return home (by the way you came), you may go back."

To be sure, back he went, and only his silver he took home. When he was come at where his father dwelt, then he gave his father the silver. Presently he was addressed by his elder brother

nigōn usayāⁿyaⁿ: “Tcīcāⁿ,¹ kanabātc kīgīkimōtinān a^a’u cōniyā.”
 Mīsa’ tibātcimut kīmīnint ini^u cōniyān. Kāwāsa; mīsagōntcita
 iⁱ’^u nicki·ā·t iⁱ’^u usayāⁿya^e.

Wāyābāninig mādcāwa^e usaⁿyāya^e, kəbāgījik ināntōwa^e. Mī-
 5 nāngwana kitciwāni’kān kī·ō·ci’ tōnit. Kīgīcāp, “Tācāⁿ,” utigō^e
 usayāⁿya^e, “mādcātā tcikī·ō·sāyānk!” Kumāgu a’pī tāgwuci-
 nuwāt owābāndān i^u ki’tciwāni’kān. Äji·u·’ti’tinint Tācāⁿ, usayāⁿ-
 ya^e udōti’tinigō; äcipīndcwābinigut iⁱ’māⁿ wāni’kāning. Kägā’t
 unāwābāndān iⁱ’^u kā’pāngicink; ānutā’tāganābit, kägā’t nāwi-
 10 ināgwātinī. Pā’kāt icinīnkwa’kāmīgā·i·kātānig i·i·witi kā-
 ·u·ntcipīndcipisut. Mīsa’pānā mādwa·i·cimātcānit, ānuwī’kwa-
 tci·o·; ä^e! kāwāsa kacki·u·sī. Mīdāc iwiti tibātcimowāt, ini·ō·siwān
 tibātcimu’tawāwāt: “Mīsā’pān a^a’u nicimānān kīwāni·ā·ngit.”

Änic mīsa iⁱ’^u cigwa ki’tcimānāntāng a^u a’kiwāⁿzi. Kāga’pī
 15 ningutci icimādcā a^u a’kiwāⁿzi ānigu’k wāwīp. Kayāgu mintimōyā
 mōcāg mawī. A’pī mātāsugunāgātinig kāmādcāwāt ānōtcigu
 papāmawiwāt. Ninguting a^u mintimōyā āni·o·ki’kiwipāgiso. Pā-
 māgu māgwāmawit awiya onōntawān kīgītunit. Änāma’kāmīg
 udani’tawān: “Ningā! omā nintaiyā!” unisitu’tawān inugwisīšan.
 20 Ki’tci ānigu’k pīpāgi kānōnāt ini^u unābāmaⁿ. Cigwa pīdāsa-
 musāwān. “Nāckā guca! Awiya kuca mādwāgīgito o·o·māⁿ
 ānāma’kanig.”

saying: "Tcīshā¹, perhaps you stole the silver." Accordingly then he related how the silver had been given him. But (the story would) not (pass); furthermore, it was fated that he should anger his elder brothers.

In the morning departed his elder brothers, all day long were they gone. It happened that a great pit they had made. In the morning, "Tāshā," he was told by his elder brothers, "let us go on a hunt for game!" And when some distance they were come, he beheld the great pit. Then was Tāshāⁿ seized, by his elder brothers was he seized; then he was thrown into the pit. Truly far up could he see from where he came to rest; as he tried in vain looking upward, truly hopeless seemed the distance. To make it so that he might not get out of the place where he fell through, it was covered over again. And when the sound of them was heard going away, he tried in vain to get out; but, alas! it was impossible for him to succeed. And then over at yonder place they related the news, to their father they conveyed the tidings: "Now gone is our little brother, whom we have lost."

Naturally, therefore, then in great sorrow over it was the old man. At last off somewhere went the old man in great haste. And the old woman all the while was weeping. When ten days had passed, then gone were they to wander about crying. By and by the old woman dropped down upon her knees by the way. And suddenly, while she was crying, she heard the sound of some one speaking. From beneath the earth she heard some one's voice: "O my mother! here I am!" She recognized the voice of her beloved son. At the very top of her voice she called aloud, speaking to her husband. Presently he came walking hitherward. "Now, hark! Somebody can really be heard speaking below the earth here."

¹ A variant; Cīcāⁿ or Tcīcāⁿ in the Leech Lake dialect. In the English translation most of the variants have been normalized to Tāshāⁿ. [Corruption of French Petit-Jean.—T. M.]

Kägä't nantutank a^əa^u a'kiwäⁿzi maḍwägāgītōwān; unisitu'ta-
wān iniyugwisīṣān. Kägä't minwāntam a^əa^u a'kiwäⁿzi. Mīḍac
i^əi^u äjimādcī'tāwāt mō'kawāwāt ini^u ugwisīsiwān. Kägä't nā-
wināgusiwaṣān a'pī kāmō'kawāwāt. Mīḍac i^əi^u pīmina'kwān äji-
5 pōna'kiyābikinamowāt, mīsa' äjikacki'ā'wāt. Kägä't minwān-
tamōg. Äjikiwāwāt.

Kāṭagwicinowāt, kāwīn abisiwa^ə usayāⁿya^ə; cigwa wānāgucik
tagwicinōg i^əi^u ininiwaḡ, ā'pidcisa' aḡatciwaḡ i^əi^u ininiwaḡ.
Tājāⁿ äjikigitut: "Aḡbāsa, kāgu' wī'kā mīnawā dōtawicikāgun
10 kā'tōtawiyāg. Kōsīnān cawānīmī'k. Kamīnininīm a^əa^u cōniyā
kayā i^əi^u aṇo'kātcigān o'ō'witi kāmīnigōyāmbān. Kīga'i'ciwī
tcīwininīm."

Äjimādcāwāt mawāṣisāwāt inōgimān. Mīsa' tcinībiwa mīnawāḡ
i^əi^u aṇo'kātcigān. Äji'ā'watāsowāt. Kägä't nibiwa aṇo'kātcigān
15 āndāwātopaḡamiwitōnāwā. Kā'kici'tāwāt ka'kina āntāwāt a'tō-
wāt, kägä't minwāntamōg i^əi^u ininiwaḡ; kayā a^əa^u a'kiwäⁿzi kägä't
minwāntam. Mīsa' i^əi^u cigwa kayā äjīmīnāwāt ini^u cōniyān
a'kiwäⁿziyaṣān, kayāgu ini^u ugiwān mīnāwāt.

Mīsa cigwa kikiⁿtciminwāntamuwāt i^əi^u ininiwaḡ. Äjikigitō-
20 wāt ininiwaḡ: "Tājāⁿ', mīgu i^əi^u kā'i'ciki'tcīcawānīmīgōyān i^əi^u
ki'tcīwānāṣisiyaṅk, nibiwa ayāyāḡ i^əi^u aṇo'kātcigān kayā a^u
cōniyā. Wāḡānk kīgamādcāmin tcīgī'ō'dāyāḡ, mīgu i^əi^u kā'i'cini-
siyaḡ."

Wāyāḡāninig äjimādcāwāt oḍānāḡ icāwāt. Cigwa uḍiciwāwāḡ.
25 Kägä't oḍāna oḍāḡāḡāḡānāwā; ugi'kānimāwān kā'ū'tamāwāt
ini^u ugiḡmān; nisiwa^ə uḍānisini, mīḍac ini^u māwudisāwāt.

Ānic ā'pidci nibāṣisi a^əa^u wāsīmā'i'māwint. Uḍināwān: "A'pīgu
kīgā'i'gōyāḡ tcīwīsinīyaḡ, mīgu i^u ickwā'tāyāḡ wīsinīyaḡ mī
kayā kīn kā'i'cickwā'tāyān. Ayāḡwāmīsn!"

30 Cigwasa' aṇīmādcāwāḡ. Cigwa wāḡāḡmāwāḡ. "Pīwitāḡ!" inā-
wāḡ. Mīsa' gāḡāt ināwāḡ: "Mī'i'māⁿ a^əa^u nintōgimāminān icipīn-
ḡigāyū'k."

Sure enough, when the old man listened, (he heard) some one speaking; he recognized the voice of his dear son. Truly pleased was the old man. Thereupon they set to work uncovering their dear son. In truth, he appeared as if a long way down when they had uncovered him. Accordingly then a cord they let down into the hole, whereupon they were then able to get him out. Truly happy they were. Then they returned home.

When they had arrived, not at home were his elder brothers; when it was evening, home came the men, and very much abashed were the men. Tāshāⁿ then spoke, saying: "Now, never again do to me what you did to me. Upon our father do you have pity. I give you the silver and the goods that were given to me at yonder place. I will go thither with you."

Then they departed to go visit the chief. Whereupon a great deal was given them in the way of goods. Then they hauled it away. In truth, they fetched much property home. When they had finished storing it all away in their home, truly happy were the men; and the old man was truly happy. Thereupon then they also gave the silver to the old man, and to their mother too they gave it.

Thereupon then greatly pleased were the men. Then spoke the men, saying: "Tāshāⁿ, therefore shall we hold you in great esteem for the great wealth we are in, for the abundance we have of goods and of silver. To-morrow we will set forth upon a visit, and there shall be three of us."

On the morrow they then set out to go to a town. In a while they came (among some people). In truth, in sight of a town they came; they knew the chief whom they were to visit; three were the number of his daughters, and he was the one they were to visit.

Now, very much of a glutton was he that was their younger brother. They said to him: "Now, when we have food given us to eat, the moment we stop eating, that is the time you should also stop. Be on your guard!"

In a while they were on their way. Presently they were seen. "Visitors!" others said of them. And then, in truth, they were told: "At yonder place, (where) our chief (lives), do you enter in."

Mi gägä't nisiwa² udānisiwā² kayä ini uwīwan a'a^u a'kiwāⁿzi.
Kägä't kigitōwan ini^u a'kiwāⁿzi'ā'n: " 'Ā'ā'u, kīgä'i'k igi^u. pī-
witäg."

Kägä't mādcī'tāwag igi^u i'kwāwag tcībā'kwāwāt. Abā'pic
5 kāsīsā'kwāwāt mīgu imāⁿ mi'tcisag tacwāgiwābinigātānig atō'pu-
win. Kā'kiji'tāwāt, " 'Ā'ā'u, wīsiniyu'k!" ināwag igi^u ininiwag.

Kägä't wunābiwag. Unābi Tājāⁿ' tciwisinit. Pīcīnāgigu mayā-
tantcigāt a'a^u Tājāⁿ' ānimuçan ubimitōkickāgōn. "Mī'a^u nisayāⁿ
twā'kiwābinīt," ināntam. "Kānābātc ickwāwīsiniwag wāntcitō-
10 'kiwābinīt," ināntam. Mīsagu i^u āci'i'kwābit. Ānugānōnigut
wītcī'kiwāya²: "Wīsini!" ānu'i'gut. Mīsa kāwīn pīnic ācickwā-
'tānit usayāⁿyā² wīsiniwāt.

Ānīc, mī cigwa ānitibi'katinig. Cīgwa tacwāgiwābinigātāniwān
ini^u wābōyānān. "Mī'i'māⁿ kayä gīnawā tcībībāyāg," ināwag
15 igi^u ininiwag. Āgāmīckutā mīwiti āndacinibānit i'i^u i'kwāwā².
Āyābi'tātibi'katinig ājīkuckusit Tcījāⁿ'; ā'pidci wīwīsini. Ājī'ā'm-
wātewābināt ini^u usayāⁿyān. "Nisayāⁿ! ā'pidci niwīwīsini!"

"Kägä't mī'i^u kā'u'ntcī'i'kōyān kasāsintciwin. Intawā nānta-
kimōtin kāgī'i'wāntamānk. Mīwāti umōtayābi'kunk kī'a'cīgā-
20 täg i'i^u wīsiniwin."

Kägä't pašigwī kwīwisāns; kīmōtc āci'i'cāt ācimi'kaṅk i^u umō-
daiyābi'k; ācipīndcipitōt i'i^u umōtaiyābi'k, kägä't ācimi'kaṅk
kāmītcit. Ā'pidci umīnupi'tān i^u wīsiniwin. Ināntam māgwa
wīsiniwāt: "Āmbāgic kayä wīnawā nisayāyāg mītcīwāt!" Kā'ka-
25 naskibitōt nībiwa ācimādcāt icāt usayāⁿā'n. Ā'pidci kaškitibi-
'kaṅtini, mīnāngwana imāⁿ icāt i^u i'kwāwā² nībānit. Mīnāngwana

There, sure enough, were the three daughters and the wife of the old man. Truly then spoke the old man, saying: "Well, feed the visitors."

Truly to work cooking started the women. When they had finished cooking the meal, then upon the ground was spread the cloth. After they had finished (arranging the food), "Now, then, eat!" the men were told.

To be sure, up (to the food) they sat. Up (to the food) sat Tāshāⁿ to eat. And as soon as Tāshāⁿ began eating, by the foot of a passing dog was he touched (on the back). "That is my elder brother nudging me," he thought. "That perhaps they have finished eating is why they are nudging me," he thought. Thereupon he sat back (from the food). In vain was he told by his brothers, saying: "Eat!" was he told, but to no purpose. But (he would eat) no more when his elder brothers then stopped eating.

Well, it was beginning to grow dark. In a while the blankets were spread (for them). "It is over there that you yourselves are to sleep," the men were told. On the other side of the fire was where the women were sleeping. When midnight came, then up from bed rose Tcīzhā; very anxious was he to eat. Then he woke his elder brother. "O my elder brother! very eager am I to eat."

"In truth it was on that account that you were reminded of your lack of (self-) restraint in time of want. Therefore you perhaps had better try to steal what we did not eat up. In yonder jar was where the food was placed."

Truly up to his feet rose the boy; stealthily then went he over to where he found the jar; when he put (his hand) into the jar, sure enough, he found (something) to eat. Very savory did he find the taste of the food. He thought while he ate: "Would that my elder brothers were also eating (this)!" After taking (as) much (as he could hold in his hands), he then started to go to where his elder brother was. Extremely dark was the night, and it so happened that where he went was where the women were asleep.

i^u mi'tcitiyācininit ini'^u i'kwāwān. Uḡaṇōnān: "Misaⁱ, nackä kuca, kägä't wīngi'pugwāt o'ō'." Mīdāc omāⁿ udōninink sinigunāmaḡwāt i^{ʕi}'^u wīsiniwīn. "Mī'a'^u nisayāⁿ wayāsīngwācīnk," ināndāḡ. Mīdāc i^{ʕi}'^u i'i'māⁿ utcītīnink sinigunāmaḡwāt i^u wīsiniwān.
5 Māḡwāḡu sinigunāmaḡwāt pōḡitiwān. Äjikīḡitūt Tācāⁿ': "Kicitāna kitināntāḡ? Tā'kā guca." Mīdāc i^{ʕi}'^u äcipāsigwīt Tācāⁿ' mīnawā icāt i'i'witi wāntināḡk i^{ʕi}'^u mādcit.

Mīdāc i^{ʕi}'^u äcikuskusit a i'kwā kāsīnigutiyānint i^{ʕi}'^u wīsiniwīn. Ā'pidci kaḡwānisāḡāntāḡ. "Mīnāḡwana i^u kīmītingwāmān,"
10 ināntāḡ a i'kwā. Acī'a'mwāt cwāpināt ini'^u umisāⁿyaḡ. "Nimisaⁿ! nīmītingwām."

Ānic ā'pidci utagatcītawāwa i^{ʕi}'^u ininiwa^ʕ. "Nicīmāⁿ, āyāngwāmīsin! Nāsipīn. Awīḡisībīḡināḡ ini'^u ā'pidcimoyāḡk ayāngwāmīkaḡkiwāḡināḡ, tawīntcīḡat ānisāḡisī'tōyaḡ. Kīcīpīn kuckusi-
15 wāt iḡi'^u ininiwāḡ kidābā'pī'i'ḡōmīn."

Kägä't a i'kwā äjisāḡa'aḡnk kā'kaḡkiwāḡināḡk udai'i'māḡ. Sāḡa'a'm āḡamīḡ icāt. Abā'pic kāwawānāḡbit imāⁿ nibī'kāḡḡḡisībīḡināḡ udai'i'māḡ.

Mīdāc a^u kwīwisāns cigwa tāwisinit, "Tāḡa," ināndāḡ, "tāḡa,
20 mīnawā ningamādcī'tawāḡ o'ō'^u wīsiniwīn," ināntāḡ Tājāⁿ. Nicōnintc äcipīntcini'kānit i'iwā kictci'o'mōtayābī'k, ā'tiwā! äcīta'kwāmīḡut i^{ʕi}'^u ki'tci'o'mōtayābī'k. Äjimādcāt icāt usayāⁿya^ʕ. "Misa', ninta'kwāmīḡun i^{ʕi}'^u omōtayābī'k."

Äci'u'nickāt a^{ʕa}'^u inini utānuwī'kwa'tawān ini'^u ocīmāⁿyaḡ, kāwā-
25 sa ugackī'tōsīn. Kīmōtc uḡaṇōnān ini'^u ocīmāⁿyaḡ: "Nicīm! intawā sāḡa'aḡn. Iwiti ā'kubīḡa'k nāntawābāḡm āsīn tcīwābīckābī'kisit.

It so happened that with her buttocks exposed lay one of the women. He spoke to her, saying: "O my elder brother! just look here, truly delicious to eat is this." And so up at the other's mouth he held the food. "This is where my elder brother's face is resting," he fancied. But it was up to the (woman's) buttocks he was holding the food. And while he was holding the (food) up to her there, she broke wind. Then spoke Tāshāⁿ, saying: "Too hot, do you think? Why, it is cool." And then, rising to his feet, Tāshāⁿ returned to the place where he got what he had eaten.

Thereupon from sleep woke the woman who had been rubbed on the buttocks with the food. With exceeding disgust she felt in her mind about it. "It is possible that I may have eased myself while asleep," thought the woman. Then she woke her elder sister. "O my elder sister! I have eased myself while asleep."

Naturally much embarrassed were they in the presence of the men. "O my younger sister, do be careful! Go down to the water. Go wash what we have been lying upon. With care roll it up into a bundle, for it will smell when you take it out of doors. If from sleep the men should wake, by them would we be laughed at."

In truth, the woman then went out of doors after she had rolled her things into a bundle. She went out of doors to go down to the shore. When she was seated, then there by the water she washed her things.

And when the boy had eaten enough, "Now," he thought, "now, next I am going to take them this food," thought Tāshāⁿ. When with both hands he reached into the big jar, alas! he was caught fast by the great jar. Then he went over to where his elder brothers were. "O my elder brother! I am caught fast by this jar."

Then, waking up from sleep, the man tried to pull his younger brother loose from it, but not at all was he able to do so. In secret he spoke to his younger brother, saying: "O my younger brother! you had better go outside. Yonder by the edge of the water go

Miḍaç a^u asin mī'i·māⁿ icibi'kusitōn iⁱ'u omōtāyābi'k. Ayāngwā-
misfn! kīgaki'kānimigunānig oḡō^u i'kwāwag."

Mī'i·'u kägä't kānicisāga·a·nk. A^u gwīwisāns ājināsibit. Anī'i·nā-
bit ä'kubiḡaṭinig, owābandān kägō wāsidadnig; ašin ināndaḡ.

- 5 Kāwīndaç igu a·i'·kwā mādbasi māḡwā kisibīginank ini^u
uda·i·imān. Inābit aḡiḡa kibinitcikusāwaḡ naḡaṭc äciçaḡackit.
"Mīmāwīna a^u nīngā, mīsa i^u kiki'kānimit mītingwāmoyān."

Cayīḡwa uḡani nāsi'kawān kwīwisāns wāsīsunit, ki'tci·ä·nigu-
'kidac ubāki'tä·o·wān umūdāyābi'k; kāwīn kaḡaḡä ubi'kwisitōsīn
10 i^u omōdāyābi'k. Miḍaç kägä't mīnawā tci·ä·nigu'k paḡi'tä·o·wāt.
Miḍaç pitcīnaḡ, "Nyāⁿ, nīmāmā! kāwīn wī'kā mīnawā ningami-
tingwāmusi!" Ānic pipāḡigu iⁱ'u i'kidut, pä'kic kayä mawi.

Āmbā, kägä't māma'kādāntaḡ Tācāⁿ. "Ni'tāḡāḡigitōwaḡ naḡ-
ḡwana iḡi^u ašinīḡ," ināndaḡ. Miḍaç iⁱ'u äciku'pīt icāt imāⁿ wīḡi-
15 wāmīng, uḡanigaḡnōnān ini^u usayāⁿyaḡ: "Nisaiⁿ, kāwīn nimbī-
kusitōsīn iyōmōdayābi'k. Nintānupaḡi'tä·ā·n iⁱ'u ašin. Nīcing
kāpaḡi'tä·a·mān iⁱ'u ašin äcikīḡitut ašin: 'Nīmāmā! kāwīn wī'kā
mīnawā ningamītingwāmusi!' Māmā'kātc kīkidut a^a'u ašin.

"Cī, maṭci·a·nīm! kā'na awīya kīḡi·a·winīwaḡawāsī? Mī ici
20 sāga·a·n, maṭci·a·nīm! Ašin naḡtaḡwābāḡ, mī'i·māⁿ icipaki'tä·a·n."

Kägä't äjisāga·a·nk Tācāⁿ owābandān ašin. Ājipa'ki'tä·a·nk,
mīsa' kägä't ubīḡwisitōn iyōmōdayābi'k. Äcikīwāt; kā'pīndigaṭ
awānibaḡ ini'kwāwān.

Miḍaç i^u wayābaḡninig ciḡwa mīnawā kisīsā'kwāwa^ḡ iⁱ'u i'kwāwa^ḡ.
25 Mōⁿçaḡ pä'piwa^ḡ i'kwāwa^ḡ. Kägä't aḡaṭci Tci·i·cāⁿ, ā'pidci
māncisi. Intawa tcibwāḡisigä'kwānint ājimādcāt kīwāt. Mīsa

seek for a rock that is very white. And then against the rock do you break the jar. Bè careful! for we shall be found out by these women."

Thereupon, in truth, after he had gone outside, the boy then went down to the water. While looking about by the edge of the water, he saw something shining; a rock he took it to be.

And the woman did not move while washing her clothes. As she looked, (and saw) some one walking hitherward in the dark, lower down she then stooped. "That must be my mother, for now must she have found [me] out that I eased myself while asleep."

Already now was the boy coming up to the shining object, and with a very hard blow he dealt it with the jar; but not at all did he smash the jar. Thereupon, in truth, with a still harder blow he struck it. And then presently, "O my mother! never again will I ease myself while asleep." Now, with a loud voice she yelled when she spoke, and at the same time she cried.

Oh, truly astonished was Tāshāⁿ. "Why, these rocks must know how to talk," he thought. And then up from the shore he went his way to yonder wigwam, he went to speak to his elder brother: "My elder brother, I did not break the jar. I tried breaking it against a rock, but failed. After I had twice struck the rock, then spoke the rock, saying: 'O my mother! never again will I ease myself while asleep.' It is marvellous that the rock should speak."

"Why, wretch! have you not gone and beaten somebody to death? Therefore go on out of doors, wretch! Look for a rock, and against it hit (the jar)."

In truth, when out of doors went Tāshāⁿ, he saw a rock. When he struck it, then, sure enough, he smashed the jar. Then he started back; when he went inside, a woman was gone.

And so, when the morrow came, then again a meal the women cooked. All the while were the women laughing. Truly embarrassed was Tci'i'shāⁿ, very ill at ease was he. Accordingly, before (the women) had finished with the cooking, he departed on his

i'i^u cigwa wanimō' kigu kīmādcāwān īni^u ucimā·i·wān. Kā·i·ckwā-
 wīsiniwāt īgi^u ininiwāg äjikīwāwāt. Kāwīn kənagā utatimāsiwā-
 wān īni^u ucimā·i·wān. Äcitəgwicinowāt äntāwāt, mīsa i^u pināwi-
 tcīt kī·ə·gōtānig.

homeward way. Therefore then in secret went their little brother away. When they had finished eating, the men then went back home. Not even were they able to overtake their younger brother. When they were come at where they lived, therefore then (did they behold) the buttocks of the ruffed grouse hanging aloft.

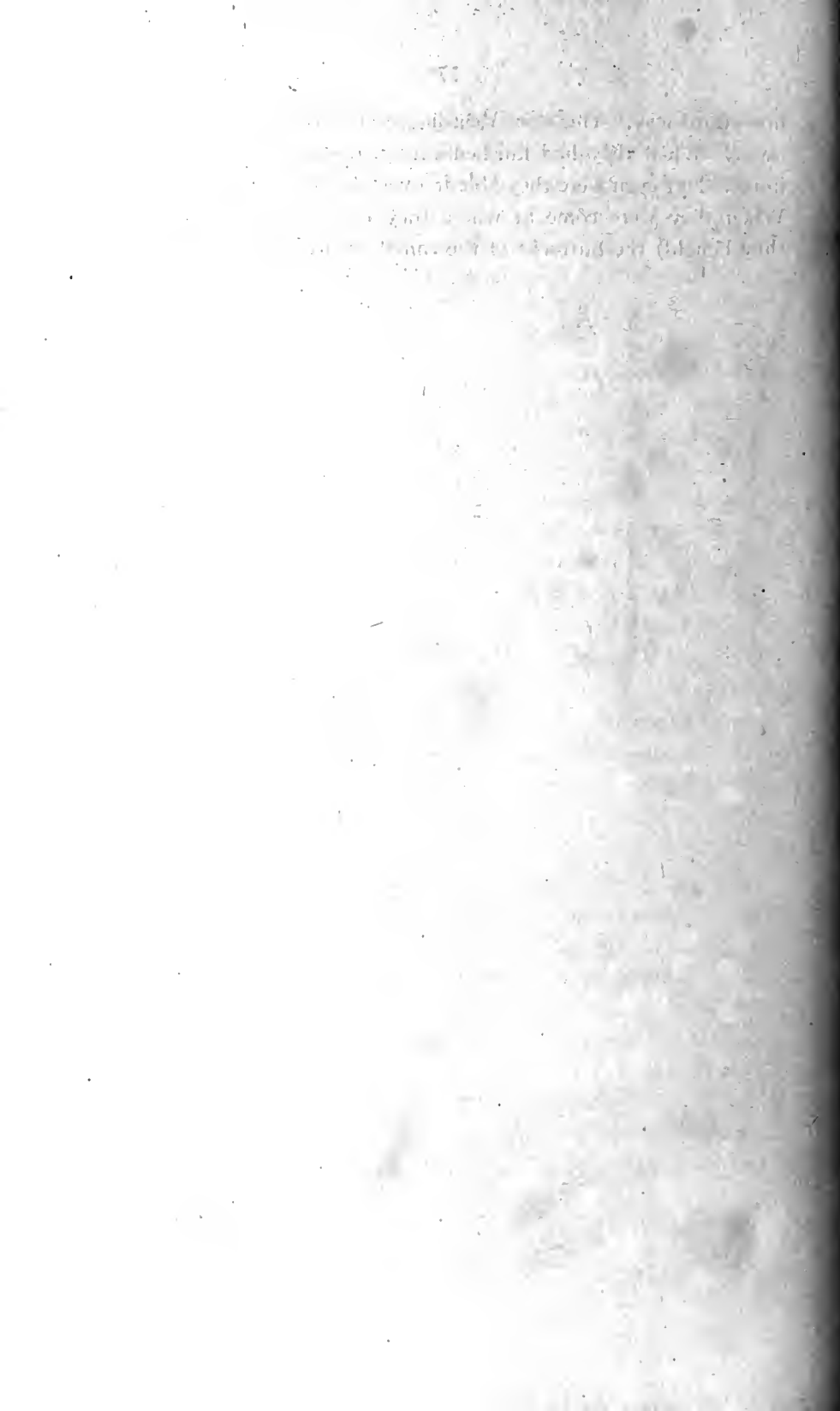


PLATE I.

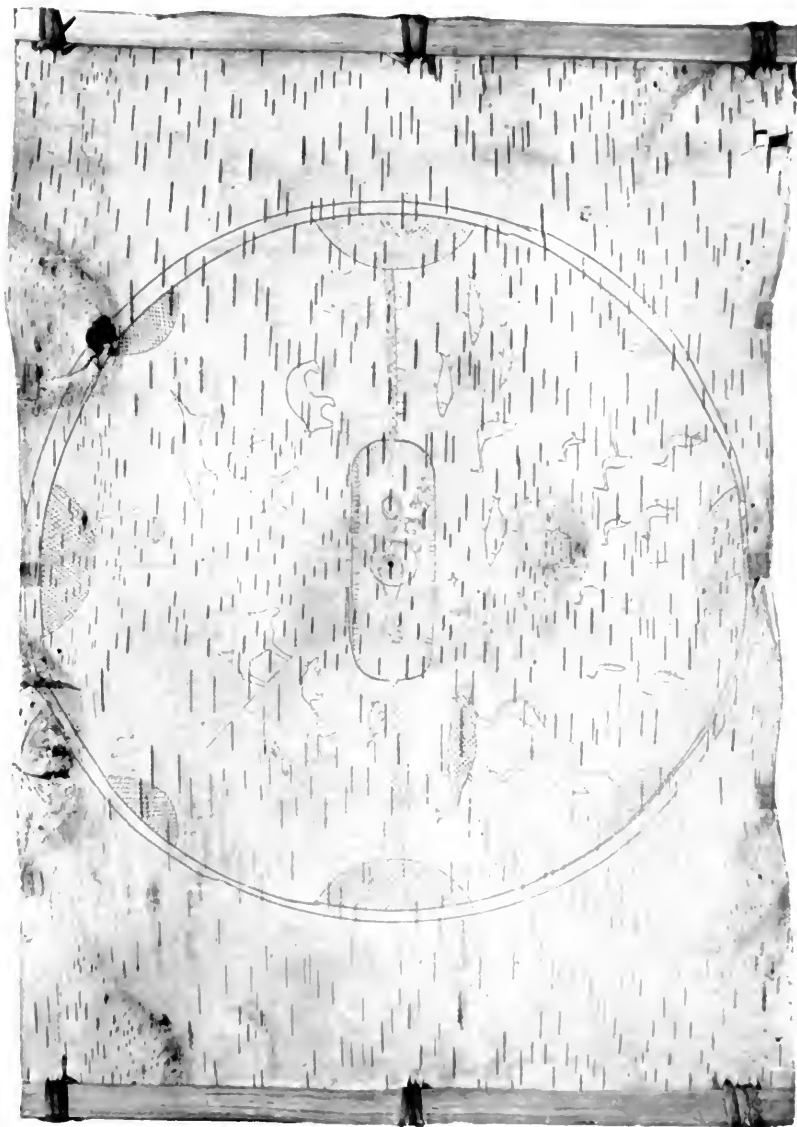


PLATE I. — BIRCH-BARK RECORD (see pp. 322-323).

ERRATA ET ADDENDA ¹

PART I

- p. 2.7, read *nōngum āninān*
p. 16.1, read *mīsqgu'i·i'*^u
p. 22.20, read *ōmī'tcīgā*
p. 34.3, 4, read *māmān*
p. 34.26, read *nīwing*
p. 36.5, read *tīndīsīwān*
p. 36.6, read *wā'wān*
p. 36.7, read *ki'tci'o'gāwān*
p. 48.17, read *kigī'gō'imīwā*
p. 52.20, read *pimādqā'kuba'i'wāt*
p. 60.8, read *'i·i'*^u
p. 64.17, read *'i·i'*^u
p. 64.20, read *undcīta*
p. 76.4, read *animowānuwicān*
p. 76.30, read *panāgu*
p. 76.31, read *māmiskwa'kunānig*
p. 78.2, read *cigwasa*
p. 92.13, read *'māgicā*
p. 92.17, read *awawa! Āmbāsāno*
p. 96.21, read *kā'i'cītibānā'kwa'u'gut*
p. 106.16, read *tcīsāgāwa'o'wāt*
p. 116.17, this line should have been transferred to the top of p. 118
p. 126.23, read *kā'i'gōyāmbān*
p. 140.6, read *Nīmbi'i'cīnica'u'gō*
p. 162.9, read *Nī'tcīnī'tcā*
p. 166.18, read *īgi'*^u

¹ These include some changes to Dr. Jones' manuscripts

- p. 168.10, read *ki'tcini'ka* or *ki'tcini'ka*
- p. 172.20, read *Kā'kīcītōd*
- p. 176.1, read *nikānsa*²
- p. 188.15, read *kwāskunigwān mī·a'·u kāwīdigāmāt*
- p. 192.3, read *Ningutīngigu*
- p. 192.17, read *mīciwutciḡ*
- p. 194.27, read *mīci·u·dcīḡ*
- p. 196.3, 6, read *mīci·u·dcīḡ*
- p. 196.18, read *nīmānitō*^{wi}
- p. 206.8, read *ki'tcigami* or *ki'tcigami*
- p. 211, read "big sturgeon" (twice)
- p. 213, read "big sturgeon" (three times)
- p. 222.1, read *Ājikanōnāt wīwq̄n*
- p. 222.7, read *Babī'tcīn* or *Babī'tcīn*
- p. 240.28, *Rāmōdtigisīnit* is a faulty form which the editor cannot correct (read *kāmōdcigisīnit*)
- p. 248.17, read *a'kīwāⁿzima·ī·nganq̄n*, and similarly elsewhere
- p. 248.23, read *kīmīnin* or *kīgamīnin* (?)
- p. 290.15, read *īniyōsq̄n*
- p. 340.7, 10, read *mūgisīwāc*
- p. 350.13, *undcipasīḡu·ō·wq̄n* is a wrong form; probably *undcipasīḡwa·ō·wq̄n* is to be read
- p. 354.8, read *mādcī·q̄·nīm*
- p. 388.9, read *kī'pīmādi-*
- p. 390.24, 25, read *oyāngwāmīsin*
- p. 394.25, 26, read *wābīma'kwq̄n*
- p. 394.29, read *wābīma'kwa*
- p. 396.1, read *nīḡik*
- p. 396.4, read *mīcīḡinābīk*
- p. 396.16, read *Nīⁿjiwanīdāc*
- p. 404.12, *bīmōjskīnisāt* is a faulty form; read *bīmōsk-*, probably
- p. 404.18, read *tcīḡōḡīnīl*, *mīnawā*
- p. 407, transfer the last line to the top of p. 409.

- p. 408.11, *ba·ō·dcīmininim* is wrong; probably *bīga·ō·dcīmininim* is to be read
- p. 408.15, *Ranīmimin* is wrong; *kīganīmimin* is probably to be read
- p. 420.18, read *ma'kupimidā*
- p. 428.24, read *ki'tci'a·mi'kwq̄n*
- p. 438.7, read *ningīnisāg*
- p. 454.6, read *īni'**
- p. 460.26, read *ājīwajiwaniikāt*
- p. 466.1, read *Ānīc*
- p. 474.6, 7, read *maq̄dwāki'tcisagaswā·i'tiwāt*
- p. 488.13, read *ki'tcipā'pīnīku-*
- p. 490.12, read *nōngum*
- p. 490.13, read *minis*
- p. 492.19, read *Nānā'pādqm̄n*

PART II

- p. 8.5, read *tābināgwātiniḡ*
- p. 12.26, read *pīnā'kwā·u·diwāt*
- p. 14.24, read *kāwīn*
- p. 18.3, read *Mī'a·we*
- p. 20.1, read *ningīki'tcipawātcikā*
- p. 26.5, read *Kīcpindq̄c*
- p. 30.13, read *Inābit d̄q̄c*
- p. 30.23, read *Acāwujūwāskukāskitāsāpisun*
- p. 34.26, read *o'k̄*
- p. 52.4, read *kō'kumis*
- p. 54.6, read *ki'tcimā-dcība'tōd*
- p. 56.20, read *ninwīnōnā*
- p. 62.6, read *kā·i·jī-mādcāwāt*
- p. 64.4, read *maq̄tābīki'tcigami*
- p. 74.20, read *mīcinqm̄wq̄n*
- p. 77, translation doubtful at end of fourth and fifth paragraphs
- p. 90.18, read *a'kiwā*·jī·i·c*

- p. 94.24, read *kācītānā*
 p. 102.6, read *cayīgwa*
 p. 104.19, footnote belongs to *ṇamqadabit*
 p. 110.12, read *ijādā**
 p. 115.22, omit hyphen in *yā^oha*
 p. 116.23, read *Mīnawā*
 p. 116.23, read *i'kidowag*
 p. 122.16, read *ānawi mīnawā*
 p. 122.21, read *Nāngawisāga'i gāning*
 p. 124.24, read *kā'i'jī'o'dābānag*
 p. 128.5, read *mē'i'daq*
 p. 130, heading and l. 12, read *mackīgimin*
 p. 130.20, read *māckīgimīn*
 p. 132, heading, read *Mātcī'kiwis*
 p. 132.3, read *mī'i'sa'*
 p. 136.7, read *ōjī'tōn*
 p. 150, heading, read *gayā*
 p. 152.22, read 'a^oa"
 p. 160.6, read *nōngum guca*
 p. 164.10, read *mīskwāpi'kidānig*
 p. 174.18, footnote belongs to *omāⁿ*
 p. 198.11, read *Ayāngwānisīn*
 p. 202.28, read *Nībiwa*
 p. 226.16, read *odānqāqānōnān*
 p. 234.1, read *kāwīn*
 p. 246.26, read *ogī'o'-disigōn*
 p. 252.12, read *īnī'ⁿ*
 p. 256.15, read *gayā*
 p. 258.15, read *kā'i'jimādci'kwajiwāwāt*
 p. 262.18, read *ki'tcigāmīng*
 p. 270.5, read *ōgō'ⁿ nindānisag*
 p. 274.9, read *gwīwisāns*
 p. 278.1, read *nīwīwisin*

- p. 280.16, read *dcinibāsīwqg*
 p. 292.8, read *īni' ma'kwan*
 p. 296.23, read *gu ijiwābq̄t*
 p. 306.8, read *kāwīn*
 p. 308.15, read *kicp̄n*
 p. 316.16, read *mānugījiwāckank*
 p. 323, No. 33, read *ānzikwqg*
 p. 360.9, read *ningatōlawā*
 p. 372.26, read *tawunicicin*
 p. 378.19, read *Pisindawiciyu'k!*
 p. 380.6, read *Āyāsā*
 p. 414.9, read *A'*
 p. 428.14, read *omīnigōn*
 p. 446.5, read ''
 p. 454.3, read *mīsa'*
 p. 466.1, read *pā'kic*
 p. 524.18, read *mīgāciciyu'k*
 p. 538.6, read *kīgāpicigwānlawā*
 p. 584.14, read *utci'tcāgwq̄n*
 p. 608.5, read *nīn ni'tqm*
 p. 620.18, read *Mīsa'*
 p. 624.23, read *āci'ōmbickānit*
 p. 686.5, read *āndq̄c bibōnicil*
 p. 696.15, read *imā'*
 p. 704.7, read *Kīwātinunk*
 p. 704.9, read *ānā'kwq̄tcil*
 p. 706.6, read *pīgiskanidiskāsīwqg*
 p. 728.6, read *ki'tcigāmīng*

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