

And so it was by him that Nānabushu was called upon while he and Hewer-of-his-Shin were fighting. And now Nānabushu was yet very busy bringing the trees back to life; truly it was they that used to live in a former time. To its full capacity was the island crowded.

63. NĀNABUSHU LEAVES HIS BROTHER, AND ALSO HIS
GRANDMOTHER.

Thereupon Nānabushu, according to the story that is told of him, must have set to work to enlarge the size of the island, so great was the throng of them living there on the island. Now, it is also told of him that there was he very content. And after Nānabushu had finished everything, he then spoke to them, and told them upon what they should subsist. And that was also the time he named what (the people) should call the big animal-folk and the little animal-folk and them that crawl upon the ground. And the story is also told of him how that at the time he named the fishes which he had created from the Great Sturgeon which he had cut up, and them that should not be used for food, such is what they tell of Nānabushu.

And then they say that he spoke to his father and mother, saying: "My father," he said to them, "the time is at hand for me to go away. — And you, my elder brother, Nānā'pādām, do you stay here to watch over them who are here," he said to him; "to be ruler over them," he said to him. "And myself, I shall go away; I wish to seek for my grandmother," he said to him. "I had made her a promise," he said to him. "Anyhow, we both have not had the same kind of birth, so that we should ever be together," he said to him. "You are yourself, my elder brother, like a real human being; and (as for) myself, from