

Till † wa-bi mee-zik on the scene appears.
In gentle terms he eloquently pleads,
Arguing powerfully in words of love ;
So long, so earnestly, that Nanabush
At length in silence rises to his feet—
As wa-bi mee-zik leads he follows on ;
And slowly treads the tracks the otter makes.

At length the entrance into ish-pe-ming
By trap-door barred, transported they espy ;
Which soon is opened, and they ushered are
Into the presence of the Spirit Great.
Who welcomes Nanabush with cordial words,
And gently him convinces of his pride
And vain imaginings, by which he thought
Himself as mighty as the Manitou.
Compared with whom now Nanabush appears
As nothing ; yea his boasted powers
Of nature and of magic, are the gifts
Of the Great Spirit unto whom alone
Belongs the attribute omnipotent.
In deep humility then Nanabush
Acknowledges his vaunting, sinful pride,
And feels his grief has been his richest boon.
A being changed, he dwells in ish-pe-ming
Some length of time, and then to earth returns,
Receives the gift * pun-je-goos-im composed
Of pelt of weasel, mink, or otter white,
Granted by the Great Spirit to mankind,
That they surcease of sorrow, cure of ills
To which the flesh is subject might obtain.
The Spirit also unto him imparts
Knowledge of all such songs those Red men sing.
Who now observe the strange religious rites
Which appertain to that religion new,
Great Nanabush brought down from ish-pe-ming,
Himself inducted by the Spirit Great
Into these solemn, sacred mysteries ;
He taught according to the Manitou
To all the tribe now called Ojibbewa.
He taught them honesty : to scorn to take
The venison killed by another's hand,
Pendant on branch of tree. Nor e'en to claim
The game another's gun the skin abraded.
Nor stealthy steal from out the cunning snare

† Wa-bi mee-gik—The white otter.

* Pun-je-goos-im—Medicine bag.