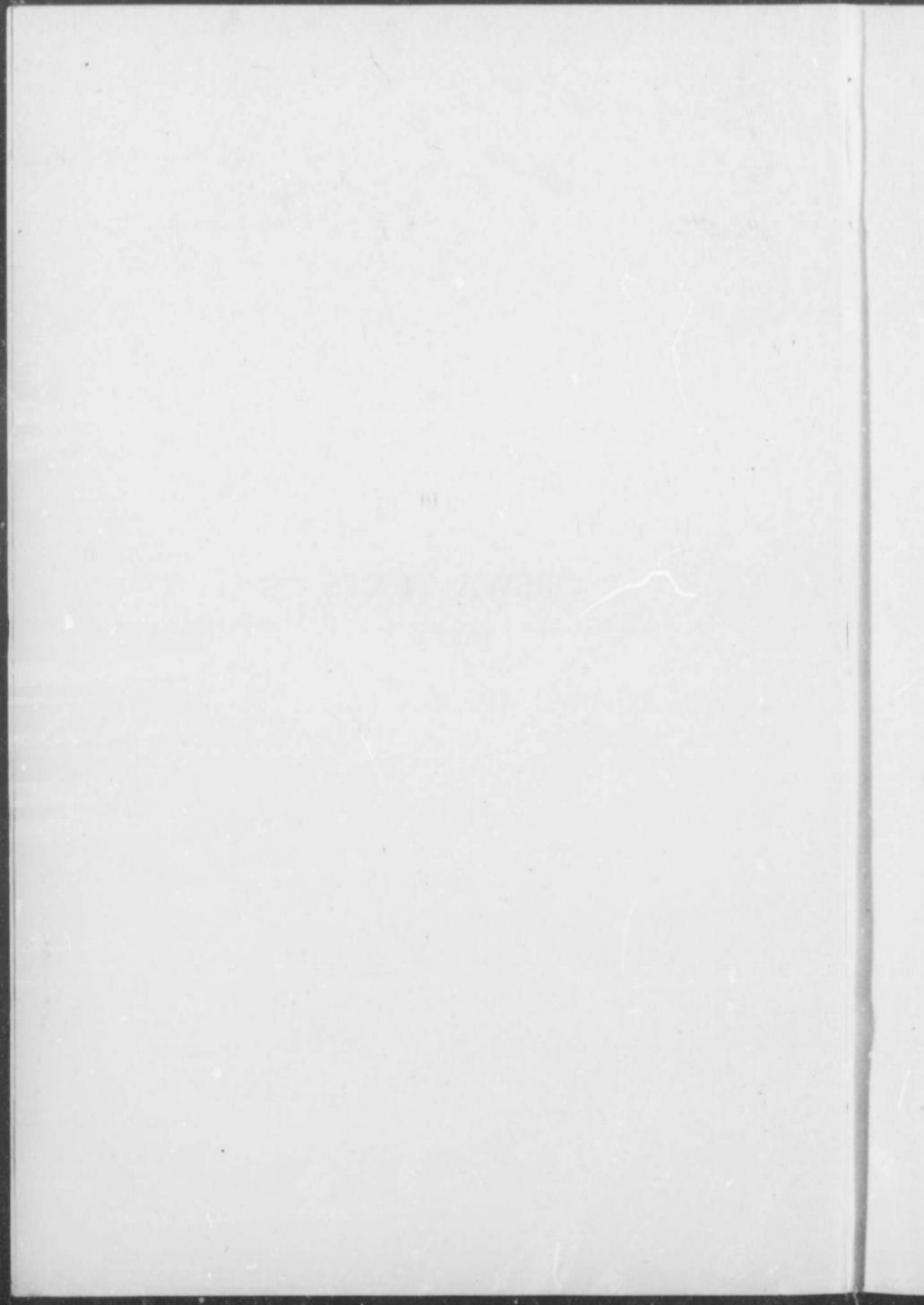




PART I

OJIBWA TEXTS



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PUBLICATIONS
of the
American Ethnological Society
Edited by FRANZ BOAS

VOLUME VII — Part I

OJIBWA TEXTS

COLLECTED BY

WILLIAM JONES

EDITED BY TRUMAN MICHELSON



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PUBLICATIONS

AMERICAN ETHNOLOGICAL SOCIETY
OF THE UNIVERSITY OF CALIFORNIA

VOLUME VII - Part I

ORIBWA TEXTS

WILLIAM JONES

EDITED BY THE SOCIETY

PRINTED BY E. J. BRILL, LEYDEN (HOLLAND).

OJIBWA TEXTS.

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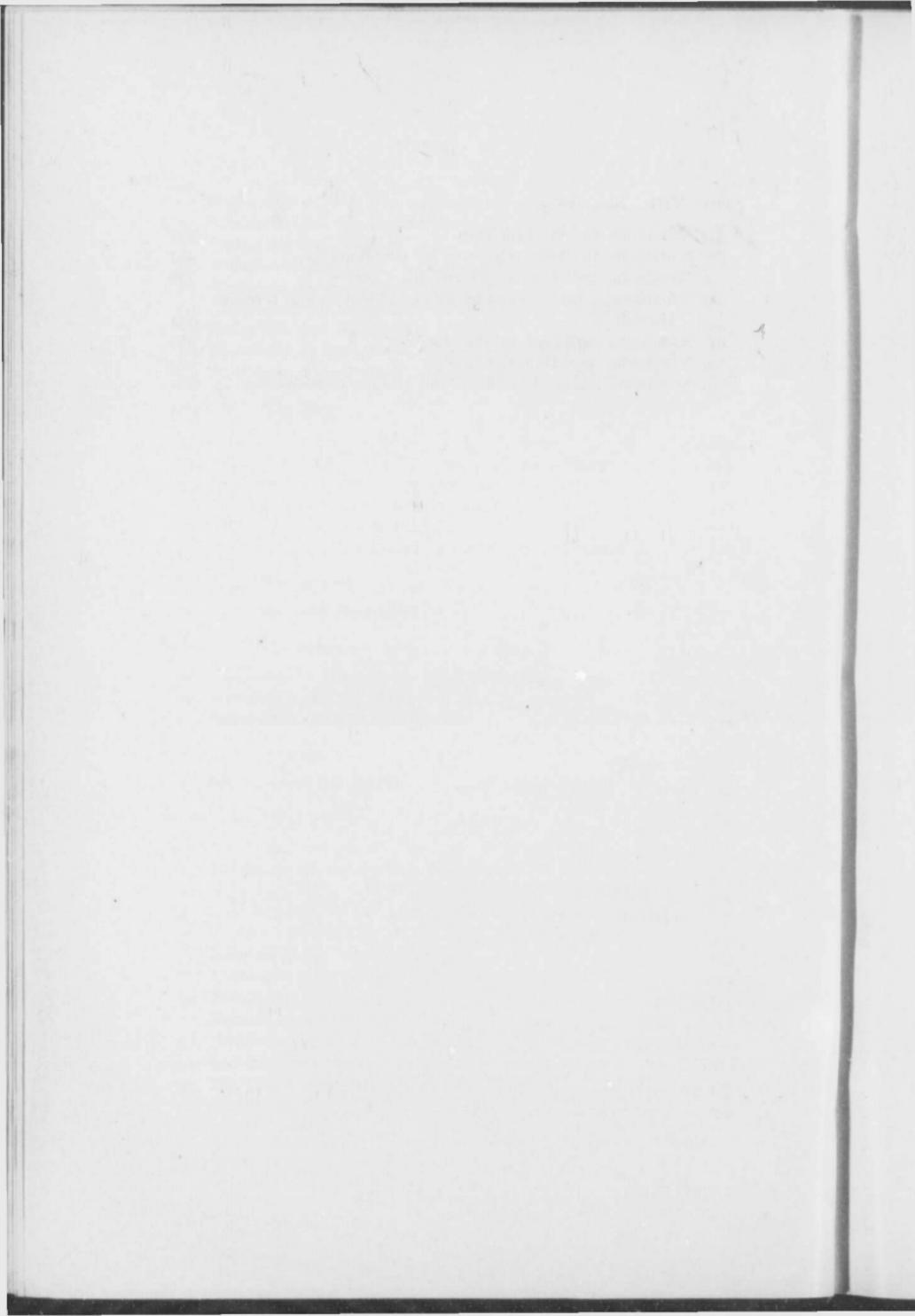
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PREFACE.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

VOWELS.

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

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

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

DIPHTHONGS.

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

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

"The movement of the voice off a long vowel is downward; hence *ō* and *ē* sometimes sound as if they might be *ō^u* and *ēⁱ*, where *ō^u* would be almost like the diphthong in *toe*, and *ēⁱ* like the diphthong in *day*.

CONSONANTS.

- ʰ a soft glottal stop.
 ʰ a Greek spiritus asper denoting a whispered continuant before *h*, *k*, *t* and *p*.
 h like *h* in *hall*.
 ʰ like *h*, but with a whisper preceding.
 k like the *k*-sound in *call*.
 ʰk like *k*, but with a whisper before articulation.
 g like *g* in *go*.
 x like *ch* in German *Bach*, but less feeble.
 c like *sh* in *she*.
 j like the French *j* in *jour*.
 s like the sound in English, but made with the tongue against the lower teeth.
 z like the *z* in *zero*.
 tʃ like *ch* in *charm*.
 dʒ like *j* in *June*.
 t like *t* in *tea*.
 ʰt like *t*, but with a whisper before articulation.
 d like *d* in *day*.
 n like the same sound in English.
 p like *p* in *pen*.

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

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

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

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

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

² Better *dj*. — T. M.

³ Better *dz*. — T. M.

lore of all these people. In Ojibwa she is called Kūgigēpināsi'kwā ('Forever-Bird-Woman'). Next is John Pinesi (Penessi, Penassie), chief of the Fort William Ojibwas. No name is better spoken of or more widely known by the Canadian Ojibwas than that of this fine, old man. His surname comes from an abbreviation of his Ojibwa name, which is Kāgigē pinasi ('Forever-Bird'), and by that name he is more familiarly known. He knows the Ojibwas from Manitoulin Island to the Sault, and all that live along the north shore of Lake Superior to Grand Marais. He has been among those who live on Rainy River, Lake of the Woods, and those who live on the height of land; but he is more familiar with the Ojibwas that inhabit the shore country between Kanustiquia River and the Sault, for it was in this vast region that lay the scenes and experiences of his life, from childhood to old age. The third is Wāsāgunackang ("He-that-leaves-the-Imprint-of-his-Foot-shining-in-the-Snow"). He is now an old man, bent with age, living at Pelican Lake, near the Bois Fort Reservation, in Minnesota. He grew up on Rainy River, Rainy Lake, and the Lake of the Woods. The fourth is his nephew, Midāsuga^{nj} ('Ten-Claw'), living at Bois Fort. He visits with the Red Lake Ojibwas on the west, and with those of Rainy River on the north and east. He is a man of middle age, of strong physique, energetic, well built, intelligent, and of the number frequently called upon to take leading part in ceremony. The last is Mādcīgābō ('Begins-to-Rise-to-his-Feet'). He is chief of the Bear Island Ojibwas of Leech Lake in Minnesota. Unfortunately but two of his narratives appear in the collection. His help was utilized in another way, — in going rapidly over the whole collection to see what was familiar to his group of Ojibwas, and what was not. To be mentioned with him in this connection is Nīgāni-

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

"To three English-speaking Ojibwas I am under obligations for the help they gave in a more restricted sense, — to Mrs. Milise Millet, the daughter of Mrs. Marie Syrette, of Fort William, Ontario; to Joseph Morrison of White Earth (?); and to William Butcher of Leech Lake, Minnesota. The aid rendered by them individually was not quite the same in each case. Mrs. Millet was quick at syntax. Morrison was proficient in throwing into idiomatic English the meaning of an Ojibwa passage. In this partic-

ular sense, he is probably the ablest interpreter of Ojibwa now to be found. Butcher's familiarity with the life of the old-time people and with the background of the material of the text was of great assistance. It was of a world that he knew well, and for which he had a sympathetic feeling (in it he had been reared), and of which he had become so much a part that it was easy for him to interpret in terms of that experience.

"I take this opportunity of acknowledging the many courtesies extended me by officials of the Canadian Pacific, Great Northern, and Northwestern Railroads. To Dr. George A. Dorsey, Curator of Anthropology of the Field Museum of Natural History at Chicago, and to Dr. Clark Wissler, Curator of Anthropology of the American Museum of Natural History at New York, I am indebted for generous assistance kindly given at various times in various ways. I cannot leave unmentioned the name of the late William Wells Newell, who watched the work with lively interest from its very beginning. It was his desire that the work be brought out by the Cambridge Branch of the American Folk-Lore Society, on account of the fact that in the texts were the myths from which Longfellow derived the materials for the 'Song of Hiawatha.' I am under special obligations to Professor Franz Boas of Columbia University for his constant assistance at all times, and for the kindly interest he took in the work from the very beginning. He pointed out the field, suggested lines of investigation, provided means for carrying on the work: hence to him is largely due whatever results the work may have for the scientific study of the lore of a primitive people."

Circumstances have forced me to modify Dr. Jones's original plan. It has seemed best, after long delay, to

bring out both text and translation, and to postpone a vocabulary and grammatical discussion till a future time.

The editor decided to abandon the arrangement of the tales according to the method suggested by Dr. Jones, and to give the tales rather in the order in which they were told. By doing so, the individuality of each narrator could be brought out more clearly. So far as is at present known, the provenience and authorship of the tales are as follows:—

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

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

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

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

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

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

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

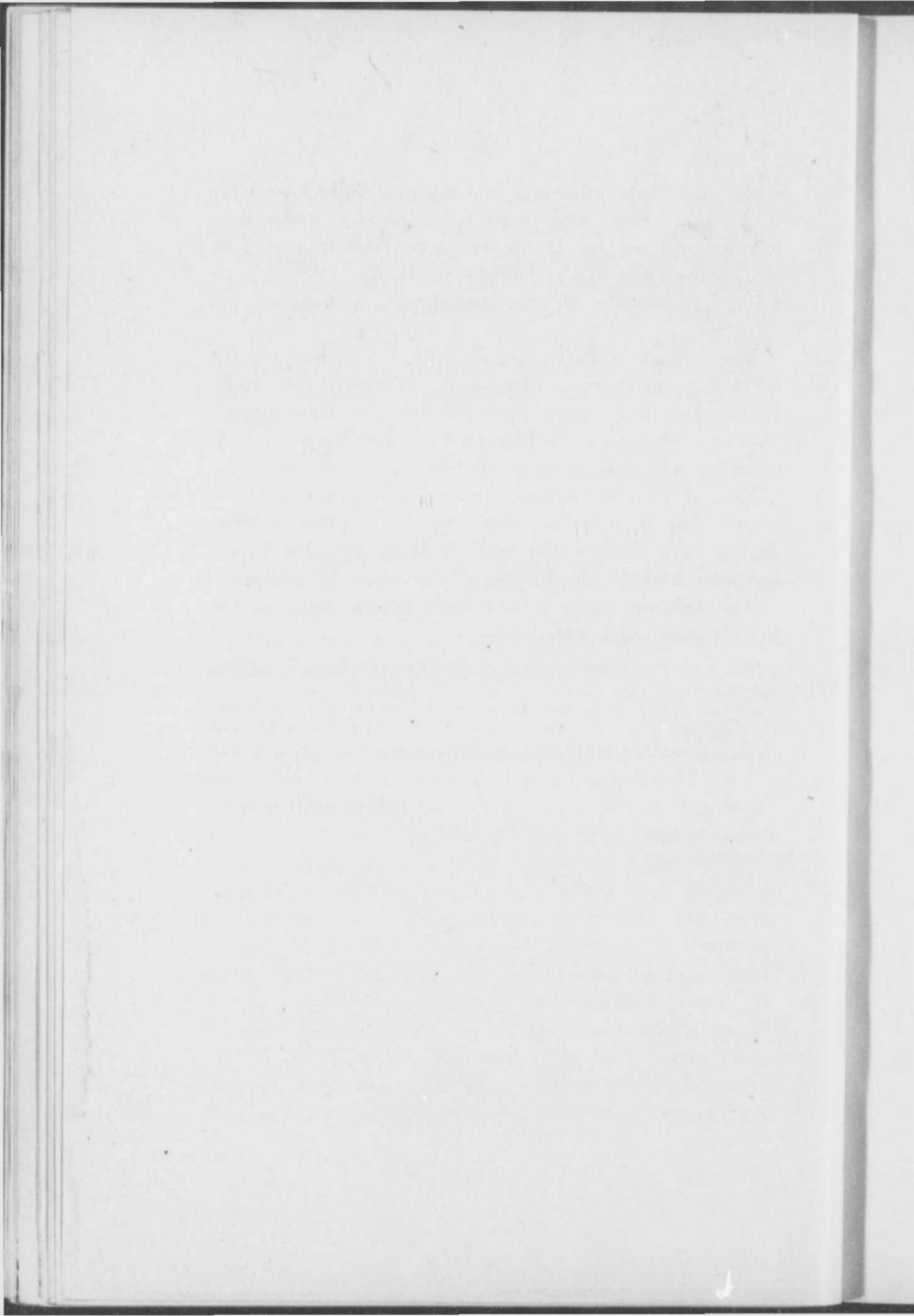
Notes on Fox Indians (*Journal of American Folk-Lore*, Vol. XXIV, pp. 209-237).

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

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

TRUMAN MICHELSON.

Washington, D.C.,
November, 1916.



OJIBWA TEXTS

BY

WILLIAM JONES

Edited by TRUMAN MICHELSON

I. — NĀNABUSHU TALES.

SERIES I. Nos. 1-18.

I. THE BIRTH OF NĀNABUSHU.

Uwīgiwāmiwaḡ anicinābāḡ, mindimōyā¹ udānisaḡ uwīdī-
gāmān. Ninguting uganōnān ini^u udānisaḡ: "Ambāsaḡnō
nindānis aiyāngwāmizin. Winōndawicin kā'i'ninān. Kāḡātsa
ningitciku'tātc, kīnānisānānimin. Kāḡu wi'kā ijitcikā'kān
5 ōwiti nīngābī'ā'nung tciināsamapiyaḡ sāḡa'ā'mān.¹ Kāḡō
kīḡa'i'ji'ā'yā kīcpīn 'i'wīdī ināsāmapiyaḡ. Mi'wisa ājina-
nisānāniminān. Aiyāngwāmisin 'i'wī^u nōngumāninān tci'i'jic-
tcigāyaḡ; kīḡa'i'nigā'tōn kīya^u. Mīsaī i^u āninān."

Ānic mīsaḡu i^u, ānic mīsa kā'gā't aiyāngwāmīsigobaḡnān
10 'a^a'u i'kwā wāckinīḡi'kwāwīt.² Kāwīn wi'ka ininiwāḡ pācu'
ogīwābāmāsīn. Ningutingīḡu kā'i'ciwāniwisit a^u uckinīḡi-
'kwā; mīdāc a'pī sāḡa'a'mugubaḡnān kā'i'ji'ī'nāsāmbit nin-
gābī'ā'nung mīdāc a'pī nōndamugubaḡnān pīdwāwāyānīmā-
tinīḡ. Kāijiki'kāndāḡ ta'kācit i'wīdī osāḡa'ā'mōwīnīḡ.³

¹ Sāḡa'ā'mān, "when you go out," a euphemistic expression.

² Wāckinīḡi'kwāwīt, "who was a maiden," or "a woman young in years."

I. — NĀNABUSHU TALES.

SERIES I. Nos. 1-18.

1. THE BIRTH OF NĀNABUSHU.

In a wigwam lived some people, an old woman with her daughter dwelt. Once she spoke to her daughter, saying: "I beg of you, my daughter, be on your guard. I would have you listen to what I am going to tell you. Verily, am I greatly afraid, I am in fear for you. Never bring to pass when you go out¹ that you sit facing toward this westward way. Something will happen to you if toward that way you sit facing. That is what causes me to entertain fears for you. Be careful to give heed to that which I now tell you to do; (or else) you will bring (an evil) fate upon yourself. Now that was what I had to tell you."

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

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

Midaç äjipäsigundcisät. "Nimāmā, naçkäginiñ, kā'i'ji'ā'yā-yān! miçanabätc kā'i'jiyañ äji'ā'yāyān."

Kā'i'jikañōnāt a'a^u mindimōyā ini'^u udānišan: "Māmin-dagā gigi'i'nigā'tōn kiya'^u." Änic mīsa i^u cigwa gimawit
 5 a^u mindimōyā. "Änic mīgu i^u nindānis, inigā'tōyañ kiya'^u. Naçkäguta kā'i'jiwābisiyañ. Awiya kipindigāwag kiyawing, mīgu i^u nindānis, inigāsiyañ. Kāwīn anicinābāwisiwag kā-'pindigāwād imāsa giyañ. Kāwīn wāsa i^u tcinigiwād. Na, midaç iği^u kāgusagwa."

10 Änic naçkadäç kumāgu ya'pī mīsağū kinōndawāt a'a'wisa mindamōyā awiya maðwägi'kändinit. Ugiki'känimā anā-maya'i'tanwāwātāminit. Midaç mōjağ kimawit 'a'a'^u mindimoyā. Midaç kägāt i'i'mā kikwaya'kwānimāt tcipimā-disisinit ini'^u udānišan. Änic ogīnōndawāsa 'i'i'^u gā'kändinit,
 15 'i'i'mā umisadāning tanwāwātāminit. 'O'o'widäç maðwāi-'kidōwan: "Nīn nīngasaz'i'kis."¹

"Kāwīn," maðwāi'kitō pä'jik bīnicigu i'kido a^u pä'jik: "Kāwīn kidāzāzikisisi. Nīnīsa nīngasāzikis.

Änic mīsa'panā mawit a^u mindimoyā pīsdawāt 'i'i'^u
 20 gā'kändinit. Ugikikänimā a^u mindimoyā 'i'i'^u wātāçinit 'i'i'^{uu} o'cicā'nyā².

Na, midaç 'i'i'^u ä'kidowāt nağāwābinitiwāt (ayāni) āna-wisāga'ā'mōwāt. Igiwidäç ānind ānugi'i'kitōwag: "Kāgu pina! kiga'i'niga'ā'nān kuca kimāmānān. Wāwāni piñağ
 25 sāga'ā ndā," ānu'i'kidōwag.

¹ Nīngasaz'i'kis, "I want to be the first brought forth;" more literally, "I want to be the eldest."

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

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

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

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

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

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

Kāwīndac ijiminwādaⁿziwaḡ iḡi^u wasāzi^zkizitciḡ. Midac
 'iⁱ'^u ā'kidowāt cigwa ʔnōtcigu wiⁱ'jisāga^ʔmowād. Pājik
 uḡiwābandān wāsa^ʔkunāniḡ. "Ānic miⁱ'mā kwaya^ʔk nīn
 wāⁱ'jāyān." Midac a^ʔpī kikagwāṭaṇimitiwād awānān a^u
 5 nī'tam kāsāga^ʔnk, midac i^u kāⁱ'jipiguckawāwād inī^u
 umāmāⁱ'wān.¹

Wiⁱ'kāḡu ningutci pāpāⁱ'nābit mindimōyā uḡimi^ʔkān
 miskwi paṅḡi. Misa wiḡwās ājipāpaḡunāṅ. Midac imā
 kāⁱ'ji^ʔa^ʔtōd wiḡwāsiṅ 'iⁱ'^u miskwi kāⁱ'jikackackwāmāḡi-
 10 ṅaṅ, mi^sa^ʔ kāⁱ'jinaⁱ'ṅaṅ. Ānic pitciṅaḡ uḡiwābandān.
 Ningudingigu āpa^ʔkwāmāḡiṅaṅ uḡiwābāmān ābinōdciyaṅ,
 miḡu 'iⁱ'^u kikaṅōniḡut, o^o'dac oḡiⁱ'ḡōn: "Nō^ʔ'komis^ʔ,"
 oḡiⁱ'ḡōn a^ʔpī kānōniḡut. Ānic mi^sa^ʔ cigwa uḡiⁱ'ḡōn:
 "Ḡiki^ʔ'kānimna ayāwiyān? Niⁿi^sa Nānabucu.

2. THE THEFT OF FIRE.

- 15 Ānic mi^sa^ʔ i^u cigwa kīni^ʔtawigi^ʔa^ʔt 'a^a'^u mindimōyā.
 Mi^sa^ʔ i^u cayiḡwa uḡiⁱ'nān inī^u o^ʔ'kumi^sṅaṅ: "Kāwinina
 ningutci anicinābāḡ kiki^ʔ'kānimāsiḡ tci^ʔ'yāwāt?"
 "Āye^ʔ," uḡiⁱ'ḡōn inī o^ʔ'kumi^sṅaṅ. "O^o'widi^ʔ aḡāmi^ʔ'tci-
 ḡami ayāwag iḡi^u anicinābāḡ."
 20 "Kunagā^ʔkā udayāsīnawātug 'iⁱ'^u ickudā?"
 "Āye^ʔ," uḡiⁱ'ḡōn inī o^ʔ'kumi^sṅaṅ; "Kāḡā^ʔt utāiyānāwa
 'iⁱ'^u ickudā."
 O^o'widac uḡiⁱ'nān inī^u o^ʔ'kumi^sṅaṅ: "Āmbāsanō, niṅa-
 nāsi^ʔ'kān 'iⁱ'^u ickudā," uḡiⁱ'nān inī^u o^ʔ'kumi^sṅaṅ. O^o'widac
 25 uḡiⁱ'ḡōn inī^u o^ʔ'kumi^sṅaṅ: "Kāwīn kidākackitōsīn. Kāḡā^ʔt

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

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

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

2. THE THEFT OF FIRE.

So accordingly then did the old woman bring him up. And so by and by he said to his grandmother: "Don't you know of a place where there are some people?"

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

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

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

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

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

ā'pidci oḡanawāndānāwā i'rwisa āndāwāt. A'kiwā^{zi} i'īmā ayā. Migu a'paṇā taṣing kijigatinig aṣābin uji'a't. Kāwin wī'ka ningutci'i'jāsi, migu a'paṇā imā pindik ayāt. Nī'ji-wa'idāc 'i'i'ū otānisa^o, miyā'ta i'ū mōjag aḡwātcing āyānit."

5 O'o'widāc uḡi'ī'nān ini'ū o'kumisaṇ: "Mā'nū ninga'i'jā,"
oḡi'ī'nān ini'ū o'kumisaṇ.

"Awawa," uḡi'ī'gōn ini'ū o'kumisaṇ.

Ānic mīsa a'pī cigwa kā'i'kidut: "Āmbāsaṇō taḡackatin
'o'ō ki'tcigāmi, wīḡwāsabakwāng tawiapi'tadin o'o' ki-
10 'tcigāmi."

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

"O'o'widāc ninga'i'jināḡus," ki'ī'kido; "Nindawā ninga-
wābōsō^{si}ū." Ānic mīsa kāḡā't kā'i'jināḡusit. Mīsa cigwa
kīmādciyāṭāḡā'kwāt. Mīsa kāḡā't kāwin ki'twājinsi. Ānic
15 mīsa uḡiki'kānimān 'i'īmā ayānit 'i'i'ū anicinābā^o. Mīdāc
imā kā'i'jitāḡwicing i'īmā wānda'ibinit, o'o'widāc ki'ī'nān-
dām: "Āmbāḡicsa pinibinātīt a'a'wī'kwā," ki'ī'nāndām.
O'o'widāc ki'ī'jitcigā iimā wā'ḡwābāminīt 'i'i'ū nibi, mīdāc
kā'i'ji'a'ḡwāwāba'ḡut 'i'i'ū ki'tcigāmi mī'īmāⁿ ki'ti'pā'ḡut
20 mī'īmā ini 'kwāwāṇ kā'u'ndcigwāba'ibinit. O'o'widāc
ki'ī'kido: "Āmbāsaṇō ningawawiyātānimik." Ānic mīsa
a'kawābamāt tcibināsibinit. Kunīḡinin, kāḡā't uḡiwābāmān
pidāsamusānit.

Mīdāc cigwa imāⁿ taḡwicinōn imāsa ayāt, cayīḡwa uḡi-
25 ḡwāba'a'mini.

Kā'i'jimī'kawābamīḡut mīsa kā'pī'izitāpipinīḡut. Mīdāc
'i'i'ū kā'i'jisi'kōpīḡinīḡut kā'i'jikiwāwinīḡut o'o'widi kā'i'ji-

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

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

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

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

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

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

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

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

pindōmowint¹ i^u wiyā^u. Misa', kā'i'jipindiganigut kagā't
ogiwābamān a'kiwā'ziyaṅ ṅamadābinit. Kāgā't aṣābi'kāwāṅ.

O'owidāc ogī'i'nān 'a^uawi'kwā inī^u omisāyaṅ: "Načkāginin," ugī'i'nān kimōdc inī^u omisāyaṅ. "Načkāginin wā^ua^u
5 kāmī'kawāḡ, wābōzōns. Āmbā'ā'tāṭā; wawiya tātāgusi
wā^ua^u wābōzōns! Āmbāṣāṅō kāyā gīn wawiyatānim nimisā^u
wā'a'wisa wābōzōns."

O'owidāc ugī'i'gōn inī^u umisāyaṅ: "Kīga'a'yāwigunān
kōsinān kīga'u'nsumigunān," ugī'i'gōn inōmisāyaṅ; kimō-
10 dcidāc ugī'i'gōn inī^u omisāyaṅ.

Midāc 'i'i^u kā'i'jināndōbaḡwid kā'i'jipāḡitinigut i'i'mā
tcīgickudā wī'pāngwāwāṣāgut. Midāc 'i'i^u pā'piwād igī^u
i'kwāwāḡ wawiyādānimāwāt inī^u wābōzōnsāṅ.

Ājiki'kānimiguwāt inī^u ōsiwān. "Kitōmbigisim," ugī'i'gu-
15 wān inī^u ōsiwān.

'O'owidāc ogī'i'nāwān inī^u ōsiwān: "Načkāginin," ogī-
ināwān. "Načkākinin wā^ua^u wābōzōns."

"Cā!" ugī'iguwān inī^u ōsiwān. "Kāwinina kīgīnōnta^uzim
igī^u ṁānitōḡ 'i'i^u gīnīgīwād? kānāmī a^u pā'jik āwizitug.
20 Awī'a'sik," ugī'iguwān inī^u ōsiwān. "Kāḡātsa kīḡāḡibā-
tisīm 'i'i^u wisa kī'o'tā'pināḡ."

O'owidāc kī'i'kito awi'kwā: "Ātāṭākuca niwawiyatānimā
'a^ua'wisa wābōsōns." O'owidāc ogī'i'nān inī^u ōṣāṅ: "Ānīn
kāḡī'i'jināḡwā'k³ 'i'i^u wisa kāwābōsōnsiwit 'a^ua^u ṁānitō?"
25 ogī'i'nān inī^u ōṣāṅ.

O'owidāc kī'i'kidō: "Kāḡātsa kāwīn kīnī'tānōndāzī.
Kāwīnina kīwābamisī a'pīcināḡusiyān?"

¹ Kā'i'jipindōmowint i^u wiyā^u, "in the bosom of her garment she put the
creature;" literally, "in the bosom of her garment was put its body."

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

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

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

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

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

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

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

And this said the woman: "Such a precious pet do I think this little bunny!" And this she said to her father: "How is it possible for² a manitou to be a little bunny?" she said to her father.

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

² Anin kăgi'ijinăgwa'k, "how is it possible for . . .;" more literally, "how would it look or seem for . . ."

O^oowidac kiicitigä 'a^a'u i'kwä, nawandicigu ogr'a'biswän ini^u wäbözönsan; 'iⁱ'u wisa wi'pängwawäswät kã'i'jikwä'kwä-kicimät imä tcigickutä.

O^oowidac kã'i'nändam 'a^a'u Nänabucu: "Mimäwiniⁱ'u
5 cigwa pängwäwäsowänän."

Änic öpä'pi'ä-wän igi^u i'kwäwag.

O^oowidac kã'i'nändam: "Ämbäsänö ningapa'kinäs." Kä'gä't äjipa'kinäzut. Kã'i'jinawatisut kãijisägitcickwäs-kwänit.

10 Ö^oowidac kã'i'kitöwag igi^u i'kwäwag. "Naçkägäginin, osägitcipatwätän 'iⁱ'u ickutä!" utinäwän ini^u ösiwän.

"A'ï!" kã'i'kito 'a^a'u a'kiwäⁿzi; "kägä'tsa käwin kini-tänöntaⁿzim kägö änu'iguyägin. Kãna miya^a" ('a'a') pä'jik manitö¹ päma'kaminanç i^u kitickutäminän." Kã'i-
15 jipäsiguntcisät 'a^a'u a'kiwäⁿzi änuç mawinätag 'iⁱ'u utcimän. Änuçri'jimätäwäpinanç, midac kã'i'jimi'kwämi-känig. Midac änicägu kã'i'ciçanawäbamäwät micawiki-tciçami äni'ö'cäwackwa'kunänit, midac pinic kã'i'jipickwä-pämäwät. Änic kigwinawijitcigäwag.

20 Midac cigwa otäbäbandän ändäwät² wu^oö'owidac ogr'i'nän ini^u ö'kumisän tcibwämäcät: "Äcwän, mäçicä kä'gä't pitöyän 'iⁱ'u ickutä," ogr'i'nän ini^u ö'kumisän. Kã'i'jika-nönät a'pitäbäbandanç 'iⁱ'u ändäwät, ö^oö' ogr'i'nän a'pi pändigäsät ini^u ö'kumisän: "Ä'tawäpin nintcäçis, nö'kö!"

25 Midac kä'gä't kã'i'ji'ä'tawäpinät 'a^a'u mindimoyä.

¹ Miya^a pä'jik manitö, "it is one of the manitous;" more literally, "it is a certain manitou."

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

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

Yet at him laughed the women.

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

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

"Too bad!" said the old man. "Truly, indeed, are you unheedful of what is told you. Doubtless it is one of the manitous¹ that has come to take away this fire of ours." Then, leaping to his feet, the old man ran to his canoe; but it was of no avail. He flung his canoe into the water; but it was of no use, for it was frozen with ice. And all they could do was to watch (the hare) far out on the great expanse burning with a blue flame, (watching him) till they beheld him pass out of sight. Of course they were helpless to do anything.

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

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

² Āndāwāt, "his home;" literally, "where they dwell."

Midac 'i'i'u imā kāuntinamowāt 'i'i'u ickutā.

O'owidac kī'i'kitō 'a'a'u Nānabucu: "Misa iu kā'i'jinā-gusit 'a'a'u wābōs 'i'i'u tcinibink."¹

3. NANABUSHU SLAYS HIS YOUNGER BROTHER.

Ānic misai iu cigwa kī'o'tickutāmiwāt. Ānic misai
 5 kā'i'jiwāwitigāmāt inī'u o'kumisaṅ win kāwi'kā pizān kī'a-
 yāsinōn wu^o kī'tcigāmi. Wābōs nāmatāpit ijini'kātātug
 wo^o kī'tcigāmi. Midac a'panā mōjag 'i'i'widi kīa'wināma-
 tāpit. O'owidac ogī'i'nān inī'u o'kumisaṅ: "Ambāsanō,
 nō'kō, mī'i'u minī'k kāwābō'sōyān." Midac 'i'i'widi kī'tci-
 10 yānyābi'kāgwān, midac i'i'widi ugītāpi'k panā kī'u'ṅabit.
 Midac kā'i'cināgwā'k 'i'i'u ašin. Midac kā'i'kitut: "Wābōs
 nāmadābit uga'i'cini'kātānāwa ogū^u aṅicnābāg."

Ānic misa iu cigwa kī'a'nicināpāwit. Kāwin kāyābi
 kī'a'binōtci'i'wisī. Wu'ō ugī'i'nān inī'u o'kumisaṅ: "Kigi-
 15 'kānimina ayāwiyān?"

"Kāwin," ogī'i'gōn inī'u o'kumisaṅ.

"Ninsa Nānabucu nintā^u." O^o ogī'nān inī'u o'kumisaṅ:
 "Kunigā mīgu'i'ū ājipājiguwānān!" ogī'i'nān inī'u o'kumisaṅ.

"Āye^o," ogī'i'gōn; "mīgu'i'ū ājipājiguyān," ogī'i'gōn inī'u
 20 o'kumisaṅ.

O'owidac ogī'i'nān: "Ambāsanō mānū windāmawicin,"
 ogī'i'nān inī'u o'kumisaṅ. "Kunigā ningi'o'o'simitug!"

"Āye^o," ogī'i'gōn; "kāwin kīnāgusisi awāgwān 'a'a'u
 kā'a'o'siyaṅ," ogī'i'gōn inī'u o'kumisaṅ. O'owidac ogī'i'gōn

¹ That is, as if he had been scorched by fire.

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

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

3. NĀNABUSHU SLAYS HIS YOUNGER BROTHER.

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

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

"No," he was told by his grandmother.

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

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

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

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

ini^u o^ukumisān: "Kinibu 'a^au ogiyāmbān: misāgui^u ājiwindāmōnān. Kāwīn kitāgātāmōsinōn."

O^uwidāc ogi^unān 'a^au Nānabucu: "Ānīn kākicinā-gwa^k kāpāciguyān? kāgātāmawiyān," ogi^unān ini^u o^uku-
5 misān. Midāc cayīgwa ki^ukitut: "Ānīn wāndci^ucitcigā-
yān 'iⁱu kātāmawiyān 'iⁱwisa kā^ujiwābisiyāng? Kāwīn
pōtc niwānāndazin iⁱwisa kā^ujiwābisiyāng. Ayāwagīsa
nintināndām ni^utcikiwāyāng. Mānō tāga wīndāmawicin
iⁱwisa kā^ujiwābisiyāng."

10 Midāc kisāgimigut 'a^au mindimoyā. O^uwidic ogi^unān
ini^u oicīā^uyān: "Ānic, kīgawīndāmōn, kāgāt kāwīn kigī-
pājikuzi iⁱwisa kinīgiyāg. Kāgāt kānangwanawīn¹ wu^uo^u
kigī^ujiwāpīsim, kigīnisāwā 'a^au kigīwā 'iⁱu a^upī nāguyāg.
Kāgāt ānicā kāmīkwāndāmān 'iⁱu wā^ujictcigāyān 'iⁱwisa
15 dāc kā^undcīnī^utāwigī^unān."²

O^uwidāc ogi^unān ini^u o^ukumisān: "Ōⁿ, mināngwana
'iⁱu kā^ujiwābisiyān 'iⁱu kānīgiyān! Ānic, kāwīn nīn nīn-
gīnisāsī 'a^au nīngā." Midāc iⁱmā kī^unāndānk. "Intāwā
nīngatawīwābāmāg," kī^unāndām; "igī^u nītcikiwā^uyāg."
20 Na, midāc a^upī kī^unāt ini^u o^ukumisān. "Īndawā nīngā-
tawīwābāmā 'a^au kā^ukīwacī^ut."

"Kāgu^u!" utānugī^ugōn ini^u o^ukumisān. "Ānīn kā^un-
dcī^uci^uctcigāyān 'iⁱu 'a^au kītcikiwā^uzi iⁱwisa kā^undcī-
nantopanitawātupān?"
25 "Kāwīn," ogi^unān; "pōtc nīwī^ujictcigā." Midāc a^upī

¹ Kāgāt kānangwanawīn, "as true as I speak," is a free rendering of an adverbial expression, "perhaps," but given in some such phrase as "truly, did the event or thing happen."

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

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

Thereupon frightened became the old woman. So this she said to her grandson: "Well, I will tell you about it. Of a truth were you not alone at the time when you (and they) were born. As true as I speak,¹ this was what happened to you (and them): you (and they) killed your mother at the time when you (and they) were born. Verily, had I not carried out the purpose² of my mind, I could never have reared you."

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

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

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

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

kimādcī'tāt 'i'ī^u ubi'kwa'kōn kiru'jī'tōt. Midāc kā'i'jikijī'tāt, midāc a'pī cigwa kimādcāt; midāc ōwidi kwaya'k cāwānung kā'i'jimādcāt. Ānic ogīki'kānimān iwidi ayānit inī^u witcikiwā'yān. A'pī'ī'dac i'ī'widi pājwāndānq iwidi āndānit
 5 nīwingidāc ugī'a'sāntcigunān inī^u ubikwa'kōn. Midāc a'pī i'ī'widi kā'i'jī'ō'tisāt, midāc kā'i'jī'pīndigawāt. 'O'ō'widāc ogī'īgōn Nānabucu: "Mīsa 'i'ī^u pīnāndōpānī'tawiyān?"

"Āye^o," ogī'ī'nān.

"Ānic mīsa cigwa tcimādcī'kutātiyāng."

- 10 Ānic mīsa cigwa kīmādcī'kutātiwāt, mīsa cigwa kīpimutiwāt. Ājī'a'jānicī'kawīnt 'a'a^u Nānabucu kā'i'jī'ū'dī'tānq inī^u ubi'kwa'kōn, i'ī'mā kīpī'a'sāntcigut. Mī'ī'mā mīnawā kā'ū'ndcī'a'jānicī'kawāt, midāc pīnic āndānit kā'i'jī'pāgāminiskawāt. Midāc imā mīnawā kā'ū'ndcī'a'jānicī'kāgut,
 15 midāc mīnawā i'ī'widi kīpī'a'sāntcigut inī^u upikwa'kōn kā'i'jī'pāgāminickāgut. Mīsa mīnawā ānugī'ī'jācānicī'kawāt, pācutāc ogī'ī'jī'a'cānicī'kawān. Midāc mīnawā i'ī'mā kā'ū'ndcī'a'jānicī'kāgut, mīnawā ōgī'ūtī'tānān inī^u upikwa'kōn. Midāc i'ī'mā kī'ī'nāndānq: "Mīmāwīn 'i'ī^u tcīmāmācī'īgōyān." Kā'gāt ā'pītcī pāngī udayānān inī^u upikwa'kōn;
 20 midāc ā'pītcī āngāsī'nātinīk. Midāc cigwa kīmawīt, ō'ō'widāc kī'ī'nāndām: "Mīmāwīn 'i'ī^u tcīnisīgūyān," kī'ī'nāndām.

Midāc kā'pī'ī'jīkānōnīgūt inī^u cīngusān: "Ānīn āndiyān? kwāndīgukūca kīmā^u, Nānabucu," ugī'īgōn inī^u cīngusān.

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

"Yes," he said to him.

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

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

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

"Kāwīn ningutaṅō kigaṭisi. Naçkă kigawindamōn kădu-
cicticigāyaṅ," ugri'gōn inī'u cingusaṅ. "Nackăguta i'i-mā
ina-ā'n," ugri'gōn inī'u cingusaṅ; "pimutamawi i'u osăgi-
paṅwān."

- 5 Midaç a'pī kisāsă'kwăt 'a^a'u Nānabucu. Ningutingigu
mădcinicikawăt inī'u wıtcikiwăⁿyaṅ. Midaç kă'i'jipimuta-
wăt i'i'ı'u osăgipaṅwānini. Midaç äcıtckıtcısānit. Äcımā-
wināṅăt 'a^a'u Nānabucu, o'ō-widaç ugri'nān: "Mānū nibun!"

O'ō-widaç ugri'gōn inī'u wıtcikiwăⁿyaṅ: "Kăgătsa kitini-
10 ga'ā' 'a^a'u¹ pitcinag 'a^a'u kănipimădisit." Midaç kă'i'ji-
mawinit, mī i'i'ı'u kămawimăt ānicinābă^e. Kāwīn ānugri-
nāndaⁿzī i'i'ı'wisa tcinisit.

Ä'pitcidaç ki'nāndam wa^a'u Nānabucu winisăt. Midaç
kă'i'jikacki'töt kınisăt inī'u ucı^mmāyaṅ.

- 15 Midaç ätcına kicipaṅyāntamōn.
"Măckut kiganigānis o'ō-witi kă'i'jāwăt ogo'u kănipimă-
tisisiguk; mī'i'witi tcı'a'yāyaṅ, mī'i'witi tcinigānisıyaṅ."

Änic midaç kăegăt kă'i'jina'kwătawăt midaç kă'i'jiri'năt:
"Mămindagă kidiniga'ā' 'a^a'u ānicinābă pitcinag wānipi-
20 mătisıt."

- "Äye^e, osămisa tanōntă mōckină o'ō'u a'ki. Anındidaç
tcı'a'yā'paṅ 'a^a'u wisa ānicinābă 'a^a'u pitcinag kăni'ō'ntătisıt?
Midaç intawă i'i'ı'u kă'untci'ı'jiwăbisıt 'a^a'u ānicinābă i'i'ı'u
tcinibut. Na', i'i'ı'u wăndcı'ı'cıtigāyān i'i'ı'wisa tcinibut
25 'a^a'u pitcinag kă'a'nimōckinăt o'ō-măⁿ a'king, o'ō' kă'ı'ji-
tōyān ō a'ki. Änawi kităki'ı'jıtcigămin i'i'ı'u pānimă kawı-
gi'kăt tcıginıbo'paṅ, kăwindaç ningutei tă'a'yāsı wo'ō'

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

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

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

And this he was told by his brother: "Verily, you are doing wrong to them¹ who in the future are to live." Thereupon he wept, as it was for these people he wept. Not was he willing that he should be killed.

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

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

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

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

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

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ijiwāba'k. Na, midaç kār'ndci'ijiwāba'k 'i'iu māgwā
 ąbinödci'iwit 'i'iu tcinibut. Na', misa i'ü wāyābāntāmān,
 midaç tibickō kār'ijiwābisit 'a'a'u pitecīnağ kār'ninibut
 tibickōgu kār'ijiwābisiyañ. Anicāsa tayānda'ki owāt' pāji'k
 5 a'ki. Ayāyañ tcināsi'kawi'k kār'nri'ckwāyāt."

4. NĀNABUSHU KILLS ANOTHER BROTHER.

Na, misa kār'ijictigāt 'a'a'u Nānabucu. Na, midaç
 cigwa kār'ndawābamāt iní'ü ö'kumisāñ. Midaç mīnawa
 kār'awitci'a'yāwāt. Nigutīngigu mīnawā kār'ici'ik'itut 'i'iu
 wināndunāwāt iní'ü pāji'k witcikiwāyañ, 'o'ö'daç ugri'gōn
 10 iní'ü ö'kumisāñ: "Kāwin kidānisāsi," ugri'gōn iní'ü ö'kumi-
 sāñ. "Pār'taninōwan 'i'iu kānawānimigut. Midaç kār'nd-
 dcikaskitōsiwāmbāñ. Naçkäguta kīgawīndāmōn kār'cina-
 māmbābāñ misawā icāyañ. Ānic minising ayā 'a'a'u
 uka'kwāñ 'a'a'u tcāgīga'a'ñk. Naçkādāç, ö'ö'māñ nāwiki-
 15 'tcīgāmī pīgī'ü ta'kāmakuntcin. Kāwin kitākçekitōsin tci-
 kapī'kawātipan misawā tcimāñ ānu'a'yōyañ; miğö'īmāñ
 ka'kina kājāku'kāt kicimāning. Nā, mī'iu ābitink kār'ji-
 nāmāñ. Mīnawā pāpimickaiyañ misawā 'i'īmāñ anigāçki-
 'o'yañ, mīnawā kägō kīgawābandāñ, cingwā'k kīga'īnān-
 20 dām. Midaç 'a'a'u ki'tci'ö'gā ömī 'tcīgā kāwābāmimāt.
 Kāwin dāç pō'tc kitākçekitōsin misawā ānawiwimāçkawāt.
 Na, misa i'īmāñ ābitink 'i'iu sañağusiwin āndaguk. Misawā
 mīnawa i'īmāñ ānikāçkioyañ, kumā' tacigu a'pī pāpimickai-
 yañ kīgātābābandāñ i'īmā ayāt. Midaçigu pācuwābandā-
 25 māñ, kīgawābamāğ wā'wāğ tcibā'ta'īnowāt. Midaç kāwin

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

4. NANABUSHU KILLS ANOTHER BROTHER.

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

kitakackitōsin minawā ānawi wimäckawätwā. Mi^ri^u kānawānimigut 'a^a'u wānantunāwät. Wo^o-widäc kigätinā wa^a'u wä^{wä} awägwan ni^{tam} känōntagusigwān: 'Cä!' kigätinā. 'Načkä a^a mäckwät wābisipin,' kigaⁱnā. Mi^{dac} 5 kăⁱjiniminamawät o^o-dac taiⁱ-kitō wa^a'u wä^{wä}: 'Nima^a'kamig inⁱ^u wābisipinin,' a^a'u wä^{wä} tāⁱ-kitō. Misawädac minawā iⁱ-mā anikăcki^o-yān iⁱ-mā minawā ābiting kăyābi. Mi^{dac} cigwa tcigⁱ'kabaiyān iⁱ-mā ayāt. Mi^{dac} a^{nigu}'piyān tindisiwān nōndăgusinⁱ. Tăbitciba^{tō}, o^o-dac kigätcictigä; 10 mi^{tigumin} kiganiminamawā. Mi^{dac} kăⁱ-kitut: 'Nima^a'kamig iⁱ^u mi^{tigumin} 'a^a'u tindisi taiⁱ-kito.' Mi^{dac} minawā iⁱ-mā tcipitagwicing 'a^a'u wisa iⁱ-mā ayāt minising." O^o-widac ogⁱ-gōn inⁱ^u o^o-kumisān: "Wāntcita nāwiminis tā 'a^a'u nādawābamät. Wă^{kwagān} iⁱ^u ändät."

- 15 Na', mi^{dac} a^{pi} kāmădcitāt iⁱ^u ki^u-jītōt iⁱ^u utcimān. A^{pi}-i^{dac} kă^{kicitōt} minawa kăⁱ-cināntawābamāt nigānigu wāninunit inⁱ^u awāsiyān. Kăⁱ-ji^u-ci^{tōt} iⁱ^u wisa pimitā migu i^u ka^{kina} kăⁱ-cinaⁱ-nāng iⁱ^u wă^{yā}-bătcitōt. Minawa ugⁱ-a^{ndawābamān} wābisipinin. A^{pi} minawa kāmamāt 20 inⁱ^u wābisipinin. Minawā ogⁱ-a^{ndawābandān} inⁱ^u mi^{tigumin}ān. Āⁿic mi^u cayigwa kⁱ-kijitāt. Mi^{dac} a^{pi} kimădcitāt inⁱ^u ū^{pi}-twa^{kōn} ki^u-jītōt. Mi^{dac} a^{pi} kăkicitōt inⁱ^u ū^{pi}-twa^{kōn}, "Āⁿic mīsa cigwa wimădcāyān," ogⁱ-i^{nān} inⁱ^u o^o-kumisān. Wo^o-widac ugⁱ-i^{nān}: "Āⁿic mīsa wīnān- 25 topāniyān," ogⁱ-i^{nān} inⁱ^u o^o-kumisān. O^o-widac kiⁱ-kito: "Niyokun ningataci^{tāt} wo^o tci^{rā}-cawa^o-yān o^o-ki^tigami. Āⁿic mi^guⁱ-i^u mini^k kă^a-n^{wā}-ting iⁱ^u niyokun," kiⁱ-kito 'a^a'u Nānabucu.

Na', mi^{dac} cigwa kimădcāt, kⁱ-pōzit iⁱ^u utcimān.

And now you will not succeed again, even though it be your wish to pass round them. So in the keeping of these is he whom you wish to seek. Now, this is what you will say to the Swan, whichever shall be the first to make itself heard: 'Hist!' you shall say to it. 'Look, here is in payment a white potato,' you shall say to it. Thereupon as you offer it (the potato), this is what the Swan will say: 'He is taking from me the white potato,' the Swan will say. And if by chance again through that place you succeed in passing with your canoe, there will still remain one other (difficulty), and it will be where you go ashore there where he is. And when you go up from the shore, a Bluejay will be heard calling. He will come running hitherward, and this is what you shall do: an acorn shall you offer to it. And this is what it will say: 'He is taking the acorn from me,' the Bluejay will say. So then next to the place will come he who abides there on the island." And this was what he was told by his grandmother: "In the very centre of the island dwells the one whom you seek. At one end of it is his home."

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

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

- Ningutingigu kægät päpimickät i'iwisa ki'tcigami cigwa gägät ogiwäbandän kägö ta'kamakundänik. "Änic," ogi'igön ini'ü ö'kumisañ 'o'ö'u; "käwin pötc kitäkackitösün teiwimäckamän" ogi'igön ini'ü ö'kumisañ. A'p'i'daç wädi-
- 5 'tawät ini'ü pigiwän, midaç kã'i'jipösínank 'i'i'ü utcimän kayä 'i'i'ü utäbwi; midaç kã'i'cicä'kisät, mäsä kãkãñagä pängi kã'a'gukäsíwän i'i'mä utcimäning kayä utäbwíng. Na', midaç kægät wíwayíba kipösínank 'i'i'ü utcimän kayä 'i'i'ü utäbwi. Midaç äjikäckitöt kígabi'kawät ini'ü pigíwan.
- 10 Midaç kã'i'jimädci'ut. Ningutingigu minawä päpimickät mi cigwa gägät ogiwäbamän cingwä'kwan ki'i'nändam. Ajigwa ubäcwäbandän, kuninginín miwä'nini'ü ki'tei'ögäwan. O'ö'widaç ogi'inäñ a'p'i wädi'tawät: "Ambäsänö kawä'kun igi'ü kimistcigu't," ugi'inäñ ini'ü tei'ögäwän.
- 15 Midaç kægät kã'i'jictigänit ini'ü tei'ögäwän, midaç äjikabi'kawät. Midac a'p'i kitabäbandänk 'i'i'ü wä'jät. Cigwa obäcwäbandän, cigwa kægät owäbamän ini'ü wä'wän. Cigwa owäbamigön ini'ü wä'wän, cigwa nöndägusiwän. "Ic!" ugi'inäñ. Kã'i'cinimíñamawät ini'ü wäbisipinín.
- 20 Cí'gwa pitcipa'töwän.
"Ic, äñín ändiyän?" obr'inäñi.
"Kä, nima'kamig 'a'a'ü wä'wä ini'ü wäbisipinín," ki'i'kitö awä'wä. O'ö'widaç ki'i'kitö: "Äñín wín kayä wín mañä-käcki'ät ini'ü wäbisipinín?" ogi'igön.
- 25 Midaç änicikiwänit änic ki'käsü 'a'a'ü Nänabucu. Midaç a'p'i minawä kãnicimädci't. Kã'i'cikäbät midaç imäñ kã'kina kinagatänk ini'ü udäbätcicigäñän. Kã'i'jiku'pit

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

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

Then it came running.

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

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

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

cigwa kägät anipapimusät. Kägät owâbamigön tindisiwan; cigwa weyâbamigut tindisiwan äjinöndägusinit. Kâ'ijininamawät 'i'ü mi'tigumin, midaç kâ'jikickuwänit.

Cigwa minawâ kipitcipa'tönit. "Ic! änin ändiyan?"
5 og'i'nân ini'ü tindisiwan.

O-ö-widaç kî'i'kitu 'a'a'ü tindisi: "Nima'kamig 'i'ü mi'tigumin." 'A'a'ü tindisi og'i'gön: "Änin wîn kayâ wîn mañākacki'töt 'i'ü mi'tigumin?" Midaç a'pî minawa kini-acäkiwänit. Midaç cigwa minawa kimö'kit 'a'a'ü Nänabucu.
10 Änic animämädçät, cigwa täbâbandamawân 'i'ü ändänit. Kägät ki'tciwayä'kwägân. Midaç äji'odisät madwä'igawân i'i'mâ ändänit. Midaç kâ'icita'pâbamät i'i'mâ ändänit, kuniginin 'i'ü uka'kwanânän tcägika'a'minit! Midaç kâna-wâbamät, kâwin kâñagâ pinâbisiwan.

15 Midaç cayigwa kîpasigwinit mîgu i'ü äkâ'icawabisänik o'kätini; midaç kâ'ijîpasigwinit mîgu i'ü kâ'icicawabisänik o'kätini pimusanit. Kägägu pö'kusäniwan, kägäsägu kawisäwan änicägu äswä'kwiwan. O-ö-widaç kî'i'kitöwan kâñawâbamät: "Awîyasa ningânawâbami'k." Kî'i'kitö
20 minawâ, o-ö-widac kî'i'kito: "Awîyasa undçita ningânawâbami'k." Minawa kâ'ijimädçitäd kiteigika'a'nk 'i'ü uka'kwân. Kâ'ijîpasigwit mî'igu i'ü äjicawabisänik 'i'ü u'kätini; pimäçigämänit i'i'mâ ändänit, kâ'jikawisänit. "Kägät nañgwaña awiya ningânawâbami'k." Kâ'ijîi'nä-
25 binit, pitcnağ kâ'ijiwâbamigut 'i'ü ta'pâbamät; o-ö-widaç

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

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

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

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

ogī'igōn aⁿ Nānabucū, ugī'igōn: "Pā'kā a'kawā, pāmā pindi'kā'kaṅ," ugī'igōn.

- Midac kā'icikaṅawābamāt cigwa minawā ugikanōnigōn, "Mi'ī' u ijipindigān," ugī'igōn. Midac kā'egāt ājipindigāt.
- 5 Ānic a'picimōnikāwān i'īmā tcināmaḍapit. Kāgāt mī'īmāⁿ kā'icōnābit o'ōwidac ogī'igōn: "Kāgātsa, Nānabucu, kimānitōⁱ kipigacki'o'yaṅ i'iwisa wī'piwābamiyaṅ. Kāmāwin ānicā kipijāsī," ugī'igōn.

- O'ōwidac ugī'nān: "Anicāsaḡu nibī'ijā," ugī'nān a'a' u
- 10 Nānabucu.

"Kāwīn ānicā kibijāsī," ugī'igōn.

Ānic utānu'ā'gunwā'tawān i'ī' u igut. "Anicāsaḡu kipi-māwadisin," ugī'nān.

"Kāgātsa kimānitōⁱ, Nānabucu," ugī'igōn.

- 15 Ānic mīsa pisān i'īmā kīkākānōnitiwāt. O'ōwidac ogī'nān: "Wāgunān kīn kwātamaṅ i'ī' u kānisigwiyāmbaṅ?" ugī'nān.

"Mī nangwāna i' u gāgāt ānicā pī'ijāsīwaṅ," ugī'igōn.

- "Kāwīn," ugī'nān; "mini'kīna i' u ānicā kitātācikaṅawā-
- 20 bamin idac," ugī'nān.

"Āye^o," o'ō' dāc ogī'igōn: "Iwā o'jāwaskwānwins upigwa-'kunk kayā dāc pīwānaḡ nāba'igānk, mīsaī tcinisiguyāmbān. Nā, mī'ī' u windamōnān. Kīnidac, Nānabucu? Wāgunāni i' u kānisiguyāmbaṅ?"

- 25 Wo'ō'wīdec ugī'nān: "Igi' u ubīwayackināḡ paṅgiḡu tāngickawaḡwā, mīḡu i' u tcinibuyāmbān," ugī'nān. Anicādāc ugī'nān. Kāwīn kāgāt tcinibut, iwisa āwaⁿsinini i'ī' u kānisigut. "Ānic, mīsaḡu i'ī' u mini'k kākānōninān." Kā'i-

Nänabushu, he was told: "Wait yet a while, by and by come in," he was told.

And so after he had been watching him, then was he now once more addressed: "Now come on in," he was told. Whereupon truly in he went. Now the other laid a spread there for him to sit down upon. Truly, as he sat there, this he was told: "Quite true, Nänabushu, are you a manitou being, since you were able to come here by canoe for the purpose of seeing me. I suspect that you have not come without a purpose," he was told.

And this he said to him: "For no special object have I come," to him said Nänabushu.

"Not for nothing have you come," he was told.

Naturally he tried to disavow what was told him. "I have come only to make you a visit," he said to him.

"Verily, indeed, you are a manitou being, Nänabushu," he was told.

So therefore in a friendly way they there conversed together. And this (Nänabushu) said to him: "What do you fear that would kill you?" he said to him.

"It is quite evident that you have not come for nothing," he was told.

"Not," he said to him, "for so long a time would I merely be watching you (if I had come for mischief)," he said to him.

"Yea," and this (Nänabushu) was told: "It is a tiny blue missile upon an arrow, and a piece of flint fastened on for a spear, by such should I be killed. Thus, therefore, have I told you. Now about yours, Nänabushu? What is it that would kill you?"

So this he said to him: "If I should gently touch those cat-tails with my foot, then would I die," he said to him. Now, he was only deceiving him. He was truly not destined to die, that was not the thing by which he would

jipasigwit 'a'a'u Nānabucu kā'pī'ijimādcāt i'i'māⁿ utcimāning. Midāc cayigwa ki'u'ji'tāt 'i'i'u kāwindāminit i'u kānisigunit. Mitāc 'i'i'u kīpigwaku'kāt. Kākīci'tōt, midāc sāsā'twāt kimawinatāṅk 'i'i'u wīgiwām.

- 5 "Micanim!" ugi'igōn Nānabucu. "Minangwana gāgāt pināntupani'tawit," ugi'igōn. Minangwana gu i'u kā'pisā-ga'ā'nk mādāwānānigubānān 'i'i'u upiwayackinaⁿ; kipindigānānit i'i'māⁿ āndānit. Ānic midāc cigwa pācwābandāṅk 'i'i'u wīgiwām, midāc sāgisitāgōgubānān. Midāc kā'ijjipim-
10 wāt upi'kwanāning, wāntcitagu nā'u'pi'kwaṅ ugi'īninawān. Midāc kānjicāwābipitōnit 'i'i'u ubikwa'k, midāc kā'ijjigwānibit; midāc wini'tām kā'ijjiminija'u'gut, wini'tām kā'ijjipimugut nā'u'pi'kwan. Ānic midāc kayā win kā'icicāwābipitōt 'i'i'u ubikwa'kuni.

- 15 Midāc i'i'māⁿ kiwānī'kāt 'i'i'u utā, ningutci ki'a'tōsig i'i'wisa utā. Ānic mī'i'māⁿ piteinag kimi'kwāndāṅk i'i'wisa ningutci tcig'a'tōpaṅ i'o'tā. Midāc kājjimādcinija'igāt; midāc a'pī āni'a'timāt, kā'ijjipiwāt. Midāc wini'tām kā'pi'icī'u'cimut. Midāc ā'timigut ki'pimugut. Ānic mīgu'ku
20 kā'tōdāṅk 'i'i'u kijābābitōt 'i'i'u ubikwakuni. Ānic wini'tām kā'ijjimādcinīcawāt. A'pī'īdāc āni'ā'tāmāt kā'ijjipiwāt. Ānic mīgu'ku kijābābitōnit.

- Ānic mīsa cigwa mīnawā wini'tām kipiminīcā'u'gut, cigwa mīnawā ugi'pimwugōn. Midāc cayigwa ānawī ānāgucinī-
25 nigubānān. Midāc ināndāmugubānān: "Mīmāwīn i'u teimamāji'it," ki'īnāndām. Ānic cigwa upiminīcawān, midāc mīnawā ki'a'wipiwāt. Ānic mīgu'ku kā'tō'tāminit cāwābā-

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be killed. "Now, this is all that I have to say to you." After which to his feet then rose Nänabushu, who came away to the place of his canoe. Whereupon he began preparing what the other had said would kill him. And so he made the arrows. When he had finished them, he then gave a whoop as he made a rush upon the wigwam.

"You wretch!" was said to Nänabushu. "It is really true that he has come to war against me," was said to (Nänabushu). Now, just as soon as (Nänabushu) had gone out, then was when he began drawing the cat-tails; he had taken them inside of the place where he lived. Now, when (Nänabushu) approached the wigwam, he then ran out. Whereupon (Nänabushu) shot him in the back, squarely in the middle of the back he hit him. And after he had pulled out the arrow, then (Nänabushu) retreated; it was then his turn to be pursued, and his turn to be shot in the middle of the back. So thereupon he also had to pull out the other's arrow.

And so there (Nänabushu) forgot his heart, somewhere he had put that heart of his. Now, it was at that very moment that it occurred to him that he should have put away his heart. Thereupon he rushed to the attack; and when he caught up with (the other), he then shot him. And then it was his turn to run away. And when he was overtaken, he was shot. Now he did what he had done before, which was to pull out the other's arrow. So then in turn he pursued him. And when he overtook him, he shot him. So then the other pulled out (the arrow).

So then another time was (Nänabushu) pursued, now again was he shot. It was now, to be sure, growing evening. And this was his thought at the time: "I believe that he will overcome me," he thought. So, then, now he chased after him, and then again he went and shot him. Now, that which the other kept on doing all the while was

bitōnit 'i'ʷ ubigwa'k. Midaç minawā pi'ucimut. Midaç i'i-mā pimawit. Ānic mī'ä'ta nĵininig inī'ʷ ubigwa'kōn, midaç wändeisägisit. O'ō-widaç ugri'gōn inī'ʷ Mämän: "Ānin ändiyan?" ugri'gōn inī'ʷ Mämän. "Kwändigukuca
5 kimawi Nänabucu?"

"Äye", ānic misa' nibuyān, nicimisa."

"Ānin kät'iyān känibuyān? O'ō icitcigän; kāwin kitānisāsī i'i-mā" wiyawing ānugipimwät. Naçkä, i'i-mā icipimwät usägipinwāning."

10 Midaç kægät kē'ijicitcigät. O'ō-widaç a'piāniatimät 'i'ʷ kē'ijipimwät, kägägu umi'kunamawān 'i'ʷ usägipanwānini, midaç kägä kē'ijipangicininit. O'ō-widaç ogri'gōn: "Ānindi ā'kä āna'ä-yan, Nänabucu?"

"Äye", ogri'nän. "Ta'swāni'naç i'pitāwān inī'we ānwīn
15 māgādingin." Midaç kē'icigwānipit. Midaç ä'ta päcigwāninig 'i'ʷ ubigwa'k midaç mānu wāsa ugri'a'pa'ā'n. Cigwa minawā ugipimwugōn, kāyābi pā'tānina'tiniwān inī'ʷ upigwa'kuni. Midaç kē'ijīabamitawät; midaç mānu päcu kē'ici'u'ndinawät. Midaç kē'ijimicutamawät 'i'ʷ utāski-
20 bawānānsān. Midaç kē'ijipangicininit kē'ijisāsā'kwät. Kāpangicininit, midaç äjimawinānät kē'ijitāngickawät; kē'ijī'a'cäpa'töt. Minawā kē'ijimawinānät minawā kitāngickawät; minawā kē'ijī'a'jäpa'töt; minawā kē'ijimā'ina-
nät; minawā kē'ijitāngickawät; minawā kē'ijī'a'jäpa'töt;
25 minawā äjimāwinānät, kē'ijitāngickawät. "Misa i'ʷ kē'ijicigät 'a'ä'ʷ ānicināpä tei'a'ni'a'kiwāng; misa nīywing kitāngickawät; misa i'ʷ mini'k kē'u'ndiniüt 'a'ä'ʷ inini i'i-wisa teimigätit."

to bend the arrow. And so again (Nānabushu) ran away. And then to yonder place he came weeping. Now there were but two of his arrows left, and that was the reason why he became afraid. Now, this was he told by the Red-headed Woodpecker: "What is the matter with you?" he was told by the Red-headed Woodpecker. "Is it possible that you are really crying, Nānabushu?"

"Yes, for now am I going to die, my little brother."

"Why is it that you should die? This you should do; not could you kill him if you should shoot him here in the body (as you have been doing). But rather, the place for you to shoot him is in the wrap of his knot of hair."

Therefore truly that was what (Nānabushu) did. And now when he overtook him, he shot him, and he nearly hit the wrap of his hair-knot, whereupon the other almost fell. Then this was he asked by the other: "Where is the target you are trying to hit, Nānabushu?"

"Yea," he said to him. "In many a place are arrows likely to fall during a battle." Thereupon he turned and fled. And since there was but a single arrow left, he then with good reason ran a long way off. Then again was he shot by the other, who yet had many arrows. Thereupon, turning about, he chased him; and then after he ran as close as possible upon him (to make sure of success), he then shot, hitting his small head-gear. And as he fell (Nānabushu) whooped. After he had fallen, then (Nānabushu) rushed upon him, and kicked him; then he ran back. Again he rushed upon him; again he kicked him; again he ran back; again he rushed upon him; again he kicked him; again he ran back; again he rushed upon him, (and again) he kicked him. "Thus shall the people do till the end of the world; thus four times shall they kick (an enemy); thus shall the number be when men obtain (honor) from one another in war."

- Midaç a'pī 'i'ī^u kā'ijimādcī'tāt kipa'kunang 'i'ī^u utuctig-wānim. Midaç kā'ijipāsank 'i'ī^u utuctigwānim. Midaç a'pī kāpā'tānig 'i'ī^u utuctigwānini midaç a'pī cigwa kā'pī-kiwāt. Midaç cigwa minawa kī'pī'ā'cawa'ut 'i'ī^u ki'tcigami.
- 5 Kāwindaç kāyābi ogiwābamāsin inī^u Tindisiwan kayā inī^u Wā^owān, midaç kā'pījinimināwa'ut; kāwin kāyāpi ugiwā-bamasin inī^u Kī'tci'o'gāwan kayāsaḡu inī^u pigiwan. Kāwinisaḡu kāgō ogiwābandāzin 'i'ī^u mini'k kā'a'ni'jāt ānimādcāt. A'pī daç pagiwāt, midaç cigwa kī'ināndaḡk:
- 10 "I'ī'wisa kā'ijictigāt 'a'a'ū anicināpā tci'a'ni'a'kiwaḡk," kī'i'kito. Midaç a'pī patagwicing, "Amaḡtcigic kā'ijāyān," kī'ināndaḡm. Ogiwābamā 'i'ī^u anicinābā^o udānawitōnit, midaç kāgāt cigwa wīnāsi'kawāt 'i'ī^u anicinābā^o. Midaç kā'iji'ā'cā'tāt. Kāgō naḡanā utaliyān. Ānic midaç kā'iji-ki'kiwā'u'ni'kāt midaç 'i'ī^u utā^osiyānic kānimā'kwa'ā'nk.
- 15 Midaç kā'iji'inācit anicinābān ayānit. Midaç kāāni'ijinaḡamut, ānic wu'o' kīināndaḡm: "Wāgutugwānigic kā'u'm-bī'igōgwān wa'a'ū anicinābā? Misa o kā'u'mbī'igut, ka'kina pāmādisit uga'ō'mbī'igun," kī'i'kito. Na, midaç a'pī cigwa
- 20 bācwābamāt 'i'ī^u anicinābā^o, midaç cigwa kīanimādcīyaḡk; o'ō'widaç kī'ina'ā'm ānic miḡunā i^u utāciyānic kānaḡa-ma'tōt:

"Wāgunān wāgunān wayāninābigamug?"

Yā aha yo hu yointcā.

- 25 Wāgunān wāgunān wayāninābigamug?"

Yā aha yo hu yointcā."

Midaç kā'iciwābamigut inī^u anicinābān. "Mimāwin 'a'a'ū Nānabucu!" Kī'i'kitōwaḡ igi'ū anicinābāḡ. "Wāgunān kīnawā kītināndaḡm 'i'ī^u paḡnimā'kwa'ā'nk?"

- 30 "Misa 'i'ī^u, nīntināndaḡm, udāciyānic kānimā'kwa'ā'nk."

"Ānic, kayā i'i'mā^o tabajic kāgō ugīnimā'kwa'ā'nini!"

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

"What, what is that which suspended from two corners hangs so limp?
Yā aha yo hu yointcā

"What, what is that which suspended from two corners hangs so limp?
Yā aha yo hu yointcā."

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

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

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

Kuniginin, a'pī i'imā āgwā'ācinit inī'u Nānabucuwan, kuniginin anicinabā uctigwān uginimā'kwa'āmini. Miḍaç kā'i'kitōt: "Misa o'ō kā'ōmbī'iguyāg anicinābātug."

Mi'ḍaç kägāt kā'iciwābātinig. Kāwīn ḡanagā paḡgi
5 kīnibāsiwag cigwa kiki'kinō'ā'māguwāt 'i'i'u kätijictigāwāt.
'O'ōwidaç kī'i'kito wa'a'u Nānabucu: "Misawā kī'tcikac-
kändāḡk 'a'a'u anicinābā migū iu kā'ijipapagwadāndāḡk,
tayā pā'kawizī. Misa iu kā'ijictigāt 'a'a'u anicinābā
tci'ā'ni'a'kiwāḡk."

- 10 Miḍaç a'pī cī'gwa kimādeāt kī'ā'ndawābāmāt inī'u o'ku-
misāḡ; cī'gwa ugī'u'ḍisān inī'u o'kumisāḡ, o'ōwidaç ogī'i'nān:
"Hā'a'u, nō'kō, mamawicīn, nō'ko!"

Miḍaç kägāt kā'tōdāḡk 'a'a'u mindimōyā.

- Miḍaç kā'i'kitōt 'a'a'u Nānabucu: "Misa iu kätōtātī
15 'a'a'u anicinābā tci'ā'ni'a'kiwāḡk; kägāt ogasāgi'tōn 'a'a'u
anicinābā 'i'i'u tci'ā'ni'a'kiwāḡk; misawā kī'tcikackändāḡk,
migū iu tciwābinamowīn 'i'i'u agāckāndamowīn wābāndāḡk
'i'i'u anicinābā uctigwān. Misawā kägō papāmāndāsik,
pō'tc ka'kina awiya agacōpī'igun 'i'i'u nīndīcīctigāwīn.
20 Kägāt ugapapagwātci'igunāwa igī'u anicinābāḡ," kī'i'kitō
'a'a'u Nānabucu.

- Wo'ō ugī'igōn inī'u o'kumisāḡ: "Māmindagā kīgī'i'nigā'ā'
'a'a'u pāmātīsīt 'i'i'u tciōtātīt. Nāckā 'i'i'u wāntci'īninān.
Nāckā iu kīmawīnāḡat wa'a'u kītcikiwā'sī, 'i'i'u kīmawīnāḡat
25 'i'i'widēc tciōtātīt 'a'a'u pītcīnāḡ kīnīpīmātīsīt 'i'i'widēc
wāndci'īninān; igī'u ābīnōtciyāḡ, na, mīwāḡugī'u ānīgī'ā'twa.
Nā', mīsa iu nīn ājīwābandāmān," ugī'igōn inī'u o'kumisāḡ.

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

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

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

It was true that was what the old woman did.

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

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

"Äye," ugi'nān 'a^a'u Nānabushu. "Änic kāwin nindākackitōsi 'i'i'u tciminutciḡāyāmbān. Änic, āja ningipā-tātcigä 'i'i'u nāngwāna 'i'i'u kitōṭāmān," ugi'nān ini'u o'kumisān. "Änic, ni^ggagibātis māgwā apinōtcīwiyān,"
 5 kī'i'kitō wa^a'u Nānabucu. Kī'i'kitō: "Änic kāwin āṭāta ningitānānāḡāṭawātaⁿzi. Kāḡā't kitābwe, nō'ko, 'i'i'u a'ki-toyaṇ," ogi'nān ini'u o'kumisān.

Mi a'kawā kā'i'nāt ini'u o'kumisān. Midāc a'pī kāmā-decāt, midāc i'i'māⁿ kiundcimādcāt idāc ānōdcigu kīpapā'i-
 10 jītcigāt. Midāc miziwā kī'ijāt 'o'o'u a'ki. Nāckādāc kā'ijīctcigāt o'o'māⁿ a'kiṅg.

5. NĀNABUSHU AND THE WINGED STARTLERS.

Midāc cayḡwa ānibāpimusāt ningutingigu oḡiwābāmān awiḡa ukucinīnīt. "Kunigā kiwīⁿsumwātug?" ugi'nān 'i'i'u wayābāmāt. "Mināḡā," ugi'ḡōn; "o'o' nīnticinī'kāsoḡmīn,"
 15 kuckungāsīnāḡ, nīndiḡōmīn."

"Kāḡātsa, mīnāḡwānī i'ū ācinīkāsoyāḡ!" Midāc kā'i'ci-mītcināt, 'o'o'dāc kā'i'cī'nāt: "Wa^a'u kucayā'ta kuckungāsi, uḡō kucayā'ta," ugi'nān. Midāc kānḡjīmādcāt, kī'ā-nibāpimusāt. Kā'i'cimāṭāpīt 'i'i'u kī'tcigāmi, oḡiwābandān
 20 kī'tcīckīkāpī'kānīḡ; ināpīt, kāḡā't nāwināḡwatīnī iwidī nibī'kāḡ. "Undcīṭāmāwīn nīndā'i'cīkwāckwān i'kwātug a'tāting; ā'pītcigu ṭāṭā'kuntcīḡwānāt. Undcīṭāmāwīn nīn-

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

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

5. NĀNABUSHU AND THE WINGED STARTLERS.¹

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

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

¹ For another version see No. 24.

täjjikwäckwän: 'Awägwan kä'ijikwäckwänigwan?' i'kitung.
Undcitamāwin nintā'ijikwäckwän." Miguri'mā ä'kukibābi-
'kāng nibawit. O'ō'daç tōtām, mizān äjwāninigātāni.

Midaç cigwa kī'u'disāt a'a'wāti kāmīdcinimint mī'i'^u
5 unītcānisa'. "Änīn kā'tiyäg?" udinā' i'i'^u unītcānisa'.

"Kā, nāngwana Nānabucu ningīmīdcinigunān."

"Ningutānō māwin ināwäguban."

"Kāwin," kī'i'kitō 'a'a'^u päji'k i'i'māⁿ mōwīng usibi'tōt.
"Kägä't ningagwätcimigunān, 'Änīn äjini'kāsoyäg?' ningi-
10 i'gunān. O'ō'widaç ningi'i'nānān, 'Kuckungäsīnāg ninti-
gōmin,' ningi'i'nānān. O'ō'widaç kī'i'kito: 'Nābisa kuc-
kungäsi!' ningi'i'gunān; midaç kā'ijimamackitciyāngit,
midaç kā'a'nicimādcāt."

Wā'a'widaç wānītcānisit kā'icikisibigināt; kā'ic'kwā kisi-
15 bigināt, cigwa kā'ijimādcāt. "Mīcānim!" ugi'i'nān Nāna-
bucūwan. Midaç kā'ic'ia'dimāt i'i'māⁿ kīckābi'kāng, midaç
päcu ugi'nsābāmān. Midaç kā'i'nānimāt: "Wī'kägāsa
minawā tawāninigātāni."

Cigwa kägä't umbigātāni Nānabucu. "Undcītasā
20 nintā'ijikwäckwän ningutwā'kwa'ā'gān ä'kwutcingwanāt
a'tāting."

Midaç kā'ijipāsigwa'ut 'a'a'^u pinā, midaç kā'ijikwāc-
kwānīnit i'i'māⁿ kīckābi'kāng. Midaç i'i'māⁿ kā'ic'ipōnit
kānawābāmāt ānimibisu'nit; midaç i'i'witi nibi'kāng kā'iji-
25 pāngicīnīnit. Midaç i'i'māⁿ kā'u'nsābīmāt, kägä't kabāya'i
kī'i'nāndiwan i'i'māⁿ nibi'kāng; wī'kā ayāgōsit. Undcīmō-
'kisāwan, mīgu iwiti kābīnābīnit; o'ō'widaç ogi'i'gōn:

would I leap down if some one should ask: 'Who will jump down?' With good reason then would I leap down." There on the very brink of the cliff he stood. Now, this happened to him: as he started to jump, he lost his footing.

And so in the mean time (the mother) had come to where her young had been eased upon. "What has happened to you?" she said to her children.

"Why, it was by that old Nānabushu that we were eased upon."

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

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

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

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

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

"Kägätsa kikuckungäsi^u," ugī'igōn. Midaç kār'icikiwät 'a^a'u pinä; midaç kayäwin kār'icimädciyätägät, misa kār'icī'agwätät. Midaç minawä kir'animädcät.

6. NĀNABUSHU AND THE DANCING BULLRUSHES.

- Ninguting papimusät, "Änin?" kir'nändam. "Kunigä?"
 5 O-ō-widaç kir'nändam: "Kunigä kāwin ningakackitōsin." Ningutingigu papimusät, ugīwābamā 'iⁱ'u ininiwa^o ki'tci-
 'o-sāmininit winimi'i'tiwa^o. O-ō-widaç ogī'igōn inī^u päcij: "Änin kayä kinina, Nānabucu, kigānim?" ugīgōn.

"Äye^o, nisimsā nīngānim kayānin," ugī'i'nān.

- 10 Ka'kina pingwācāgitiwa^o, midaç ka'kina äci'unit i'i^u papikwāngāna päta'kibinwä'unit. "Kayä kinina kiwinim?" kir'inā 'a^a'u Nānabucu. "Minagu i^u itug cigwa wīwitō-
 'kāsōyān? Kinōndamina mini'k 'iⁱ'wisa mini'k wanimi'i'tink? Nicwāsugin winimi'i'tim."

- 15 Midaç kayä win kār'ici'ut, kīpäta'kibinwä'ut. Midaç a'pī mädcitānit, nāwayai kār'ijōcigābawit kayäwin kinimit. Midaç a'pī kimädcitānit, ānic misa gayä win i'i'māⁿ kār'indaciwācimut; babānāgināngä ina'kāmigisiwa^o. Kägätsa ki'tcinimīitiwa i'i'māⁿ. Midaç i'i'māⁿ āndāciwācimut, nīyō-
 20 gun kānimit. Änic i'i'māⁿ widci'ät i'i'wisa kār'igunā-

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

6. NANABUSHU AND THE DANCING BULLRUSHES.¹

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

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

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

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

¹ For another version see No. 22.

gatnik. Midaç a'pī kī'i'nint: "Ambäsano ayängwāmisin,"
kī'i'nā a^u Nānabucu. "Kāgu' nōndā'a'nici'tāngān."

- Midaç a'pī cigwā kī'u'ji'unit; kā'i'jimīskwā'kwiyuwānit,
ānic mīgu gayā win kā'i'ji'ut 'a'a'^u Nānabucu. Kināni-
5 mit mī'i'mā, ānic kāwīn ānawi māci ayā'kusisi. Midaç
kägā't ānigu'k nīminit. Abā'pic kāningutwāsugunaḡatnik,
midaç a'pī āniwābaninig, cigwa kī'kāndānk ayā'kusit.
Mīgu i^u ājisigisānig uckincigūn. Kägātsa nānōntāntām teib-
wāwābininig. Kāga'pī'igu kī'tcimawi 'i'i'^u ā'pī'teitibi'katinig.
10 Midaç 'i'i'^u tei'ic'kwānīmī'i'ting āniwābaninig. Misa' agāwā
uḡacki'tōn ānunimit, ānic ayā'kuzi. Cayigwa ānawi pītā-
bānini, mīsa cayigwa nānāwātcimunit. Midaç ānawi cigwa
pīwābaninig, ānic mīgu i^u ājināsinā mawit, ā'pitci ayā'kusit.

- Ningutingigu, āckwāwābinigānit, kinibawi māgwā cācā-
15 ḡaḡacku'kā, ānic kā'i'cināḡuskaḡk inī'^u cācāḡaḡackān mī-
nāngwuna inī'^u kā'i'jinānk. Midaç kägā't nānōndāntām
teibwāwābaninig, midaç ācimawit, ā'pitci āya'kusit. Nin-
gutingigu 'i'i'^u a'kawābandānk teibwābaninig, cigwa kägā't
owābandān pīwābaninig. Midaç kā'i'nāndānk: "Ambāḡic
20 kā'i'citi'nā kipimipaga'kābank." Mī'i'dac kägā't cigwa
tibickōtcaya'i' pimi'a'kwābanini. Ānic mīgu i^u mō'kwici-
mut. Midaç inābit; kägā't i'i'mā nībawit, kuniginin māgwā
cācāḡaḡaḡucku'kā kinibawi. Mīsāndawā ācinātagāmā'a'yāt.

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

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

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

Midac nangwana iní^u kā'ijinank cācāganackōn anicinābānk
kā'ijinank. Minangwana iya'piku 'i^u kī'a'nitagwāgik
minangwana 'i^u kiki'tcinānōtink. Minangwana iní^u kā-
kī'icinank iní^u cācāganackōn. Na, midac inangwana
5 i'imā wawiyac kī'iciwābisit.

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

Ānic, mīsa kāni'icimāmādcāt. Ningutingigu kā'iciwā-
bāmāt 'i^u ānicinābā witaḡwāgicinit, midac kā'icī'nāt:
"Āmbāšanō, nicimīsā," ugī'nā 'i^u anicinābā^e. Ugīwābā-
mān kīgōⁿ'ikānit, ānic midac kayā win i'imā wī'yāt,
10 ō'ō'widac ugī'nān: "Āmbāšanō kawitcitagwāgicimin."

"Awawa," ugī'igōn.

Midac kā'iciwitigāmāt. Ānic unisāwa^e kīgōⁿ'ya^e i'imān
tagwāgiciwāt. Abā'pic cigwa käckātininig, ānic mīsa
i'imān pibōniciwāt. Ānic ayāwa^e unidcānisiwa^e. Abā'pic
15 cigwa gātāmawāt 'i^u ugīgōⁿ'imiwā. Midac ō'ō' kā'ināt
īnī^u uwīdigāmāganān: "Indawā šanā, kīni'tamawā igī^u
kīgōⁿ'imiwā kīgāgitamwānānig; pāmādac nīnawint ickwātē
kīgātamwānānig."

Midac gāgāt kā'icictigawāt. Ānic mīsa' kagāt kā'iji-
20 a'mwawāt 'i^u ugīgōⁿ'imini. Abā'pic kādamwawāt 'i^u
kīgōⁿ'ya^e. Midac a'pī kā'kidāmawād inī^u uwīdigāmāga-
nan ogīgōimini, inīwisa utagāmidā'kawāganān, ānic mīga-
'kina 'i^u ugīgōⁿ'imini; midac kā'icīniskādisitawat, midac

it became a fact that he had taken the bullrushes for people. It happened to be in the autumn, during the season when there was always a strong wind blowing. It was true that such was the way he had seen the bullrushes. Therefore that was a time when he had a joke played on him.

7. NĀNABUSHU, THE SWEET-BRIER BERRIES, AND THE STURGEONS.¹

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

"You may," he was told.

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

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

¹ For other versions see Nos. 28, 29.

kā'ijikusit. Paṅgī upimāyai'ī kī'ī'cikabāci, ānīc mīḍač
 i'ī-witi iciwināt inī^u ugī'gō^oī'maṅ. Ānīc mīsa pa'kadānit
 inī^u kā'kidāmawāt inī^u ugī'gō^oimīni. Ānīc mīḍač 'a^au
 inīni aṅicā uginin wāndcipimāci'ā't i'ī^u unīdcānīsa^o.
 5 Ningutingigu taḡwicing 'a^au inīni. "Mimāwīntcigawanān
 damāḡ," ugī'ī'nān inī^u wīwaṅ.

"Mimāwīni'ī^u," ugī'ī'gōn.

Mīḍač cigwa mīnawā āciwābinīg mīnawā aṅimādcā
 naṅdawābāmāt inī^u uginin. Ningutingigu aṅipimādaḡā'kut
 10 sāḡa'ī'gaṅing, aṅitcātcikāwāt, ningutingigu kāḡō uginōndām
 madwāsīnīg mīciwā'kung. Ugīwābandān a'tānīg, mīḍač
 kā'ī'cināsi'kaṅk, kunīgīnīn pikwa'k! Mīḍač kaṅawāban-
 daṅk wā'ī'ci'udā'pīnaṅk. Kumīgīnīn awīya ugīmaḡdwāga-
 nōnīgōn: "Tatata,"¹ ugī'ī'gōn; "kīnīna i'ī^u kīpigwa'k,"
 15 ugī'ī'gōn.

'O^o·ō'widac ugī'ī'nān: "Kāwīn," ugī'ī'nān. "Anīcāḡu
 niwīwābandān."

"Taḡa, pōdawān kundīgu kīḡī'kaṅc," ugī'ī'gōn.

O·o'dač ugī'ī'nān: "Āye^o, kāḡāt nīḡī'kaṅc." Mīḍač
 20 kāḡāt ācipōdawāt, mīḍač i'ī'mā^o āci'ā'wasut.

Mīḍač i'ī'mā^o āḡīgaḡī'tcīnit, mīḍač, "Taḡa, mīdcīn inī^u
 inīdačīkaṅaṅ," ugī'ī'gōn. Mīḍač kāḡāt āci'ō'dā'pīnaṅk inī^u
 uḍačīgaṅīni, ānīn kāwī'ī'cināṅ a'pī kā'udā'pīnaṅ inī^u
 uḍačīgaṅīni mīnaṅwāna inī^u kāskāmi'kwānawān! Pāciḡi-
 25 ḍač udānawīckwāndān, "Mīgu'ī'ū ka'kīna icīmīd cīn,"
 ugī'ī'gōn. "Māmīndaḡā iḍač nīḡī'ī'nīga'ā'ḡ," kī'ī'nāndaṅ;
 "i'ī'wīsa kīskwāndaṅmawāsiwāḡwa nīnīdcānīsaḡ." Owābamān

¹ Tatata, "you fool," an adverb of imprecation.

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

"I fear so," he was told.

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

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

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

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

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

² The tail of a beaver dried by fire is a delicacy.

i'i^u iyānigu'kwānig ini^u uma'kisiṇan, päcigwäg ini^u ma'k-
 wayāṇan nigānigu mā'tciḡisinit, miwānini^u wāma'kisinit;
 iniwidāc maṣkitibāṇabin miwānini^u pägwa'igātānig 'i'i^u
 uma'kisining. Midāc kā'kijibabi'tcinit kā'icināsi'kaminīt
 5 'i'i^u umačkimut, ugickäckimut. Midāc kā'icisiḡwābinānit
 'i'i^u udūginīma⁶, midāc kā'icimöckina-ā'nit ami'kuminān.

Midāc kā'ici'umbawānā'igut. Midāc a'pī kā'ōmbawa-
 nā'igut ō'ō'dāc ugri'gōn: "Anipācwānbandaṃan iimā
 āndāyäg unābandan ki'tciwānu'kaṃigäg, midāc i'i'māⁿ
 10 kā'icipaḡatciwāpa'kāndaṃan 'i'i^u kimäckimut. Midāc kāni-
 cimādcāyaṇ, kāgu' win ābanābi'kän. Pāmādač kigicāp
 kigapī'i'nāp. Ayāngwāmisin; kici'kän o'o'māⁿ tcimādcāyaṇ;
 awiya kigānōndawäg 'i'i^u tcisā'kwānikwa, o'o'dāc kiga'i-
 gōg: ' 'Ä^a'u, kungwau'k!' kiga'igōg. Gägu'tac ābanābi-
 15 'kän; ayāngwāmisin. Miḡu'i^u icicicigān i'i-wisa äciki'ki-
 no'a'mōnān."

Midāc kägät kā'icimādciba'töt. O'ō'widāc ugri'gō⁶
 'i'i^u päminica'ugut: "Ä^a'u, kungwa'u'k!" ugri'gō⁶. Midāc
 kägät päcu'tawāt; intigwamiḡigu kätābibi'ciwāt. Änic
 20 sāga'i'ganing pimādaḡā'kuba'i'wāt. Midāc cayigwa ānawi
 päcwābandank 'i'i^u tcimicagā'kuba'i'wāt, midāc ā'pitci
 cigwa kā'ki'igut 'i'i^u päminica'ugut. Midāc cigwa miḡa-
 ḡā'kuba'i'wāt; kāmicagā'kut, awānibān 'i'i^u päminica'ugut.¹

¹ That is, the manitous of the wind.

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

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

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

Misa pisān āni'ijipapimusāt. Midaç 'i'ū kā'igut: "Ānic
 kāwīn gāyāpi iwāti nō'piming kanibiminija'ugusi," ugi'igōn.
 Midaç kagāt kāwīn keyābi ugi'a'ni'a'ṁānisutuwāsīn iwiti
 kāni'kupit. Midaç kagāt ki'a'ni'a'ntawābandank i'i'māⁿ
 5 tcigi'tciwāna'kamigānig. Midaç kagāt āciwābandank i'i'māⁿ
 ki'tciwāna'kamigānig, midaç i'i'māⁿ kā'ijipagitciwāpa'kān-
 dānk. Misa kagāt kāwīn ki'a'banābisi. Misa kānijikiwāt.
 O'ō-widaç ugi'igōn inī'ū wiwān: "Ānīn wīnā kipināsiwādwā
 igi'ū uginig?" ugi'igōn inī'ū wiwān.

- 10 O'ō-dac ugi'inān: "Ānic, kāwīn ningutnō ki'a'inān-
 dānzī, kaṇabātc kicawāndāgus,"¹ ugi'inān inī'ū wiwān.
 Midaç kāwīn kicā'ca' nibāsi 'a'a'ū inini. "Wo'ō kuca'
 ningi'iciwābis; kaṇabātc, mindimōyā, kicawāndāgusimin,"
 ugi'inān inī'ū wiwān. Midaç a'pī kāwābaninig ācikanōnāt:
 15 "A'au', āmbā, icādāe!"

Midaç kagāt cigwa ki'a'nimādcāwāt, awi'nābiwāt i'i'māⁿ
 ki'pipagitciwāpa'kāndānk 'i'ū omōckimut; āmin kā'icīnā-
 mowāt a'pī ānitābābandāmuwāt a'panā migu'i'ū namāwān!
 Midaç mōtcigisiwāt. "Kagā'tiguna kīgawisinimin." Misa
 20 cigwa a'pī kā'untciwanāwāt. Misa kā'ināno'kiwāt, kici-
 gāt nig kayā ki'a'wanāwāt inī'ū namāwān. Midaç a'pī cigwa
 kā'a'wanāwāt kāwīn gāyāpi kiwīsinisiwāg.

"Taḡa, uwī'a'kāmawīk i'i'māⁿ kitōnda'i'banināng."

Midaç kagāt kā'icā'kāmawāwāt. Ānic pōtc tapīndigā

¹ Kicawāndāgus, "you (will) yet have food to eat;" literally, "you will be

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

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

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

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

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

'a^a'u Nānabucu; cigwa kā'kič'itāwāt, pācik kayā i'īmāⁿ utāckwāndāmiwān ugipimā'kwicimāwāt ini^{'u} nāmāwān. Ānic mi^{'u} pī'āwāt teibindigānit ini^{'u} Nānabucōwān.

Midāc kāgāt a^awāti Nānabucu o^o·ō' utigō^o: "Nimba-
5 'kināgunānig igi^{'u} kwīwisānsāg,"¹ ugri'igō^o 'i'i^{'u} unidcānisa^o
'a^a'u Nānabucu, o^o·ō' ugri'igō i^o·i^{'u} unidcānisa^o.

O·ō-widāc kīri'kito: "Māgicā kīgō ugimi'kāni 'i'i^{'u} midāc
wāntcimino'a'yāwāt. Kāgāt kuca aya'ā'n nāmāwā'kwān,
mīguca 'i'i^{'u} mādciwāt. Midāc wāndcipa'kinawiyāngitwā.
10 Taḡa ningawābāmā nītcizazi'kizi,"² ugri'nān 'i'i^{'u} unidcā-
nisa^o. Midāc kāgāt cigwa kimādcāt māwātisāt ini^{'u} Papa-
'kiwisan.³ Midāc kā'i'cipindigawāt, mīgu i'māⁿ ānipindigāt,
owābāmān nāmāwān pimā'kwucini! Wo·ō-widāc ugri'nān:
"Ningamāwādisā nītcizazi'kizi," ugri'nān. Ānin kā'i'cinā-
15 mawāt 'i'i^{'u} āndānit ātata obā'ta'ināwān nāmāwān! Wo·ō-
widāc ugri'nān: "Ānindi wāntcināṅatwā?" ugri'nān.

Midāc kā'i'gut: "Ō·o·māⁿ nintōnta'i'pānināng. Wo·ō-
kī'i'cictigā 'a^a'u nimīndimōyāim; kī'a'pī'kā kabāgijik.
Midāc kā'i'jisāgisitāyābinikācit, midāc i'īmāⁿ nintōnta'i'pā-
20 nināng kā'i'cipa'kupiyān. Midāc a'pī i'i'witi wābāmāḡ
āḡumut, midāc pācipawāḡ. Midāc ācitō'tōkābikibitōyān,
midāc āciwi'kubitōt 'a^a'u mindimōyāⁿ. Midāc āci'ā'gwāwā-
binit. Midācigu mīnawā ācipā'kubiyān. Nā', misa' āci-
tcigāyān i'īmāⁿ kā'u'ntināmān. Midāc kayā nīn wāntciwī-
25 sīniyān. Misa'i^{'u} windamōnān kā'i'cictigāyān."

¹ Referring to the contest between the children of Nānabushu and those of the other family.

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

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

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

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

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

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

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

"Kägä'tsa," ki-i'kitō 'a'a'u Nānabucu. "Misa' idaç
'i'i'u izān i'i'māⁿ kă'u'ntciwisiniyān."

Ānic açamā i'i'māⁿ māvāticiwāt. Wō'o'taç ki'i'nā:
"Igiwāti kitāni'a'yāwāg nintickwāntāmināng kāpimā'kwici-
5 nuwāt."

Midaç kägä't kānicisāga'a'nk, ki'a'ni'u'dā'pināt 'i'i'u nā-
māwaⁿ, midaç kānicikiwāt, Ō'o'daç og'i'nān ini'u wiwān:
"Tağa, wābānk api'kākān. Miguca isān i'i'māⁿ utāgamī-
miwāng wāntcinānwā ini'u nāmāwān."

10 Midaç kägä't kā'icictigāt 'a'a'u mindimōyā, ki'a'pi'kāt
kābāgijik, winidaç 'a'a'u Nānabucu ki'a'niti'kā. Midaç
kā'ijikici'tāwāt, wāyābaninig kigicāp o'ō'widaç ug'i'gōn
ini'u Papa'kiwisān: "Migū 'i'māⁿ nintōntā'ibānināng icipa-
'kubin." Wō'ō'widaç ki'icictigā 'a'a'u Papa'kiwis, ug'i'a'-
15 gumu'a'ān ini'u nāmāwān.

Midaç a'pipā'kubit Nānabucu kayā āni'a'ī'nābit ug'iwā-
bāmān, kägä't āgumunit ini'u nāmāwān. Ānic misa' āci-
pācipawāt. Ācitō'tōgābigipitōt, midaç kā'ici'a'gwāwābi-
nigut ini'u wiwān. Kuniginin kägä't nāmāwān utāgwāci-
20 mānini. Wō'ō'widaç udinān ini'u wiwān: "Mināngwana
wō'ō'ma kă'u'ndātising."

Ānic, minawā ānu'icipa'kubit, ānubābā'ī'nābit, misa'
kāwin gānagā ningutinō icinā'zi; pīnicigu a'kwanābāwāt,
intawā ā'kwanābāwāt ājitō'tōgābigipitōt. Ānic, minawāgu
25 ānuba'kubi; midaç intawā kā'icitō'tōkābigipi'tōt. Kā'ici-
'a'gwāwābinigut ini'u wiwān, ānic, minawāgu ānuba'kubi,
misa kāwin kanagā kägō. "Ānin āciwābisiwāngān i'i'wisa

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

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

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

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

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

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

wābamāsiwag 'a^a'u namā?' ugiⁱ'nān inī^u wiwān. Intawā
 kā'kātābāwāt, intawāmi^u kā'i'ci'ā'nici'tānk. Kāgāt ināngā
 i'i'māⁿ ki'undinigāsuwān; anicā kī'a'gantcicigāsuwan.
 Midāc kā'i'cikiwāwāt intawā. Kumādāc igu a'pī'a'i'ndāwād
 5 ānic mī cigwa pa'katāwād.

Cigwa ānawī sigwanini, midāc wini'tam kā'i'cinantawi-
 giniwāt. Ā'pidci təcigu pā'kadāwāt, ānimādcāt; uginin
 ugiwābamān, ānic miyā'tāgu 'i^u wāntcipimātcīāt unitcā-
 nisān. Midāc ānāndānk: "Kunigā ningapinā 'a^a'u ugin?"
 10 ināndām.

Ningutingigu ānibābimusāt sāga'i'gān ogiwābandān;
 ānicimādā'kut, āniciteātcigāwāt 'i^u sāga'i'gān. Ōwāban-
 dān wāpigāmānig. Pāmā mīgu i'i'māⁿ sāga'i'gāning nā-
 wi'kwām kāgō mādwasininig. Āji'nābit, midāc kāgāt
 15 kā'i'cinōndānk mādwāsininig. "Wāgunān?" kī'nāndām.
 Kuniginin, ānināsikānk pikwa'k kī'a'tāni kīcipikwa'k,
 mā'kwa'tawāgān āsawāwint! Āci'utā'pinānk awiya mā-
 dwāgānōnigōn: "Tatata, kīnīna kibikwa'k, Nānabucu,
 wā'u'dā'pināman?"

- 20 "Āyeⁿ, nisimisa, nīn nimbikwa'k."
 "Kāwīn, nīn, Nānabucu, nimbikwa'k," ugiⁱ'gōn.
 "Kāwīn," ugiⁱ'nān 'a^a'u Nānabucu.
 "Kāwīn," ugiⁱ'gōn; "Nīn 'i^u nimbikwa'k." Mēdāc
 kā'igut: "Kāwīn win kī'i'kitusi Papa'kiwis a'pī cāwānimāg."
 25 "Ōⁿ," ugiⁱ'nān wā'a^u Nānabucu; "kīn nāngwāna 'i^u,
 nicimisa, kipi'kwa'k!" ugiⁱ'nān.

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

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

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

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

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

"Nay," to him said Nānabushu.

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

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

Cigwa minawā ugikañōnigōn Nānabucu: "Intigwa kigi'kate. Taga, pōtawān," ugi'igōn.

O'ō'dac kri'kitō wa'a^u Nānabucu: "Äntagāsa 'a'a^u inini kigi'kateci. Kāwin nin nimki'kateci," kri'kitō 'a'a^u Nānabucu.

"Nānabucu, kāwin kri'kitusi a'pī cāwānimag' 'a'a^u Papa'kwis."

"Äye^o, nicimisa, kagät ningi'kate."

"Pōtawin guta."

10 Kägät kā'icipōtawāt. Mīri'dac mīri'māⁿ kā'icigagi'teinit. "Taga, Nānabucu, midcin uno^u nindaçigānan."

Wo'ō'widac ugi'nān: "Kāwin nin nindañimuciwiśi kāmīteiyāmbān inī^u acigānan."

"Nānabucu, kāwin kri'kitusi Papa'kiwis a'pī cāwānimag'."

15 "Äye^o, nicimisā, kagät ningamīcīnañ inī^u kičaçigānan." Midac kā'icipā'pā'u wābināminīt midac kā'ikitut a^u Nānabucu: "Pidōn, nicimisa, ningamidcināñ inī^u kičaçigānan." Ānin kā'icīnañg Nānabucu, kuniginin, inī^u kāskañi'kwānuwañ! Midac kagät, äcimīdcit. Pājig utānawī'ic'kwāñdān.

20 "Awawa, Nānabucu, mīgu'ī^u icigitān." Midac kagät kā'icigitāng.

Cigwa undāni'udā'pinamini 'i'i^u utōginīwaç, äcisigwāpinānit 'i'i^u udōginīma^o. Aniniminā'kuwañ micawī'kwām kidacisigwa'igāwañ. Midac kā'ijimōckina'ānit i'i'māⁿ

25 maçkimutānk, "Ambā, Nānabucu," ugi'igōn. "Ūmpūm wa'a^u mi'kwām. Kāgu win inānīmicikān. 'Äcimādcī ningi'nigā'ik!' ināntāngān. Kīnigu kigabābāmi'tam 'i'i^u ä'ininān. Ayāngwāmisin; ambāšanō, mānu icitigān kā'ininān. Kāgu' bābāni'tawici'kān; mīgu i^u tei'nigā'itisuyañ

30 kicpīn pābīni'tawīyañ 'i'i^u; mīgu i^u kagät tei'nigā'tōyañ

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

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

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

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

"Then build you up a fire."

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

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

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

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

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

kīya^u. Āmbāṣaṇō, ayāngwāmisin, icictcigān 'i'i^u kā'i'ninān. Ō'o-māⁿ tei'a-nimādcāyaṇ, awiya kikaṇōntawāg tcigāgigītō-wāt. 'Ā-ē-ē!' kīga'i'gōg awiya. Kāgu pābāmi'tawā'kān. 'Ā'a^u, Nānabushu, pāmātagā'kut!' kīga'i'gōg. 'Ā'a^u,
 5 kungwa'u'k!' kīga'i'gōg. Kāgu'ābanābi'kān. Mīgu 'i'i^u a'pānā kā'i'nitāmaṇ wo'ō sāga'i'gān tcibimātagā'kuyān. Pimiba'tōn ānigu'k. Mīḍaḍ kā'i'ni'kwā: 'ō, 'ō, 'ō, 'ō, kungwa'u'k, kungwa'u'k, kungwa'u'k!' kīga'i'gōg."

Mīḍaḍ a'pī cigwa kī'pimādcā; pitcīnaḡigu a'pī paṭaḡwi-
 10 cing, cigwa kāgā't awiya onōndawā^ē. Mīḍaḍ ācimādcī-
 pa'tōd, cigwa gāgā't onōndawā^ē, "A^u, 'a^u, 'a^u, 'a^u, kun-
 gwa'u'k Nānabucu!" utigō^ē.

'Āⁿ, mīḍaḍ kāgā't nāndaḡānimusig pimipa'tōd. Cayigwa
 nāwi'kwām pimādagā'kuba'tō. Kumāḡu udapīsi'tawa^ē 'i'i^u
 15 pāminica'u'gut. Mīḍaḍ ānināntaḡānimusig āckam pācu.
 Ningutingigu, "Mimāwīn tcitābībīcīwāt kā'i'nwāwāt," kī'i'n-
 āndaḡam. Uḡitcīcāḡwasum 'i'i^u wāḡā'kwat; āciyābāmiḡaḡisut,
 "A^u, kungwa'u'k!" kī'i'kitu. Ānū'i'nābit, kāwīn awiya-
 oḡiwābamāsin.

20 Mīḍaḍ mīnawa ācimādcība'tōd, mīsa unbtcīta 'i'i^u āni'taṅk;
 ānigu'k pimiba'tō. "Ṭaḡa nīḡaḡwānāḡanāḡ īḡi^u kā'i'n-
 wāwāt," kī'i'nāndaḡam. Mīḍaḍ ānigu'k ānupimipa'tōd āckā-
 mīgu upācu'tawā mīnawā. "Mimāwīn mīḍaḍ i'i^u tcitābī-
 bīcīwāt īḡi^u kā'i'nwāwāt," kī'i'nāndaḡam. Mīḍaḍ ā'pidci

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else you will surely do yourself harm if you fail to obey me in that; for truly will you do yourself harm. I beg of you, be careful, do that which I have told you. When from this place you start upon your way, you will hear the voice of somebody talking. 'Halloo!' you will be told by somebody. Do not heed them. 'Halloo, Nänabushu is passing across on the ice!' they will say of you. Now, then, 'Push him!' they will say of you. Don't look back. That is what you will keep hearing all the while you are crossing this lake on the ice. Run as fast as you can. This is what they will say to you: 'Hey, hey, hey, hey, push him, push him, push him!' they will say of you."

And so then was when he came starting away. As soon as he was come at the place, then truly some one he heard. And as he began running, then truly he heard them, "Hey, hey, hey, hey, push Nänabushu!" was said of him.

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

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

kayā'ki'igut minawā āci'ā'bamipagisut, awānān ḍac kāwā-
bamāt? Ānic ānu'inābi, awānān ḍac kāwābamāt?

Minawā ācimādciba'tōd; kumāgu a'pī minawā āniṭagwi-
cink, cigwa minawā onōntawā, midḍac ācimādcipa'tōd ānigū'k.

- 5 Midḍac ānawi cigwa päcwābandank i'i'māⁿ wā'i'cimicagā'k-
upa'tōd, midḍac ānawi cayigwa päcwābandank, micigwa
minawā kā'ki'igut. Mēḍac āciku'pīpa'tōd, midḍac awāniban
i'i'^u nōndawā'pan.

- Midḍac ācipapimusāt piśān. Cayigwa bäcwābandank i'i'^u
10 āndāwāt, ānic idac cigwa āndawābandān i'i'^u tciwānā'ka-
migānig; midḍac kägā't cigwa kiwābandank ki'tciwānā'ka-
migānig. Midḍac imāⁿ kā'i'cipagitiwānāt. Midḍac kā'ā'ni-
cimādcāt ki'i'nā: "Kāgu' ābanābi'kān," ānic ki'i'nā.
Midḍac kā'i'ci'ā'banābit. Ānin kā'i'cinānk a'pī ayābanābit?
15 A'panāgu namāwān owābamān imāⁿ kā'i'cipagitiwānāt.
Kägā't minwāntam i'i'māⁿ kā'i'cipagitiwānāt. Midḍac āni-
i'cigiwāt; kā'i'citagwicink iwiti āntāwāt, midḍac kā'i'gut inī'^u
wiwān: "Ānin win kibināsiwātwa igi'^u uginig?"

- "Mindimō'yā, ningicawāntāgus." Misa' kāwīn nibāsi i'i'^u
20 tibi'kaṭinik, ā'pītciminwāntānk. Wō'o'dac ugī'i'gōn inī'^u
wiwān: "Intackā kigibwābābinītanizimitug i'i'^u ānugī'i'gō-
wānān."

- Ānic ānōtāntam tcibwāwābaninig. Tcigwasa piwābanini.
"Aa'^u, mindimō'yā, kidapi'kan udā'pīnān. Kāgackāginin
25 na'ā'gātc ningī'i'jinanzi," ugī'i'nān inī'^u wiwān.

Midḍac kägā't ānicimādcāwāt. Ānisāgātciwāt, awāniban
mī'^u kāicinānk; intackā ugīwābamān mōckinānit inī'^u
nāwāwān i'i'māⁿ kānibāgitiwānāt. Midḍac āciḡānōnāt inī'^u

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

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

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

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

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

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

umindimō'rimicān: "Möckinābanik ogō^u nāmāwag." Midaç
kā'igut inī^u wiwān: "Intäckā kigibwābabitazimitug,"
ugī'igōn inī^u wiwān.

"Äye^o," ugī'īnān; "kägä't 'kägu äbanābi'kän,' nihtānu-
5 gī'igō."

Midaç kā'īcinickiāt inī^u wiwān. "Māmindagāsa gägä't
kāwin kinī'tānōntanzī k'ägō ānugī'igōyānin."

Wo'ōwidaç igī'īnān wa^{a'u} Nānabucu: "Kägä'tsa kāwin
ningī'ījiticigāsi ī'ī^u ānugī'igōyān." Midaç imāⁿ kī'ānwā-
10 nindizut.

Mī'īmādac papā'īnābiwāt päjik s'ā'nā cigwā'kunamāwān
ugīmi'kawāwān ī'īmā kī'a'ttōd ī'ī^u upimiwānān. Midaç
äcikiwāwāt, intāwa mīšanā' inī^u kā'pināwāt midaç inī^u
kā'kabācimāwāt.

15 Misa mīnawā tcigwa kī'ānimādcāt, mīnawā anināntewā-
bāmāt. Änic misagunā'ī^u wāndcipimātcī'āt ī'ī^u unidcānisa^o.
Änic mīgu'ku tasing wābaninigin āntawābāmāt inī^u uginin.
Ningutingigu ā'pitci kāwānāntāmuwāt mīnawā āntawābāmāt
inī^u uginin. Midaç kā'īcipimādagā'kut 'ī'ī^u sāga'īgān,
20 midaç pimācagāmāt 'ī'ī^u sāga'īgān, mīnawā kägō onōntān
pitiku'kusininig. Kā'īcinā^osi'känk, kuniginin ugiwābandān
kī'tcipikwa'k a'tānig, ma'ku'tawagān āsawāwint. "Tatata,"
ugī'igōn awiya "kinina kibi'kwak, Nānabucu?"

"Kāwin," ugī'īnān. "Äye^o," ugī'īnān 'a^{a'u} Nānabucu;
25 "kin kibi'kwa'k, nicimsa."

"Tağa, Nānabucu, pōtawān. Kuntigu kigi'kātē."

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

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

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

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

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

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

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

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

"Äye," ugri'nān; "nisimisa, kägät nigikate," ugri'nān.

Midac kā'icikaği'teinit. "Taga, uno^u midcin,"¹ ugri'gōn.

Midac kägät kā'icimidcit inī^u acigañan.

Cigwa utötā'pināmini 'i'i^u utōginiwaç, midac äcisigwä-
5 bināt. Käsīgwābinānit kānicimādcānit. Owābāmān täcisi-
gwa'igānit mi'imāⁿ nāwi'kwam, misa minawā kā'icimöck-
ina'ā'nit imāⁿ umackimutānk.

Midac kā'ici'umbiwañā'igut, o'ō'widac ugri'gōn: "Am-
bāsino täc ayāngwāmisin, kāgu'dac minawā icietcigā'kān.
10 Kā'ininān däcigu icietcigān. Kāwin minawa kidā'inisinān.
Midac ä'ta o' ininān," igri'gōn. "A^u, mi'i^u icimādcān,"
ugri'gōn.

Midac kägät kā'icimādcāt, kā'icimādeiba'tōd. Cigwa
minawā awiya unōntawāⁿ sä'kwānigut. Midac kā'ināndānk:
15 "Kāwin pä'pic idac nintā'ināpisi. Misawāgu awiya ki'tci-
winānk 'i'i^u nimpimiwanān," ki'ināndām. Midac kägät
pimätāgā'kut, cigwa balimiba'tō. Kägät ugā'ki'igō 'i'i^u
nwāntawāt. "O-o-ō, kungwu'u'k Nānabucu!" utigō.
Änic midac kägät kāwin wi'ā'banābisi. Midac pinic kā-
20 'iciāçawāgā'kut awānibañ a'pi i'i'witi a'ki'kānk.

Änipapimusät cayigwa ubäcwāntān 'i'i^u äntawāt. Änic
minawā utāñināntawābandān teiki'tciwāna'kamigānig. Midac
i'imā kā'icipagiteciwānāt, midac kāwin kiābabābisi i'imāⁿ
kā'ijipagiteciwānāt. Kā'ijitāgwicink iwiti äntawāt, midac
25 kāwin ugigāñōnāsi inī^u wiwāñ. Kā'ijikawicimut, kāwin

¹ Not the moccasins, but the stockings.

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

Thereupon the other removed his moccasins. "I say, eat these,"¹ (Nanabushu) was told.

Whereupon he then truly ate the stockings.

Now, the other took (Nanabushu's) bag of sweet-brier berries and poured them out. After he had emptied them out, he then started away. (Nanabushu) saw him chopping a hole far out upon the ice, and he was again filling his sack there.

And when by the other he was helped with lifting on his pack, this was he then told: "I beg of you now take pains, and repeat not the same thing. What I have to tell you, that you do. Not again will I give you advice. This is the last time that I shall speak to you," he was told. "So then, start you hence," he was told.

Thereupon truly off he started, off he went running. Presently another one he heard yelling to him. And then he thought: "Under no circumstances will I look, even though some one should hold back on my pack," he (thus) thought. Thereupon truly, as he was coming across on the ice, he then took a straight away course as he ran. Truly was he hard pressed by those whom he heard. "Ho, ho, ho, push Nanabushu!" was said of him. Now, it was true that he was not anxious to look behind. So then at last, after he had crossed the ice, there was then no one there on the land.

As he went walking along, he soon perceived that he was approaching where he lived. So again he sought for the place with a deep depression in the earth. And so after he had put down his pack there, he accordingly did not look back where he had put down his pack. When he was come at yonder place where he dwelt, he accordingly did not speak to his wife. After he had gone to

ugikacki'tōsin 'i'i^u tcinibāt. Midaç aṇicāgu kā'icicink
o'o'daç ugi'nān ini^u wiwaṇ: "Kāgāt minawā nintānugi-
cawāntāgus."

"Intackā kibwābabini'tanzimitug wāyiba minawa aṇante
5 kā'igōwānān. Kitinigā'ā'g kinitcānisinānig bābini'tamaṇ
kāgō. Ānin, kāgōna kigi'igō?"

"Āye^u, aṇante midaç kā'iciwābatogwān; midaç igu 'i'i^u
kā'igōyān kā'icictcigāyān."

Cigwasa owābandanāwa 'i'i^u wābāninig. "Ā'a^u mindi-
10 mōyā!" ugi'nān ini^u wiwaṇ. Mi'īdaç kā'icimādeawāt
iimā^u kipipāgitwānāt, kāgāt ānin kā'icināṅk imā^u kipaḡi-
tciwānāt wāntcитай mōckināni minik i'i'mā^u wāna'kami-
gānig nāmāwān mōckināwān. Āmic midaç āwatciwānāwāt
kābāḡijik. "Mimāwin i'i^u tciwābānicink," ugi'nān ini^u
15 wiwan.

"Āye^u," ugi'igōn; "misa i'i^u pimātisiwāt igi^u kinitcān-
isinānig."

Midaç piśān mi'i'mā^u kā'iciwāwisiniwāt.

8. NĀNABUSHU AND THE WOLVES.

Midaç ningutinigu papāmusāt awiya owābāmān, kuniginin
20 ma'igana^u iṇān. Kā'icipāḡimāt, kā'picicānit 'i'i'mā^u ayāt.

O'ō-widaç ki'i'kitōwāḡ igi^u ma'iganāḡ: "Kāgu pācu'
ā'pitiç icā'kāgun, kāgō kiwi'igowā," uginā^u. Midaç kāgāt
nāḡāwāsa wāntcigābāwiwāt kaṇonāwāt. Wo'ō-widaç ugi-
i'igowān: "Aṇantcwi'nī^u kitōtāmāḡ ingutci wayābāminaḡ-
25 gogun? Kāwinina indinawāmāsiwānān kitināndāmina'ku?
Pācugininigu kitinawāminininig; miḡininigu 'a'a^u kōsiwā

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

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

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

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

"Yes," he was told; "therefore saved are our children." And so in comfort with plenty to eat they continued there.

8. NANABUSHU AND THE WOLVES.¹

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

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

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

nidekiwā^ozi." O-ō dāc ugiⁱ-nāngōmān inī^u a'kiwā^ozimaⁱ-ngāṇan: "Nitecizazīⁱkizi," ugiⁱ-nān. Midāc kāⁱ-nāt inī^u ugwisisini inī^u a'kiwā^ozimaⁱ-ngāṇan. "Ānic nintōcimag," ugiⁱ-nā^o iⁱ'i^u maⁱ-ngāṇa^o. Wo-ō widāc ugiⁱ-nān: "Ānindi 5 ācāyāg? ugiⁱ-nān."

"Wo-ō witi nibinunk kiniⁱ-tāgābāṇig i^gi^u kitōcimag, midāc iⁱwiti ācāyāng. Midāc aⁱ-pānā iⁱwiti kīⁱ-aⁱ-sāntcikuyāngibān ugimīⁱ-kawiāwābānin. Midācigu iⁱwiti kaⁱ-kīna kāⁱcīⁱ-aⁱ-sāntcikuyāngibān midāc iⁱwiti ānubimīⁱ-cāyānk."

10 O-ō dāc ugiⁱ-nā^o 'a^oa^u Nānabucu: "Mi gayā nīn iⁱ'i^u witi pāmīⁱ-cāyān, mīsaⁱ-iⁱ-sān kāⁱṇāniciwīⁱ-cīwināguk," ugiⁱmā^o.

Ānic, mīsa kāgā^t cigwa kīⁱ-aⁱ-niwāwīⁱ-cīwāt. Ānic kāwin keciaⁱ utibīⁱ-āⁱ-sīn āniwidcīwāt. Taⁱ-kāsinini pimusāwāt. Midāc cigwa unāgucininig, "Mimāwiniⁱ-i^u cigwa tcināntagabāciyānk," iⁱ-kītōwāg. Midāc kāgā^t ānīnāntakābāciwāt. 15 Kāgā^t cigwa umīⁱ-kānāwa imāⁿ kabāciwāt; ānōtc imāⁿ apāgataⁱ-aⁱ-nunk wāntcīⁱ-uⁱ-nīnāmānit. "Mīsa umā," iⁱ-kītōwā^o. Cigwa wīⁱ-kacimōwāg; cayīgwa midāc kāⁱ-iⁱ-cikicīpāgābawinit iⁱ'i^u kawicimonit ānic mīgu gayā win āndōtānk iⁱ'i^u ka- 20 wicimunit. O-ō ugiⁱ-gōn inī^u a'kiwā^ozimaⁱ-ngāṇan: "Mī-ziwā i^u i^gi^u kitōcimag iⁱ-māⁿ cingicimuwāt icikawicimun kayā; kuntigu kigīⁱ-kāte."

"Āye^o, kāgā^t ningīkāte." Ānic mīgu i^u ācimādwasininig mī^u wibitān 'a^oa^u Nānabucu, āⁱ-pītcikīⁱ-kāteit. Midāc kāgā^t 25 kāⁱ-iⁱ-cikawicimut iⁱ-māⁿ nisawicininī, o-ō dāc kīⁱ-kītowān mī^u a'kiwā^ozimaⁱ-ngāṇan: "Tāga, kīmicōmāiwā awīⁱ-iⁱ-k kībīⁱ-tawacāniwān."

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

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

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

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

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

¹ Referring to the tail.

Midac kägät pinānowāniwan inī^u päcig, minawa inī^u päcig; mitugigu kāunteinibāt. Kägä'tsa kicūngwān. Midac ningutinigu kuckusit, kägä'tsa ałwāso. Ō·ō·widac kī·i·kitō: "Kägä'tsa, nintābwäckāgunan inī^u animowāniuwacūn!"

5 Ningutci kā·i·ci·a·'pägita·u·t, ō·ō·dāc ugimādwā·i·gōn inī^u a'kiwāⁿzimaingānan: "Kägä'tsa kitimigāmāg igi^u kitōcimāg," ugi·gōn inī^u a'kiwāⁿzima·i·ngānan.

Änic wibāgu minawā ānigi·kātci, ānic cigwa minawā mađwāsininig inī^u wibitan.

10 "Mimāwinigu cayigwa tcigawātcit 'a'a^u kimitōmā·i·wā. Äninta wini^u minawā awi·ā·siwāg mi·i^u kibī·tawacāniwā?"

Midac kägät 'a'a^u päcig kā·i·ci·inānuwānit, minawā 'a'a^u päcig.

Änic miğu minawā kī·ā·nikicōsit.

15 Änic, midac cigwa tciwābaninig, ānic cay·i·gwa wimādcāwāg minawa. Änic cayigwa ugi·i·gōn inī^u a'kiwāⁿzima·i·ngānan: "Misa nōngum wunāgwucig tcitāgwicināng iwiti pämi·i·cāyaṅk kiepin kici·kāyaṅk."

Midac kägät kānicimādcāwāt, midac ānupimiba·tōt

20 Nānabucu. Ningutinigu bapimusāwāt, "Mimāwin cigwa tcigiwisiniyanguban," udigōn inī^u a'kiwāⁿzima·i·ngānan. Misa kägät cayigwa Nānabucu inā: "Tāga, āni·a·'pitcipō·dawān."

Misa kägät kā·u·kwā·kwisitōt, midac nātunāwāt inī^u

25 utickutā·kānan.

"Änin ācietcigāyaṅ?" udigōn inī^u a'kiwāⁿzima·i·ngānan. Cigwa kanōnimān inī^u päcig: "Tāga, kin, pōtawān," inimāwan.

Midac kägät pimijāwan i·i·māⁿ kī·u·kwā·kwisitōt inī^u

30 mi·tīgōn; cayigwa ācipāciticikwāskwanuṭāminit, panāgum āmikwa·kunānig.

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

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

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

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

Naturally then again he was warmed.

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

Thereupon truly, as on their way they started, then with effort went Nänabushu running. Now, once as they were walking along, "It surely must be time for us to have eaten," he was told by the old Wolf. It was true that presently Nänabushu was told: "Pray, go on ahead and have a fire built up."

Thereupon truly, after he had gathered his wood into a pile, he then sought for his flint.

"What are you doing?" he was asked by the old Wolf. Presently (the old Wolf) addressed one (of his sons): "I say, you kindle the fire," thus (the son) was told.

Thereupon (the young Wolf) went over to where (Nänabushu) had gathered the wood into a pile; the instant he leaped over (the wood), up then blazed the fire.

"Na', misai i^u äcietcigänk i'i^u wâpō'tawängin."

Misa' kâ'i'ciwisiniwât i'i^{mā}, midaç cigwa kî'ā'nimādcā-wât; ānic wî'kagwātātāguicinōg. Kāwin kaṇagā ānugīpaṅ-gicimunit, nāwāntcic pimusāwag. "Ānic, mî'i^u pācu' cigwa,"
 5 utigō". Midaç uskitibi'kaṭini a'pī wādi'tamuwāt. Ānic
 midaç i'i^{mā} kâ'i'cikabāciwāt kî'u'cikāwag. Cigwasa nātas-
 aṅtcigōwag. Ānic kayā win minā aya't, utō'pā'kunisaḡ
 minā. Minawā wācackwātowān minā Nānabucu. "Kāgu
 win kâ'ā'pītcitibi'kaḡ wābandāngān; pāmāgu kigicāp kiga-
 10 wābandān," kî'i^{nā}. Midaç kâ'i'nint: "Pāmā kigicāp."

Misa äcinānōntāyagāntāṅk tcibwāwābaninig. "Taḡapina,
 ningawābandān," kî'i'nāndāṅk. Misa kagāt kâ'i'ciwāban-
 dāṅk, ānin kâ'i'cināṅk wāyābandāṅk kaḡwānisāḡimi'tcā-
 'kwatini i'i^u mō^usonāḡic! Midaç kâ'i'cipa'kwāndāṅk, midaç
 15 kâ'i'ciwābaninik, cayigwa kwā'kitāwāṅ; ānin kâ'i'cinawāt
 kagwānisāḡimi'tcā'kwatini i'i^u mō^usunāḡic! Ānic cayigwa
 kayā win kwā'ki'tā, ō'o'daç ūḡi'i'gō^o: "Intigōguca tibi'kunk
 kīmaḡwāntcigānāban."

Cayigwasa kayāwin udānumātsitōn i'i^u kayā win
 20 kāmīnt. Kiyānābitācin i'i^u tō'pā'kunisaḡ, kayā ini^u wā-
 cackwātowān kiyānābitācin. Midaç ubā'pī'gon. "Ānin
 wāndcītotāmaṅ i'i^u kî'icictcigāyaṅ? kāwin kitāḡipapāmān-
 danzin ā'pī'tcitibi'kaḡ, nackādāc āji'i'nigā'i'tisuyān. Kāḡātsa

"There, that is the way to do when one intends to make a fire."

And so after they had eaten there, then presently upon their way they started; for they were trying to arrive there (that day). They did not stop even when the sun went down, right on they kept going. "Well, it is a little way now," he was told. And it was in the twilight when they arrived there. Now, it was after they had gone into camp there that they built a shelter. Presently they went after (the contents of) the cache. And as for (Nānabushu) himself, he was given a certain thing, some choice firewood was he given. Besides, some fungus was given Nānabushu. "Don't you look at it during the night-time; not till in the morning shall you look at it," he was told. And so this was what he was told: "Not till in the morning."

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

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

kāwin kini'tānōntāⁿzi, iwidaç inigā'tōyañ 'i'i^u kimisať.
 Ānic, wāgunāc wīn kāmidcit?"

Misa intawā äci'a'camigut mīnawā 'i'i^u. Ānic umisawi-
 namawān. Midaç kā'i'ci'a'camigut, ānic, mīsa' kiwisinít
 5 kayā wīn. Ó·o·dac ugi'igōñ iní^u a'kiwāⁿzima'ingāñan:
 "Ambāsañō, papāmigusitā," ugi'igōñ. "Wa'a'wā pājig
 kitōcīm kigapapanāntawāntcigām, mīgu i^u pā'pic mīninān.
 Kägā't umāci'ā'n iní^u awāsiyañ."

Midaç kägā't kā'i'cikusiwāt, a'pañā kāmādcānit 'i'i^u
 10 utōckinawāmiwā. Wī'kāgunā pitcināç kānimādcāwād.
 A'pañā ä'i'ci'kawānit 'i'i^u utōckinawāmiwā mīdaç ānipāpi-
 ma'a'nāwāt. Midaç cigwa ningutingigu ānipima'a'nāwāt,
 ninguting aní'nābiwāt, ugiwābandānāwa upimwäckitiwinini
 kā'urñcimādciba'tōñit. Ó·o·dac ugi'igōñ iní^u a'kiwāⁿzi-
 15 ma'ingāñan: "Āñi'a'yāmu^x kitōcīm 'i'i^u u'pī'tawacān."

"Sāⁿ! Āñin kätotāmān i'i^u mackitiwinic kāniayāyāñ?"
 i'kito 'a'a^u Nānabucu. Ó·o·widaç udigōñ iní^u a'kiwāⁿzi-
 ma'ingāñan: "Māmindağā kigi'i'niğāmā 'a'a^u kitōcīm."
 Obimināsi'kāmīni 'i'i^u mackitiwīn; äci'ōdā'pināminīt mīdaç
 20 äcibā'pāwābināminīt; wābōyāñ idac ugīta'kunāminī.

"Ictā! Pidōñ, nitcizazi'kizi, ningānipimūñtāñ," ugi'i'nāñ.

Midaç kägā't kā'pājimīñigut mīdaç ānipimōñdāñk. Ānic,
 mīsa' mīnawā kāñicimādcāwāt. Ningutingigu ānipāpimu-

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

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

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

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

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

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

sāwāt utanī'igōn inī'ᵘ a'kiwā'ziyaṅ; wo'ᵘ udigōn: "Misa
 iᵘ inī'ᵘ tei'ō'nitecāniwaṅ pāminicawāwā igī'ᵘ kidōcimāg.
 Ānic, misa gāgāt cigwa aṅigā'kiawāt igī'ᵘ kidōcimāg."

Ningutingigu kinibaṭagā'kwisinini 'i'ᵘ wibitani.

- 5 "Naḡinin, Nānabucu, midugōma ānu'a'ṅipimwāwāgwan
 inī'ᵘ mō'sōn. Nānabucu, ṭaga aṅi'a'yā'ᵘ 'i'ᵘ ubikwa'k
 'a'a'ᵘ kidōcim."

"Sā, bina! Āninda kātōtamān 'i'ᵘ aṅimwābidic kāni-
 ayāyān?"

- 10 "Kāgātsa kidinigāmāg igī'ᵘ kitōcimāg." Ājibimi'a'yāminit
 nāni'kākubitōnit inī'ᵘ a'kiwā'zima'ṅgaṅaṅ. Midāc ājipa-
 wiwāpināmīnit, kuniginin, kāgāt pikwa'k ugita'kunāmīni!

"Pidōn, ṭaga," ugī'ṅān.

- Midāc kāgāt kā'i'jimiṅigut; kā'i'jipimiwītōt. Cigwa
 15 ninguting ugīwābamāwān cingicinīnit udōjima'. Kāwin
 kaṅagā ningutei teimiskiwākunagānig. Kuniginin, Nāna-
 bucu kanōnā: "Kāni'tāgāwāgwan igī'ᵘ kitōcimāg. Misa
 iᵘ āndōṭamuwāt mā'kawāwātcin inī'ᵘ mō'zōn." Kāmōtcigi-
 sinit inī'ᵘ a'kiwā'ziyaṅ. "Ā'ᵘ, 'ā'ᵘ, Nānabucu, wikici'tōtā
 20 i'i'mā'ᵘ kātaciwiyāsikāyaṅk."

"Wāgunān i'i'ᵘ kāwiyāsi'kāṭamaṅk?"

Midāc āgut inī'ᵘ a'kiwā'zima'ṅgaṅ: "Kāgātsa kitinigā-
 māg kitōcimāg."

- Midāc kāgāt sibickāte witci'āt ucigāwāt. Kāwin kaṅagā
 25 teimādecinīnit, pinic pānimā kākicigāwāt pāpindigāwag.
 Ānin kāicināṅk? Cigwa unawi'ā' kayā win, ābi'tagu winin

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

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

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

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

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

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

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

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

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

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

‘i’i’u wānawī’nt. Misa pitcinag ī’i māⁿ kīminwāndānk
 “Minangwāna iⁿ tciwisiniyān kayā nin,” kī’i nāndām.
 “Wāndcitāgu kīgā’tigunā minurayāng.”

9. NĀNABUSHU AND THE WOLVES, *Continued.*

Ningutingigu ī’i māⁿ māmōⁿsu’kāwāt, “Āmbāṣānōnā,
 5 kōsinān ta’a’kā. Migwāntācināⁿ iⁿ ā’ta pimisā’kwāt,” ugī-
 ī’nāwān īnī’u osiwān.

Mīdāc kīgā’t cigwa kīmādcī’tānit īnī’u osiwān. O’ōwidāc
 udiguwān: “Āmbāṣānō, kāgu’ kṇawābamicī’kāgun wo’o’u
 wī’a’kāyān. Ayāngwāmisin, Nānabucu,” udigōn īnī’u
 10 a’kiwāⁿzīma’īngānan.

Mīdāc kīgā’t.

Ānic Nānabucu u’kunāciḥ ācīkackackīwicink, mīsa pisin-
 dawāwāt, indigunādagu mādwāganā’pī’tcīgā. “Taḡa pīna,
 ninga’i’nāb,” ināndām Nānabucu. Kīgā’t āci’a’gwasāgi-
 15 ṇāc ‘i’i’u u’kunāciḥ, cigwa kīgā’t owābāmān na’itā ī’i’u
 ubigwā’kugānānini na’itā utōwawicācānātamini; kīgāgu
 mica’kīgābīgāgōtāni ī’i’u usībickanāmōwinini. Mīdāc kṇa-
 wābāmāt, ningutingigu ācīku’tigwāndāmīnit ā’pīdci ī’i’ māⁿ
 uckīncīgunk ācipāngisīnīng. Pānāgu, tcōⁿ, tōⁿ kānī’tānk.
 20 “Cīgwadāc, Nānabucu ningwāckwāgnā’a’mawā!” Mīdāc
 ā’kīdūt ‘a’a’u a’kiwāⁿzī: “Ayāwī’k kīmicōmā’īwā, ta’kābā-
 wānī’k!”

Mīdāc kīgā’t kī’ta’kābāwīnīnt, mīdāc kā’īcīmī’kawit.
 Mīdāc kā’īgūt īnī’u a’kiwāⁿzīyān: “Nānabucu, kanawā-
 25 bāmīwambāṣa.”

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

9. NĀNABUSHU AND THE WOLVES, *Continued*.¹

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

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

Thereupon truly (such was what happened).

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

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

¹ See Nos. 8, 30, 44.

"Kāwin, kāwin!"

"Nānabucu, kanawābamiwambānsagu."

Ānic cigwa kigicāp, ānin āyā'pitcisigwānig pimida?
 Ānic udāçamiguwān kigicāp 'i'i' u da'kānini.

- 5 Cigwa udinān: "Āmbāšanō, nīn nī'tam ninga'a'kā,"
 udinā. Midāç kagāt a'kāt. "Ānic mīgu gayā nīn, kāwin
 wīkā ninganawābānigōsī 'i'i' u a'kāyān. Ānic micigwa
 teigackackiwicināg." Ānic tea'igwa umādcīpīsiganāānān
 inī' u a'kaṇaṇ. Kāgātsa pimitāwikanagaṭinī'k, migunā
 10 ṇisīwāganātāṅk 'i'i' u minī'k pāmitāwikanagaṭinī'k, cigwa
 kumā'pī pītī'kwācinōn kackackiwicinīnīt inī' u a'kiwāⁿzima-
 ṭ'nganān. Wāwānīgu ugī'u'nābandān 'i'i' u māngikanagaṭinīg
 u'kaṅ kā'i'ci'ā'cōganā'a'nk, kā'i'cipakī'tā'o'wāt inī' u a'ki-
 wāⁿzima'ṭ'ngāṇaṇ. Ānic mīsa' ācinīwānawāt. O'ōdāç ugī-
 15 'i nā' 'i'i' u utōcīmaⁿ: "Nackāna, ta'kābāwānī'k!" ugī'īnān.
 Medāç kā'īnāt: "Kaṇawābamiwāmbānīsa nītcīzāzī'kīsī.
 Mīsa' āci'a'yāyān awīya kānawābamītin."

- Ānic mī'i' u cigwa kīmī'kawīt waⁿ a' u a'kiwāⁿzima'ṭ'ngān.
 Wo'ōwidāç kī'i'kīto: "Nānabucu nīmpakī'tā'u'k," kī'i'kīto;
 20 "untcītaḡu nīmpakī'tā'u'k," kī'i'kīto wa'a' u a'kiwāⁿzima-
 ṭ'ngān. "Kāwin kuca ānawī ningānawābāmāsībaṅ," kī'i-
 'kīto wa'a' u a'kiwāⁿzima'ṭ'ngān. "Ānic pāmāsāna kayā nīn
 kīga'a'çāminīnim."

- Midāç kagāt kigicāp. Cigwa ānic nā inī' u da'kī'kōn
 25 kaṇābāte wīgwāsāba'kwāng a'pī'tcisigwānī 'i'i' u upīmītā'kān.
 Cigwasa minawā udāçamā 'i'i' u udōcīmaⁿ. Ānic mīsa'
 cigwa kīdāmāwāwāt inī' u umōⁿzumiwān, "Mīmāwīn cigwa

"No, no!"

"Nānabushu, really you were looking at me."

So when (came) the morning, how thick was the grease frozen! So they were fed in the morning upon the grease made by boiling the bones.

Now (Nānabushu) said to them: "Pray, let me have a turn at making grease from bones broken and boiled," he said to them. Thereupon truly he made some grease. "Now, it is the same with me too, never should I be watched while at work making grease from broken bones. So therefore cover yourselves up." Now began he upon the work of cracking the bones. Truly very greasy were (the bones). Now, while he sucked the marrow from as many bones as had grease in them, at some distance away, with his head towards (Nānabushu and) rolled up in his blanket, lay the old Wolf. With care he selected a bone of great size which he had split crosswise, (and) with it he hit the old Wolf. So he then killed (the old Wolf). Now, this he said to his nephews: "Mercy, cool him off with some water!" he said to them. And this was what he said of him: "My old friend was certainly looking at me. That is the way I behave whenever any one is watching me."

So then presently was the old Wolf revived. And this he said: "By Nānabushu was I struck," he said; "purposely was I hit by him," said the old Wolf. "No attempt whatever did I make to watch him," said the old Wolf. "So not till after a while will I feed you."

Thereupon truly was it now morning. According to the story, the grease in his kettle was frozen as thick as a sheet of birch-bark covering of the lodge. Now, again he fed his nephews on it. So by the time they had eaten up their moose, "It must be time for us now to move camp," he was told by the old (Wolf). And so he was

tcigusiyang," utigōn inī^u a'kiwā^uziyan. Midaç ägut inī^u a'kiwā^uziyan: "Päcik kimīin wa^a'^u ningwisī," utigōn.

Änic unanā'kumān. "Misadaç izān i'ī^u kã'urndcimino ayayāyān. Intawā mīgu omā kã'urndcit," udinān inī^u 5 a'kiwā^uzyan.

"Änic, misaçu i^u wābank tcigusiyāng," utigōn inī^u a'kiwāziyan.

Änic mīsa gägät cigwa kusiwāt. "Nāmāguna ayā 'a^a'^u kãwābanicimī'k," ugī'igōn inī^u a'kiwāziyan.

10 Midaç kägät.

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

Midaç kã'i'jipa'käguzitã'tiwāt. Midaç kã'i'jikābäciwāt, mīsa' kägät unisāni inī^u awāsiyan. Änic kãwinīgu päci-gwānunk ayāsiwāg. Pānāgu pāpāmīgusiwāg. Midaç kägät ugīcimāmī'kawi'ã'nini inī^u awāsiyan. Kägät mīno'ā'yā.

15 Ningutingīgu pāpāmīgusiwāt, äcimawīngwāmīnit inī^u umicōmäyan. 'A^a'^u ma'ingān äcinimīskāmāt, "Intäckã nīnitug mānāpāmīgwān," udinān 'i'ī^u kīcīgīnipānit.

Midaç kã'i'cikuskusīnit, cigwa kägät uwindāmāgōn: "Kägätsa, nintōjīm, kīgic'tcimanābāmīn. Ämbāsānō, mānū 20 pīsīndawīcīn kã'i'nīnān; mānū icīctcīgān 'i'ī^u kãinīnān. Kīcīpīn wīnōntawīsiwān 'i'wīsa kãinīnān, kägät kīgã'i'nīgã-tōn 'i'ī^u kīya^u. Ämbāsānō, mīsawā'ku ānī'ã'timāt wa^a'^u

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

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

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

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

And it was true.

10. THE DEATH OF NANABUSHU'S NEPHEW, THE WOLF.¹

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

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

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

¹ For other versions see Nos. 31, 45.

awäsiⁿ, mänü mi'tigöns kiganabō'kubitōn misawā paŋgi^{ns}
sibinsiwa'kamigāk, midaç 'i'i'māⁿ kani'a'pagitōyan 'i'i'^u
mi'tigöns. Misägu 'panä kätötäman."

- Änic misa gägä't äcietcigät misawāgu cigwa adimät.
5 Änic ningutingigu piminicawät ini'^u awäsiⁿyaŋ — änic migu
'panä 'i'i'^u äcietcigät — kägätsa cigätci. Ningutingigu
kani'undciidaçpiminicawät ini'^u mōⁿsōn — änic micigwa
änawi sigwaŋinig — midaç änantank 'a'a'^u ma'ingāŋ pimi-
nijawät ini'^u mōⁿzon, kägä't ki'tciunitecäniwaŋ ini'^u pämi-
10 nicawät. Midaç cigwa täbäbamät, migu 'i'i'^u ä'piti cigwa
täbipinät, ugiwäbandän paŋgi^{ns} sibinsiwa'kamigänig.
Ki'wäⁿ ki'i'nändam: "Ämbäsānō, migu i^u kani'iji'ä'çawi-
gwäckwaŋiyän 'i'i'māⁿ sibinsiwa'kamigänig." Paŋägu näwä-
gäm kapaŋgicink 'i'i'māⁿ ki'tcisibink, paŋägu käsäswänik
15 u'tawaŋan.

- Misa' paŋimusät Nänabucu äcinea'i'kä'kawänit ini'^u
utöcimāŋ, cigwa uisitō'kawä'ā'n kē'ki'ā'nigubānän ningu-
tingigu aŋri'nābit, paŋägu ki'tcisibi kābimi'tigwäyänig.
Midaç äcimawit Nänabucu. Minawä'ku ningutci änuwi'icä,
20 a'panägu paḅāmätämüt. Kägätsa umindcinawäsināŋ ini'^u
utöcimāŋ. Änic ugi'kätän awiya tötägut. Kä'ijimädçät
nisätciwaŋ 'i'i'^u sibi. Änic aŋibimätämu. Midaç kē'ijisä-
gitawäcagämät 'i'i'^u sibi, midaç i'i'māⁿ owäḅāmān ini'^u

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

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

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

ugickimaṇisin inābiwaṇ i'īmāⁿ nibrkāng. Ācinawaṭināt, midaç kā'icipicigunāt uctigwāning ānuginaw'rtināt. Midaç kā'igut: "Micāṇm Nānabucu! Niwiwindaṃawabaṇ win a^u," ugī'igōn.

- 5 "Taḡa, windamawicīn," ugī'nān.

Midaç kagāt kā'ipi'iji'icānit.

"Taḡackumā, windamawicīn, nicimisa," ugī'nān inī^u ugickimaṇisin. O'ō-widaç ugī'igōn: "Āye^e, kīgawindamōn. Kin māwīn Nānabucu," ugī'igōn.

- 10 "Kāwīn," ugī'nān.

Wo'ō idaç ugī'igōn: "Kā, aṇicā Nānabucu udōciman kima'kaṃā. Mī'a^u ugimāmicipicī, mī'a^u kāma'kaṃāt inī^u Nānabucōwaṇ udōcimīnī. O'ō-widaç nintināndaṃ, māḡicā kayā nin unāḡic sāḡitciwāpinigātānig. Kayā nin nintināntaṃ i'īmāⁿ kī'aḡōsiyān, mīguri^u kaṇawābiyān i'īmāⁿ kī'aḡōsiyān."

"Kāḡātsa awawa, aṃbāsaṇō, wāwindamawicīn," ugī'nān inī^u ugickimaṇisin. "Māckut tei'uniciciyaṇ kiga'icī'īn."

Mēdaç kagāt kā'icina'kumigut.

- 20 Midaç kā'iciwawāci'ā't inī^u ugickimaṇisin, inī^u udōṇaṃaṇaṇ kiwawācicigāḡāt. Midaç kiwawāci'ā't inī^u ugickimaṇisin. O'ō-widaç ugī'igōn: "Aṃbāsaṇō, ayāngwāmisin, Nānabucu. Kīgawitō'kawīn i'ī^u kādicicigāyaṇ," ugī'nān 'a^u ugickimaṇisī.

- 25 "Awawa," ugī'nān wa^u Nānabucu.

"Nackā, kīgawāwintamōn," ugī'igōn inī^u ugickimaṇisin. "Āye^e, kagāt mīguri'īmāⁿ tei'a'yāyān pācu'umāⁿ sāḡa'igāṇ sāḡitawā," ugī'igōn; "mēdaç i'īmāⁿ nāwagām minisinaṭawāngāk. Midaç imāⁿ āndaçi'kāwāt kicigātṇik kīepīn
30 mica'kwaṭinik; mīguri^u ācinibāwāt ka'kina. Mīgu'ī^u kabā-

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

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

Thereupon truly hither came (the Kingfisher).

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

"No," he said to him.

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

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

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

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

"All right," to him said Nānabushu.

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

¹ Chief of the great lynxes, the great water-monster of the sea, lakes, and rivers.

gijik äcig'iciginibawät. Mëdäc iimāⁿ teiwäbämat 'a^a'u
 kã'udã'pinät ini^u kitöcimān. Pāmā ickwäte aḡwã'tã
 mĩ'ĩ'mãⁿ ga'kina aḡwã'tãwät igi^u mañitög. Mĩdäc 'i'ĩ'mãⁿ
 5 a'pitcinãwaya'ĩ cingicing 'a^a'u kã'utã'pinät ini^u kitöcimān.
 Wäbickisi mināḡwana aⁿ kiga'ĩ'nändam a'pĩ möckamut.
 Mĩdäc i'ĩ'mãⁿ nãwaya'ĩ teinibät. Na', misa äciwintamönãn.
 Änic mĩgu'ĩ'mãⁿ kätanisiyãn i'ĩ'mãⁿ teiaiyãyan. Usãm
 kãgã't kigã'tãbi kã'ĩ'ci'iyãn. 'I'ĩ^u ki'ĩ'ci'iyãn idäc kã'un-
 dciagãwãtãnsiwãn 'i^u kãmĩdciyãn."

10 Kãgã't ugawãnipäciã n ini^u kigöcãnsãn 'a^a'u ugicki-
 mañisi; änic añitĩnsãn kiminã 'a^a'u ukickimañisi. Mĩdäc
 a'pidci kiwawicãntãm.

Cigwasa kãgã't Nãnabucu kisãgitawãcigãmã 'i'ĩ^u säḡã-
 'ĩḡãn. Mĩdäc kã'ĩ'nändãnk teimĩca'kwãtinik. Mĩdäc kãgã't
 15 kã'ĩ'cimĩca'kwãtinik. Kã'ji'ũ'jigãbawit teigigicãp teibwã-
 mō'ka'ã'minit kizisōn, änic mãnisisãḡ ki'ã'wi; i'ĩ'mãⁿ teigibig
 kipãda'kisut. Mĩdäc 'i'ĩ^u wĩḡãḡ kãwĩn ki'ĩ'cinãḡusiniⁿ
 misa' äcigwĩnawicicteigãt, änic inãsamigãbawĩ iwiti nibi'kãḡ.
 "Anĩn kã'ĩ'ci'icigãyãn?" ki'ĩ'nãndam 'i'ĩ^u wĩḡãḡ tei'ĩ'cinã-

20 ḡusiniḡ. "Änic, ningawati'kwãniⁿ." Mĩdäc kã'ĩ'ci'ibwã-
 nawitöt mĩdäc kã'ĩ'ci'ã'nōnãt ini^u ugickimañesĩn teimĩdci-
 tãminit. Mĩdäc kãgã't kã'ĩ'cimĩdci'ãminit, mĩgu a'panã
 pōnĩniti i'ĩ'mãⁿ wĩḡãḡãnk. Mĩdäc kãgã't kã'ĩ'cinisi'tawinã-
 ḡusiniḡ i'ĩ^u kã'ĩ'nackitci'ãminit.

25 Cigwa kãgã't owãbandãn mãmãtci'ciwãniḡ. Cigwa
 owãbãmã möckãmunit awiã anōte awiã möckãmōⁿ; mĩgu
 pimĩ'aḡwã'tãnit imãⁿ minisinatãwãḡãnik. Mĩgu a'panã

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

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

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

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

agwā'tānit i'i^u mañitō^o, anōte äcināgusinit. "Midaç awānibān," ināndaṃ.

Änic miġu'i-māⁿ agōsinit ini^u ugickimañisin. "Mi cigwa kägā," udigōn; "tcimōckāmut," udigōn. "Māmawi ickwāte 5 tāmōckāmu," udigōn.

Midaç kägā't äcinawāt i'i^u mañitō^o. Miġu aṇinibānit imāⁿ minisinatawangānk. Wi'kāgu awānibān awiya kāmōckāmuninit. "Misa' cā'ta'a^u, Nānabucu, kāmōckāmut wa^a'a^u wāwābamaṭ."

10 Ningutinigu ca'igwa ki'tcimādciteiwañini i'i^u sāga'i'gan.

"Micigwa!" udigōn ini^u ugickimanisin.

Cayigwa kägā't inābit i'i witi nāwaḡām untcimōckāmo-
wañ, kägā'tsa uniciwañ. Cigwa maḡwāḡiḡitōwan: "Nāna-
bucu awāti kānibawit," maḡwā'i'kitōwañ.

15 O-ō-widaç maḡwā'i'kitōwan mi^u päjig: "Änin kägicinā-
gwa'k kāyāwit 'a^a'a^u Nānabucu?" maḡwā'i'kitōwañ ini^u
päjik.

Midaç kā'i'kitut minawā päjik: "Mādcinatā'i'jimañitōwi."

O-ō-widaç ki'i'kitō awāti ägumut: "Kāwin wiḡwī'a'pātāsi.

20 Taḡa, kinābī'k, awititibanā'kwa^o."

Kägā't kīpītōtäwañ kā'i'citiibanā'kwa'ugut. Kwātcigu'ku
"Yō!" tci'ikitut kā'i'ci'ā'bisku'tānit. "Änin kägicināḡwa'k
Nānabucu 'kāyāwit?" ki'i'kitowañ.

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

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

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

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

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

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

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

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

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

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

Midac minawā kā'i'kitut awāti: "Āmbāsānō, kīn ki'tei-
ma'kwa, awibā'pāsagobic," ug'i'nān.

Midac kagāt kā'pici'agwā'tānit inī^u ki'tcima'kwañ kā'i-
cipā'pāsagubinīgut. Kwātcigu'ku' "Yō!" te'i'kitut ācipō-
5 nī'īgut. "Ānin kāgicināgwa'k Nānabucu kāyāwit?" kri-
'kitowañ.

"Kāwin, misagu 'i'i^u Nānabucu kā'icīnāgu'ut." Midac
sibiskāte kā'picinātagumunit, ā'picināwaya'i' icigawici-
mōwañ.

10 "Wi'kāgāsa ā'pidci t̄bōsāngwaçi," kri'nāndam w'a'a^u
Nānabucu. Misa wi'kawa'āt tcinibānit, mīsa kāwin nibā-
siwañ pīnic ka'kina nābānit. O'ō'widac ogi'gōn inī^u
ugīckimānisin: "Kīgawintamōn a'pi nibat," udigōn inī^u
ugīckimānisin. "Mimāwin cigwa kinibāt. 'Ā'a^u, Nāna-
15 bucu, āmbā, awipimu'! ¹Nānabucu, kāgu win wiyawing
pimwā'kān. Kāwin pōtc kitānisāsī i'i-māⁿ wiyawink ānu-
pimwāt. Mīyā'ta iimāⁿ mažinātācink mī'i-māⁿ tcimisāt
ijipimwāt," utigōn inī^u ugīckimānisin.

Midac cigwa ānimādcāt nāsī'kawāt. Cigwasa utōtisān;
20 ānicipā'pācitawāt un'ō^u cānkicininit. Ānic kī'i'nāntam
tcapōsāngwāminīt. Midac cigwa kī'udisāt, ānic kagāt
cigwa ugīkwatāckwāwān inī^u mī'tigwābin, midac cigwa
wī'pimwāt. Ānic wācā'piniū udicipimwān, kāgātciskatwā-
wāyāngā'āt. Minawā pañgīgu pimāya'i' ānu'i'nā'a, mīsa'
25 minawā kāgātcickatwāwāyāngā'āt 'i'i^u ubigwa'k. "Ictā,

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

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

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

"Would that he might go soundly to sleep!" thought Nānabushu. Whereupon he waited for him to go to sleep, but the other would not go to sleep till all (the rest) were asleep. Then this was he told by the Kingfisher: "I will tell you when he is asleep," he was told by the Kingfisher. "No doubt he is now asleep. Now, then, Nānabushu, come, go shoot him! Nānabushu, don't you shoot him in the body. It is impossible for you to kill him if you try to shoot him there in the body. Only there where he casts a shadow¹ is where you will kill him when you shoot him," he was told by the Kingfisher.

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

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

mī'ta win kā'icit nicimisa i'iwiti agawā'tācink icipimū' ningi'ik." Midāc kāgāt iima^u wāskāningwicininit ācipimwāt.

"Micānim Nānabucu! Na', mī'a^u Nānabucu nindānu-
5 i'ikitunāban. Migu i^u nicit kabanāte."

Misa', ācimādciba'iwāt, mīsa' nipi unō'pinānigun. Anināntagānimusik nāntupāt wādānk ningutci tciwātciwāninig; wī'kāgu umi'kān. Ācānigū ā'ku'kitcipisut a'kwa'ā'm i'iu nipi. "Mimāwin ni'kibig wo'ō a'ki," kī'āndam. Ānic
10 micigwa kita'kwāmatciwāt i'iu wādcī^u, migu kāyābi kimōcka'aninig. Kā'icia'kwāntawāt, kāgāgu ābi'tawā'tig i'iu mī'tigō^o mī'iu kā'a'kumōcka'ā'ninig; mēdāc kā'icīnōgick-ānig. Midāc kā'iciskābinig; mēdāc kā'iciskābig i'iu nipi, midāckā'icinisāntawāt.

11. NANABUSHU BREAKS THE NECKS OF THE DANCING GEESE.

15 Misa' cigwa mīnawā kī'pābāmātisit wo'ō a'ki. Ningutingigu pābāmusāt ogīwābandān sāga'igān; ogīwābāmā awīya tāci'kānit. "Awāgwānāgigic?" kī'nāndam. Mēdāc kā'icīnāsī'kawāt i'īmā tāci'kānit, kuniginin i'iu ni'ka!
"Āmāntcigic kātōtawāwagwān?" kī'nāndam. Cigwa ugī-
20 mī'kwāntān i'iu kācietcigāt. "Taga, wa'ō ninga'ināg," kī'nāndam. "Āmbāšanō, kiganimī'ininim' ninga'ināg," kī'nāndam. Midāc ācikupipātōd i'iu sāga'igān; kāwīcīkākigināt cingubi^o i'īmā^u u'kunācīcink, midāc ācimādatāwāngusāt.

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

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

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

11. NĀNABUSHU BREAKS THE NECKS OF THE DANCING GEESE.¹

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

¹ For other versions see Nos. 20 and 48.

"Öi, Nānabucu awāti! Kāwīn kīgabasāmigusiwā!
Nimināwa'o'yu'k!" ināwag igi'ū ni'kāⁿsağ.

Cigwasa owābāmā Nānabucu, "Namāntc wini'ū kitō-
tawāk ningutci wā'ā'baminagōgun! Kāgā'tagu ningitci'i-
5 nigāwagāntām. Nackāginin āna'kāmiga'k o'ō'witi wāntu-
sāyān. Kāgā't minawānigusiwağ, ki'tcipapā'pina'kamigisi-
wağ o'ō'witi wāntusāyān. Ātatanā, ki'tcinānimi'i'tiwağ!
Nackā, o'o'māⁿ picāyu'k."

Ānic kāgā't pī'icāwā.
10 "Nicimisātug, nimi'i'tiwin nimpitōn. Misagu ōno'ū naga-
munān kā'icīwānyān. Nackāsagu kīganimi'i'ninim. Uci-
'tōyu'k i'i'māⁿ kitacinimi'i'nagu'k."

Ānic kāgā't aḡwā'tāwağ igi'ū ni'kānsağ, midaç cigwa
15 uji'tōwāt 'i'i'māⁿ wātācinimi'i'ntwā. Ānic ugi'kino'ā'mawā
'i'i'ū kā'u'ci'tōnit. Ābā'pic kā'kicitōnit.

"Ānic misa cigwa teibīndigāyāğ." Misa' ācimōckinānit.
Abā'pic kā'kinō'ā'mawāt kā'icictcigānit. "Migū i'i'ū kāni-
i'na'ā'mān kāni'a'ntōtāmāğ; mi'ī'ū kā'icictcigāyāğ. Naçkā,
kiga'ki'kino'ā'mōnininim 'i'i'ū kāni'i'na'ā'mān, mīgu 'i'i'ū
20 kāni'a'ntōtāmāğ," udinā i'i'ū ni'kāⁿsa. "Ānin win kaci-
pabāmi'tawiyāğ usām te'kindisoyān, ningapāsigwiwinigu.
Mīgu'ku i'ū kātātōtāmān i'i'ū te'kintisoyānin. Ānic misa'
mīgu 'i'i'ū teibabātāçicimoyān, i'i'ū teic'er'kindisoyān teiba-
bānānimiyān ānigu'k."

25 Ānic misa cigwa mādcinimi'ā't i'i'ū ni'kāⁿsa. Kāgātsa
ud'er'kimāⁿ nimi'ā't. "Ānic, mimāwin cigwa tciwinisāğwa,"
ināntām. Midaç ājinagāmūt:

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

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

Now, truly, hither they came.

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

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

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

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

"Nabanäkätacimuwin nimpitōn, nicimisitug!"

Änic migu gägät nabanägätäcimuwät igi^u ni^{kä}sa^g.
Änic uder^kimiguwän.

Ningutingigu minawä mädc^äm^än^änit, o^owidac ina^äm^ön :

5 "Töskäbicimöwin nimpitōn nicimisitug!"

Midacigu äntötaminit iⁱu ni^{kä}sa^g.

"O^okutawin a^äpi iⁱu ina^äm^än, kiepin awiya töskäbit
tamiskuskicingwä," ugiⁱnä^g. Cayigwa mädc^äm :

"Pasangwä picimöwin nimpitōn, nicimisitug!"

10 Änic migu gägät äcipasangwäbiwät igi^u ni^{kä}sa^g.

Cayigwa minawä udani^äntciwintän iⁱu na^gamun :

"Äyāntasö ni^kiwiyäg ayānsigwäcimoyuk,
Nicimisitug, nicimisitug!"

Änic migu kägät äntötamuwät igi^u ni^{kä}nsag, intigu
15 ki^oyu^kupināwag äcicimuwät.

Änic midac iⁱmāⁿ kiⁱnāt: "Miⁱmāⁿ a^äpi kăpäsigiwyän
kayänin teipabänimiyän," ugiⁱnä^g. Midac kägät kipa^si-
gwi^t, migu äninitämickawät änsigwäcimunit äcipö^kugwä-
bināt. Änic migu pä^kie na^gamut pimipö^kugwäbināt.

20 Iekwāntäng win mänk aⁱntäcicimu. Kägätsa wäwisä-
gickägön awiya. "Äninta?" inäntäm 'a^äa^u mänk. "Taga
pina ningatöskäb," inäntäm. "Untikwanäntagu obö^k-
ugwäbinä o^o näniminit," inäntäm 'a^äa^u mänk. Äcitöskäbit,
kuniginin kägät naⁱtä inäbit upimipö^kugwäbinäni. O^omāⁿ

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

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

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

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

Now, that was what the goslings did.

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

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

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

Now again he changed his song as he sang:

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

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

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

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

āntācīcīmut īnī^u kāwāwisāgīckāgut, mīnāngwana kāwīnānīt.
 Ājisāgītīckīwāskwanīt. "Mīmāwīn tēitābā'kupīpārīwāyāmbān,"
 īnāntāṃ ācīpīgāgīt 'a^a'u mānk. "Abā'pīnīsīwāgān,
 Nānabucu kīdīckwānīgunān!" ī'kītō 'a^a'u mānk.

- 5 "Nīcānīm!" omāḍwārīgōn nāsībībārīwāt. Cīgwa pācwā-
 wītāmōn, mīrī^u cīgwa ānubācwābāṇḍāṅk īrīmāⁿ ā'kunībī-
 'kānīg; mīgu' bā'kubīpārīwāt, īntāgāgīnīn pī'tcībāgwānī.
 Mīḍāc īrīmāⁿ kītāngīckāgut ucīgānāng, mīḍāc kā'ī'cīcā-
 kackīcīkānāwāpīckāgut. Mīḍāc kā'ū'ndcī'ī'cīnāgūsīt 'a^a'u
 10 mānk.

- Ānīc mīsa cīgwa Nānabucu wīkīcīswāt īrī^u unī'kāⁿsīmāⁿ.
 Ācīkī'tcīpōtawāt, mīḍāc ānīcīnīngwā'ā'bwāt 'ī'ī^u unī'kā-
 sīmāⁿ. Mīḍāc kānīcīsāgīsītācīmāt. "Kāgā'tsa nīnkī'tcīwī-
 nībā," ī'kītō Nānabucu. "Āmbāsāṇō, nīngānībā," kī'ī'kītō.
 15 Mīḍāc īrī^u utcīt kā'ī'tāṅk: "Āmbāsāṇō, ā'kawābām pīwītāg
 tcīsāgwa'ō'wāt," ugī'ī'tān 'ī'ī^u utcīt.

- Mīsa' kā'ī'cīnībāt, mīsa' kā'ī'cīcāngītīyānīt; sāgī'āt 'ī'ī^u
 unīkānsīmāⁿ. Ānīc pīmīckāwāt īgī^u ānīcīnābāg Nānabucōwān
 kītānkītīyā'kīsōwān. "Nānabucu owātī. Kāgō māwīn
 20 ugīnī'tōnātug," ī'kītōwāg īgī^u ānīcīnābāg.

Ānīc, cīgwa 'a^a'u kā'kanawāntā'ī'nīt 'a^a'u mīskwāsāp
 cīgwa gāgā't owābāmā sāgāwā'ō'nīt pīwītāⁿ. "Pīwītāg
 sāgāwā'ā'mōg!" ī'kītō 'a^a'u mīskwāsāp.

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

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

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

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

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

Äciwaniskāpa'tōd Nānabucu, ānic awānibān kāwābāmāt.

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

Midāc minawā äcitcāngitiyākisut.

"Mimāwīu cigwa kinibāgwān," i'kitōwāg igi'u ānicinābāg.

- 5 "Mimāwīn kinibāgwān," i'kitōwāg. "Tağa, minawā sāgā-waotā." Äcisāgāwa'o'wāt, minawā äci'a'cā'ta'ā'muwāt.

Cigwa minawā uganōnigōn iyutcit: "Pīwitāg sāgāwa'a-mōg." Migu i'u āniguckusit Nānabucu. Minawā kigitō-wān inī'u utcitin: "Pañā kācāta'a'muwāt," utigōn inī'u
10 utcitin.

"Micanim!" utitān i'i'u utcit. Äcipā'pāsagupitōt; pānim-āgu kākākkipitōt mi'i'u kipōni'tōt.

"Kägā'tigu kāwīn bā'pic minawā nintāwīntāmawāsi," udinānimigun i'i'u utcit.

- 15 Minawā äcisāgāwa'o'wāt igi'u ānicinābāg. "Midāc i'i'u kinibāt," i'kitōwāg. "Ä'a'u, tağa, awi'i'nābiwātāe. Kägō kuca uginī'tōnātug." Midāc kägā't äcikasāwāt, kägā't opōtawānini kī'a'yāni. Midāc äcikumōdimāwāt ka'kina i'i'u unī'kā'simini. Änic kīckisitābināwāt, ānicisāgisitōwāt iimā'
20 kānōndcimō'kawāwāt i'i'u ni'kā'sa".

- Cigwa kuskusi Nānabucu. "E!, nindōnsāmīngwām! Mimāwīn usāmīsuwāgwān igi'u nini'kā'simāg. Tagataga skumākuta." Äni'icīwikubitōt i'i'u usidānsini, mīgu äcinā-ni'kībitōt. "Na', mīsa kägā't usāmīsōwāt nini'kānsimāg."
25 Minawā pācīg utānuwī'kubitōn, mīgāyābi äci'u'ndcipitōt. "Mīsa gāgā't usāmīsuwāt igi'u nini'kānsimāg." Midāc

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

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

And so again he lay with his bottom projecting upward.

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

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

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

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

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

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

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

ka'kina änicwi'kubitöt, "Kāṇāḅate māwin ningigimōtimigōg,"
 ināṇdam. O'ō-dac uditān i'ᵛ utcit: "Kigayānimis kiepin
 kā'kimōtimigōwānān," uditān i'ᵛ utcit. Midāc ānubāḅā-
 ṇantwāwanga'i'gāt, misa' kāwin ḅaṇāgā pājik umi'kawāsin.
 5 "Miḅānim!" i'kitō. "Wāntcitōtawit kiwintāmaḅwisi'k!" i'kitō.
 Kāgā't unickri'gun i'ᵛ utcit. Misa' äcimāwāṇdeitöt misa'n,
 uticpā'kwisitōṇaṇ inᵛ misān. Äciki'tcipōtawāt, abā'pic
 kā'kitcipōtawāt äcinisawa'a'ng i'ᵛ iekutā. Änic, teāgisu.
 Änicāgu, "Tei!" kā'rwāwātānig i'ᵛ utcit; pinicigu kāsī-
 10 'tawickāt, kāsītawitiyāt. Änic o'ō-dac uditān i'ᵛ utcit:
 "Äe°, 'teiᵛ, teiᵛ, teiᵛ!" kā'rwāyān kā'kimōtimigōyān igiᵛ
 nini'kānsimāg," uditān i'ᵛ utcit. Mādwtānig. "Mimāwi-
 ni'ᵛ teāgisugwān," kri'ṇādam. Midāc kā'icī'kugābawit
 cayigwa ānawimādcā, migu iᵛ äjikaskitōsīg i'ᵛ ānuwimā-
 15 dcāt. Migu iᵛ äcitōngitiyā'a'mit, änic kāwin uḅāckitōsin
 i'ᵛ teipimusāt. "Äninta äci'ā'yāwānān?" ināṇtam. Misa'
 äcipwānawitöt ānuwipimusāt. O'ō-dac kri'nāṇdam: "Amāṇ-
 teigic ṇantawin i'ᵛ wisa kibwānawitōyān, teipimusāyān?"
 Midāc kā'icīnāntawāḅāṇṅāṅk ningutci kī'teigickābi'kānig,
 20 cigwadāc kā'icīcōckwāṇciwāt i'ᵛ māᵛ kickābi'kānig. Kāp-
 āṅgicing, āḅānābit, pānāgu kābā'a'yagu'kānig i'ᵛ utōmi-
 gitiyān. Midāc kā'i'kitut: "Äi, wā'kunāg uga'i'nāwān
 ānicināḅāg tei'ā'ni'a'kiwāṅ!"

Äni'ijamādcāt minawā; cayigwa ānibabimusāt ugīwāḅ-
 25 āṇdāṇaṇ mi'tigōṇsaṇ u'kwa'kitānig. Änic äjnisawitiyāṇṅāṅk,
 āḅānābit, pānāgu kāmiskwiwā'kwāṇinig inᵛ mi'tigōṇsaṇ.
 "Äi, miskwābimāḅōṇ ogaitānāwān ānicināḅāg tei'ā'ni'a'ki-

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

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

wang! Anicinābäg sağaswāwāt ugā'a'pā'kusigānāwān,"
kī'i'kito.

Midaç kā'ā'ni'ijimādcāt. Ningutingigu añibabimusāt
minawā kā'ā'ni'ijinisawitiyāntānk mi'tigōnsān, kāwindaç
5 kwā'tc miskwīwā'kusiniwān. "Wo'ō'wisa uga'icini'kātā-
nāwa anicinābäg tci'ā'ni'a'kiwāng, pağwate miskwābimā-
gōg ta'ināwāg," kī'i'kito.

12. NĀNABUSHU EATS THE ARTICHOKEs.

Midaç kā'ā'ni'icimāhādcāt. Ningutingigu papimusāt
awiya ugīwābamā^e. "Ānin ācini'kāsuyāg?" ugī'ina^e.
10 "Kunigā kitamugūmwātug?"

"Āye^e," ugī'igō^e. Midaç kā'igut: "Āye^e, kāgāt nintā-
mugōmin."

"Ānic āni'kāgāyāg 'i'i'wisa nibiwa aṃugōyāg?"

"Kāwinsa winigu kāgō nintini'kāgāsmin. Misa yā'tagu
15 'i'i'u pōgisi'kāgāyānk."

Midaç kā'ici'ā'mwāt, ānic ugī'igō^e i'i'u amuntwā; pāmā
kā'tā'ā'mwāt ugī'pōni'ā^e. "Kāgātsa kiwīngipugusim,"
ugī'ina^e. Midaç a'pī'a'nimādcāt. Ningutingigu añipa-
pimusāt pāmāgu tātānāming, "Pō^e!" inwānit. Ācimādcī-
20 pa'tōt, "Awānān kā'inwāt?" kī'ināndāṃ. Wāsa pāgāmi-
'pa'tōt. Māgwāgu minawā añipapimusāt, "Pō^e!" inwāwān
awiya, āci'ā'pāpipāgisut, "Awānān kā'inwāt?" kī'inān-
tāṃ. Māgwāgu minawā añipapimusāt, pānimāgu wāntci-

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

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

12. NANABUSHU EATS THE ARTICHOKE.¹

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

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

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

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

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

¹ For another version see No. 23.

pögītīt äcimädcipa'töt. "Ambäsānō, ningagagwānaganā
 'a'a'u kā'inwāt," kī'ināntām. Kwātciku'ku āninānwātcīsāt
 pāmāgu minawā, "Pō^o!" ānwānit. Misa' sāgisit. "Ambā-
 sānō, ningā-ā'kāmawā 'a'a'u kā'inwāt," kī'ināndām. Acī'a-
 5 'kandwādānk 'i'i'u umī'kana; mīsaḡu kīcī'a'cāḡiwā, mīdāc
 imāⁿ wānsābandānk 'i'i'u umī'kana. Pānimāgu minawā
 upī'kwanāng uwiya nwāntawāt. Misa' untcita ānwānit,
 "Pō^o!" Äcipāsiguntcīsāt. "Tabā'pinisiwāgan, awānāc wa'a'u
 pāminica'o'ḡwān! Kā'tcimānitōwigwān," kī'ināntām äci-
 10 mādci'pātöt kī'tcī'ā'nīḡu'k. Māḡwāgu ānipimipātöt, pāmāgu
 minawā, "Pō^o!" Kī'tciwāsa paḡicin, āpamipāḡisut; ānic,
 kāwīn owābamāsīn ānu'a'swāḡānāt. Pānimāgu minawa
 'i'i'witi upī'kwanāng wāntcinōntāḡusinit, "Pō^o!" "Tabā-
 'pinisiwāgan!" ināndām äcimādci'pātöt. Mīḡu'ī'māⁿ mādci-
 15 pātöt, minawā, "Pō^o!" "Tabā'pinisiwāgan!" ināndām
 ānīḡu'k āḡimādci'pātöt; kāḡu'pī'ḡu'pācu'āba'tō, pimipātöt
 ānīḡu'k. Misa' untcita ānī'tānk utāckwāyāming, "Pō^o!"
 Kāḡu'pīḡu'āntasupaḡicink, "Pō^o, pō^o, pō^o, pō^o, pō^o!"
 — "Mīdāc 'i'i'u mī'tāḡīnī'u kā'icīwāt nicimāyāḡsa kībiwāba-
 20 māḡwā īḡī'u ackipwāḡ.¹ 'Nimpōḡisi'kākāmin,' ningī'ḡōḡ.
 Takīn, ēi, nimpōḡit! mīsa' kā'ī'kitowāt ānicinābāḡ nicījāyāḡ,
 tcīnī'a'kīwānk." Māḡwāgu ānipapimūsāt, pānimāgu minawā,
 "Pō^o!" — "Ēi, nimpōḡit!"

¹ Ackipwāḡ, "artichokes;" literally, "raw objects."

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

13. NĀNABUSHU AND THE CRANBERRIES.

Āye^u, ʔnipapimusāt ācimādābit sibi a'paṅāgu inābit ʔnibi-
 minān kā'a'yitcitāgiskōtānig. "Kāgā't pāmā tāmitciyān
 ningapōni'tōṅān," ināntam. Midac igu cigwa āci'u'cigāba-
 wi'taṅk; inābit i'i-witi nibr'kāng, paṅāgu ʔnibiminān. "Taḡa,
 5 mī iwiti ni'tam ningamitcinān," ki'i-nāṅdam. Ācigāgitci-
 kunayā'urt āciba'kubikwäckwanit ānupapānāntubikāṅtcigāt.
 Wāgunāc kāmī'kwandāṅk? Ā'kwanāpāwāt, ācimōckamut;
 inābit, mī gāyūbi kā'i'nagōtānik inī'^u ʔnibiminān. "Āman-
 tcigic 'i'^u kīmī'kwandānziwān?" ināṅdam. Minawā ājipa-
 10 'kubikwäckwanit, ācickickiwācink; midac āci'ā'gwāsit
 ācimawit. Ānic wiṣāgicin, paṅā mīgu miskwi uskicigunk.
 Ḷḡwasitidac ājiki'teimawit; māgwāgu mawit, kāgō unānā-
 cābickāgun. Ācipā'katawābit inābit, paṅāgu ʔnibiminān.
 Utānimāmātāntāṅān. Kā'tāmitcit ācipōni'tōt.

14. NĀNABUSHU AND THE CARIBOU.

15 Mānicimāmādcāt. Ningutingigu ʔnipapimusāt, teimica-
 waskusiwagāni wāditaṅk. Āji'i-nābit i'i-witi wayā 'kwäckusi'^u
 tci'a'yābā ati'kwāṅ kipimatābickusiwāwān. Kāḡātsa umi-

13. NĀNABUSHU AND THE CRANBERRIES.¹

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

14. NĀNABUSHU AND THE CARIBOU.²

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

¹ For another version see No. 21.² For another version see No. 19.

sawinawān. "Amāntcigic kā'i'nā'pinañāwāgipanān?" Āci-wābamiḡut, "Intacitug kāpasāmit," ināndam 'a^u aḡi'k. "Tagantawā ninga'a'cimā," aṇimādciba'tō 'a^a'u aḡi'k. Cigwa kāgāt umadwākāṇōñigōn: "Ai, nicimisa', amantewin
 5 'iⁱ'u kitōṭamān ningutci wayāpaminān? A'kawā, kiwiti-bātcimo'tawin! Kāgāt ki'tci'i'nakamiḡat o'ō-witi wāntu-sāyān," udinān. "Awawa, undās, picān! Kawin kitāna-nisānānimisi."

Midac kāgāt kā'pji'i'cānit i'i'māⁿ ayāt.

10 "Tiwā', kāgātigu tci'i'na'kamiḡat piteināgu, kinisitiwāg; ki'tciwāwiyaḡ ki'undcinānitiwāg; kipickwā'taginutātiwāḡ." Ānic miḡu'i'māⁿ āpītcitanātcimu'tawāt āci'i'kwa'tāckawāt inī^u umi'tigwābin. "O'ō-wisagu tōtamōbāñig." Ā'cināni-mā'kwinōtawāt i'i'māⁿ wācā'pinit.¹ "Misa wu'ō' āntōta-
 15 mowā'pañ," udinān. Ācipimwāt iimāⁿ wācā'pinit.

"Micānim Nānabucu! Kāgāt aṇāḡinānimāḡibañ."

Ānic misa' kā'i'cinisāt, ācimāterkawāt. Papānāḡināḡā i'kāmōwāñ; ācipapimāḡōtōt inī^u uwinōmāñ; āciḡapāci-māt ka'kina. Kā'i'cikiziswāt, uḡitackwāmāḡ uḡi'ḡgwāwān.
 20 Midac kā'i'kitut a'pī kā'u'nabritawāt: "Tibigic kāuntāmā-wāḡān?" ki'i'kitō. "Intawāsa uctigwāning ninga'u'ntāmā. Kāmāwin nintāminu'tciḡāsi, nintāpā'pī'ḡōḡ ninimucāⁿyaḡ² uḡi'a'cāwābāmān," ḡi'i'nāndam. "Nindābā'pī'ḡōḡ ninimō-

¹ At the Caribou's side.

² Ninimucā'yaḡ, "my loves;" literally, "my cousins;" more literally still, "my relatives" (that are the children of the sister of my mother).

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

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

"Ah, but there truly was a great time going on yesterday, they were killing one another; for no reason were they slaying one another; they shot one another indiscriminately with arrows." Now, while he was telling him the story, he was stringing his bow. "This was the very way they did at the time." All the while he kept aiming there at his¹ side. "This was just the way they did," he said to him. Then he shot him in the side.

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

So after he had killed (the Caribou), he then set to work flaying (and) cutting him up. Exceedingly fat was (the Caribou); then he went (and) hung up his fat; then he boiled it all. After he had finished cooking it, then out upon a sheet of birch-bark he dipped the meat. And this was what he said when he came to where it lay: "Wonder from what part of the body I shall take (what I am to eat)!" he said. "I think that from the head I will take what I am to eat of him. — Perhaps it would not be proper for me to do that, for I should be made fun of by my loves² on account of my having begun at the opposite end,"

cä'yag," kinändam. "Amantcisawin i'iwiti upi'kwanäng undamäk? Kāwinsa, kaṇabāte nindābā'pī'i'gōg. Kaṇabāte ugikāntewābamān ki'tciayābā'ā'di'kwan, nindā'i'gōg māwin ninimucā'yag. Amantcisawin pimi'tcaya'undamäk?" ki-i-
 5 nändam. "Kāwinsa, kaṇabāte nindāpā'pī'i'gōk. Ugipimi-
 tewābamān nindā'i'gōk ki'tci'ā'yābā'ā'di'kwan, ninimōcā'yag
 nindā'i'gōg."

Māgwāgu ṭanwāwā'tōd misiwā tcigā'tig ugibābā'a'tōn
 umāma'i'bimān. Midāc ā'pī ājinōndāgwatinig kisibā'kwat,
 10 "Kāgā'tsa ningi'tcisasiskimigun. Kaṇabātesa kayā win
 wiwisini." Kāpa'kwācwāt i'i'māⁿ uwininōwinit, āci'a'kwān-
 tawāt. Midāc iwiti awipōsinang;¹ kayāgu wininōn ugin-
 dā'kwicimān. Āciki'tcipitānimāḍḍnik, āci'a'kwāmigut 'i'i'^u
 kisibā'kwat. Aⁱ, misa imāⁿ ā'ntanagōsit! Pini'cigu kabā-
 15 ya't' āgōsi.

Ningutingigu inābit iwiti wayākwākusi'^u ma'ngāna^e un-
 tatābipa'itiwā^e, midāc ācikaṇōnāt: "Kāgu win omāⁿ picā-
 kāgun!"

"Kāgō māwin ugin'i'tōnātug Nānabucu. 'A'a'^u, ṭaga
 20 a'pa'ititā!" Intigumi kibigagwātcikanitiwā^e. Cayigwa
 paḡamisāwā^e, āciwābāmānit ini'^u udadī'kumān. A'paṇāgu
 kāma'kaṇdinit.

Aē'ⁱ, ānic kāgidōṭānk, misā'paṇā udadī'kumān. Ācika-
 ṇōnāt: "Nicimisā, kāgu' win tcātcigā'tig pā'i'nābi'kāgun!"

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

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

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

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

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

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

“A'a'u, kągō ogia'tōnātug!” Midaç kägä't kama'kañ-
 dinitigu umama'i-bimān. Cigwa wānimādciba'i-tiwa^u, “Kägu'
 win, nicimisātug, icpiming inābi'kägun!” Ānic äcidā'ta-
 ganāpiwāt igi^u ma'ingāṇag, paṇāgu winin kā'ingōtānig.
 5 Ānic kayä kama'kañdinit i-i^u ma'ingāṇa. Kā'kitānawānit
 ānimādciba'itinit; äcipagitaṃigut. Napā'm upagitaṃigun
 i-i^u kisibā'kwāt.

Äcisināntawāt. Misa' ānugwinawī'ci'kaṅk, ānic mi'ā'ta
 utōctigwānim ä'tānig. Ānic utānutcictcigwantān i-i^u utōc-
 10 tigwānim. Ānic miyā'ta winintip äyānig. Ānic ukwīna-
 wi'īnā'pinātōn. “Taga intawā, ningakinābi'kōnsi'kās,”
 ki'īnāntam. Midaç kägä't kā'icināgusit, mi'iwāti winintip
 wāntci'tōt. Mägwāgu taçi'kaṅk äci'a'nicinābawit, misa'
 mādcāt. Midaç äci'u'täckanimaḡatānig, a', ānic gägicictcigāt!
 15 Äcipitā'kwicink, “Kitawānānā'tigō, nicimisa?”

“Äye^u, ninisa'ku paḡwata'kaṃik kānānibawiyān.”

“Öⁿ, nicimisa, kiminaikōwimizān.”

“Äye^u,” ugi'igōn.

Minawā äcipitā'kwicink, “Kitawānānā'tigo, nicimisa?”

20 “Ninisa'ku wādciwink kānānibawiyān.”

“Öⁿ, kicingwā'kōwimizān.”

Minawā äcipitā'kwicing, “Kitawānānā'tigo?”

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

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

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

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

"Yes," he was told.

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

"Always upon the mountain do I stand."

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

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

"Ninisa'ku k aw awasana'kik abawiy an ningutci s aga'i'gan
tay abin a'kw a'kin."

"Nicimisa, kiwig asiwimiza n."  anicim adc at. Minaw a
 acipit a'kwicink, "Kitaw an an a'tigu, nicimisa?"

5 "Ninisa'ku ningutci s aga'i'gan  y agin n omag a n o'piming
k an anibwiy an."

" o", nicimisa, kitas atiwimiza n."

" ye."

Minaw a  anicim adc at. Minaw a  ajipit a'kwicink, "Kitaw a-
10 n an a'tigu, nicimisa?"

"Ninisa'ku s aga'i'ganing  'kugic a'kamig ag k an aniba-
wiy an."

" o", nicimisa, kigicikiwimiza n."

" ye," udig on.

15  anicim adc at, pitcina igigu  ni'u'da'a'mit  cipa'kubita'ku-
'kit.  anic migu  cipa na'kin ank  cim adc iy atag at. Papi-
m atag at, ningutingigu awiya un ontaw a: "E'e'e, adi'k
p amadag at!" i'kitowa".  anic, "A'a'u, m awinata'u'k!"
 anic misa g ag a't mawina a'u'nt.  anic k awin n antag ani-
20 musi pim atag at.  ack am p acw awit am o, k awin n antag ani-
musi. " e'e', kimitaganigun an!"

"Minangwana cigwa  nawi p acw abat amowan an," in ant am.
 anic k awin n antag animusi pim atag at.  ack am pigigitowa",
"Tab a'pinisiw agan, misa micag anin ank!" K a'i'kitunint.
25  acit aba'kin ank, wayibagu t aba'kin ank.  anic minangwana
c ockw an abi'k anig i'i'm a n k a'i'ji'agw asiba't od. M agw agu

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

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

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

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

"Yes."

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

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

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

"Yes," he was told.

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

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

- ānibaḥimipa'tōd āci'u'jājabī'kicink ācibikusitōd 'i'i'u utōcti-gwānim. Inābiwāt igi'u ānicinābāg. Nānabucōwān āni'u'ndcikigitōwān: "Kāgā'tigu adi'k pāmātāgāt, kāgātigu āti'k pāmātāgāt," ani'i'kitōwān Nānabucōwān, ānigagāwā'piwān.
- 5 Kāwīn kanagā piyāpimigābawisiwān, paṅā misa ānipapimusāt.

15. NĀNABUSHU FLIES WITH THE GEESE.¹

Ningutingigu ānipapimusāt sāga'i'gan ācimatābit, a'pa-nāgu ni'ka⁶ manōmini'kāwa⁶. Kāgātsa umisawīnawā⁶, ānic ācikaṅōnāt: "Āmbāsaṅō,³ kigawitciwininim," udinā⁶.

- 10 "Awawa, Nānabucu," udigō⁶. "Migu 'i'i'u a'kawā uci-tōyāng wānawa'poyāng."

Ānic ācipa'kubit kayā wīn Nānabucu. Misa kayā wīn āntōtaminit ānutōṭānk, misa' kāwīn umi'kōbja'ā'nsin 'i'i'u manōmin.

- 15 "Ānin, Nānabucu? Intigō kucagu kibwānawitōn i'i'u maṅōmin."

"Āye⁶, nimbwānawitōn."

- "Ā'a'u, intawā mi'i'u mini'k. Pāpaṅāns 'i'i'u maṅōmin," itiwa⁶ i'i'u ni'ka'. Ningutingigu cigwa utigō⁶: "Misa wā-
20 baṅk wimādcāyāng," utigō⁶ 'i'i'u ni'ka'. Midac kā'i'nāt: "Anigā'kā kitākacki'isim kayā nin tcipimisāyāmbān?"

"Nānabucu, ānawi kitākacki'i'gō tcipimisāyān, kāwīnidac kitāpisinda⁶zī 'i'i'u kā'i'gōyāmbān."

¹ For another version see No. 56.

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

15. NĀNABUSHU FLIES WITH THE GEESE.¹

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

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

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

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

"Ay, I am not successful."

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

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

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

"Ōⁿ, mānū, nicimisā, ici'iciyu'k tcipimisāyān!"

Midaç kägä't 'aⁿ ugī'igōn: "Ayāngwāmisin dac win. Ō'o-māⁿ ābi'tawaiya'ī' ānicinābāg pā'ta'ī'nuwāg. A'pī imāⁿ ānitagwicinānk, kāgu inābi'kān, kigasā'kwānigunānig. Ayā-
5 ngwāmisin, kāgu' inābi'kān; mīgu 'i^u tcibāngicinān kicpīn inābiyān. Miyä'tāgu i'ī'māⁿ āciçāgwānimigōyān,"¹ udigō'. Midaç āntaçinīt ka'kina pāpājik umigwānini kā'ī'ciminigut. "Tağackumā, kutcipāsigwa'u'n."

Midaç kägä't kā'ī'cipāsigwa'urt, kā'ī'cikiwi'tāgāmāsāt.
10 "Misa' iⁿ tcīwītcīwigōyān. Misa' wābānk tcimādcāyāng."

Cigwa wābānini, cigwa pāsigwa'ō'wā^o; ā'pidci nāwaya'ī' icinō'ā'mawā. "Mī'u'māⁿ tcipimisāyān. Nawatcigu unā-gucik tcīwābāmaṅgwā igī'^u ānicinābāg." Cigwa gägä't okāñōnigōn: "Micigwa tābābandamaṅk 'i'ī'māⁿ ayāwāt igī'^u
15 ānicinābāg." Cayigwa gägä't mādwāsā'kwāniguwā^o: "Ä'e'e', ni'kag! Nānabucu uwīdcisāmā!" mādwā'ī'nā. Kāga'pī mādwā'ī'kitōwān: "Kanawābāni'k, naçkakuca pağicin!"

"Kāgu inābi'kān, Nānabucu," udigō 'i'ī'^u ni'ka^o.
Kāga'pī mādwā nağamōwān:

20 "Nānabucu uwītcisāmā ucimisa^o, ucimisa^o. Tāpāngicin.
Nānabucu uwītcisāmā ucimisa^o, ucimisa^o. Tāpāngicin.
Nānabucu uwītcisāmā ucimisa^o, ucimisa^o. Tāpāngicin."

"Taga pina', ninga'ī'nāb," ināntām. Äci'ī'nābit, 'ā'tā,

¹ Äciçāgwānimigōyān, "we fear you might do," — a very free rendering, but yet

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

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

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

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

"Don't you look, Nānabushu," he was told by the Geese. Finally he heard them sing:

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

May he fall.

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

May he fall.

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

May he fall."

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

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

ki'tcōdāna! Ānin kā'i'nitānk paṅāgu kācō'kānik u'tawa-
 ḡaṅ. Ānutā'taganābit, āca wāsa uwitciwāḡana^e. Ā'pitci
 nā'ō'tāna icipaṅgicin.

Midāc kā'icimāṅmāndcigwa'pinint. "Ambāṡaṅō, mīdcinātā!"
 5 i'kitōwāḡ. Misa' kāḡāt kā'icimīdcinint, ḡa'kina mini'k imā
 wātā'tōnit umitcinigō. Abā'pic tcigwa nākackitcinigut
 cipitōnānit. Awiya onōntawā: "Ānti kāmitcinint?" i'kitōwā^e.
 Kuniginin, mindimōyāya^e, nīciwa ḡagipīḡwāwā^e. "Ānti
 kāmitcinint?" pī'i'kitunit. Ācikanōnāt: "Omā nintāya,"
 10 udinā^e. Cigwa udōtisigu.¹ Cayigwa uwimitcinigōn ini'^u
 mindimōyāyaṅ, ācikaṅōnāt: "Ic," utinān; "Kāḡicwīn, ḡuca
 mīḡu 'i'i'^u wā'icimitciyaṅ? A'kawā nini'ku nintāpā'ugu
 wāmitciniguwānin."

"Ōⁿ," udigōn. "Kāḡā kiwānitōtawānān 'a^e'a'^u kāmitcinint."

15 Misa' kāḡāt āci'ā'biskwamigut kanawābāmāt; kāmāmō
 wābitānit igu i^u mindimōyāya^e. Kā'kīci'kāḡut ācināniwanu-
 wāt.² Āni'icimādcāt omāⁿ. Ānipapimusāt sāḡa'iḡaṅ uma-
 tābin, mīḡu i^u ācipa'kubit ācikisibīḡit. Kaṅawābāṅḡank
 'i'i'^u nibi mīḡu i^u ācipimāṅgutānik 'i'i'^u mō^{xi}. Kā'ḡwāsīt
 20 midāc ā'kitut: "Kā'icini'kātamowāt ānicinābāḡ nīcicāⁿyaḡ
 — 'ēi, winipīḡ!³ tā'icini'kātā i^u sāḡa'iḡaṅ."

¹ Udōtisigu, "to where he was they came;" more literally, "he was come to."

² Ācināniwanuwāt, "he clubbed them to death, first one, then the other." "First one, then the other," is the sense of the reduplication nāni.

³ Winipīḡ! "filthy water!" — the name of various lakes in the Ojibwa country; Lake Winnipeg is one of them.

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

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

"Really," he was told. "Nearly did we do a mistake to him who has been eased upon."

And so truly, while being unbound, was he watching them; (he saw that) the old women had dung in their teeth. When he was set free, then he clubbed them to death, first one, then the other.² Then on his way he continued from this place. As he went walking along, out upon a lake he came, whereupon into the water he went (and) washed himself. While looking at the water, he then saw the dung floating thereon. When he came out of the water, this then he said: "The name which the people my uncles shall call it — 'ah, filthy water!'³ such shall be the name of the lake."

16. NANABUSHU AND THE BUZZARD.

Midəc äcimädcät, kipabämusät. Ningutingigu pabämusät
inäbit icpiming awiya ugīwābamān nāmadabinit āna'kwātunk.
Kägä't umisawinawān. "Ämbädac¹ kayä nīn," kī'nāndam
kā'icakānōnāt: "Kāwinīna kitābicāsī, nicimisa?" ugī'ī'nān.
5 Midəc kā'igut: "Kāwin," ugī'īgōn.

"Änīn kägī'ī'cināgwa'k² minī'k awiya pāwābamag kinidəc
'i'ī'u tcipisindawisiwambānān?"

"Nānabucu, kīgusīn."

"Kāwin kitāgwacisī," udinān. Midəc kā'iciwayäcimāt,
10 ānic misa' kaqānōnigut: "Ämbäsānō, kägä'tsa kimisawī-
nawin. Kunīgānā wāsa kīta'kwābimitug," udinān.

"Äye³, kägä't."

"A^u," udinān. Mēdəc kā'ī'ī'nāt: "Ämbäsānō, kīga-
witciwin."

15 "Awāwā," ugī'īgōn. Midəc kā'ī'ci'umbiwāt i'ī'mā āna-
'kwātunk. Midəc äcimädcāwāt, mädciyāsīnik i'ī'u āna'kwāt.
Ninguting agāwā tābināgwaṭini 'i'ī'u a'ki tcigwa udināni-
migōn. "Indəcitug wāwiyəc nāndagini'tātōtawāt. Ämbä-
sānō, wawiyəc ningatōtawā," kī'nāndam. Midəc kā'ī'ci-
20 pa'kwāyāsīnik 'i'ī'u āna'kwāt. Minawā äcipa'kwāyāsīnik;
äckamīgu agāsāni inā ayāwāt. Kägä'pī kägāgu ānīgu-
'kwābiwāt inīgu'kwāni. Ningutingigu kā'ī'citäckī'kānik
pāpa'kānkinamadāpiwəg. Änic minawā äcitäckāsīnik

¹ Ämbädac, "would that;" it is less frequently used than ämbägic and ä'pägic; the last is the best of the three forms.

² Kägī'ī'cināgwa'k, "would it look;" that is the literal meaning; but the sense is, "can it be possible."

16. NĀNABUSHU AND THE BUZZARD.

And so he started away, round about he travelled. Now, once while journeying about, he looked above (and) saw some one seated upon a cloud. Truly envious was he of him. "Would that I (could) too,"¹ he thought, after which he addressed him, saying: "Would you not come down, my little brother?" he said to him. Upon which he was then told: "No," he was told.

"How would it look,² (in view of) as many as I have seen, for you not to heed me?"

"Nānabushu, I am afraid of you."

"You have no cause to fear me," he said to him. And so after (Nānabushu) had deceived him, then was he brought into conversation with him. "Oh, really, I am so envious of you! I fancy that afar must you be able to see," he said to him.

"Yes, (that is) true."

"Good," he said to him. Upon which he then said to him: "Pray, let me bear you company."

"Certainly," he was told. Whereupon up they went to yonder cloud. And so when they started away, with the wind went wafting the cloud. By and by hardly was the earth to be seen. Then thoughts concerning him did the other entertain. "Apparently he is ever playing a trick on some one. Now, I will play a trick on him," (thus) he thought. Thereupon apart then broke the cloud by reason of the wind. Again it broke apart on account of the wind; gradually smaller grew the space where they were. At last almost space enough for them to sit on was how much that yet remained. And anon when it was rent asunder, then in different places they sat. So when again it blew apart, then away flew the other, alight-

- äcipäsigwa'urnit, äcipöninit i'i'wäti änimi'tcänik¹ i'i'ü äna-
 'kwät. Midäc utänukanönän: "Änin kätiyän, nicimisa?"
 ugi'inä. Micigwa kiwäbandank tcipangicink. Cigwa
 minawä pa'kwäyäsini mi'mä ayät; kägä'pi'igu piğuckäni.
 5 Agawä udäbäbandän ucäwacka'kamigänig. Äcipangicink
 a'panä'ibän pabimipisut. Cigwa äjidäbäbandank ütata
 ki'tcimi'tikukäni kä'icipangicink. Cayigwa kä'icipindcisät
 kicimi'tigön wimbisinit. Misa' kä'icipindcini'kisät, misa'
 äcibwäbwänawi'ut. Änuw'kwätei'ut awiya uginöntawä,
 10 pipäpinit i'kwäwa^e, midäc kä'itunit: "Misa' ö'ö'mä" nin-
 gutci ändät kä'itunit wäbigäk," i'kitöwa^e i'i'ü i'kwäwa^e.

Äcikigitut: "Wäbigägöwiyan ändäyan."

O'ö'dac i'kitöwa^e: "Kunugäna mi'kawang 'a'a'ü wäbigäg,
 nicim," ugi'inä mi'a'ü ma'tciki'kwäwis.

- 15 "Käna gin kinöntawäsi?" udigön ini'ü ucimäyan. "Kimi-
 'kawänän, mäwin."

Midäc mi'mäⁿ minawä kä'icikanönät: "Wäbigägöwiyan
 ändäyan," ugi'inä. Midäc kä'icimädcikawa'ugut.

- "Nicim, ki'kawawank, awägwänina käyänigwän kämi-
 20 'kawägwän, mi'a'ü kä'ünäbämät," ugi'inä ini'ü ucimäyan.
 Misa' cigwa kägä't udänukickika'ugun.

"Wi'kägäsa i'i'mäⁿ tayäwi 'a'a'ü wäcimä'i'mäwit," ki'i-
 nändam 'a'ü Nänabuco.

¹ Änimi'tcänik, "where there was a bigger;" the comparative element is in the initial stem äni-.

ing upon yonder place where there was a bigger¹ cloud. Whereupon in vain he tried to speak to him, saying: "What will become of me, my little brother?" he said to him. So then he knew that he was going to fall. Then again apart flew the place where he was; and in the end it broke completely. Faintly could he see the green of the landscape. When he fell, a long while was he falling through the air. Now, when he came in full sight (of the earth, he saw) how so dreadfully wooded was the place into which he was to fall. Then down he fell into a great tree that was hollow. Thereupon, when he had dropped into the hollow, then was he unable (to get out). While vainly trying (to get out,) he heard some one, those were women² coming laughing; and this was what they were saying: "Now, somewhere hereabouts lives a Gray Porcupine, so they say," said the women.

Then up he spoke, saying: "I am the Gray Porcupine that dwells here."

And this they said: "Suppose we should find the Gray Porcupine, my little sister," to the other said she that was older.³

"And did you not hear him?" she was asked by her little sister. "We have found him, maybe."

And so what he said before, he said to them again: "I am the Gray Porcupine that dwells (here)," he said to them. Whereupon they began felling the tree he was in.

"My little sister, when we have felled the tree, then whosoever is there, (and) whichever the one that finds him, she will be the one to have him for a husband," she said to her little sister. And so they truly chopped away unavailingly.

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

² The Foolish Maiden and her younger sister, sisters of Nānabushu.

³ The confusion of the subject of a question, as here, is common.

Cigwasa utäckika'u'gön i'i^u nantugä'u'gut, pinic mañci-ki'kwäwis ka'kina kã'piguga'a'nk; mi'sa kã'i'cigwinawabã-mãt. Misa a^u i'kwã wãcimãmãwit iimãⁿ äyãt kãga'pĩ kã'i'cipõ'kwisitõt i'i^u uwãgã'kwat.

- 5 "Nicim," udinãn a'pĩ kãpõ'kwisitõnit 'i'i^u uwãgã'kwatõni;
 "Misa nĩn tci'u'nãbãmiyãn," ugi'i'nãn ini^u ucimãyan.

"Wã'kãgãsa kayã win." Ö'o'daç ki'i'nãndam: "Ambã-
 şanõ, miyãtaçu äbiding tcibiyãpagitõt 'i'i^u uwãgã'kwat,"
 udinãnimãn. Äci'a'cõwinãt; cigwa gãgã't udäckika'u'gön;
 10 äcipãsiguntcisãt. Nãnabucõwan ini^u undcipãsiguntcisãwan,
 aņigagawã'piwan. "Kãgã'tigu wãpigãk ändãt inãntãmõg!"

Misa kãncimãmãdcãt Nãnabucu. "Añantcigic kã'i'cic-
 tcigãwãnãn," ki'i'nãndam; "wawiyãc teitõtawãk kayã win?"
 udinãnimãn ini^u pinãsiwan. Äcimãdãbit sãga'i'gan, midac
 15 'i'i'mãⁿ micawi'kwãm kã'i'ci'u'cicink. "Ambãşanõ, ninga'a-
 mugõk aņõtç, pinãsiwãg," ki'i'nãndam. Uwi'kwatãnimãn
 ini^u wawiyãc kã'tõtãgut. Cigwa kãgã't udãmugõ^o äntẽgwa^o
 äñõtçisagu pinãsiwa^o. Midaç kã'i'nãt: "Kãgu' win i'i'witi
 nintciting untãmici'kãgun," ugi'i'nã^o.

20 Midaç kãgã't kã'i'cictcigãnit, änic paņãgu gãtanwãwã-
 'tõnit. Cigwasa uwãbãmãn upabãmãsimõnunit ini^u pinãsi-
 wan. "Aⁱ, misa kãwin pĩ'i'cãsiwan!" änic uwi'kwatãnimãn
 tcipicãnit. Äckãmigu taşing kãcigãtinigin pãconãgusiwan,
 kãga'pĩ äcipõninit; nãgãwãşãgu 'i'i'witi paņgicink utõnsã-

Now, (the women) began splitting a tree in an effort to find him,¹ (keeping it up) till the elder sister had it all in pieces; but she had failed to find him. And then the younger woman yonder, where she was, finally broke her axe.

"My little sister," (the elder sister) said to her after she had broken her axe, "so it will be I who will have a husband," she said to her little sister.

"Would the same happen to her too!" And this he thought: "Now, would that only once she might strike (the tree) with her axe," was the thought he had of her. Then he watched for her; presently was the tree really split up by her; then up he leaped. And there was Nānabushu leaping away, falling headlong with laughter as he went. "That it actually was the home of a Gray Porcupine they thought!"

And so upon his way continued Nānabushu. "I wonder what I shall do," he thought, "in order that I may play a trick on him too!" such was his thought of the bird. When he came out upon a lake, then far out there on the ice he went and lay down. "Now, I shall be eaten by all kinds of birds," he willed. He formed a scheme to get the one that had done him a trick. Then truly was he eaten by crows and by various kinds of birds. Then this he said to them: "Don't you eat upon me yonder at my buttocks," he said to them.

Whereupon truly such was what they did, and a continuous din did they keep up. At last he then saw the bird sailing about through the air. "Alas, he is not coming!" for he longed in his mind for him to come. Gradually as the days came and went, nearer it could be seen, till at last it then alighted; and a good way off from yonder place where it came down was (Nānabushu) observed.

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

bamigōn. Midaç kägät ā'pidci ugusigōn. Teigwasa wi'kā
 upināsi'kägōn. Ācipa'kiwāgīt, ācikwäckwäckwaninit. Midaç
 teigwa äckamigu kāwin tōⁿtansiwan¹ kāga'pī'igu uwawān-
 gawānimigōn. Kāga'pī'igu ōwi'kitōwan: "Āninta ginawā
 5 untamāsiwäg o'ō-witi wininwā'kucigānāt?" Misa gägät 'i'i-
 witi wāntamigut. Cigwa äckamigu wāsa icipindi'kwānuwan
 'i'i-māⁿ utciting, kāga'pīgu kāwin sāgiti'kwānisiwan.

Ācipasiguntcisāt kaçkitiyāntamawāt 'i'i^u uctigwānini.

"Micānim Nānabucu, ningigāgwānisāgi'ik!"

- 10 Mādcpa'tōt 'i'i^u sāga'igān. Ānic ānupimiwi'kwatci'unit.
 Misa' cigwa päcwābandānk wā'kwāgamiwānini'k i'i^u sāgā-
 'igān ācipāgicitiyāmāt, midaç kā'icīpāngicininit imāⁿ
 mi'tcaya'ī.² Midaç kā'īnāt: "Wināngā kīga'igō tei'āni-
 'a'kīwāng," ugī'īnān. "Kīgawīnānimik 'a^u ānicinābā."

17. NĀNABUSHU PRETENDS TO BE A WOMAN.

- 15 Misa' āni'icimādcāt papimusāt. Misa' ugī'ābi'tawā^u
 i'kwāwāⁿ mānisānit; ānic ugī'mi'tawāⁿ: "Āmāntcigic kā'ijic-
 tcigā'u'ngubānān teiwitigāmānk 'aⁿ'a^u inini?" i'kitōwāⁿ.
 "Āmbāsānō, wāwiyāc ningatōtawāg awāgwāniwigwānāg,"
 kī'īnāndām Nānabucu. Ugī'kānimān kāmawinit wāgwi-
 sisinit. Midaç kā'icīwawāci'ut kā'icī'kwā'kāsut. Midaç
 20 ādi'kō'ubinisāgusīn midaç inī^u kā'ā-wāt'cigāt i'i^u i'kwāng.

¹ Äckamigu kāwin tōⁿtansiwan, "it gradually became less afraid;" literally, "it gradually did it less," that is keeping up its fear.

² Mi'tcaya'ī, "on the ice;" literally, "on the firm."

And it was true that much was he feared (by the bird). Then after a while to where he was came (the bird). As he raised the muscle on his calf, away went the other hopping. And then presently it gradually became less afraid,¹ till at last (Nānabushu) was made free and easy with. Then finally this it said: "Why do you not eat of him from the small of the back, where he is fat?" Thereupon truly from that place was he eaten. Presently farther into the anus yonder it put its neck, then at last it did not take its neck out from there.

Then up he sprang closing his anus tight over the other's hand.

"Confound Nānabushu, by him am I frightfully treated!"

While (Nānabushu) went running along the lake, naturally the other tried in vain to get free. And then presently, when nearing the far end of the lake, (Nānabushu) freed (the bird) from his anus, whereupon down it fell on the ice.² And this was what he said to it: "Buzzard shall you be called till the end of the world," he said to it. "For your filth will you be loathed by the people."

17. NĀNABUSHU PRETENDS TO BE A WOMAN.

And then away he started upon his journey, travelling afoot. And so he came within the sound of some women who were gathering fire-wood; now he secretly overheard them saying: "(I) wonder how we can bring it to pass so that we can marry that man!" they said. "Now, a trick I am going to play on them, whoever they are," thought Nānabushu. He knew that the mother (of the man) would cry. And so he got into gay attire after he had taken on the form of a woman. There was a caribou spleen which he turned into a woman's thing. After he had taken on the form (of a woman), (and) after he had gone

Kā'icīnāgwu'urt, kā'icīnāsi'kawāt i'ī^u i'kwāwa^ē, o'ōwidāc
 ugi'īnā^ē a'pikā'urdisāt: "Āninti āyāt 'a^ēa^u inini cingānimāt
 'i'ī^u i'kwāwa^ē kā'īnint?" Midāc kā'īgūt: "Mī'u-mā^ē nāwō-
 tāna ayāt," ugi'īgō^ē. "Gagwānisāgisi, āntugwān tci'īnān-
 5 dānk."

"Tagackumā, awī'īnī'k," udinā^ē; "Ninbi'īcinica'ugō nini-
 gi'īgōk," udinā^ē i' i'kwāwa^ē.

Misa' kīgā't kā'īcīkīwāt pācīk, kā'īciwīdamawint wa^ēa^u
 mindimō^ēyā wāgūsisit. Ā'kitut 'a^ēa^u i'kwā mayātcī'ā'tci-
 10 mut: "Piwitā ōmā^ē ayā." Ōdāc i'kito: "Ninbi'īcinica'ugō
 ninīgī'īgōk," i'kito. "Midāc kā'pīcimādcīnīca'urt, 'awitibā-
 tcīmun,' nīntik. Nicāgwānim. 'Tabicāwāg nīntāngwaiyāg.'"

Midāc ā'kitut 'a^u mīntimōyā: "Ānīn dāc 'i'ī^u āntawā-
 bāmāsiwāk," utinā^ē 'i'ī^u udānisa^ē.
 15 Midāc kīgā't pa'īcināntawābāmāwāt īgī^u i'kwāwāg,
 mīsa' kā'īkiwāwītcīwāwāt īgī^u i'kwāwāg. Midāc kā'īci'o-
 nōtā'īnt iwītī wāntapīnīt īmī^u nīnīwān. Mīsa' cīgwa' kī'u-
 nāpāmīt. Cīgwa uwicāmā^ē utāngwāyā^ē tcīmānisāwāt. Ānīc
 ātcīnāgu kīmāṣāt wā'īgāwān, āca nībiwa mīṣān. "Awānān
 20 dāc 'a^u māmīndagā kājī^ēcawīsīt?" utināwān, uwīntamawāwān
 ugiwān. "Kāgātsa kīcī^ēcawīsī 'a^ēa^u nīntāngwānān."

¹ The woman impersonated by Nānabushu.

² A woman to whom the message had been given.

³ The woman-hater.

⁴ The formality of leading a daughter to that part of the lodge where a man

over to where the women were, this he then said to them when he came upon them: "Where is the man who is said to be a hater of women?" Whereupon he was told: "Here in the centre of the town he is," he was told. "He is hopelessly impossible, it is uncertain what his feeling would be (concerning you)."

"Then pray, do you go and give him a message," he said to them; "I have been sent hither by my parents," he said to the women.

And so truly, when back one (of them) went, then was the old woman who was mother (to the man) given the message. Then said the woman who had conveyed the message: "A stranger is here." And this she said: "I have been sent hither by my parents," she said. "And so when I was set upon my way hitherward, 'Go give the news,' I was told. I was loath (to go). 'Let my friends come hither,' (said the woman '))."

Thereupon said the old woman:² "Why do you not go look for her?"¹ she said to her daughters.

And so truly came the women seeking for her, whereupon back home the women went, taking her¹ with them. And then a place was made for her there where the man³ was seated. Therefore she¹ now had a husband.⁴ By and by she wished her sisters-in-law to go with her to gather fire-wood.⁵ So in a little while after the sound of her chopping was heard, already (was there) much fire-wood. "Who is she that is such a remarkable worker?" they said to their mother, they said to her, telling her about it. "Truly a good worker is our sister-in-law."⁶

seats himself, and having her seat herself by him, is the public announcement that she is his wife.

⁵ One of the first things a bride does is to go for fire-wood or for water, a convention by which she enters her new station.

⁶ A pleasing compliment which a wife enjoys is to hear it said of her that she is a good worker.

Anic kägätsa minwäntam 'a^a'u mindimöyā, kayä 'a^a'u
 a'kiwäⁿzi kicinawisinit una āngani'kwämiwān. Midaç
 kār'cikañōnāt wābicāciwān: "Āmbāšanō witō'kawicin o'ō
 äcietcigäyān," ugr'i'nān. Midaç ini^u kā'uniteānisit; o'ō'wi-
 5 dac ugr'i'nān: "Āmbāšanō, mōⁿjağ mawin," ugr'i'nān.
 Midaç kägät kār'cietcigānit, ta'kubināt äcietcigāt miyā'ta
 'iⁱ'māⁿ skijiguning saga'pināt; ta'kubināt pimümāwisut.

Misagu'panā mawinit.

"Wo'ō'widaç i'kidun," ugr'i'nān. "Tagwāgicōp niwi-
 10 'ā'mwā,' i'kitun 'iⁱ'u teimamāwiyañ," ugr'i'nān.

Midaç kägät änwät 'a^a'u ābinōdci. "Tagwāgicōp nī-
 wī'ā'mwā!" inwät.

Cayigwa nisitu'tawā. Ānic cigwa sāgitōwāñ usinisañ,
 ānic ugimāwiwāñ; pō'te kicicigānit 'iⁱ'u ānicinābā kār'kitut
 15 'a^a'u a'kiwäⁿzi. "Ānic, anicinābātug, ā'kitut wa^a'u nōcicāⁿ,
 'tagwāgicōp niwī'ā'mwā,'" i'kitō. Midaç kägät kā'picimi-
 nint Nānabucu tagwāgicōpin. Pisā a'pī kā'unicicininik
 mādcit.

Midaç wāwitigāmāt ini^u ininiwāñ, cigwa ugr'kwānimān
 20 pigickananinit ini^u ubinisāgusin. Midaç kigicāp āca nāma-
 dapiwāñ ucinisañ kayā uzikusisañ misa cigwa kī'kānimāt

Now, thoroughly pleased was the old woman, as was also the old man, that such a good worker was their daughter-in-law.¹ And then she (Nānabushu) addressed the Marten, saying: "I wish you would help me in this that I am undertaking," she said to it. And so that was the creature she had for child; and this she said to it: "Come, now, all the while do you cry," she said to it. And that truly was what (the Marten) did. When she had it strapped to the cradle-board, her arrangement was such that she had it bound up as far as over the eyes; with it bound to the cradle-board, she played the nurse carrying it about on her back.

And so all the while did (the Marten) weep.

"Now, this do you say," she said to it. "'Some tenderloin do I wish to eat,' do you say, so that you may cry," she said to it.

And that truly was what the infant cried. "Some tenderloin do I want to eat!" it cried.

Presently they understood what it wanted. Now, then out went her father-in-law to cry aloud, for he was chief; for of necessity were the people bound to do whatever the old man should say. "Now, O ye people! thus says my grandchild, 'Some tenderloin do I want to eat,'" he said. And so truly was Nānabushu given some tenderloin. It hushed when it was given something good to eat.

And so while she (Nānabushu) continued living (as a wife) with the man, she then became aware that the spleen was decaying. And so one morning, while her father-in-law and mother-in-law were seated, she then began to realize that she was becoming rotten between the loins.

¹ Pleased because their maintenance is assured. A son is seldom encouraged to marry a woman simply because she is handsome or that she is of a pleasing disposition; but if she can work, if she can turn her hands to something useful, then she is the one for him to get. Behind all this is the desire of the old folks to be cared for in their old age.

piğickaniticcā'kāmāt. "Pisō," i'kitōwān ucinişan. "Wā-
gunānta kā'icimāgwā'k?" i'kitōwān ucinişan.

Kāgā't maḡitāwāntam; ācipaşigwīt, ānu'ā'nicikaskābānit.
Ācipāngicimāt ucinişan ānāşamaḡbinit, ācimādcipa'tōd. "Kā-
5 gā'tigu i'kwā ināntamōg!" i'kitōwān Nānabucōwān.

18. NĀNABUSHU SLAYS TOAD-WOMAN, THE HEALER
OF THE MANITOUS.

Misa' ānicimādcāt minawā Nānabucu, ānipapimusāt
minawa. Miḡaç kā'ī'nāndaḡk: "Mimāwin ki'pōmāgwān
kāma'kaḡmit nintōcimān. Misa' ciḡwa tci'ā'ntunāwag."
Misa' kāgā't naḡtunā'wāt, ningutingigu awiya onōntawān
10 naḡamunit:

"Piyā'kwā nimbicinawicin cā."

Misa' nāsi'tawāt, mişa' undcita āni'tawāt:

"Piyā'kwā nimbicinawicin cā."

Tciḡwa uwābāmān, kuniginin uma'ka'kin ucicigwānini
15 ayācōningwawānit. Ācikaḡnōnāt: "Ānin nō'ko ānin ānāno-
'kiyaḡ?" uḡinān.

"Kā; nināntawikubi. Nānabucu uḡipimwān uḡimām-
cipicin."

Miḡaç ānāt: "Ānic wā'tōtamaḡn ini'^u wigupin?"

20 "Kā, Nānabucu wiḡantuwā'pi'kānā. Kaḡaḡaçt kinisā-

"Phew!" said her father-in-law. "What is that which smells so?" said her father-in-law.

Truly was she worried about it. When she rose to her feet, in vain she tried to keep it from falling. When she dropped it in front of where her father-in-law was seated, then away she started running. "Truly a real woman they thought!" said Nānabushu.

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

And then on his way continued Nānabushu, on his way he continued walking. Now, this was what he thought: "Perchance he thinks he is free who robbed me of my nephew. The time has now come for me to look for him." Thereupon truly, while seeking for him, he suddenly heard some one singing:

"From the ends of the earth do I come with the sound of my rattles, shā."

And so when he went to where it was sounding, it seemed as if he heard the same sound as before:

"From the ends of the earth do I come with the sound of my rattles, shā."

Presently he saw the being; lo, it was a toad with her rattle hanging under one arm from the other shoulder. Then he addressed her, saying: "What, my grandmother, what are you working at?" he said to her.

"Why, I am seeking for some bast. Nānabushu has shot the chief of the big lynxes."

And so he said to her: "What are you going to do with the bast?"

"Why, an attempt will be made to ensnare Nānabushu. Perhaps he may be drowned, for almost flooded was this

¹ For other versions see Nos. 32 and 46.

bāwātug, ānic kinī'kibi kagā wo'ō a'ki. Aninti dāc kā'u'n-
deipimātisit? i'kitōwag."

"Ānin guta win wāntcitōtawāwāt kima'kamāwāt inī'^u
utōcimini? Mañitōsa win, ninawint ānaṅgit 'a^e'a^u Nānabucu.

5 "Wā, nōcis, kīn māwīn Nānābucu."

"Kā, nōma'i'kāna kitāgīniwana'u'k 'a^e'a^u Nānabucu
āwiyāmbān. Ānin, nō'ko, ā'i'ci'ā'yāt 'a^e'a^u gā'pimunt?"

"Kā, kagāsagu ninōtcimō'ā'nān, ninawint ninānānta-
wi'ā'nān."

10 "Nō'ko, ānin i'ku āna'a'mān nānāntawi'at?"

"Āye^e, mišagu āna'a'mān, o'ō kābi'a'i'na'a'mān :

"Piya'kwā nimbicinawicin cā."

Ānic ōwīngā ugaḡwātcimān owiṅgādāc uwindamāgōn,
kayā i'īmāⁿ a'pī wāndaḡbinit 'i'ī^u nanāntawi'iwānit, midāc
15 kayā imā āndānit. "Ickwāyai'igu nintāmin. Niciwag nōci-
sā'yag," udigōn. Ḃwīngā oki'kino'ā'māgōn, ka'kina ugki-
'kino'ā'māgōn.

Midāc a'pī kā'i'ciniwana'wāt, kā'i'cipa'kunāt. Midāc kā-
'i'cipisi'kawāt, kā'i'cikickipināt paṅgī imā utciṅwaniming.
20 Midāc kā'i'cōmbiwaṅāt inī'^u wiḡupīn, midāc āna'a'nk āna-
'a'minit āni'ā'ntcikwāskwānit :

"Piya'kwā nimbicinawicin cā."

Ānic miḡu 'i'ū āni'iwāt āni'ā'ntcikwāskwānit. Cayigwa

earth with water. And in what place can he now be alive? they said."

"Now, what was their purpose that they should deprive him of his nephew? He is really a manitou, so we claim Nānabushu to be."

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

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

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

"My grandmother, how do you usually sing while you are giving him treatment?"

"Ay, this is the way I sing, this was how I sang while coming hitherward :

"From the ends of the earth do I come with the sound of my rattles, shā."

Now, quite everything he asked her, and quite everything he was told, even the place where she sat when she gave her treatment, likewise the place where she lived (in the wigwam). "In one corner of the place do we live. Two are my grandchildren," he was told. Concerning everything was he taught, concerning all things was he instructed.

And so after he had clubbed her to death, he flayed her. And when he got into (the skin), he tore a small opening there at its head. And now, when he had lifted the bast upon his back, he then sang the way she sang when she went hopping along :

"From the ends of the earth do I come with the sound of my rattles, shā."

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

¹ By conjuring with bones and flat, circular skin rattles loaded with pebbles; the bones to be swallowed to give knowledge concerning the cause of illness, and the rattle to bring one's power into action.

utābābandān mī·i·mā^u āndānit. Cigwa ānināsi·kank̄ āciwāni-
cink̄ pā·kāṇṭinik̄ wigiwām; ānicināsi·kank̄ sāgitcipari·tawā^o.
“Nō·ko, ō·o·mā^u kuca āndāyang.”

“Kägā·t.”

5 “Ānin win, nō·ko, kā·u·ndciwānicināṇ?”

“Kā, kāṇagu·ku awingā gaḡibwābimoyān, midaç i·i·^u
kāwin nisābābandaⁿzin i·i·^u āntāyang. Intawā, nōcisitug,
icisāḡini·kāniciyu·k.” Midaç kägā·t kā·u·nabit, ānic migū
imā^u āntaci·kānit waḡitcitingwān i·i·^u ābinōtciya^o. Cigwa
10 umi·kawābāmigō i·i·mā^u kinānigic kāwāt inī·^u udōma·ka·ki-
wayānāṇ. “Wā, nō·ko, ānicinābāwacaga·ā·nk̄ kigi·i·nā-
caga·ā·!”

“Nyā, nōcis, kāna mī·i·^u ā·pōsoyān inī·^u wigupin̄ icī·ka-
mān kägābāḡijik̄ pimina·kwātāmān,” utinā^o i·i·^u ōciāⁿya^o.
15 Midaç pi·u·t̄ tcibisāḡaswā·i·nt. Cigwa unāḡucinini. Cayigwa
kägā·t pidāwācinōn, cigwa pita·pābiwān. “Nō·ko, awisāḡa-
swān,” pi·i·kitōwān. Midaç kägā·t ānicimādcāt. Cayigwa
udābābandān i·i·^u āndānit, uḡiwābāmān odōcimāṇ kibi-
ckwāntā·i·ḡāwint. Migu· i·^u ānawi āci·a·inābinit, kägāgu
20 mawī. Ānicāḡu āṇṭāḡāntasik̄ kāwin untcimawisi ācipindigāt.
Tcigwa kā·u·nabit, awānibān kāwābāmat.

Ādcikaekikibitāni, midaç iwiti ayānit. Cayigwa nanān-
tawī·i·wāwā^o kṇawābāmāt, pānā·ku iwiti āwasaya·i·.
Cayigwa kayā win uwinānāntawī·ā·n. Kicā uḡi·u·ci·tōn

along in a newly changed form. Presently he came in sight of the place where (the manitous) lived. When on his way to the place, he lost the way (and) came to a different wigwam; while on his way to it, (he saw some children) coming racing out. "O my grandmother! why, here is where we live."

"Indeed."

"Pray, how, my grandmother, came you to lose the way?"

"Oh, by reason of too much weeping have my eyes become closed, and that is why I cannot clearly see where we live. Therefore, O my grandchildren! do you lead me thither by the hand." Whereupon truly, after he was seated, then there upon his lap played the children. Then was it discovered where he had ripped an opening in that toad-skin of his. "Why, my grandmother, like the skin of a human being is the look of your skin!"

"Ah, my grandchild! that was how I rubbed myself when working with the bast, as throughout the whole of every day I was making twine," she said to her grandchildren. And then he waited to be asked to where the smoking was being held. Already was the evening coming on. Then he truly heard the sound of footsteps approaching. Presently some one came and peeped inside. "My grandmother, come and smoke," (the person) came saying. Whereupon truly then away he went. Now, when he was come in sight of where they dwelt, he saw that his nephew was used as a cover over the entry-way. Even yet he could see it, and he almost wept. By reason solely of his power to control his feelings was why he did not cry when entering. Then, after he was seated, there was no one for him to see.

There was a hanging partition dividing the room, and there beyond was (the wounded). Then, as they began ministering, he kept watch of them, and continuously round

'i'imāⁿ wā'pi'a'pa'iwāt, mi'tigō^o ugi'a'kwākwa'pinā^o.
 Miḍaç cigwa kayā win aṇi'icāt 'i'i'witi awasaya'i, cigwa
 owābāmān āsotā'kwa'igāsunit. Ā'pidci wācū'pinit sāngān-
 gāsininik 'i'i'^u ubigwa'k. Wāwānigu udōninān äcicicigwā-
 5 nawāt.

"Micānim Nānabucu! Misa nicit!" i'kitō.

Pašigwintcisāt Nānabucu udānimamipinān otōcimiwayā-
 nān, mādciba'iwāt. Unsusāma'kāmik kāpiyapitcipitwāwā-
 tciwaninik igu, ānigu'k pimipa'tō. Āckamigu ā'kupiski'kit
 10 a'kwa'ā'm. Mi yānawi cigwa päcwāntānk 'i'i'^u ōmisōnu-
 'kān, cayigwa upäcwābandān 'i'i'^u ōmisōnu'kān. Mi cigwa
 ā'kukitcipisut ā'kwa'ā'ng äcipōsit 'i'i'^u ōmisōmu'kān.

Äcini'kipinit i'i'^u mi'tigō^o, misa' a'panā kägät unāwāndān
 wāsa anāmindim a'ki ayānik. Ōwābāmā ayānit pämatagānit
 15 aṇōtc awāsiya^o. Misa wipōsiwa^o 'i'i'māⁿ utcimāning, misa'
 äci'kunicawāt. "Pā'kā," udinā^o. "Pānimā picā'käg," udinā^o.
 Misa cigwa ki'i'nāndānk: "Ānīn kācietcigāyān awāgwān
 kābitōt 'i'i'^u a'ki?" ki'i'nāndām. Cigwa ugi'kqānōnā^o 'i'i'^u
 maṇitōwā^oca, miḍaç ni'tām nigigwān: "Kāwinina kitānāsi-
 20 'kaⁿsīn 'i'i'^u a'ki?" udinān.

Misa gägät kā'i'cigōginit. Ningutingigu awāyāt ki'u'n-
 dci'ā'pöckandcisawān, kānisābāwānigwān. Kā'i'cipābwātā-
 nāt, kā'i'cigagwätcimāt: "Ānīn?" ugi'i'nān.

to the other side (of the partition they kept passing). Presently he too began ministering to him. In advance had he made ready the way by which he meant to flee, some wood he had heaped in a pile. And so when presently he too went round to the other side, he then saw him who sat propped with a support at the back. Right in his side was the feather of the arrow barely to be seen. And with a careful grip he held it as he worked it vigorously back and forth.

"Confound Nānabushu! Now he is killing me!" he said.

Springing to his feet, Nānabushu seized the skin of his nephew as he went, (and) started in flight. Frightful was the roar of the water that came pursuing after, at top speed he ran. Then by degrees till up to the knee in water was he wading. When truly, now, he thought he was nigh to his raft, then near by did he see his raft. When up to his waist he was wading in water, then he went aboard his raft.

When the water overflowed the trees, then at once he truly realized what a long way down in the water the earth was. He saw all kinds of game-folk swimming around. And when they wished to go aboard his raft, he kept them off. "Wait," he said to them. "Not till after a while do you come," he said to them. And so he then thought: "How shall I do (to select) what one is to fetch some earth?" he thought. Presently he spoke to the smaller animal-folk,¹ and so the first was the Otter: "Would you not go after some earth?" he said to him.

Thereupon truly down into the water (the Otter) dived. And by and by the one that had gone down came up out of the water dead, he must have drowned. When (Nānabushu) had breathed upon him, then he asked him: "Well?" he said to him.

¹ Such as wolves, foxes, beavers, badgers, minks, hares, and the like.

"Migu 'i'i'u tábābamagwāḅan igi'u mi'tigōg piwā'kwāna-
'kisiwāt, midaç a'pi kā'iciwānāntāmān."

"Tağa, kīn, aḅi'k nāsi'kaḅ 'i'i'u a'ki."

Kägä't kā'icigōgīt 'a'a'u aḅi'k. Tcigwa' minawā kīrā-
5 böckāntcisāwān. Äcipāḅwātānāt, "Änīn?" udinān. "Kāwi-
nina kaḅağā kibācwāḅandaⁿzināḅan?"

"Kägä't ābi'tawā'tig mi'tigōg nintāyānāḅan, midaç kā'ici-
ciwānāntāmān."

"Abā'pinisiwāğan," udinān.

10 "Tağa, kīn, wajaçk."

Midaç kägä't äcikōgīt 'a'a'u wajaçk. Cigwa äböckān-
tcisāwān. Äciwutā'pināt ugikāçkā'kunitecāntāmini, ä'i'tawi-
ni'k uda'kuḅāmini 'i'i'u a'ki; kayā usitāning, ä'i'tawisit
usitāning a'tāni 'i'i'u, a'ki.

15 "Änic mīsa 'i'i'u tcikāçkitōyāğ tci'ō'ci'tōyāğ 'i'i'u a'ki,"
uginā. Änic mī cigwa kipōdātānk 'i'i'u a'ki, äçkāmigu
kīmi'tcāni, äçkām kī'a'ji'tōt. Änic migu kā'icictigāt.
Cigwa äjiki'kāndānk äçkām mi'tcāniğ, o'ō'widaç kī'i'kitō:
"Tağa, mā'ingān, wāḅandān äniğ'kwāğwān," udinān
20 mā'ingāḅan kā'ā'nōnāt.

Midaç kägä't kā'icimādcānit, midaç kā'icitāğwicininit.

"Kāwīnisa tāniğ'kwāsinōn," kī'rī'nāndām. "Usām tā'ā-
gāsin." Midaç kā'icictigāt minawā nawate tcimi'tcāniğ,
midaç minawā kāci'ī'nāt: "Tağa, wāḅandān minawā äni-
25 gū'kwāğwān," ugi'ī'nān.

Misa' kägä't kimādcānit minawā. Kuniginin, āniwā'k
kaḅāya'i' ināntiwaḅ; cigwa tağwicinōn minawā.

Midaç kā'ī'nāt: "A'u, aḅbā, ağwā'tāyu'k," ugi'ī'nāⁿ ānōte
awāsiyaⁿ. Midaç kägä't. Misa cigwa kī'pimādcī'āt 'i'i'u

"Just as I came in sight of the tree-tops, then was when I lost my wits."

"Pray, you, O Beaver! go fetch some earth."

Truly then down into the water dived the Beaver. Presently he was another to come up out of the water dead. When (Nānabushu) breathed upon him, "Well?" he said to him. "Did you not approach anywhere at all to it?"

"Truly, as far as halfway down the trees I was, whereupon I lost my senses."

"Too bad," he said to him.

"Now, you, Muskrat."

Whereupon truly into the water dived the Muskrat. Presently he came up out of the water dead. As (Nānabushu) took him up, he was holding (the earth) in his clinched paws, in both paws he was holding the earth; also in his feet, in each foot was some earth.

"So therefore shall we now be able to create the earth," he said to them. So it was then that he breathed upon the earth, and by degrees it grew in size, larger he made it. Now, such was what he did. When he knew that it was grown larger, then this he said: "Pray, Wolf, do you see how big this earth is," he said to the Wolf that he had employed.

Thereupon truly away went (the Wolf), and then afterwards back home he came.

"(This,) indeed, shall not be the size of the earth," he thought. "Too small it will be." And so what he did next was to have it larger, whereat again he spoke to (the Wolf): "Pray, do you see again how big it is," he said to him.

Thereupon truly off (the Wolf) started again. Lo, somewhat longer was he absent; then back was he come again.

Whereupon (Nānabushu) said to them: "Now, come, go you ashore," he said to all the various game-folk. And so

awäsiya^o. Cigwa kitagwicinön kä'ā'nönät. "Äye^o, osām tā'ā'gāsā," ugī'nān. "Änawi kinicugunäntiyañ, käwin kätä-bisäsinön kä'i'cinit pitcinag wä'pimätisit," ugī'nān. Misa mīnawā kä'i'ji'ō'citōt, "Cigwa taga," ugī'nān; "mimā taç 5 i'i'ü täni'g'kwāgwān," ugī'nān.

Misa' mīnawā kä'i'cimādcānit. Misa bäbr'āt pinic nī'ō'gun. Kānī'ō'gunagatnig, cigwa tagwicinön. "Kägätsa pī'tcā kä'i'cāyān."

"Kāwin," ugī'nān: "usām ațcina kidinānt. Kāwin 10 tātä'i'nigu'kwāsinön," ugī'nān. Misa' mīnawā kä'i'ji'ō'ci'tōt; kānī'ugunagatnink, "Tağackumā, inābin äni'g'kwāgwān mīnawā," udinān.

Mēdaç kägät kimādcānit. Cayigwa mīnawā kimādcāwāñ misa' pābr'āt mīnawā. A'ī', pinic kabäya'ī' änäntinint. 15 Cigwa tagwicin. "Kägätsa pī'tcā i'i'ü kä'i'cāyān," ugī'nān.

Mēdaç, "Äye^o, asām ațcina kidinānt," ugī'nān. "Nawä-teisa käyābi ka'ur'cītōmin o'ō' a'ki." Midaç mīnawā kä'i'ciujitōd, nawate teimi'tcānig kī'icietcigät.

Midaç kägät äni'ō'gunagatnik mīnawā kä'i'cimādcānit. 20 Misa' mīnawā pābr'āt; pinic ningukisis änäntinint. "Mīmāwin i'i'ü ā'pitāntit," ugī'nānimān. Kāwin nāngwana i'ü käyā'pitāntisinik, ningukisis kä'i'nāntinint cigwa tagwicinön. "Kägä'tsa ā'pitci pī'tcā kä'i'cāyān," i'kitōwāñ.

"Äye^o, käwin i'i'ü minik kitä'i'cināntāwānimisinön tei'ī'- 25 nāntiyañ," ugī'nān. "Na'ā'gātamina tātāçi käbimätisit umā

it was true. So, then, now he had saved the lives of the game-folk. Now, back home came the one he had employed. "Ay, too small it will be," he said to him. "Though you have been gone two days, yet it will not be (big) enough to contain all that are to live in times to come," he said to him. And so when he had worked upon it again, "Now, once more," he said to him: "perhaps it is now big enough," he said to him.

Thereupon again off started (the Wolf). And then he awaited his coming for the space of four days. When the four days were ended, then (the Wolf) arrived. "Truly far have I been."

"No," he said to him: "too short a time have you been gone. It will not be large enough," he said to him. And then he created some more of it; when four days were ended, "Pray, now, do you see again how large it is," he said to him.

Thereupon truly off started (the Wolf). When again (the Wolf) had gone, then (Nānabushu) waited for his coming again. Oh, for a long while was he gone. Then he came back. "Truly far have I been," he said to (Nānabushu).

Thereupon, "Ay, too short a while have you been gone," he said to him. "Larger yet will we make this earth." Thereupon again he worked upon it, to the end that it might be larger he did his work.

Thereupon truly, after four days were ended, then again away started (the Wolf). And so again (Nānabushu) waited for his coming; for a moon was (the Wolf) away. "Perhaps now he is gone forever," was his thought of him. But it was not time for him yet to be gone forever; so when he had been gone for a moon, then back he came. "Truly very far have I been," said (the Wolf).

"Ay, but not for so short a time do I wish you to be absent," Nānabushu said to him. "Not so very few

a'king," ugi'nān. "Pitcīnag tabā'ta'ino kāpimādisit omā"
a'king," ugi'nān. Minawā kā'iji-u'ci'tōwāt, nawāte tcimi-
tcānig kijictcigāwāt.

Midac minawā kā'icimādcānit.

- 5 Misa' pābrāt minawā, pīnic ningūki'kinūnawin kī'nān-
tiwān. Cigwa ningupibōn kā'ināntinit cigwa taḡwicinōn.

"Misa i^u kagā cigwa kā'nigu'kwāg. Kāwīn pō'te i^u
ta'nigu'kwāsinōn. Minawāsa nawate ninga-u'ci'tōn." Misa'
minawā kā'ici'ō'ci'tōt, "Ānic minawā inābin," ugi'nān.

- 10 Cigwa minawā kīmādcāwān.

Misa' minawā pābrāt. Cigwa minawā ningūki'kinōna-
win kī'nāntiwān, midac cigwa pīnic nicuki'kinōnawin
ānāntinit. Misa pāpīrāt awānibān kāḡwicininit. Midac
kā'ināndān: "Awānibān," kī'nāndām. Misa' ānubābrāt,

- 15 misa' āci'ā'pitāntinit. Kā'ici'kitut: "Ḥaga, kīn, kagāgi,
kīwitāsān aḡante inigu'kwāgwān," ugi'nān.

Midac kagāt cigwa kīpašigwa'ut. Misa' 'paḡā kāmā-
dcisānit awānibān ānubāpīrāt; wīkā ānunāntawābāmāt,
ningūki'kinōnawin kā'ināntinit. Cigwa paḡamisāwān.

- 20 "Āniwā'kigu, Nānabucu, mītcā wo'ō' a'ki," ugi'gōn.

"Misa' kagā i^u ta'nigu'kwāg, mānū nawāte minawā
tcimi'tcāg ninga'icictcigā," ugi'nān. Midac kagāt minamā
kā'iji-u'ci'tōt i^u a'ki. Kāni'ugunātnik cigwa minawā
uḡānōnān inī^u kagāgiwān.

will the number be of them who shall live here on earth,"¹ he said to him. "In time many will they be who shall live here on earth," he said to him. When they had created more of it, it was to the end that it might be larger than they worked.

Thereupon again away went (the Wolf).

And then (Nānabushu) waited for his coming again, as long as a full cycle of seasons was (the Wolf) gone. When for a winter he had been gone, then back he came.

"Therefore it is now almost as large as it will be. It is not yet so large as it should be. Again will I make it larger." And when he had made some more of it, "Now again do you look," he said to him.

Then again off started (the Wolf).

And so when (Nānabushu) waited again for his coming, then for another cycle of seasons was (the Wolf) absent, and then it came to pass that for two full rounds of seasons was (the Wolf) gone. And then he waited for him, but he was not destined to come back. And this was what he thought: "He is gone," he thought. And so in vain he waited for him; but (the Wolf) was gone forever, at which he said: "Pray, you, O Raven! do you fly round over (this earth) to find out how large it is," he said to him.

Thereupon truly then up (the Raven) rose on the wing. And so gone was he when he started flying away, and it was needless of (Nānabushu) to wait for him; for a long while he vainly watched for him, for one full round of seasons had he been gone when he came flying back home. "Rather large, O Nānabushu! is this earth," he was told.

"It is now almost big enough, but to the end that it yet may be larger will I make it," he said to him. Thereupon truly more of the earth did he make. After four days were ended, he then again spoke to the Raven.

¹ Meaning the people.

Midaç kägä't minawā cigwa äcipisigwa'u't 'a'a'u kägägi.
Misa cigwa minawā ki'kiwitäsät i'i'u a'ki.

Misa' minawā päpī'āt Nānabucu. Pnic nicuki'kinō-
nuwin änāntinit; awānibāni'ku kätagwicininit, pnic cigwa
5 kəbäya'i änāntinit; wī'kə cigwa taḡwicinōn minawā. Midaç
kā'i'nāt: "A, mānu nəwate kəyābi tami'tcā." Midaç kägä't
minawā kā'i'ji'ō'ci'tōt i'i'u a'ki nī'u'gun, "Änic, taḡackumā,
minawā awīnābin," ugī'i'nān inī'u kägägiwaḡ. Cayigwa
minawā päbī'āt, mīsa' kā'i'ci'ā'pitāntinit. Änupābī'āt.
10 "Misa i'i'u intawā kā'i'nigu'kwāg o a'ki," ugī'i'nā¹. Midaç,
"Mimāwin teiwābā'a'ngibān," ki'i'kitō. "Intawā teigusig-
gunk ninga'a'ci'tōn wī'kə tcibitimi'kāsunu'k."¹

SERIES II. Nos. 19-32.

19. NĀNABUSHU AND THE CARIBOU.²

Nānabucusa papimusä; ningutingigu papimusät sibins
uməḡābī; ā'pidcisa məckusi'kāni. Inābit ədi'kwān pimimə-
15 dəpiwān; nibiwa äckāna¹ udayāwāni.² Kwaya'kigu pimi-
iyawakusiwāwān, midaç i'i'u äjipipāgimāt: "Ntcimicā,
a'kawā, kiwīwāpāmin!"

Kägä't kibi'tcikāpawiwaḡ.

Änicināsi'kawāt; payäcwābāmāt oḡānōnān: "Kägä't

¹ Unfortunately the ending is incomplete.

² See series 1, No. 14, p. 117.

Whereupon truly again up flew the Raven. And then again did he fly roundabout the earth.

Thereupon again for him did Nānabushu wait. For as long as two cycles of the seasons was (the Raven) gone; as time went on, there was no sight of him coming back, continuing so till he had been gone a long while; a long time afterwards he came back again. And this was what he said to him: "Well, let it be still larger." Thereupon truly, after he had been creating it for four days more, "Well, now, this time, again go you and see," he said to the Raven. Again he waited for him, but this time he was gone forever. In vain he waited for him. "That then, no doubt, will be the extent of this earth," he said to the (animal-folk). And now, "(I) fear that this will float away," he said. "Therefore in order that it may be heavy will I make it so that it shall never be moved."¹

SERIES II. Nos. 19-32.

19. NĀNABUSHU AND THE CARIBOU.²

Now, Nānabushu was travelling about; now, once while travelling about, he came out upon a brook; an exceedingly broad meadow was there. While looking around, (he saw) a caribou moving out upon the meadow; many the prongs he had on his antlers.³ And straight across the meadow was he moving, whereupon (Nānabushu) called to him with a loud voice: "O my younger brother! wait, I want to see you!"

Truly he stopped (and) stood.

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

³ Nibiwa āckāṇa^a udayāwāni, "many the prongs he had on his antlers;" literally, "many the horns he had."

mātcina'kāmigaṭ wāndusāyān, ōdānāng nimpi'ū'ndci. Awa-
 sināgō kinisitiwaḡ ininiwibaṅig, miḡū 'i'ᵘ tābita kinisitiwāt.
 Kāgā't saṅaḡaṭ. Niṅaḡiniwānābān, miḡaḡigu i'ᵘ pimini-
 cimoyān. O'o'wisagu tōṭamōbaṅig." Odōtā'pināni Nāna-
 5 bucōwān inī'ᵘ umi'tigwābini; āci'kwa'tāwānit; kā'ṭ'kwa'tā-
 wānit ubi'kwa'kuni, ciḡwasa unānimā'kwinu'tāgōn. Ciḡwa-
 ḡaḡ kigitōwān: "Misa o nāsāb āndōdamowā'paṅ."

Tā'tiwā, ācipimugut, wāntciṭaḡu wācā'pit u'tinināgōn.
 Ānicnā piwābi'k sāgāpi'kisini i'i'mā ubi'kwa'kuning. Ānu-
 10 kwāskuni a'a'wisa āḡi'k wāndciṭaḡu ā'kōnāmūt; miḡagu i'ᵘ
 kinibut.

Tayā, Nānabucu ḡāḡā't minwāntam wāntciṭaḡu wininō-
 wān inī'ᵘ udadi'kumaṅ. Ā^o, miḡagu ciḡwa mādcī'kawāt
 wininu'ā't. A'kawā, uḡaḡwāwānā'k udōci'tōn; kākici'tōd
 15 miḡaḡ imā āni'ā'ḡōtōd 'i'i'ᵘ uwininōn. Paḡā'pic kākici'kawāt
 ā'pidcisa pa'kādā. "Pāmāḡu wawāni ḡi'ci'tāyān ningawisin,"
 ināḡam. Wiyāsi ḡaḡ minawā ābi'ta pimidā udcibā'kwādān.
 Ciḡwasa kā'kicitānik, "Misa ciḡwa tcimādāntciḡāyān," inā-
 ḡam. Wigwās unāntawābandān miḡaḡ imā ācāḡwā'ā'nk.
 20 Kāyāḡwā'ā'nk Nānabucu kigito: "Ā'tawā, ningakiwiyaḡaṅ-
 tān. A'pāḡicsa i'kwātug wi'tō'pamāḡ ā'pidcigu tatā'kwu-
 tcīngwānāt." Tā, ciḡwa upa'kwācān 'i'i'ᵘ winin. "Kāḡā'tsa
 ningawī'ā'ngāṭān."

Pāmāḡu pi'kwaṅāng i'i'mā tcigā'kwāwinini, "Kāntc,
 25 kāntc," inwāwān mi'tigōn.

Misa' upaḡitinān Nānabucu wāca'kamu'paṅ. "Kāḡā'tsa
 ningikagwānisāḡinawāmigun." Wāwīp ācipa'kwācānk 'i'i'ᵘ

"Truly a wicked time is going on at the place from whence I come, from a town is where I come. Day before yesterday were the men killing one another, actually on both sides were they killing one another. It is truly desperate. I tried to stop the fight, and then I fled away. Thus were they doing at the time." Nānabushu reached for his bow; then he strung it; after he had strung it, he then aimed (to shoot). And then he spoke, saying: "This was what they did at the time."

Poor creature! when he was shot by (Nānabushu), right in the side behind the shoulder was he shot. According to the story, a metal was sticking out of the arrow. In vain did the caribou try to leap away, even till he could breathe no more; and then he died.

Oh, now truly pleased was Nānabushu that so unusually fat his caribou should be. Ah! and then was when he began work upon it, cutting up its meat. First, he made a roasting-rack; when he had finished it, he thereupon hung up his fat. By the time he had finished his work on (the caribou), very hungry was he. "Not till I have put (things) in good order will I eat," he thought. So some meat partly fat he cooked. And when it was done cooking, "It is now time that I eat," he thought. For (some) birch-bark he sought, upon which he spread out (what he had cooked). After Nānabushu had dipped it out of (the kettle), he said: "Ah! but I shall spoil it by eating it (alone). Would that I might eat with a woman who was short from groin to knee!" However, presently he sliced off a piece of the fat. "Verily, I shall spoil it by eating it (alone)."

Then of a sudden at his back from yonder edge of the woods, "Kāntc, kāntc," came the sound of a tree.

Thereupon down Nānabushu laid what he was going to put into his mouth. "Truly am I terribly angered by

wāmīdci'pān ūmawīnānān īnī'ū mī'tīgōn. Ājī'a'kwāndawāt; mīdāc 'ī'ī'ū kākackī'u't, mīdāc imā ājīdā'tōt 'ī'ī'ū wāmīdci'pān. Mīsa 'ī'ī'ū ājīta'kwāmīgūt īnī'ū mī'tīgōn; payā'ta'u'cīgo pīdānīmāṭīnī. Ānīc mīsa 'ī'ī'ū ayāgōsīt. Ānīc ānawī udā-
 5 nuwī'kwutci'tōn kāwīn ugackī'tōsīn 'ī'ī'ū unīntc. Nīngūtīn-
 gīgū ayāgōsīt īnābīt kā'pī'undusāt, owābāmān mā'īngānān
 pīmāṭāpīskusīwānīt; mīnawā pācīk, kāyābī pājīk kwayā'kīgū
 pīmī'a'yawackusīwāwā¹. Kwātēcīgū pāmī'ku'pīnīt ājīpīpāgī-
 māt: "Nī'tcīnīstcā!" udīnā¹.

10 Kībī'tcīkāpawīwā¹. Ānīc 'a'a'wīdāc a'kiwā'zīmā'īngān
 ogānōnā 'ī'ī'ū unīdcānīsa¹: "Mīsa' a" Nānābucū kāgānōnī-
 nānk. Kāgō ugīnī'tōnātug ī'ī'mā kībāskinawāt. Kāgōdāc
 īcīwābīsītug 'ī'ī'mā kī'ā'gōsīt. 'A'ā, mādcādā', ijātā'
 'ī'ī'mā kībāskinawāt."

15 Nānābucū kānawābāmāt pīmādcībā'ī'tīnīt.

Ānīn kā'īcīnāmowāt mā'īngānāg pānāgū ādī'kwān nān-
 awīcīgāsūnīt. Ānīc kā'ī'nābāmāwāt,¹ mīsāgū cīgūwā mātā-
 māwāt. Kāwīn kānāgā nōmāg kīṭācītāsīwāg 'ī'ī'ū kī'kīṭām-
 wāwāt. Ā'pīdcīgū wāwīp cīgūwā ānīmādcāwāg.

20 Nānābucū ugānōnā¹: "Nī'tcīmī'tcā, kāgū' tā'taganāpī-
 'kāgūn!"

Mā'īngānāg ācītā'taganābīwāt, ā'tīwā, ānīn ācīnāmowāt
 pānāgū wīnīn āgōtānī. Wāntcīṭāgū kāmāma'kāntīwād
 mīdciwād. Kāwīn kānāgā nōmāg kīṭācītāsīwāg kī'kīṭāmo-

¹ Ānīc kā'ī'nābāmāwāt, "they had nothing to gain by simply looking upon it" (literally, "why should they look upon it," but the sense is in the other rendering).

that." When he had quickly sliced off (a piece of) what he was going to eat, he rushed to the tree. Then up he climbed; and when he got up, he then placed there what he was going to eat. Thereupon he was caught fast by the tree; for just at the moment (a gust of) wind came. And so now up there he hung. To be sure, he tried in vain to get his finger out, but he could not succeed. Then by and by, while hanging up there and looking towards the place from whence he had come afoot, he saw a Wolf coming out into the meadow; (he saw) another, still another, coming out into the meadow. Just as they were about entering the cover of the woods, then he called aloud to them: "My younger brothers!" he said to them.

They stopped (and) stood. Now, the old Wolf addressed his children, saying: "That is Nānabushu who is speaking to us. Something probably he has killed at yonder place where his smoke is lifting. And something must have happened to him, that he should be hanging there. Well, let us go, let us go thither where he has a smoke going!"

Nānabushu then watched them as they began racing hitherward.

What should the Wolves have appear but a vast store of caribou already prepared. Now, they had nothing to gain by simply looking upon it,¹ so thereupon they set to work eating it. Not a whit were they a long (time) occupied before they had it all eaten up. And very soon were they started on their way.

Nānabushu addressed them, saying: "My little brothers, don't you look up!"

As the Wolves looked up, why, what were they to behold but a great heap of fat hanging aloft. What they simply did was to grab it from one another when they ate. Not at all long were they at it before they had it eaten up. Then off they started racing together; when they were

wät. Animädciba'rtiwa⁶; kăpickunăg:sinit, năbăwic kibi-
'tănimătini. Kutciw'kwutci'u' äjikacki'töt 'i'i'u' aninte.

- Äjinisăntawät, ä'tawă Nănabucu kăgă't kō'padăntăm.
Äjiki'tcimawit, ānic ā'pidci wiwisini. Indawă 'i'iwă mis-
5 kwiwă'kămigănik mŭ'u' itinunk mwăcagăntcigăt. Ā'pidcigu
wasităwi. "Ămbăgicsa' kacki'tōyăn 'i'i'u' tciginăbigōnsi-
wiyăn." Ängu'k uw'kwătcitōn 'i'i'u' w'kinăbi'kōnsiwit.
Kăgă't ugăcki'tōn 'i'i'u' kinăbi'kōnsiwit, misădăc i'u' pitcinăg
minwit 'i'i'u' wisinit. Äniwă'k ānităwisini. Midăc i'u'
10 ustigwăn äniwă'k 'i'i'u' păsiganăgătinik äniwă'k udōntcimi-
'kăn 'i'i'u' pimită. Măgwăgu 'i'i'u' witi wisinit păsiga-
năgătinig, ä'tiwă, äcinōntă'ănicinăbăwit. Wăntăgu imă
ukă'tigwăng mŭ'mă äji'ă'tă'ō'sut. Ä'tă, Nănabucu kăwin
wăbăndă⁷zŭn 'i'i'u' kă'jăt. Wăgunăniwinăn ki'tci'ă'nigu'k
15 äjimădcăt. Păpimiba'tōd ā'pidcisa kusigwănini 'i'i'u' usti-
gwăn; cigwasa păpimiba'tōd äjibită'kucing, "Tewă⁸, tcwă⁹,"
kă'rwăwăkămi'kicing. Nănabucu äjikigitut: "Kidawănă-
nă'tigu?" Cigwa ugănōnigōn: "Nŭnisa'ku ucă'kămigănk
kănănibiwi'ă'n."

- 20 "Ō^u, kiwŭgwăsi^u."
"Kăgă't, Nănabucu, niwŭgwăsi^u."
Minawa mădcă ängu'k. Ningutingigu pi'tă'kucin minawă
Nănabucu, mŭsa kăyăbi äniwăwă'kămikicing. Nănabucu
äjikigitut: "Kituwănănă'tigu?"
25 "Ăye⁶, nŭni'ku ānipătŭnănk kănănibawiyăn."

"Ō^u, kicingwă'ku^u ingwăna." Mŭsa', äjimădciba'töt intiku
ănibă'kămigă, inăntăm Nănabucu. Ningutingigu minawă
äjipită'kucink. "Awănăn kin ayăwiyăn?"² i'kito.

¹ The head of the caribou.

out of sight, unfortunately not till then did the wind go down. He tried getting his fingers loose till he succeeded.

When down he climbed, poor Nānabushu truly felt disappointed. Then he had a great cry, for he was very anxious to eat. Now, there was blood on the ground, and such was the place where he ate. Very awkward was it (for him to get to it). "Would, indeed, that I might become a little serpent!" With all his power he tried to become a little snake. Truly successful was he in changing to a little snake, and then he was in an easy position to eat. Pretty well contented was he as he continued eating. And now the head¹ had in it somewhat of a groove, where he discovered some fat. And while he was eating there in the groove, why, he turned into a person before he expected. Exactly over his forehead was where he was held fast. Why, Nānabushu did not see where to go. It so happened that with great speed he started. As he ran along, exceedingly heavy was the head; when running along, he bumped against a tree. "Tcwä", tcwä", was the sound he made when he fell. Nānabushu then said: "And what kind of a tree are you?" Then was he answered: "Always on the ridge do I stand."

"Oh, then you are a birch!"

"To be sure, Nānabushu, I am a birch."

He continued speeding on. And one other time against a tree Nānabushu bumped, whereupon he made the same noise as he fell. Nānabushu then said: "What kind of a tree are you?"

"Yea, ever on the hillside do I stand."

"Oh, then you are indeed a pine!" And then as he started, it seemed that he was running down hill, so thought Nānabushu. And another time he bumped against a tree (and) fell. "Who are you?"² he said.

² Awānān kin ayāwiyaṅ? literally, "who are you that you are."

"Ninsa'ku ä'kwa'kamigä'k kânänibawiyän."

"Öu, kigici'ki'u."

"Nänabucu, kägä't ningici'ki'u."

Änigu'k äjimädcät Nänabucu. Nicingigu ka'paŋgicing,
5 paŋägu käsäsänik ini'u u'tawaŋan. Misa cigwa mädciyä-
taŋät. Kāwin ugi'kändäⁿzin ā'pi'tcānig 'i'ŋi'u sāga'i'gan.

Mi naŋgwaŋa iu ṅanicābāⁿ ändaci ödānawitōnit 'i'ŋi'u
sāga'i'gan iwitaç pāmātaŋät. Nintigumi kägä't adi'k pä-
mädaŋät äcinägsut Nänabucu. Pāmāgu mināŋgwaŋa iu
10 imā u'pimäcicutä^{ns} wändcipa'kubit wa'a'u Nänabucu. "Ä'ē,
'ä'ēi, micäwä pāmātaŋät! 'Ä'a'u, mawinātawātā!" Paŋägu
kāmādwāta'ta'ō'naŋwānig.

Ä'tā, Nänabucu äniŋu'k äjimädcät.

"Ä," pigigitōwaŋ, "ä'ä'ēi, kāwāsā, kimicāŋanigunān!"

15 "Mināŋgwaŋa päcu ninga'i'cimicāgā," ināndaŋ. Midaç
kägä't äniŋu'k Nänabucu äjimädcät. Ningutingigu äjita-
ba'kickikät.

Ä'pidcisa upäcwābamāwān igi' ṅanicābān kanawāba-
māwāt, kuniginin, Nänabucōwaŋ ṅi'u'ndci'a'ŋwāgwäckuni-
20 waŋ. Änic ṅanibā'ā'bi'kāni; kumāgu a'pi' taŋwucininit,
ä'tiwä, äcōcācāpi'kicininit Nänabucōwaŋ. Äcibāsisitōnit
'i'ŋi'wä udöctigwānimini. Kā'ō'nickābi'tōnit ṅniŋāgawā'pi-
waŋ. Midaç 'i'ŋi'u ṅniŋigitōnit: "Kägä'tigu micäwä pāmā-
taŋät ināntāmōg igi'u ṅanicābāg."

25 Kāwin kaŋagä tibātcimosiwan Nänabucōwaŋ ānuwika-
gwātcimāwāt.

"Always by the edge of the bank do I stand."

"Oh, then you are a cedar!"

"Nānabushu, truly am I a cedar."

With all his speed then started Nānabushu. And when he was come at the end of the second leap, then was there a steady ringing in his ears. Thereupon he then began swimming. He did not know how big was the lake.

There happened to be some people dwelling in a town by the lake where he was swimming. Very much like a caribou swimming past was the look of Nānabushu. Then of a sudden there was stirring at yonder place, off a way from where Nānabushu had gone down into the water. "Halloo, an elk is swimming past! Come, let us chase him in our canoes!" And forthwith there arose a hubbub (with paddles and canoes when shoving off into the water).

Oh, how Nānabushu went with all his speed!

"Ah," they said as they came, "too bad, impossible, we shall be beaten to the shore!"

"It must be that nigh to the shore am I getting," he thought. Thereupon truly with full speed then Nānabushu started. Then all at once he touched the bottom.

Exceedingly nigh were the people observing (the elk), when, lo, Nānabushu went leaping out of the water. Now, there was a bank of loose stones sloping down to the water; and when he was come a certain distance, why, upon a rock Nānabushu slipped (and) fell. Then he burst open that (caribou) head of his. When up he sprang from where he fell, away he went falling headlong with laughter. And this he said as he went along: "So truly an elk was swimming past, thought the people."

Nothing at all did Nānabushu tell when in vain they tried to question him.

20. NĀNABUSHU BREAKS THE NECKS OF THE DANCING GEESE.

Misaḡu ʿi·ʿiʷu bā'pic ʾanimādcānit. Nānabucu ʾanibābi-
 musāt cigwadac umādābi sibins; udānibābima'ā'tōn kägā-
 'pī'ḡu mi'st'cānig ʿi·ʿiʷu sibi. Cigwadac udābābatān ʿi·ʿiʷu
 sāḡa'iḡan, ā'pidci unīcinini imā wāndcisāḡitawānig ʿi·ʿiʷu
 5 sibi. Inābit Nānabuco mīnisi'utāwāḡānig; owābamā⁸
 ni'kānsa⁸, ā'pidcisa pā'tinīōwa⁸. Nānabucu wāḡunāniwi-
 nān, nāḡāḡmāba'tō, udawī'udā'pinān inī'ḡu cingubī; u'ku-
 nācing ugackīwāḡinān. Uciwāni'kā i^u cingubī, ā'pidcisa
 ubwāwānāna⁸ i^u cingubī. Midac ʿi·ʿiʷu ānicimādcāt udani'ā-
 10 sunān ʿi·ʿiʷu umī'kwābān. Ānisāḡāwāt kīḡito a^u ki'st'cini'ka:
 "Nānabucu sāḡāwāt. Ucimuyū'k, kāḡūḡu kīḡa'iḡunān."

Kāwindac win paḡigu'usīwāḡ iḡi'ḡu ni'kānsāḡ. Kuniginin,
 oḡānōnigōwān Nānabucōwān: "Kāḡā'tsagu nintinigāwāḡān-
 tām ānuwābamāḡwānin iḡi'ḡu nicimāyāḡ. Kāḡā'tiginin pā-
 15 'pina'kaḡiḡat wāndusāyān; mīsa' iwiti' nīmi'i'tiwāt ʾanicinā-
 bāḡ. Kaḡwānisāḡimāminwā'iḡātāniwān inī'ḡu naḡāmunān
 nāḡāmuwātcin. Misaḡu nā ōno^u pāmōndāmanin inī'ḡu naḡā-
 munān. Āmbāsānō kanimi'i'ninim. Mī'omā tcibāḡitōn-
 dāmān inī'ḡu naḡāmunān. Nīḡa'uci'tōn ʿi·ʿiʷu mā kātacitāyān
 20 teinimi'i'naḡū'k. Ta'unicicin nīmi'i'tiwāḡamīk kā'uci'tōyān."
 Nānabucu mīsa cigwa mādcī'tād uci'tōd, cingubī wākā-
 'kināt; tcitāḡu pācitcipāḡisusīnik mī'i'ḡu āpitā'tōd ʿi·ʿiʷu

20. NANABUSHU BREAKS THE NECKS OF THE DANCING GEESE.¹

And so in course of time he was upon his way. While Nānabushu was travelling about, he soon came out upon a brook; he followed its course till at last it (opened out into) a large river. Then presently he came in sight of a lake, very beautiful was the place where the river flowed out (into the lake). While Nānabushu was looking about, (he saw) an island of sand; he saw some Goslings, very numerous were they. Nānabushu, simpleton that he was, went running out towards the land, he went to get some balsam-boughs; in his old soiled blanket he wrapped them. He made a pack of the balsams, a very heavy pack did the balsams make. And so when he started on his way, he had his hands on the tump-line (running from the forehead back over the shoulders). When he came into view (round a point of land), up spoke a big Goose: "Nānabushu is coming into view (round the point). Do you flee, for something shall we be told."

But the Goslings did not fly away. Lo, they were addressed by Nānabushu saying: "Truly am I sad at heart whenever I fail to see my little brothers. Now, truly a merry time is going at the place from whence I come; for at that place are the people dancing together. Wonderfully good are the songs that they sing. Pray, let me make you dance. Now, these that I have on my back are those very songs. And down at this spot will I lay the songs. I will fix a place yonder where I will devote (myself) to making you dance. Handsome will be the dance-lodge that I will make." Nānabushu thereupon set to work making it, with balsams he made a stockade; at only such a height that it could not be taken at a leap was how high he

¹ For other versions see Nos. 11 and 48.

unimi'i-tiwigamig. "Mi'i^u cigwa tcimādcī'taiyaṅ tcinimi-
i'tiyaṅk. Āmbāsa, mi'i^u ici'a'gwā'taiyu'k."

Kägā't ni'kānsag agwā'tāwaḡ.

"Āmbāsaṅō, kawīndamōninim kā'a'rciyāḡ. Migū i'^u
5 kāni'i'na'a'mān a'rciyu'k i'^u tcinimiyāḡ. Ayangwāmisi-
yu'k. Kāgu' wiwaṅiwisi'kāgun. Misagu i^u cigwa tcipīndi-
gāyāk i'i'mā nimi'i-tiwigamigunk."

Ājipīndigāwāt ni'kānsag, kayā win māṅḡ; kayā win daḡ
cingibis ājipīndigāt.

10 Ka'kina kā'pīndigānit Nānabucu ugīpa'ā'n udickwāndām.
Cigwa' Nānabucu wimādcī'a'm a'kawā mīnawā uḡaṅōnā^u:
"Migu i^u kānia'ina'a'mān, a'rciyu'k. A'pīdaḡ pāsinawān-
disuyān mī'a'pī kāpasigwiyān. Mi winigu i^u ṅaṅāsawaya'ī
kābabāṭaçicimoyān. Misa cigwa tcimādcī'a'mān."

15 "Paṣaṅgwābicimowīṅaṅ nīpīdōṅaṅ, nīcimisitug!
Nābanāḡātācīmowīṅaṅ, nīcimisitug, nīpīdōṅaṅ."

Midāḡ cigwa ā'pīdcī udc'kimā^u, mīsaḡu kägā't ka'kina
paṣaṅgwābicimunit.

"Āyānsigwācīmowīṅaṅ nīpīdōṅaṅ, nīcimisitug."

20 Kägā't ayānsigwā'tāwa^u pā'kic nīmīnit.

Nānabucu ājīkīgītut: "Ā' e'ⁱ, micigwa pāsinawānintisū-
yān!" Ājīpasigwīt Nānabucu pāpānīmī, Nānabucu uḡa-
nīnātcīcimū'tawā^u. Wāḡunāniwinān pīmī'a'yasigwā'tānīt
i'^u ni'kānsa^u. Ājī'u'dōtā'pīnāt ājīpō'kugwābīnāt; mīnawā
25 ābīdīḡ pīmī'a'yasigwā'tānīt ājīpō'kugwābīnāt.

Ckwāntānk iwītī ṭaçicimū 'a'a^u māṅḡ. Intīḡunāntaḡu
umāḡwāḡwāwābīnā, i^u ni'tam māṅḡ. Wāḡunāniwinān paṅḡī

made his dance-lodge. "It is now time for us to begin dancing together. Hither, now come you out of the water."

To be sure, the Goslings came out of the water.

"Harken! I will tell you how you are to act. According as I sing, so do you when you dance. Do you take pains. Don't you fail in anything. Now is the time for you to enter into the dance-lodge."

Then in went the Goslings, likewise the Loon; and also the Diver entered in.

When all had gone inside, Nānabushu closed up the doorway. Now, Nānabushu was about to sing, but first he addressed them again, saying: "Therefore according to what I say in my song, that you do. And when I become thrilled, then shall I rise to my feet. Thereupon in amongst you shall I dance. It is time for me now to begin singing:"

"A dance with the eyes closed do I fetch!

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

Thereupon then were they much thrilled with the song, and so all of course danced with their eyes closed.

"A dance with the necks close up together do I fetch, O my little brothers!"

Of course, up close together came their necks, while at the same time they were dancing.

Nānabushu then spoke up: "Behold, now am I in a transport of delight!" Rising to his feet, Nānabushu moved about, dancing here and there, approaching (the Goslings) while he danced. Foolishly did the Goslings hold their necks close up together. As he took them up, he broke their necks; once again when they bunched with necks together, he broke their necks.

By the doorway yonder the Loon was dancing. Now, it seemed as if he heard the sound of the breaking of necks, thus it seemed to the Loon. Happening to open

äjitöckäbit ä'tawā, inäbit māng, na'i-täg ubimibō'kugwānāni Nānabucōwān ni'kānsa^e. Äjikigitut māng: "Ä'e^ei, Nānabucu kidickwānigunān!" Misa' a'kawā ä'kitut māng, migu i^u ānawitābācitecipāgisut.

- 5 Ä'tā^a, Nānabucu miwānigu iniwāti māngwān nwā'pinañāt. 'Tā, māng ānupapisingwa'i'gāt. Änawidāc päcu-nāgwātini i'iwā nibi ābānābit äca päcu Nānabucowān; äjipa'kubigwackunit māng. Ä'tawā, äjitaṅgiskägut 'i'i mā ucigānāng. Kayä win ä'i-täg ānupa'kubiba'i'wā 'a^a'u
10 cingibis, mi gayä wini i'ü kītangickägut inü Nānabucōwān. Misa i^u cigwa äjikigitut Nānabucu: "Misa i^u mini'k kā'a-'kīwāṅ kā'i'cināgusit 'a^a'u māng, kayä 'a^a'u cingibis."

- Misa cigwa äjigu'pit iwiti unmi'i'uwigamigunk, äniwā-'kigu nibiwa uginisā 'i'i^u nikānsa^e. Nānabucu äjikigitut:
15 "Ämāntcigic ä'pidei kā'i'cimosā'kwāyān ogo^u nini'kānsimāḡ? Ämbäsānō, ninganigwā'a'bwānāḡ." Kägät mādcitā Nānabucu ki'tcibōtawāt mi'tāwangānk. Ä'pidcisa nibiwa kā'i'cāwāngitānik, misa cigwa mādcitād ningwā'a'bwāt. Mīdāc 'i'i^u kiwitäckutā änisāgisitācimā^e 'i'i^u un'kānsima^e.
20 Kā'kicitād mīdāc i'i^u kägät winibā. "Ämbäsānō, kīgana-wānta'in igiwā nini'kānsimāḡ," udinān inü utcitin. "Nintcit, kānawānim gwätcināṭawān awiṡa ningakimōtimik iwā nini'kānsima^e." Nānabucu äjicāngitiyākisut; mīdāc iwiti näyāciwānīnik äjicāngitiyā'kidut. Minawā uḡāñōnān inü
25 utcitin: "Windāmwicin ānicinābāḡ sāḡawa'o'wāt." Uḡāñōnigōn utcitin: "Kīgawindamōn."

his eyes a little, why, when the Loon looked, it was to see Nānabushu at just the time when he was among the Goslings breaking their necks. Then up spoke the Loon: "Look out! by Nānabushu are we being killed off." Now, when the Loon first spoke, he then cleared (the balsam enclosure), just barely getting over.

Oh, but how Nānabushu did go in pursuit of yonder Loon! Ah, and how the Loon did struggle in vain to get away! And though near by seemed yonder water, yet when he looked back, here close was Nānabushu; then into the water leaped the Loon. Poor thing! he was kicked on the small of his back. And in time did the Diver also try to escape into the water, but to no purpose, for he too was kicked by Nānabushu. Thereupon then up spoke Nānabushu: "Therefore as long as the world lasts, thus will look the loon, so too the diver."

So then up from the shore he went to his dance-lodge yonder, and rather a good many Goslings he had killed. Nānabushu then said: "Wonder in what especially fine way I may cook these Goslings of mine! I say, I am going to bake them." Truly to work set Nānabushu building a great fire upon the sandy beach. When a very great deal of the sand was hot, accordingly then did he begin baking them. And so in a circle about the fireplace he laid his Goslings, (covering them) so that only their feet could be seen sticking out. When he had finished (this work), he was of course anxious to sleep. "I say, I would have you keep watch of these Goslings of mine," he said to his bottom. "My bottom, do you keep watch over them, lest some one rob me of my Goslings." Nānabushu lay with bottom up; it was over towards the cape he lay with his bottom turned. Again he addressed his bottom, saying: "Inform me if any people come paddling into view (round the point)." He was answered by his bottom saying: "I will inform you."

Nānabucu cigwasa' aninibā, ā'pidci cigwa anibōsāngwām.
 Ājia'kawābit 'a^a'u miskwāsap anicinābā^o sāgāwa'a'mō^o.
 Ānicnā ājikigitut: "Piwitāg sāgāwa'a'mōg."

5 Ānicnā owābāmawān Nānabucōwān teāngitiyā'kisunit
 kayā 'i'ī' u undābasawānit. Ājigikitōwāt igi' u anicinābāg:
 "Kāgu udayānātug Nānabucu imā kī' u ndābasawāt.
 Āmbāšanō, wī'kimōtimātā wāgutugwān āyāgwān imā kī'
 'teāngitiyā'kisut."

10 Ānic, mī cigwa kī'kanōnigut inī' u utcitin, ānic ānu'ī'nābit
 midāc ājini'kāwāba'a'mowāt 'i'ī' u utcimāniwā,
 minawā cigwa anibōsāngwāmu 'a^a'u Nānabucu. Minawā
 ājitibābāmawāt igi' u anicinābāg. Ānic inābit 'a^a'u Nāna-
 bucu utcitin, pāmāgu minawa anicinābā pā' u ndicimināwā-
 gumunit. "Piwitāg sāgāwa'a'mōwag!" i'kitowān utcitin.

15 Ānic Nānabucu ānu'ī'nābit, ānicnā āca kī'a'cā'u'ta'a'mōg
 igi' u anicinābāg. "Kāgā't kīgakinawick," udinān inī' u utcitān.
 Wāgunāniwinān upāpāsagupinān inī' u utcitān. "Pāmāgu
 kāgā't wābāmāt wābān igi' u anicinābāg kitākikānōc. Kāgu'
 minawā kanocici'kān. Mini'kigu wānibāyān niwinibā."
 20 Misa gāgā't Nānabucu nibāt.

Midāc 'i'ī' u ājikigitōwāt igi' u anicinābāg: "Āmbāsa,
 mī'ī' u cigwa kipōsāngwāmigwān a' u Nānabucu." Cigwa
 ājimādcikwaciwāwād ina'kwaciwāwāt Nānabucōwān. Ājiga-
 bāwāt āji'ī'jāwāt imā cktāwāninig. Ā'tawā, pānāgu ni-
 25 kānsa^o sāgisitācinō^o! Wāwīp umō'kāwāngawāwā 'i'ī' u
 ājikimōtimāwāt Nānabucōwān. Ānic mātwāngwāmōwān.
 Wāwīp ugicpisitāpināwā; nāyāp tibickō āji'a'yāni'pān usi-

Nānabushu presently went off to sleep, he was soon in very deep slumber. While the bottom was watching, some people came paddling into view (round the point). Naturally then up he spoke: "Some visitors are paddling into view (round the point)."

Of course, they saw Nānabushu lying bottom up, and also the smoke of his fire. Then up spoke the people: "Something must Nānabushu have yonder where the smoke of his fire is lifting. Pray, let us go rob him of whatever he has yonder where he lies with bottom up."

Well, so when he was addressed by his bottom, then did Nānabushu look, but to no purpose; and so when they paddled round to the other side of the point, then again into sound slumber did Nānabushu fall. Then another look at him the people took. So while the bottom of Nānabushu was looking about, then suddenly again the people came into view on the water. "Visitors are appearing (round the point)!" said his bottom.

Now, when Nānabushu looked, it was no use, for naturally back did the people turn their canoes. "A truly down-right liar you are," he said to his bottom. Foolishly he scratched his bottom. "If you had really seen the people, you should have spoken to me. Don't you speak to me again. As long as I had intended sleeping, so do I wish to sleep." Thereupon truly Nānabushu went to sleep.

Thereupon then said the people: "Come, now is when Nānabushu must be sleeping soundly." Then off they started in their canoes, going towards where Nānabushu was. When they landed, then they went to where the fire was. Ah, what a heap of Goslings with feet sticking out! Quickly they dug them out of the ashes when they robbed Nānabushu of them. Now they could hear the sound of him asleep. Quickly they broke off the legs; back in the same way as before they placed their feet

'təm usāgisitōnāwā. Wāwip opōsi'ā'wā 'i'-'i' u ni'tānsa^g,
misa cigwa ājimādcāwād.

Cigwa kuskusi Nānabucu; ājicipit, "Tā', nindōsāmi-
gwān. Kwātcināṭawin ta'u'sāmisōwag nini'kānsimāg." Misa
5 cigwa udā'pināng 'i'-'i' u pājik usitāni inī' u uni'kānsimān,
mī nangwāna i^u āji'ur'ndcibitōd 'i'-'i' u usitāni. "Pabāpinisi-
wāgān, misa gāgāt kī'ur'sāmisuwāt igiwā nini'kānsimāg."
Minawā pājik umāmōn 'i'-'i' u usitāni, misa kāyābi āji'ur'nd-
cibitōd 'i'-'i' u usitāni. Mīdāc 'i'-'i' u ājimāmōt 'i'-'i' u mī'tig
10 ājināntwāwāngawāt; awānibān awiya. "Abā'pinisiwāgān,"
ināndām. "Gwā'tcināṭawin ningī'kimōtimigo nini'kānsimāg."
Misa' undcita ānunāntwāwāngawāt. Wāgunāniwinān nān-
du'kawātcigā; kāgāt mī'tāwāngānk pimi'kawāwa^g kī'kabā-
nigwān 'i'-'i' u ānicinābā^g. Misa cigwa kī'kwāyā'kwāntānk
15 'i'-'i' u kī'kimōtimint. Wāgunāniwinān ājikacki'tōt udijibā-
'pāsāgupinān inī' u utcitān. Kāgā'tsa unickī'igōn inī' u utcitān.
Nānabucu ājikigitut: "Kā, māwīni i^u ā'tagu ningatōtawāsi,
ānawiwīn i'-'i' u pā'pāsīgupināg. Intawā ningatcāgiswā."
Nānabucu ājimādcī'tāt mī'tigōn u'kwā'kuwābināng; a'pī
20 kā'tcipiskānānik, wāgunāniwinān ācinisawa'ā'nk icikutā, misa'
i^u tcāgiswāt inī' u utcitān.

Wibago, "Tciⁿ, tciⁿ, tciⁿ, tciⁿ," inwāwāsu.

Ājikigitut Nānabucu: "Ā'na'n, 'tciⁿ, tciⁿ, tciⁿ,' kāā'i'n-
wāyān, kāwindamawisiyān nini'kānsimāg kī'kimōtimigowā!"
25 Mīdāc i^u ā'pīdci a'ka'kacānk kā'i'nitānik 'i'-'i' u utcit, mīdāc
i^u āci'kugābawit. Ā'tawā, kāwīn kānagā ugācki'tōsin tci-
pimūsāt; mīgu i^u ājimiskwiwīnit 'i'-'i' u unīciciwā^g, ā'pīdci
ugacki'tōn wawāsa a'tōd inī' u u'kātān, ānugutcimādcā;
mīyā'ta i^u āniwā'k pāngī ājikaskitōt tōngitiyā'ā'mit.

sticking out. Quickly they put the Goslings into their canoes, and then they started away.

Presently from slumber woke Nānabushu ; as he stretched (himself), "Oh, I slept too long ! It is possible that overdone might be my Goslings." And so when he reached for the foot of one of his Goslings, why, he really pulled out (only) a leg. "Too bad ! it is the truth that too long have these Goslings of mine been cooking." One more foot he took hold of, and in the same way he pulled out another foot. Thereupon taking a stick, he searched for them digging in the ashes ; but there wasn't a single one. "Bad luck," he thought. "It is possible that I have been robbed of my Goslings." And so with a will he tried to dig them out (of the ashes), but with no result. It occurred to him to seek for tracks ; truly, on the beach were some footprints which the people must have made when they landed. Thereupon now quite sure was he that he had been robbed. Foolishly then as much as he could he scratched his bottom. Truly was he angered by his bottom. Nānabushu then said : "Ah ! this is not all that am I going to do to him, even if I am scratching him. Indeed, I will give him a thorough burning." Nānabushu then set to work piling up some wood ; when a big blaze was going, he then foolishly straddled the fire, whereupon he gave his bottom a good burning.

In a little while, "Tcīⁿ, tcīⁿ, tcīⁿ, tcīⁿ," was the sound (his bottom) made when being burned.

Then said Nānabushu : "Oh, so 'Tcīⁿ, tcīⁿ, tcīⁿ,' was what you said, you who did not inform me when I was being robbed of my Goslings !" And so when his bottom was burned like charcoal, he then stepped away. Poor creature ! not a whit could he walk ; since he was bloody at the testes, as wide as was possible for him to do he placed his feet, in vain he tried going ; it was but a short distance he could walk with feet apart.

Äniwä'kigu wása ʔnitaḡwicin ningutingiku inābit mi'ti-
gōnsaḡ ugwa'kitāniwaḡ; wāgunāniwinān uḡaninisawa'ā'naḡ.
Kāniḡabi'kaḡk äci'ā'baḡnābit; ä'tawā, paḡaḡu kāmiskiwā-
'kwaḡtinig inī'u mi'tigōnsaḡ. Äjikigitut Nānabucu: "Miskwā-
5 biḡaḡōn uḡa'icini'kātānāwān igi'u ʔnicinābāḡ mini'k kā'a-
'kiwaḡ kayā mini'k kāḡicigōwaḡk. Äntaḡā uḡawusāmān-
tānāwā igi'u ʔnicinābāḡ, uḡapā'kusigānāwā."

Misa' minawā ʔnimādcā Nānabucu. Kāḡā't kāwin
uḡacki'tōsin ānuwi'pimusāt, ā'pidci sitawitiyā. Ningutingiku
10 papimusāt owābaḡdān cōckwaḡnābi'kāniḡ, wāgunāniwinān
Nānabucu äjicōckwaḡciwāt. Kā'kabāyābōnut, midāc 'i'igi'u
äci'ā'baḡnābit. Ä'tiwā, otōmiḡiwitiyān. Kāḡā't kaḡwānisagi
nāḡwaḡtini. Nānabucu äjikigitut: "Ei, miḡa i'u kā'ijini-
'kātāḡmowād ʔnicinābāḡ, wā'kunāḡ uḡa'icini'kātānāwā.
15 Äḡdāḡāḡdāc uḡawu'sāmāntānāwā 'i'igi'u tci'ā'ni'a'kiwaḡ
kayā ḡaḡ uḡamīdcināwā igi'u ʔnicinābāḡ."

21. NĀNABUSHU AND THE CRANBERRIES.¹

Misa' Nānabucu äñijimādcāt, äniwä'k uḡacki'tōn teimi-
nopimusāt. Kumāḡu a'pī tāḡucing sibīns umāḡābin; inābit
paḡaḡu ʔnibimināḡ; kāmiskwa'kubāniḡ miḡu 'i'u äñijnāzi-
20 'kaḡ. "Ä'tiwā, kāḡā'tigu nibiwa ningamīdcināḡ; pāmāḡu
ā'pidci ki'tāwisiniyān ningapōni'tōnaḡ." Wi'kwā'tigwāyānik
Nānabucu ucigābawi isibīns; inābit ʔnāmibig midāc kāḡā't

¹ For another version see Nos. 13 and 59.

At some distance away was he come, when suddenly, on looking about, (he saw) some brambles standing in dense growth; without reason he walked straight through their midst. After he had passed through them, he then looked back. Oh, how completely red with blood were the brambles! Then said Nānabushu: "Red willows shall the people call them as long as the world lasts and as long as there is a sky. Special delight shall the people take in them, they shall use them for a mixture in smoking."

And so on his way continued Nānabushu. To be sure, he was not able to walk, in spite of his efforts; exceedingly stiff was he at the bottom. Once while going along he saw a place where the rock was smooth, and then like an idiot down slid Nānabushu. When he was come at the other end of the slide, he accordingly looked back. Why, there were the sores of his bottom. Really it was a frightful thing to see. Nānabushu then said: "Oh, this is what the people shall call it, lichens they shall call it. And very much shall they esteem it, and as long as the world lasts shall the people also eat it for food."

21. NĀNABUSHU AND THE CRANBERRIES.¹

Accordingly, when Nānabushu departed on his way, hardly was he able to walk with any comfort. After he was come a certain distance, he came out upon a brook; while looking about, (he saw) nothing but high-bush cranberries, and that they were of a red kind of bush. "Ah, surely a heap will I eat; and not till I am thoroughly satisfied with eating will I leave them alone." By the bend of the brook Nānabushu went and took his stand; while looking into the stream, he then of course saw high-bush cranberries

wábandank ʔnibiminan 'i-i-witi agawātābigisninik. Nānabucu
 ʔjikigitut: "Taḡa, miwañiwāti kāmīdciyānin." ʔjitecga'kwābā-
 gisut; ʔnunandōbiginīgāt, mīsa' kāwīn umi'kanzīnan. Intawā
 ʔ'kwānābāwāt ʔjimōckamut ʔḡwāsūt, mīḡu' pimi'ʔnwā'tini-
 5 kāmīsānik. Inābit, ʔ'tawā, mīsa uncita ʔnibiminan wāban-
 dank ʔnāmibīg; mīḡu mīnawā tciga'kwāpagisut, ʔ'tiwā
 Nānabucu ʔcikitcikīskīngwācing. Tei'ʔnīḡu'k ʔjikaski'tōt
 ijimawī. ʔnīcnā kiwaskwācin. Māḡwāḡu mawit kāḡō
 omānācābiskāḡun. ʔjibā'katawābit māḡwā mawit, kuniginin
 10 ʔnibiminan nānācābiskāḡut. Tayā, ḡāḡāt ʔ'pidcisa min-
 wāntam. Mīsacīḡwa māntāntcīgāt; ʔ'pidcisa kātāwisinīt
 kāḡāt minwāntam. Mīḡac kāḡāt wāwāni kacki'tōd pīmusāt.

22. NĀNABUSHU AND THE DANCING BULLRUSHES.¹

Ningutingīḡu papīmusāt awiya ōnōntawā sāsā'kwānit.
 Wāḡunāniwīnān unāsī'tawa. Kuniginin, sāḡa'iḡāns sāḡita-
 15 wānīg 'ii sibīns, mī'i-mā ayānit 'i-i-wā ininiwa², picicīg 'i-i-
 ininiwa². Ka'kina pingwācāḡitiwa, kayāḡac ʔci'unīt ka'kina
 wābigunīn ubāta'kibinā'u-ni. Cīḡwa owābāḡimīḡō. "ʔ ē'eī,
 Nānabucu, niwīnīmī'i-timin, nicwāsugun niwīnīmī'i-timin.
 Kāḡātḡu niwīkī'tcinīmī'i-timin."
 20 "Nī'tcīmī'tcā,² mīsaḡu 'i-i- pābā'i-nānō'kiyān, pābānā
 ntanīmī'i-tiyān. Kī'tci'ʔnīḡu'k kīḡawī'tō'kōnīnim."

¹ For another version see No. 6.

² Nī'tcīmī'tcā, "my little brothers;" for nicimātug, a form used by Nānabushu in addressing the people.

reflected yonder in the water. Nānabushu then spoke up: "Why, these are the ones I will eat." Then he dived into the water; in vain he tried to feel for them in the water, but he could not find them. Accordingly, when he was out of breath, then to the surface he rose (and) came on out of the stream; whereupon the water became smooth (again). As he looked, why, he was bound to see high-bush cranberries down in the water; and so when he again dived into the water, poor Nānabushu fell upon his face, cutting a great gash. As hard as it was possible for him did he weep. To be sure, he was knocked out of his wits when he alighted. Now, while he wept he felt something rubbing softly against his eyes. When he opened his eyes while crying, he was surprised to see that he was being gently rubbed across the eyes by high-bush cranberries. Ah, truly was he highly pleased. And so he then began eating; after he was thoroughly satisfied with the eating, he was truly pleased. Thereupon he was truly able to travel comfortably.

22. NĀNABUSHU AND THE DANCING BULLRUSHES.¹

And once, while travelling about, he heard the sound of some one whooping. Like a dunce he went to where he heard the sound. Lo, where out into a pond flowed a brook was the place where those men were, a vast throng of men. They were all nude, and they all had flowers sticking upon (their heads). Presently he was seen. "Halloo, Nānabushu! we expect to dance, for eight days we intend to dance. To be sure, we hope for a big dance."

"My little brothers,² this is precisely what I am travelling about for, round about am I seeking for a place to dance. With all (my) might will I help you."

"Nānabucu, kāgu, kaṇabaṭe kiga'a'yā'kus. Niewāsugun winimītiyāng, mīgu kayā^u, i kāgabātibi'k winimī'itīyāng."

"Ni'tcimi'tcā, mānō, kayā nin nīnganimi'itī."

"Nānabucu, ānic mānō kayā kin kītānim, kwaya'kīgu
5 kiga'a'yā'kus."

Ānic, miṣāgu cigwa māci'tānit; ā'tā, cigwa paṣigwiwā^u.
Ānic Nānabucu kayā win kipata'kibinā'ō-nā inī^u miṣābi-
gunin. Ā'tā^a, ā'iciniṭ nāmi'itī'itī'it! Nānabucu ketci'ā'itjī
nānimīṭ, miṣa' kayā win tibickō ā'itnōtāṅk. Iskwaṭci nī'ogun
10 nāmi'itīmīnt micigwa ki'kāndaṅk ayā'kusit. Ābā'pic nījwā-
sugun nāmi'itīmīnt ānicāgu ṇaṇaḍābi; ā'pidci aiyā'kusi,
kayā wiwisini. Abā'pic ānitibi'kaṭinik, ā'pitci nānōntaya-
gāntāṃ tcibwāwāḅāninig. Micigwa Nānabucu cingicing
ānunimī'itit. Mīncimigo tcibitāḅāninig ājīmawit Nānabucu.
15 Āpipā'pī'it. Cigwasa' pīwāḅānini, cigwa imā tibickōtea-
ya'it pimi'a'kwāḅānini. Kuniginin, kibi'tānimāṭini. Ā'tawā,
Nānabucu māgwā cācāḡaṇacku'kāṅk, mīṇaṅwāṇa inī^u
kā'icīṇaṅk, ānicināḅāṅk ugī'icīnāṇaṅ. Kāḡā't māma'kā-
dāntāṃ Nānabucu, mī'itī^u kī'itnāndaṅk ānicināḅā kā'tcinō-
20 tīṅin, kī'icīṇaṅ; mīṇaṅwāṇa i^u kā'ijinimī'itīwāt cācāḡaṇ-
askōn. Mīsa imā cācingicing Nānabucu, kāwin okacki'itī
tcipimōtāt wāwicinawin tcipasiḡwit. Intawā ājīnibāt. Ā'pī
nicugun kānibāt mīḍaṅc i'itī^u pītcīṇaḡ kaḡkitōt pīmōtāt,
ājīnāṭaḡāmāyōtāt.

"Nānabushu, don't you do it, perhaps you might grow tired. For eight days we intend to dance, and also throughout the whole of every night do we expect to dance."

"My little brothers, never you mind, I too will dance."

"Nānabushu, naturally unconcerned about care, you too should dance, but certainly you will be tired."

Well, so presently they began; ah, then they rose to their feet. Now, Nānabushu also wore large blossoms standing upon his head (for feathers). Oh, how they who danced did carry on! Nānabushu was quite beside himself when he danced, for he did the same (as the others). At the end of four days' dancing, he then began to realize that he was tired. By the time they (had) danced seven days, then it was all he could do to sit down; exceedingly tired was he, and he wanted to eat. By the time that night was coming on, he grew deeply worried (that he would not survive) before it was day. So then Nānabushu lay down, trying in vain to dance. Just as the dawn was breaking, then began Nānabushu to cry. Then was he laughed at. Presently came the morning, soon straight overhead was how far the light of the morning had come. Lo, the wind died down. Why, Nānabushu was in among the bullrushes, that was what he really had seen, like people they had seemed to him. Truly surprised was Nānabushu, for he thought that they were people when the wind was blowing hard, so it had seemed to him; as a matter of fact, he had been dancing with the bullrushes. And so there lay Nānabushu for a long while, he was neither able to crawl nor even to get up on his feet. Accordingly he went to sleep. After he had slept for two days, he then was able to crawl, he then crawled out to the edge of the (swamp).

23. NĀNABUSHU EATS THE ARTICHOKE.¹

Ningutingigu papimōtāt owābandān kīgō sāga'kinig,
kumā omōna ā'n; kīgō ājimi'kwāni'kātank, kumāgu a'kwāni.
Midac 'i'w ājikānōtānk: "Kāwinina kitāmagōsin? Kī'wi-
zumina? ānin i'w ācini'kāsuyāg?"

5 "Askibwā nintigōmin."

"Ānin āni'kā'kāyāg kicpin nibiwa āmukōyākun? Kīgōna
kitini'kāgām?"

"Kāwinsāgu; ningīciwackatā'i'wāmin, kāyā dāc nimpōgi-
si'kāgāmin. Ānic misāgu i'w āni'kāgāyāng."

- 10 Nānabucu omā ājimādcitāt, nibiwa omōna'wā 'i'wā
askibwā^g; ācigisibigināt, ājimādāntcigā, wāntcitāgu tāwisini.
Ā'pidci nibiwa kā'kitāmwāt kudcipāsigwi. Kāwin kagāgā
minān icī'a'yāsi, kīgā't minumādcī'ō. Ājimādcāt, kīgā't
minopimusā. Kumāgu a'pī tāgwicing kīgā't kiciwackatā.
- 15 Cigwasa ā'pidci kiciwackatā. Ningutingigu māgwā pimusāt
ājipōgitit. Kīgā't kuckupāgiso; ājikwā'kipāgisut. "Āwānān
kānōcit?" Āca minawā iwiti upi'kwānāng. Kāga'pī umi-
tigwābin uti'kwātāwān. "Ā^u, kānōciciyu'k." Māgwāgu
wi'pimutcgāt, u'pī'kwānāng āca minawā, "Pū!" Iwiti u'pī-
- 20 'kwanāng Nānabucu kāwin kīgō owābandāⁿzīn. "Wāgu-
nān dāc i'w nwanātmān?" Ācāgu minawā, misāgu pāci-
gwānung āni'tānk. Kāga'pī mādciba'to, mīgu i'w ājikātā-
pāgisut, "Puⁿ, puⁿ, puⁿ, puⁿ," inwāni. Ningutingigu

¹ For another version see No. 12.

23. NANABUSHU EATS THE ARTICHOKE.¹

And once, when he was crawling about, he saw something that grew out of the ground, accordingly he dug it up; something he then found on digging it up, a certain length it extended. Whereupon he then spoke to it, saying: "Are you not eaten for food? Have you a name? What are you called?"

"Artichoke we are called."

"What physical effect do you produce if much of you be eaten? Do you cause some sort of bodily ill?"

"Not at all; we produce a pain in the stomach, and we cause wind. Now, that is the bodily effect we produce."

Nanabushu then here set to work, he gathered many artichokes; when he wiped them clean with his hands, then he began eating them, till he was quite satisfied he ate. When he had eaten a bountiful supply of them, he tried to rise to his feet. He was feeling very well, truly very well was he feeling. When he started to go, really he went walking easily. After he was come a certain distance, truly his stomach ached. Presently he had a very painful ache in the stomach. Then by and by, while walking along, he broke wind. Truly was he startled with surprise; then he whirled about. "Who spoke to me?" (he said.) The same thing over again (he heard) there behind him. Finally he strung his bow. "Now, do you speak to me." And as he was going to shoot, then behind him once again, "Pū!" Over there at his back Nanabushu saw not a thing. "And what do I hear?" And the same thing over again (he heard), and it was the same sound that he heard. Finally he started running, whereupon at every step he made, "Pu, pu, pu, pu," was

pimipa'töd käge'pī nōgiba'tō, kibi'teisā. Nānabucu ājikikitut:
 "Āu, migāciyuk!" Ānic kāwin kэгō owābanda^uzin.
 Ningutingigu minawā midac kэгā't ānigu'k ājimādciba'tōt,
 mīsa untcita, "Pu^u, pu^a, pu^u, pu^a," inwānik. Nānabucu
 5 kibi'teisā. Kā'kibi'teisāt, mi'kwāntān 'i'ī^u kī'igut inī^u
 askibwān. "Māgicānanta nimpōgit." Āni-ājimādcāt; āni-
 nōmāgāskāt minawā pōgiti. "Ēi, nimpōgit! Mīsa kā'icini-
 'kātaṅ pitcinag kā'ānīpimādisit, 'nimpōgit,' ta'ikito.
 Pāpācig tapōgisi'kägāwān, askibwā ka'kinaḡu kэгō, kayā
 10 u'pinig kayā wā'kunag."

24. NĀNABUSHU AND THE WINGED STARTLERS.¹

Mīsa' i^u ājimādcād Nānabucu pāpimusāt; kumāgu a'pī
 tākucink owābamā^u pinā^usa^u wādiswāning, ā'pidcigu mōcki-
 nāwā^u i'īmā wasiswāning. Nānabucu udunābi'tawā, ā'pidci
 ucawānimā^u. Uḡimā āndācinint; midāswi ācini'jtāciwā^u.
 15 Cigwadac uḡānōnā^u: "Ānīn ācini'kāsuyāḡ?"

Ānic sāgisiwāḡ iḡi^u pinā^usaḡ. Kāwin uḡacki'tōsināwā^u
 tcigikitōwāt. Pācig ḡikitō: "Kāwin niwīsusimin."

Nānabucu niskātcikigitō: "Ānīn kāḡicīnāḡwā'k kāwisu-
 siwāḡ? Kīcīn tibātcimusiwāḡ ācini'kāsuyāḡ, kḡānāniwā-
 20 nu'īnim."

Ānic ā'pidci osāḡimā^u; wī'kā kigitōwā^u: "Ānic, kuckun-
 ḡācīns mi'ī^u ājini'kāsoyāḡ."

¹ For another version see No. 5.

the sound made. And once, as he was running along, he came to a sudden halt, he ceased running. Nānabushu then said: "Now, do you fight me!" Of course, not a thing did he see. So another time, when he really started to run with all his speed, the same thing happened as before, "Pu, pu, pu, pu," was the sound that was made. Nānabushu stopped in his career. When running he had come to a stop, he thought of what he had been told by the Artichoke. "Perhaps I am breaking wind." Then he started on his way; when he was come a little ways, again he broke wind. "Halloo, I am breaking wind! And this is what he who will live in the future shall call it, 'I am breaking wind,' he will say. Various things will make (one) windy, (such as) the artichoke and all sorts of things, and potatoes and lichens."

24. NĀNABUSHU AND THE WINGED STARTLERS.¹

Thereupon departed Nānabushu, travelling about; when he was come a certain distance, he saw some young ruffed grouse in a nest, and very full they filled the place in the nest. Nānabushu sat down beside them, very tender was his feeling for them. He counted how many they were; twelve was their number. And then he spoke to them, asking: "By what name are you called?"

Naturally afraid were the little ruffed grouse. Not were they able to speak. One spoke up: "We have no name."

Nānabushu spoke in an angry way: "How is it possible for you not to have a name? If you do not tell me what you are called, I will club you to death."

Naturally much did he alarm them; after a long while they said: "Why, Little Frightener is the name we are called."

“Ö^u,” Nānabucu i'kitu; “mīnāngwana i^u!” ājipāsigwīt
 Nānabucu; ācinisawawāt ācimīdcināt. Pānāgu kāwāsi-
 'tōnit, Nānabucu uḡānōnā^v: “Nāpisawugu kuckungācīns! ¹
 M^u!” inwā Nānabucu ājigī'tcibā'pī'ā't. “Wāwāni wīnda-
 5 mawī'k kimāmā'iwā tagwīcing.”

Mīsaḡu i^u ānicimādcāt Nānabucu; pācugu ānitāḡwīcing,
 panāgu micawābāmināḡwātini ā'icāt. “Undcitāmāwin
 sāḡa'igān mādābīyān,” ināndam. Kāḡā't sāḡa'igān umā-
 dābin, ā'pidcisa' kīckābī'kāni. Kāḡā't nāwināḡwātini 'i'ū
 10 nibi. Kāḡātsa unīcinīni mī'īmā ugīdābī'k. A'pidci i'īmā
 āḡōkīckābī'kānig kā'icāt, āciwānīnigātānit Nānabucu ājiki-
 gītut: “A'tiwā, āmbāḡicsa a'tāting, māmwā'tcīgu wāckīnigīt
 a'ī'kwā a'tāting, kayāḡu ta'tā'kūtcīngwānāt, ā'pidcīgu kayā
 minugīt; undcitāmāwin nīntā'ī'cikwāskun, awāḡwān kā'ī'ci-
 15 kwāskunigwān mī'a'āk āwīdīḡāmāt i'kitung a'ī'kwā. Kwa-
 ya'kīgu nīntā'ī'cikwāskun.” Mīgu mīnawā āciwānīnigātānit.
 “Undcita nīntā'ī'cikwāskun.”

Cīḡwāḡac iwīti pīnā upitawā^v kāmīdcīnit unīdcānīsa^v, ānīn
 kā'ī'cinawāt unīdcānīsa^v! Ā'tawā, wāntāḡu kāwūsi'bī'tōnit.
 20 “Awānāc kā'ī'nigā'ī'nāk.”
 “Nānabucu.”
 “Kāḡōna kītīgōwābān?”
 “Ānīn ācīnī'kāsuyāḡ?' i'kīto. 'Kūskungācīns,' nīntīnā-
 nābān, mīḡac 'i'ū kā'ī'cimīdcīcyāngīt. A'pīḡac ānīmādcāt
 25 kī'tcibā'pī'ī'ḡunān. Nīngīkānōnīḡunān ḡac: 'Wāwāni wīn-

¹ Nāpisawugu kuckungācīns! “Yes, you are a little frightener!” This could
 have been given in other ways; as, “Like the deuce you are a little frightener!”
 “The idea of your being a little frightener!” etc.

"Oh," Nānabushu said; "that is it!" Then up to his feet rose Nānabushu; standing over them with legs spread apart, he eased himself upon them. (Observing) them suddenly groping about in the slush, Nānabushu addressed them, saying: "Yes, you are a little frightener!" Phew!" exclaimed Nānabushu, laughing heartily at them. "Correctly inform your mother when she arrives."

And so upon his way went Nānabushu; when a little way on his journey he was come, immediately a wide view opened out, whither he was bound. "It seems as if out upon a lake I am coming," he thought. In truth, out upon a lake he came, and there was a very steep precipice. Truly distant was the sight of the water. Really beautiful was it there on the summit. When he had gone over to the very edge of the cliff, then about over the verge Nānabushu swung his leg, saying: "Ah, would that there were a wager, and that a particularly youthful woman were up as the prize, and that she were short from the knee to the groin, and that she were of a very handsome figure! if such could be, I would jump off, if it were said of the woman that whosoever would leap off would be the one to have her for a wife. Actually would I jump off." And so again he swung his leg out over the cliff. "For a purpose would I leap off."

And when at yonder place the Ruffed Grouse was come, fetching home to her children some food for them to eat, how was she to find her children! Oh, they were completely submerged in it. "Who has done you the injury?"

"Nānabushu."

"Were you told something?"

"By what are you called?" he asked. 'Little Frightener,' we said to him, and thereupon was when we were eased upon. And when he started away, we were very much laughed at. And we were told: 'Correctly inform your

damawi'k kimāma'i-wā taḡwicin.' Midəc 'i'i'^u kā'a'nicimādcāt ājikigitut. 'Nāpisānā kuskungācins!' nintigunān."

- Ā'tayā, pinā nawaṭamān päcig kayā udōdā'pinān päcig; ācipäsigu'ut, sāga'igāning udiwiwinān kisibigināt. Misa i^u
 5 kā'icipini'āt, mäsagwa'panā kā'tōtawāt pinic acin^{ic} tacinit. Unitcanisa^f ka'kina kā'ijikisibigināt, abā'pic kā'kijitāt, ājikikitut: "Āmbāsa', ninganōsunā^fwā 'a'a'^u Nānabucu, kayā wīn wāwiyoc niwitōtawā." Ājimādcāt omāda'a'nān. Ningutingigu mī'i mā tayōc udābi'tawān mādwakāgikitōnit in^u
 10 Nānabucōwān. Tiwā, undcita guca inābit na'itā pimiwāninigātānowān. Pinā ināndam: "Wikāgā minawā tatōtām." Nawātc päcu' āni'icā. Cigwa minawā uninigāniwān wāgunāniwinān ācipäsiguut; ā'pidci i'i'mā teigitawāḡ āni'icisāwān, pāmāḡ Nānabucu kā'i'niṭānk: "T!"¹

- 15 Ā'tā, Nānabucu tabāsi, ā'tawā ājika'kābi'kisāt, ānicāḡu kācō'kānig in^u utawagān. Ā'tā, ājipāngicing nib'kāng, "Team"^u, inwāwākāmicin. Ā'tā, ki'tciwi'kā pāpimakōtcing mica'kisāt. Midəc i^u kāmica'kisāt, ki'tci'ā'nigu'k kisintci'kāmī; agāwā mōckāmō, ā'pidci kāḡā wayā'kwānāmu.

- 20 Ānic mī'i'^u pinā nāṡāḡābit kānawābāmāt Nānabucōwān. Cigwa mōckāmōwān, tāyā, mīḡu iwiti kāpinābinit kigitōwān: "P, kāḡātsa kuckungāci." Ā'tā, Nānabucōwān māḡwābā'piwān. "Pinā, mī ḡwayā'k tōtawiyān kimidcināḡwā iḡi'^u

¹ "T!" trill with the lips, imitating the whirl of the grouse in flight.

mother when she arrives.' And so when he was setting out, he then said: 'Yes, you are a little frightener!' we were told."

Well, the Ruffed Grouse took up one with her mouth and another with her claws; then, flying up, to a lake she carried them to wash them. And when she had made them clean, then the same thing she did to the rest until (she had finished with) the twelve. When she had made all her children clean, and by the time she was done with her work, then she said: "Now, then, I am going to follow up Nānabushu, and I intend doing him a trick too." When she started, she followed his trail. So by and by she came within hearing distance of Nānabushu, who still could be heard talking. Ah, it was precisely at the moment she looked when he was swinging his leg out over (the precipice). The Ruffed Grouse thought: "Would that he might do it again!" Nearer to the place she went. When again he was making ready (to swing his leg), she happened then to fly up; ever so near past his ear she flew, and suddenly Nānabushu heard the sound of "T!"¹

Well, Nānabushu dodged, but unfortunately over the precipice he fell, going so fast that the wind went whistling past his ears. Ah, when he fell into the water, "Team" was the sound of his fall there. Oh, for a great while was he falling through the water. And so when he got to the bottom, all his strength he used in pushing back up to the surface; barely was he able to reach the surface, almost was he on the very point of losing his breath.

Naturally there was the Ruffed Grouse seated watching Nānabushu. When he came to the surface, ah, then up from where he fell he looked, saying: "Well, (that) really is a little frightener." Oh, how Nānabushu could be heard laughing! "Ruffed Grouse, it was right what you did to

kinitcānisag. Kāwin wī'kā minawā ninga'icictcigāsī." Misa' āji'ā'gwā'tāt Nānabucu, ājinādcāt papimusāt.

25. NĀNABUSHU AND THE GREAT FISHER.

Ningutinggigu papimusāt awiya ōnōntawān maḍwānaga-
munit. Ā'pidcisa uminu'tawān. "Ā'tiwā, āmbāgicsa wā-
5 bamaḡ awāgwāniwigwān 'a'a'u nāgamut. Āmbāsa, ninga-
wikagwāwābāmā," ināndam. Ājimādcāt Nānabucu. Ābā'pic
payācu'tawāt, undcitasawīn kāwin pācigwānung ayāsītug
āni'tawāt. Cigwasa pācu' owābandān ki'tcigāmi, kuniginin
miciwutcigān ayācawikwāskwāniwān 'i'i'u ki'tcigāmi. Midac
10 'i'i'u sasipuckānik 'i'i'u ki'tcigāmi midac imā ayācawikwās-
kuninit, pā'kicidac naḡamōwān :

"Ki'tcigāni sāsi'pu'kāg,

Ki'tcigāmi sāsi'pu'kāg,"

ina'ā'mōn.

15 Kāgāt uminwānimān. "Āmbāgicsa kayā nīn kacki'tōyān
tei'icictcigāyān. Kāwin nīn nintayānicit'ā'zi. Kāwinina,
Miciwutcig, nindākacki'tōsīn 'i'i'u tei'icictcigāyāmbān?"

"Nānabucu, māwica nīmādcitānābān i'iwā untaminoyān.
'Ā', kīni'tam ijictcigān. Ā'pidci nimpa'kadā. A'kawā
20 niwi'āntawāntān 'i'i'u wāmitciyān. Kīni'tamidac kayāyāca-
wikwāskwān. Misai'i'u cigwa tcimādcitāyān, Nānabucu
kāgu' wīn bābini'tāgān wā'i-ninān. Mīgu'i'u mō'jag tei-
naḡamuyān :

"Ki'tcigāmi sāsi'pu'kāg,

Ki'tcigāmi sāsi'pu'kāg,

25

tcina'ā'mān. Kicpin,

me for easing upon your children. Never again will I do so." And so when out of the water came Nānabushu, then off he started walking about.

25. NĀNABUSHU AND THE GREAT FISHER.

And once, while walking about, he heard the voice of some one singing. Much was he pleased with the tune (of the singer). "Ah, would that I might see who the singer is! I say, I am going to try to see (who it is)," he thought. Then off went Nānabushu. By the time he was in close hearing distance of him, it seemed by the way he heard him that the being was not in any one place. When he had a near view of the sea, lo, (he saw) a great fisher¹ leaping back and forth across the sea. It was at the coming-together of the shores of the sea where to and fro he leaped, at the same time he sang:

"The shores of the sea meet together,
The shores of the sea meet together,"

(such) was the song he sang.

Truly was he pleased with him. "Would that I might be able to do that too! I would not cease. Might I not be able, O Fisher! to do that?"

"Nānabushu, long ago I began this that I am playing. Very well, take your turn at doing it. Very hungry am I. In the mean while I want to look for something to eat. So take your turn at leaping across back and forth. Therefore now you may begin, Nānabushu. Do not do otherwise than what I have told you. Therefore always should you sing:

"The shores of the sea meet together,
The shores of the sea meet together,'

(thus) you should sing. If

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

"Ki'tcigami taski'käg,
Ki'tcigami taski'käg,"

ina'aman, midaç i^u kanabac kiganisabawä." Misa' i^u
cigwa animädcänit.

5 Nänabucu äjimädcä'ank :

"Ki'tcigami säsipu'käg,
Ki'tcigami säsipu'käg."

Migu i^u gägä't äjisipuskänik. Ä'tä, kägä'tsa minwäntam.
Misa' kabägicig kəwin änicit^uzi äcawigwäskwanit. Äbä'pic
10 täbi'kätinig, misa' gu kayä kabätibi'k ; wayäbaninig kəwin
kanagä wī'ā'nacit^uzi. Awändcis bā'pinäntam. Cigwa
unägucinini, micigwa ayä'kusit Nänabucu. Ningutingigu
ogimi'kwändän : "Amäntcigic i'ī^u kəwundci'ī'kitut, 'Kägu'
win ina'angän." Wägunäniwinän. Nänabucu äjawik-
15 wäskwanit,

"Ki'tcigami taski'käg,
Ki'tcigami taski'käg,"

ina'am. Wäntagu näwagäm pangicin. Änic äcisikwäsät.
Änumöckamut inäbit, kəwin kanagä pima'kamigä^usininik.
20 Minawä änuwä'kagumu, misa' undcita kəwin owäbandä^uzin
i'ī^u tcipima'kamigänik. "Pabä'pinisiwägan, misa gägä't
nibuyän!" Wägunäniwinän äjikaski'töt tcipipägi : "Mici-
ut'cig!" Änigu'k pipägi.

Mägwägu babätana'kamigisit awiya onöntawän mədwä-
25 bipäginit. "Mimawina'a^u Nänabucu," inändam. Pinicigu
mədwämawiwän inī^u Nänabucowän. Ä'tä, intawäsa mä-
dciba'tö ki'tci'änigu'k. Cigwa mədäbiba'tö Mici'udcig,

"The shores of the sea draw apart,
The shores of the sea draw apart,"

you should sing, then perhaps you might drown." And then he departed on his way.

Nänabushu then began singing:

"The shores of the sea meet together,
The shores of the sea meet together."

Whereupon truly the shores came together. Oh, truly happy was he! And so throughout the day he did not cease leaping back and forth across. And when night came on, it was the same the whole night long; when the morning came, not a whit was he anxious to stop. Increasing joy he got from it. When it was growing evening, then was Nänabushu becoming weary. Then he happened on a sudden thought: "Wonder why it is he said, 'Don't you sing (the other way)!' " But foolishly, as Nänabushu leaped across,

"The shores of the sea draw apart,
The shores of the sea draw apart,"

he thus sang. And in the very centre of the sea he fell. So down (out of sight) he fell. When on coming up to the surface he tried to look about, there was not a single bit of shore-line to be seen. Again he vainly tried turning the other way, but, just as before, he did not see the shore-line. "Woe is me, for now surely I shall die!" In distress he called out as loud as he could: "O Great Fisher!" with a loud voice he called.

Now, while (the Fisher) was roaming about, he heard the voice of some one calling aloud. "That must be Nänabushu," he thought. Then presently (he heard) the voice of Nänabushu crying. Ah, accordingly then he started running at full speed. When the Great Fisher came running out upon (the sea), why, there was Nāna-

ä'tawā, Nānabucōwān nānāwiki'tciḡami maḡwāmawiwān.
 "Cici, indackā mī'i'u ānugī'u'ndcibwāmit 'a'a'u Nānabucu."
 Ānic piśānigu mādcī'ā'm Mici'u'dcig. Ājikwāskwānit mīsa'
 undcita āci'a'yānik sipuskānik.

- 5 Misa cigwa Nānabucu ki'ḡgwā'tāt. Kāḡāt minwāntam
 Nānabucu. "Ā^a, Mici'u'dcig, kāḡāt inḡḡwāna kimānidō^{wi}.
 Māḡicā nīnā'ta nīmānidō^{wi} nintināntānābān. Intawāsa' kīn
 kīḡazazi'kis. Mīsa' 'i'i'u kā'i'cināḡāninān," Nānabucu
 ājimādcī'ā'cāḡāmāt 'i'i'u ki'tciḡami.

26. NĀNABUSHU AND WĪNDIGO.

- 10 Ningutingigu papimācāḡāmāt inābit iwiti ḡḡānikistci-
 ḡami awiya owābāmān 'i'i'u pimācāḡāmānit, ā'pidcīsa min-
 ditōwān. Kāwīn kanagā ā'kōningitawitiyānit ā'kōsisiwān
 'i'i'u mī'tigō^s. Ānic, mīwānini^u Wīndigo. Wāḡunāniwinān
 upipāḡimān: "Nīcīmīsa, wācaka ā'ā'nowān kāmāmidcīḡ-
 15 mān! Pāmācāḡāmāyān, woi!" ānic, nāmā wāsa ināntam
 Nānabucu.

- Ā'pidcīḡ unickimigōn Wīndigo Nānabucōwān. "Kāḡāt
 māma'kātc. Kunigā, 'Nīnā'ta nīmānitōwi,' inānamutug 'a'a'u
 Nānabucu. Āmbāsanō, ningāḡiwi'tāḡāmābā'tō." Kāḡāt
 20 mādcībā'tō Wīndigo, ki'tciwība udōdī'tān imā pimācāḡā-
 mānit inī'u Nānabucōwān. Wāḡunāniwinān ācīcāḡḡitiyā-

bushu to be heard crying exceedingly far out on the water. "There, that is on account of Nānabushu's failing to heed (my words)." So then softly began the Great Fisher to sing. When over he leaped, then back, as it did before, came (the shores of the sea) together.

Thereupon then Nānabushu came out of the water. Truly pleased was Nānabushu. "Ah, Great Fisher! really indeed you are a manitou. That perhaps I was the only manitou, was the thought I entertained heretofore. Accordingly you are to be older (than I).¹ Therefore shall I now leave you." Nānabushu then went his way along the shore of the sea.

26. NĀNABUSHU AND WINDIGO.

And once, while walking along the shore (and) looking towards the other side of the sea, he saw one passing along the coast, tremendously huge was the being. No-where near to his buttocks were the trees in their height. Well, of course it was Windigo. Like a fool he called aloud to him: "O my younger brother! upon the dry tail of a beaver did you ease yourself. You passer along the shore, halloo!" Well, at a safe distance away Nānabushu thought (he was).

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

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

cing 'a^a'u Windigō. Nāgacigū cigwa pagamācagāmāwaŋ
Nānabucōwaŋ. Cigwa owābamigōn; ānin gā'i-cināŋ awiwa
kitcāngitiyācinōn. Migu i^u ānawī'icigāsō'tawāt omādwā-
kānōnigōn Nānabuco: "Ondās, a'kawā, ninganawātcin 'i'i'^u
5 kiya'^u. Wāwip, ontās."

Ā'tawā, Nānabucu ānigāgīmōta'tāmo ānināⁿzi'kawāt.
Cigwa imā odōdisān; kāgātsa māngitcitiwaŋ, micicāgu 'i'i'^u
odā'i'ni. Uganōnigōn: "Nānabucu, mānisān. Ninga'a-
'kawā'ā'bwān 'i'i'^u kiya'^u."

- 10 Kāgā't ājigu'pīt Nānabucu mānisāt. Ā'tawā, mōjaŋ
mawī. Cigwasa ŋibiwa kā'u'kwā'kwisi'tōd inī'^u misān,
uganōnigōn: "Mri'^u icibōdawān."

- Nānabucu ājibōdawāt. Kā'pōdawāt uganōnigōn: "Nā-
nabucu, mī'i'^u icī'ā'ntawābantān 'i'i'wā kāwātabwānā'kuyān
15 'i'i'^u kiyawic. Ā'pidci wānā'kwa'k, māgicā tagitā'kwitin
'i'i'^u kiwisāncis."

- Kāgā't ānimādcā Nānabucu. Ānic mōcāŋ mawī, ā'pi-
tcisāgisit. Ā'pidcigu 'i'i'wā wayāninā'kwātinik 'i'i'wā mī'tig
umī'kān, kāyā i^u sāsaŋatī'kwaŋiwaŋinik. Ājimādcāt icāt
20 ācimināt; ō'ō' udinān: "Tawa't, tawa't, tawa't!"¹ Ā'inditcin
'a^a'u Nānabuco.

"Kāwininawīn tagitā'kwitin iwā kiwisāncic? Bā'kānāŋ iwā
mī'tig ŋandawābāⁿdān, wānā'kwāk."

- Ā'tawā Nānabucu. Midāc gāgāt ānimawit, pīnicigu
25 wāsa ānitāgucin. Pāmāgu ānī'nābit, tā'tiwā, cingusaŋ
kibimiba'tōwaŋ ājigānōnāt: "Nistcīmī'tcā, ninip nōngum."

¹ Tawa't, tawa't, tawa't! "Oh, oh, oh!" a masculine exclamation denoting anger, often applied angrily to dogs when in the way or when disobedient.

Nānabushu to where he was on the shore. Then (by Nānabushu) was he observed; what was he to see but somebody lying with bottom pointing up. Accordingly, when he made an attempt to hide from him, Nānabushu heard (Windigo) saying to him: "Come hither, wait, I want to make a small meal out of you. Make haste, come!"

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

Truly then up from the shore went Nānabushu to gather fire-wood. Poor fellow! all the while was he crying. After he had piled up much fire-wood, he was addressed: "Now, do you kindle a fire."

Nānabushu then kindled the fire. After he had kindled the fire, he was addressed: "Nānabushu, now go you hence to seek for something which I can use for a spit to roast your old body on. (Let it be) very straight, else perhaps your old spleen might be forced out."

Truly away went Nānabushu. Now, all the time was he weeping, he was so scared. So a stick with a very big curve he found, and it had many twigs. Then he started going over to give it to (Windigo); this he said to him: "Oh, oh, oh!"¹ Such was the way Nānabushu acted.

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

Hapless Nānabushu! Thereupon truly off he went crying, (going) till he a long way off was come. And suddenly, while looking about as he went, why, here was a Weasel whom he addressed as it went running past: "My little brother, I am now going to die."

Kibi'tcisāwān inī'u cingusañ. Otā'tagañābamiḡōn ājiga-
nōnigut: "Nānabucu, wāgunāc wā'u'ndcinibuyāñ?"

"A'tawā, miginini'i'u wī'a'kawinawātcit wa'a'u Windigō
'i'i'u niya'u. Kāwīnina kitānisāsī?" Ājigañōnigut: "Nāma-
5 dāpināḡu 'a'a'u Windigō?"

"Kāwīn, tcāngitiyācin, micicāḡo iwā utcit, kayā 'i'i'u utā."

"Nānabucu, mīnōtcisa ningawīkagwānisā. Māskwāti
dāc win kīgaḡagusānimin kāḡō. Intawā dāc kīcpin kāḡō
tōtawisiwāñ kāwīn nintānisāsī."

10 Kīḡitōwāñ Nānabucōwāñ: "Māskwat kīcpin nisat, tcipi-
cāḡāntāmañ 'i'i'u kīya'u kīga'i'ci'i'n." Ājikanōnint Nāna-
bucō: "Mī'i'u icipindōmun 'i'i'wā niyawic."

Ā'tayā, kāḡā't minwāntāñ Nānabucu. 'i'i'u ābwānā'k
wānicicininik 'i'i'wā mī'tig āntawābāñdāñk, kayā ā'pidci
15 wānā'kwutinig; mīdāc 'i'i'u kā'kicka'ā'ñk. Āñji mādeitōt,
kāyābi kītcāngitiyācinōn iniwā Windigōn. Uḡāñōnāñ:
"O'o-wā udābwānā'kun." Mīdāc imā ājigītcibagwit inī'u
cingusañ, panāḡu āni'utānawāsānit. "Ā'tawā, āmbāsāñō
kīnī'tāñ kīga'u'jī'tōñ iyabwānā'k."

20 "Kāwīn," udigōn inī'u Windigōn: "kinigu ujī'tōñ."

Nānabucu udōdā'pināñ iiwā mī'tig; pītcināḡigu wātā-
'pināḡ uḡāñōnigōn: "Kāwāsa, Nānabucu, ningi'tcisāsā-
ḡitā'ā. Nīntigwā awiya uwīpa'kāñdāñ 'i'i'wā nintā'ā'yāp."

Nānabucu uḡāñōnāñ: "Kācītīnā unakā'ku'utcin. Wā-
25 wīḡigu āpwāñ i'u niya'u. Kāmā ḡayā wīsāsa'ku'kwātāmañ
iwā niya'u."

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

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

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

"Nānabushu, nevertheless I will try to slay him. And as a reward for myself I shall expect some kind of blessing from you. So, therefore, if you fail to do something for me, I would not kill him."

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

Ah, truly pleased was Nānabushu. The roasting-spit which he sought to find was of excellent wood and very straight; and that was what he had cut. When he went thither taking it to him, still yet was Windigo lying with bottom pointing up. He spoke to him, saying: "Here is your spit." Then it was that he pulled the Weasel forth from the bosom of his garment, and away whirled its tail as it flew in. "Oh, well! then do you take a turn at making a roasting-spit."

"No," he was told by Windigo: "do you make it."

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

Nānabushu addressed him, saying: "Make haste and impale me upon (the spit)! Hurry and roast my body! Or, if you wish, you may fry my body."

Minawā kigitōwaṅ: "Ē! kāwāsā, Nānabucu! kāwāsā kuca. Mi guca kagā't i'ᵘ wiwaṅāntamān."

Nānabucu omā udānigā'kikābiwi'tawān. "O'o'o, kācitiṅā unakā'ku'ur'tcin!" inābit Nānabucu, ācikawā'kwitiyāsānit; miṣagu 'i'ᵘ kagā't kī'a'ninibunit. Kānibunit pi'u'ndcisāgitcisāwaṅ cingusaṅ.

"Ā'tawā, nicimisa! aṃāntcigic ā'pidci kā'i'cimāmōyāwakāntamōgubānān? Intawāsa' ningawawāci'ā." Nānabucu udōdā'pinān ācigisibiga'wāt. Ā'pidcisa kā'pinābāwaṅāt,
 10 wāgunāniwinān wāpāpigaṅaṅ unāṭawābāmān. Kāmi'kawāt nawaṭc utcāgiswān inī'ᵘ wābābigaṅaṅ. Ā'pidci kā'i'jiwābickisinit kā'kici'ā't, midāc 'i'ᵘ misiwā āciwawāci'ā't cingusaṅ; waṅa'kwāno uma'katāwānawānān. "Ningāṭaga kagwātciba'tōn."

15 Kāgā't cingus kagwātciba'tō. Ā'tiwā, kagā't picigānimu. Nānabucu uganōnān: "Miṣagunā iᵘ ācimāmōyawaṃinān. Ninibunābaṅ cingus. Midāc iᵘ kā'i'cināgusiyaṅ pāpōṅgin ā'ta. Midāc 'i'ᵘ minī'k kā'a'kīwāṅ kā'i'cināgusiyaṅ. Āmbādāc kaba'kāwinin." Nānabucu ājimādciyācagāmāt
 20 'i'ᵘ kī'tciṅami.

27. NĀNABUSHU COMFORTS HIS GRANDMOTHER.

Ningutingsa anipapimosāt cigwasa udābābandān ō'kumisaṅ kāpi'u'ntcikaṅā'paṅ. Kāgā't kāyābi kī'a'tāni utcimānini. Kāgā'tsa minwāntam Nānabuc tayōc 'i'ᵘ pimādisinit. Aṅigu'pitā'itāg mādwāmawiwāṅ: "Nōjis!" mādwā-

Again he spoke: "Oh, impossible, Nānabushu! Impossible really! Perhaps, indeed, I am now growing unconscious."

Nānabushu then went up close and stood beside him. "Oh, do hurry and impale me upon (the spit)!" While Nānabushu looked on, then down to the ground fell (Windigo) with his bottom; thereupon truly was he dying. When he was dead, then out from thence came the Weasel running.

"How now, my little brother! Wonder what (I can do) so that he may be very thankful! Therefore then will I paint him." Nānabushu took him up (and) then washed him in water. After he had made him thoroughly clean, what should he do but seek for white clay. After he had found it, whiter still he burned the white clay. After it was made exceedingly white, then he had it finished, whereupon all over he painted the Weasel; at the end of the tail he painted it black. "Now, just you try and see how you run."

To be sure, the Weasel started running. Oh, how really proud he was! Nānabushu spoke to him, saying: "Therefore in this manner do I render thanks to you. I was dying at the time, Weasel. And that is the way you shall look only in the winter-time. And as long as the world lasts, this is the way you shall look. Therefore I now take leave of you." Nānabushu then departed, keeping along the shore of the sea.

27. NĀNABUSHU COMFORTS HIS GRANDMOTHER.

Once, while travelling along, he came in sight of where he had left his grandmother. To be sure, there still was her canoe. Truly pleased was Nānabushu that she was still alive. When he went up from the shore, at that moment he caught the sound of her voice crying: "O

inātamowaŋ. Ānida'pābit 'i'wā āndānsiwit, kuniginin, kicingicinōn, āmi'kwān kigicinōn. Nānabucu ājikanōnāt: "Nō'kō, nintaḡwicin."

Kā'kwābatawaŋgā'i'gānit 'i'ū utāmi'kwānini upi'a'pagi-
5 tōni. "Cici, maṭci'a'nimōg! Ningigagwānisagānimāg igi'ū
maṭciwābicāciwicag winanāpagānsuwāt."

Ājikanōnāt minawā: "Nō'kō, kāgāt kuca nintaḡwicin."
Nānabucu omā āni'i'jipindigāt; uḡani'u'di'tinān. "Nō'kō,
kāgāt kucagu nintaḡwicin." Wāgunāniwinān wāwāniḡu
10 udābi'tōtcinān, ā'pidcigu winisiwaŋ, kayā imā uskicigunink
mi'tāwangōwiwaŋ. Midag ājisāgisi'āt Nānabucu ō'kumi-
saŋ, aḡamīng ijiwināt. "Nō'kō, intawā misawā kabing-
wācāgitōbinin." Kāgāt wawīngā ugi'tcikunayā'ā'n; āciki-
siyābāwaŋnāt, ā'pidcigu upini'ā'n. Kā'pini'āt āji'i'jāt āntāt.
15 Ka'kina ucki'a'yi'i'n ubisi'kōnān. "Nō'kō, mi'i'ū icikiwātā
imā āntānsiyang." Misa' kātḡwicinuwāt āndāwāt uḡanō-
niḡōn ō'kumisāŋ: "Nōcis, kāwin win nimpa'kadāsī. Maga-
'kuckwāmaḡ pūjik naŋta wābaŋtcikān, mi'i'mā' tciimi'kaḡmaŋ
wānicicing wisiniwin."

20 Nānabucu uḡā'kikipitōn 'i'ū maga'kuckwāmaḡ. Ā'tiwā,
ānin kā'i'cinānk picicig 'i'ū pimitā kayā wiyās! "Nō'ko,
kāgātigu kigaminowisinimin." Nānabucu misānā i'ū pitcinag
minowisinit.

my dear grandchild!" was the sound of her voice crying. When he went up (and) peeped into her little dwelling, lo, there she lay, by a spoon she lay. Nānabushu then addressed her, saying: "O my grandmother! I am come."

Dipping up some ashes with her spoon, she threw them toward (the speaker). "Begone, vile creature! I thoroughly loathe those wicked martins that wish to sadden me."

Then he spoke to her again, saying: "My grandmother, in reality have I come." Nānabushu at that moment went on in, he went over and took hold of her. "My grandmother, in reality have I come." At last he put his arms tenderly around her waist, and she was very unclean, and there in her eyes was sand. Thereupon out of doors Nānabushu took his grandmother, to the shore was where he took her. "My grandmother, therefore entirely of all your clothes will I strip you." Really of every single piece of clothing he stripped her; then by washing he made her clean, and very clean he made her. After he had made her clean, then he went home. With clothes all new he dressed her. "My grandmother, now let us return to the little place where we dwell." And so when they were come at their home, he was addressed by his grandmother, saying: "My grandchild, I am not hungry myself. In one of the birch-bark boxes do you search, for there will you find some food that is nice."

Nānabushu ripped open the birch-bark box. My! what should he behold but a vast store of grease and meat! "My grandmother, in truth, shall we be well supplied with food." Nānabushu then for the first time in a long while ate a hearty meal.

28. NANABUSHU SWALLOWED BY THE STURGEON.¹

Misa' äjitibi'kätinik; weyābaninig ayābi ändänsiwiwät. Abā'pic nāwa'kwänig ugañōnān ō'kumisān: "Nō'ko, kana-
baçe ningacaciğaṭab. Kāwininā wāwābanābān kitayāsın?"

"Nōjis, kägä't nintaiyān."

- 5 Ä'tayā, kägä't minwāntam Nānabucu. "Nō'kō, am-
bāsa niwiwāwābanābi. Intawā i^u kitcimān ningayābaṭci'tōn."
Nānabucu äjipōsit micawaḡām äjiri'cāt. Ä'pidci micawa-
ḡām kā'taḡwicing, ānic ki^s'tcigāmi, "Misa' omā kādaçi-
ḡwāḡwāskwāpitciḡāyān," i'kido. Nānabucu ubōna'kātōn
10 i'i^u umigiskān; kāmica'kisānik mādcī'ām:

"Micināmāḡwā, pinawā'kuntci'ān i'ku'kāya."
Micināmāḡwā, pinawā'kuntci'ān i'ku'cāya."

- Mīdāc i'i'mā na'i'tāḡ ayāt a^a'^u micināmāḡwā. Māmwā-
'tcidāc imā onowāngigāḡinig misa imā siniguskāḡut. Kāḡa'pi
15 ingutci ānu'icā, misa' untci'ta i'i^u siniguskāḡut i'i^u migis-
kān. Kāḡa'pisa ogañōnān ādi'kamāḡwān:² "Adi'kamāḡ,
ambāsānō, nawatantama'^u Nānabucu iwā wāwābanābān."

- Kägä't äcinawatatāḡk i'i^u uwāwābanābānini. Ki'tci-
wickāni i'i^u owāwābanābān. Äjiji'kubidōt, "Ä'tā, misa'
20 misa', misa' wā'tiyān!" Cigwa omō'kibinān ādi'kamāḡwān.
"Isā,³ kāwīn kīn kīnantawānimisinōn! Kīwīnantān i'i^u
wāwābanābān."

¹ For other versions see Nos. 7, 29, 61.

² Ädi'kamāḡwan, "white fish;" literally, "caribou fish."

28. NĀNABUSHU SWALLOWED BY THE STURGEON.¹

And then night came on; on the morrow he remained idle at their little home. And when it came noon, he spoke to his grandmother, saying: "My grandmother, perhaps I shall grow weary with being idle. Have you not a hook and line?"

"My grandchild, to be sure, I have one."

Oh, truly pleased was Nānabushu. "My grandmother, therefore do I wish to fish with hook and line. Accordingly your canoe will I use." When Nānabushu got into (the canoe), then out to sea he put. When very far out on the water he was come, for it was the sea, "Here is where I will fish with my hook and line," he said. Nānabushu cast his hook into the water; when it touched the floor (of the sea), he began singing:

"O big sturgeon! come swallow me, here is my decoy.
O big sturgeon! come swallow me, here is my decoy."

And so at that very place the big sturgeon happened to be. And it was there that he felt a rubbing on the cheeks (by the hook). At last away he tried in vain to go, but exactly as before he felt the rubbing of the hook. Then finally he spoke to the Whitefish,² saying: "O Whitefish! please seize that bobbing (hook) of Nānabushu's with your mouth."

Truly then it seized that bobbing (hook) with its mouth. There was a hard pull on the bobbing (hook). When he pulled on it, "Ah, that's it, that's it, that's what I want!" Presently he drew the Whitefish to the surface of the water. "Bah!³ I don't want you. You befoul the bobbing (hook)."

¹ Isī, "Bah!" an exclamation of reproach; with most Ojibwa dialects it is uttered only by the feminine sex.

Kägät intawā upagidandān 'i'ū wāwābanābān. Intawā
 ājikiwāt ādi'kamāg. Cigwa anitāgwicīn. Micīnamāgwān
 ājikakwātcimigut: "Anitāc ā'kitut?"

"Kā, 'Kiwināntān i' wāwābanābān,' i'kitō Nānabucu
 5 Micīnamāgwā yā'ta nināntawānimā."

Misa keyābi onowāngikaṅig sinigwisānig 'i'wā uwāwā-
 banābānini. Ā'pidcisa umiguckātāntān micīnamāgwā.
 "Taḡa, kin, ṅamāḡus, awinawātaṅtaṅ."

Tōkisāni i' wāwābanābān. Ājiwī'kubitōt Nānabucu
 10 uwāwābanābān, misa' nāsō ā'kitut: "Misa wā'tiyān."
 Omō'kibanān imi'ū ṅamāḡusān. "Isā, kāwīn kin kinānta-
 wānimisinōn! Kīwināntān 'i'ū niwāwābanābān."

Minawā ubāḡitāntān ṅamāḡus. Ājimādcāt; tāḡwicīng
 udōḡimāmaṅ uḡanōnigōn. "Ānic ā'kitut?"

15 "Kāwīn kuca kin kinantawānimisinōn. Micīnamāgwā
 yāta nināntawānimā."

Misa 'i'ū iṅutci āji'icāt micīnamāgwā. Kāwāsa uḡacki-
 'tōsīn pa'kān teiwāwābanābānini. "Ācimādcisawīna'a'ū Nā-
 nabucu! Mini'k ningitāc'kāḡ wīnicki'it!" Nānabucōwan

20 unawatantamawān i'wā uwāwābanābānini.

Nānabucu mīḡu i'ū ājiki'tcīwibitōt i'ū wāwābanābān.
 Inābit micawagām, minisāns ināntāṅ wandcimō'kibinik.
 Mināṅgwāna i'ū ucīḡwānāni imi'ū micīnamāgwān. Cigwasa
 ningutingīḡu paṅāḡu kāsāswānik u'tawāḡaṅ. Mināṅwana
 25 i'ū kōḡamīḡut mīḡu i'ū kīḡitcīmān. Misaḡu a'paṅ āciwān-
 āntāṅk; wī'kāsa mī'kawi. Mā'kawit, "Wāḡinugāning nin-
 taiyā," ināntāṅ. Inābit, icpīming ki'tcimaskimut āḡōtānik;

Truly, therefore, (the Whitefish) let go from his mouth the bobbing (hook). And so back home went the Whitefish. Soon he came home. By the big Sturgeon was he asked: "And what did he say?"

"Oh, 'you befoul the bobbing (hook),' said Nānabushu. 'It is the big Sturgeon I want.'"

And so once more against his cheeks rubbed the bobbing (hook). Very much was the big Sturgeon annoyed: "I say, you, Trout, go seize it with your mouth."

There was a gentle pull on the bobbing (hook). As on his bobbing (hook) Nānabushu pulled, so the same thing as before he said: "This is what I want." Out of the water he pulled the Trout. "Bah! you are not the one I want. You befoul my bobbing (hook)."

The Trout was the next to let go from his mouth the bobbing (hook). Then he departed; when he got home, by his chief was he asked: "What did he say?"

"You are not the one I really want. It is only the big Sturgeon I wish."

Thereupon away went the big Sturgeon. He found it impossible to make (Nānabushu) fish elsewhere with his hook and line. "Confound that Nānabushu! He has been pestering me so long as to anger me!" He then seized hold of Nānabushu's bobbing (hook) with his mouth.

Nānabushu thereupon held tight to the bobbing (hook). As he looked out over the broad sea, an island he thought was appearing on the surface of the water. But it happened to be the tail of the big Sturgeon. Then of a sudden there was a continuous ringing in his ears. It happened that he was being taken down into the water together with his canoe. And so straightway he lost his wits; after a long while he came to. When he was revived, "In a circular place am I," he thought. While looking around, up overhead a huge bag was hanging; it hap-

mimigu i^u äcimamäsi'känik. Minawä iwiti inäbit wä'kwäyai awiya owäbamän täcika'kawatäbinit. Äcipäsigwit Nänabucu; äciwänabi'tawät, äjikanönät: "Ä'tawä nicimisä, änindäc äci'a'yäyan?"

- 5 Agawägu pimädisiwan. Cigwa kigitöwan: "Nänabucu, misa kayä kin ki'kuni'k a^{a'u} micinämgwä."

"Abä'pinisiwägan!" inäntam Nänabucu. "Ämbäsänö, windämawicin änti kätäciguni'k."

- "Käwininäc; iwiti nawäyä'kwucink cingwä'k mi'i-witi
10 ayäwät igi'^u wacackwätöwag; ¹ midäc iwiti änäntawäyambän; piniwäpamägwä igi'^u wacackwätöwag, nibi'kängidäc pängi-
cinög igi'^u ucackwätöwag; midäc i'ig'^u nätagwanä'önägitwä
midäc imä kinawätämät micinämgwä. Nänabucu, äm-
bäsa', kigawindämön. Miginini i^u ödä^e käyagötänig. Äm-
15 bäsänö, kiepin äyawanän i'ig'^u mö'komän, paciba'ä'mu'wi."

Nänabucu däc udaiyän i^u mö'kumän. Wägunäniwinän pängi äjitca'ka'ämawät.

Mädwägigitöwan micinämgwän: "Kägä't nisäsägitä'ä."

Näwatcidäc äni'gu'k ubaciba'ämawän i'ig'^u udä'i'ni.

- 20 Minawä mädwägigitöwan: "Kägä't nimäni'käg 'a^{a'u} Nänabucu ki'kunag." Mädwäkänönimāwan: "Käwäsa, kidäwiskiwigusi wa^{a'u} Nänabucu. Kägä't mätc'i'ciwäbisi Nänabucu."

Wägunäniwinän äjibabacipa'ämawät i'ig'^u udä'i'ni.

¹ Wacackwätöwag, "cones;" it is also the name of the leathery hard shell-like

pened to be in motion. Again while looking yonder at the other end he saw some sort of a creature seated, swinging back and forth. Then up rose Nānabushu to his feet; taking his seat beside him, he then addressed him, saying: "My poor little brother, and what is the matter with you?"

And barely alive was the other. Presently he said: "Nānabushu, and so you too have been swallowed by the Big Sturgeon."

"(That is) dreadful!" thought Nānabushu. "Please tell me where it was you were swallowed."

"Oh, it was over yonder; where a pine hangs out over the water is a place where there are some cones;¹ it was there I climbed, searching for them; I bit off the cones, letting them fall, and into the water they dropped; and so when we were hauling them ashore by canoe was the time that the Big Sturgeon seized me with his mouth. Nānabushu, come, I will give you some information. Behold, that is his heart which hangs from up there! Please, if you have a knife, do pierce it."

Now, Nānabushu possessed a knife. And so what did he do but give the heart a gentle prick.

Then was heard the voice of the Big Sturgeon saying: "Really, I am afraid in my heart."

So harder still (Nānabushu) pierced his heart.

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

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

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

Änigu'k maḍwägigitowa°: "Ä°, misä'panä kinibut kitö-
gimäminän! Änic kägitötawänk? Mädcinaçinä täkaeki'ä-
tcipimädisit. Intawäsagu mānu mi'í'ü kä'i'ci'çayaguntcing."

Kumāgu ya'pi äji'ā'bōskantcisät.

5 Änic mi cigwa ki'ki'känimät Nänabucu ki'ā'bōckantci-
sänit, äjigañōnät wāḍabimädcin. Änic ädcitaḡmōn iní'ü
wāḍabimät, miwānini^ü kayä win kāk'kunigögubānän iní'ü
micinaḡmāgwän 'a°a'ü ädcitaḡmō. Midaç a'pi äjikigitut
Nänabucu: "Ämbäsāñō i'i'mā nō'kumis utāḡamiming
10 taw'i'ci'çgwayi'a'gu wa'a'ü micinaḡmāgwä; ningaki'tcimin-
wāntam."

Misä' gägät na'i'tāḡ i'imā äci'çgwayi'a'gunit. Nin-
gutingigu ā'pidci maḡmätcisāwāḡ. "Mimāwini i'ü kimicāḡā-
mäyā'u'gut," uḍinän iní'ü ädcitaḡmōn. "Taḡa, mi'í'ü kä'i'ci-
15 baḡutcināḡ." Änic ānawigu kinwābi'kaḡtini i'i'wā omō'ku-
mān. Nänabucu äjimädicwät, ki'tciwi'kā ubaḡunäcwän.
Äbā'pic baḡunäcwät oganōnän ädcitaḡmōn: "Ä'ā'ü, ädcit-
ḡamō, sāḡa'ā'n."

Kägät äjisāḡa'ā'nk 'a°a'ü ädcitaḡmō, kayä win Nänabucu
20 äjisāḡa'ā'nk. Kāsāḡa'ā'nk, utcimān usāḡisi'tōn. Misä
cigwa änic'kupit, äjipindigawät ö'kumisān. A'pi kā'pindi-
gawät iní'ü ö'kumisān, äjikanōnät: "Nō'kō, misä' i'ü kinisāḡ
'a°a'ü micinaḡmāgwä. Ämbäsāḡu awimädcinamä'kän."

"Nōjic, kāwin kaḡnabate kitānisāsī 'a°a'ü micinaḡmāgwä."

25 "Kāwin kuca ānicä kiwi'nisinōn. Naskä kuca nāzibitā,
mi'í'mā tciwābamät."

Loud sounded the voices of them, saying: "Yea, gone is our chief now dead! What can we do for him? It is difficult to be able to bring him back to life. So therefore he may just as well be left to drift upon the water."

It was some time before (the Big Sturgeon) came up to the surface of the water.

Well, now, when Nānabushu learned that (the Sturgeon) was come up to the surface of the water, then he spoke to the one by whom he sat. Now, it was the Squirrel by whom he sat, for it was the Squirrel that had been swallowed too by the Big Sturgeon. And so then Nānabushu said: "Pray, yonder to my grandmother's landing-place let the Big Sturgeon drift; I shall be greatly pleased."

And so truly that was precisely the place where it drifted ashore. And by and by they were much shaken up. "It is possible that he has drifted ashore," he said to the Squirrel. "Now, therefore, will I open him at the belly." Of course rather long was that knife of his. When Nānabushu was cutting him with the knife, he was a long time cutting a hole through the body. By the time he had made a hole through him with a knife, he addressed the Squirrel, saying: "Now, Squirrel, do you go outside."

To be sure, then out went the Squirrel, and Nānabushu too went outside. When he had gone out, he then took out his canoe. And so when on up from the shore he went, he entered into where his grandmother was. After he had gone into where his grandmother was, he then spoke to her: "My grandmother, now have I slain the Big Sturgeon. So please do you go dress the Sturgeon."

"My grandson, you could not possibly slay the Big Sturgeon."

"Why, not a whit am I deceiving you. Just let us go down to the water, and there shall you see him."

Kägät 'a^a'^u mindimöyā äjināzibit, ā'taiyā, ki'tcigi-gōⁿyan.

"Nō^kō, mīsa wa^a'^u kāṇamā'kāṇat."

"Miⁱ'^u, nōjis kā'icinamā'kāṇaḡ."

29. NĀNABUSHU, THE SWEET-BRIER BERRIES, AND THE STURGEONS.¹

5 Weyāḡaninik äjimādcāt Nānabucu, sāḡa'igāning odōdisā 'iⁱ'^u ānicinābā^o; kuniginin, ininiwāṇ kayā wīwini; nīciwa^o kwīwisānsa^o, unīdcānisini. Pājikidāc pa'kān i'kwāwāṇ nin-gutci imā tāwāṇ, ā'pidcisa usāḡi'igōn inī'^u ininiwāṇ. "Kägä'tsa, Nānabucu, ambāsa, wīwin imā a^u i'kwā."

10 "Nicimisā, kāwāsa nintā'icicteigāsī. Kāwīn pō'te kabā-yat' nintāwīwisināṇ kiepin wīwiyān."

"Nānabucu, mānōḡu, tābwā'tawicin."

"Ā^u, mīsa i^u tābwā'tōnān." Mīsa' kägät widigāmāt inī'^u i'kwāwāṇ.

15 Ānic, mī'^u cigwa ānitāḡwāgininig; kayāḡaḡ pāpa'kān tāwāḡ, ānic mamawadisitiwāḡ inī'^u ininiwāṇ. "Mīsa cigwa tcimādcitaiyāṅk 'i'iwā tcinōtcigiⁿgōⁿ'i-wāyāṅk." Ānic kägät äjinōtcigiⁿgōⁿ'i-wāwāt, adi'kāmāḡwa^o ki'tcinibiwa unisāwa^o. Ānic ādcidāḡōnā'ku'kāwāḡ. Ā'pidcisa nibiwa unisāwa^o.

20 Ningutingigu ācikackātininig 'i'īmā āndācikiⁿgōⁿ'i-kāwāt; mīsā'pāṇ kīkackātininig 'i'iwā sāḡa'igān. Ābāpic kākackātininig, "Āmbāsāṇō," i'kito Nānabucu: "intawānā kinī'tā-mawā kīḡa'āmwānānig iḡiwā kīḡatcīḡōtākaniminānig."

Sure enough, when the old woman went down to the water, why, (there was) a great fish.

"My grandmother, this is the sturgeon which you are to dress."

"Very well, my grandson, then will I dress the sturgeon."

29. NĀNABUSHU, THE SWEET-BRIER BERRIES, AND THE STURGEONS.¹

When the morrow came, then off started Nānabushu; at a lake he came upon some people; lo, there was a man and his wife; there were two boys, their children. And there was one other woman who lived in another place, very much was she loved by the man. "To be sure, Nānabushu, comē, do you take to wife the woman yonder."

"My little brother, I could not possibly do it. Not even for a brief period of time could I have her for a wife if I should marry her."

"Nānabushu, never you mind, but do as I tell you."

"Very well, then will I do as you say." Thereupon truly he married the woman.

Well, it was now getting well on into the autumn; and (Nānabushu and his wife) lived apart from (the other family), but they visited back and forth with the man. "It is now time for us to set to work getting fish." Now, to be sure, when they went to get fish, whitefish in great plenty they killed. Now they made a rack to hang them with head down. Ever so many they killed. And once the place froze up where they were fishing; accordingly all frozen up was the lake. Seeing that it was frozen, "Come," said Nānabushu; "on that account let us first eat up those (fishes) of yours which we have hung up with head down."

¹ For other versions see Nos. 7 (p. 49), 28 (p. 207), 64 (p. 467).

Ānic, miḡu i^u gāgā't ācietcigāwāt. Kumāgu ā'pītcibi-
 bōninig ājigitaṃāwāt, midāc ā'ta winawā ug^{igō}ni^umiwā.
 Cigwasa mādcā 'a'a^u inini; āniṭagwicing wānāgucininig;
 ā'tawā, kuniginin kā'u'ndcikusinigwān. Midāc awinini
 5 āciḡanōnāt ini^u wiḡan: "Mimāwini i^u kaṃabāte tcikitcinōn-
 tāyābānciḡang. Intawāsa minōtc ningakiyusā." Ānic
 kāgā't ājikiyusāt, kāwīnsa kāgō uni'tōsin. Kāgā't saṃa-
 ḡatini; wī'kā'ku pājik' pināwān upinān. Kāga'pīgu pa'ka-
 dāwāḡ. Ningutingigu kāwīn kaṃagā ōpīnāsīn ini^u pināwān.
 10 Misa' gāgā't ājipa'kadāwāt. Intawādāc uḡini^o naṃtunā-
 wāwān. Misaṃā 'i'i^u uḡini^o ājīamwāwāt, wānkīci cigu
 kawānāntāṃōḡ.

Ningutingidāc minawā ājimādcāt papānaṃdawiginiwāt
 ā'pidcigu kisināni kayādacigu ḡi'kaṭci. Sāga'iḡaning āji-
 15 māḡābit. Midāc imā ānāsāmā'tāwāninig āni'i'jāt ā'pidcigu
 umi'kawā^o 'i'i^u uḡini^o. Ānic papāḡiwayānāckimutācing
 udānibinawā^o. Ningutingigu ānipimācāḡāmāt, pāmāgu kāgō
 nwāntāṃk māḡwāsīninig imā mi'kwāming. Āji'i'nābit kāgō
 k'i'ā'tāni. Wāḡunāniwinān niminā'ku nā^ozi'kank; payācwā-
 20 bāṃḡank, kuniginin pikwa'k ma'ku'tawāḡāṃ āsawāwink!
 Āji'o'dōdā'pināṃk wiwāwānbāṃḡank, pāmāgu awiya wānd-
 cikanōnigut: "Tawa't, tawa't! Kinina kīpi'kwa'k wātā'pi-
 nāṃḡan?"

Ājikaṃnōnāt: "Kāwīn, ānicāḡu niwīwābāṃḡān." Papa'kiwis
 25 ājikanōnigut: "Kīḡi'kaṭc māwīn."

Well, that was what they truly did. And later in the winter when they ate them all up, there still remained the fish (of Nānabushu and his wife). Then off went the man; he arrived at where he went¹ in the evening; alas! he found that they must have moved camp. Thereupon the man spoke to his wife, saying: "There is a doubtful chance if we shall be able to live through the winter. Therefore on that account I will hunt for game." So truly off on a hunt he went, but he could not kill anything. To be sure, it was a trying time; once in a long while he fetched home only a single ruffed grouse. And at last they were in want of food. Then by and by not even a single ruffed grouse did he bring home. Thereupon they were truly hungry. So on that account for sweet-brier berries they went to seek. Although they had sweet-brier berries to eat, yet by degrees were they starving.

And another time when he set out to seek for sweet-brier berries, the weather was very cold and he was shivering. Out upon a lake he came. And so when he went along yonder sunny side, in abundance he found the sweet-brier berries. Now, into a miserable cloth bag he put them. And by and by, while going along the shore, he suddenly heard the sound of something fall yonder on the ice. When he looked, something was there. Thereupon he went out upon the ice, going up to where it was; when he got a near view of it, lo, (it was) an arrow feathered with the ear of a bear! As he started to pick (the arrow) up to examine it, all at once by some one there was he addressed: "Hold, hold! Is the arrow yours that you are picking up?"

Then he spoke to the being: "No, I only wanted to look at it." Pilferer then was addressed: "You are cold, no doubt?"

¹ At the place where he and Nānabushu had been in camp together.

“Kägät ningi'kačc.”

“Tağa, kaḃōtawānin, intigu kigi'kačc.” Kägät nādagā-
 'kōwān pōdawāwān. Kāki'tcibōtawānit, a'īta ickutāng
 cingobin uda'paḃināni; kayā ḃač gagitciwān maḃwāgigito-
 5 wān: “Ba'kiwis, kāwinina kitāmidcisiḃan inī'u nintaḃiḃaḃan?”

“Āu, ningamidcisaḃan.” Opi'ācawagāmāwāpina māgōn.
 Ājiwābandānk, kuniginin, kāškāmi'kwānowān! Ānic ā'pidci
 pa'kadā, midāč 'i'i'u ācimidcit. Udānuwi'ic'kwāntāḃan.
 “Kāgu'!” udigōn; “mānōgu ga'kina midcin.”

10 Mi cigwa kici'tānit, kimāckwātcipita'kisinānit. Cigwa
 pasigwiwān, “Pa'kiwis, wāgunān 'i'i'u kāpinōndaḃan?”

“Kā, uginig. Kägātusagu nimpa'kaḃāmin. Minā igi'u
 wāḃmwaḃgitwā.”

Kuniginin, upimi'u'tā'pināmini 'i'i'u umackimut, pītawai-
 15 ya'ī kā'tāniḃaminin; ācisigwābinānit, a'paḃnā tcātcācipān
 ācipāḃicininin udōginima². “Ā'tawā, ugī'īnigā'ā³ 'i'i'u
 unidcānisa⁴!” ināntam. Āniniminā'kowān ānita'kunāminit
 'i'i'u umackimut; kimāḃwāsigwa'igāwān.

Kuniginin, inābit, kaḃāwābamāt uḃācimōckina'āni 'i'i'mā
 20 umāckimutāng inī'u mi'kwamin. Uḃānōnigōn Pa'kiwis;
 āmbā, nininā'ku Pa'kiwis. “Āmbāsa', wipisintawicin wā'i-
 ninān, migu gāgāt i'i'u tcipa'kaḃāyan kicpin nōndaḃisiwān
 kā'īninān. Pa'kiwis, āmbāsanō! ompiwānān wa'a⁵ mi'kwān.
 Ōwiti ḃač wagā'kwāgāmiwānk mī'iwiti kā'ā'ba'tōyan;
 25 o'o'māgu tciniminā'kuyan, mī'īmā awiya kigānōntawāg
 tcibibāgimi'kwā: 'Ā'ā'ēi, Pa'kiwis! Kungwā'u'k! Wāgunāc

"Indeed, I am cold."

"Well, I will build you a fire, for it seems that you are cold." Truly, then on the ice went the other towards the shore to build the fire. When he had a great fire going, then right into it he flung some balsams; and as he was taking off his moccasins, he was heard to say: "Pilferer, would you not eat those stockings of mine?"

"Very well, I will eat them." He had them flung over to him from across the fire. As he looked at them, lo, there was the dried tail of a beaver! Naturally he was exceedingly hungry, and therefore he ate (it). He tried in vain not to eat it all up. "Don't!" he was told; "you must eat it all."

Now, when he was ready, he put on the moccasins of the other. When he rose to his feet, "Pilferer, what is that you are carrying on your back?"

"Oh, sweet-brier berries. Really we are in want of food. Those are what we are going to eat."

Lo, the other went over and took up his bag; on the inside between two layers he got hold of it; when out he poured them, forthwith in every direction fell his sweet-brier berries. "Oh, how ill he treats his children!" he thought. Then out on the ice went the other, carrying in his hand the bag as he went; then was heard the sound of him (chopping on the ice).

Lo, as he looked, he observed him filling up his bag with the ice. By him was the Pilferer addressed; accordingly out on the ice came the Pilferer. "Hark! do you listen to what I intend to tell you, for surely you will go hungry if you do not heed what I tell you. Pilferer, listen! do you put upon your back this pack of ice. And over toward this other end of the lake is the way by which you are to run; for as you go by this place on the ice, then will you hear them yelling at you: 'Halloo,

pämöndank?' Iwiti dæc ʔnigu'piyaŋ mī'i' a'pī kăbōni'i'kwă. Kăwīn kīgawăbămăsīg īgī' u kăbimīni'i'ca'u'kwă. Tcīgaya'i dæc ăndăyăg tcikistciwănăŋtīnăg, mī'i'wă kănăntawăbanda-
 maŋ. A'pidæc wăbandamaŋ, mī'i'mă kă'i'cinăsætciwăyaŋ.
 5 Ugidă'kidæc kī'i'caiyaŋ, mī'i'mă kă'i'cipăgitciwăba'kămăt. Kăgu' wīn piyăbănăbi'kăn. Gīkicăpidæc mī'i' u tcipicăyăg 'a'a' u kimīndimōimic. Aiyăngwămisin, kăgu' wīn babīni'ta-
 wīci'kăn. 'Ă'a' u, mī'i' u cigwa tcimădciba'tōyaŋ."

Nimină'kuba'tō Bă'kiwis. Ăjikaski'tōt ănigu'k mădciba'tō.
 10 Ă'taiyă, tcibăgamănimătīni. Awiya onōntawă^e pipăgīnit:
 "A'ă'ē, Bă'kiwis pimiba'i'wă! 'Ă'a' u, kungwa'u'k!" Pănăgu
 kăbitcinguskwănik. "U^e, u^e, u^e, kungwa^e wătă!"

Ă'taiyă! mīdæc kăgă't mădciba'i'wăt. "Intīgwa cigwagu
 nīngagungwa'u'gu," ănăntăŋk. Cigwa ubăcwăbăntăn 'i'i' u
 15 a'ki. A'pī tă'ku'kătăŋg a'ki, awănībăn awiya; mī'i' u
 kī'pōni'i'gut. ʔnībăbīmusăt, udăni'ă'ntawăbandăn 'i'i' u tcī-
 wănăŋtīnănik. Cigwa găgă't owăbandăn; ăni'i'jinăsætciwăt.
 Tăgwucīŋg ugīdă'ki, ăjībăgitciwăba'kămăt īni' u umi'kwămī-
 maŋ. Kăwīn kănăgă a'kawă ăbănăbisī. Ănicikīwăt.
 20 Tăgwucīŋg ăntăwăt, ă'tawă wīwăn nămădăbīwăn kayă 'i'i' u
 unītcănisă^e. Ă'pidcīsa pa'kadăwă^e. Uğănōnīgōn wīwăn:
 "Ănīnă? Intīgwadăci'ko ubīnăbănīn uğīnīn, kitīnănimīni-
 năbăn."

(there is the) Pilferer! Give him a push! What is he carrying on his back?' And when you go up from yonder shore, then will you be left alone by them. You will not see them who are to pursue after you. And nigh the place where you live is a great depression in the ground, so for that you are to seek. And when you see it, then from there shall you descend the slope. And when to the summit (again) you get, then there shall you put down your pack. Look not behind you. Then in the morning hither shall come you and your old woman. Do you be careful, pay heed to what I have told you. Now, then, it is time that you were off on the run."

Over the ice went the Pilferer running. With all the speed he was able he started running. Ah, what a gale there was behind (him)! Somebody he heard calling aloud: "Halloo, the Pilferer is fleeing by! Come on, give him a push!" And forthwith rose the din of ice cracking. "Hu, hu, hu, hu, let us give him a push!"

Ah! thereupon he truly started fleeing. "It seems as if I shall now be given a push," he thought. Presently he was in close view of the land. When he stepped upon land, gone were the beings; accordingly he was left alone. As on his way he walked, he kept looking for the place where there was a great depression. In a while, sure enough, he saw it; then on down the slope he went. When he came on the (other) summit, he put down his pack of ice. Not a moment did he wait to look back. Then on his homeward way he went. When he was come at home, there sat his poor wife and those children of his. Very much were they in want of food. He was addressed by his wife saying: "How is it? It seemed that it was his wont to bring home sweet-brier berries, in such manner have I been thinking of you."

Ājikanōnātwiwan: "Kāgu' ningutinō ināntagān, gaṇaḅaṭc maṇidō nindānucawānimik."

Misa' pīnic kā'icikawicimowāt. Kāwīn kāgō umīdcisī-nāwa^o. Māgwāgu tibi'kaḅinik unickā Pa'kiwis. Ājikanōnāt
5 wiwaṇ: "Mindimōyā, unickān."

Gāgā't mindimōyā unickā.

"Babi's'tcīn taga, mādcātā, pācu' imā kīga'icāmin."

Misāgu cigwa aṇimādcāwād. Cayigwa udābābandānāwa
imā ki'tciwānaṭinānik. Ānisāgaṭciwāwāt, ā'tawā, ānīn
10 kā'icīnaṅk Pa'kiwis! Ā'pidci mōckinābini 'i'i'u ki'tciwā-
naṭinān. Ā'tiwā, paṇāgu ṇamāwa^o kāsāgīcigwaṇānīnit.
"Naskāginin, mindimōyā!" 'Ā'ā'u, agwāwābinātānik."
Kumāgu mini'k udāgwāwābināwa^o. "'Ā'ā'u, mindimōyā,
kayā kīn mini'k kākaskōmaṭwā pimiwaṇān." Ācō'ocīwa-
15 ni'kānāwāt, cigwadāc ājikiwāwāt ājipīndigāwānāwāt āndāwāt.
Kāgā't mōtcigisiwa^o 'i'i'u unītcānisiwā. Misa cigwa ājitei-
bā'kwāwāt. Kā'ickwāwisiniwāt, "'Ā'ā'u, āmbādaḅc kāgāt
awiagwāwābinātāniḅ."

Midāc kāgā't ājīmādcāwād. Cīgwasa umādcī'kawāwa.
20 Ānawī guca, ki'tcinibiwa udāgwācīmāwa^o. Kāwīn kaṇagā
ubacinaṇāsiwāwa, kaḅāgīcīg udāwanāwa, i'i'mā āntāwāt
ināwānāwāt. Misa cigwa agwāwānā'kukāwāt. Ānicāwā-
waḅ ānīnt aḅwaṭcing udāgōnāwa^o. Abā'pic kā'kīcī'tāwāt,
ānic mī'i'u cigwa' Nānabucu ki'kitāmwāt 'i'i'u ugiṅgō'i'ma^o.
25 Wāgunāniwinān ācimawāṭcīwāt 'a'a'u Nānabucu. Ānīn

Then he spoke to his wife, saying: "Take no thought whatever of that, for maybe by a manitou am I really to be blessed."

And so time passed on till they lay them down to sleep. Nothing had they to eat. And while it was yet dark, up from bed rose the Pilferer. Then he spoke to his wife, saying: "Old woman, do you rise up from bed."

To be sure, the old woman rose up from bed.

"Put on your moccasins now, let us be going, a short way over there will we go."

And so then away they started on their journey. In time they came within sight of the place of the great basin. When they came out upon the summit, why, what was the Pilferer to behold! Very full of water was the great basin. Why, nothing could be seen but the tails of sturgeons sticking out. "Just look, old woman! Come, now, let us fling them out!" So a certain number of them they flung out. "Now, then, old woman, as many as you can carry do you make up into a pack." When they made up their packs, then they returned, carrying their burdens into where they lived. To be sure, pleased were their children. And so then they cooked some food. When they had eaten, "Now, then, therefore let us in good earnest go fling them out of the water."

Thereupon truly they departed. Presently they were at work on them. Oh, but a vast number of them they drew out of the water! By no means did they get anywhere all of them, all day long were they hauling them, over to where they lived they hauled them. Thereupon they then set to work making a rack (to hang the fishes on). They removed the scales from some (which) they hung up out of doors. By the time they were done with their work, then it was that Nānabushu had eaten up all his own fish. What should Nānabushu do but go for a

kā'icinaṅk ānipīndigāt! Nānabucu ājikigitut: "Ā-ā-ā-ē,
mīdcisazi'kisi! Kāwīnināc wīni i^u kīgīgā'tāsī. Āntidaç ō'ō
kā'u'ntcināṅatwā ogō^u ṅamāwag?"

"Migu i^u, nīdcisazi'kisi, i'i-mā nintōta'i-bānināng mī'i-mā
5 kā'u'ndcinaṅangwā igi^u ṅamāwag."

"Āmbāsa, ki'kino'ā'mawicin ānīn ājictcigāyān 'i'i^u nī-
ṣatwā."

"Kā, pisānisāgu ki'pimina'kwā 'a^a'u nimindimō'i-mic.
Mīdaç 'i'i^u kā'kici'tōd pīmina'kwān, mīdaç 'i'i^u nīn nī'tam
10 kā'i'jimādcī'taiyān ki'u'ci'ā:g 'a^a'u wā'u'mī'tcigīyān. Mīdaç
'i'i^u kā'kici'ā:g nīndōnda'i-bānināng mī'i-wā nawaṭe nīngi-
mī'tcā'tōn 'i'i^u nīndōnda'i-bāninān. Mīdaç imā māmwā'tci-
daç kīgicāp kīgī'tcibōtawā 'a^a'u nimindimōyayim. Kā'i'ci-
ta'kubicit 'i'i^u pīmina'kwān; kāta'kubicit, kā'i'ciba'kubīyān.
15 Kumāgu a'pī ānītaḡwicinān ṅamā niwābama. Ācipacipawak,
ācitō'tō'kābigibitōyān 'i'i^u pīmina'kwān; ācikitcītabācīt 'a^a'u
nimindimō'i-mic. Mīsā'pī kānisāç 'a^a'u ṅamā. Mīnawā
kā'i'ckwā'ā'wasoyān, mīnawā kā'i'jipa'kubīyān. Mī'i^u kībā-
ḡjīk kā'tōtāmān. Mīsāgu i^u wāndcināma'kāyāng. Nāna-
20 bucu, nīnkaçkika'o'nīnān ānita'kun."

"Ō^u, mīsā' i^u kāḡabāḡjīk kā'i'cīctcigāyān," i'kitōwān
inī^u Nānabucōwān. Mīsā'paṅ ānikiwānit. Pītcīnaḡgiku
ānībā'kintāṅang Nānabucu 'i'wāndāwāt, oḡānōnān wīwān:
"Mīndimōyā, kīgākōmin. Āmbāsaṅōgu awīmādcībīmīna-
25 'kwān, mīsā ṅangwana wīnawā odōntaibānīwāng wāndci-
nānāwāt 'i'i^u ṅamāwa^o. Kāḡāt kāwīn kīgapa'kaḡāsīmīn
kiçpīn kaçki'tōyān 'i'i^u tcībīmīna'kwāyān."

"Kāḡāt nīngakacki'ton 'i'i^u tcībīmīna'kwāyān," udigōn

visit. What was there for him to behold as he went entering in! Nānabushu then spoke up: "Why, why, why, my old friend! You are getting just the kind of food we like. Now, where did you kill these sturgeons?"

"Why, my old friend, yonder from our hole in the ice was where I killed these sturgeons."

"Oh, do you teach me how you did to kill them."

"Why, simply to work making some cord set this old woman of mine. Thereupon, when she had finished with the cord, I then in turn began making what I should use for a spear. And so when I had finished it, I then enlarged the size of our water-hole. Accordingly, on that very same morning did my old woman build a great fire. After that she bound me with the cord; after she had me bound, then down into the water I went. When I arrived, after some little time on the way, I saw a sturgeon. When I speared it, I then jerked upon the cord; then out my old woman drew me. Now, that was when I slew the sturgeon. After I was warmed by the heat of the fire, then again down into the water I went. And that was what I did all day long. And that was the way we fished for sturgeon. Nānabushu, (the one that lies across) our doorway do you take as you go."

"Why, this is what I will do throughout the whole of every day," said Nānabushu. And then straightway home he returned. As soon as Nānabushu drew open the entry-way of where they lived, he spoke to his wife, saying: "Old woman, we have some food given us. Now, please do you set to work making some cord, for it is the truth that from their water-hole was where they killed the sturgeons. Really we shall not be in want of food if you can make the cord."

"Truly, I shall be able to make the cord," he was told

ini^u wiwān. Ānic, mīsaḡu cigwa mindimōyā unābit pimi-
na'kwāt; kayā wīn Nānabucu odōci'tōn ānit. Wāyābānirik
misa cigwa ki'kici'tōwāt kayā 'i^u pīmīna'kwān. Mīsaḡu
cigwa kigicāp. Minōtc mādcāwāḡ ini^u wiwān: ā'pidci
5 kisināni. Abā'pic cigwa tāḡwicinowāt i'i'mā udōnta'i'bāni-
wāng, a'kawā ogagagwātcimān ini^u Pa'kiwisān: "Ānin,
nitcisasī'kisi, kā'i'cictigāyān kīcpin nibiwa āniniḡawā?"

"Tayā, pisānigu tabāsawāwāḡ."

Abā'pic Nānabucu kāki'tcibōtawāt, mīsa' cigwa pa'kubit.
10 Ā'tawā, minōtc ki'tcikisināni. Wīwān kāsaḡisitāyābīnikā-
nigut, Nānabucu ājipa'kupit. Kumāḡu a'pī ānitāḡwicink,
ḡamāwān owābāmān; Nānabucu ājipacipa'wāt, utō'kibitōn
'i^u ubimīna'kwānim; ājigitcitābānigut ini^u wiwān. Kāḡā't
minwāntām ḡamāwān nisāt. "Ā'tiwā, kāwīn bā'pic ninda-
iyānicī'tā^{nzi} kābāḡijik." Mīnawā kā'i'ckwā'a'wasut, ājipa-
15 'kubit. Mīsa' kāyābi ḡamāwān wābāmāt, ājipacipa'wāt.
Mīsa' kāyābi tō'tō'kipitōt 'i^u pīmīna'kwān, mīnawā āciki-
'tciwābīnigut ini^u wiwān. Mīsa' kāyābi ḡamāwān nisāt,
midāc kāḡā't ninwāndāḡk 'a^a'u mindimōyā, kayā 'a^a'u
20 Nānabucu.

Ānic Pa'kiwis ānicā ugī'ā'ḡwāntcimā^o ānāmībīḡ i^u ḡa-
māwā^o, mīyā'ta ni^oj, ā'pidci kayā māmānātīsīnit i^u ḡamāwā^o.
Mīnawā ānupa'kupī Nānabucu, kāwīn kāḡō owābandā^{nzi}.
Ā'pidci ā'kwānābāwāt, intawā ācimōckāmūt. Mīnawā āji'ā-
25 wasut, kāyābāwasut pa'kubi mīnawā. Midāc kāḡā't wāsa'
ānu'i'cāt. Ā'pidci āyā'kwānābāwāt, intawā ācimōckāmūt.

by his wife. Well, then it was that the old woman sat down to work making cord; and Nānabushu too made a spear. When the morrow came, then they were done with their work and with the twine. It was now morning. Determined were he and his wife to go: it was exceedingly cold. At the time when they came to their water-hole, they waited first to inquire of the Pilferer: "How, my old friend, am I to do in case I should happen to kill heaps of them?"

"Why, they are easily dried."

When Nānabushu had a great fire going, then into the water he went. Oh! it was extremely cold. When by his wife he was bound at the feet, then Nānabushu went into the water. When he was come, after some little time he saw a sturgeon; when Nānabushu speared it, he jerked on the line; then was he drawn up by his wife. Truly pleased was he to kill a sturgeon. "Why, not a moment will I stop all the day long." After he was warmed by the fire, then again he went into the water. And so another sturgeon he saw, which he speared. And so when again he jerked upon the line, then again was he drawn out by his wife. Accordingly, when another sturgeon he slew, then really pleased was the old woman, and Nānabushu too.

Now, the Pilferer, by the way, had put back into the water some sturgeons, only two, but sturgeons that were very ugly looking. Again into the water went Nānabushu, but to no purpose, for he did not see anything. When he stuck it out to the very last breath, accordingly, then up to the surface he came. Again was he then warmed by the fire. After he was warmed by the heat of the fire, he went into the water again. Thereupon truly a long way off he went, but without result. When he had gone to the end of his breath, thereupon up to the surface he

Ä'tawā! ā'pidci kī'kaṭābāwā. "Äwāṣ intawā kiwāṭā," i'kitu Nānabucu.

- Äjikiwāwāt. Kumāsaḡu mini'k udānukīpimamāwā^o 'i'i'u unamāmiwā'. Äbā'pic ka'kitāmwāwāt, misa' cigwa' Nānabucu wīni'tām pa'kadāt. Ningudingigu ṇantawikīniwā, ṇḡāwāḡu upinā^o 'i'i'u uḡini^o. Ä'pidcisa' kāwin unisitu'kāgusi a^owi'kwā; wānkiciciku pa'kadāwān inī'u wīwān. Ningutingigu mādcā Nānabucu ubabagiwayānäckimut 'i'i'u kāwuna'pitōd. Äni'i'jimādcāt, ā'pidcisa' kisināni. Cigwasa' 10 ṇinantawikīniwā, pāmāḡu ningutingigu sāḡa'i'ḡān mātābit; ā'pidcisa kīnugāmāni. Änāsamā'tānk inaka'kāyā ṇni'ijā. Äniwā'k udānīmī'kawā^o uḡini. Ä'tawā! ā'pidci kī'kaṭci. Ningutingigu ṇnipimācāḡāmāt, pāmāḡu kāḡō nwāntānk mādwāsīninik i'i'mā mī'kwāming. Äji'ī'nābit, kāḡō owā- 15 ḡāndān. Äjiniminā'kut, pi'kwa'k kī'a'tāni ma'kutāwāḡān āsawāwint. Nānabucu kācitiṇā omāmōn. Äjigintcitāwāgunāṇānk, pāmāḡu kānōnigut awiya: "Nānabucu, kina 'i'i'u kibi'kwa'k?"

- "Äye^o, nīnsa, nicīn, nimbī'kwa'k."
- 20 "Kāwin wīn kī'i'kitusi a'pī Papa'kiwis cāwānimāḡ." "Kāḡāt kāwin nīn nindōbi'kwa'k osīn, nici^o." "Nānabucu, kīḡi'kaṭcē māwīn." Tayā! Nānabucu uḡi'tcikaṇawābāmān. Oḡānōnān: "Äcīwinān kīḡi'kaṭcē! Nīndābwāc kuca."
- 25 "Ta'wa't, ta'wa't, ta'wa't! Kāwin kuca wīn kī'i'kitusi Pa'kiwis a'pī cāwānimāḡ."

came. Poor fellow! he was very much chilled by the water. "Off for home now let us go!" said Nānabushu.

Then back home they went. And in the course of time they ate up their sturgeons. And by the time they had eaten them up, then was when Nānabushu had a turn at being hungry. And once while looking for sweet-brier berries, only a few of them he fetched home. Scarcely any nourishment from them did the woman get; continually hungrier became his wife. So once away went Nānabushu after tying his old wretched bag of cloth secure. As he started forth on his way, it was extremely cold. In a while he was going along in search of sweet-brier berries, when all of a sudden out upon a lake he came; very long indeed was the lake. Along by way of the sunny side he went. But a few sweet-brier berries he found along the way. Poor fellow! he was so very cold. Now, once while going along the shore, there was a sudden sound of something that he heard fall on the ice. When he looked, he saw something. When he went out on the ice, there was an arrow feathered with the ear of a bear. Nānabushu at once took it. As he shoved it into the snow, he was suddenly addressed by some one saying: "Nānabushu, is that your arrow?"

"Yes, my little brother, it is my own arrow."

"That was not what the Pilferer said when I blessed him."

"Really, it is not my arrow, my little brother."

"Nānabushu, you must be cold."

Ah! Nānabushu was closely observing him. He spoke to him, saying: "How can you say that¹ I am cold! Why, I am sweating."

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

¹ Āciwinān, "How can you say that," ... an adverbial expression. It might be put in this form: "The idea that" ...

"Ictä, kägä't ningi'kate!"

"'Ä^u, Nänabucu, kabötawin."

"'Ä^u, pötawacicin." Kägä't äcinātagā'kut Nänabucu.

Äcipödawänit. Kā'ki'tcipödawänit, ä'i'tawickutä cingubi
5 uda'pagināni. "Ambä, Nänabucu, awazun."

Tā'tayā! Nänabucu äji'ā-wazut.

Cigwasa' tajikagī'tciwaṅ kayä tacigītaçigā nāwaṅ. Äci-
kanönigut: "Tağa, Nänabucu, midcin ini'^u nindaçigānan."

"Äⁿ, aciwinān 'Midcin'! Nindañimucuwīna kämidiyān
10 ini'^u gitaçigānaṅ?"

"Ta'wa't, ta'wa't! Kāwīn kuca wīn kī'i'kitusi Pa'kiwis
a'pī cāwānimak."

"Ictä, kägä't ningamidcinān."

Kägä't ubi'a'pagidōni. Kumiginin, kaskami'kwāniwaṅ!
15 "Nänabucu, kagu' wīn ckwāntangān."

Nänabucu mīgu imā wañimō'k kā'u'ndcipidōmut. Cigwasa
äjimādantcigāt a^a'^u Nänabucu, kuniginin, tapimipasiḡwīwaṅ
udōdā'pinaṅmini 'i'i'^u umackimut. "Nänabucu, wāgunāni'i'^u
kā'pimōndaṅmaṅ?"

20 "Kā, uginig kuca kāpimōḡwā."

Udaçcitwāpināni, paṅāgu tcātcatcipān paṅgicinō.

"Tawa't, tawa't! Kwä'tcinantawin kiga'i'nigā'tā. Änin
wīni i'^u wāndcitōtaṅmaṅ?"

"Nänabucu, pisān ayān. Kāwīn wīn kī'i'kitusi a'pī
25 Pa'kiwis cāwānimak." Äniniminā'kōwaṅ kimāḡdwasikwa'i-
gāwaṅ. Midaç i'i'mā pīna'wānit umickimutāṅ ini'^u mi'kwa-
min, "Nänabucu, āmbāsa', pisindawicin! Kīcipin papaṅi-
'tawīyaṅ, mi'i'^u kāwīn kīgawābānicizi. Umbōm wa^a'^u

"Why, yes, to be sure I am cold!"

"Very well, Nānabushu, I will build you a fire."

"Good, build me a fire." Truly then over the ice towards the land went Nānabushu.

Then the other built a fire. After he had a big fire going, then on both sides of the fire he piled the balsams.

"Come, Nānabushu, warm yourself!"

Ah! now Nānabushu warmed himself.

Ere long the other took off his moccasins and removed his stockings. Then by him was (Nānabushu) addressed: "Now, Nānabushu, do you eat those stockings of mine."

"Indeed, why should you say to me, 'Eat them!' Am I a dog, that I should eat those stockings of yours?"

"Come, come! The Pilferer really did not say that when I blessed him."

"Why, yes, of course I will eat them."

Truly, the other flung them over to him. Lo, it was the dried tail of a beaver! "Nānabushu, do not leave any of it uneaten."

Nānabushu thereupon secretly put some away in the bosom of his garment. When Nānabushu began eating, lo, the other rose upon his feet (and) picked up (Nānabushu's) bag. "Nānabushu, what were you carrying upon your back?"

"Why, only some sweet-brier berries was I carrying."

The other turned (the bag) upside down and let them spill, and straightway in every direction they fell.

"Stop, stop! There is a chance that you will do (us) harm. Why have you done that?"

"Nānabushu, do you keep silent. The Pilferer did not say that when I blessed him." Then out over the ice he went (where) he could be heard (chopping). And so when out there he was putting the ice into the bag, "Nānabushu, come, do you listen to me! If you fail to heed what I say, then you will not live through the winter.

- mi'kwam, awä'kwagam kiga'i'ciwananän. Omä teinininä-
 'kuyan, päcu' anitagwicinän, 'ä'ä'e', Nänabucu kägō ubi-
 möntän — ä'ä'u, kwungu-u'k!' kiga'ini'tam. Kägu' äba-
 näbi'kän. A'pi micagä'kuyan käwin käyabi kiga'ini'taⁿzi.
- 5 Midac iwiti, tcigaya'i ändäyäg, tci'a'ninantawäbantaman
 tciwänatinäg. Mi'kaman dac, mi'imä nisatci'u käni'ijaiyan.
 Ki'kicämätciwäyan minawä, midac 'i'i'u kä'icipagiticwäba-
 'kämät 'a'a'u mi'kwam. Kägu' win äbanäbi'kän. Pämädac
 kigicäp kigapinäpim 'a'a'u kimindimō'i'mic. Misa 'i'i'u
- 10 cigwa' tcipa'käwinän."

- Äciumbiwänät Nänabucu. äjimädcät, anigu'k mädciba'tō.
 Päcugu tagwicing awiya önöndawäⁿ: "Ä'e'e'i, wägunän
 Nänabucu pämöntän? A'ä'u, kwunku-u'k!" Tä! midac
 kägät' änicu'k mädciba'tō. Käkäcitinägu päcu' pitcingwus-
- 15 kwäni. "Intigu mi'pi kägä kwugwa-u'kuyan," inäntam
 Nänabucu. Wägunäniwinän äjipagiticwäba'kämät ini'u
 umi'kwämimän. "A'ä'u, kwungu-u'k!" i'kito Nänabucu.
 Ä'tawä! wäntägu kägät kägō owäbandaⁿzin. Minawä
 umbiwänä. Kwätcigu mäjägä'kuba'töd, minawä ubagitcwä-
- 20 ba'kämän. "A'ä'u, kwungu-u'k!" i'kitō. Pa'kitä'i'gä ini'u
 umi'tigwäbin, käwin kägō owäbandaⁿzin; pägwanägu icipa-
 pä'kitä'i'gä. Minawä udömbiwänänän ini'u umi'kwämimän.
 Misa' cigwa äcimicagä'kut, äni'icigu'pit; kägät unänta-
 wäbandän tciwänatinänik. Kägät omi'kän 'i'i'u wänatinänig.

Put upon your back this ice, (and) to the other end of the lake shall you carry it. As you go hence over the ice, when a short distance on your way you have come, then, 'Halloo, there! Nänabushu has something upon his back — come on, give him a push!' you will hear. Do not look back. When you get across the ice to the shore, no longer will you hear the sound. And then over there, nigh to where you live, you should seek for a great depression in the earth. And when you have found it, then down the hill should you go. When you come out upon the summit again, then you should put down your pack of ice. Do not look back. And not till in the morning shall you and your old woman go to look. Therefore now shall I leave you."

Then up Nänabushu lifted his pack, as he departed with all speed, he started running. And when a short way he was come, he heard (various) ones: "Halloo, there! what is Nänabushu carrying upon his back? Come on, give him a push!" Ah! and then, to be sure, with all speed he started running. And of a sudden close by rose the din of roaring ice. "It seems that now am I nearly pushed over," thought Nänabushu. What should he do but lay down his pack of ice. "All right, give him a push!" said Nänabushu. Poor man! not a single thing did he really see. Again he took up his pack. The instant he gained the shore from the run over the ice, again he laid down his pack. "Very well, give him a push!" he said. He swung to hit with his bow, but nothing he saw; and blindly did he strike to hit. Again he took up his pack of ice. Thereupon, when he came off the ice onto the shore, then on up inland he went; truly he sought for the great depression in the earth. To be sure, he found the hollow space. In time, when he was come at the top the hill, he put down his pack.

Cigwasa k̄ata'kwāmatciwāt, ubāgitiwāba'kāmān. Āji'ā'ba-nābit, panāgu nāmāwa⁶ kāsābinit. Āni'icikiwāt. Āni'iji-pīndigāt āndāwāt, "Ā'tawā, wābāng kīganamā'kāmīn. Kāgā't pā'tāninowāg namāwāg kāwābamāgwā."

- 5 Misa' ājiti'bi'ka't'īnik. Nāyāgigu unickā. Nānabucu Ājikanōnāt wīwān: "Āmbāgickānā unickān. Kānāntakin kīki'kānda⁷zīn tcinamā'kāyān?"

- Ājimādcāwāt ijāwāt iwiti kāwābamāt 'i'iu nāmāwa⁶. Kuniginin, a'pī ānisāgatiwāwāt, ānin kā'icīnāmowāt?
 10 Wāndciṭāgu kā'iska'tānigwān 'i'iu wānātinā! Inābiwāt, iwiti ā'pidci nāwātināng pājik kī'ā'biwān inī'u pikwā'kuctigwānānamāwān. Agāwāgu nābōpiwāgāmisowān ānukābā-cimāwāt. Ā'tawā! kāgātsa mindcīnawāzi 'a'a'u mindimōyā. Nānabucu kānōnā: "Indāckā kāgō kigipābīnitāmītuḡ."

- 15 Ā'tawā! wāndaḡu gāgā't ā'pī'tānātamowāt. Kāwīn wī'kā kāgō ubīdōsīn ānukī'o'sāt Nānabucu. Ningutingigu oḡā-nōnān wīwān: "Āmbāsa', unāpī'tōn mackimut 'i'iu kābā-bāmiwānāyān. Mīnōtc nīawīnantawī'u'kīnīwā." Ājimādcāt Nānabucu. Āniwā'k udānīmī'kawā 'i'iu ugīnī⁸. Cigwasa
 20 āni'u'nāgucinīnī. "Kāwīn kānāgā intawā nīndākiwāsī," ināntām Nānabucu.

30. NĀNABUSHU AND THE WOLVES.¹

Ningutingigu sāgā'i'gān omāḡā'kun. Ājimāde'ā'dāgā'kut, wābigāmānig pācwābandānk, awiya owābamān pīmāḡāḡ-

¹ See Series 1, No. 7, p. 49.

On looking back, (he saw) vast numbers of sturgeon moving about in the water. Then on his homeward way he went. As he went on into where he (and the others) lived, "Hurrah! to-morrow will we fish for sturgeon. Truly, many are the sturgeons I saw."

And so night came on. And before it was time, up from bed rose Nānabushu. Then he said to his wife: "Do please rise up from bed. Do you not know that you are going to fish for sturgeon?"

Then they departed to go to the place where he had seen the sturgeons. Lo, when they came out upon the summit, what were they to behold? Why, completely dry must the basin have become! As they looked, yonder in the very centre of the basin lay but a single, large, round-headed sturgeon. And scarcely any soup did it make when they tried to cook it. Ah! but truly disappointed was the old woman (at not getting more sturgeons). Nānabushu was addressed: "No doubt but that you must have failed to heed what was told you."

Alas! by degrees then were they really starving. Never a thing did Nānabushu fetch home when he went out in vain to hunt. And once he spoke to his wife, saying: "Well, tie up the bag which I will carry as I wander from place to place. In spite of ill luck, I will go seek for sweet-brier berries." Then departed Nānabushu. A few sweet-brier berries he found along where he went. Then was the evening coming on. "Not at all, as matters stand, would I go back home," thought Nānabushu.

30. NĀNABUSHU AND THE WOLVES.¹

Now, by and by he came out upon a frozen lake. As he started forth on the ice, as nigh to the narrows of the

¹ For other versions see Nos. 8 (p. 73), 9 (p. 85), 44 (p. 373).

'kupa'tōnit; āca mīnawā, nīwiwa⁶. Kuniginin, ma'ṅgana⁶!
 Ājipipāgimāt: "Nī'tcimi'tcā, a'kawā, kawābamininim!"

Kägä't kipitciba'tōwa⁶; äciwawānābinit anināsi'kawāt.
 Ājigānōnāt: "Nītcisasi'kizi, ānti äcāyāg?"

- 5 "Kā, o'ō'witi, kīcika'tikwāning, mī'iwiti äcāyāng. Nibi-
 nunk ki'ā'santcigōbānig ogō'u kitōcimāg, ki'tci'a'yābān
 uginisāwābānin. Mīdāc iwiti äcāyāng."

"Ä'tiwā, mī gayā'nin iwiti äcāyān, kīcika'tikwāning, —
 mīsa' 'i'i'u tci'ā'niwāwitciwinaguk."

- 10 Änic, mī'iwu cigwa wunāgucininig.
 "Änic 'i'i'u, Tcītcigwānowis,¹ aninanta'u'ninamāsiwan,
 māgicā takisinā tibi'kāt. Tāga, kīmicōmä'i-wā tani'ā'n-
 tō'u'nināmā."

- Änic, mīsa' gägä't Nānabucu aninānta'u'ninamāt. Kāwāsā
 15 nī'tāwūsāsī, ānuwitciwāt 'i'i'u ma'ṅgana⁶. Ājigānōnint
 Nānabucu: "Ämbāsinō, äntōtāmāngigu pimiba'tōyāng, mī
 kayā kin kätōtāmān."

- Tāyā, kayā win tōtām. Änic mīdāc i^u kāwīn kägō 'i'i'u
 osō, mīdāc 'i'i'u wīnāg 'i'i'u wāsowāt. Kāwīn kānagā nōmāg
 20 cigwa anīmaskawā'kwatininig.

"Kägä't mīmāwīni i^u tcīnibut kīmicōmānān, maskawā-
 'kwātininig 'i'i'u wīnāg. Intawā kīcō'tōwātā." Mīdāc 'a'a'^u
 päjik ma'ṅgān ubi'tawājān³ äciwīwa'kwāpitcigā'tānig.

¹ The name by which one of the young Wolves was called.

lake he drew, he saw some one running past over the ice; then some more, four of them. Behold, (they were) Wolves! Then he called aloud to them: "O my little brothers! wait, I wish to see you."

To be sure, they came to a sudden halt; then they sat down, while he went up to where they were. Then he spoke to them, saying: "My old friend, whither are you going?"

"Oh, over here, for the place of cedar boughs, is where we are bound. Last summer did these nephews of yours make a cache there, a great bull (moose) they killed then. Now, that is the place (for which) we are bound."

"Why, that is the place, too, for which I am bound, — to the place of cedar boughs, — so therefore it is my wish to go along with you."

Well, it was then evening.

"Now, Thin-Tail,¹ do you go find a place where to camp, for perhaps it will be cold in the night. I say, let your uncle find a place where to camp."

So thereupon, truly did Nānabushu go to find a place to camp. Not at all was he familiar with (their way of) travelling, as he tried going along with the Wolves. Then was Nānabushu told: "Come, as we do when we run along, so in like manner should you do too."

Ah, and he did the same. Naturally, there was nothing in the way of a tail, therefore his penis was what he used for a tail. It was but a very little while before it was frozen stiff.

"Surely now without doubt will our uncle die, for that his penis is frozen stiff. Therefore let us warm it for him." Accordingly, with the top blanket² of one of the Wolves was it wrapped about the head. And very awkward was his aspect as he tried in vain to run along. In time he

² Referring to the tail of a wolf.

A'pidcigu wasi'tāwināgusi ānupimiba'tōd. Cigwasa' umi'kān
ā'pidci tabinawānig. "Misa' omā tcinibaiyang."

"Ēi, kāwāsa', kitāgī'kātminin."

"Tağa, kīn Tcītcīgwānowis," imīmāwān ini'ᵘ a'kiwa'zi
5 ma'ingānān.

Gāgāt midāc 'i'ᵘ nāntukabācit ā'pidci omi'kān ānāsa-
a'maninig. "Misa' omā tcinibāyang." Ānic misān utō-
'kwākuwābinānān.

"A'a'ᵘ, Nānabucu, pōdawān," inā Nānabucu. Ānic
10 misa' Nānabucu ānawibōtawāt. A'kawā kici'kisāgōn ugīci-
bāwābinān. Ājiganōnint: "Nānabucu, āninnā āntōtamān
wi'pōtawāyan? Nackāsa, kanawābamicin āntōtamink wā-
pōdawāngin." Kuniginin, ini'ᵘ a'kiwa'zi ma'ingānān pāsi-
gwiwān, u'kwā'kwisininig ini'ᵘ misān ācipācītcikwāskwāninit;
15 misa' ickutā ājipiskā'kunānik.

Cigwasa' tibi'kādini, ājikawicimut Nānabucu. Ā'tawā
Nānabucu! ā'pidci nōndāgusi, ā'pi'tcīgī'kātci.

"Ictā, kimicōmānān mīmāwīni'ᵘ wikawātcit, intawā
pī'tawacā'i'k,"

20 Pājik pa'i'jinānawāninit.

Wibāgo āmātcibiso. "Ci, kāgātsa o'ᵘ ānimwānowic nin-
dābwāckāgun!" Ānic wibāgu mīnawā gī'kātci. Ājinōndā-
gusit, "Āninta, pī'tawacā'i'k mīnawā kimicōmā'i-wā."

Pājik ājigīkitut: "Ingutci kuca ugī'a'pagitōn ānubi-
25 'tawacā'āg." Kāgāt mīnawā pa'i'cī'i'nānawāninit ini'ᵘ
ma'ingānān.

Midāc nā i'ᵘ ājiwābaninig. Cigwa kigicāp ājikanōnint
Nānabucu: "Nāwā'kwāg mī'a'pī kā'u'di'tamāng 'i'ᵘ āsān-
tcigwān."

found where there was excellent shelter from the wind. "Now, here is where we will sleep," said Nānabushu.

"Why, impossible! we might be cold."

"I say, you, Thin-Tail, (go look for a camping-place)," thus to one said the old Wolf.

It was so that when he looked for a place to camp, he found a place that was exceedingly windy. "Here is where we will sleep." So a great pile of fire-wood he heaped on.

"All right, Nānabushu, do you kindle the fire," was told Nānabushu. So accordingly Nānabushu tried in vain to kindle the fire. He first tried twirling a piece of cedar wood. Then he was addressed: "Nānabushu, how do you go about it when you want to make a fire? Just look, observe me (and see) the way it is done when fire is made." Behold, the old Wolf then rose to his feet, (and) over where lay piled the heap of fire-wood he leaped; thereupon the fire blazed up.

It was now getting night, when down to sleep lay Nānabushu. Poor Nānabushu! he was heard making a very loud noise, he was so cold.

"I declare, our uncle no doubt is about freezing to death, therefore put another cover over him."

One then laid his tail over him.

In a little while he became awake because of the warmth. "Oh, how really much am I made to sweat by this confounded tail of a dog!" So in a little while he was again cold. When he was heard making a noise, "Why, put another cover over your uncle," (said the old Wolf).

One then spoke up: "Why, off he flung the cover when I tried to put it over him." Truly again the Wolf laid his tail (over him).

And so by that time it was day. Then in the morning was Nānabushu addressed: "By noon is when we shall arrive at the cache."

Ājīmādcāwāt, udānāṅ pimusāwāg īnī^u wida^ukiwā^uziyan
mōjag unigānī^ugōn. Ningutingigu ugaṅōnigōn a^ukiwā^uzi
ma^uṅganāṅ: “Nānabucu, aṅbāsānō, intawā, kagu^u usowā-
kān ī^uwā kinag, osām mācimāgwaṭ. Intawāgu ācictigā-
5 yambān mī^u icictigān tcipimusāyan.”

Nānabucu mīsa^u gāgāt ācictigāt, mīsa^u pitcinag mino-
pimusāt. Ā^upidcigu udibi^uā^u ī^uī^u ma^uṅgana^u. Cigwasa
tagwicinōg aṅantciguning. Āca tana^ukamigisiwa^u mōnā^uṅ-
minit aṅantcigun. Ogaṅōnigōn wīta^ukiwā^uziyan: “Nānabucu,
10 mīsa^u cigwa tciwīsiniyaṅ. ‘A^uā^u, wīci^uī^uwān tci^umō^uka^u-
ṅandcigung.”

Kāgāt Nānabucu wīci^uī^uwā ī^uī^u mō^uka^uṅgādānig aṅan-
tcigun. Cayigwa owābandānān Nānabucu. Ā^utawā, waṭō-
pā^ukunisagōn kayā ī^uī^u anagā^ukwān kātawānānit. “Tawa^ut,
15 tawa^ut, awānāniwinānag ugō^u! Mī^uī^u kāwīn wīn wī^ukā mid-
cisim īnī^u mī^utigucān!”

“Nānabucu, kagu^u ikidu^ukān. Nāskā pitcinag kigicāp,
kigaminowīsin.”

Pangī minā ī^uī^u udōpā^ukunisag kayā ī^u anagā^ukwān.
20 “Kagu^u wīn nōntātibi^uk wābandāṅān. Pāmā kigicāp
kawīsinimin.” Mīsa^u cigwa tibi^ukatinig Nānabucu ānī^ukwācing
uda^utōn ī^uī^u kāmīnint. Ājīnibāt Nānabucu. Ningutingigu,
tibi^ukādinik wāgunāniwinān owābandān ī^uī^uwā kāmīnint.
Ā^utīwā, kuniginin, mō^usonagic mī^uī^uwā ī^u wadōpā^ukunisagunk
25 kā^uī^ucinānk, mīnawā wanaṅā^ukwān mī īnī^u ocōbīn. Mīgū
ī^uī^u ācipa^ukwāndānk, kāgāt umīnu^upitān. Mīsa^u mīnawā
āci^uā^upi^ukwācimut.

Cigwasa wābanini, paṅāgu kāmōdtigisinit ī^uī^u ma^uṅ-
gānā^u, wāndaḡu gāgāt minowīsiniwā^u.

30 “‘A^uā^u, Nānabucu, kayā kīn ābīgīnān kīdaḡamigōwīn.”

When they started, behind walked he and his old companion who always had him keep ahead. And once he was told by the old Wolf: "Nānabushu, I beg of you, really, do not use your penis for a tail, for it smells too vile. Therefore, according to the manner you are accustomed (to), so you do when you travel."

Nānabushu then truly did so, whereupon he then travelled with ease. And very well he kept pace with the Wolves. In time they arrived at the cache. Already were the others busily at work digging up the cache. He was addressed by his old companion: "Nānabushu, it is now time for us to eat. Come, go aid in the work of opening the cache."

Truly, Nānabushu aided them in the work of opening the cache. In a while Nānabushu saw (what was there). Why, it was choice fire-wood and some bark that they were taking out. "Stop, stop, you rascals! Why, never is this wretched wood to be eaten."

"Nānabushu, do not say that. Just you wait till in the morning, you will have nice food to eat."

A little was given him of the choice wood and the bark. "Do not look at it during the night. Not till in the morning shall we eat." Thereupon, when it was night, then Nānabushu placed where he lay his head that which had been given him. Then to sleep went Nānabushu. By and by, in the night, what should he do but look at that which had been given him. Why, behold, a moose-gut was that which had appeared to him as choice fire-wood, and the bark was tenderloin. Accordingly, when he bit off (a piece), he truly found it savory. And then he used it again for a pillow.

In time came the morning, and forthwith pleased were the Wolves, and very heartily indeed did they eat.

"Now, then, Nānabushu, do you too unwrap the food that was given you."

Nānabucu ājiwābandaṅk, ā'tawā, mi gāyābi udōbā-
'kunisāg kayā 'i'i^u wanagā'kwaṅ. Ājikāṅōnint Nānabucu:
"Tibi'kunksa kigiwābandān ō'ō."

"Kāwīn ningiwābanda^uzin."

- 5 "Nānabucu, kitānābitācin tibi'kunk 'i'i^u kipa'kwāndāmō-
waṅān."

"Intawā, açami'k kimicōmā'i'wā."

- Misa gāgā't açamā, wāndaḡu gāgā't Nānabucu tāwisini.
Cigwasa' ājikāṅōnint Nānabucu: "Intawā kiwān. Kamā-
10 teita'i'kō kimintimō'i'mic kāmīdit."

"Kūwīn, osām pa'kaḡā. Manū kawīdciwininim."

"Ā^u, Nānabucu, kawīdciwikō. Āyāngwāmisin, kwaya'k
wī'iciwābisin. Wābāṅk kigāḡusimin. Wī'ā'ntawāntciwaḡ
ogo^u kidōcimāḡ, mōsōn wī'ā'ntawābāmāwān."

- 15 Misa' weyābānirik ājigusiwāt. Ā'pitci kigicāp mādcāwā^u
'i'i^u udōckinawāmiwā^u; wī'kādāc ānimādcāwāḡ Nānabucu
inī^u wida'kiwā^uziyān māda'ā'nāwāt mā'ī'ngāna^u. Nayāwa-
'kwānik mī'i^u uci'kawānigubānān 'i'i^u mōsō^u. Pācigidācigu
kimādcinīcawānigubān, misa' pima'ā'nāwāt. Ningutingigu
20 upimwāckitiwinini inī^u mā'ī'ngānān kī'ā'nī'a'tāni. Nānabucu
ājikāṅōnint: "Nānabucu, ānita'kuna^u inī^u ubi'tawacān a^u
kitōjim."

"Ānīnta kātōtāmān ānimumōwic kā'ā'nita'kuṅmān?"

- "Taiyā, Nānabucu! kāwīn kita'i'kitusi." Ma'ī'ngān āji-
25 ō'tā'pināḡ, kuniginin, ma'katāwāgin udōntcimāmōnini; inī^u
mā'ī'ngānān pā'pāwiwābināminit.

"Nīcimisā, nin ningānipimiwitōwān nintōcim 'i'i^u ubi'ta-
wacān." Misa' ānicita'kuṅmawāt.

When Nānabushu looked at it, why, it was yet choice fire-wood and the bark. Nānabushu then was told: "Last night you really looked at this."

"I did not look at it."

"Nānabushu, you have left the mark of your teeth on what you must have taken a bite last night."

"However, do you feed your uncle."

Thereupon truly he was fed, and thoroughly indeed was Nānabushu satisfied with food. Presently was Nānabushu addressed: "Therefore go you back home. We will send by you some food for your old woman to eat."

"No, she is too hungry. Please let me go along with you."

"Very well, Nānabushu, you may go along with us. Do you be careful, in the right way do you conduct yourself. To-morrow we will move camp. For some game do these nephews of yours intend to hunt, for moose do they expect to hunt."

And so on the morrow they moved camp. Very early in the morning started their youths; and a long while afterwards departed Nānabushu and his old companion, they followed in the path of the Wolves. At about noon was when they laid plans how to get at the moose. Now, one pursued after the moose, whereupon they trailed after (the moose and wolf). And once some fresh dropping of the Wolf lay along the way. Nānabushu was told: "Nānabushu, as you go along, pick up the top blanket of your nephew."

"What am I to do with the foul dropping of a dog, that I should pick it up as I go along?"

"O Nānabushu! you should not say that." When the Wolf picked it up, lo, a black cloth he picked up from the place; the Wolf then gave it a shaking.

"My little brother, let me carry for my nephew his top blanket." Thereupon, as he went along, he carried it for him.

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Misa' 'i'í^u ani'icinicá'igá'kawánit ani'ijawát iní^u ma'íngana^o. Ningutingigu mi'tigunk pata'ká'kwisinini 'i'í^u wibitáni iní^u má'íngañan. "Näckä kuca'! kitöcím kápita'kwa'á'gwän. Tağa, kitcigubitön, Nänabucu, kitöcím 'i'í^u
5 umi'tigwanwi anitakwunamu'."

"Äninta kätötamän aniwäbitic känita'kunamän?"

"Nänabucu, kägu' i'kitu'kän." A'kiwä^ozima'íngan äci-kí'tcigwandank. Kuniginin, mi'tigwanwi udöntcimamön.

"Tağa, nín ninganita'kunän."

10 "Nänabucu, kägu' wín ingutci pagitö'kän. Kigasañagi'ä kitöcím kiepin inguçi a'pagitöwat."

Ningutingigu papima'a'nawät 'i'í^u, kuniginin, ä'pidci päcigini udädägwanäsäwan nipitayābanigusinit. Nänabucu kañonā: "Awänän kīn káci'kägwan kitināndam?"

15 Udicinöwän iní^u mäci'kawä'ä't, äjikigitut: "Näpisa nac wīna a^u mindimöyānc wīna'a'^u. Ogöwi'tcağu mīwagugu kañagaciwawät."

"Kāwīn, mīsa' wa^a kañagaciwät."

Änipapimusawät. Cigwa ä'pidci ká'ki'ā'niguban. Nin-
20 gutingigu owābamāwa^o cingicininit. "Ä'e'e'í, kāwinnina-wīn kīgīgägösimin. 'A'a'^u, Nänabucu, uc'tān, kädacimösu'kayank kawici'tömin."

Änic Nänabucu ānu'īnābit, kāwīn awiya owābamāsīn tci'ā'binit mö'sön. Änic miyā'tağu i^u umiskwīwāgunagānik
25 weyābandank. Ä'pidcisa' tatāpisiniwa^o. Nänabucu äjima-nājität, midac imā ä'īcāt a'ī'tāg cingicininit iní^u päcīk iní^u ma'íngañan. Wāgunāniwinān upapasiguntciwāpiskawān. "Ätcimātcīsta^a! minī'k kīgītānawä?"

And so along the trail the Wolves made in their pursuit was the way (Nānabushu and the old Wolf) went. Now, once there was sticking out of a tree the tooth of a wolf. "Oh, look! your nephew must have struck the tree accidentally. I say, pull it out, Nānabushu, carry along your nephew's arrow!"

"What am I to do with the miserable tooth of a dog, that I should carry it as I go along?"

"Nānabushu, do not say that." The old Wolf took it out with his mouth. Behold, an arrow he took out.

"I say, let me carry it along."

"Nānabushu, don't you fling it away. You will make things difficult for your nephew if you throw it away."

Then presently, while trailing after the Wolves (and the moose), lo, (they saw that) one of them went with dragging feet through the snow as they moved abreast in line. Nānabushu was addressed: "Which one do you think is swifter?"

He pointed to the one that trailed along in difficulty, then he said: "Why, this one here is nothing but an old hag. Now, these are the ones that will lead in the run."

"No, this is the one that will be in the lead."

On then they went walking. Now, very hard were they pressing the pursuit. Then by and by they beheld the others lying down. "Halloo! why, they are getting us something to eat. Come on, Nānabushu, get ready! a place for us to dress the moose we will make."

Naturally, Nānabushu tried looking about, but to no purpose: he saw nothing of any moose that was there. Now, the only thing he saw was some blood on the snow. Thoroughly sated was each one with food. Then Nānabushu went for some balsam boughs, and the way he went was directly where one of the Wolves lay. What should he do but give him a kick to make him stand up. "For goodness, sake! have you eaten so much as that?"

Tcāngā'kwānowān. "Kägätsa' kiwāwisagicka", Nānabucu. Kāgu' icietcigä'kän, Nānabucu." Kañōnā Nānabucu: "Pisān ayān. Kicpin minawā kägō witōtāman, mī'i'ū kāwin kīgacāmigōsi." Ā'tayā, Nānabucu ānigu'k āno'ki. Kāwāna'pī ugici'känāwā 'i'i'ū wātācimōsu'kāwāt. 5 Ājiganōnāwāt: "Misa' i'ū kigici'taiyānk." Papisigwīwa' pimi'icāwa' i'īmā kī'a'picimōni'kāwāt. Cigwa pācik cicigagowāwan, mīgu i'ū pācig 'i'i'ū usagīni ājimiziwāpaṅgisinini. Kägä't māma'kātāndam Nānabucu, kägä't minwāntam; wāntagu 10 bā'kic naṅaṅamōsiwi, āpi'tcimiwāndānk 'a'a'ū Nānabucu.

"Ambāsa', agwāwānā'kukātā."

Gāwāna'pī ugici'tōnāwā 'i'i'ū agwāwānā'k. Misa' pīcīnag kicisā'kwāwāt Nānabucu ā'pidcisa' tāwisini. Ābā'pic tāpī'kādīnik, ājīnībāwāt. Cigwa wābānini. Kigicāpigu kīgītōwān inī'ū a'kiwā'zima'īngāṅaṅ: "Misa' cigwa tcigī'a'kāyāmbān. 15 Ānic kāwin wī'ka awiya ninganawābāmigōsi 'i'i'ū wāya'kāyānin. Intawā a'kawā pāḍagwīngwācinuk."

Kägä't pāḍagwīngwācinōwāg. Ānic Nānabucu kayā wīn pāḍagwīngwācin. Indigunāta madwāgaṅaṅantcigā, ināntam 20 Nānabucu. Wāgunāniwīnān paṅgī odōntcikanawābāmān na'itāk udācīgagwātīgwaṅtāmīni i'ū u'kaṅ. Wāgunāniwīnān ājīpicagwāntāmīnit. Ā'tawā! ā'pidci i'īmā uskicigunk ācīpaṅgisinini. Nānabucu misa' ācīgīwāskwāckāgūt. Ānicāgu' tā'kābāwānint wāndcimi'kawit. Kāmi'kawit, kañōnā: "Nānabucu, 25 kanawābāmiwāmbān 'i'i'ū a'kāyān."

Up he raised his head. "Really, you hurt me with your kick, Nānabushu. Don't you do that again, Nānabushu." Nānabushu was told: "Be quiet. If you intend doing anything (like that) again, then you will not be fed." Oh, but Nānabushu labored hard. In a little while they finished working on where they intended to dress the moose. Then they said to him: "Therefore are we ready." Then up they rose to their feet (and) came over to the place where they had spread out the balsams. Presently one began to vomit, whereupon the whole of one foreleg fell. To be sure, amazed was Nānabushu, really pleased he was; and during all the while he hummed a song, so very pleased was Nānabushu.

"Come, let us make a meat-rack!"

In a little while they completed the meat-rack. Thereupon, when they had finished cooking, Nānabushu became thoroughly sated with food. When it began to grow dark, they then went to sleep. In time came the morrow. And in the morning up spoke the old Wolf: "Therefore now will I make some grease from the bones. Of course, by no one am I ever observed while boiling grease from the bones. On that account you shall first cover up your faces."

To be sure, they covered up their faces. Now, Nānabushu covered up his face too. It seemed that he heard the sound of bones being cracked with teeth, so thought Nānabushu. What would he do but take a little peep at him at the very moment when he was gnawing ravenously upon a bone. What should (the Wolf) do but let (the bone) slip from his teeth. Poor (Nānabushu)! right square across his eyes it fell. Nānabushu was then knocked out of his senses. It was only by having water splashed upon him that he was revived. After he had revived, he was addressed: "Nānabushu, you must have watched me while I made grease from the bones."

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Misa' i^u minawā äcitibi'ka^tinik; cigwa wābanini. Ä'pidci kigicäp kigitu Nānabucu: "Mistatcigwa wī'a'käyān. Kāwin ānistcā wī'kā ningānawābāmigō'tci 'i'i^u wā'a'käyānin. Intawā pāḍaḡwingwācinuk."

- 5 Änic, ga'kina äjipāḍaḡwingwācinowāt, Nānabucu maḍwā-wā'i'gā bigwa'ā'nk ini^u u'kaḡaḡaḡ. Änic, ā'pici pimiti'kwā-cinōn ini^u a'kiwā^uzima'i'ngāḡaḡ. Wāḡunāniwinān uḍāni-nāzi'kawān. Kāmāḡōt uḍō'kaḡanim, gi'tci'ā'niḡuk u'kwāḡaḡaḡaḡ-ning äjiba'ki'tā'o.wāt. Wāntaḡu ḡāḡāt mi'i^u äjitāyāpita-
10 ḡaḡnāmāt. Kāḡātsa sāḡisiwāḡ iḡi^u wāwōsiwāt. Tawā'! äjita'kābāwānāwāt. ḡāḡāt paḡḡi kāḡō inā mā'kawinit: "Nānabucu, intawā mi'i^u ijickwātān, usām witciwigōyaḡ, ānōḍcigu kiticiwābis."

- "Kāwin, mānōḡu kiwitciwininim!"
15 "Ä'Ä^u, Nānabucu, piśān ayāyaḡ kawitciwigō."

Wayābāḡinig kaḡbāḡicik wisiniwāḡ. Cigwa wānāḡucininig kigitōwāḡ ini^u a'kiwā^uzi ma'i'ngāḡaḡ: "Intawāsa wābāḡ kamāḍcāmin tcigusiyaḡ."

- Änic Nānabucu nawātciḡu cingānimā. "Nānabucu,
20 āmbāsa, wābāḡk kiwipa'kāwinigō."

"Kāwin. Ämbāśāḡō, 'a'a^u päcik nintōcim ningawitci'ai-yāwā kicpin ināḡaḡmaḡ. Kāwin wī'kā kāḡō tā'iciwābisisi."

"Änic nā, Nānabucu, kamīnin 'a'a^u ninīdcānis. Kigi-kānimin maḡnitōwiyaḡ, mi'i^u wā'u'ndcimīninān."

And so it was night again; then came the morrow. Very early in the morning up spoke Nānabushu: "And now I want to make some grease from the bones. Never for the mere sake of observing am I watched when making grease from bones. Therefore cover up your faces."

Now, when all covered their faces, Nānabushu could be heard breaking up the bones. Now, in plain view, with his head resting on his side (facing Nānabushu), lay the old Wolf. What should he do but go over to where (the Wolf was). When he had picked up his bone, then with all his might upon the back of his neck he struck him. To be sure, he then laid him out completely with the blow. Really scared were they who were his children. Poor fellow! they then dashed cool water on him. Indeed, a little something was said (to Nānabushu) after (the Wolf) had revived: "Nānabushu, therefore now you had better cease, too much have you been in our company, and you do things you should not."

"Nay, please let me go with you!"

"Very well, Nānabushu; if you behave, you may go along."

On the morrow throughout the whole day were they eating. When evening came on, then up spoke the old Wolf: "Therefore to-morrow will we depart to find another place to camp."

Now, Nānabushu was somewhat disliked. "Nānabushu, come! to-morrow we will part company with you."

"Nay. Please let me remain with one of my nephews if it be your will. Never will anything (harmful) happen to him."

"Of course, Nānabushu, I will give you one of my children. I know that you are a manitou, for such is the reason why I give him to you."

31. THE DEATH OF NĀNABUSHU'S NEPHEW, THE WOLF.

Ā'tayā, kāgä't minwāntam Nānabucu. Wayāḅaninig
 kusiwa^o. Pācigigu udōcimān kayā winawā ingutcigu icimā-
 dcāwag. Ugaḅōnigōn inī'u udōcimān : "Nānabucu, pācugu
 kīganibāmin." Misa' ā'i'na'ā'nāt udōcimān. Kumāgu a'pī
 5 cigwa owāḅamān āni'tāwānini'k nāḅadāḅinit. "Nōs, mī'o'mā
 tcinibaiyaḅk," Nānabucu udigōn. Kā'i'skwāwisiniwāt, awā-
 ningwāmi. Kīciginibāt. Māgwāgu nānāḅadāḅit pāmāgu
 wāndcimawinit Nānabucōwān. Ajidcīcābināt. "Ci, indāskā
 nin nimānāḅamigutug," udinān. Cigwa tayānibānit, kuskus-
 15 siwān. Ānic, tana'kaḅmigi'si 'a'a'u ma'ṅgaḅ. "Ānin ānā-
 ḅadāḅamān kimawiyān?"

"Ā'tawā, nindōcim kimānāḅamin. Wāḅang 'a'a'u mō's
 wī'piminicawāt. Āḅāsaḅō, kāgu' ickwā pagitō'kān 'i'i'u
 mī'tigōns sībīnsing misawāgu cigwa tāḅāḅamāt 'a'a'u mō's;
 15 mīgu i'u wī'cimindcimāntān."

Cigwasa' wāḅanini. Kigicāp mādcāwān wī'piminica'i'gānit,
 Nānabucu ānimādcā, udōcimān pima'ā'nāt. Cigwasa' āci-
 'kawānit 'i'i'u uci'kawānigubānān inī'u mō'sōn. Ānic, ā'pidci
 sigwānini. Misa i'u ā'i'na'ā'nāt kayā mī'i'wā i'u ācināmā-
 20 'tōnit inī'u udōcimān; mī'tigōns āni'a'pagitōnit i'i'mā paḅgi

31. THE DEATH OF NĀNABUSHU'S NEPHEW, THE WOLF.¹

Ah, truly pleased was Nānabushu. On the morrow they moved camp. And with one of his nephews he went off in another direction. He was addressed by his nephew saying: "Nānabushu, not far away shall we stop for the night." And so he followed in the tracks of his nephew. Some distance on the way he saw (his nephew) seated in a spot free from snow. "My father, here is a place for us to sleep," Nānabushu was told. After they had finished eating, he made ready to sleep. He then had a nap. And while (the Wolf) was yet sitting up, all of a sudden into weeping burst Nānabushu. Then he waved to him with the hand.² "Foh, (I) fancy that he probably is having a bad dream about me," he said of him. When (Nānabushu) had sleep enough, he then woke up. Now, busy at work was the Wolf. "What were you dreaming about, that you should weep?"

"Ah, my nephew, I had a bad dream about you. To-morrow you will pursue a moose. Please don't you delay throwing a stick into the brook, even though you are then in sight of the moose. Now, do try to keep that in mind."

Now the morrow was at hand. In the morning, when (the Wolf) departed to go in pursuit (of game), Nānabushu set out; in the trail of his nephew he followed. Now, by the trail he made, (the Wolf) was stalking the moose.³ By the way, it was well on towards spring. That was how he trailed up (his nephew), and that was how he could tell by the trail (what) his nephew was doing;

¹ For other versions see Nos. 10 (p. 89), 45 (p. 389).

² In a disdainful way.

³ It takes a great deal of manoeuvring to come upon the moose and not be discovered.

sibinsiwa'kamigānik; cigwasa tāpābāmānigubān īnī^u mō^usōn; midaç kägä't ki'tci ānigu'k mādcānigubānān īnī^u odōcimān; midaç 'i^u cigwa tābibinānigubānān 'a^a'u ma'ingān ā'pidci paᅅgī sibinsiwa'kamigānik. Migu' minōtc ācawikwāskwa-
 5 nigubānān, kā'i'jidiski'käg i'ī^u sibins, midaç imā nānāwā-
 gām kā'i'jipaᅅgicink. 'Paᅅāgu kāsāswānik īnī^u u'tawāᅅan.
 Misaᅅu 'i'ī^u kāwīn kīmōskāmusig. Ānic misa kiwānāndāᅅk
 tci'a'pagitōd i^u mi'tigōns.

Nānabucu cigwa odābābandān sibi pimi'tigwayānik, 'paᅅā
 10 udōcimān pā'kubikawānit. "Ā'tawā! mimāwīnini'ī^u kīnisā-
 bāwāt 'a^a'u nindōcim." Āni'iji'ā'cawa'ut; miziwā nizātcī-
 wān ānu'ī'cā. Misa' kāwīn inkutci unāᅅmāāsīn. Gitci'ā'ni-
 gu'k ājimawit Nānabucu; misa' kabāᅅgijik pabāmawit,
 ānunāntunāwāt īnī^u udōcimān. Skwatci midāsugun ānu-
 15 ᅅantunā'i'gāt, misa' kāwīn umi'kawāsīn. Ā'pidcisa cigwa
 kawanāndāᅅm.

Ningutingigu nīsātcīwān icimādcāt 'i'ī^u sibi, ningutingsa
 papimācāᅅāmāt, owābāmān ugīskimānisin āᅅōsīnit i'ī'mā
 nibi'kāᅅg imā inābīnit. Wāᅅunāniwīnān ugāᅅimā'ā'n;
 20 pācu' odōdisān. Ānawī'ī'cinawatināt, paᅅgī'ī'gu upicigupi-
 nān. Midaç 'i'ī^u kā'ī'pināᅅgubānān, mi'ī^u kīnīskawāyāntipāt
 a^a'u ugīskimānisī. Ājigaᅅnōnigut ugīskimanisīn: "Utcitāyāp
 Nānabucu nīwīwintamwābān wīn īnī^u u'tōjimān."

"Tiwā, nicimisā'! wāᅅunān wāwintamawiyān?"

(he saw) that (his nephew) had flung a small stick ahead on going down into the dry bed of a little brook; (he saw) where (the Wolf) had come in sight of the moose at the time; and then really with great speed was his nephew going at the time; and then now was the Wolf overtaking (the moose) at where there was a dry bed of a very small brook. But in an unguarded moment, when he tried to take it with a leap, apart spread the brook, and so far out yonder in the middle of the stream¹ he fell. And at once there was ringing in his ears. And then he did not come up to the surface. Well, this was because he had forgotten to throw the little stick (ahead of him).

Nānabushu then came in sight of a river that went flowing by, straight on down to the water he trailed his nephew. "Alas! it is possible that that nephew of mine has drowned." Then on over to the other side he went; everywhere downstream he went, but in vain. And so nowhere saw he a sign of him. With great affliction then wept Nānabushu; whereupon all day long he wandered weeping, as he sought in vain for his nephew. For full ten days he sought, but without result, for he did not find him. Completely now was he starving.

Now, once while down the course of the river he was going, once while he was walking along the shore, he saw a kingfisher perched aloft (and) looking down into the water. What should he do but slip stealthily up to it; nigh up to it he came. In an attempt to grab it he just missed catching it. And the place where the kingfisher was seized at the time was by the tuft on its head. Then he was addressed by the Kingfisher saying: "About the anal gut of his nephew was I going to tell Nānabushu."

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

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

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- “Kā, kitōcim. Ningānawābāmā imā nibi'kāng ki'ī'nā-
 biyān; mi'a'u kānawābāmaḡ. Nānabucu, āmbāsānō, kīga-
 wintāmōn kā'ī'ciwābisit 'a'a'u māntcinawāsiyaḡ. Migini'ī'u
 kā'ī'ci'a'yāt 'a'a'u kitōcim: ugi'māmicibici ugi'wudā'pinān inī'u
 5 kidōcimān. Imādāc sāgitawāḡ iu sibi mi'ī'mā ayāḡ 'i'i'u
 minisinatāwangā; midāc imā āndāciki'igānicit 'a'a'u ugi'mā-
 micipici kīcpin mica'kwatinig. Ā'pidci minugīcigātinig mī
 pitcināḡ aḡwā'tāt i'ī'mā minisinatāwangāḡ. Nānabucu,
 kīcpin babini'tawisiwaḡ, kitāwābāmā 'a'a'u kitōcimiwayān,
 10 kīpa'kunā kuca 'a'a'u kidōcim. Migu 'i'i'u kā'ī'citābwā'ta-
 wiyaḡ kā'ī'ciwābisit 'i'ī'wā kā'u'ndciwāni'āt kidōcim.
 Pā'taninowaḡ kānawānimigut. Kīcpin idāc wīn nōndawiyaḡ
 'i'i'u kā'ī'ninān, mīgu iu wātō'tawātiḡ, tciōtawitibān.
 Āmbāsānō mi'tigwāb kīga'u'ci'ā. Kī'kici'ā'tidāc, minawā
 15 kīga'u'citōn 'i'i'u pikwa'k 'i'ī'wā kāyābāci'tōyaḡ. Kīga-
 minin 'i'i'u kānāba'ī'gāyaḡ.”

- Nānabucu ominigōn pājiḡ inī'u uskaⁿjini. Ājikanōnigut:
 “Nānabucu, mi'a'wā kānāba'ī'gāyaḡ 'i'i'u kibikwa'k. Mām-
 wā'tcidāc apaskwāckwai mī aⁿ kā'u'da'tcābiyaḡ. Ā'pidāc,
 20 Nānabucu, wī'pimwāt, kāgu' wīn wiyawink pimwā'kān.
 Tcinā'tācink mī'ī'tinunk kāpimwāt āyāḡwāmisin. Wīpisi-
 dawicin. Kayā 'i'i'u ānusāḡān tci'u'ji'tōyaḡ, ā'pidcigu kīga-
 mistcā'tōn 'i'i'u ānusāḡān. Ā, kīcpin ā'ta mānidōwiyaḡ,
 miyā'ta iu kāḡō tcinā'pinānāt. Mānidōwi ugi'māmicibici.
 25 Miḡāgu 'i'i'u minī'k āciki'kino'ā'mōnān. Āyāḡwāmisin,
 kāgu' ānwā'tawici'kān.”

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

² From the fibre.

“Why, about your nephew. I was watching for him yonder, where I was looking into the water; he was the one I was watching for. Nānabushu, listen! I will declare to you what happened to him for whom you have a longing. Now, this was what became of your nephew: the chief of the big lynxes¹ has seized your nephew. Now, yonder, where the river flows out into the open, is an island of sand; and it is there the chief of the big lynxes whiles the day away when the sky is clear. When the day is very pleasant, then from the water he proceeds out upon the sandy island. Nānabushu, if you heed what I say, you can behold the skin of your nephew, for flayed was that nephew of yours. Therefore shall you believe me concerning what befell your nephew when you lost him. By many is he guarded. Now, if you harken to what I say to you, then whatsoever you may wish to do to (the chief of the big lynxes), that you may do to him. Therefore a bow do you make. And when you have finished it, you shall next make the arrow which you are to use. I will give you what you shall use for a point (on your arrow).”

Nānabushu was then given one of the claws (of the kingfisher). Then he was addressed: “Nānabushu, that is what you shall use for a point on your arrow. And of all things, it is from flag-reed² that you shall obtain your bowstring. And when, Nānabushu, you are ready to shoot him, do not shoot him in the body. Where he casts his shadow³ is the place for you to shoot him. Do you be careful that you heed my words. Likewise a raft shall you build, and very large shall you make the raft. Oh, if you were only a manitou, then would you be able to get him under your power! A manitou being is the chief of the big lynxes. Now, that is as much as I shall impart to you. Take pains, do not fail to follow my words.”

³ Shadow and soul are associated together as the same thing.

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"Öⁿ, miġwetc wāndamawiyān. Mäckut, teipicigāntamañ
kiya^u kiga'ici'n."

"Miġwetc, Nānabucu, 'i'i'wā ä'kitoyān."

Misa cigwa Nānabucu mādcitād wawāci'āt ugiskimañisin.
5 Cigwasa' kā'kici'āt, "Mi'ri^u iciwābandisun, ugickimañizi,"
udinān.

Misa' gāgāt ājiwābandisut, gāgāt picigānima 'a'a^u
ugickimañisi.

"Misa' i^u kā'icināgusiyañ tei'a'ni'a'kiwānk," i'kido Nā-
10 nabucu. Misa' Nānabucu ājimādcāt, nisātcwāñ icāt.
Pācugu tāgucink, kāgāt owābandān sāga'igāñ. Wāgunā-
niwinān udōci'tōn 'i'i^u ānusāgāñ, ā'pītcigu umi'tcā'tōn.
Kā'kici'tōt, ājipōsit āji'ijāt imā minisina'tāwāngānik. Wā-
gunāniwiwinān ājikābāt imā mi'tāwāngāng. Ā'tayā, awiya
15 pimi'kawāwa^a, ānōtc awiya pimi'kawāwa^a. Misa' cigwa
nāyāp ājipōsit, ingutcidāc ugātōn 'i'i^u utcimān. Misa
cigwa mādcitāt umi'tigwābān uci'āt kayā 'i'i^u upikwa'k;
uji'tōd kayā 'i'i^u kānāba'a'nk, udōckaⁿjimañ nāba'igāgāt.
Wāwingā kā'kici'tōt, cigwa tibi'kādini. Misa cigwa ājiwā-
20 bāninig, Nānabucu ājikigitut: "Āmbāsānō, tawī'a'nwā'tin
kābāgīcik, kayāgu teiwimicakwa'k." Nānabucu omā nawa-
tcigu nō'pimīng āji'a'sātisagu'kāsut. Cigwa pī'icpāgōtcinōn
imī^u kisīsōn, owābandān kagicibātcwāñinik 'i'i^u sāga'igāñ.
Ni'tam omaka'kin mōckāmowan, kayāgu ānōtcigu i'i'wisa
25 mānidō^a, ka'kina awiya mīgu 'i'i^u pāmīcāgwā'tānit 'i'i'mā
minisinatāwāngānik. Mīgu i^u piminibānit ānint.

"Āmbāsānō, aiyāngwāmisin," i'kito a^u ma'kwa: "Indigu

"Oh, (I) thank (you) for what you have told me. In return, I will make you so that you will be proud of yourself."

"(I) thank (you), Nānabushu, for what you say."

And so then Nānabushu set to work painting the Kingfisher. When he was done with him, "Now look at yourself, Kingfisher," he said to him.

It was true that when he looked at himself, really proud was the Kingfisher.

"And this is the way you shall look till the end of the world," said Nānabushu. Thereupon Nānabushu started away, down the stream he went. And when a short way he was come, sure enough, he beheld a lake. What should he do but build a raft, and very large he made it. When he had finished it, he then got aboard (and) went over to yonder sandy island. What should he do but go ashore upon yonder sandy beach. Lo, living beings left the signs of their footprints, all kinds of living creatures left the marks of their tracks. Thereupon then back on his raft he went, in a certain place he hid away his float. Thereupon he set to work making his bow and his arrow; he also fixed what he was to have for a point, his claw he used for the point. When all his work was entirely done, by that time it was night. Thereupon, when it was day, Nānabushu spoke, saying: "Now, let there be a calm throughout the whole day, and may there be a very clear sky!" Nānabushu then, in this place but towards the woods, became a poplar. When high the sun was risen, he beheld moving circles upon the water of the lake. First a toad came up to the surface, and then the various manitous, every living being then came forth from the water out upon that island of sand. And as fast as some of them came, they went to sleep.

"Please be careful," said the Bear. "It surely seems

kuca' Nānabucu kīḡanawābāmīgūnān, nintināndaḡ. Aḡan-
tcisānā kā'i'kitōḡwān 'a^u'u kitōḡimāminān."

Inābit Nānabucu, paḡāḡu kāwāsātīgusānik. Ningutingsa'
pāmāḡu nāwāḡām wāntcimōskāmunit; kuniginīn, micibicin!
5 Gāḡā't minditōwān, pinābiwān, maḡwāḡīgītōwān: "Nāna-
bucu awāti kānibawit, asātisaḡunk ki'icīnāḡu'u."

Ānintigu maḡwāḡīgītōwā^u: "Kaya't ayābaḡ 'a^u'u asātisaḡ."

"Kāwīn, mīḡu ya^u'u kā'icīnāḡwa'u't."

Ānintidaḡ i'kitōwāḡ: "Pā'katcigānānta mānitōwit tā'ici-
10 nāḡu'u naskā guca', miciginābi'k, awititibinā'kwābiga'u."

Kāḡā't pimādcāwān kinābigōn. Cigwasa' udōdisigōn,
mīsa' ājikaskābigi'tānit ānigu'k. Ānic kibānāmu Nānabucu.
Kwā'tcigu wā'pagitānāmūt, āci'ā'nawāntcigānit. Ānigīgītō-
wān: "Mī'tig 'a^u'u! Āntn kāḡi'icīnāḡusit Nānabucu
15 kāyāwit?"

Mīsa' kāwīn tābwā'ā'nda^uzi 'a^u'u ugimā. "Tāḡa, ḡin
ma'kwa, awibāsāḡubic. Mī guca a^u Nānabucu."

Cigwa pi'a'yāwān inī'u ki'tcima'kwān. Cigwasa udōtisi-
gōn, ājibāsāḡubinigūt. Wībaḡu upōni'igōn, ānijimādcānit.
20 "Ānin kāḡicīnāḡwāḡ Nānabucu kāyāwit? — Mī'i^u ici'ā-
ḡwā'tān."

Kāḡā't pimi'ā'ḡwā'tāwān. Ā'pidci nāwaya'ī kawicimō-
wān. Nānabucu ājikānawābāmāt, kāyābi'ku wāndcimāya-
wi'kwāninit. "Wī'kāḡāsa ā'pīci tawipōsāḡwāmi, ka'kināḡu
25 kāyā 'i'ḡ^u udōckinawāma^u tawipōsāḡwāmiwa^u."

that by Nānabushu are we being observed, thus do I feel. (I am) curious to know what our chief may have to say."

While Nānabushu was looking, everywhere was there splashing of water. By and by all of a sudden far out upon the water something came up to the surface; behold, (it was the) Big Lynx! Truly big was he, hitherward he looked as he came. He could be heard saying: "Nānabushu is the one standing yonder, the form of a poplar has he taken."

And some could be heard saying: "Long since has that poplar been there."

"No, it is really he who has taken on its form."

And some said: "He is not so powerful a manitou as to take on such a form. Why, Big Serpent, do you go coil round about him."

Truly hitherward came the Big Serpent. When (Nānabushu) was reached, then did (the Serpent) squeeze him tight. Of course Nānabushu held in his breath. Just as he was about to breathe, then the Serpent thought it a fruitless task. Away he went, saying: "A tree that! How is it possible for Nānabushu to become such a thing?"

But the chief did not believe (what the Serpent said). "I say, you, O Bear! go claw him. It surely is Nānabushu."

Then hither came the Great Bear. When (Nānabushu) was reached, he was clawed by it. And in a little while he was let alone, then away started (the Bear). "How is it possible for Nānabushu to become so? — Therefore come you out of the water."

Truly on out of the water it came. In their very midst it lay down to sleep. As Nānabushu was watching it, every once in a while it would lift up its head to look around. "Would that it might fall into deep sleep, and that all its youths might sleep soundly too!"¹

¹ Willed by Nānabushu.

Kägä't ka'kina nibāwa⁶.

Cigwasa' Nānabucu nāyāp ācinābāw¹, ājiicāt udānūsā-
gāning. Nimināwā'kī'u' āji'ō'dōti'tānk i'i-mā āntācinibānit.
Ājikābāt, ānāsawaya'ī' ānitatā'ku'kī' i'i'^u mānidō⁶. Cigwasa
5 udōdisān ini'^u ugrimān. Ā'pidci wācā'pinit upimwān.

Kāwīn kanagā kuckupagisusiwān. Pabā'pinisiwāgān!
Kāyābi pājik udaiyān i'i'^u upikwa'k ājimāmōt. Midāc
i'i-mā pitcināg ācinā'tācininit, ācipimwāt. Ā'tawā, kucku-
pagisōwān. Ā'tawā, ki'tcibāwi'tigōwānini, āgāwāgu odōdi-
10 'tān i^u udānūsāgān. Misāgu i^u cigwa ānini'kibīnik i'i'^u
sāgaigān kāyā i^u wādciwān. Ā'tawā, sāgisi Nānabucu.
Cigwa imā pibōniwān ini'^u ugickimānisin ājikānōnigut:
"Nānabucu, mīsa i^u inigā'āt 'a'a'^u pāmādisi'pān o'o'mā
a'kiag."

15 'Pānāgu kāwānātāgānit, ānōdc awiya. Kwā'tcigu nā'ki-
binit i'i'^u mī'tigō⁶, mī'ā'pī ācinōgimōcka'ā'ninik. Kuniginin,
nāyāp anī'ska'tāni.

"E'e'e'¹," udigōn ugickimānisin, "Nānabucu kāwīn kinisāsi
ugimāmicipici!"

32. NĀNABUSHU SLAYS TOAD-WOMAN, THE HEALER OF THE MANTOUS.

20 Mīsa' nāyāp ā'kubiyānigibān kī'a'kubiyānī'k. Abā'pic
nāyāp kā'a'kubiyānik, mīsa' cigwa wāwānigu udōnābandān
wā'tāt. Midāc i'i-mā wā'u'ntcit i'i'^u tayōc wīnāntunā'igāt.

Sure enough, all went to sleep.

In a while Nānabushu became a human being again. Then he went over to his raft; he poled it along as he went over to where they were asleep. When he went ashore, in among the manitous he stepped as he went along. Presently he came to where the chief was. Squarely in the side he shot him.

No surprise whatever did (the manitou) display. Too bad (for him)! He had yet one other arrow, which he took. And so there, where (the manitou) then was casting a shadow, was where he shot him. Behold, then was (the manitou) startled with surprise. Oh! but there was a mighty rushing of water, and barely did he reach his raft. Thereupon then under water went lake and mountain, one after the other. Oh, afraid was Nānabushu! Then yonder where he was, alighted the Kingfisher by whom he was addressed: "Nānabushu, therefore now have you done injury to them that have been living upon this earth."

Oh, everywhere were they swimming about, beings of every sort! And as the trees were about to disappear under the flood, then was when the water ceased rising. Lo, the water receded, leaving (the earth) as dry as before.

"Well, now," he was told by the Kingfisher, "Nānabushu, you did not kill the chief of the big lynxes!"

32. NĀNABUSHU SLAYS TOAD-WOMAN, THE HEALER OF THE MANITOUS.¹

Thereupon back to its former depth did the water recede. When the water got to where it was before, he accordingly then with care selected a place where he would have his lodge. And so from there he intended yet to seek (for his nephew). And so while wandering

¹ For other versions see Nos. 18 (p. 145) and 46 (p. 399).

Misa' kāyābi pabāmatāmut, ningutingsa awiya onōntawān
pimināgamunit :

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

A'kiyā'kwāg nimbicinawicin, nimbicinawicin sā."

- 5 Udini'tawān awiya pimināgamunit. Wāgunāniwinān
unā^uzi'tawān. A'pī tābābāmāt, kuniginin, umaka'kin pimi-
yāntcikwāskuniwān. Wīgubin pāmōtāmīnit, kayā cigigwānān
upimiwinānini udōdānāning ta'kubisōwān. Nibiwadac ini^u
wīgubin bāmōndāmīnit ājimawinānāt. Āji'u-disāt, ānic,
10 ā'pidci mindimōyāyān. "Nō'kō, ānin wāndcināgamoyān?"

"Kā, Nānabucu kuca wīnāntubi'kāsu. Mīwāninu wayā-
bāda'kin onō^u wīgubin kābimōndāmān. Nānabucu kuca
wīn kā'pimwāt ini^u ugimāmcibicin."

- "Nō'ku, ānin wīn i'i^u wā'u'ndcināndōbi'kāsut 'a^uā^u
15 Nānabucu?"

"Kā, kāwīnac wīn mīgu i^u ājisāgisininik 'i'i^u ubikwa'k
a^uā^u Nānabucu. O^uo^u odāna mī'mā pā'u'ndciyān. Mīdāc
imā āyāwa pimādisi a^uā^u ugimāmcibici."

"Nō'kumis! ānin dāc wīn i'i^u 'i'i'wā kipimināgamuyān?"

- 20 "Kā, kāwīnac wīn nīnāntawī'ā'nān 'a^uā^u ugimā, mīdāc
i^u āna'ā'mān 'i'i'wā nānāndawī'ā'g:

"'A'kiā'kwāg nimbicinawicin."

"Misa i^u ā'pidci ginin nimino'tāgō. Nāgamun unīcin."

¹ Other translations of the song would be: "From the beginning of the world
has the sound of my voice been heard; From the ends of the earth is the sound

about weeping, he once heard somebody going along singing:

"From the ends of the earth do I come with the sound of my rattles, sā.
From the ends of the earth do I come with the sound of my rattles, sā."¹

Such was the way he heard some one sing while going along. What should he do but go towards the sound of the being. When he came in sight of the being, lo, (he saw that) it was a toad² leaping along from place to place. Some bast she bore upon her back, and some rattles she carried bound to her heels. Now, a good deal was the bast she carried on her back when he rushed up to her. On coming up to her, why, she was a very old woman. "O my grandmother! for what reason are you singing?"

"Oh, a snare is really to be laid for Nānabushu. And this bast which I carry upon my back is the thing to be used for the purpose. It was Nānabushu who really shot the chief of the big lynxes."

"O my grandmother! pray, why is a snare to be set for Nānabushu?"

"Oh, well! it is for the arrow of Nānabushu, which is now sticking out of (the chief of the big lynxes). From this town yonder do I come. And over there hardly alive is the chief of the big lynxes."

"O my grandmother! pray, what was that you were singing about?"

"Oh, why, we are ministering to the chief; and this is what I sing when I am attending him:

"From the ends of the earth do I come with the sound of my rattles."

"It is so much pleasure I impart when I sing. The song is fine."

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

² The old Toad-Woman, mother earth.

"Nō'kō! ānti tinunk nāmaḍapiyaṅ?"

"Ā'pitcigu mayāwickānt mi'ku imā āndanapiyān. Iwitac kā'i'cietcigāwāt, ābī'ta kacikibitā; midac iwiti awasaya'i'cingicink 'a'a'u nintōgimāminān."

5 "Āntidac win i'i'ū āndāyaṅ?"

"Migu imā ā'kwā'kwāg āntāyān. Ā'pitcigu agāⁿsā i'i'ū niwigiwāmāns. Kayāḍac niciwag nōcisag, ā'pidcigu papi-wiciyōwag kwīwisānsag; miyā'tagu igi'ū wātigāmagwā."

"Nō'ko! ānīn win i'i'ū kā'i'cinawā'āt inī'ū Nānabucōwaṅ?"

10 "Kā, kānawīn ugī'u dā'pināmwān inī'ū odōcimīni. Ā'pidci Nānabucu usāgi'ā-banīn inī'ū udōcimān. Midac i'i'ū kinis-ki'āt, kā'u'ndcipimugut."

"Anⁿ, āninguta win āci'kawāgubānān a^u ugimāmcibicin i'i'wā mamawāgubānān inī'ū udōcimīni? Kāwīnsa win agāⁿsi
15 maṅnidōwisi 'a'a'u Nānabucu ājini'kāsut."

Utā'taḡanābāmigōn: "Nyāⁿ, māgicā kīn Nānabucu!"

"Tā'tiwā! Kāwīn mīni'k i'i'ū kitākaganōnigusi Nānabucu
āwit. Māwica kitāniwana'u'k kiepīn āwiyān Nānabucō.
Nō'kō! taḡa, minawā mādcīḡ kināḡaḡmun! Kāwīn gwātē
20 ningi'kāndaⁿzīn i'i'ū kināḡaḡmun."

Ānic kāyābi:

"A'kiā'kwāg nimbicinawicin, nimbicinawicin, sā".

A'kiā'kwāg nimbicinawicin, nimbicinawicin, sā".

Wāgunāniwīnān Nānabucu unīwana'wān. "Taḡa, awā-
25 nāniwīnāna a^u maḡcimīndimōyāciē." Ā'tayā, Nānabucu
umātcī'kawān i'i'ū pa'kunāt, wawīḡā uba'kunān. Kā'ki-

"O my grandmother! at what place do you sit?"

In the very middle of the doorway is where I always sit. Now, this is what they have done: a partition divides the space in two equal parts; and so over on the other side lies that chief of ours."

"And where is it you dwell?"

"Why, yonder at the edge of the forest do I dwell. And very small is that little wigwam of mine. And there are two of my grandchildren, and very tiny are the boys; now, they are the only ones with whom I live."

"O my grandmother! how was it that (the chief) angered Nānabushu?"

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

"Now, pray why should he be so treated by the chief of the big lynxes as to be deprived of his nephew by him? By no means a small manitou is he who goes by the name of Nānabushu."

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

"Nonsense! Not so long as this would you be held in conversation if it were Nānabushu. Long ago would you have been clubbed to death if I were Nānabushu. O my grandmother! do start that song of yours once more! Not exactly yet do I know that song of yours."

So once more:

"From the ends of the earth do I come with the sound of my rattles, sā".
From the ends of the earth do I come with the sound of my rattles, sā".

What did Nānabushu do but club her to death. "Well, what a fool this wretched old woman (was)!" Ah! Nānabushu then set to work flaying her, from every part he

cipa'kunāt, ā'pitci āgāci^uyi'kāsu Nānabucu. Wāgunāniwinān
 ājipisi'kawāt inī^u umaka'kiwayānaṅ, wawīngā udāpickawān.
 Paṅgī omā upwāning ugā'kikickawān. Kā'pisi'kawāt, inī^u
 ucicigwaṅaṅ udōndanānk uda'kupinān, kayā inī^u wigupīn
 5 udōmpōntānaṅ. 'Ā, Nānabucu ājikwāskwanit ājimādcī'ānk:

"A'ki'a'kwāg nimbicinawicin, nimbicinawicin, sā."
 A'ki'a'kwāg nimbicinawicin, nimbicinawicin, sā."

Ā'pitcigu kiciwā pimināḡamut. Cayigwa udābābandān
 ōdāna. Ābā'pic ā'kwā'kwānig tāgucing, kāgā't owābandān
 10 wigiwāmāns. "Mimā winī'i^u kā'i'taṅk," ināndaṅ. Kumāgu
 a'pīsināḡwaṅtiniwān inī^u wigiwāmaṅ. Ānic, ā'pitci ānigū'k
 pimināḡamu, nōntawā pimināḡamut.

Pājik ājikikitut. "Ā^o, cigwa minawā kō'kōnān pītawītaṅ.
 Mī'i^u cigwa minawā tci'a'wisāḡaswā'ā'k."

15 Mī cigwa āni'u'di'taṅk wigiwāmāns, nāyāḡigu pisāḡa'ā'mō^o
 kwiwisānsa^o. "Nō'ko, kitagwicinina?"

"Āye^o, nōsisitug, nintaḡwicin." Āncipindigāt, waḡitci-
 tcīngwaṅ nāmaḡaḡbiwa^o 'i'i^u ōsisa^o. Wāgunāniwinān pācig
 inī^u ōsisan owābāmiḡōn i'i'mā kikā'kikickawāt inī^u uma-
 20 ka'kiwayānaṅ. "Nō'ko, ānin win i'i'mā ki'icīnāḡusiyān?
 Ānicinābā wacāḡa'ā'ng kidicināḡus."

"Kā, nimbigwa'taḡī icī'kamāni'ku inī^u wigupīn wī'ā'ntawā
 pī'kāsut 'a'a^u Nānabucu."

Ā'pidcisa ki'tci ānigū'k naḡanun. Misa ḡāḡā't kā'pī'ijisā-

removed the skin. After he had finished flaying her, very small then Nānabushu made himself. What should he do but get into the toad-skin to wear it, in every respect did he fit into it. Slightly here on the hip he tore it. After he had got into it, then he bound the rattles to his heels, and put the bast upon his back. Ah! as Nānabushu went leaping along, he then began to sing:

"From the ends of the earth do I come with the sound of my rattles, sa".
From the ends of the earth do I come with the sound of my rattles, sa".

And very loud was the sound of his voice as he went singing. In a while was he come in sight of the town. When he was come at the edge of the forest, sure enough, he saw a small wigwam. "This must be what she spoke of," he thought. Farther on was a view of the wigwams. Now, ever so loud he sang as he went; he was heard as he went singing along.

One then spoke up: "Yea, now once again comes the sound of our dear grandmother singing. Therefore now again should you invite her to the gathering to smoke."

Then presently, as he was about to arrive at the little wigwam, but before he got there, out came the boys. "O my grandmother! have you come home?"

"Yes, my grandchildren, I am come home." When in she entered, then on her lap sat her grandchildren. What should happen to him¹ but to be seen by one of his grandchildren at the place where he had torn open the toad-skin. "O my grandmother! why do you look that way there? Like the skin of a human being is the way you look there."

"Oh, I wore it through while at work on the bast (to be used for a snare) that is to be laid for Nānabushu."

As loud as she could she sang. Thereupon truly was

¹ Gender is confused here, but it is given as in the text.

she invited to the assembly to smoke. Accordingly then she went. Presently our grandmother was approaching nigh to the wigwam. Oh, in the doorway what should he¹ behold but the skin of his nephew then being used for a flap over the entry-way. And there still were left upon it some of the teeth (of his nephew). Sorrowful Nānabushu! then did tears pour from his eyes. And almost did he weep aloud, especially when opened the flap on his way in. Throughout every part was the space crowded with them who were to heal. By the doorway he sat down. Sure enough, he saw that there was a partition, and it was over beyond he could hear the sound of the chief as he groaned in pain. Already began they who were to do the healing. Thereupon (the throng) stepped over to the place where they heard the sound of him who was suffering. Of course they were many.

Now the time drew nigh for him also to begin, now he too was about to begin healing. Well, when Nānabushu began, he began wielding the rattles with a swing, very loud he sang:

"From the ends of the earth do I come with the sound of my rattles, sā.
From the ends of the earth do I come with the sound of my rattles, sā."

(Thus) he sang. Presently up he rose to his feet when he went over to the chief of the big lynxes. Ah, when he went over to sit beside him, square in his side was the arrow sticking out. Accordingly, when he breathed, then to and fro moved the arrow. Now with care (Nānabushu) seized the arrow, which he worked back and forth into him. Ah! when Nānabushu sprang to his feet, he thus tore up that toad-skin of his, whereupon they tried in vain to catch him there. "Alas! it was to kill this chief of ours that Nānabushu came."

¹ Gender is confused here, but it is given as in the text.

- Migu imā ani'ō'ntcipa'kibināt ini^u udōcimiwayānaḥ.
 Ä'tawā, mīgu i^u pā'a'kubīnik pimōskaḥānīnik, ānunātciba'i-
 wāt i'i^u udānusāgaḥ. Ä'tawā, mintcimīgu cigwa' udānu-
 päcwāntān, cayīgwa midaç ä'ta ustīgwān ānisāgibatōt.
 5 Cayīgwa udābābandān, aḡāwa udōdi'tān; midaç äcipōsit
 i'i^u udānusāgaḥ, ä'tawā Nānabucu, skwatci nā'kibīni'k
 wačiwān. Ä'tā', ki'tcikabāya'i kāyābi kīmōskaḥānīni. Ēi,
 aḥicāgu kāwānātaḡānīt i'i^u awāsīya^o kayā igi^u pābāmisānīt.
 10 Ānintīgu udānapōsi'ā^o päpīwicī'i'nīt; iwidaç wīn māmāndi-
 dunit aḥicāgu sa'ki'kwāgumōwa^o. Pō'tcidaç mīgu i^u kintā-
 bickāminīt i'i^u utcimān. "Misa' kāwīn wī'kā minawā
 a'ki'kāng kīḡatāiyāsīmin," ināndamōḡ.

- "Mimāwīni'i^u kāḡāt pātā'tcīḡāyān," ināndam. Oḡānōnā^o
 awāsīya^o: "Ä'tawā mīsa i^u kīwāni'kāyān i'i^u a'ki. Āmbāḡic
 15 paḡḡi pī'a'yāyāmbān i'i^u a'ki! Āmbāsa, kāwīn inā awīya
 odābitōsin i'i^u a'ki? Kīcpin cacāḡōwisīyāḡ mī i^u ḡa'kina
 tciniboyānk. Mīnōtc minī'k nā'tāḡōḡiyāḡ, naḡtawābanda-
 mu'k i'i^u a'ki. Kāḡu' wīn māmāwīnu'kāḡun, aiyā'kowāt
 kīḡamādcām."
 20 Midaç 'a^oa^u māḡ nī'tam kānōnīt: "Taḡa', kīn, nī'tam
 naḡtawābandān i'i^u a'ki. Ayāḡwāmīsin wīpidōn."

- "Ānic, mīnōtca," i'kito 'a^oa^u mānk. Ä'tā, 'a^oa^u mānk
 nōntāḡusī: "Ā^a, wīwīwī!" Ä'tā', a'pa'n kwāḡīt. Ä'tawā,
 wī'kāḡu kīyābōskā'ḡaḡuntcisāwān. Ä'tawā acīmāḡwān
 25 wādā'pināt. Nānabucu kā'u-dā'pināt, äcībābwātānāt, mīsa'
 nāyāp kī'pimādisīnīt. Ājīkaḥōnāt: "Ānīn, kāwīn inā kīḡi-

And then from its place he tore off his nephew's skin as he went. Oh, thereupon, as the flood came, as the water rose, then he fled, seeking to find his raft. Oh, at the very moment when he felt he was getting near to it, then already was he going along with only his head out of the water. Presently he came in sight of it, barely did he get to it; and when he got aboard his raft, poor Nānabushu (saw that) now under water were the mountains. Why, for a great while did the water rise. Well, to swim aimlessly about was all that the animal-folk and the beings of the air could do. Now, some that were tiny he tried to put aboard; and those that were big hung to (the raft) by their chins. Yet, for all that, his float was weighed down with its burden. "Therefore never again shall we be upon land," they thought.

"Perhaps it is true that I have done a wrong (which may never be repaired)," he thought. He spoke to the animal-kind, saying: "Pity it is that I forgot (to fetch along) some earth. Would that I might have brought a little! Now, is there no one able to fetch some earth? If you continue passive, then shall we all die. Even so, do you, as many as are good at diving, go seek for some earth. Do not all go together, one after the other shall you go."

Accordingly the Loon was the first to be addressed: "I say, you, do you first go seek for some earth. Take care that you fetch it."

"Well, I will try," said the Loon. Lo, a cry the Loon was heard to give: "Ā, wīwīwi!" Oh, then down he dived into the water. Why, it was a long time before he came back up to the surface of the water. It was a poor dead loon (Nānabushu) then picked up. After Nānabushu had picked him up, he then breathed upon him, whereat back to life he came. Then (Nānabushu) spoke to him, saying: "How now? Did you not come in sight of

tābābandaⁿzin 'i'i^u a'ki?" Ājikaṇōnigut Nānabucu: "Kāwin kaṇagā ningitābābaⁿdazīn, mī a'pī kā'i:ciwānāntāmān."

Ā'pitci sāgisi Nānabucu. "Āmbāsa, gīn āmi'k, taḡa kīn. Pāmāgu nipuyan mī-i'^u tci-ā'naci'tamaṇ. Kāgu' win māgwā
5 pīmātsiyaṇ piḡiwā'kān."

Ā'taiyā, mīsa' kayā win a'kawā nōndāgusit āmi'k. A'paṇ kwāgīt 'a^a'u āmi'k. Ā'tawā! pābima'kwaciwāt 'a^a'u āmi'k, mīgu i^u cigwa wānāntaṅk; ānutābābamāt 'i'i'^u mī-
'tigō^o, mīsa' kā'i:ciwānāntaṅk.

10 Mīsa' Nānabucu, aya'kawābit. Ā'tawā! ningutingigu kī-
u'ndāboska'ḡgun tcisāwān mīnawā udāḡwācimān inī'^u āmi'kwaṇ utcimāning. "Ā'tawā, ācimādcī, mīsa' kīnisābā-
wāt nicīmīsā!" Mīsa mīnawā kā'i:jiḡpāwātānāt, mīsa' nāyāp
kī'pimādisinit. Ājikaṇōnāt: "Ānin kā'i:ciwābisiyaṇ?"

15 "Ā'tawā, mīgu i'i'^u tābābamaḡwā mī'tigōg, mī a'pī kā'i-
ciwānāntāmān."

"Ānic nā, mīsa ḡāḡāt nibuyāṅk. Intawā mī-i'^u ka'kina
nā'tāḡōḡiyāk icimāmawīnuyu'k. Iwitāc kā'i:cicticḡyāyāk,
pāmāgu nibuyāk kīḡayānici'tām."

20 Ā'taiyā, ānic ḡa'kina mīni'k nā'tāḡōḡiwāt ācigōḡiwāt.
Anic ināndaṃ nigik tcibītōt 'i'i'^u a'ki. Cīḡwa a'kawā na-
waṭcimōwāḡ, a'pa'n kwāgīnit, ā'taiyā, tci-a'yanāḡōtcinīnit.
Mīni'k pābima'kwaciwāwāt, ānintigu tcibwādābābandāmwāt
mī-i'^u ājiwānāntāmwāt. Āninti ḡac kayā ābi'tawā'tig
25 mī'tigunk mī-i'^u ājiwānāntāmwāt; mīsa' kāwīn kaṇagā
paṅḡi awīya ubīdōsīn 'i'i'^u a'ki. Anicāyā'taḡu, kāwāṅgun-

the earth?" Then was Nānabushu told: "Not even did I come in sight of it, for when (on the way down) did I become insensible."

Very much afraid became Nānabushu. "Now, you, Beaver, do you (go). Not till you are dead shall you give up. Do not return as long as you are alive."

Lo, therefore the Beaver too, before (he went), was heard giving forth a cry. Then down dived the Beaver. Alas! as down through the water the Beaver was going, then was when he became unconscious; (it was when) he tried in vain to get sight of the trees that he lost his wits.

And now Nānabushu was keeping watch. Alas! by and by up to the surface he came, and he drew the Beaver up into his canoe. "Ah, what a pity, now that drowned is my little brother!" And so again, when he had breathed upon him, then accordingly, as before, (the Beaver) came back to life. Then he spoke to him, saying: "How did you fare?"

"Why, just as I was coming into view of the trees, then did I become insensible."

"Well, then, it is certain that now we shall die. Therefore then do all you that are good at diving go hence together. And this is what you shall do, not till you are dead shall you give up."

Behold, naturally, all that were good at diving then dived into the water. Now the Otter thought that he would fetch the earth. So before starting they (all) whooped, then down they dived, (being gone) oh, till they (were drowned and) came floating to the surface. Of as many as went into the water, some became unconscious before they got sight of the earth. And now some were halfway down the trees when they then lost their wits; whereupon not even a small bit of earth did any one fetch. Yea, of a truth, afloat on the water were all those

tcininit mini'k anugī kōgīnit. Āji'ḡwābīgināt, mīnawā
 ājībabwādānāt, mīsa' nāyāb ājīpīmādisīnit ka'kina. Mīdāc
 'i'i'ḡ aḡnīgawātcīmāt: "Awānān kā'pācwābandāḡk 'i'i'ḡ a'ki'?"

Nīgīkidāc kīgīto: "Nīnsa' nīntānugīpācwābandān."

5 "Ānīnīgu wā'pī'?"

"Kāwīn wīn ābī'tawā'tīg nawātc pācu' nīngī'usābandān
 'i'i'ḡ a'ki."

"Ṭāḡa', mīnawā, nīgīg."

Mīsa ḡāḡā't ājīkōgīt, pābīma'kwācīwāt; tcībwāḡua'kwānā-
 10 bāwāt, mī'i'ḡ cīḡwā tābābandāḡk 'i'i'ḡ a'ki mīndīcī mīgu
 pācwābandāḡk, ācīwānāntāḡk. Ā'tawā! Nānābucu untcī'ā-
 bōska'a'ḡuntcīsāwāḡ. "Eḡ, mīsa' ḡāḡā't nībōyāḡk." Intawā
 nāyāp udōdā'pīnān. Bābwādānāt ājīgawātcīmā: "Ānīn
 kā'i'jīwābīsīyan'?"

15 "Mīsa' undcīta kāwīn nīndākackī'tōsīn nīn tcībīdōyāmbān."

Ā'tawā Nānābucu! mīsa ḡāḡā't sāḡīsīt. Tīwā, uḡīmi-
 'kwānīmān īnī'ḡ wājackwan. "Ṭāḡa', kīn. Mīnōtc, wā-
 jack, kōgīn."

"Ānīc, mīnōtc mānō kayā nīn nīngānīsābāwā."

20 "A'ā'ḡ, wājā'ck, āiyāḡwāmīsīn."

Tā, wājā'ck ōsō'ḡ ōdōmpīnān; cayīḡwā, kwātcāk! inwāwā-
 ḡāmīcīnōn. Ā'tā! wājā'ck pābīma'kwācīwāt, nīngūtīngīgu
 utābābāḡmā'ḡ mī'tīḡō'ḡ. Kāwīn ānāwī ā'pīdīcī a'kwānābāwāsī.

Cīḡwā ābī'tawā'tīg mī'tīḡūḡk ōdōdī'tān; mīḡu' cīḡwā' wā-
 25 nāntāḡk ḡāḡwīcīḡ īwītī a'kīḡ. Ājīkāḡa'kāḡtāḡk 'i'i'ḡ a'ki',
 kayā ānīnt unīntcīḡk uḡānī'kībī'tōn. Mī'i'mā utcīcā'kāḡk

who had tried to dive. When he drew them out of the water, again he breathed upon them, whereupon back to life they all came. And then he asked of them, one after another: "Who was it that got a near view of the earth?"

And the Otter spoke up: "I myself tried to get within easy view of it, but without success."

"And how close?"

"Why I was more than halfway down the trees when I saw the earth."

"I say, once more, Otter."

Whereupon truly down he dived, down into the water he went; and before he was out of breath, then he came in sight of the earth. And the moment that he got within easy reach of it, then he became insensible. Alas! Nānabushu (saw) him come floating on the water. "Oh, therefore certainly now shall we die!" Consequently, just as before, he took (the Otter) up. Breathing upon him, he then asked of him: "How did you fare?"

"Why, it seemed fated for me not to be able to fetch home (some earth)."

Poor Nānabushu! thereupon truly was he scared. Behold, he remembered the Muskrat. "Now you, despite our failure, Muskrat, do you dive into the water."

"Well, anyhow, I will try; but I too shall drown."

"Good, Muskrat, do all you can."

Ay! the Muskrat lifted his tail; then "kwātcāk!"¹ was the sound he made as he dived into the water. Ah! as the Muskrat was on his way through the water, he by and by came in sight of the trees. Not so very much out of breath was he for all that. In a while halfway down the trees was he come; and when he got to the earth, he then became insensible. When he took some earth in his mouth, he also took up some in his paws.

¹ The sound of the water as he went down.

äjicāngā'kuskānig 'i'i'u usōu kayā wināgā'tig. Māgwāgu
 Nānabucu a'kawābamāt, ä'tiwā ningutingigu undci'ā'bo-
 cka'ā'gundcisāwan wāntcitōgu kāpikwā'kwatāguntcininitigu.
 Minōtc ödōdā'pinān Nānabucu. Änicā tōtānk, ubā'kā'kin-
 5 intcibinān. Ä'tawā, a'ki ugikaskā'kunintcāntāmini. Mīnawā
 ācawinintc mīnāsāb, a'ki uduntcimi'kāmawān. Imā udcit-
 cā'kayānink udici'ā'ntawābandāmawān, kāyābi a'ki umi-
 'kwunāmawān; kayā iwiti pindcikunā'u nawate nībiwa udōn-
 tcimi'kāmawān. Mīsa äjibābwādānāt mī'i'u mīnawā kā'i'ji-
 10 pimādisinit.

Äcibāsānk 'i'i'u a'ki, "Mīsa 'i'i'u kāgā tcigici'tōyān 'i'i'u
 a'ki." Nānabucu äcibōdātānk, kuniginin! mīnisāns kī'ā-
 gwantāni. Mīgu' āca wī'pimi'ā'gwā'tānit 'i'i'u mānidōwāncā",
 äjikanōwāt: "Bā'kā, pāmā nawātc mī'tcāg āgwā'tā'kāg."

15 Mīnawā äjipōdādānk, kī'tcimīns kī'ā'gwantāni. Mīdāc
 imā kī'tcibā'tānātinīnk kā'i'jibōtātānk, mīsa cigwa pimā-
 disīwāgānimunit 'i'i'u mānitōwāncā". Mīnawā mādcī'tā
 pābwātātānk 'i'i'u a'ki. Äjigānōnāt imī'u kācīsānit kā'kā-
 'kwān: "Tāga, kīwītāsān o'o' a'ki āmāntc ānīgu'kwāgwān
 20 oō'u a'ki."

Gāgāt äjīmādcāt kā'kā'k. Kumāgu kī'ā'pī'tānti, cigwa
 tāgwīcinōn äjikanōnīgut. "Kāwīn ā'pidci mī'tāsīnōn."

Mīnawā äcipōdādānk, kābāyā'ī taci'tābābwādādānk.
 Mīnawā oğānōnān imī'u kāgākiwān: "Tāga, kīn kāgāgi,
 25 wīkī'kādān āmāntc ānīku'kwāgwān 'i'i'u a'ki."

Then there between his groins he flung his tail and his stiffened penis. Now, while Nānabushu was watching for him, why, by and by (he saw) the poor creature floating on the water (looking) quite (like) a ball that was carried on the flood. Even so Nānabushu reached down and picked him up. Doing it in play, he opened out (the Muskrat's) paws. Why, (the Muskrat) was holding fast to some earth in his clinched paw. Likewise in the other paw, in just the same way, he found him with some earth. There in his groins he sought to find him with it, even more earth he found upon him; and there in his throat too he found him with much more. And so when he breathed upon him, he then came back to life.

When he had dried the earth (he found on the Muskrat), "Therefore now am I about to create the earth." When Nānabushu blew his breath upon it, behold! a small island floated on the water. Accordingly afterwards the small animal-folk were eager to go out upon it, when he then spoke to them, saying: "Wait! not till it is larger may you go out upon it."

When again he blew his breath upon it, a great island was floating on the water. And so upon the place where he had blown his breath there was much earth, whereupon then began the little animal-kind to feel themselves secure. Once more he began breathing upon the earth. Then he spoke to the swift-flying Bird-Hawk, saying: "Now fly you round about this earth and see how large this earth is."

Sure enough, away went the Bird-Hawk. For some time was he gone, in a while he came home. Then was (Nānabushu) told by him, "Not so very large is (the earth.)"

When again (Nānabushu) breathed upon it, for a long while was he busy breathing upon it. Next he spoke to the Raven, saying: "Now, you, Raven, do you find out how big this earth is."

Kägä't äjimädcat 'a^a'u kägägi. Aṃantcitung taşugisis änantit kägägi; wi'kâ taşwicin. Cigwa tibâtcimu: "Kâwin ningimi'kaⁿzin aṃante äniku'kwägwän 'o^o'u a'ki, miğü i'ü kâ'icinöntakiwäyän."

- 5 Nänabucu daç äjigaṇōnāt ini'ü kägägiwaṇ: "Ämbäsa, tcipicigäniṃoyān kiğa'icir'n. Änin i'ü kâ'icipicigäniṃoyān?"
- "Nänabucu, 'i'üwä kimicakwa'k kâ'icinäğwa'k kiyōcā-wackwäg, mi'ü'ü ämbägie ici'ryān."
- 10 Misa' gägät Nänabucu ki'ōcāwaskunāt. Kägägidäç kâ'icinäğusit mi'ü'ü ini'ü Nänabucōwaṇ.

SERIES III. Nos. 33-38.

33. NÄNABUSHU FEIGNS DEATH TO MARRY HIS SISTER.

- Änic, miçigwa äindäwağ, Nänabucu ucimäyān widigämān. Misa' piḃōniciwäd i'ü'mā, ningudingigu inäntāṃ Nänabucu: "Aṃantcigie kâ'icictcigäwābānän 'i'ü misawānimäç 'a^a'u
- 15 nicimā 'i'ü tciiwidigämagibaṇ!" Misa cigwa kinaṇtāmi-'kwāntāṃk, misa' äci-ä'küsi'käsut. Misa kägä't ugä'tinigōn ä'pidci. Kägä'tisa ugagwä'tağian ini'ü ucimäyān, misa' cigwa: "Kunigä miğü'ü'ü kägä't tcinibugwän wa^a'u nisayān!" inändāṃ 'a^a'u i'kwä. Miḃäç cigwa kâ'inändāṃk uḃinän
- 20 ini'ü usayān: "Miṇağü kägä't 'i'ü tcinibuyān?" uḃinän. Wō'ō'daç ugri'gōn: "Kunigä ä'pidci kāmānändāṃ!" ugri'nän ini'ü ucimäyān.

"Äye^e," ki'ü'kitu a^a'u i'kwä; "kägä't ninganagagwätā-gäntāṃ."

Truly then away started the Raven. It is not known for certain how many moons the Raven was gone; after a long time he returned. Then he told, saying: "I have not learned how large this earth is, so therefore I came back before I could find out."

So Nānabushu then spoke to the Raven, saying: "Come, so that you may be proud of yourself will I make you. In what manner, then, do you wish to feel pride in yourself?"

"Nānabushu, as it looks on a clear day when the sky is blue, so would I have you make me."

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

SERIES III. Nos. 33-38.

33. NĀNABUSHU FEIGNS DEATH TO MARRY HIS SISTER.

Well, so then there they dwelt, Nānabushu dwelt with his younger sister. And so while they were passing the winter there, then once thought Nānabushu: "Wonder how I shall do to marry that little sister of mine¹ whom I desire!" And so he began seeking for a way, whereupon he made out as if he were sick. And now truly by her was he nursed very tenderly. Truly, so much care did he make his young sister bestow upon him, that at last (she began to think): "Wonder now if my big brother is really going to die!" (thus) thought the woman. And so when she had had this thought, she said to her elder brother: "Is it really true that you are going to die?" she said to him. And this she was told: "Wonder if you would feel very sad about it!" he said to his younger sister.

"Yes," said the woman; "truly, I should be grievously sad."

¹ The younger of the Foolish Maidens.

Ō·o·d̄ac ugri'nān mīnawā nā'kwā'tawāt inī^u ucimāyaṅ :
 "Kunigā kiga'ināntam 'i'i^u kā'ininān. Āmbāsa, kiga'inin
 'i'i^u kā'ināntamaṅ. Misa win cigwa kagā't 'i'i^u teinibuyān,"
 ugri'nān inī^u ucimāyaṅ. "Ānic, kā'icictcigāyaṅ wisiniwin
 5 kīgata'tōn i'i mā kātācicinān," ugri'nān inī^u ucimāyaṅ.
 "Migu'i'i ājipapaḡāntamaṅ i'i^u āninān, ānic kāwāsa i'i win
 tcipimādisiyāmbān," ugri'nān inī^u ucimāyaṅ. "Miyā'tagu i^u
 kā'iciwābantamān i'i mā tc'i'cipa'pagitāndamaṅbān, i'i mā
 anikwācinān tc'i'a'tōyaṅ i^u wisiniwin. Pō'tcidac nīngāmidcīn.
 10 Misa' i^u kādicictcigāyaṅ."

Midac kagā't kā'icininibunit inī^u usayāyaṅ 'a^a·^u i'kwā,
 misa' kā'icisaka'kināt. Kāwīndac ugri'nānāsīn, migu'i' mā
 pīndik āntawāt kā'icinininit. Midac mō'jag mawi 'a^a·^u
 i'kwā, misa' kagābāgijik mawit. Midac kagā't kā'icictcigāt
 15 'i'i^u k'i'a'tōt 'i'i^u wisiniwin i'i mā ānikwācininit. Misa',
 tasing paḡagwicingin pī'a'ntawābandaṅk 'i'i^u mīdcīm imā
 kā'a'tōt, kagā't owābandān ājigānjicininit. "Kagā't mīn-
 aṅgwaṅa umīdcinātug," inādam.

Midac kā'a'nimādcānitcīn inī^u ucimāyaṅ, mī cigwa uniskāt
 20 wisinit; ānicā nibu'kāsu. Midac ācictcigāt 'i'i^u i'i mā āni-
 kwācing ā'tānik, i^u wisiniwin ājipāpāzagapitōd. Ānic migu
 taḡsing i'i^u ājictcigāt, kayā wisinit kaṅnimādcānitcīn.

Ningutingiku ānitagwicing, 'a^a·^u i'kwā wāwābigunōtcīyaṅ
 pimi'ā'cawiba'tōnit owābamān i'i mā utickwāntāming; utā-
 25 nupa'kitā'ō'wān, utānupapīnowān. Ō·o·d̄ac udinān : "Ningi-

And this he said to her when again he replied to his younger sister: "(I) wonder if you would consent to do what I am to tell you. Therefore I will tell you what you should be willing to do. The time is now truly at hand when I should die," he said to his younger sister. "Now, what you should do is to place food there where I shall lie buried," he said to his younger sister. "Now, this request do you heed, according as I tell you, for there is no hope at all that I shall live," he said to his younger sister. "So all that I can now look forward to is the food which now and then you will offer; there where I rest my head is where you will put the food. And of necessity shall I eat it. Therefore that is what you shall do."

And so truly, when the woman's elder brother was dead, then did she dress him ready to put away. But she did not bury him, so there inside of their dwelling-place was where he lay. And so continuously did the woman weep, even throughout the whole of every day she wept. And so, truly, what she did was to place the food there where he laid his head. Accordingly, as often as she came to examine the food which she had placed there, truly she saw where (the dead) had left the mark of finger-nails. "Surely, in good sooth must he have eaten it," she thought.

And so every time that his younger sister would go away, then would he rise from where he lay (and) eat; he was only feigning death. And that was what he did to what lay there where he laid his head, at the food he kept scratching. Now, that continually was what he did, and what he ate every time that she would go away.

Now once, upon her arrival, the woman saw a mouse come running across the entry-way; she tried hitting it, but without success, for she failed every time she tried to hit it. And this she said to it: "I thoroughly detest that hateful

gagwāsagānimā ‘a^a’u maṭciwāwābigunōtci’i:c win awimīdci
 nisayā^ayaṅ ācimimāḱ.” Midāc āgut inī^u wāwābigunōtci-
 yaṅ: “Wintāmwākāṅ pina’,” udigōn inī^u wāwābigunōtciyaṅ.
 ‘O’ōwidāc ugī’i’gōn inī^u wāwābigunōtciyān: “Kitāgīwīnta-
 5 mōn i’i^u ānānīmī’k ‘a^a’u kisayā^a.”

“‘A^u, wīndamawicin! Māskut nimpīndcipimāgāṅan kī-
 ga’ā’cāmin, wintāmwīyaṅ.”

“‘A^u,” udigōn inī^u wāwābigunōtciyaṅ. “Ānicā kuca
 kitōtāk i’i^u kīnibu kī’i’nāntāmaṅ. Kāwīn kuca kāgā’t
 10 nibuṣī. Ānicā kuca tōtāṅ. Mīginīnigu kā’ā’nimādcāwādcin
 cigwa uniskāt. Ānicā kuca kiwī’tōtāk. O’ō’ kuca kitinā-
 nimik, ‘Āmbādācsa wīgīgāmag,’ kitinānimik. Mī guca ānicā
 wāntcidōtāṅk ‘i’i^u nibu’kāsut. Mī guca i’i^u ānānīmī’k kiwīn-
 dāmōn wāwānī,” udinān ‘a^a’u wāwābigunōdci. “Mīsaḡu
 15 mīnī’k āciwīndāmōnān,” udigōn inī^u wāwābigunōtci’ā:n.
 “Āmbāsānō, āyāngwāmisin, pō’tcigu tciwidigāmi’k, mī’i^u
 ānāntāṅk.”

“Mināḡwana i^u!” i’kitu a^u i’kwā. Mīsa kāwīn kāyābi
 kaskāndāḡibāṅ¹ utaiyāsīn. Mīsa’ kiwābināṅk ājikiwāt.
 20 Cigwa pīndigāt āntāwāt, ubā’kingwābinān inī^u usayāyaṅ.
 Ānic māwī pā’kingwānāt inī^u usayāyaṅ, o’o’tāc udinān:
 “Ānic, mīsa intawā tciḡāḡitānimāḱ wa^a’u nisayā, mīsa
 intawā tcina’i’nāḱ nōḡgum kicigā’k,” i’kito ‘a^a’u i’kwā.
 “Āmāntcigic kā’i’ci’ā’wāḡān wa^a’u nisayā! ningawāci’ā-
 25 māwīn.” Mīsa’ āciwāwānāntāṅk i’i^u āniwawāji’ā’t. Cigwa

¹ Kaskāndāḡibān, “her sadness;” literally, it is a construction meaning “in the
 sadness she was in.” Most Ojibwa dialects would have the noun kaskāndāmōwin,
 “sadness.”

Mouse, for he is the one that keeps eating what I feed my elder brother." And this she was told by the Mouse: "You should by all means tell him about it," she was told by the Mouse. And this she was told by the Mouse: "I would have told you what designs your elder brother had on you."

"Ah, do tell me about it! In return I will give you (one of) my bladder-pouches (of grease) to eat, if you tell me about it."

"Good!" she was told by the Mouse. "Why, only a trick is he playing you, to have you think that he is dead. Not really in good earnest is he dead. He is only shamming. Now, it is really true that just as soon as you are gone, then up he rises from where he lies. Why, he is only deceiving you. This really is his thought of you, 'Would that I might marry her!' (such) is his thought of you. Such really is the foolish cause of his feigning death. So what his actual design upon you is I have now told you plainly," to her said the Mouse. "Therefore such is all I have to tell you," she was told by the Mouse. "I warn you, take care! for he is determined to marry you, and that is his desire."

"So that is the intent!" said the woman. Whereupon she carried (her) sadness¹ no longer. Leaving the place there, she went back home. When she entered into where they lived, she uncovered the face of her elder brother. Still was she crying when she uncovered the face of her elder brother, and this she said to him: "Well, the time has now come for me to give my elder brother up for burial, hence it is for me to bury him this very day," said the woman. "Would that I knew what to do with my elder brother! I should paint his face."² And then she was at a loss as to how she would paint him. Then she

² It is the custom to paint the face red at burial; the design is round.

ugikañonigōn: "Ōo' iji'icin," ugri'nān ini^u ucimāyan.
 "Kiwi'taskicig mī'iu iji'iu'cin," ugri'nān ini^u ucimāyan.
 Midaç kagāt kā'icri'gut ini^u ucimāyan.

- Kā'kiji'āt, cigwa kimādcitā ki'uji'tōt wāni'kān, midaç
 5 kā'ijipagunāgwātānk ō a'ki. Misa' kācietcigāt 'a^a'u i'kwā.
 Misa' cigwa kinā^ozi'kawāt usayāyan, i'imā kiciwināt owāni-
 'kāning. Midaç kā'ici'ādcita'kiwābināt, kā'ijiningwa'ānk.
 Midaç cigwa kimādcitād mi'tigōn ki'inā'kwāgawāt i'imā
 10 kā'paḡināt ini^u usayāyan; nibiwaḡaç mi'tigōn i'imā ugri-
 nā'kwāgawān. "Mimā' i'āniwā'k teibwānawi'u'paḡ nōmaḡ,"
 ki'ināntām 'a^a'u i'kwā. Midaç ācikañōnāt ini^u wāwābi-
 gunōtciyan: "Āmbāšanō, widō'kawicin," ugri'nān. "Kā'i-
 cimināt i'iu wāgā'kwāt: "Āmbāšanō mawīn, kagabāḡijik
 teimaḡwā'i'gāyan. 'Nisayā!' ktga'inātam teimawīyan.
 15 Mīnōte niwimādcinicimā. Kāgu' wi'kā kibi'twā'i'gā'kān,"
 ugri'nān ini^u wāwābigunōtciyan. Misa' kā'icimādcāt a^u
 i'kwā paḡimiba'tōt.

- Misa', Nānabucu cacingicing pisintawāt ucimāyan mawinit
 kagabāḡijik, wō'o'ḡaç ki'ināndam: "Ningri'nigā'a' nicimā,
 20 āmbāšanō ningawābāmā." Mī cigwa kiwi'kwatci'ut. Misa'
 kā'ijikaski'ut, ānin kā'icināḡ imā kā'paḡinigt mi'tigō^o
 ayāpitā'kucininit. Onōntān maḡwā'i'gānit ucimāyan. Midaç
 kā'ijināsi'tawāt, ānūḡni'inābit; kāwīn wābamāsin āntānwā-
 wāsininig i'iu wāgā'kwāt. Kuniginin ugīwābāmān wāwā-

was addressed by him saying:¹ "In this manner do you paint me," he said to his younger sister. "Round about the eyes, there do you paint me," he said to his younger sister. Thereupon truly was he painted by his younger sister.

* When she was done with him, she then set to work making a hole in the ground, whereupon she dug clear on through this earth. Such was what the woman did. And so then she went to get her elder brother, she fetched him to yonder hole in the ground. And when she had pitched him in head first, she covered up the hole. Thereupon she then set to work felling trees over the place where she had flung her elder brother; and many a tree she felled over the place there. "It is possible that for some time he will be unable to get out," thought the woman. Thereupon she spoke to the Mouse, saying: "Pray, do help me!" she said to him. When she had given him an axe, "I beg of you, cry! throughout the whole of every day I would have you heard chopping here. 'O my elder brother!' is the way you shall wail. In the mean while I will try to flee from him. Never let up with the sound of your chopping," she said to the Mouse. Thereupon off started the woman, running as she went.

And so, while Nānabushu lay there listening to his younger sister crying throughout the whole of each day, this was his thought: "I feel sorry for my little sister, so I will go see her." Then he began trying to get out. And when he had succeeded in getting out, what was he to see at the place where he was thrown but (numerous) trees piled up high. He heard the sound of his little sister chopping. Thereupon, when he went to where he heard the sound of it was, he looked, but without result; he did not see her there where the sound of the axe was

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

bigunōtciyaṅ maḍwā'i-gānit. Ājinā^ozi'kawāt ājiniwaṅawāt.
 "Awānāniwinān! maḍci'a-nim wāwito'kawāt!" uḡi'nān.
 Misa kā'i'kitut: "Kāwīn pō'tc kigawaṅi'i'sinōn ānti kāni-
 cāyaṅ." Misa kāgāt ki'kiwi'tānāntuwātcigāt. Kāgāt udō-
 5 'kawi'ān ānimi'kawānit, misa' kā'i'jimāda'a'nāt. O'o'daç
 uḡi'nān: "Āninti pī'tcāg a'ki wāa'pa'i'yaṅ? Pō'tcigu
 kiwidigāmin," uḡi'nān.

Midaç a'a:wāti i'kwā piminijimut, cigwa uḡi'kānimān
 piminica'ugut. Midaç kā'i'nāntāṅk wa'a^u i'kwā: "Mimāwīn
 10 kāgāt tcinicit," ki'i'nāntam. Sāga'i'gaṅ umaḍā'kwan.
 Inābit kumā a'pī owābandān ubāciwaṅinig, awiya owāba-
 mān nībawīnit, nabaṅāgātāwaṅ inī^u ānicinābān weyābāmāt.
 Misa kā'i'cimawīnaṅāt, nāyāgigu uḡipīpāgimān, wo'o'widaç
 uḡi'nān: "Nōsā, maṅitō nimpimāmitāwi'i'k!" uḡi'nān.
 15 Kāwīn kanagā ugikaṅōnigūsin. Mīnawā uḡi'kanōnān:
 "Nōsā, maṅidō kuca nimpimāmitāwi'i'k!" uḡi'nān. Misa'
 uḡi'gōn: "Āye^o, indānis," uḡi'gōn; "o'o'mā pimi'i'jān,"
 uḡi'gōn; "cibāgātā'n."¹

Midaç kāgāt i'i'mā kā'a'nī'jāt inābit, ābanābamāt ani-
 20 cinābān pāmōmānit maskawā'kutciwaṅ. Mīnaṅgwana inī^u
 kāwābāmāt kōtagatāṅ.² Cigwa uḡi'kinaomāgōn 'a'a^u i'kwa:
 "Mī'i'wāti āntāyān, mīgu 'i'i^u ānicipīdigān," uḡi'gōn.

¹ A set phrase which the Coot is made to say to all passing by, for he stood only on one leg.

heard. He was surprised to see a Mouse that was chopping away. On going up to where he was, he clubbed him till he was dead. "Pshaw! (what a) wretch that would want to help her!" he said to him. And this was what he said: "It is impossible for me to lose you, no matter where you may go." Thereupon truly he sought all around for the signs of her footprints. Truly found he the trail along which she had gone, whereupon he followed her, keeping on her trail. And this he said to her: "Where is the world so large that you could escape me? for I am determined to marry you," he said to her.

But that woman now far away was in full flight, for she knew that she was being pursued. Accordingly this was what she thought: "There is a chance that really he might kill me," she thought. Out upon the ice of a lake was she come. Looking across at a certain distance away, she saw where (the lake) narrowed, some one did she see standing (there); on one leg was standing the person she saw. Thereupon she rushed to where the (person was); and while on the way, she kept crying aloud to him, and this she said to him: "O my father! by a manitou am I hard pressed," she said to (the person). But no reply at all she got from him. Again she spoke to him, saying: "O my father! really by a manitou am I hard pressed," she said to him. Then this she was told: "Yes, my daughter," she was told; "by this way do you come," she was told, "through the space between my legs."¹

It is true that when she had gone on (through), she looked; when looking back, she saw him carrying the frozen body of a dead person upon his back. It happened that the one whom she saw was the Coot.² Then by him was the woman instructed: "At yonder place is where I

² Kōtagat, the story name of the Coot, whose real name is Ātcigītē.

Midac gägät' t aṅibabimiba'töd 'a^a'u i'kwä, cigwa kägät' owäbandän kickäbi'känig, aṅöte i'i'mä äjabi'kung wändamu'tönit ini'^u ösan. Cigwa ki'a' nitagwicin, kägät' owäbandän skwäntäm. Äcipä'kä'kunang, mīṅangwāna asin pijcick
 5 wäwigiwāminit. O'ö'dac ugī'i'gōn: "Ämbäsānō, äṅigu'k kibä'ku'a'n kibīndigäyaṅ," ugī'i'gōn. "Pāmā nīn unägucig ningatagwicin," ugī'i'gōn.

Änic maḍä'kut Nānabucu; inābit ugīwābāmān aṅicinābān nībawinit awānīban u'kāt päjik; unisi'tawīnawān Nānabucu.
 10 Mī cigwa ki'a' nimäcī'a'nk, o'ö'widac ki'i'na'a'n:

"Kötugata! äkikiböbökunöntiya,
 Kayä kikumāmä'kinöntiya."

Änic utāninā'zi'kawān Nānabucu. Cigwa upäcwābāmān, cigwa ḳaṅōnān: "Änti kē'a'nī'i'jāt nimindimō'i'mic?" udinān.
 15 "Änic, kīn kuca kē'i'ninān, kōtaḡat!" udinān.

Änic kāwīn uḡaṅōnāsīn.

"Kīn kuca kē'i'ninān, kōtaḡat. Änti kē'a'nī'i'jāt kitinīn kuca."

"Kāwīn kuca," udigōn, "awiya o'o'mā kipimosäsi 'a^a'u
 20 kimindimo'i'mic," udigōn. "Mī yä'ta o'o'mā kā'pimusät indānis, kāwindac wīn awiya 'a^a'u kimindimō'i'mic tcigi'pimosät. Kāwīn ningiwābamāsi," udinān.

"Äntikuta kē'a'nī'i'cāt?" udinān 'a^a'u Nānabucu.

"O'o'mā cibāḡatä'a'n kī'pimi'i'jā."

25 Midac äjibā'pit Nānabucu: "Kitō'kätinag cibāḡatäyaṅ kānicāyāmbān!"

"Änic, mīsa wīn i'i'mä kā'pimi'i'jāt indānis."

"A^u, kayä nīn imā ningaijā."

Mīsa kägät' cigwa i'i'mä pimiayāwān, äjipagitciwāpa-

live; so straight in do you go," she was told. Thereupon truly, as she went running along, then did she really see a steep cliff, and she found her father's path leading among yonder lofty rocks. While arriving there, truly she saw a door. On opening it, it was found that wholly of rock was his wigwam. And this she had been told: "Pray, tightly shut the door when you pass inside," she was told. "Not till in the evening shall I arrive," she was told.

Now, out upon the ice came Nānabushu; as he looked about, he saw a person standing only upon one leg; him Nānabushu recognized. So then he began singing, and this was his song:

"O Coot! you are broken at the back of the pelvis,
And you are maimed in a bad way at the buttocks."

So up to where he was went Nānabushu. When he was near to him, then he spoke to him, saying: "Whither did my old woman go?" he said to him. "Why, it is really you whom I am asking, Coot!" he said to him.

But he did not answer (Nānabushu).

"You are the one I am really addressing, Coot. Whither has she gone? I am speaking to you in earnest."

"Really," he was told, "there was no one like your old woman who passed this way," he was told. "The only one who passed here was my daughter, but there was no one like your old woman to pass this way. I did not see her," he said to him.

"Pray, whither did she go?" to him said Nānabushu.

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

Thereupon did Nānabushu laugh. "The idea of your having legs in between which I am to pass through!"

"Well, by that very place did my daughter pass."

"Very well, then will I too pass by that way."

And so truly, when (Nānabushu) was passing under, then

'kāmāt ini^u maskawā'kuci'ā-nicinābān, mīsa kīnisāt Nānabucōwān. Mīsa' wānāgucininik kā'ā-ni'ijikiwāt, cigwa tagwicin i'iwiti āntāt.

Mīsa' ōwābāmān ōsān tagwicininit 'a^u i'kwā. Mīsa' udigōn: "Kāgā'tigunā kīgāpapagwātānīmīn māgwāgu nānisānisiyān!" Mīsa' udigōn ini^u ōsān: "Kāgā't ubā'ta'i-nu-tōnān āno'kātcigān.¹ Awawa^u, indānis, pisanigu udā'pinān wāgunān utinōwa wā'yāyān. Wajī'tōn kitaiya'i-mān kāgigickāmān," ug'i'gōn ini^u ōsān.

- 10 Ānic mīsa kāgā't kā'icicigāt wa^u i'kwā. Wo'owidac ug'i'gōn: "Āmbāsanō, kāgu' wī'kā ciayā'kwisitō'kān o'ō-wisa skwāntām. Kāwīn kāgā't ninisāsī 'a^u Nānabucu. Kāgu' pā'kā'kunāmwā'kān. 'Pā'kā'kunān,' kīgā'ik. Kāgā't maskawī kipā'ku'ā'n. Kāwīn nīnwī'kā nīndābisī, pānīmā unān-
15 gucig nīntāgwīcīn," udigōn ini yōsān; "mīgu i'iwiti kībī-wābāmīyān, pānā iwiti ayāyān, nōtci'ā'gwā adī'kwamāgwāg. Mīdāc icīaiyāngwāmīmīnān." Mīsa kāgā't a'panā mādcānī ini^u ōsān.

- Nīngūtīngīku, a'ī'nāntīnīnī ini^u ōsān, cayīgwa kāgā't āmā-
20 nīsu. "Pā'kā'kunān!" umādwā'igōn awiya. Onīsitu'tawān Nānabucōwān. Ānic, kī'ī'nā kāwīn dāc wīpā'kā'kunā'zīn, mīsa' āndacīmīgut. "Pā'kā'kunān!" igut. Ānic, kāwīn uwī-pā'kā'kunā'zīn. Kāgā'pī mādwātāgīckāmīnī skwāntām; kāgā'pī'ī'gu ānīgu'k, gāgā'pī nīngūtīng ājīkākī'tōnīt, ācīpā-
25 'kā'kwīsānīk 'ī'ī' skwāntām. Mīsa' ājīpīndīgānīt. Mīgutawīn wā'kwāntāsing āgōtānīg upāpīgūwānīnī ini^u ōsān, mīgu iwiti pāmī'a'pāgīsūnīt. Ājīnōndā'ku'tōnīt, mīdūgīgu ānupī'ī'cīkī-

¹ Āno'kātcigān, "objects of barter;" sometimes "goods" fits the meaning. The word is used for things bought at the trader's store, and also for things that are given or received as presents, such as wearing-apparel and food and ornaments.

(the Coot) dropped the frozen human body upon him, whereupon he killed Nānabushu. And then in the evening on his way back he went, soon was he come there where he lived.

And so the woman saw her father when he came home. And this she was told: "How truly happy I shall be to have you dwelling with me at just the time when I am so lonely!" And this she was told by her father: "Truly numerous are the objects of barter.¹ Yea, my daughter, at your pleasure take whatsoever thing you wish. Make whatever garments you are to wear," she was told by her father.

Now that, in truth, was what the woman did. And this she was told: "Please never leave this door open. I did not really kill Nānabushu. Do not open the door for him. 'Open it!' he will tell you. Without fail tightly do you close it. Never am I here at home, not till in the evening do I return," she was told by her father; "for at yonder place, where you came and saw me, is where I continually stay, hunting for whitefish. That is why I am urging you to keep alert." Thereupon truly off went her father.

Now once, while her father was absent, she became greatly alarmed. "Open the door!" she heard some one saying to her. She recognized the voice of Nānabushu. Now, she had been told that she should not open the door, but she was continually besought. "Open the door!" she was told. Now, she had no desire to open the door. Finally she heard him kicking against the door; and at last (it was) with so much force, that all at once he forced his way in, and open flew the door. Thereupon he went in. Now, truly at the rear of the lodge was hanging her father's flute, and straight for it he flung himself. As he blew upon it, then it was that in vain did her father try

wāba'tōnit inī^u ōšan. Ānic midaç Nānabucu nōndā'kutciġāt cayigwa pitcipa'itiwā^o 'i'i^u piji'kiwā^o. Miṅangwāna i^u wāndcikanawāntāminīt 'i'i^u upipigwānini. Cigwa kīpašingutcisā 'a^a'u i'kwā, cigwa owābāmān 'i'i^u piji'kiwā^o ājipindigāsānit. Ājinawātcigwānigut inī^u pājik, ājimādciba'igut.

Anitābābandāṅk kōtaġat āntāt, āca udānišan pimādciwitciġāsowān. Misa' kār'ijipindigāt misā'panā udānišan kima'kamint. Ō'o'daç kī'nāndam: "Ambāšanō a'pī ninga'antawābāmā," kī'nāndam, uġi'kānimān i'īmā. Midaç
 10 kār'nāndāṅk: "Pāmāgu nāġatc; māġicā nintaki'kānimigō; wibaku ninganantawābāmā," kī'nāntam. Midaç kāġāt kār'icikacki'tōt, midaçġigu kī'nāntāṅk unāġucininig kuckwāwātābit: "Kāġā'tsa, ningi'tciġwīnumā 'a^a'wisa indānis. Misa cigwa tei'antawābāmāḱ 'a^a'u nindānis." Misa kār'icimādcāt
 15 kī'antawābāmāt inī^u utānišan. Cigwa utābābandān i-i^u ōdāna, picī'kiwā^o udōtānawini. Ānic mīwanini^u, wāġimāwinit kāmā'kaṃmigut iniyōdānišan. Cayigwa āniōnāngucininik, uda'kawā'tōn teitibi'katīnik. Cigwasa kāġāt kitibi'katīni. Ājinā'zi'kaṅk 'i'i^u ōdāna, wō'o'daç kī'nāndam: "Wī'kāġāsa
 20 tānōnā teinibinātīt!" Cigwa kāġāt ōnōndawān maḍwānōnimint teinibinātīnit. Āji'a'kaṃmawāt ima aġamīng, cigwa owābāmān kāġāt. "Ict," udinān; "indānis!"

Ājipipāġinit, ājinawātināt; ājimādciba'tōt. A'panāgu kābitigwānik nō'pinānigut. Ānic ānigu'k pimiba'tō. Kāġāt

to hasten home. So it was that as Nānābushu played upon the flute,¹ then in came rushing the buffaloes. It was for that very use that (her father) kept his flute. Just as the woman sprang to her feet, then she saw the buffalo come dashing inside. When she was caught upon the horn of one, then away was she carried.

By the time that the Coot was coming in sight of his home, already then was his daughter being carried away. And when he went inside, then (he knew that) gone was his daughter who had been carried away. Now, this he thought: "Now will I go seek for her," he thought, for he knew where she was. And this was what he thought: "Not for a while yet (will I go to her); perhaps I might be found out; but soon will I go to seek her," he thought. And so truly, when he was able (to go), this was his thought (one) evening while he was sitting silently (alone): "Truly, very lonesome am I for that daughter of mine. So now the time has come for me to go seek my daughter." Thereupon off he started to seek his daughter. Soon he came in sight of the town, the town of the Buffaloes. Now, it was the chief of that place who had kidnapped his daughter. As the evening was now coming on, he waited for it to grow dark. Soon was it really dark. When he started to go to the town, this he thought: "Would that she might be sent to get water!" Presently he truly heard some one bidding her go after some water. As he lay waiting for her there by the bank of the stream, soon he saw her in reality. "Hist!" he said to her, "my daughter!"

As she screamed, he seized her; then he started running. And there was a continuous roar when he was pursued. So with all his speed he ran. Truly, he was hard pressed

¹ The use of a musical instrument or song as a miraculous agent in having animate objects appear, is a prominent literary element.

- ogā'ki'igō päminica'u'gut. "Mimāwin tcinōntayanigōyān," ināntam. Kägä't äniġu'k pimiba'tō, māwinatang 'i'i'ü ändät. Mindcimigü tabābandank i'i'ü ändät, mi'ü cigwa tabābamāt in'ü päminicu'u'gut. "Mimāwin kägä tcitāpindi-
- 5 gāba'i-wāyān," ināntam 'i'i'ü ändät. Cigwa ubācwābandān 'i'i'ü ändät, mi cigwa ā'pidci päcwābamigut in'ü päminica-u'gut. Äca kitibāñantamāsut, ānic ugicāyā'kwisitōn mi'ü äntät. Änic äjipindigät, kackä'kuwābināñg mi'ü äntät. Kägäku önöndānigün 'i'i'ü päminica'u'gut. Änic cigwa
- 10 ugipindigāba'ān; kāwin dāc tākaski'u-siwa^e tcipindigānit mi'ü ändät. "Ämbāsānō, ayāngwāmisin," ug'i'nān in'ü utānisāñ. "Kägu' minawā awiya ugawikacki'tōsin tcipipā-kā'kunāñg 'i'i'ü ändāyāñg," ug'i'nān in'ü udānisāñ. "Kägä't kigi'kwānumin, idāc kā'undcinā^aza'kawinān. Ämbādāc,
- 15 ayāngwāmisin," ug'i'nān in'ü udānisāñ. Änic misa kāyābi äyinānu'kinīt in'ü ösañ. Kägä'tidacigü ānawi kabāyā'i ug'iwitcayāwān, cigwa minawā, "Kanabāc minawā kägä tci'ā'mānisuyāñ," udinān in'ü udānisāñ. Änic adi'kamā-gwāñ ubābitciwāñānini in'ü ösañ; ānic miġunā i'ü ämwāwāt,
- 20 "Kāwin kuca kägä't ninginisāsī 'a'a'ü Nānabucu."

- Ningutingiku, kägä't awiya onōntawān i'i'mā āgwatcing mādwākigītōnit. O'o' i'kitōwāñ: "Pā'kā'kunāñ!" udigōn. Unisita'tawān in'ü āwinit Nānabucōwāñ, misa' kāwin uwipā'kā'kunāsīn. Midāc kägä'pī mādwā'i'citāñgickāminīt
- 25 'i'i'ü skwāntām, ānic kāwin ānawi ugackitōsinini 'i'i'ü skwāntām. Ningutingiku kägä'pī pā'kā'kwisānik i'i'ü skwāntām, miku i'i'witi pämä'a'pāġisunit āġötānik ösañ päpīg-wāñini. Äcinōndāgwātōnit, cayigwa önöntān 'a'a'ü wāda-

by them that pursued him. "Possibly I shall be overtaken before I get home," he thought. Truly, with all his speed he ran, when making for his home. Just as he came in sight of his home, then he caught sight of them who were pursuing him. "It is barely possible that I shall be able to flee inside," he thought concerning his home. Then he was nearing his dwelling, when very close upon him were those that pursued him. As now he looked back, then was the door of his home already open. Now, as he entered, he slammed the door of his home shut. Almost was he overtaken by those that pursued him. Thus he then got her inside; and unable would the others be to get into where he lived. "Please be on your guard," he said to his daughter. "Never again let any one succeed in opening the door of the place where we live," he said to his daughter. "Truly mindful was I of you, and on that account I went to get you. Now, please be careful," he said to his daughter. And so still on with his work her father continued. Truly, in spite of the long while that she was spending with him, yet again, "Perhaps the time is near at hand for you to be alarmed again," he said to his daughter. Now, whitefish was her father continually fetching home in his pack; and while they were (once) eating it, "Why, I did not really slay Nānabushu."

Now, once she truly heard the voice of some one speaking there out of doors. This (the person) was saying: "Open the door!" she was told. She knew by the voice that it was Nānabushu; but she was not anxious to open the door. And then finally she heard him kicking against the entry-way; but, in spite of his efforts, he could not succeed. Suddenly at last open flew the entry-way, and (Nānabushu) rushed straight to where her father's flute was hanging. As he blew upon it, presently the owner

i' r' mit. Ānubicikiwāba'tōt; ānicinā pāsī'kā 'i' i' u ānubiki-
 wāba'tōt. Cigwa otābābantān 'i' i' u āndāt. "Kägätsa
 ningagwānisagānimā 'a' a' u Nānabucu kacki'tōgwān 'i' i' u
 5 skwāntām," i' kito. Cayigwa āninābit, āca pimisāgitcipa i'-
 mint inī' u udānisān. Misā'pānā mīnawā kīma'kamint inī' u
 udānisān. Midāc kā'tōtawāt inī' u Nānabucōwān kisāgitci-
 pasiga'kwānāwāt. Kägä'tsa mānāntām inī' u udānisān mī-
 nawā kīpīma'kāmint inī' u. Misā' mīnawā kīnicikāwisit. Ānic,
 misā' mīnawā kā'i' cī' a' yayāt pisān, "Kägätsa ningi'tcigwīna-
 10 wānimā 'a' a' u indānis. Āmbāsanō'pī mīnawā ninga'ānta-
 wābāmā," kī' i' nāntām. Misā' kägä't cigwa mīnawākīmādcāt.
 Misā' mīnawā ācietcigāt, ānīpī'tōt tcitibikātinig. "Wī'kā-
 gāsa tawimīni'kwā," pīdīnānimān inī' u uningwānān. Cigwa
 kägä't mādwākīgitōwān: "Tāga, nibinātin," mādwā' i' nīmān
 15 inī' u udānisān. Ānic, mī' i' u cigwa mīnawā kī' u' na' kamawāt,
 kägä'tigu kāwīnidac ugānōnāsi. Midāc kägä't owābāmān
 pīni'tcigusānit inī' u udānisān. Misā' ājīnawātināt inī' u
 udānisān, kāwīnidāc māmawātc ugānōnāsin. Mīgu i' u pisān
 ājīnawātināt.

20 Wībaḡu cigwa mādasīnimā, cigwa mīnawā mādcīnicawā.
 Ānic ānīgu'k pīmība'tō. Kägä't ugā'kī' i' gōn 'i' i' u pāmīni-
 ca' u' gut. Ānic mī kāyābi kā' i' jītcigāt, kīcāyā' kwīsītōt 'i' i' u
 āntāt. Cayigwa ubācwāwābantān. "Mīmāwīn tcīnōntaya-
 nīgoyān," kī' i' nāntām. Cayigwa o' o' wā pīni'kwāniwān
 25 wī'pīwāpa' u' gut, ānic misā' kā' i' cīpīndīgāba' ā' t. Mīgu
 kackā'kuwābīnāḡ, i' i' mā pīmādwācīnīnit. Inābit, mīnān-

heard it. He tried running home, but to no purpose; why, it was slow progress as he tried in vain to hurry home. Finally he came in sight of his home. "Truly do I thoroughly loathe that Nānabushu, for that he should be able to force the entry-way," he said. By the time he was there to look, he saw that already had his daughter been carried out. And so gone again was his daughter who had been taken from him. And what he did to Nānabushu was to kick him out of doors (and send him to the lake). Truly ugly did he feel to be deprived of his daughter. And so once more he was alone. Well, when again he had remained inactive, "Truly am I exceedingly lonely for my daughter. Therefore I will go seek for her again," he thought. Thereupon truly soon was he off again. And so he did the same as before, he waited for darkness to come. "Would that he might thirst!" was the thought he had of his son-in-law. Presently he truly heard him saying: "Come, go fetch water!" he heard him say to his daughter. Well, accordingly, then again did he lie in wait for her, and really he did not even speak to her. Thereupon truly he saw the dim figure of his daughter walking hitherward (through the darkness). And so, when he seized his daughter, it was necessary for him to speak to her. So he quietly took her away.

Now, in a little while her presence was missed, then again she was pursued. Naturally hard ran (the Coot). Truly hard was he pressed by those who were pursuing him. Now, what he did was the same as before: he had left open the door of the place where he lived. Finally he was in close view of it. "There is a chance that I shall be overtaken before I get there," he thought. Now by the horned creature was he about to be hooked, but it was then that he carried her inside. Just the moment that he slammed the door to, then he heard some one

gwana uctigwānini kīgackā'kāmawāt; gī'a'tāni i'i'mā pīndig, kākīwa'ō'dānik uskiciguni, kā'i'cikickigwāsānit inī'u unin-gwaṇaṇ. Mīwānini'u wāgimāwinit, misa' kā'i'cinisāt.

Ānic, misa pināwitcīt kī'a'gōtā.

34. NĀNABUSHU IS FED MEAT FROM THE BACK OF A WOMAN.

- 5 Ānic, a'i'ntāwag imā aṇicinābāg, Nānabucu unīdcānisa^o nīciwa^e wiwāṇ kayā. Misa' imā papipōniciwāt, ānicnā, nawātciku kāwīn kīgō una'a'nimusīn. Ānic, misa' tcigwa tcipipōnini, misa' kāwīn wī'kā nā ubitōsīn kīgō. Ānic misa' pa'kadāwād. Ningutinbiku, paḅāmusāt, aṇicinābā^e
10 ājudisāt; nīciwa^e abinōtciya^e aḅiwaṇ inī'u ininiwāṇ.

- Ānic, misa', ā'kitunit: "Ānin ḁac nā, kīgā'āsiwang 'a'a'u kipiwitāminān," udinān wiwāṇ. Ānic, skwāntāng nāsama-piwaṇ inī'u i'kwāwāṇ. Āci'ō'naḡōta'ki'kwānit. Ānic, ācigīni-bōtōnit umō'kumānini, mackimutā'kāwan inī'u wiwini. Misa'
15 kā'kicibōtōnit 'i'i'u umō'kumānini, ubiminānā'tabī'tawānini inī'u wiwini. Ājigitaskā'kunamawāt inī'u wiwāṇ uḁanika-mānini,² ājimi'tawagaṇābināt; ājipājicwāt nawāwigaṇ; misa' ācipa'kwāninwācwāt; kāwīn kaṇaḡā mādapisiwaṇ inī'u i'kwāwāṇ. Misa' kā'i'jpicagāwiganācwāt inī'u wiwini, āci-
20 pōdā'kwāwānit i'i'mā a'ki'kung. A'ka'kaṇjā aji'ō'dā'pina-minit, ācisinigunamawānit i'i'mā u'pi'kwanāning. Ācisaga-'kuwāt minawā. Misa' kāwīn kaṇaḡā gīmādapisiwaṇ inī'u

¹ The Buffalo that had taken his daughter.

² U'ḁanikaṇānini, "her shoulder-straps," a sort of suspender going over the shoulder, and thus holding up the skirt. This piece of garment is no longer worn by the women of to-day.

come up against it. He looked, and it was the head (of his son-in-law,¹) from whom he had severed it; it lay there indoors, out bulged his eyes, off had broken the neck of his son-in-law. Now, the one that had been chief was the one (the Coot) slew.

Well, so then the buttocks of the ruffed grouse now hangs aloft.

34. NĀNABUSHU IS FED MEAT FROM THE BACK OF A WOMAN.

Now, abiding at the place were some people, the two children of Nānabushu and his wife. And so there, where they passed the winter, why, hardly any food had they in store. Well, it was now far into the winter, and never a single thing did he fetch home. Naturally, therefore, they grew hungry. And once, when walking about, to where some people were he came; there were two children, (and) at home was the man.

So, therefore, said (the man): "Why, let us feed our visitor," (thus) he said to his wife. Now, with her face towards the door was the woman seated. Then she placed her kettle hanging from a hook. Now, while (the man) was sharpening his knife, his wife was weaving a bag. And when he had finished sharpening his knife, he moved over to sit next to his wife. Then, unfastening his wife's shoulder-straps,³ he exposed her at the back; he then sliced her down the middle of the back with a knife; and he then sliced away a piece of fat from her; not a whit did his wife budge. And so, when he had sliced a piece from the back of his wife, she then put it into the kettle to boil. Picking up some charcoal, he then rubbed it on her back.³ Then he fastened her garment on again. And

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

i'kwāwan. Teigwa kicisä'kwāwan, "Änic, misa i^u äciwisi-niyamban," inä Nänabucu.

Midac kägät äjiwisinit, paṅagu kāniskininu'tänig misa' äjiwisinit. Kumā mini'k skwāntcigä Nänabucu.

- 5 "Mi'í^u ijikiwāwita^u kinītcanisag nā mini'k äckwāntci-gāyan."

Misa' cigwa wi'kiwä. "Awāgwānigic?" ki'riñantam.

Mināṅgwaṅa umackōsōn kāwudisāt. Änic misa cigwa ki'ki'känimāt äyāwinit. Cigwa wi'kiwä, äci'ā-bawāt 'i'í^u
 10 ugicōtäbisona^u 'i'í^u wābōsowayāna^u; äciāngwāntagināt 'i'í^u
 ugicō'tāwuna^u, äjisāga'a'nk. Kumā'pī āni'a'yāt, usāgītcini-ca'u'gō 'i'í^u ābinōtciya^u. Midac äcipipāgit "Äi!" i'kito;
 "kiwāñi'kā kigicō'tā'u'naḡ!"

"Nindōcimāḡ ugapināwa," udinā.

- 15 Misa' kägät wābānimāwāt ābinit.
 "Wāsaḡu udciwābināmwā'k. Kāwīn kīgapāsāmigusiwa^u."

Midac kägät wāsaḡu wā'u'ndciwābināmāḡu 'i'í^u abinō-tciḡa^u. "Ic!" udina^u; "kāwunāḡunāwābināwāḡ," udinā^u.
 "Pimīciyu'kiku!" udinā^u. Änic misa' kägät äwiciminigut,
 20 midac ānicimādeiba'itinit. Änic, ugī'ri'nā^u a^u awāti wāni-tcānisit: "Wāsaḡu undciwābināmwā'k, kāwīn kīgapāsāmi-gusiwā." Midac kägät ānawī'tōtāmīnit, ānic ugī'u'ndci'ā-nidic. Midac kā'ri'nāt a'pī kāmīnigut: "Ämbāsīnō, wābāṅg kōsiwā tabicā," ugī'ri'nā^u. Misa' kā'riciwāba'itiwāt igī^u

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

Thereupon truly did Nänabushu eat, forthwith after the fat was boiled was when he ate. A certain part of it Nänabushu refrained from eating.

"That much which you saved do you take to your children."

Therefore now was he on the point of going back home. "Who in the world (is it)?" he thought.

Now, it happened to be the elk whom he had visited. So then at last he found out who it was. As he was about setting out for home, he untied his mittens of rabbit-fur; then, putting his mittens in the balsam boughs (under the mat), he went out of doors. When some distance away he was come, out of doors rushed the children after him. And then one called aloud (to him): "Hey!" he said, "you forgot your mittens!"

"My nephews will fetch them," he said to them.

And then they saw where they were.

"And from afar do you throw them to him. He will not refrain from saying something to you."

Thereupon truly from afar were the children intending to throw them to him, when, "Stop!" he said to them; "do not throw them into the snow, (lest they be lost,)" he said to them. "Come, hand them to me!" he said to them. So accordingly he truly had them handed to him, whereupon back (the children) started racing as they went. Now, yonder parent of the children had said to them: "From afar do you hand them to him, for he will not refrain from saying something to you." Therefore they truly tried to do so, but (Nänabushu) prevented them. And this was what he said to them when he was given (the mittens): "Now, to-morrow let your father come," he

kwiwisānsag, ājiwindamawāwāt unigūgowā^o a'kitunit Nānabucōwān: " 'Kāba'katāmwāsa kinawā!, ' udinā 'i'i'ū unigū-i'gowa^o igi'ū kwiwisānsag.

Mīsa' ā'kitut ainini: " Ānicinā, ninga'i'cā," i'kito.

- 5 Cigwasa' ānitagwicin āndāwāt. Ānic ubitawā^o unidcānisa^o 'i'i'ū kā'a'caminit. Cigwa' ugānōnān ini'ū wiwān: " Kāwīnsanā wī'kā tci'ū'mackimutā'kāyañ?" udinān ini'ū wīwān.

"Indaçkā mīnawā awiya kīwābāmāgwān 'i'i'ū ājictcigānit,"
10 udigōn ini'ū wīwān.

"Awawa' ijictcigān!" udinān.

- Mīsa' kāgāt ājimāckimutā'kāt wayābānīnik 'a'a'ū i'kwā. Ānic ābī' 'a'a'ū Nānabucu, obi'ā'n. Cigwasa' pikigītōwā^o unidcānisa^o: "Naçkāginin, cigwa pīwitā!" udigō^o. Ānic
15 mīsa' ācipindigāgowāt ini'ū pīwitān. Mīsa' nāmāḍābinī.

"Wāgunāna' kāgīgā'ā'nk 'a'a'ū pīwitā?" udinān ini'ū wīwān.

"Wāgunāndac 'i'i'ū āyāyañ?" udigōn ini'ū wīwān.

Ānic mādcībōtōn omō'kumān.

Cōcāmīngwāniwān upīwitāmān.

- 20 Mī cigwa kī'ō'nagōta'kī'kwāt. Ānic cigwa ugīgīdis kā'kunāmawān uḍāni'kāmānini ini'ū wīwān, ācini'tāwagānābināt ini'ū wīwān; ājipācīcwāt imā pī'kwānāning. Ānicinā, "Igō'!" udigōn.

- Cōcāmīngwāniwān ini'ū ubīwitāmān. "Tağackumā, Nāna-
25 bucu," udigōn. Ānic, mīsa' āci'ā'ntutāmāgut 'i'i'ū mō'kumān, midaç āgut: "Tağa, Nānabucu!" udigōn. "Ağackumā, Nānabucu!" udigōn.

- Ācimīnāt 'i'i'ū mō'kumān, ācipācāwaganācumint ini'ū wīwān, mīsa' kāwīn kānagā māḍāpīsiwān. Pa'kwadicumint
30 ini'ū wininōn. Cigwa ugīpa'kwādicwānini, "Ā", Nānabucu,

said to them. When the boys had raced back home, they told their parents what Nānabushu had said. "You must be hungry!" the boys said to their parents.

Thereupon said the man: "Of course, I will go," he said.

In the mean while (Nānabushu) was arriving home. Now, he fetched home to his children what had been given him to eat. Then he spoke to his wife, saying: "Why do you never weave bags?" he said to his wife.

"No doubt but that again he must have seen somebody doing that," he was told by his wife.

"Go ahead and do it!" he said to her.

Thereupon truly did the woman set to work weaving a bag on the morrow. So at home was Nānabushu, he was waiting for (his guest). At last came his children, saying: "Oh, see! here is a visitor!" he was told. So thereupon in where they were came the visitor. And then he sat down.

"What shall we feed the visitor?" he said to his wife.

"Now, what do you have?" he was told by his wife.

So he began filing his knife.

Then a smile was on the face of their visitor.

Then finally (Nānabushu) hung up the kettle. So when he had unfastened his wife's shoulder-straps, he uncovered his wife at the back; then he sliced her down the back with a knife. Naturally, "Ouch!" he was told.

There was a smile on the face of his visitor. "Pray, let me, Nānabushu!" he was told (by the visitor). Now, therefore, when (Nānabushu) was asked for the knife, this he was told: "Do, Nānabushu!" he was told. "Please let me, Nānabushu!" he was told.

When (Nānabushu) gave him the knife, then was his wife sliced down the back, and so not a whit did she wince. What was cut from her was her fat. When the fat was cut from her, "Now, Nānabushu, therefore now do you

mi^u ajitcibā'kwān," udigōn. Āji'o-dā'pināminit i'i^u a'ka-
'kañjä äjisināgwañaminit i'i-mā pī'kwañāning inī^u wiwān.
Cigwa pasigwiwāñ, "Mi'i^u, Nānabucu, ta'i'ciwisiniwāg kinit-
cānisag," udigowān. Misa gāgā't a'pañā misa' kā'a-ni
5 mādcānit inī' piwitāmiwān.

Misa' cigwa wisiniwāt.

35. NĀNABUSHU AND THE WOODPECKER.¹

Cigwa pa'kadāwāg ā'pidci, misa' ācimādcāt Nānabucu.
Cigwa, minawā udi-ci-wā. Misa' minawā ācinawāt ānicinābā²,
nīciwā² unīdcānisini. Kāwin kīgō wābandāmawāsīn; wā-
10 'kwāgān i'i^u āndānit. "Wāgutugwānigic mādciwāgwān!"
ināndām.

"Cigwa, ānīndācnā i^u kīgā'ā-siwañk 'a^a'^u kipi-witāminān?"
Misa' kāgā't cigwa ujī'tāwāñ inī^u ininiwāñ; wawāci'ō'wāñ
uka'tigwāñing, udi-cimāni inī^u miskōsānāmañāñ; minawā
15 udōntcibitōnini pīwābī'k ā'pidci kācibōtāni.

Ānic, unisitawinān āyāwāñinig, minangwāna i'i^u ijictci-
gāwāt inī^u o'kunāsanwīn² cāgunānit i'i-mā ucāngwanāning
ānic māgwāgu kīnāmaḍābinit. A'pī kā'kīci'u'nit, pānimāgu
wāncinawāñinānit inī^u mī'tigōn pāta'kisunit i'i-mā āndānit;
20 nōndāgusiwāñ. "Ku'ku'k, ku'kuk!" inwāwāñ.

Ānic inābit Nānabucu, māmān owābāmān; cigwa utāñi
kwā'kwānibābāmāni inī^u mī'tigōn. Cigu'ku' udānikutci-sā-
gāwāni; mī'ku ācigu'kwāninīnīn i'i-mā tcigā'tig. Ānic, pīnicigu
i'i-witi cpiming āni'a'yāwāñ, apī'tcināg inī^u cayigwa mādcī-
25 'kwā'i-gāwāñ. Mīḍāc ningutingiku, inī'kwāninīnīn, āsibāñāñ

¹ For other versions see Nos. 42 (p. 357) and 53 (p. 423).

cook," he was told. Taking up some charcoal, he rubbed (Nānabushu's) wife with it on the back. Then rising to his feet, "Now, Nānabushu, your children will eat," they were told. Thereupon truly forthwith went the visitor upon his way.

Thereupon now did they eat.

35. NĀNABUSHU AND THE WOODPECKER.¹

Soon were they much in need of food, whereupon off went Nānabushu. Now, again was he a-visiting. And so again they whom he saw seemed like people, (and) they had two children. He saw nothing of what they had; a long lodge they occupied for a home. "Wonder what in the world they eat!" he thought.

"Now, what had we better feed our visitor?" Thereupon truly the man began getting ready; he painted himself on the forehead, the kind of paint he used was the red; furthermore, he took up a piece of metal, with a very keen edge due to filing.

Now, (Nānabushu) recognized what it was, for the thing that they did was to put the bone-pointed spear² into the nostrils while he was seated there. When he had finished painting himself, he suddenly made for a post that was standing there where they lived; the sound of his cry could be heard: "Ku'kuk, ku'kuk!" was his cry.

Now, when Nānabushu looked, he saw the red-head (woodpecker); and (the bird) kept busily nodding his head to see where to find something on the post. At last he began to try pecking the post; and occasionally, ceasing from his work, he held his head close to the post. Now, by degrees he began making his way upward, every now and then he would begin pecking away. And so by and

² O⁴kunāsanwin, "bone-pointed spear;" literally, "bone missile."

by, as he pecked, (Nānabushu saw) a raccoon come running (out), and then another came falling down. And so, after killing the raccoons, he came down from the post. Thereupon he removed the metal which he had placed there in his nose. And then the raccoons were cooked for (Nānabushu); then they were dipped out for him to eat. And so then was he eating when he was addressed: "Now, therefore, do you carry back to your children as much as you do not eat," he was told.

Thereupon again, without being seen, he slipped his mittens (in the balsam boughs under the mat). So then again he set out on his way. After a while he heard somebody calling aloud: "Hey!" he heard some one saying. "You have forgotten something!" he heard him say. "Why, what in the world is it?"¹ said the man. It was really true that where (Nānabushu) had been were his mittens. "From afar do you fling them to him. Do not go near to him," he said to (his boys). "And from as far as you can throw is the distance you fling them to him," he said to his children. Now, really, for fun only did he say this to his children: "In no way will he refrain from saying something to you."

When they were really in earnest about throwing them to him, then this Nānabushu said to them: "Do not fling them, lest they become lost in the snow." Whereupon they truly went and handed them to him. In the act of starting to run away were the boys when (this) he said to them: "Hold, wait there!" And this he said to them: "Really, you must be pretty hungry," he said to them. "That is exactly the way of your brothers wherever they are; it is grease that your brothers give so bountifully wherever they are, the hard frozen grease. Pray, when

¹ The sense of the sentence is perhaps best conveyed by turning it into this: "(I don't know) what it can be (that he has forgotten)."

maskawatcipimitā. Āmbāsīnō, a'pī wābāṅg kōsiwā tapī-
i'cā," udinā^o. Misa' ānicimādcāt. Tāgucing āndāwāt, uji'tā
mi'tigōn; ubada'kinān āndāwāt, wā'kwāgān ugr'u'ji'tōn
kayā. Midac āgut inī'u wiwān: "Indaçkā minawā kā'i-ci-
5 nawāgwān awiya," udigōn inī'u wiwān.

"Āmaṅdcigisa', ācimiwānān kāgō ānawī cictcigāyānin?"
udinān inī'u wiwān. Ānic, ugr'u'ninān kayā inī'u usānāma-
nān kayā inī'u ukaṅāsānwīn. Misa' ki'kicī'tāt cayigwa
kigītōwa^o unidcānisa^o: "Pīwitā!" i'kitōwa^o.

10 Ānic misa' ācipīndigāguwāt inī'u pīwitān.

Mingwana ḍac inī'u māmān, ānic, miwānini^u tinowān
kā'udisāt. Cigwasa' oḡānōnān inī'u wiwān: "Ānīn ḍacinā
i^u āmbā, kigā'ā'siwāṅg 'a^oa^u pīwitā?" udinān inī'u wiwān.
Cigwa uḡānōnigōn: "Wāḡunāci i^u āyāyāṅ kāḡigā'i'wāyāṅ?"

- 15 Ānic unickimigōn inī'u wiwān. "Cayigwusa pī'tca unagōc
'a^oa^u aki'k," udinān inī'u wiwān. Misa' ḡāḡāt 'a^oa^u i'kwā
ḡāḡōnāt inī'u uḍaki'kōn. Ānic, misa' cayigwa wawāci'ut
Nānabucu, ācimiskunāṅk i'i^u uḡāṅwan. Ānic, cigwa,
minawā uḡāḡwunān i'i^u piwābi'k i'i'mā acingwānāṅ.
20 Māḡwāsāḡu ṅaḡḍāḍit wādcipasingwītcisāt nawaṅtīnāt inī'u
mi'tigōn kāpata'kināt; āniā'kwāntawāt. Cayigwa nōndā-
ḡusi: "Ku'ku'k, ku'ku'k, ku'ku'k, ku'ku'k," inwā. Cayi-
ḡwasa ānic kā'i'cinawātigu ijictcigā, cigwasa' uwipā'kwāwān
inī'u mi'tigōn. Pītcīnāḡ ābitīṅ āni'kwānit, ācipata'kiskāḡut,
25 pānā mi'i'ḡu kipimibisu; pāṅcicing pāṅḡu kābi'ti'ku'ka-
ḡimicing. Ānic, miskwi uḡāṅwanāṅ. Misa' ā'kitonit inī'u
upiwitāmiwān: "Ānīnā i^u mayāwibināsiwāt?" inī'u māwān
inī'u i'kwāwān.

the morrow comes, let your father come over," he said to them. And then on his way he went. When he arrived at where they lived, he made ready for a post; he placed it standing in (the place) where they lived, for he too had made a long lodge. And this he was told by his wife: "No doubt but that he must have seen somebody else doing that," he was told by his wife.

"Now, why should you want to dissuade me from something I wish to do?" he said to his wife. Now, he put in order for use his paint and his bone spear. And so by the time he was ready, then said his children: "A visitor!" they said.

So thereupon in where they were came the visitor.

It happened to be the red-head, why, the very same one whom he had visited. Then he spoke to his wife, saying: "Why is it, pray, we don't feed the guest?" he said to his wife. Then he was answered: "What on earth have we to feed him?"

Naturally he was angered by his wife (for speaking so). "Now, you hang up the kettle," he said to his wife. Thereupon truly the woman hung up her kettle. So it was then that Nānabushu began painting himself, painting his nose red. Now, then, next he stuck the metal in his nose. And while seated, up from there he leaped, seizing the post that he had put up; on up the post he went. Presently he was heard uttering: "Ku'ku'k, ku'ku'k, ku'ku'k, ku'ku'k!" (such) was the cry he uttered. Now, what he had previously seen them do he was doing now, he was now pecking the post. At the first peck he made, he was pierced by the metal, whereupon down he fell; when he fell, he struck the ground with a thud. Well, his nose was bleeding. Thereupon said their visitor: "Why do you not lift and set him up?" was what he said to the woman.

Misa' gägät' äjima'yäwibinät 'a^a'u i'kwä. O-ö-widäc udigön ini^u piwitämiwän: "Udickunän mäwin ini^u usänä-mañan. Ambäsinö, pic," udigön. Midäc gägät', äciminät, acimiskunämit 'iⁱ'u u'ka'tiguni. Minawä utibäbandamo-
5 wänini kägicägunänc imä cingwanäng. Kägät', äjwi'ku-bitawät, äciminät ini^u piwitämiwän.

Mägwägu nämäḍäbinit, pänimägu undcinöndägusinit mämän; äcinawätinänit ini^u mi'tigön, misa' utänikwä kwä-nibäbamäni, andigwa'ku änicakwätikwä'igäwän. Cigwasa
10 mädi'kwä'igäwän, äsibañan kipimibisöwän, äca minawä päcig; misa nⁿ'j künisänit, pa'i'cinisä'kucimöñanit.

Änc, mi i^u cigwa kimi'kawit Nänabucu, udigön: "Mi i^u ta'i'ciwisiniyu'k kinidcänisag," udigön. Misa' gägät' änici-mädcänit, misänä kiwisiniwät.

36. NÄNABUSHU IS MIRACULOUSLY FED BEAR-GREASE.¹

15 Ningutingiku minawä ä'pidci pä'kudawät; päbä'yät, minawä piwitä^ö udödisä^ö, mi gäyäbi nⁿ'ciwa^ö äbinötcäya^ö. Misa' minawa cigwa wi'kigä'nt. Misa' ä'kidunit: "Wä-gunäc kägigä'ä'nc?" i'kitöwa^ö. "Ä^u, igickäna kisänan 'iⁱ'u unägan, mi'tigunägan."

20 Misa' gägät' äcigisinämöwint. Mägwägu kinäḍäpinit ini^u ininiwän, pänimägu wändcinawätinaminät 'iⁱ'u utäḍäcäni; midäc änwänit: "Sa sa sa!" inwäwän. Midäc i'imä upimitä'kupitcikäniwäng äji'ä'gösinit, äciwäcänänit ini^u uniciwäni. Migösidac uda'kunämini, nöndägusiwän: "Şanc,

¹ See Nos. 40 (p. 341) and 52 (p. 421).

Thereupon truly the woman lifted and set him up. And this she was told by their visitor: "Doubtless he may have left unused some of his paint. Pray, give it to me," she was told. And so truly, when she gave it to him, he painted the forehead (of her husband) red. Furthermore, she examined what he had stuck into his nose. Truly, when she pulled it out, she then gave it to their visitor.

And while seated, of a sudden the red-head began calling; when he seized the post, he examined place after place as if, as he went along, he was testing where to peck. Presently, when beginning to peck, a raccoon came tumbling out, then later another; whereupon, on killing two of them, he then came down from the post.

Well, so when back to consciousness came Nānabushu, he was told: "Therefore do you and your children eat," he was told. Thereupon truly when the other set forth on his way, then did they eat.

36. NĀNABUSHU IS MIRACULOUSLY FED BEAR-GREASE.¹

And another time they were very much in want of food; while wandering about, to some other strangers² did he come, and they also had two children. And now again was he to be fed. So this they said: "What have we to feed him?" they said. "Well, then you had better cleanse the vessel, the wooden vessel."

Thereupon truly she cleansed it for him. Now, while the man was seated, suddenly from where he was he grabbed his lodge-pole; and then he uttered the cry: "Sa sa sa sa!" (such) was the cry he made. And so upon the cross-pole (over the fire) he went (and) perched, holding his testes in such way that they bulged out solid. And with an awl in his hand, he could be heard saying:

² Piwitiā, "strangers." The usual meaning of this word is "visitor" or "guest;" i.e., one to whom one renders hospitality.

şank, şank!" inwāwan. Misa' mīgu o'o'daç āndasānōndā-
gusit nīmawāt inī'u unicipiwan. Ningutingiku ācipacipawāt,
paṅāgu pimitā kāsīgīsānik, ma'kupimitā. Misa' cigwa
mōckinābini 'i'i'u mi'tigunāgan. Ācinisāndawānit, āci'a'ca-
5 mint¹ 'i'i'u pimitā.

Ānic, mişā' kiwisinit. Cigwa mīnawā inā: "Kā'i'ckwan-
tamān, kini'tcānisāg anikikiwāwi'ta", ki'i'nā.

Misa' mīnawā, ānimō'k, i'i'mā kā'ijicāgwāntagināt 'i'i'u
ugicō'tā'u'na². Cigwa' ānijimādcāt, oginōndawān tābibāginīt:
10 "Aⁱ, kiwānicigāgimā!"

"Tağa, inābiwi'k i'i'witi kāgī'taṅābit."
Inagwānadāç kāgā't kā'ā'binit ugicō'tā'o'na².

"Wāsāgu' undciwābinamawi'k. Kāwin ingutinō kibwā-
i'gusiwā. Wāsāgu undciwābinamawi'k."

15 Cigwasa' gāgā't udānuwī'a'pağitawāwān.
"Cā, cā, cā, pini'kigu!"

Misa' gāgā't āniwipimātciba'i'tiwa² 'i'i'u ābinōtciya², āji-
kānōnāt: "Kīpa'ka'tāmwāsa kīnawā. Wābaṅg kōsiwā
tapicā."

20 Ānic, mīgu mīnawā tağwicin āndāwāt. Ānic mīnā mi-
nawā kiwisininit unidcānisa². Misa' cigwa' ki'u'ci'tōd mi'ti-
gunāgāns. Ānic, cayigwa pikigītōwa² unidcānisa²: "Piwitā!"
i'kitōwa². Ānic pindigāwan piwitāmiwān, cigwa ugaṅōnān
inī'u wiwan: "Āmbāgickānā, wāgunācwinā āyāyaṅ pa-
25 'kāṅağ?"

"Mīmāwin ā'tanā 'i'i'u āyāyaṅ kāgīgāwāṅ 'i'i'u pimitā."

¹ Āci'a'camit, "he gave the grease" (to Nānabushu) to eat; literally, "they gave it to him to eat," or, more literally, "he was given it to eat."

"Şank, şank, şank!" (such) was what he uttered. And in time with each of these words he aimed a blow at his testes. By and by he pricked them gently with the point, and straightway out flowed the grease, bear-grease. And so in a while full was the wooden vessel. Then, climbing down, he gave the grease (to Nānabushu) to eat.¹

Well, and so he ate. Then again he was told: "What you fail to eat up, then back home to your children do you take," he was told.

Thereupon again, when no one was looking, (in among the balsam boughs²) did he put his mittens. When on his way, he could hear the sound of some one calling to him in the distance: "Hey! you have forgotten something."

"Do you look there where he sat."

And so it was true that there where he had sat were his mittens.

"From afar do you throw them to him. He will not refrain from saying something to you. From afar do you throw them to him."

By and by they tried throwing them to him.

"Wait, wait, wait, wait, just you fetch them to me!"

Thereupon truly on their way back did the children start to run, when he spoke to them, saying: "You people surely must be in want of food. To-morrow let your father come over."

Well, accordingly again was he come at home. So again did his poor children eat. And then in time he made a wooden vessel. Now, presently hither came his children, saying: "A visitor!" they said. So when in came their guest, he then spoke to his wife, saying: "Well, now, what else have we that is different?"

"The only thing we have to feed him is the grease."

² Under the mat, as a bedding.

"Ā^u, aṃbāgickānā, kisiṇaṇ i^u mi'tigunā^gāns," udinān inī^u wīwaṇ.

"Kāgātsa kitaiyāwinā'ku i^u ā'i'kitoyāṇ. Ānti kā'u'n-tinamāṅ i^u pimitā kāgigā'a'wāyāṅ?" udinān. Ānic, 5 unickimān.

'Ā^u! māgwāsaṅu kināṃadabit Nānabucu, pāmāgu wāndci-nawatinaṅ i^u udāḃaṅc; kāwīn kijinja' kaski'u'si ānira-'kwāntawāt. Wī'kā mīna' kaski'o' i'i'mā ubimidā'kupitci-ganiwāṅ. Cigwasa' kiwanāḃōsi. "Ā'a^u, mindimōyā! 10 Naskā a'tōn cibaiyā'i' i^u mi'tigunāḃaṅ." Ācigitcipināt inī^u uniciwiṇ, āciwācānāt. Misa' āciṇanimawāt nōndāḃusit. "Ṣaṅk, ṣaṅk, ṣaṅk, ṣaṅk!" inwāt. Ningutingiku ācipācipawāt, kibimibisō.

Kigitōwāṇ inī^u upiwitāmiwān: "Āḃwāwābini'k! Āwānā- 15 nīwinān ḃaḃ wīn a^a'u ā'i'ndit wī'kāgickāku Nānabucu!" Misa' ācāḃwāwābinigut inī^u upiwitāmaṅ. Cigwa kigitōwāṇ: "Ṭaḃa kisiṇaṇ i^u mi'tigunāḃaṅ."

Kāgā't 'a^a'u i'kwā ugikisiṇān.

"A'tōn imā cibaiyā'i," utigōn. Pānimāgu wāntci'a'kwān- 20 dawāsānit inī^u pīwitāmiwān, āḃcitāmōn nōndāḃusiwaṇ: "Ṣaṅk, ṣaṅk, ṣaṅk, ṣaṅk!" Misa' āntōtāmīnit; wācānānit inī^u uniciwāni, ācipacibawānit; paṇāgu' ma'kupimitā kāsi-gitciwāṇinik. Kāwīn kaṇagā waya^u ācimōckinābinik i^u mi'tigunāḃaṅ. "Ā^u, udigōn kānisāndawānit. "Nānabucu, 25 mī'i^u taciwīsiniyu'k kinītcāniṣaḃ," udigōn. Misa' ānici-māḃcānit.

Misanā mīnawā kiwīsiniṇit i^u unidcāniṣa^a.

"Very well, come on, cleanse the little bowl!" he said to his wife.

"Truly do I dislike you for what you are always saying. Where shall we get the grease with which to feed him?" she said to him. Well, she angered him.

How now! for while Nānabushu was seated, he suddenly seized the lodge-pole from where he was; but he was not able to go nimbly up the pole. After a long while was the poor thing able to reach his place on the cross-pole. At last he was perched aloft. "All right now, old woman! See that you place the wooden bowl directly underneath (me)." On taking out his testes, he squeezed them till he held them bulging tight. And so every time he aimed as if to hit them, he was heard to say: "Sṅk, sṅk, sṅk, sṅk!" (such) was the sound he made. And when he suddenly pricked them, down he came falling.

Then said their guest: "Jerk him out (of the fire)! What a fool Nānabushu must be to be ever trying to do what (he sees) others do!" Thereupon he was pulled out (of the fire) by his guest. Then he said: "Do cleanse the wooden vessel."

The woman truly cleansed it.

"Put it there beneath (me)," she was told. Suddenly from where he was the guest went skipping up, the Squirrel could be heard saying: "Sṅk, sṅk, sṅk, sṅk!" Thereupon he did as before: holding his testes so as to bulge out solid, he pierced them; forthwith some bear-grease came flowing out. It was but a moment when full was the wooden vessel. "Now, then!" (Nānabushu) was told when the guest was come down from the pole. "Nānabushu, therefore will you and your children now eat," he was told. And then away went (the visitor).

So again his poor children had food to eat.

37. NĀNABUSHU AND THE MALLARD.¹

Ānic, cayigwa mīnawā pa'kadā Nānabucu. Ningutingiku mīnawā udōtisān ānicinābā⁸, mī kāyābi nī^uciwa⁸ unītcānī-sīnīni. Mīsa' anī'ī'nābit, "Wāgutugwān mādcīwāgwān?" ināndam.

- 5 Cigwa kīgītōwān inī^u inīniwān: "Āmbāsīnō, unāgōta'ki-'kwān," inīmāwān inī^u i'kwāwān.

- Mīsa' gāgā't ānāgōta'ki'kwāwān inī^u i'kwāwān. Cigwa wāwāci'ō'wān inī'winīniwān ucāwaskō'ō'sānāmaṇān, uwingā ustīgwānīning udīcīmānīni. Cīgwasa' kī'kīcīōwān. Māg-
 10 wāgu kīnāmadābīnit, pānīmāgu, wāndcīnōndāgusīnit: "Kwīc, kwīc, kwīc!" inwāwān. Undcīpasīgwāōwān inīnīcībān⁸ ācīpōnīnit ī'ī'mā ubīmīta'kupītcīgānīwāng, nōndāgusīwān: "Kwīc, kwīc, kwīc!" inwāwān. Owāwābān mīsnīnit pākīc kīgītōwān: "Ō, 'ō, 'ō, mīndīmōyā! ānā'ā'n," udīnān.
 15 Ānic mī a'pānā mīsnīnit, "Ō, 'ō, 'ō, mīndīmōyā! ānā'ā'n."

Mīsa' gāgā't onōndān Nānabucu mānōmīn mādwāātīwān-tānīk. Cīgwasa' pāngūtāni, ācīnīspōnīnt. "Āwīsa', mī'ī'^u kā'ī'cīwīsīnīyāmbān, Nānabucu," inā'. "Skwāntcīgāyān, kīnītcānīsāg kītākīwāwītawāg."

- 20 Mīsa' gāgā't, cīgwa wī'kīwāt, mīnawā ācīcāngwāntāgīnāt mī'ī'^u ugīcō'tā'ō'na⁸. Pānīmāgu mīnawā mādwābībāgīt. "Ō!" mādwāpīpāgī.

"Nānabucu kāgōwī'kītōtug," udīnān. "Kāgā't, kīwānīcī-gāgūmā! Tāga, inābīwī'k ī'ī'wītī gāgītāṇābit."

¹ For another version see No. 41 (p. 351).

37. NĀNABUSHU AND THE MALLARD.¹

Well, already was Nānabushu again becoming hungry. And one other time he came to some people, and they also had two children. And now, as he looked about, "What in the world must they have to eat?" he thought.

Presently said the man: "Please do you go and hang up the kettle," he said to the woman.

Thereupon truly the woman went and hung up the kettle. Presently the man painted himself with a green color, all around over his head did he put it. In time he was done with painting himself. And while yet seated, and of a sudden, he started forth from the place, uttering: "Kwish, kwish, kwish, kwish!" (such) was the sound of his voice. Up flew a Mallard² that alighted yonder on the cross-pole, he was heard saying: "Kwish, kwish, kwish, kwish!" (such) was the sound of his voice. (Nānabushu) observed him muting, while at the same time (he heard him) saying: "Ho, ho, ho, old woman! keep it stirring," he said to her. And all the while (the Mallard) muted, (he was saying): "Ho, ho, ho, old woman! keep it stirring."

Thereupon Nānabushu truly heard the sound of his rice boiling. When it was boiled, then down from aloft came (the Mallard). "Now, therefore shall you eat, Nānabushu," he was told. "What you do not eat, then to your children may you take."

Thereupon truly, while about to return, he again put his mittens (in among the balsam boughs). And later on he was again heard calling with a loud voice: "Oh!" he was heard calling out.

"Nānabushu may want to say something (to you)," (the Mallard) said to (his children). "Truly, he has forgotten something! Now look yonder where he sat!"

² Ininiciban, "mallard;" literally, "man-duck."

Misa' gägä't ki'ə:biwa^ə 'i'i^u ugicō'tä:urna^ə.

"Ugapinäwa^ə nindöcimäg,' ta'i'kito. Wäsägu undciwäbinamawik. Kāwin ningutinō kibwä'igusiwä."

Misa' gägä't, wäsägu udānawi:undciwäbinamawāwān,
5 misa' ānāt: "Ic, pimiciyu'kiku!" udinā^ə. Misa' gägä't igi^u
kwiwisānsäg āwicimināwāt.

"Ic," udinā^ə, "āmbāsino a'pi wābāng kōsiwā topicā!
Kipa'kätāmwāsa kinawa."

Ānic misa', gägä't, wayābaninig ijānit ini^u ininiwān. Ānic
10 mi'i^u pāpi'ut Nānabucu. Cigwa mədwäkigitōwa^ə: "Ā'e'e'e',
piwitā!" mədwä'i'kitōwāt. Cigwasa' pīdigāwān.

Cigwa uganōnān ini^u wiwān: "Āmbā, kackānā, ānagō
taki'kwān! misānā cigwa tcigigāgūbān 'a'a^u piwitā."

Mitacizān āgut ini^u wiwān: "Wāgunān tənā i^u kigigā'i-
15 wāyānguban!" udigōn ini^u wiwān.

"Āmāntcisa' win 'i'i^u ki'i'kitoyān kägō āninānin! Pisānigu
unagōcō ō a'ki'k!" udinān.

Kägä't ānagō'taki'kwāni a'i'kwā. Odōntcimāticimān
ucawaskosānāmānān; āciwawāci'ut, āci'ō'cāwaskwanāng
20 'i'i^u ustigwān. Cigwa kikici'u'; mägwāsägu kināmāḍābit,
pānimāgu, undcipasiguntcisāt. "Kwic, kwic, kwic, kwic!"
inwāt. Kāwin mī nayānj kaski'ō'si mi'imā ānawī'cāt
upimi'tā'kupitcigāniwāng; wi'kāsa kaski'ō'. Cigwasa' ki'ō-
nagōsi i'i'mā āgōtcininit uda'kikowān, nōndāgusi: "Kwic,
25 kwic, kwic, kwic!" Ānic uganawābāmāwān āgōsinit, kāga-

And there truly were his mittens.

"My nephews may fetch them,' he will say. And from a distance shall you fling them to him. He will not avoid saying something to you."

Thereupon truly, when from afar they intended throwing them to him, he then said to them: "Oh, come give them to me!" he said to them. And so truly the boys went and gave them to him.

"I say," he said to them, "would that when to-morrow is here, your father might come over! You (people) must be in want of food."

So thereupon, truly, on the morrow thither went the man. Naturally in waiting was Nānabushu. Presently he heard them say: "Halloo! a visitor!" (Thus) he heard them say. Then presently in he came.

Then (Nānabushu) said to his wife: "Oh, for goodness' sake, do hang up the kettle! for it is our duty to feed the visitor."

Thereupon he was told by his wife: "For mercy's sake, what have we to feed him!" he was told by his wife.

"What possesses you to talk that way whenever I tell you to do something! Simply go on and hang up this kettle!" he said to her.

The woman truly hung up the kettle. He had his green paint spread out; in painting himself he colored his head green. Presently he was done painting himself; and while seated, and of a sudden, up he sprang. "Kwish, kwish, kwish, kwish!" was the sound he uttered. It was a long while before he was able to get to yonder cross-pole; he was a long while getting there. Finally he was perched over the place where hung their kettle, he could be heard (uttering): "Kwish, kwish, kwish, kwish!" Now they watched him perched aloft, with his anus opening and closing. He was not able, with all his efforts, to ease

gwantciskānik utcitini. Kāwīn ugaski'tōsini ānawi mīsit;
wi'kāsa' pimipitāni umowāncic.

"Niyā, e!" udigōn ini'u wiwān.

Ānic, a'panā āninawagi'kwāninit ini'u upiwitāmiwān, ānic
5 gāgicipāwāntciwāntānig 'i'i'u umowāncic. Misa' intawā
ācinisāntawāt Nānabucu.

"Taga, pīc kiwawāci'u'n," udigōn ini'u piwitāmiwān.

"Taga, awigisibigin kita'ki'kowā," udinān.

Ānic misa' gāgā't cayigwa ki'kisibigināt. Āci'a'nagōtōt
10 pā'kānāṭnik 'i'i'u nibi.

Misa' kiwawāci'u'nit ini'u piwitāmiwān, ānic cigwa nōn-
dāgusiwān ininiciḅān, ājipōninit upimitā'kupitciḅāniwāng.
Ānic misa' cigwa misinit, paṅāgu maṅōmin kāsisigipitānig.
Cigwasa' mōekināwān uda'ki'kowān, ācininisipōninit. Misa'
15 ā'kitunit: "Nānabucu, mī'i'u, tā'i'ciwisiniyu'k kinitcānisag,"
inā.

Ānic misa' cigwa' kā'q'nimādcānit, mīṣānā kiwisininit 'i'i'u
unīdcānisa¹.

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

Cigwa mīnawā mādcā ḅāḅāmusāt. Ningutingiku sāga-
20 'i'ḡān umāḅā'kaṅ, owāḅāḅā ki'kināntawāna¹ pata'kisunit.
Mīḅāc ānāntāṅk: "Ānicināḅāg inangwāna ayāwāḡ," ināntām.
Ānimādcāt. Cigwa kāgā't owāḅāndān twā'i'ḡān wānta'i'-
pinit; mōsotcit wātwā'i'ḅāninit, kāḡātsa mī'tcā'kwāṭini.

¹ Ki'kināntawān, "balsam." This is an old word seldom used in conversation; it means "the one that spots the place" (where water is). The more usual word is cingup, which, however, refers to any kind of fir-tree.

himself; but after a long while there fell a miserable droplet of dung.

"Oh, oh!" he was told by his wife.

Now, down at once their visitor lowered his head, for round about in the boiling water whirled (Nānabushu's) sorry droplet of dung. So then accordingly down climbed Nānabushu.

"Pray, give me your paint," he was told by their guest. "Now, go wash your kettle," he said (to the old woman).

So it was true that soon she had finished with washing (her kettle). Then she hung up the kettle with a different kind of water.

And when their visitor was done painting himself, then began the sound of the Mallard, who then was alighting upon their cross-pole. So thereupon he began muting, and forthwith some rice came pouring out. When their kettle began to fill, then down he alighted. Thereupon he said: "Nānabushu, therefore now shall your children have enough to eat," (such) was said (to Nānabushu).

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

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

Soon again he was off travelling afoot. When once up upon the ice of a lake he came, he saw a balsam¹ standing. And this he thought: "Some people, no doubt, are living there," he thought. On his way he continued. Presently he truly saw a hole (in the ice) from which they drew water; with the anal gut of a moose had they made the hole, exceedingly large was the vesicle. Great was his desire for it. When he laid hands on it, he heard the

Kägätsa umisawinān. Āji'o-dā'pinang, maḍwākaṇōnigōn :
 "Ic, Nānabucu! pōni'tōn 'i'i'u. Kigasānagi'ā,"¹ udigōn.

Misa' gägä't intawā ājipagitinānk. "Omā pijān!" udigōn.
 Misa' gägä't kāniciku'pit, cigwasa' ugigä'i'gōn, misa' wisinit.
 5 Anawiwiskuntcigä Nānabucu. "Migu' ga'kina icimitcīn mī
 āji'a'caṃinān," udigōn.

Misa' gägä't ga'kina ācimīdcit. Uwābamān gägä't min-
 ditōwān cigwa uganōnigōn. "Nānabucu, intigu kuca ki-
 pa'kaḍä."

10 "Kāwin," udinān,
 "Kāwin, Nānabucu, kipa'kadāsaḡu. Kigi'kānimin pa'ka-
 dāyaṇ. Paṅgīns kiwicawānimin, wāndci'i'ninān," udigōn.

"Āye^o, nistcīmistā, gägä't nimba'kaḍä," udinān.

"Ānic, misa' cigwa' tciki'kino'ā'mōnān kādicictcigāyaṇ,"
 15 udigōn. Omīnigōn bibigwāns. "Misa' ō kāgābatci'tōyaṇ,"
 udigōn. "Migu' ō tci'ā'nikiwāyaṇ tci'ō'ci'tōt kimindimō'i-
 mic wā'kwāgān; mānōgu taginōndā. Midac kīkīci'tōt,
 o'ō'widac kiwiminin kā'u'ndcināṇatwā igi'u kāpīndigāwāt
 imā kiwā'kwāgāning. Migu' i'u āciki'kino'ā'mōnān, o'ō'dac
 20 kiga'i'cictcigä," udigōn. Mināṅwāna inī'u micicigāgwaṇ
 kāganōnigut. "Nicing tciābatci'tōyaṇ kiwiminin 'i'i'u kā'u'n-
 dcināṇatwā," udigōn. "Tcigwasa' taḡa tcāngitiyācinan," inā
 'a'a'u Nānabucu.

Misa', kägä't, cigwa' kītcāngitiyā'kisut. Cigwasa' imā
 25 ijitiyāniwāṇ āji'ā'cawipōgititāmāgut. Misa' kātō'tāgut.
 Ō'ō'dac ugri'gōn: "Āmbāsinō, iyāngwāmisin, Nānabucu,"

¹ Kigasānagi'ā, "you will put us in want for another;" literally, "you will render it difficult" (to replace).

voice of some one speaking to him: "Hold, Nānabushu! do you let that alone. You will put us in want for another," he¹ was told.

Thereupon truly he chose to leave it be. "Come hither!" he was told. It was true that when he went up from the lake, then was he given food, whereupon he ate. It was the purpose of Nānabushu to save (some of) the food. "Just you eat all that I have set before you," he was told.

And so actually the whole of it he ate. He saw that really big was the one who now was speaking to him. "Nānabushu, it really seems as if you were hungry."

"No," he said to him.

"Nay, Nānabushu, but you are really hungry. I know that you are hungry. That a little mercy I may bestow upon you, is my reason for speaking thus to you," he was told.

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

"Well, therefore then will I teach you what you shall do," he was told. He was given a small flute. "Now, this is what you shall use," he was told. "That when you go back home, then shall your old woman make a long lodge; let it be, oh, a long one. And when she has finished it, then this do I wish to give you, so that with it you may kill them that come into your long lodge. So accordingly as I instruct you, thus shall you do," he was told. It happened to be the Big Skunk that was addressing him. "I intend to give you the means of using twice what you are to use in killing them," he was told. "Then go you down upon your hands and knees," Nānabushu was told.

And so, truly, he then got down on his hands and knees. Presently from the other direction faced the rear (of the Skunk), who broke wind into (Nānabushu). Such was what (Nānabushu) had done to him. And this was he told:

ugri'gōn; "kiga'ri'nigā'ā'g kinitcānisag," ki'ri'nā. "Naskä-
guta kä'icictigäyān ki'ā'niṭagwicinān äntāyān; käjinōndā-
gwamo'tōyān o^o'u kibabigwān, midācigu käcipīndigāwāt, 'o^o'
5 ta'icictigāwāg, kiwi'tācāgāmāwāg i'ri'mā tciwā'kwāgāning.
Misa' pisāga'ā'nk a^u nāgānit, mi'ā'pi kápōgitiyān; tcipīn-
dcipōgitiyān 'i'i' u tciwā'kwāgān. Midāc ga'kina kä'icini-
buwāt i'ri'witi pīndik äyāwāt. Misa' tciwāwisiniyān. Minawā
kigitamātwā, minawā kiganōntāgamāwāg. Misa' tciwā-
10 bāniciyān, kāwin kāyābi kigapa'kadāsi. Misa' i' u äjiki'ki-
no'ā'mōnān," udigōn.

Cigwasa' ānimādcā Nānabucu, gāgātsa' wāwicāntām.
Ningutingiku, ānipapimusāt, gāgātsa' ki'tcimi'tigōn owāba-
mān. "Kunigā indābimigutuk nicimisa' kāgiri'cit!" ināndām.
15 "Ṭāga, ningapōgicīnā," ināntām 'a'a' u Nānabucu. Misa'
gāgāt äjipōgicīnāt inī' u ki'tcimi'tigōn, migu i' u äjipigiski-
sānit. "M' u, mināngwana gāgāt tābimit 'a'a' u nisimisa'
kāgiri'cit," ināntām.

Misa' papimusāt ningutingiku, minawā owābamān agā-
20 māci' u ki'tci'a'sinīn ābinit. "Ṭāga', kunigāṇata gāgāt
indābimigut!" ināndām. "Ṭāga, minawā, ningagutci'ā'
'a'a' u kitci'a'sin," ināntām. Misa' kāgāt cigwā' minawā
ācipōgicīnāt; inābit awānibān inī' u ki'tci'a'sinīn.

Änic, udāmanisu'tāgōn inī' u kācawānimigut. "Wāgunā-
25 niwinān Nānabucu wāni'tānōndasi'k inigā'āt unitcānisa'!"

"Please be careful, Nānabushu," he was told; "(else) you will do your children a hurt," he was told. "Now, precisely this shall you do when you have come at your home: you shall blow a tune upon this flute of yours, whereupon into that long lodge of yours will come some moose. And after many have entered in, this they will do: they will walk round about inside of your long lodge. And when outside comes the leader, then shall you break wind; (do it so) that you make it go into your long lodge. Thereupon shall die all that are there within. Then you will have some food to eat. After you have eaten them up, then again shall you blow upon your flute for them. Consequently you will live through the winter, not again will you be hungry. That is all I have to teach you," he was told.

Then upon his way started Nānabushu, truly very proud was he. By and by, while walking along, he saw an exceedingly large tree. "Wonder if my younger brother could be telling me the truth in what he said to me!" he thought. "I say, I am going to break wind at it," thought Nānabushu. Thereupon truly he broke wind at the big tree, accordingly he wrecked it completely. "Why, there really is no doubt but that my younger brother is telling me the truth in what he said to me," he thought.

While walking about on another occasion, he saw a large rock over beyond a hill. "Now, wonder if really he told me the truth!" he thought. "I say, once more I will make a test on that great rock," he thought. Thereupon truly did he break wind at it; when he looked, there was nothing left of the big rock.

Now, the sound of (Nānabushu) doing this was heard by him who had taken pity on him. "How stupid of Nānabushu to bring disaster upon his children by not paying heed!"

Änic, pašigwi Nänabucu, an'i'cā abini'pañ iní^u ki'tci'ā-sinín. Wi'kā'ku ingutci apiwañitug äcipigiskisänit. "Mi nañgwaña kägät tabimit nisimisā," kī'i'nāñdam. Äcitag-wicink äntāwāt, "Mindimöyā, ningicawāntāgus," udināñ iní^u
 5 umindimō'i'mičañ. Misa' cigwa' udināñ: "Wabāñg uci'tōtā 'i'í^u wā'kwāgāñ," udinan iní^u wiwañ.

Misa' gägät cigwa' kī'u'ji'tōwāt wā'kwāgāñ. Cigwa kākici'tōwāt 'a'a^u mindimöyā, "Unābin," udināñ iní^u umindimō'i'mičañ. Misa' gägät cigwa kī'u'ñabiwāt, cigwasa'
 10 unōñdāguma'tōñ 'i'í^u ubābigwañ. Cigwa gägät mōsō^o ugiwābāmāwā^o pīdciba'itīnit. "Indackāgu kägō mīnawā kiticibabini'ta^ozimitug," udigōñ iní^u wiwañ. Misa' kägät pīñdigāwā^o mōsō^o i'í'mā wā'kwāgāñing. Cigwasa' sāga'ā-mōñ iní^u nāgāñinīt cigwasa' āñawipōgiti, mīsa' kāwīñ
 15 ugacki'tōsīñ 'i'í^u tcibōgiti. Gägä'tsa uniski'ā'n umindimō'i'mičañ. "Gägä'tsa kāwīñ kīni'tāññdāñzi kägō āñugi-i'ni'kin awiya kägō," udigōñ iní^u umindimō'i'mičañ.

Änicāgu kāgagwānguskānik 'i'í^u utcit. Misa' äjibwāñawitōt 'i'í^u tcibōgiti, mīdāc wāñdīnīcki'āt iní^u wiwañ;
 20 kägät ugīnīcki'ā'n; āñic pīñic ga'kina sāga'ā'mō^o mīñi'k kākī'pīñdigāñit 'i'í^u mōsō^o, mīdāc wāñdīnīski'āt iní^u wiwañ. Mīdāc igu cigwa ga'kina pīmīsāga'ā'mīñit, kā'i'cipa'kitā'o-wātiskwātē pīmīsāga'ā'mīñit a^u mindimöyā. Äcipō'kwugādāwāt iní^u mōzō^osāñ, "Awāñāñiwināñ dāc wīñ 'a'a^u!
 25 Kunigā āñugi'i'nātug 'i'í^u kā'i'cīcigāt!"

"Äye^o, gägät! Kāwīñina nīcing indāñugīmīñigōsi mōski-nāwāt awāsiyāg tcīñisāgā?"

Now, up to his feet rose Nānabushu, thither he went to where the big rock had been. It was (only) after long persistent (search that he could find) where here and there lay a shattered (piece of rock). "It is really a fact that my younger brother told me the truth," thought (Nānabushu). On his return home, "Old woman, I have been blessed," he said to his old woman. Thereupon he then said to her: "To-morrow let us build a long lodge!" he said to his wife.

Thereupon truly did they build the long lodge. When he and the old woman had finished it, "Sit down!" he said to his beloved old woman. It was so that when they were seated, he then blew a tune upon his flute. Then truly did he see some moose running hitherward into the place. "(I) suspect that in something else you have no doubt been disobedient," he was told by his wife. Thereupon truly into the lodge came the moose. When out started the one that was in the lead, then did (Nānabushu) try in vain to break wind, but he was not able to do it. Verily, did he anger his old woman: "Truly inattentive are you in whatsoever is told you by any one," he was told by his old woman.

All he could do was to open and close his anus. And since he was unable to break wind, he therefore angered his wife; truly did he anger her; (he continued without success), even when out went all the moose that had entered, and that was why he had angered his wife. Thereupon, when all the moose were on their way out, the old woman then struck the one that was last coming out. When she broke the leg of the young moose, "What a simpleton he is! (I) wonder if he could have been told what to do!"

"Yes, to be sure! Was I not given (the means of) twice killing all the game-folk filling up the place?"

Misanā kiwisiwāt aḡāwā. Midaç kā'ici-ā'bōda-ā'nk
'i'i'u mō^sotcitins, midaç 'i'i'witi wānta-i'pīwāt kiyupimā-
'kwisitōt.

- Uḡi'kānimā^e ā'pidci pa'kadānit, 'a^e'a^u ānugicawānimāt.
5 "Āmbāsa' ninga-i'cāṇaṇ," upīnānimigōn. Midaç kāḡāt
tcigwa kimādcāt 'a^e'a^u mīcicigāḡ. Misa' cigwa udōdisā^e,
"Ānin, Nānabucu, kā'icisāyaṇ?" udinān.

Miguta win i'i'mā udaḡamimining wānda-i'binit mōzotci-
tins kipimitā'kwisunik, 'o'o'mā wānda-i'binit.

- 10 "Āwānāniwinān idaç win kā'indit Nānabucu!" ubā'pi-ā'n.
Ānic, misa' cigwa udigōn: "Ānin kā'iciwābisiyaṇ, Nāna-
bucu?" udinān.

- "Nisimisa', kānamigu 'i'i'witi ki'pimādcāyāmbān, āyāpi-
'tawī'igu paṭaḡwicinān, ki'tcimi'tig nimpipōgicitināḡaṇ, ḡayā
15 ki'tci-ā'sin. Misa' ācietcigāyān, āmbā idaç ningi-ā'nwāndis."
Misa' udigōn: "Ānic, mīnawā kiga-ā'cawānimin," udigōn.
"Mii^u pawaundici'cāyān 'i'i'witi wicawāniminān." Cigwasa'
mīnawā ubōgicitamāḡōn. "Kāḡudaç mīnawā ijietcikā'kān."
Ānic mīnawā nicing uminigōn ayāḡatci'tōt. Misa' ānici-
20 kiwānit.

- Midaç ācikibōtiyānigut inī'witi wīwaṇ. Misa' kāḡāt. Cigwa'
ḡāḡāt mīnawā onōndāḡwa'tōn 'i'i'witi pāḡigwaṇ. Misa' cigwa
mīnawā ubitasāḡamā^e mō^ssō^e, kāḡāt cigwa pīndigāwa^e
i'i'mā wā'kwāḡāniwā. Cigwasa' pisāḡamō^e, nāḡānīnit āci-
25 pōgicitināt. Misa' ājanisāt, cayigwa inābiwāt wāndcita

Thus the poor things had but little to eat. And so when she had turned the little anal gut of the moose inside out, then across yonder place where they drew water she laid it.

He knew that they were very much in want of food, he who vainly had taken pity upon (Nänabushu). "Therefore I will go to where he is," was the thought Nänabushu received from him. Thereupon truly then off started the Big Skunk. And then in a while he was come at where they were. "What, Nänabushu, has befallen you?" he said to him.

Now, yonder at the lake where they drew water was the little anal gut of the moose lying across the place, the watering-place.

"How foolish of Nänabushu to have done so!" He laughed at him. Well, and then this was Nänabushu told: "What has happened to you, Nänabushu?" (the Skunk) said to him.

"My little brother, at the time when I came away from (your place), when about halfway I was come, at a great tree I broke wind, likewise at a great rock. That was what I did, and I feel painfully sorry for it." Thereupon he was told: "Well, once more will I take pity upon you," he was told. "The reason of my coming hither is that I want to bless you." And so again (Nänabushu) had wind broken into him by the other. "Now, don't you do it again." Thus was he again given what he should use twice. And then on his way back home went the other.

Thereupon he was prevented by his wife from breaking wind. And it was true. Then truly again he played a tune upon the flute. And so again he saw the moose coming, truly now were they entering the long lodge. When they were coming out, then at the one in the lead he broke wind. And so, after he had slain it, then they

möckinänit äntāwāt mō^osō^o mini'k nāsāwāt. Ānic misānā kiwāwisiniwāt.

Cayigwa udigōn ini^u wiwān: "Āmbāsinō, ayāngwāmisin kiga'ī'niga'ā'k ubinōtci'ā'g 'iⁱ'u kāickunāṃan."

- 5 Ānic, misa gāgā't mino'a'yāwāt 'iⁱ'u mōsu'kāwāt. "Mimāwini i^u igu' tatāwābānciyāng," udinān ini^u wiwān.

"Mimāwīn 'iⁱ'u," udigōn. "Gāgā't kigi'tcicawāndāgusimin," udinān ini^u unābāman 'a'wi'kwā.

Misa', mini'k kākānimāḱ.

SERIES IV. No. 39.

39. NĀNABUSHU AND SOARING-EAGLE.

- 10 Misa' wīpibōnici māgisiwāc. Tcigwasa wimādcī'tā ki^ogō^onyān winōtci'ā't, midāc iⁱ'u ājiwābāmāt kiṭāgwicininīnīnī ini^u Nānābucūwān. "Nābwīnā māmawitcigāyāng tcinōtci'ā'ngwā igi^u ki^ogō^onyāg?"

"A^u, mī'ī^u āciminwāntāṃān omāgu pī'icigusin."

- 15 Kāgā't, Nānābucu pikabāci. Misa cigwa mādcī'tāwāt; ki^ogō^onyān nibiwa unisāwān. Ki^ogō^onyā^o utāṭcitagōnāwā^o. Ā'pitcisa' nibiwa unisāwā. Cigwa ḱāḱāḱadinini iⁱ'u sāga'īgān. Misa' ācikusinīnī Nānābucūwān; ka'kina omādcinā^o ki^ogō^onyā^o.

- 20 Misa'pānā kāwīn gāgō ogamidcisin māgisiwāc. "Ānic kātiyāng?" Ānawigu pā'tāninuwa iwā āncinābā imā^osa āndānisit. Cigwa kipibōnini, misa cigwa pa'ḱādāt. Ningū-

looked, (and saw that) the place where they lived was completely filled with all the moose they had killed. Thus the poor creatures had all the food they wanted to eat.

Then he was told by his wife: "Please be careful, lest you starve the children (by wasting the means) you have left."

Well, it was so that they got along comfortably on the moose they had prepared for use. "There is no doubt but that we shall now go through the winter," he said to his wife.

"It is quite likely," he was told. "Truly, in high degree have we been blessed," to her husband said the woman.

That is as much as I know of (the story).

SERIES IV. No. 39.

39. NANABUSHU AND SOARING-EAGLE.

And now Soaring-Eagle was planning to go into camp for the winter. And in a while he intended to set about to get some fish, whereupon he then saw Nānabushu, who now arrived (at his place). "Would it not be well for us to go together to get the fish?" (said Nānabushu).

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

Sure enough, hither came Nānabushu to camp. So thereupon they set to work; many fish they killed. They hung the fish upon racks, with the heads down. Ever so many they killed. In time frozen became the lake. Thereupon Nānabushu moved camp; all the fish he took away with him.

And so not a single thing was left for Soaring-Eagle to eat. "What will become of us?". Yet, for all that, many were the people at the place where he was. In time the winter came, whereupon he then lacked food.

tinigu, unāgucininig ā'pitci wīwisini; kayā ini'ū wīwan kayā
i'i'ū unitcānisa^o nciwa^o. Kuckwāwātisiwa^o. Awiya pitwā-
wācinōn ājipindigānit. "Māgisiwāc, kiwī'kumigō."

Udōnāgān kā'u'dā'pīnaṅ, ājimādcāt. Misiwā ānupindigā
5 ini'ū wīgīwāmaṅ, kāwīn kuca umī'ka^ozīn; mī ga'kina ānugī-
gapäckāṅk ini'ū wīgīwāmaṅ, intawā ācikiwāt. Ācipindigāt
iyāndāt, uganōnigōn ini'ū wīwan: "Ānin dāc i'i'ū kiwī'ku-
migōwin?"

"Kāwīn ninkutci nimī'ka^ozīn tciwī'kunding."

10 Misa a'pī ājiki'tcimawinit ini'ū wīwan kayā unīdcānisa^o
intawā ājikawicimuwāt; weyābānīnig misaḡu kāwīn kāgō
omitcisināwa. Cigwa mīnawā tibi'kādini, midāc kāgāt
wīwīsinīwāt.

Cigwa, ānitibi'kātini, pāmāḡu paṭa'pābīnit awiya. "Māgi-
15 siwāc kiwī'kumigō." Kā'u'ti'tināṅ udōnāgān, sāgitcikwāc-
kuni, āḡāwāḡu ugāsa'kawābāmaṅ ānimiba'tōnit. Kī'tci'ā'yā-
pisi'kāt umātcīnicawān. Kuniginīn, utānikābi'kāmīni ini'ū
wīgīwāmaṅ; sīpī kīckābi'kānig ānibīntigāsāwaṅ; mīḡu i'i'ū
ānitānisit. Ānipindigāwāt, mūckinābiwa^o wā'kuntīnit. Kī'tci-
20 pā'pī'ā. Nāmāḡusaṅ wā'kuntīnit, kītcinībiwāḡu ācamā.
Kāyābigu ickusāwaṅ ini'ū tciwā'kwānaṅ. Cigwa kānōnā
māgisiwāc: "Mīmāwīni iū kāgāt tciōndāpaniciyaṅ. Intawā
kigaki'kino'a'māḡō kā'i'cietcigāyaṅ. Wābāṅk kimīndimō'i-
mic tābīmīna'kwā. Kīkīci'tōt ibīmīna'kwān, midāc i'i'ū
25 kā'i'ciki'tcitwā'i'gāyaṅ imāⁿ wāpīḡamāḡ i'i'ū sāḡa'i'ḡaṅ.

Now, one evening he craved exceedingly for some food to eat; so too (did) his wife, and his children, two in number. They were living quietly (there). They heard the footsteps of somebody approaching, who then came inside. "Soaring-Eagle, you are invited to a feast."

Taking up his bowl, he then departed. In every wigwam he entered, but to no purpose, for he did not find the place (of the feast); accordingly, when into all the wigwams he had entered in vain, he then went back home. On entering into the place where he dwelt, he was addressed by his wife saying: "Where is the food you got when invited?"

"Nowhere did I find the place of the feast."

Thereupon then bitterly wept his wife and his children. Accordingly then went they to bed; in the morning there was nothing for them to eat. In time it was night again, whereupon truly did they yearn for food to eat.

Now, it was beginning to grow dark, when of a sudden some one came up (and) peeped in. "Soaring-Eagle, you are invited to a feast." Seizing his bowl, out of doors he leaped, and scarcely did he catch sight of him who went running away. As fast as he could go he pursued after him. Lo, the other sped past the wigwams; into the falls of a river the other ran, whereupon in he rushed. As they went on in, (he found) the place filled up with guests. He was made much fun of. (It was to eat) trout that the invitation was given, and with a great deal of it (Soaring-Eagle) was fed. There yet remained some more of the food that had been cooked. Presently Soaring-Eagle was spoken to: "It is indeed quite possible that you may starve before the winter is over. Therefore you will be taught what you shall do. To-morrow your old woman shall make some twine. After she has finished the twine, then you shall make a large hole in the ice over at yonder

Midaç i' u usi'tānk kigatana'pinā 'a' a' u kinidcānis. Kabōtā-
 'kwāwā; mica'kisātdaç mi' u kā'i'ciwi'kubināt, tci'ā'nigu'k
 tcikiciwābināt. Midaç imā u tciwābāmāt a' a' u nāmāgus.
 Kīnigu kigatibābāmāg mimāwīn mini'k kātābisāwāt. Kā' a-
 5 'pī'tcibibōnk mi' i' u kā'i'jickwā'taiyañ. Misagunā i' u āicā-
 wānimigōyañ. Mi' i' u, māgisiwāc, icigiwān. Māgicā ābiding
 kīgawisinim, mi' i' u icikiwān. Kīwāwic nāmāgus."

Midaç i' i' u ājipīndīgāt i' u āndāt, kāgāt mōtcigisiwāñ ini
 wiwāñ kayā unidcānisa⁶; tci'ā'nigu'k wīsinīwa⁶. Misāgu i' u
 10 cigwā' mādcī'tāt a' u mindimōyā pīminā'kwāt kabātibi'k;
 wāyābaninig okici'tōn i' i' u obimīnā'kwān. Kigicāp ājimādcāt
 māgisiwāc; wiwāñ widciwāt sāga'igāñing icāt. Kā'tāgwi-
 cinc wāpigāmānk i' u sāga'igāñ ājitwā'igāt. Kā'kicitōd
 udwā'igāñ, uda'kubinān ini' u unidcānišāñ, usidāning tana-
 15 'pināt. Midaç i' i' u ācipōdā'kwā'u'wāt. Cigwā' mica'kisāwāñ,
 ānigu'k āciwi'kubināt. Kā'kidickubināt, nāmāgusāñ pigi-
 tciskusāwāñ. Māgisiwāc kāgāt minwāndañ. "Kāwin nin-
 dāyānaci'ta'zi kabāgicig." Minawā ācipōdā'kwāwāt ini
 unidcānišāñ. Cigwā' mica'kisāwāñ tci'ā'nigu'k uwi'kubinān.
 20 Āciki'tciwābināt, nāmāgusāñ owābāmān. Midaç kāgāt
 minwāndañk a' u māgisiwāc.

Cigwā' unāgucinini. "Āmbāsāñō, midaç ā'ta i' u kānišānk
 'a' a' u nāmāgus." Kāgāt nibiwa. "Mimāwīn i' i' u mini'k
 kādāpisāwāt kayā'pītcipibōng. 'Ā' u, midaç ā'ta i' u pājik
 25 tcinišānk." Opōdā'kwāwān iniyōnitcānišāñ. Cigwā' mica'ki-

narrows of the lake. Accordingly, then by its feet shall you tie your child with the cord. You shall put it down into the hole; and when it has reached the bottom then you shall draw it out, with all your power shall you pull on it. And then there shall you see the trout. And you yourself shall see when you think that (the fishes) are enough. At the end of the winter then shall you cease. And this is the way that you shall be blessed. Therefore, Soaring-Eagle, do you return home. Perhaps for once you (and your family) will have food (enough) to eat, therefore do you go on back home. Take back some trout."

And so when he entered his home, truly pleased were his wife and his children; with great eagerness did they eat. Thereupon then did the old woman set to work weaving twine all night long; when it was morning, she finished the twine. In the morning then departed Soaring-Eagle; along with his wife, he went on his way to the lake. When he got to the narrows of the lake, then he made a hole in the ice. After finishing the hole in the ice, he then bound one of his children; by its feet was where he bound it. Thereupon they put it down into the hole. When it got to the bottom, then with all his might he drew it out. After he had pulled it out, then the trout came out of the ice. Soaring-Eagle was really happy. "I will not stop throughout the whole day." Then another of his children he put down through the hole. When it got to the bottom, with all his power he pulled upon it. When he gave it a great throw, a trout he saw. And then truly pleased was Soaring-Eagle.

In a while the evening was drawing in. "Behold, just one more trout I will kill." To be sure, (there were) many (trout). "It may be that they are now enough to last through the winter. Therefore only one more will I kill." Down into the hole he put one of his children. As soon

sāwan, uwi'kubidōn. Ācibwāwipitōd ayāngwatic, tci'ā-ni-
 gu'k udānawikubidōn. Kāka'pī ācipa'kibidōt, misā'pānā
 unidcānisān. Tciānigu'k mawī' māgisiwāc, kayāyu wiwān.
 Indawā, kā'i'ckwāmawit, ugīgō'i'miwa⁶ ugīwāwināwā ka'kina
 5 āndāwāt. Kā'i'ciwināwāt i'i'^u kīgō⁶ya⁶, mādcā awigāgwāt-
 wāt; mīdāc icāt iniwā nigigwan. Cigwa' ugañōnān: "Misa
 i^u kinisāngit 'a⁶a^u ninidcānisinān." Ācigañōnint māgisiwāc:
 "Āmbāsa', nawātc nībiwa ugawāci'tōn kimindimōwimic
 bimina'kwān. Ki'kici'tōt, mīdāc i'i'^u kā'i'cimādcāyān, kī-
 10 ga'i'cā imā^u kipa'kibināt a^u kinidcānis. Māgisiwāc, kigi-
 'kändānina wāndcima'kāmigōyān a^u kinidcānis? Usām
 nībiwa kigīnisāg igi'^u gi^ugō⁶ya⁶g. Kinicki'ā: 'a⁶a^u micinā-
 māgwā. Mi'a^u kā'u-dā'pināt kinidcānisān. Kīga gācki'ā.
 Nāndawābāmāt, mī nāsāb kā'i'cictigāyān, tcita'kubisoyan
 15 imā kisidānk."

Māgisiwāc mī cigwa mādcāt. Twā'i'bi. Kā'i'ckwāt-wā-
 i'bit ājīpa'kubit. Māca'kisāt owābandān mi'kāna pimā-
 munik. Ājimādcāt, māda'udōt mi'kāna. Kumāgu a'pī
 tāgwucink, unōntawā awiya pibā'pinit. Owābāmā⁶ i'kwāwā⁶;
 20 ājigañōnā⁶: "Ānin ānano'kiyag wābigāmāg?"

"Nindawinici pā'pinō'tawānān wīsāntā."

as it got to the bottom, he drew it back. As he was losing his pull on it the longer (he held on), then with all his power he tried drawing it back. At last he broke the line, and then gone was his child.¹ Very bitterly wept Soaring-Eagle, and also his wife. Accordingly, when he had ceased crying, they carried all their fish back to where they lived. After they had dressed the fish, he departed thence to make inquiry; and so he went to where the Otter was. In time he spoke to him, saying: "Therefore now have we slain our child." Then was Soaring-Eagle addressed by him saying: "Behold, let your old woman make some more cord. When she has finished it, then shall you depart, you shall go to the place where you broke the line (that held) your child. Soaring-Eagle, do you know why your child was taken from you? Too many of the fishes have you slain. You have angered the Great Sturgeon. He is the one that has seized your child. You can obtain (your child). When you seek for it, you should follow the same method that (you did) before, by having yourself bound by your feet."

Soaring-Eagle then departed thence. He made a hole in the ice. After he had finished the hole in the ice, he then went down into the water. When he got to the bottom, he saw a path that led off (in a certain direction). Then he started forth, following along the path. When at a certain distance he arrived, he heard some one coming along laughing. He beheld some women; to them he spoke, saying: "With what are you busied at the narrows?"

"We intend to meddle with the deadened pine."²

¹ Because he had not obeyed what had been told him when he was blessed. It is a common belief of the Ojibwa that he will come to some kind of grief who kills more game than needed. Therefore wanton destruction of game is a taboo.

² Where a net is.

Asābīn miwānini^u ācāwāt. Midāc i^ʿu pitaʿa^ʿmwāt minawā
ānind. Owābāmā^e. “Ānīn ānānōʿkiyāg?”

“Nindawipāʿpinotawānān pābāmitāgōtāg uʿkənāb.”¹

Ānijimādcāt, pācuʿ owābandān ōdāna. Pājig owābāmān;
5 oḡānōnān: “Nidcānis paʿuʿndciʿiʿcāyān.”

“Miʿuʿmā ayāt a^aʿu kinidcānis. Kāwīn kidāminigusi. Mi
a^u nindōgimāminān āyāwāt iniyu kinidcānišan. Intawā
aʿkama^u tcisāgaʿaʿnk; unāḡwucig mi aʿpī tcisāgaʿaʿnk.”

Cigwa unāḡucini. Maḡwāḡigītō pācig inini: “Āʿē,
10 miša minawā mimisiwāḡ cigwa tciāmwangwā.” Cigwa
pimisāgaʿaʿmōn; kāḡāʿt minditōwān micināmāḡwān. Wāsaʿ
cigwa aḡitāḡwicinōn pindigāsā āndānit; uḡiwābāmān uni-
dcānišan. Āciʿuʿdiʿtināt, tciʿaʿniguk udōʿtōʿkābīgibaʿtō i^ʿu
pīmināʿkwān. Kiʿtciʿāʿniguk uwiʿkubitōn ʿaʿaʿu mindimōyā.
15 Pāʿkic āniguk mādcā Māḡisiwāc. Cigwa udābābandān
udwāʿiʿgan. Ābānābit pitāwāniwān winawāḡamigut inīʿu
micināmāḡwān. Midāc kāḡāʿt āniguk ājimādcāt, ācigiti-
pisut iʿimāⁿ udwāʿiʿbāning. Kāʿkitcibisut, inābit, udwāʿi-
ḡāning pisāḡiʿkwāsāwān micināmāḡwān, ācigiʿtcipisut.
20 “ʿAʿaʿu, mindimoyā, kiwāḡāʿkwaḡ māḡmōn! Nīwānaʿe!”

Mindimōyāⁿ udōdāʿpinān owāḡāʿkwaḡ; unīwanawān inīʿu
micināmāḡwān. Āʿtā, kāḡāʿt minditōwān!

“Mindimōyā, kiwāwinātā.” Kāwāsā uḡāckiāsiwāwān āna-
wi udōdābānāwān. Anicinābā^e unādamāḡuwa^e, mi pitcīḡāḡ

It was to a net that they were going. Accordingly then came some others singing. He saw them. "What are you busied with?"

"We are going to meddle with the cord that hangs across."¹

As he started on, not far away he saw a town; a certain one he saw; to him he spoke, saying: "It is on account of my child that I have come."

"In this place is your child. It will not be given to you. It is our chief that has your child. Therefore you would better wait till he comes out; in the evening is when he comes forth."

In time it was evening. There came the voice of a man saying: "Well, so then we shall have some more mayflies to eat." Then (he beheld the chief) come forth; truly big was the Great Sturgeon. When a long way off (he saw that the chief) was come, he flew into where (the chief) lived; he saw his child. Then grabbing it up, with all his might he ran, jerking upon the cord. As hard as she could the old woman pulled upon it. At the same time with speed went Soaring-Eagle. In time he came in sight of the hole. On looking back, (he saw) the Great Sturgeon coming with mouth open to devour him; whereupon truly at full speed he went, out through the hole he flew. After he had flown through, he looked, (and saw) the Great Sturgeon with his head out of the hole in the ice, then out upon the ice he leaped. "Now, old woman, get your axe! Pound him to death!"

The old woman picked up her axe; she clubbed the Great Sturgeon. Ah, truly big he was!

"Old woman, let us carry him home!" Not even were they able to drag him. By the people were they helped to drag him, and that was when they were able to handle

¹ With the cord at the edges of the net.

kācki'ā'wāt. Misa i^u cigwa' ki'tagwicimāwāt. "Kägät, kiga'a'camānān wa^a'u nigig kācawānininang."

Kägät minwāntamōg acāmitwā igi^u nigigwağ. "Māgisiwāc, mi'i^u kāwīn wīkā kigapa'kadāsī. Keyābi wāwī'i-
5 gōyañ ki'tci unīcīcin kā'i'cīctīgāyañ. 'A^a'u Nānabucu
kīni'tam kigapa'kadā'ā. Awikimōdim ini^u ugīgōⁿ'i'mañ."

Kägät ājimādcāt Māgisiwāc. Ājikacki'tōt ugī'i'cigimōti-
mān ini^u Nānabucūwañ. Kägät, ugīkackitōn ka'kina kī'ki-
mōtimāt. Misa win ni'tam Nānabucu kīpa'ka'tāt. Kägät
10 minwāndañ Māgisiwāc pa'kađānit ini^u Nānabucūwañ.

Misa pināwītcīt āgātāg.

SERIES V. Nos. 40-42.

40. NĀNABUSHU IS MIRACULOUSLY FED BEAR-GREASE.¹

Nānabucu a'īndā wīwañ kayā minawā kayā i'q^u unī-
tcānīsaⁿ nīciwaⁿ. Misa' mi'i^u wī'pībōnicit Nānabucu, kāwīn
kāgō udayāsīn kāmidcit. Misa' mī cigwa pībōninig mādcī-
15 'tāt aṅtawāntcīgāt. Ē, kāwāsa kāgō unī'tōsīn! Mōⁿcağ
ugīgi'gōn ini^u awāsīyañ, kāwīn ogīwanīsāsīn. Ninguting
ugañōnīgōn wīwañ: "Ānīn kā'i'cipimātīsīyank? Wī'kā kāgō
tcīni'tōsiwañ."

20 "Nīntawā mōcağ nīngakīyōtā,"² i'kītu Nānabucu. Wayā-
bañk ājimādcāt. Ningutingīdaç, pīmusāt, ānicīnābān utō-
'kawi'ā'n māda'a'nāt; sāga'i'ganīng tāwañ. Anīnābit utōn-

¹ For other versions see Nos. 36 (p. 311) and 52 (p. 421).

him. Thereupon they then got him home. "In truth, we will feed the Otter that has blessed us."

Truly pleased were the Otters to be fed. "Soaring-Eagle, therefore never shall you be in want of food. Something very much better is yet to be told you to do. It is now your turn to make Nānabushu hungry. Go rob him of his fishes."

Truly thence departed Soaring-Eagle. As much as he could did he rob Nānabushu. In truth, he was able to steal them all from him. Accordingly it was Nānabushu's turn to be hungry. Truly pleased was Soaring-Eagle to have Nānabushu in need of food.

And so now the buttocks of the ruffed grouse hang aloft.

SERIES V. Nos. 40-42.

40. NĀNABUSHU IS MIRACULOUSLY FED BEAR-GREASE.¹

Nānabushu was living with his wife and two children. It was there that Nānabushu intended passing the winter, but he had nothing to eat. It was now becoming winter when he undertook to seek for game. Alas! not a thing could he kill. Often was he given the slip by the game-kind, none did he kill. Once he was addressed by his wife saying: "How are we going to live? Never a thing do you kill."

"Therefore always will I go a-visiting,"² said Nānabushu. On the morrow then he departed. Now once, while walking along, he chanced upon the footprints of some people, in whose path he now followed; by a lake they lived. As

² Visiting among friends, generally with the sense that the visitor goes to "sponge" off his guests.

he looked about the place from which they drew water, he saw there the anal gut¹ of a bear; now, that was what they used in making a hole from which to obtain water. On going up from the shore, (he saw) a wigwam standing. On entering, (he saw) a man who was seated, also a woman, and their children, numbering two. While looking about, Nānabushu saw (chunks of) bear-tallow, which they used for a lodge-covering.² Truly did he covet the bear-tallow.

And then up spoke the man: "What shall we give the guest (to eat)?"³

Whereat up spoke the woman: "Why, the same as you generally do when we want to eat, is what you should do when providing your gift."

Then up spoke the man: "Well, fetch hither the awl."⁴ Truly was it then given to the man. After it had been given to him, "Now, then, a vessel do you wipe."

Truly, when the woman wiped it, thoroughly clean did she make the vessel; next the awl was what she wiped. After she was done with her work, and while the man was yet seated, of a sudden up he sprang, seizing hold of the lodge-pole. "Saⁿ, saⁿ, saⁿ, saⁿ!" (such) was the sound of his voice. Thereupon yonder upon the cross-pole (he was surprised to see him) exposing his testes, while at the same time he could be heard making the sound, "Sank, sank!" (such) was the sound he made. And it was with the awl that he aimed at his testes and almost piercing his testes with it. And then of a sudden, when he pierced his testes, immediately some bear-grease came flowing out. Then up spoke the Squirrel: "Hold the vessel close up against it!"

³ Kāgigūḡnk? "What shall we give (to eat)?" This expression occurs in such connections as here, where food is the thing given; and so it has come to be a synonyme for "to feed," but its real sense is in the giving of a present.

⁴ Utciḡciḡik, "awl;" that is, the awl made from the ulna, usually of a moose, deer, or caribou.

Truly, the woman then placed (the vessel) there, where the grease might drip into it; and very soon it was full. When the vessel was full, then down came climbing (the Squirrel). "This is just a way I have whenever I too wish to eat."

Naturally, Nānabushu was very hungry. "Would that I might presently be given something to eat!" thought Nānabushu. Furthermore, there was some meat that was truly nice, — bear-meat, — and half of it was in grease; and some grease, too, did Nānabushu have placed before him to eat. Truly he ate good food, and much did he eat. After he had finished eating, he thereupon, without being seen, pulled out his mittens,¹ and he hid them under the balsam boughs (beneath the mat). "It is now time for me to go back home." Nānabushu was addressed (with words) saying: "Therefore do you take back home to your children the food which you did not eat up."²

Truly he was pleased. Thereupon out of doors he went.

When Nānabushu had gone out, (and) while the man³ was looking about, he saw the mittens. Now, of rabbit-fur were the mittens of Nānabushu. Thereupon then (to his children) spoke the man, saying: "Come, take the mittens to Nānabushu, and from afar do you throw him the mittens!"

Truly, then out of doors sprang the boys, who ran in pursuit of him. Soon they overtook him. "You have forgotten your mittens." Truly, when from a rather long distance they tried to fling them, they were addressed by Nānabushu saying: "Oh, but you people must be hungry! To-morrow let your father come over. We ourselves always have plenty to eat."

² Kitickwancigan, "the food which you did not eat up;" literally, "your left-over food."

³ That is, the Squirrel.

Ānic kiwāwaḡ iḡi^u kwīwisānsaḡ.

“Ānic āni^u i^u nāḡ ‘a^a’u Nānabucu?”

“Kā, ‘kōsiwā ṭapicā,’ i^u kitō Nānabucu. ‘Ā^u pidi ṇaḡwana kīpa^u kādām nangwāna.’”

- 5 Nānabucu ānijimādcāt kiwāt; tcibwātawḡicin āndāwāt, upitāmawā unīdcānisa^u kayā ini^u wiwān utickwāntcigan. Ā^u pidi minuwisiniwa^u, miḡaḡu pitcinaḡ wiḡininit.

Kāḡāt minwāntam awi^u kwā. Miḡaḡu ciḡwa ājimādcitāt Nānabucu utcictcini^u k uci^u tōt, kayā win wīpaḡipa^u wāt ini^u 10 unīciciwān. Kā^u kici^u tōd, unā^u i^u nān i^u utcictcini^u k.

Mi^u sa wāyābanininiḡ kabāḡciḡk, ayabit pī^u rāt ini^u pīwītān. Ānic udinā unīdcānisa^u: “Acawābiyu^u k.” Niḡutingigu pindigāsāwa^u i^u unīdcānisa^u: “Ciḡwa pīwītā!”

Tayā, kāḡāt pi^u ndcipindigāwān ini^u ininiwān.

- 15 Nānabucu kāwin ḡanaḡā kāḡō otayāsīn. Miḡa ājikigitut Nānabucu: “Wāḡunācina kā^u a^u ḡamāḡ ‘a^a’u pīwītā? Minōte, kisīḡaḡ iwanāḡaḡaḡ.” Kā^u i^u ckwāḡisīḡaḡaminit, “Minōte āiciyāḡ kayā nīnawint wāwisiḡiyāḡbaḡaḡaḡ.”

- i^u wi^u cictcicigāt Nānabucu. Ni^u tam udōdā^u pinān i^u 20 utcictcini^u k. ‘A^u, Nānabucu ājinawatināḡk uṭāḡa^u nē, kāwin nāḡḡim ḡaḡci^u u^u sī ānawī^u a^u kwāntawāt. Wi^u kā pitcinaḡ ājikāḡci^u u^u t i^u mā^u pimidā^u kupitcigāḡaniḡ icāt. Miḡa^u ācīnīcomināḡināt i^u unīciciwa^u, kāwanināḡ utcictcini^u k, “ḡaḡk! ḡaḡk! ḡaḡk!” inwāt. Kā^u kicimīḡu^u ku wiḡaḡanāmāt i^u 25 unīciciwa^u, niḡutingigu ācipācipa^u wāt i^u unīciciwa^u, pa^u nāḡu kāpi^u ti^u kukamīḡicink i^u mā^u nāwackutā. Ānic miḡu i^u ā^u piṭaḡanāntisut.

So back home went the boys.

"What did Nānabushu say to you?"

"Oh, 'Let your father come over,' said Nānabushu. 'So you really must be very hungry.'"

Nānabushu was then on his homeward way; before he was come at where they lived, he was fetching to his children and his wife the food he had left uneaten. Very well did they eat, and that was a time when they ate.

Truly pleased was the woman. So thereupon began Nānabushu on the work of making an awl, for he also desired to pierce his testes. After he had finished making it, he put away the awl.

And so on the morrow all day long he remained at home, he was waiting for the visitor. So he said to his children: "Do you keep watch." Then by and by in rushed his children: "Here is a stranger!"

Ah, truly from without came the man entering in.

Nānabushu had not a single thing. Thereupon said Nānabushu: "What shall we feed the guest? However, do you wipe the vessel." When she had wiped it, "Why, this is the way we generally do whenever we want something to eat."

This was what Nānabushu intended doing. He first took up the awl. But when Nānabushu seized hold of the lodge-pole, he was not soon successful in his efforts at climbing up; and after a long while he was able to get upon the cross-pole (over the fire). And when taking hold of both his testes in his hand, after that he had seized a firm grip upon his awl, then "Şank, şank, şank!" was the sound he uttered. Being almost ready to strike, he was aiming at his testes, when of a sudden he pierced his testes, and forthwith down he dropped with a thud into the centre of the fire. Now, the fall was so severe as to kill him.

Ānicāgu nantagānimusig 'a^a'u i'kwā aḡwāwābināt,
kāwinigu uḡacki'ā'sin ānawiaḡwācimāt. 'A^a'i'kwā ājika-
nōnāt upiwitāman: "Nyāⁿ, witci'ic'in tci'aḡwāwābināḡ!"

Ājipaḡiguntcisāt 'a^a'u inini aḡwāwābināwāt. Ā'tawā,
5 kāwiyābisut Nānabucu! Kāḡāt teāgisu wi'kā mi'kawi.
Miḡanā pāpā'kawisit Nānabucu.

'E^o, ābā'pic kiḡanāmaḡapit 'a^a'u inini. Kāḡa'pī, kiḡitō-
wān: "Taḡa kisibiginit iyonāḡan!"

Kāḡāt ācikisibiginit 'a'kwā i^u unāḡan, minawā 'i'ī^u
10 utciectini'k.

"Mi'ī^u. Pītōn iyōtciectini'k." Ācimīnint 'a^a'u inini.
Pānimāgu, nāmaḡapinit, nawaḡināmīnit aḡaⁿj, "Saⁿ, saⁿ saⁿ!"
Midāc 'i^u, "ḡank, ḡank, ḡank!" wācānāt unīcīwāni! Kāḡi-
cīmīḡu'ku miḡaḡanāmānit 'i^u unīcīwāni, ningutingigu
15 ācipācipa'wānit, pāḡaḡu pimitā. "A^a'u, mīnōtc inīḡamu'k
'i'ī^u unāḡan!"

Kāḡāt mōckināni unāḡan. Kāmōckināni'k, pinisānta-
wāwān.

Ājikiḡitot Nānabucu: "A^a'u, mīḡu 'i^u kāⁿḡiⁿkā'i-wāyāḡk."

20 "Kāwāsa', kinawāḡu intawā wisiniyu'k," a'pān sāḡa'a-
minit, ānijikiwānit.

Nānabucu kāḡāt minwāntāḡ wisinint unītcānisa^o.

¹ That is, "tried to fling."

² This sentence has to be recast with a free rendering, in order to give the sense.
Its real meaning may be variously rendered: "Well, we did not see what he was

Then, working with all her energy, the woman flung¹ him out of the fire; but she was not able, with all her efforts, to pull him out of the fire. The woman then spoke to her visitor, saying: "Oh, do help me take him out!"

Then up sprang the man to take him out (of the fire). Oh, but Nānabushu got a hard fall! Truly was he thoroughly burned. A long while was he reviving. And then came the time when Nānabushu was conscious.

Well, for a long time was the man seated there.² Finally he said: "Come, wipe the vessel!"

Truly then did the woman wipe the vessel clean, also the awl.

"That is enough. Bring hither his awl." Then was it given to the man. Of a sudden, while yet seated, he seized the lodge-pole. "Sa", sa", sa"!" and then, "Şank, şank, şank!" while he held his testes exposed. Almost did he strike his testes when he aimed at them; and when by and by he pierced them, then forthwith was there grease. "Come on, don't mind (anything else), but hold up the vessel!"

Truly full was the vessel. And when it was full, then down from the pole he came.

Then said Nānabushu: "Now, then, with that will we make entertainment."

"It is no use, only you yourselves had better eat." Then straightway out went (the guest), on his way back home he went.

Nānabushu truly was pleased (to see) that his children had food to eat.

invited for, but yet the man simply kept on sitting there," or "... without cheer he continued sitting there."

41. NĀNABUSHU AND THE MALLARD.¹

Wāyāḅāninig ājimādcāt kiyusāt, kāwāsā kīgō uni'tōsin.
 Mō'cag ānukī'u'sā, misōntcita kāwin kīgō uni'tōsi. Misa'
 ā'pidci pa'kadāt. Cigwa wāyāḅāninig ājimādcāt Nānabucu,
 midaç 'i'i'u pāḅāantakīyōtāt. Ninguting utō'kawi'ā'n āni-
 5 cinābā^o, omāta'ā'nāt. Kumāgu a'pī tāgwičink, owāḅandān
 āndānit. Ānijipindigāt ininiwān nāmadapiwān, kayā win
 i'kwāwān kayā 'i'i'u unidcānisini. Ājikānōnint: " 'A'a'u,
 nāmāḅāpīn!" inā Nānabucu.

Kigitōwān inī'u ininiwān: "Wāgunācinā kīgīgā'ā'nk a"
 10 piwitā? Taḅa, mīnōte nibi āḅāgōtōn," inimāwān inī'u
 i'kwāwān.

Kāgāt, āgī'kwān āciwāḅōnāt a'i'kwā. Māgwāgu ḅā-
 māḅāpīnit inī'u ininiwān, undcipāsigu'ō'wān, nōndāgusiwān:
 "Kwānk, kwānk, kwānk," inwāwān. Midaç imāⁿ midā-
 15 'kupitcigāning ācipōninint, nōndāgusint: "Kwānk, kwānk,"
 inwānit. Ā'tawā, kuniginin ācimisinint imāⁿ a'kikunk, kīgī-
 tōwān: " 'A'a'u mīnōte anā'ā'n!"

Kāgāt 'a'a'u udānā'ā'n. Māgwāgu ānā'ā'nk, kuniginin,
 mānōmin ā'pidci mōckinā i'īmāⁿ a'kī'kunk; kayā pānkutā.
 20 " 'A'u, mī'i'u icī'ā'gwācim." Midaç 'i'i'u ācinīsipōninint.
 "Misagunā i'u kayā nīn ā'i'ciyān wāwisiniyānin." Minan-
 gwāna inincibān wātīsāt. Kāwunābīnit, "Āmbāsa', unagā-
 nīnk a'tōn," inimāwān inī'u i'kwāwān, "ā'pidcigu mōcki-
 nā'tōn."

¹ For another version see No. 37 (p. 317).

41. NĀNABUSHU AND THE MALLARD.¹

When the morrow was come, then off he went on a hunt for game, but not a thing did he kill. Continually without result did he hunt; and, in spite of all he could do, nothing did he kill. Thereupon very hungry did he become. Then on the morrow away went Nānabushu, it was to wander from place to place visiting (old friends). Once he came upon the footprints of some people, in whose trail he then followed. When some distance farther on he was come, he saw where they lived. On entering in, (he saw) a man that was seated there, likewise a woman and their children. He was addressed: "Welcome! be seated!" was told Nānabushu.

Then up spoke the man: "What have we to offer the guest (to eat)? Well, anyhow, hang up (a kettle of) water!" he said to the woman.

Truly, then a kettle did the woman hang up. And while the man was seated, up he flew, and was heard to say, "Kwānk, kwānk, kwānk!" (such) was what he uttered. And then yonder upon the cross-pole (above the fire) he alighted, being heard to say, "Kwānk, kwānk!" (such) was the sound he uttered. Oh, how strange that when he muted into the kettle, he was saying, "Come on, pay no heed, but keep it stirring!"

Truly she stirred it. And while she was stirring it, lo, very full of rice was the kettle there; and it was cooked dry. "All right! now take it off the fire." And then down he flew, alighting. "Now, this is only a way I have whenever I want to eat." It happened to be a Mallard whom he had come to visit. After the Mallard was seated, "Come, into a vessel do you put it!" he said to the woman, "and very full do you fill it."

Kägät i'kwä omöckina'tön 'i'i'u unāgan.

"Aa'u, Nānabucu, wisinīn!"

Nānabucu ājimātāncigāt. Ā'pidci tāwisinit, ājānici'tānk.

"Mina' mini'k wāsiniyaŋ?"

5 "Ānin dāc kā'icikagāntāckinēyaŋ?"

"Nānabucu, mīgu'i'u icikiwāwic wa'a'u tcibā'kwān. Māgicā kinitcānisāg piṭama."

Nānabucu ājikigitut: "Mīcigwa w'kiwāyaŋ." Mīgu'i'mā,
wānimō'k, wāntcicāgunāt 'i'i'u ugicō'tā'u'na. Ājisāga'a'nk,
10 pācu' āni'a'yāt.

Mīwīni'i'u ā'kitut 'a'a'u inini: "Āmbāsinō, kāgu iciwī-
'tawā'käg 'i'i'u ugicō'tā'u'na 'a'a'u Nānabucu."

Mīsa kägāt kāwīn iciwitawāsi. Cigwa Nānabucu kwī-
nawipi'u tcibiciwitawint. Ācipipāgit: "Niwunitcigāgimā!"
15 Kāwīn ānubisiskitawāsi. Āckam ānigu'k ājipipāgit. Gāga'pī,
"Mānū, iciwitawī'k; wāsa undci'a'pagitawī'k 'i'i'u ugicō-
'tā'u'na."

Cigwa owābamā kwīwisānsa. "Ictā, pācu' picāyu'k!
Mīnāngwāna i' ācipa'kadāyā'k. Kāwīn nīmpā'kudāsi.
20 Wābānk kōsiwā tājicā māmwātcigu nāwa'kwānig." Mīdāc
'i'i'u ānicimādcāt Nānabucu. Kā'tāgwicink āntāt, kägāt
mōtcigisiwā" unīdcānīsa" wīsinīnit, kāyā inī'u wīwān; ā'pidci
tāwisiniwāg. Wāyābāninig mīsa cigwa ājipi'ut inī'u piwi-
tāman, pī'āt nāwa'kwānig. Cigwa tagwicinōn. Kāwunā-
25 binit, "Wāgunācina kā'a'camānk 'a'a'u piwītā? mīnōtc a'ki'k
unāgōc."

Kägāt, Nānabucu wīwān utōnāgōtōn 'i'i'u nipi.

"Ānigu'k pagitnīsān, wāwīp tā'wānsō a' a'kik." Tayā,

Truly, the woman filled up the bowl.

"All right, Nānabushu, do you eat!"

Nānabushu then began eating. When his desire for food was quite appeased, then he ceased (eating).

"Is that all you are going to eat?"

"And how am I to force (myself) to eat (more)?"

"Nānabushu, therefore then do you take back to them at home the rest of the cooked food. Perhaps to your children do you take it home."

Nānabushu then spoke, saying: "It is now time for me to go back home." And so, when no one was looking, in under the mat he pushed his mittens. When he went outside, then near by did he tarry.

And this was what the man said: "Please do not carry to Nānabushu his mittens."

And so, truly, he did not have them fetched to him. Already was Nānabushu becoming tired of waiting to have them brought to him. Then with a loud voice he called: "I have forgotten my mittens!" He was not harkened to. Then with a louder voice he called. At last, "Well, go take them to him; from afar do you throw him his mittens."

Presently he saw the boys. "Why, come you up close! And so it is a fact that you are without food. I am not hungry. To-morrow let your father come over exactly at noon." Thereupon away then went Nānabushu. When he was come at where he lived, truly pleased were his children to have food to eat, so the same with his wife; thoroughly were they satisfied with food. On the morrow he then waited for his guest, he waited for him at noon. Soon he was come. When he was seated, "What have we to feed the guest? Anyway, hang up the kettle."

To be sure, the wife of Nānabushu hung up the (kettle of) water.

"With much wood do you build up the fire, soon let

māgwāgu nāmadapit Nānabucu undcipasingutcisā nōndā-
gusit: "Kwānk, kwānk, kwānk!" inwāt Nānabucu. Kistci-
wi'kā ājikacki'urt imāⁿ mitā'kupitciganing Nānabucu.
Kāwānāgōsīt imāⁿ mi'tā'kupitciganing, ānigu'k kintcitanāmu
5 ānuwi'kwatcimisit; ubwānawitōn. Ningutingigu umisā'kut-
cān ājipangisinini't i'īmāⁿ a'ki'kunk, ugañōnān wiwañ:
"Minōtc! anā'ān."

Ājikigitut awi'kwā: "Ācamādcī, mađci āñm! kīgagwā-
nišagi'ā 'aⁿa^u kita'ki'kunān! Intawā ājipimipasišgwi't awi-
10 'kwā, pipipina^owāt inī^u a'ki'kwan; pañā aḡwaṭcing icāt
awisigwāpinañk 'i'ī^u nibi. Kājjikisiyābi'kināt inī^u uta'ki-
kowā, pipindigā a'i'kwā. Nānabucu tayōc aḡōs pimitā'ku-
pitciganing; kāwīn kacki'o'sī ānawīnīsāntawāt. Ājikañōnāt
wiwañ: "Kāwāsā ningacki'o'sī ānawīnīsānawāyān."

15 Kāgā't ā'pidci nīckātisi 'aⁿa^u i'kwā, nañāntawīpaḡamā-
ganāt; 'a'i'kwā ciḡwa umi'kān mi'tig. Nānabucōwañ ājipa-
gōsīnit, kīgito i'kwā: "Načkā kuca, ninganiwana'wā kimi-
dcināt inī^u a'ki'kwañ."

Ciḡwa wīpa'kitā'unt Nānabucu, mīḡu iwiti wāntcipisut;
20 pi'a'niḡwāckwanit, mišānā kinōḡabamint Nānabucu.

Ā'tawā! abā'pic kīnañāmadāpi pīwitā. Ā'pidci wīwisini,
miđac ājikigitut: "Taga, mīnōtc anaḡōc aⁿ kita'ki'kowā."

Kāgā't, a'i'kwā udagōnān iniyōda'ki'towān; ciḡwasa
ōⁿsōwañ.

25 Kuniginīn, undcipasiḡwa'ō'wañ, kayāḡu nōntāḡusīnit:

the kettle boil." Aha! now, while Nānabushu was yet seated, up he sprang, being heard to say: "Kwānk, kwānk!" (such) was the sound Nānabushu uttered. It was a great while before Nānabushu was able to mount the cross-pole (over the fire). After he was perched up there on the cross-pole, then with much effort did he grunt in vainly trying to ease himself; he could not do it. But when by and by a lump of solid dung dropped into the kettle, he addressed his wife, saying: "Never mind! but keep it stirring."

Then said the woman: "Mercy sake, vile dog! you will simply ruin our kettle." Accordingly, to her feet the woman quickly rose; immediately down she took the kettle; straightway out of doors she went on her way to empty out the water. After she had cleansed their kettle, then back inside came the woman. Nānabushu was still perched upon the cross-pole (over the fire). He was not able by his own efforts to climb down. Then he spoke to his wife, saying: "Not at all am I able, in spite of my own efforts, to climb down."

Truly very angry was the woman, she was in search of something to use for a club; the woman presently found a stick. While Nānabushu was perched up there, the woman said: "Look and see! for I am going to club him to death who eased himself in the kettle."

When Nānabushu was about to be struck, then from yonder place he fell; he leaped down when she made as if to hit him.

Alas! without cheer there sat the guest. Very anxious was he to eat. Whereupon he said: "Now, forget everything and hang up your kettle."

Truly, the woman hung up their kettle; presently it began boiling.

At that moment up flew (the guest) from his place, and

"Kwänk, kwänk, kwänk," inwänit. Misa' äcipöninint iimā" pimitā'kupitcigāning pä'kie nōndāgusinit: "Kwänk, kwänk," inwänit. Misiwān äjikañōnigowāt: "Minōtc! anā'a'mu'k."

5 Misa kägä't anā'ā'mowāt, ä'tawā kuniginin mañōmin ā'pidci mōckinätänig, kayä pängwāning!

"A^u, mi'ī^u iciagwāsītōk."

Kägä't udagwāsītōn a'ī'kwā.

Misa'ntawā sāga'ā'mōn inī^u upiwitāmiwān. Misa' cigwa
10 wīsiniwāt Nānabucu.

42. NĀNABUSHU AND THE WOODPECKER.¹

Wāyābāning mīnawā ānukiyusā, mīsa'u'ndcita kāwin kägō unī'tōsīn. Mīnawāgu ānimādcā; mī'u'ntcita kāwin kägō anī'tōsīn.

Kāga'pī äjikigītut wīwān: "Kägä't kīgō'pātis. Awācīmā
15 intawā kiscikī'ō'tāyān; miyā'ta kā'ī'ciwīsinīyāngibān, miyā'ta tciwābānciyānk."

Kigicāp äjimādcāt Nānabucu. Kumāgu a'pī tāgwičink, sāga'īgān owābandān. A'ī'nābit, awiya owābāmān pabā-mātāgā'kunit. Ānī'ī'cāt, owābāmān ininiwān. "Taga, kañi-
20 wīdcīwin wī'kiwāyān." Cigwa owābandān wīgīwām; ānī-pīndīgāwān kayā wīn kā'u'nābit owābāmān i'kwāwān tāci-mackimutā'kānit. Nānāgāgu cigwa kañōnimāwān: "Taganā', āgōc 'a^a'u a'ki'k."

¹ For other versions see Nos. 35 (p. 305) and 53 (p. 423).

was heard saying: "Kwänk, kwänk, kwänk," (such) was the sound he uttered. Thereupon he alighted yonder on the cross-pole (over the fire) at the same time that he was heard saying: "Kwänk, kwänk," (such) was the sound he uttered. By him while muting were they addressed: "Never you mind! only do you keep it stirring."

Thereupon, truly, as they kept it stirring, how wondrously full the rice filled (the kettle), and how dry it cooked!

"Now it is time to take it off (the fire)."

Truly off the fire the woman took it.

And so with disappointment forth from the place went their guest. Whereupon then did Nänabushu (and his family) eat.

42. NÄNABUSHU AND THE WOODPECKER.¹

On the morrow he went on another fruitless hunt for game, and it was just his luck not to kill a thing. Another time he set out; but, as ill luck would have it, he did not kill a thing.

At last then up spoke the woman: "Really, you are of no use. It would therefore be much better for you to go on a visit among (your friends); for only by such means shall we obtain food to eat, only in that way shall we live through the winter."

In the morning then departed Nänabushu. When some distance away he was come, a lake he saw. While looking around, he saw somebody walking about on the ice. When he started hitherward, he saw a man. "Pray, let me go with you when you depart for home!" Presently he saw a wigwam; when in the other went, so then (did) he. When he was seated, he saw a woman busily making a bag. After a while she was then spoken to: "Please hang up the kettle."

Kägä't a'i'kwä a'ki'kwān otōnagōnān. Kā'kici'tāt, pāni-
 magu nāmadapinit undcipāsigwa'ō'wān, ābācing apāgisōwān
 nōndāgusiwān: "Kwu, kwu, kwu, kwu!" inwāwān. Mīnān-
 gwaṇa māmān wātisāt. Cigwa, kā'tāgwicininit iwiti sōwāga-
 5 nink, mā'tigwā'igāwan. Nāgātciku mātāmīna^o pišigisāwa^o
 mī'īmā^o a'ki'kunk, midāc i^u ācimōckinānit inī^u uda'ki'kō-
 wān. Pā'i'cinisikwāskwaninit, misa' nāsāp anicinābā.

Ānic, mīgu mīnawā i^u kīwawānabinit inī^u i'kwāwān
 mackimutā'kānit, kīgītunit inī^u: "Wāgunācina kāya'pābō-
 10 wāyank? mīnacigwunā'i^u?"

Kuniginin, ugā'kā'kāsiyābi'kinān i'i^u mō'kumān. Kuni-
 ginin, ācimātāgwacābināt inī^u wīwini, kunīguca pi'kwanā-
 ning ācimāticwāt, kumāgu minī'k uba'kwācwān. Kā'pa-
 'kwācwāt, midāc i'i^u usi'kōn ācisinagwunāmāwāt imāⁿ
 15 kipa'kwācwāt. Midāc imāⁿ uda'ki'kowāng ācipōdā'kwā'ā-
 mowāt i wiyās. Āci'ō^osunit oda'kikowān. Cigwa kākici-
 tānig, āci'ā'gwābiga'ānk; Nānabucu pagitlāmawā tciwīsinit
 kayā i' mādāmīna^o.

Ā'tawā, midāc kägä't Nānabucu minuwīsinit! Ā'pidci
 20 kā'tawīsinit, mī'i^u āci'ā'naci'tānk. Misa' mīnawā ājikānāt
 ugičō'tā'una^o. "Mī'i^u mādcāyān kīwāyān." Nānabucu
 inā: "Mīgu'i^u tcigīwāwita^o."

Mīnawā, kumāgu a'pī ānitāgwicink, pipāgi Nānabucu:
 "Kīwanitcigāgimā!" Kāwīn ānutābwā'tawāsī. Āckāṃ āni-
 25 gu'k pipāgi, kāga'pī, "Mānū, icīwitawī'k Nānabucu ugičō-
 'tāuna^o."

Kägä't kwīwisānsāg uticiwīnāwā. Ānic, wāsagu utācā-
 'pagitawāwā ājikānōnāt: "Nictcimictēā, pācugu picāyu'k.

Truly, the woman arranged (the kettle) so as to hang. When she had finished, then of a sudden he that was seated flew up, a-lighting yonder on the lodge-pole, (and) could be heard saying: "Kwu, kwu, kwu, kwu!" such was his cry. It happened to be the Red-Head that he was visiting. Now, when (the Red-Head) was come at the meeting of the lodge-poles, he then began pecking. And after a while some corn came pouring into the kettle there, whereupon full of it became their kettle. Down he came hopping; and when (he was come), then back again (was he in) human (form).

Well, and so another time was the woman seated, making her sack, when she said: "What shall we put (into the corn) for seasoning, or shall it be just so?"

Lo, he now wiped the blade of his knife. Behold, when he uncovered his wife, plump on her very back he then began slicing her, rather large pieces he sliced off. When he had done with carving her, he then rubbed his spittle over (the place) where he had carved her. And then into their kettle they put the meat to boil. Then their kettle began boiling. Now, after the food was done cooking, then out she dipped it; and in front of Nānabushu, that he might eat, she placed (the meat) and the corn.

Oh, but Nānabushu truly had a pleasant time eating! After he was quite satisfied with food, he accordingly ceased eating. And then again he hid his mittens. "Now I should start back home." Nānabushu was told: "Therefore do you take them home (some food)."

Again, after some distance he was come, out called Nānabushu: "I have forgotten something!" But in vain was he not listened to. Louder still he shouted, till finally, "Well, then do you take to Nānabushu his mittens."

To be sure, the boys took them to him. Now, from afar were they throwing them to him, when he said to

Kipa'kaṭāmawāsa kīnawā. Wābaṅk kōsiwā tabicā, nāwa-
 'kwāg ugapinātin kāmītcīyāg." Misa' ājikiwāt Nānabucu
 kā'tagwicink āntāwāt, misānā mīnawā wisiniwāt. Mīwini' i^u
 kī'kanōnāt wiwaṅ: "Nackānā! mackimutā'kān." Ājikaṅōni-
 5 gut Nānabucu wiwaṅ: "Intaskā mīnawā i^u awiya kāgō
 kicinawāwātān. Āṭaṭagwacaku kīmānici ickwā'kamik kitō-
 taⁿzīwān!"

Nānabucu ājikiḡitut: "Mānū! mackimutā'kān."

"Wāgunācinā kā'ā'batci'tōyān i' i^u teimackimutā'kāyān?"
 10 Ānic, wīgubic udayān a' i'kwā, misānā i^u wānābīgaṅk.

Ānic pābī'ut Nānabucu. Cigwa nāwa'kwānig tagwicinōn
 ini^u inīwān. Pā'pīndigānit, "Wāgunācinā kā' i'cangāyāng?"
 Nānabucu pīwābī'kuc ugīkācibōtōn. Kā'pīndigānit, Nāna-
 bucu paṣiguntcisā. "Kwu, kwu, kwu, kwu!" inwāt. Ācīcīsitōt
 15 ubīwābī'kuni imāⁿ ucingwānānk, cigwa a'kwāntawā. Cigwa
 iwiti kaḡci' o' tisawāgaṅing. Cigwa uba'kī'ā'n utabaⁿjīwā^s.
 Ā'tawā! wāntāgu kāgā't wāsa inā'kwītcit paṅgicink, "tcu^{ān}!"
 inwāwācin Nānabucu.

Ā'tawā! unawātinān ābīwitā. Mānū, intawā uwi'kubita-
 20 wān i^u pīwābī'k. Paṅgī wīn gu kanagā' mīskwī' i'wān,
 kāsiyābanāwāt mīskwīwīnit.

Nānabucu cigwa ānipāga'katisi ājikiḡitut: "Mānū gu,
 mackimutā'kān!" udinān ini^u wīwān.

Ānic, kāgā't mādcī'tā 'a^a' i'kwā mackimutā'kāt. Mī' i^u
 25 cigwa kī'utā'pīnānk i^u mō'kumān, cigwa umanibitawān i' i^u

them: "My little brothers, up close do you come. You must be hungry. To-morrow let your father come over, at noon let him come to get some food for you to eat." And so it is said that when Nānabushu was come at where they lived, then the poor things ate again. Thereupon he spoke to his wife, saying: "Now, come and make a bag!" Then was Nānabushu answered by his wife saying: "No doubt but that you have again seen somebody doing something: Oh, how you make me ashamed in your trying always to do everything!"

Nānabushu then spoke up: "Never you mind! just you make the bag."

"Pray, what shall I use to make the bag?"

Now, some bast did the woman have, and so with that she began weaving (a bag).

In the mean while waited Nānabushu. When it was noon, then came the man. When he entered within, "Pray, what shall we offer (him) to eat?" Nānabushu sharpened an old piece of metal. After the other had come in, Nānabushu then sprang up. "Kwu, kwu, kwu, kwu!" was the sound he uttered. When he placed the metal into his nose, then up he climbed. Presently he was able to reach the meeting of the lodge-poles. Then he pecked at their lodge-poles. Alas! right straight in for a long way it truly entered. When he dropped, "tcu!" was the sound Nānabushu made.

Poor thing! him the visitor grabbed. However, he then pulled out the metal. And (he saw that Nānabushu) had nevertheless bled a little, (whereupon) he then washed him where he was bloody.

Nānabushu was now becoming conscious when he said: "Never you mind, but make the sack!" he said to his wife.

Now, truly the woman started upon the work of making the sack. Then, when he took up the knife, he began

ubabinsikawāḡanicini. Ācimaticwāt pi'kwanāning, paṅāgu
nōndāḡusinit ā'pitci uwisāḡicwān. "Pisān! mī guca'ku i^u
āntōtamān wā'kigā'i'wāyān."

Medāc ācikaṅōnigut piwitān: "Pā'kā! kaṅāḡatc kīḡanisā
5 kimindimō'ī'mic. Intawā pitōn i^u mō'kumān." Ācipa'kwā-
cumint inī^u wiwān, ācipōtā'kwā'ā'minit imāⁿ uda'ki'kōwāng.
Minawā, paṅigwa'urnit imāⁿ tiso'ā'ḡaning, midāc imāⁿ māti-
'kwā'igānit. Nāḡatcigu māndāminaⁿ piṅigibisōwaⁿ, uta'ki-
'kōwāng i'ī'mā ācisibigisunit. Kāmōckinānit inī^u uda'ki-
10 'kōwān, mīsa'ī^u Nānabucu iciwisinit. "Mī'ī^u ningiwā."

Mīsa'ī pināwicit (āḡātāḡ).¹

SERIES VI. No. 43.

43. NĀNABUSHU HUNTS BUFFALO WITH HIS YOUNGER BROTHER.

Ānipapimusā kiwāⁿ Nānabucu; māḡwāḡu kiwā papimusāt
oḡiwāḡandān sibawāsāyā'kwānig. Awāḡwāḡi, kiwāⁿ pāpā-
'ku'ā'nk, awāḡwāḡi kiwā 'ī'ī^u a'ki kaḡwānisāḡiunicicini.
15 "Mīsa o mackutā," i'kitu kiwāⁿ. Ucādināni kiwāⁿ imā
kwaya'k āḡāt. Wādī'tāṅk kīⁿwāⁿ imā ucādinānik nānibawit
imā. Mīḡu kiwāⁿ i^u āḡināḡwatīnik ucādinānik minī'k tayā-
bābandāṅk. Ānīc, mīsa papimusāt, ānisāsāḡatciwāt, anici-
nābān kiwāⁿ kīpimusāwān; ayāḡwa'kiba'tōḡwānitug āḡwā-
20 skawāt. Sāḡatciwāt kiwāⁿ, ā'pidci kiwāⁿ umāḡwāskawān.

¹ The last word is supplied by the editor. See pp. 340, 341.

removing her old jacket. When he began carving her at the back, straightway she began to be heard (crying aloud). Very painfully did he hurt her with the knife. "Hush! for this is what I always do whenever I wish to entertain."

Then was he addressed by the guest saying: "Stop! perhaps you will kill your old woman. Therefore fetch hither the knife." When (the visitor) sliced off a piece from the wife of (Nänabushu), he put it into their kettle to boil. Next, flying up to the meeting of lodge-poles, (the visitor) then began to peck. After a while some corn came pouring out, into their kettle it poured. After their kettle was full, then did Nänabushu eat. "Now I am going home."

Whereupon the buttocks of the ruffed grouse (hang aloft).¹

SERIES VI. No. 43.

43. NÄNABUSHU HUNTS BUFFALO WITH HIS YOUNGER BROTHER.

On his way, they say, was Nänabushu walking; and it is said that while walking about he beheld a vista opening out through the trees beyond. Really, so the story goes, when he broke through into the open, why, they say (what he saw) was a country marvellously beautiful. "This is a plain," he said, so goes the story. A ridge of high land, they say, lay exactly in the direction he was bound. When he got there, it is said that yonder on the ridge he stood for a long while. Indeed, according to the story, there could be seen ridge (after ridge) as far as he could see. Well, it was while walking along, as he went up the hills and down again, (that he saw) a man, so it is said, walking hitherward; he then must have run round to head him off, when he intercepted him. When he came out

Ānic weyābamiḡut nōḡigābawiwān. Ānic, mī·i·mā kī·u·disāt.
Cayigwa ājikanōnāt: "Pābā·a·r·nātsiyaḡ, nicim."

"Ā^o, Nānabucu, o·o·mā pācu' minā·kwā ayā, mī·i·mā
ācāyān, ninda·u·piji·kī·kā."

- 5 "Tā·tiyā, nicim, miša kayā nīn! Mī·o·mā pācu' minā·kwā
ayā, mī·i·mā āwudaci·piji·kī·kāyān. Ānic, nicim, kīgatani·
wītcīwin. Pānimā iwiti nāḡate kīḡapa·kāwinin." Ājikanō·
nigut: "Ā^u, āmbāsa, Nānabucu, mādcātā!"

Miša ciḡwa mādcāwāt. Kaḡwāniša mi·tcāni kiwāⁿ wiškwa^l
10 cayāḡwānsonit; mīḡu kiwāⁿ imā pasānagitiyānit ti·tibisānik.
Sāḡatciwāwāt kiwāⁿ imā ucādinānik ājijagaskinit. "Nāna·
bucu, cayigwa imā nišā·ki·piji·kiwāḡ pimāwānitwāḡ."

Aji·a·jāktwāwāt, "Ningwis, pājiksānā udā·u·bimwān inī·^u
piji·kiwān, kidānawatcimīn sānā."¹

- 15 Pānimāḡu, kiwāⁿ, wāntcisāḡitciwāskwāninit ininiwān imā
wiškwāḡ, a·panā iwiti āni·i·jipasatinānig āni·a·pa·tōnit.
Pānimāḡu, kiwāⁿ, iwiti acādinānig wāntcisāḡatciwākwāskwā·
ninit piji·kiwān, ucimunit.

"Āmbāsa, Nānabucu, mādcātā!"

upon the summit, they say right there he met him. Naturally, when (Nänabushu) was observed, then the other halted, standing in his place. Well, it was there that (Nänabushu) got to where he was. In a while he then spoke to him: "(So) you are journeying about, my little brother."

"Yes, Nänabushu, over here, near by, is a clump of trees (on the plains), and it is thither I am bound; I am hunting for buffalo."

"Why, my little brother, so am I! Over here, not far away, is a clump of trees, and it is there where I am going for buffalo. Well, my little brother, I will go along with you. Not till at yonder place after a while will I part company from you." Then he was addressed by the other saying: "All right, come along, Nänabushu! let us be going!"

Thereupon then were they off. Amazingly big, they say, was the bladder (pouch) which the other had dangling from his belt; indeed, they say it tossed, whirling about over the top of his crotch at the back (as he walked along). When they came out upon the summit of the ridge, they say the other suddenly crouched down (to the ground). "Nänabushu, already yonder at the foot of the hill are the buffaloes trailing along."

When they turned about on their way back, "My son, now, one of you should shoot a buffalo, for then we can have something to eat."¹

Then suddenly, they say, out leaped a man from his place in the bladder (pouch), and away he went running down the slope into yonder valley. And all at once, they say, from over the top of yonder ridge came a buffalo along; it was in flight.

"Come along, Nänabushu! let us be going!"

¹ The stranger speaking to his sons in the "bladder."

Sāgātcīwāwāt kī^{wā} kinibawīwān inī^u inīwīwān; kīcingī-
cīnōn kī^{wā} inī^u pījī^ukiwān. Ānic, mīsa kī^udisāwāt imā.

“Ā^u, ambā ningwis, pīndīgān o^omā.” Mīsa^u kīpīndī-
gākwāskunit imā wīskwāng, “Ānic, Nānabuc, mīsa cigwa
5 tciwīnīnutcīgāyāng.” Mīgu i^u kī^{wā} wā^ucīmādāncīgānīt
kīgaski.

“Tā, nicīm! kīdāgābācīmānānsa!” Ājikanōnīgūt: “Wā-
gunāc, Nānabuc, kāyābātcī^utōyāng tciwabācīmāng?”

“Nicīm, nīngānānā a^ukīk.” A^upanā, kī^{wā}, ā^usādcīwāt
10 imā ucādīnānīk. A^ukīkōn ugīpīta^ukunān Nānabucu.

“Ānīn dāc i^uī^u ickūtā, Nānabuc?”

“Nīngā^uji^utōn, nicīm.”

Kī^undīcipā^ukwānānī kī^{wā}, i^u ickūtā imā. Ānic, mīsa
mīnawā nīpīnātīt Nānabucu, mīsa kīpītōt nīpī. Mīsa pōtā-
15 ^ukwāwāt pījī^ukiwān; kāwīn kā^ukīna upōtā^ukwāsināwān. Ānic,
mīgu kī^{wā} ānī^ua^ukōgīzīsunit ānī^ug^uwācīmāwāt, kāyāgu
ānīpōdā^ukwāwāt. Mīsa kīgīzīsīwāwāt kā^ukīna.

“A^u, ningwis, ambā, sāgā^umu^uk tciwīsīnīyāk.”

Cayīgwa kī^{wā}, inīwīwān sāgātcīkwāskwānīwān. Ā^upīdci
20 kī^{wā} wawīngā nīmī^utānawāwān Nānabucu āgīmāt.

“Nānabuc, pānīmā kīnawīnt īskwātc kīgawīsīnīmīn.”

“Kāmāwīn ogō^u udā^uīskwāmāsīwāwān,” ināndām Nānabucu.

“Kāwīn, Nānabuc, kīgātcīkwāndāmāgōmīn sa wīn.”

Udasīnā^ukān, kī^{wā}, āckwāntāmawīntwānīn.

When they came out upon the summit, they say, there stood the man; there lay, they say, the buffalo. Well, accordingly (he and Nānabushu) came to them over there.

"All right, come along, my son! do you enter into this." And so when (his son) leaped into the bladder pouch, "Well, Nānabushu, therefore now will we dress the meat." Accordingly then, they say, did he wish to begin eating the meat raw.

"Why, my little brother! we should cook it by boiling!" Then he was addressed by the other saying: "What, Nānabushu, shall we use to boil it in?"

"My little brother, I will go fetch a kettle." Away, they say, then went he over yonder ridge. With a kettle in his hand, back Nānabushu came.

"Now, where is the fire, Nānabushu?"

"I will make it, my little brother."

There was a sudden lift of smoke, they say; the fire was there. Well, so then next for water Nānabushu went, whereupon he fetched water. And then they cooked the buffalo in a kettle; not all of it (at one time) they cooked in the kettle. So thereupon, they say, just as fast as it was done, then forth from the kettle they took it, and then some more they put in to boil. And so they finished cooking it all.

"Now, my sons, hither come you forth, that you may eat."

Presently, they say, the men came leaping out. Exactly forty in all, they say, was what Nānabushu counted them (to be).

"Nānabushu, not till after (they have) finished will you and I then eat."

"Perhaps there will not be any left," thought Nānabushu.

"Nay, Nānabushu, we shall really have some saved for us."

The chest, they say, was saved for them.

"Ambäsa, Nänabuc, wisinitä."

Änic misa' kikitänawäwät kayä winawä.

"Ambäšanö, nicim, awi'cin nindöcimag nictäna." 1

"Änin däc, Nänabuc, kidayänina wiskwa!?"

5 "Minängä, nicim, nindaiyän."

Migu iⁿ kiⁿwäⁿ imä iji'tät kagwänisa mąngimigatini kiⁿwäⁿ
wiskwaⁱ tä'kunaminit. "Äⁿ, ningwis! nictäna säga'a'mu'k."

Misa nictäna kisäga'a'minit.

"Äⁿ, ambä, pındigäk, ningwis!"

10 Ga'kina kigimi'tigwäbiwan.

"Ambäšanö, Nänabuc, ayängwämisiñ! Kini'täbäbini'tam.
Tağa, kăgu' kätci^bä'kwäyanin, tągandankän kini'tam."

"Tayä, nicim! kăwin nindäijietciğäsi. Pänimä sagu'ku
iskwätc ningawisin."

15 "Änic, misagu kayä kın a'panä kăgö kigaki'tcipisun.
Nänabuc, kita'i'man ka'kina kizi'kañ."

Änic misa ka'kina kigisi'kañk Nänabucu uda'i'man.

"Äⁿ, ambäsa, Nänabuc! mädcätä!"

Äjimädcäwät. Tayä! wändägu kiwä ani'a'yäbänābandank
20 kätitibisänik imä pasänagitiyät. Änic, mi kiⁿwäⁿ, anipa-
'käwinitiwät.

Cayigwa Nänabucu sägatciwät imä piji'kiwan kipimä-
wanitiwan, pimitanantciğänit. Äji'a'cäkiwät. "Äⁿ, päjik-
šanä, nindöjimitug! utä'upimwän piji'kiwağ imä pimäwa-
25 nitiwağ."

Sägicikwäskwäniwan kiⁿwäⁿ päjik udöciman; panä iwiti
äjipasanänik äni'a'pa'tönit. Wibägu kiⁿwäⁿ sägatciwä-

"Come, Nānabushu, let us eat!"

So thereupon they ate up all (their share) too.

"I beg of you, my little brother, do you lend me twenty of my nephews."¹

"And so, Nānabushu, have you a bladder (pouch)?"

"Certainly, my little brother, I have one."

Accordingly, they say, on his reaching to feel for it, a tremendously large rounded bladder, they say, was (Nānabushu) holding in his hand. "All right, my sons! twenty of you come out."

Thereupon twenty came out.

"Now, come, do you go inside,² my sons!"

All of them had bows and arrows.

"I beseech you, Nānabushu, do you be careful! You are not good at giving heed. Now, do not, when you have finished cooking, taste of the food first."

"Why, my little brother! I would not do (such a thing). Not till the very last will I ever eat."

"Now, therefore, shall you always have something for a girdle. Nānabushu, all your clothes do you now take off."

So accordingly all of his clothes Nānabushu removed.

"Now, then, come along, Nānabushu! let us be going!"

Then they departed. Ah! it was a sight, they say, as he went along looking behind at the bladder (pouch) that rolled about over the upper part of his crotch at the back. So then, it is said, they separated, each going his way.

When Nānabushu came out upon yonder summit, (he saw) the buffaloes go trailing by, feeding as they went. Then he retraced his way. "Now, O my nephews! let one of you go shoot the buffaloes that are trailing along over there."

It is said that out leaped one of his nephews; away he went running down the slope into yonder valley. Then,

¹ Indicating thus that they were human beings.

² Into Nānabushu's pouch.

kwäskwäniwaṅ piji'kiwaṅ iwiti ucätinānik. Mayätcägwänitug Nānabucu; sägatciwät, ugñibawi'tawānini piji'kiwaṅ udöci-
maṅ. Misa kiwudisät. "Äu, ambä, nindöjim! pindigän
imä ändäyäg."

- 5 Änicinä, misa cigwa mädciwiniu'tcigät Nānabuc. Kāki-
cī'kawät äjipötawät; äjinānāta'kikōn. Änic, misa kā'tagwi-
cing; cayigwa äjipötä'kwät piji'kiwaṅ. Misa äni'a:kökisi-
sunit, äni'a:gwācimāt, kayä änipödä'kwät. Änic misa ka-
'kina kikijiswät. "Äu, nindöjimitug! ambä wisini'k."
- 10 Paṅgī itug pä'kwäpitögwän imä wininöwaṅinik teica'kaṃut.
Udöjimaṅ mātāncigänit, misa äji a:mābinit cayigwa. Misa
kayä win cayigwa Nānabucu māđāntcigät. Änicnä, misa
kitābisinit Nānabucu. "Äu, ambä, nindöjimitug! pindigäk
ändäyäg."
- 15 Misa kā'pindigänit, äjimädcät Nānabucu. Wändägu
kiwäⁿ kätānwāwānik utiyāṅ Nānabuju udöjimaṅ māmī-
gätinigwän. Misa papimusät Nānabucu, ningutingü pa-
ngi'towaṅ udöjimaṅ. Sägatciwät kiⁿwäⁿ piji'kiwaṅ kipimā-
wanitiwaṅ. Äjä'tägwänitug. "Äu, nindöjimitug! päjksanä
20 udä'u'bimwän piji'kiwaṅ." Awāniban kākānōnigut awiya.
Äjyābiskwit iⁿ ugtipisun, misa kāwin awiya udöcimaṅ.
Mädciba'tögwän Nānabucu, nāntuba'ā't ucimāyaṅ. Säga-
tciwäba'töt kiⁿwäⁿ kiⁿ'pimusawaṅ ucimāyaṅ. Änicnä misa
imä kina'kwäckawät. "Änin, Nānabuc?" udigōn.

in a little while, it is said that upon the summit of yonder ridge came loping a buffalo. Nānabushu must have departed thither; (for) when he came out upon the summit, there was his nephew standing beside the buffalo. Thereupon he went up to where he was. "All right, come, my nephew! enter in where you (and the rest) stay."

Well, of course it was then that Nānabushu began dressing the meat. After finishing his work on (the buffalo), he then built a fire; then he went to fetch a kettle. Well, and then he came back; presently he had the buffalo cooking in the kettle. Accordingly, as fast as it was done, he took it out, and put in some more to boil. So thereupon he finished cooking it all. "Now, O my nephews! come, do you eat."

It was perhaps but a small piece that he pulled off to put into his mouth. His nephews then began eating, but they ceased eating in a little while. Thereupon Nānabushu then began eating too. Well, and then Nānabushu had all he wanted to eat. "All right, come along, O my nephews! do you enter in where you live."

Whereupon, when they went in, then departed Nānabushu. There was somewhat of a noise at Nānabushu's buttocks, (made by) his nephews, who evidently were engaged in zealous play. And so, as Nānabushu went along, by and by his nephews ceased their noise. As he came out upon the summit, it is said the buffaloes went trailing by. Then he must have withdrawn. "Now, O my nephews! let one of you shoot a buffalo." But from none was he given answer. When he took off his belt, there was no one of his nephews (left). Away started Nānabushu, evidently on the run, to find his little brother. As he ran out upon the hill-top, they say hither came walking his little brother. And so of course it was there that he met him. "What (is it), Nānabushu?" he was told.

"Niwani:ā'gsa nindōcimāg!"

"Kigininawatcina minawā?"

"Ā."

"Kāwīnina tcigitāngataman i^u kānawātciyāg?"

5 "Kāwīn, nīcīm, nintātāngandasin."

"Kāwīn, kigitāngandānsaḡu tcibwāmitciwāt."

"Kitāḡwicinōgsawīn omā ka'kina. Nicīm, taḡa, awi'icīn
mīnawā!"

"Kāwīn kitā'a-wi'isīnōn mīnawā."

10 Nānabucu itug kwayāskwanutamugwān i wiskwaⁱ wīma-
'kāmāt; ā'tā! wāndaḡu, kī^uwāⁿ, āmōn kāwānitcisamigut.
"Yā, yā, yā!"¹ Wāndaḡu kiwāⁿ kāpabācācagāwikanāpaḡisut.
Udaci^pāji'kukāḡōn² nīmitāna āmōn, mīsa kīpōni'igut.
Kī'tci'ā-mōwāsiswān kī^uwāⁿ imā kī'a'ttāni. Nānabucu, itug,
15 ningutci ājimādcāḡwān. Ajikigitut: "Ācimādcī wīn wawiyāc
ningitōtāḡōk āmōwicāḡ!"

Mīsaⁱ ā'kōsit.

SERIES VII. Nos. 44-56.

44. NĀNABUSHU AND THE WOLVES.³

Ninguting a'īntāawāḡ wigiwāming Nānabōju oḡani,
Kwāsīnd, wīwān ḡayā nī^{nj} uskinawāḡ ḡayā, Nānabōju mīna-
20 wādac Pānīni. Mō^{nj}ḡāḡ nāndawāndcigāwāḡ, awāsīyan nisā-
wāt; mī'tigwābīn odābātcī'ā-wān pīmawāt awāsīan — pīnā-
wān, cīcībān, nī'kān, ānōtcigāḡo ōnī'tōnāwa. Kīnwā^{nj} kī'tā-

¹ The cry made by Nānabushu.

² The father of the other forty bees.

"Why, I have lost my nephews!"

"Did you have another bite to eat?"

"Yes."

"Did you not first taste of what you (and the others) had to eat?"

"No, my little brother, I would not taste of it (first)."

"Nay, but you really did taste it before they ate."

"They have really all got here now. My little brother, come, do let me have the use of them again!"

"I would not let you have them again."

Nānabushu doubtless made a grab for the bladder to take it from him; but oh! at that instant, they say, by the bees was he stung all over. "Yā, ya, ya!"¹ How they say he did wriggle at the back when down he fell. He was harassed by one² and forty bees, and then he was let alone. A large beehive they say was there. As Nānabushu, without doubt, was starting off somewhere else, he then said: "Well, by jingo! I have been played a trick by the wretched bees."

And that is as far as (the story) goes.

SERIES VII. Nos. 44-56.

44. NĀNABUSHU AND THE WOLVES.³

Once on a time in a wigwam dwelt Nānabushu's father, Kwāsind, with his wife and two youths, Nānabushu and also Pānini. Often they went hunting, (and) game they killed; bow and arrows they used when they shot at the game-kind, — at ruffed grouse, ducks, geese, — and various kinds of them they killed. A long while they tarried there.

³ For other versions see Nos. 8 (p. 73), 9 (p. 85), 30 (p. 235).

wag imāⁿ. Kāga'pī Nānabōjō odinān ošan: "Nōse, nin-gamādcā."

"Āndi wā'i'jāyān?"

"Nīwibābāmādis."

"Pōcgā gīn mādcān."

- 5 Nānabōju kā'i'jimādcāt; miziwe gī'icā, omi'tigwābin udayāwān. Onōdcigāgō wāni'tōn mādcit. Ningodingidac wigiwām ōwābandān, mēdac udōdā'pinān obigwa'k umā-dwā'ā'n ickwāndām.

Mādwā gīgito i'kwā: "Pindigān!" i'kido.

- 10 Kā'i'jipindigāt Nānabōjo, owābāmān i'kwāwān nīj kayā abinōtciya^o. I'kwā ōgiodā'pinān mi'tig; i'kwā upa'ki'tāwān o'kāding, māmāckut.

"Kāgu', kāgu'!" i'kido Nānabōju. "Ningantawāndcigā," i'kito Nānabōju. Mēdac kā'i'jinisāt unitcānisān bājak,

- 15 mi'i'dac kā'i'ji'o'ci'tōd ku'kā'a'wān, ki^ogōⁿ ku'kā'a'wān, nibiwa gayā wigup pīmaṇa'kwān, migiskāṇan gayā. Midac gi'u ci'tōd ubimiwānān. "Ki'tcigicigāming ningabāgitābi. Nisagwa ki^ogōⁿyag ningabināg, tciwisiniwād abinōtci'ag. Nānagōṇaga'k ningatāgwicin."

- 20 Mēdac kimādcād. Nitāmidac tāpi'kadinig kigabāci; kiniba. Wayābāninigidac kī'a'nimādcā; kwaya'k kiwādi-nung ijā. Kikijāb, teibwānāwe'kwāg, kimādābi sāga'i'gān. Ugiwābāmān niswi mā'ingāna^o pimi'pa'tōnit; ōgānawābā-mān. Ō, pīpāgi Nānabōju: "Ā, pā'ka, nitci! Pciyu'k!"

- 25 Mā'ingāṇag kānōnitiwag: "Ā, miawe Nānaboju!" Pājik a'kiwā^ozi ma'ingān, nijwi ugwi^o ma'ingāṇag. "Kāgu', kāgu' kānōnā'kāgun. Mādcāg, mādcāg!"

At last Nānabushu said to his father: "O father! I am going away."

"Where do you expect to go?"

"I want to go upon a journey."

"If it be your pleasure, then go on."

Nānabushu then started away; everywhere he went, his bow and arrows he took along. Of the various kinds (of game) he killed he ate. So once on a time a wigwam he saw, whereupon he took his arrow (and) with it was heard knocking on the door.

The voice of a woman called: "Come in!" she said.

After Nānabushu went in, he saw a woman and two children. The woman picked up a stick; the woman struck them on the leg, first one, then the other.

"Don't, don't!" said Nānabushu. "I am going off on a hunt for game," said Nānabushu. And so after she had slain one of her children, he then fixed up some bait, some fish-bait, and also a large amount of linden-bark twine, and some hooks. Thereupon he made up his pack. "In the sea I am going to lay a line of bone hooks. The fish I kill I will fetch home, that the children may eat. In five days I will return."

Thereupon he started away. The first time that night came on, there he stopped to camp; he slept. And then in the morning he started on; straight towards the region of the north wind he went. In the morning, before it was noon, he came out upon a lake. He saw three Wolves running along; he gazed at them. Oh, then out cried Nānabushu: "Hey, hold on, my friends! Wait for me!"

The Wolves spoke one to another, saying: "Why, that is Nānabushu!" One was an old Wolf, and two (other) Wolves (were) his sons. "Don't, don't you speak to him! Keep on going, keep on going!"

A, ki'tcipimipa'tō Nānaboju! Minawa bibāgi: "Pā'kā, pā'kā, nīci! Pī'cīn a'kawe, kīwi'kañōnin!"

Kāga'pī kī'kibitigāpāwi.

Ä Nānaboju gitāgwīcin imā. "Ä, bö'jo, bö'jo, nīci!"
5 Kayä odōjima^e Nānabōju oğāgwādcimān: "Ändi äjāyäg?"

"O, wāsa wābanung."

"Änin äjini'kādäg?"

"Kici'kidigwānicing."

"Wä!" Nānaboju i'ketō, "mī'i'wide gayä nīn ijāyān."

10 Ma'ingān oğāgwādcimān Nānabōjōn: "Wāgonān kābi-
mōndamān?"

"Nimbīndicigōsān kābimōndamān."

'Ä, Nānaboju i'kido: "Kigawīdciwīninim. Wāgunān
nāndawābandamäg? Kayä nīn mī'i'widi äjāyān."

15 "Nibinung kī'ki'o'sāwäg kidōcimäg; nībiwa awāsiyan
oginīsāwān; mīdāc nībiwa wiyās pā'täg pimitä gayä mīdāc
kiāşāndicigowād; mīwānjūicayang. Minawādac, wikiwusāwäg
kidocimäg." Mi'ī'u ä'kidot 'a^a a'kiwā'sima'ingān.

"Wä," Nānaboju i'kidō, "Kigāwīdciwīninim."

20 "Ä, kāwin!" i'kido a'kiwā'sima'ingān. "Kāwin kidāti-
bi'ā'sig kitōcimäg."

"A^aā, māñōñ! Nīngabimiba'to gayä nīn."

"Änic, böckä kīn."

Äjimādcāwād ma'ingānāğ pimipa'tōwād. Äni'ku'piwāt
25 odōdā'pinān obimīwānān oğī'a'pağitōn mī'tigōng. "Pī'kwān-
dagag ta'icini'kādä tē'a'ina'kiwāğ."

Mīdāc gīmādcāwād. Mō'jağ pimipa'tōwāğ ma'ingānāğ,

Oh, with what great speed then ran Nānabushu! Once more he cried aloud: "Hold on, hold on, my friends! Wait for me awhile, I wish to speak with you!"

Finally (the old Wolf) stopped and stood.

So Nānabushu arrived over there. "Well, halloo, halloo my friends!" And of his nephews Nānabushu inquired: "Where are you going?"

"Oh, far away towards the dawn."

"What is the name of the place?"

"Place of Cedar-Knots."

"Oh!" Nānabushu said, "that is the very place where I too am going."

The Wolf asked Nānabushu: "What are you carrying on your back?"

"My bag (with personal belongings) is what I have on my back."

Why, Nānabushu said: "I will go along with you. What are you looking for? I too am bound for that place."

"Last summer on a hunt were your nephews; much game they killed, and a good deal of dry meat and grease was what they cached; that is what we are going there for. Furthermore, on another hunt your nephews wish to go." Thus spoke the old Wolf.

"Oh," Nānabushu said, "I am going along with you."

"Oh, no!" said the old Wolf. "You cannot keep pace with your nephews."

"Ha, ha! never mind! I myself will run too."

"Very well, just as you please."

Then off started the Wolves running. As they went their way up from the shore, he picked up his pack (and flung it upon a log. "*Pinus resinosa* (?) shall it be called till the end of the world."

Thereupon they started off. Always running were the Wolves, and Nānabushu himself ran with great speed.

Nānaboju gayā win gi'tcipimipa'tō. Minawā bējik sāga'i-gan omādābināwā; kwaya'k nāwa'kwam ki'ijāwag.

Anicinābēg imā tāwag, owābāmāwān ma'inganā^a. "Hehē, naskā ma'inganag pāmipa'tōwād! Niwiwag, niwīn!"

- 5 Nānaboju gayā owā dōdām ōni'kañ owā bapimipa'tōt.

Minawā bipāgi anicinābā: "Ānin ējināgusid bājik ma'in-gan? kāwingāgu ōsowāsi!"

Ā, pā'piwag anicinābeg!

"Skāmīdog Nānaboju!"

- 10 Kwaya'k kimādcāwag. Ā, āja ayā'kusi Nānaboju! A'pidac wānāgucig ki'kabēcīwag. Ā'pitci ājikisināg teigibig sāga'i-ganing mi'īmā ki'kabēcīwād. Kāwīngāgo skudē. Paṅgi kimūni'kāwag kōni'kāng, mi'īmā kīkāwicimowad. Gayā win Nānaboju paṅgi kimōni'kā kōni'kāng, mimā gikā-
- 15 wicimud. Ā'pitci ayā'kusi, ā'pitci kayā kiābwāsu, kiki'tci-pimi'pa'tōt. Kāwīn okāskitōsin tcinipāt; cayigwa kiḡatci, ki'tcig'kātci.

A'kiwā^azima'ingan oganōnān ogwisisañ. "Tā'ga, awi pācig ki'konās."

- 20 Ma'inganāns inānowā paḡiso Nānabucōn nibānit. Ā! Nānaboju ā'pitci kicōzi. Midac kinibāt. Midac koskusit ā'pitcābwāso. Midac ā'kidot, ningutci ōdapagitōn ma'inganāzo: "Tiwā! kāgā't ki'tcābwāskāgun animwānu." Mi'nawa giñibā Nānabucu. Minawā kuskuzi, āpitci minawā gi'kātci.
- 25 'A^a ma'inganāns imā nība. Midac minawā Nānabuju uwi'kubidōn ma'inganūzu wi'agwajāt. 'A^a ma'inganāns

Out upon another lake they came, straight across the ice they made their way.

Some people were abiding at the place: they saw the Wolves. "Halloo, see the Wolves that are running by! They are four, four (is their number)!"

And Nānabushu was using his hand as he went running by.

Again yelled the people: "Like what is the look of one of the Wolves? He is entirely with a tail!"

Oh, how the people laughed!

"It must be Nānabushu!"

Straight on they kept going. Oh, but how tired now was Nānabushu becoming! When it was evening, they made camp. Where it was exceedingly cold by the shore of a lake was the place where they camped. There was no fire. A shallow place in the snow they dug, and that was where they lay down to sleep. Likewise Nānabushu dug a shallow place in the snow, and there he lay down to sleep. Very tired he was, and very much was he sweating, for hard had he been running. He was not able to sleep; now was he becoming chilled, ever so cold was he.

The old Wolf spoke to his little son, saying: "I say, lend him one of your blankets."

The little Wolf threw his tail over where Nānabushu lay asleep. Ah! but Nānabushu then became exceedingly warm. Upon that he went to sleep. And when he awoke, he was in a very heavy sweat. Whereupon he said, as he flung aside the wolf-tail: "Good gracious! certainly a great producer of sweat is the dog-tail." Once more to sleep went Nānabushu. Again he awoke, so very cold was he again.

The little Wolf over there was asleep. Thereupon once more Nānabushu pulled on the wolf-tail to cover (himself).

idac ningutci ki'inānowā pagizu. "Nōngum ku'ca aṇim-wānu kitiṭān."

Ā! midac minawā kigi'kātciṭ Nānabuju.

Pidcināgigu pādābung, maḍwābaṣigwiwag; maḍwābaba-
5 wiwag. Mēḍac gimāḍwāmāḍcāwād, a'kiwāⁿzima'ṭngan
gīgito: "Āmbā, Nānabuju, uniskān! Āja gimāḍcāwag
kidōcimāg."

Ō, minawā gimādcā Nānabuju māmawi. Minawa gike-
'tcibimipa'tō Nānabuju kabāgicik. Minawādac wānāgucig
10 ki'i'kidō a'kiwāⁿzima'ṭngan, oḡanōnān oḡwiṣan: "Wini-
'ṭam kimitōmā'i-wā oḡa'o'nābandān ānīndi tcigabāciyang."

Midac uskinawama'ṭngan: "Unābandan ānīndi tcigabā-
ciyang."

Midac Nānabuju ki'u'nābandanḡ āpitci tbinawānig, āpitci
15 cingobikāḡ. "Misa omā tcigabāciyang."

Mi'i'mā kinibāwād. Ayābi'tatibiga'k kimāḍwā'u'nickāwag
uskinawāḡ ma'ṭnganāḡ, ki'kātciwāḡ. Kimāḍwāmādcāwāḡ.
Kigicābidac gīgito a'kiwāⁿzima'ṭngan: "Āmbā, Nānabuju!
āja kināḡanigōmin. Āja wāsa ayādogānāḡ kitōcimāḡ."

20 Midac gimādcawād a'kiwāⁿziāḡ. Ōḡimi'kawāwān tcigibig
sāga'iḡaning ājikisināḡ tinung. Miidac minawā ki'ṭa-
ni-mādcāwād mā'mawi. Ā! gi'tcipimipa'tō Nānabuju. Nānin-
gutinung wāsa nāḡanā, ubābi'iḡundaci'ku witcikiwā'nyan.
"Ḡic'i'kān, ḡic'i'kān Nānabuju!"

25 Midac minawā wānāgucig ki'kabāciwād. Midac ā'kidot
a'kiwāⁿzima'ṭngan. Oḡanōnān Nānabujon: "Mi'i'ṭ wābāḡ
tciodi'tamāḡ ājāyang."

The little Wolf then drew away his tail. "It was but a moment ago that you called it a dog-tail."

Ah! then once more Nānabushu became cold.

And as soon as the dawn was appearing, then began the sound of them getting up; they could be heard shaking themselves. And while they could be heard starting away, the old Wolf said: "Come, Nānabushu, get up (from bed)! Already have your nephews started away."

Well, once more started Nānabushu, together with them. Again with great speed ran Nānabushu all the day long. And on the next evening said the old Wolf, he spoke to his sons, saying: "It is your uncle's turn to look for a place where we shall camp."

Thereupon the young Wolf (said): "Go look for a place where we are to camp."

And so Nānabushu went to find a place where it was very calm, where there was a very dense growth of balsam-trees. "Therefore here is a place where we will camp."

Then there was where they slept. In the middle of the night there arose a sound of the young Wolves getting up, for they were cold. They could be heard starting away. And in the morning up spoke the old Wolf: "Come, Nānabushu! we have now been left behind. Now far away must be your nephews."

Whereupon then off started the elders. They found the others at the shore of a lake in a cold part of the place. And then once more they started on their way all together. Ah! with great speed went running Nānabushu. Sometimes afar he was left behind, and so continually was he waited for by his companions. "Walk fast, walk fast, Nānabushu!"

Thereupon on the next evening they went into camp. And then spoke the old Wolf. He addressed Nānabushu, saying: "Now, to-morrow is when we shall arrive at the place whither we are bound."

Gigijäp kimädcäwäg mämäwi. Ä! minawä pimipa'to Nänabucu. Näyā'u'kwäg, kimädäbiwäg päcig säga'ngan. Owäbämawän nämadabinit micäwa'kwäm. Kigito a'kiwäⁿzima'ngan: "Nackä, Nänabuju! kanabäte micä'ä'tcigäwäg
 5 kidöcimäg." Midäc kī'ā'niodisawäd imä nämadabinit. A'kiwäⁿzima'ngan anidada dagi'kwäni, ominämän mözön. Gayä win Nänabuju mi ändodäng. Oganönigön däc widci-kiwäyan: "Kiminämäna mö'z?"

"Äyeⁿ," i'kido.

10 "Änin ändäciwäd?" i'kido a'kiwäⁿzima'ngan.

"Nisiwäg" i'kido Nänabuju, "päcig nöjas nijidac mäni-cäⁿsäg."

"Käwin," i'kido a'kiwäⁿzima'ngan, "päcigwayä'ta mö'z."

15 Midäc kimädciba'towäd uskinawäg, kayä winawä a'kiwäⁿzima'ngan Nänabuju gayä, nigän winawä uskinawäg.

Mi'rdac äca kimädcät mö's, miidäc nö'pinanawät mö'zön uskinawäg. Udinän däc Nänabucön ma'ngan: "Äniinäbin wäwäni."

Ningutingi'gu owäbandänäwa ma'ngan wipit päta'kä'kwisinig mi'tigung. Midac ä'kidot a'kiwäⁿzima'ngan:

20 "Täga utä'pinan kidöjim udasawän."

Nänabujö däc i'kido: "Änin gädödämän animwäbit?"

A'kiwäⁿzima'ngan däc uwi'kupidön midac käijipä'pawinank asawän, äpücunicicim asawän. Wayäbandan idac

Nänabujö i'kido: "Täga nin, ningadänita'kunän nindöjim
 25 odasawän!"

A'kiwäⁿzi idac i'kido: "Nöngum kuca animwäbit kiditän. Änimädcänigu!"

Midac änimädcawät. Minawädäc wäbandänäwa ma'n-

In the morning they set out together. Ah! once more on the run started Nänabushu. When it was noon, they came out upon a lake. They beheld some one seated far out on the ice. Up spoke the old Wolf: "Look, Nänabushu! maybe your nephews have shot and hit something." Thereupon they kept on till they reached the place where the being was sitting. The old Wolf had his head up, looking about, for he scented a moose. And Nänabushu himself did the same. So he was addressed by his companion saying: "Do you smell a moose?"

"Yes," he said.

"How many are they?" said the old Wolf.

"They are three," said Nänabushu, — "one cow and two calves."

"No," said the old Wolf, "there is but one moose."

Thereupon off running started the youths, likewise the old Wolf and Nänabushu too, ahead (went) the youths. In the mean time away had gone the moose, and so after the moose ran the youths. To Nänabushu then said the Wolf: "As you go, keep a careful look." Once as (they were going along) they saw a wolf-tooth sticking from a tree. Whereupon said the old Wolf: "I say, take up your nephew's pointed arrow!"

And Nänabushu said: "What am I to do with a dog-tooth?"

The old Wolf then pulled it out. And so, after he had shaken the pointed arrow, very nice was the arrow. When he saw it, then Nänabushu said: "I say, let me carry my nephew's arrow as we go along!"

The old man then said: "Only a moment ago you called it a dog-tooth. Do go on!"

Whereupon they started on their way. And then on another occasion they saw where a wolf had eased himself as he went along. Thereupon said the old Wolf: "Come,

ğan ki'ʔnimizid. Midaç ä'kidot a'kiwä^{zi}ma'ngan: "Tağa, Nänabucu! anita'kunān kidōjim umāṭatāsan."

Midaç ä'kidot Nänabuju: "Änin kädodamān ānimomōi?"

Midaç a'kiwä^{zi} ugi'udā'pinān. Midaç kipā'pāwināṅ, 5 midaç maṭatāsan kā'u'ndināt. A'pidaç Nänabucu wayābāmāt maṭatāsan, i'kido: "Nin tağa, ningaṭanita'kunān nindōjim umāṭatāsan!"

Midaç ä'kidot a'kiwä^{zi}: "Nōngum guca ānimōmo' kiditān. Animādcānigu."

10 Ninguting'igu kigito a'kiwä^{zi}: "Ä, mō^{zōn} ōginisāwān kidōcimāḡ." Ä'piti pa'kadā Nänabuju, ayä'kuzi gayä. Midaç wābamād ma'ngana^e cingicininit, ä'pitcidābisininit. Kāwīn kāgō owābandāzin, kāwīn gayä mō^{zōn} owābamāsin. Miyä'ta miskwi kōni'kāng owābandān. Midaç ä'kidot a'ki- 15 wä^{zi}ma'ngan: "Uj'tödä kəbäciwīn!"

Ä, Nänabuju ki'timi! Ağāwādac uwidci'ā'n ma'nganān kəbäcinīt kā'kicidōwād ḡaç kəbäciwīn, mi'ī'w pēbašigwiwād uskinawāḡ ma'nganāḡ. Mi'ī'w äjibicigāḡōwāwād uskina- 20 gwa'k mō^{zōn}wiyās. Midaç Nänabuju kistcimīnwāndāṅk tciwisinīt. Ä! midaç tciwä'kwāwād. Ä! Nänabuju kāḡät' tciwisini.

Midaç imāⁿ kätāwāt, mōḡaḡidaç ki'ki'o'sāwāḡ uskinawāḡ; nibiwa mō^{zōn} unisāwān; kayä wāwäckäciwaⁿ, ānōdc gayä 25 awäⁿsīyan onisāwān. Kāwī'ka pa'kadāsi Nänabuju; mōⁿḡāḡ wānicicininig wiyās umitcim. Niguding idaç ki'usigānā päcig uskinawä ma'ngan, midaç pimidä nibiwa ki'o'cītōd. Midaç kāḡät' Nänabuju kimīnwāndāṅk nibiwa pimidä wä-

Nänabushu! as you go along, pick up what your nephew has killed."

And then said Nänabushu: "What have I to do with dog-dung?"

Thereupon the old (Wolf) picked it up. And then he shook it, whereupon the flesh of slain game he obtained from it. And when Nänabushu saw the flesh of slain game, he said: "I say, do let me carry along the game killed by my nephew!"

Whereupon said the old man: "Only a moment ago you called it dog-dung. Keep on going."

Now, by and by, (as they went along,) said the old (Wolf): "Ah! a moose have your nephews killed." Very hungry was Nänabushu, and he was tired. And when he saw the Wolves as they were lying down, very full were they from eating. Nothing he saw, and no moose he saw; only the blood on the snow he saw. Thereupon said the old Wolf: "Let us make a camp!"

Oh, but Nänabushu was lazy! Much against his will he helped the Wolves make the camp. After they had finished the camp, then up rose all the young Wolves. Thereupon then vomited the youths; exactly like meat that has newly been cut up, such was the appearance of the moose-meat. Whereupon Nänabushu was greatly delighted with the thought of eating. Ha! and then they started cooking. Ha, but Nänabushu truly ate a great deal!

Now, there in that place they made their home, and often on a hunt went the youths; many moose they killed; and deer and various kinds of game they slew. Never was Nänabushu hungry; often meat that was nice he had for his food. Now, once a young Wolf was breaking up some bones (to boil them for the marrow), and so grease in great quantity he made. Thereupon truly Nänabushu was pleased at seeing so much grease. Now, another time

bandank. Minawā dec ninguding päjig uskinawā wiru'si-
ganā. Midac ä'kidot: "Kāwin awiya ningakanawābami-
gusi, kāwicimuyu'k."

Pänimāgu, kā'tibi'kaṭinik midac ä'kidot a'kiwā²zima'ti'n-
5 gan: "Kāgu, Nānabuju, kanawābāmā'kyān wā'u'siganāt."

Mēdac ki'kawicimōwād, mēdac ä'ta a'we uskinawe ma'ti'n-
gan nāmāḍabit usiganāt. Midac Nānabuju kimōtc äjika-
nawābāmād, miidac wābāmād ändodāmīnit cācāgwāḍang
u'kaṇān, miidac pimida wāntciciwāninig udōning unāganig
10 idac uḍani'a'tōn. Māgwādac kanawābāmād Nānabuju
ändodāmīnit, mi äjiko'tigwāḍang ubi'kwā'kukanān mēdac
Nānabuju uski²jigung maya giḅangšininig. Mēdac Nāna-
uju ki'ā'pisigāgwāt iwe u'kaṇ. A'kiwā²zidac ma'ti'ngan
ugipāpōdānān Nānabōjōn, midac kibimādisit. Mī'i'dac
15 ānat: "Māgica kigi'tkanawābāmā."

Mēdac ä'kidot Nanabojo: "Kāwin ningi'tkanawābamāsi,
undcidāgu nimba'kindā'u'k."

Mē'i'dac minawā ninguding nī'biwa äyāwād u'kaṇān,
mī ä'kidot a'kiwā²zima'ti'ngan: "Ṭaganā, kini'tam, Nāna-
20 bujo, usiganān."

Mēdac kāgāt Nānabogo ä'kidot "Ä' wi'sa ninga'o'si-
ganā." Nānabuju dac ugimi'kwāndān kā'todākud, kāgā
kīnisigut. Mēdac ä'kidot Nānabuju: "Kāwicimoyuk. Kāgu
awiya ningakanawābamigusi. Paḍagwingwācinuk."

25 Mēdac gāgāt kā'tōṭamowād.

Mēdac Nānabojo māmāḍowāḍang u'kaṇān, a'kiwānzidac
ma'ti'ngan udu'ōndci kanawābāmān Nānabucōn ändoda-
minit; miidac Nānabuju äji'o'dā'pinang kiti'o'kaṇ, mēdac
äjipa'ki'tawād uskinawe ma'ti'nganān, mi äjini'sāt. Mēdac

one of the youths wanted to break up some bones (to boil for the marrow). And so he said: "By no one do I wish to be seen, go you to bed."

After a while, when night came on, then said the old Wolf: "Don't, Nānabushu, (don't) watch him who is to crack bones (and boil them for the marrow)!"

Thereupon they went to bed, except only the young Wolf that was seated breaking the bones (to boil them for the marrow). Now, when Nānabushu secretly took a look at him, he then saw that what he did was to gnaw upon the bones, and that the grease which came from his mouth he kept putting into a vessel. Now, while Nānabushu was watching what he was doing, (the Wolf) then let slip from his mouth a joint-bone with a knob, whereupon it fell square on Nānabushu's eye. And then Nānabushu was knocked out of his wits by the falling bone. Now, the old Wolf breathed upon Nānabushu, whereupon he revived. And then he said to him: "Perhaps you were watching him."

Thereupon said Nānabushu: "I was not watching him, on purpose he hit me."

And now another time, when they had many bones, then said the old Wolf: "Come, now, (it is) your turn, Nānabushu, to crack the bones (for the marrow)."

Upon which truly Nānabushu said: "All right, I will crack the bones (for the marrow)." Now, Nānabushu remembered what had been done to him, that he had been nearly killed. Therefore said Nānabushu: "Go you to bed. By nobody let me be watched. Cover up your faces."

And so truly that was what they did.

Now, while Nānabushu was making a noise cracking the bones, the old Wolf then slyly took a peep at Nānabushu (to see him) at his work; and now Nānabushu took up a large bone, and then hit a young Wolf, whereupon he

aji'o-niskawāt ka'kina. A'kiwā²zi dāc i'kido: "Ānic win pa'ki'tawāt?"

"Kāwin nīn pa'kitāwāsi," i'kido Nānabuju.

"Kāgāt kipagī'tawā, kigīganawābāmin kuca."

5 "Kāwin," i'kido Nānabuju. "Kaṇāḅātc kīmōtc¹ ningī-
kaṇawābāmigōbān, mēidāc ki'kutigwāḅāmān i we pigwā-
'kugān."

"Kāgāt kigīpa'ki'tawā kuca." Mīdāc a'kiwā²zima'i-n-
gaṇ kibābōdānāt ugwiṣān, mīdāc ki'pimādcī'āt, ki'pimādi-
10 sinit ogwiṣān.

Ninguding idā'c a'kiwānzi ogaṇōnān Nānabojoṇ: "Misa-
jigwa tcigusiyāṅ. Pēcig kigaminin kidōcim, mī a² kayā
gin kāwidciwāḅ dcināḅawāndciḅāt. Pājig kayā ningawi-
dciwā. Kigaminin iskudā." Mēdāc ājipōgidi a'kiwānzi.

15 "Mī awā a'pis." Minawā kipōgidi a'kiwānzi. "Mī awe
saḅā'tāgaṇ." Minawā gīpōgidi. "Mī i'we kī'i-mān." Minawā
gīpōgidi. "Mī awe wigwās.¹ Pānimāgu, ki'kapāciyaṇ ki'a-
'tōyaṇ miṣān, mī i² kādicipājidciḅwāskuniyaṇ imā² miṣān
a'tāg, mī i² kādci piṣkaṇāsāg i'ckodā. Kāgu win ānicāgu
20 kudcī'tō'kyān."

45. THE DEATH OF NĀNABUSHU'S NEPHEW.²

Mī i'dāc ājimādcāwād; pāpa'kān ijāwād a'king. Nigāni-
wānidac odōjimaṇ, winidāc Nānabojo udānāṅ pīmosā.
Teibwā'o-di'tāṅ idāc wi'kabāciwād, Nānabuju kī'i-nāḅām:
"Tāga ningagudci'tōn iskudā," mīdāc, kā'i'ciuji'tōd miṣān
25 a'ki'kāṅ, mē i'dāc ājipādicikwāskunit, mēidāc kā'i'jipis-
kaṅāg iskudā. Ā! gāgāt kistcimīnwāḅām Nānabuju.

¹ Used for starting a rapid blaze.

killed him. At that up they all rose from where they lay. And the old (Wolf) said: "Why did you hit him?"

"I did not hit him," said Nānabushu.

"Indeed, you did hit him, for I was watching you."

"Nay," said Nānabushu. "Perhaps secretly was I observed by him, and that was why from my mouth I slipped my hold on the knobbed ankle-bone."

"Truly, indeed, you did hit him." Now, when the old Wolf breathed upon his son, he then revived him; alive became his' son.

Now, once the old (Wolf) spoke to Nānabushu, saying: "It is now about time that we should be moving. One of your nephews will I give to you, and he will be the one for you to accompany when he goes to hunt. One, too, will I accompany. I will give you fire." Thereupon the old (Wolf) broke wind. "Now, that is a flint." Again the old (Wolf) broke wind. "Now, that is the punk." Again he broke wind. "That is kindling." Again he broke wind. "That is birch-bark.¹ After a while, when you go into camp (and) have gathered the fire-wood, then shall you leap over the place where the wood is, whereupon up will start the blaze. Do not try to do it merely for the sake of doing it."

45. THE DEATH OF NĀNABUSHU'S NEPHEW.²

Thereupon they started away; into different lands they went. Now, ahead went his nephew, and Nānabushu himself travelled behind. And before they arrived where they were to camp, Nānabushu thought: "Now, I shall try to make a fire;" whereupon, after he had gathered the wood together at a place, he then leaped over it, upon which up blazed the fire. Ah! verily, much pleased was Nānabushu.

² For other versions see Nos. 10 (p. 89) and 31 (p. 251).

Mēḍac kā'i-jimādcād. A'pī'i-dac wādi'tang imāⁿ kī'a-tōd ubimiwañān a'we usknawē, mi't-māⁿ kiuji'tōd gaḅāciwīn; winidac uskinawā ḅapāñandawāncigā. A'pidac Nānabuju wa'pōdawād, kā-u'tōd mīsañ, mī'i'^u ājibāgitcigwāskōnit.

5 Kāgā ānawī kipiskāñān'. Mīnawā gīḅajitcigwāskōnī, nawa-dcidac pañgī ḱskodā kī'a-yān'. Mīnawā gīpācidcigwāskūnī, kāwīn gañagā ickudā ogiwāḅandazīn. Pīnic kī'tībī'kādīn'. A'pī'i-dac paḍagwicing uskinawā, onōndān teitcing waḡa-mingisāning; mīnāngwana'aⁿ Nānabuju pācidci kwāskwās-

10 konit. Mīḍac ā'kidot usknawā. "Āñīn, Nānabuju, ācitci-gūyañ? Mā'gīca kīgīḅabōtawā."

"Kāwīn," i'kido Nānabuju.

Mīḍac wīn uskinawā kā'i-cibācidcigwāskōnit, mēḍac skudā kibīskāñāg.

15 Ā'pitci gayā kī'kaḱcīḅañ Nānabuju.

Mīḍac ānāt: "Kāgu mīnawa wī'kā iⁿ tōḍaḡāñ, pānimā ogu kī'kaḅāciyañ mī kādodāmañ."

Mēḍac kāgā't kā'tōḍaḡ Nānabuju. Pānimā ogu kā'a-'tōdīn mīsañ mī'i'ⁿ ājibājitcigwāskōnit, mēḍac skudā pīskā-

20 nānīg. Mōⁿjaḡidac kibāḅāmādisiwaḡ, mōⁿjaḡ kayā āwāsī-yañ onīsān awā uskinawā; ā'pitci mōⁿjaḡ mīnawīsīnī Nānabuju. Ā'pitci osāgī'ā'n udōjīmañ.

Nīngūdingīḍac Nānabuju kī'i-nāḅandāḡ odōjīmañ kī'pa-

'kōbīsānīd sībīng. Mīḍac ānāt odōjīmañ: "Ṭāga, ayām-

25 gwāmīsīn kīcīpīn nō'pīnañat a'wāsī. Kīcīpīn dac sī'ḅī wāḅāñ-damañ, mānū mī'tīg āñī'a'paḡitōn, mīḍac imāⁿ tei'āñī ta'ku'kiyañ; mīsawāgu ā'pitci agāⁿsiñg sībīns, mānū mī'tīg āñī'a'paḡitōn, mēḍac imāⁿ tei'ā'nīta'ku'kiyañ, mīsawāgu ā'ñīcā paḡaḡamīgā'k. Kāgu wañāndagāñ iⁿ āñīnān."

Thereupon they set out. And when he arrived at the place where the youth had put down his pack, then there he made the camp; for the youth himself was away on a hunt for game. Now, when Nānabushu desired to make the fire, he put on the wood; and so again he leaped over it. For all that, it barely caught fire. Once again he leaped over it, and even less was the fire there. Again he leaped over, and no fire at all did he see. At last night came on. Now, when back came the youth, he heard the sound of somebody thumping on the ground; it turned out to be Nānabushu leaping over and over. Whereupon said the youth: "What, Nānabushu, are you doing? Perhaps you have been kindling fires (without any reason)."

"No," said Nānabushu.

And so, after the youth himself had leaped over, then the fire blazed up.

And very cold was Nānabushu at the time.

And then he said to him: "Don't ever do it again, not till you go into camp, then may you do it."

And so truly that was what Nānabushu did. Not till he had put on the wood did he then leap over, whereupon the fire blazed up. Now, continually were they travelling about, and often did the youth slay the game; ever so frequently Nānabushu had good food to eat. Very fond was he of his nephew.

Now, once Nānabushu had a dream that his nephew fell into a river. Whereupon he then said to his nephew: "I wish that you would be careful when you are following after game. And when you see a river, just fling a stick ahead of you, for that is where you shall step; even though it be a very small brook, do throw a stick ahead of you, and there you shall step, even though there be only the dry bed of a stream. Don't ever forget what I am telling you."

Kinwäⁿjidac bābāmādisiwād. Ninguding kāwin kitagwiziwān odojimañ. Mēⁿiđac ānāndañ Nānabuju: "Misa gañabātc kāⁿi-nābandāmāmbān."

Windac uskinawā nōⁿ'pinañāt awāsiyañ. Kāgā āⁿ'dimāt 5 mīⁿ'iⁿ wābandañ pasaⁿ'kañigāñig. Āⁿ'nawi ugimiⁿ'kwāñdāñ kāⁿ'iⁿ'guⁿ'pañ omicōmāyañ, midac imāⁿ kīⁿ'paⁿ'kubisād kīⁿ'tciziⁿ-bing; kīⁿ'aⁿ'yāñi imāⁿ.

Windac Nānabuju wayābāñiñig kīⁿmādcā ñandawābāmādojimañ. Midac kīⁿmīⁿ'kañg kīⁿtcizibi, mēⁿ'yaⁿ'pañā odojimañ 10 kiwāñiⁿ'āⁿt. Mēⁿđac gikiⁿ'tcimawi, mēⁿđac kāⁿ'iⁿ'jimādcāt nisāⁿ-dciwāñ. Ninguding iđac añimadābit zibing, āⁿ'pīⁿciⁿ wīⁿimiⁿ'kwe; mīⁿđac āⁿ'jicingicīng wīⁿimiⁿ'kwāt, mīⁿđac wābandañ mīⁿñāñ āⁿñāⁿmīⁿđm, mīⁿđac wāⁿ'jīⁿ'oⁿ'dāⁿ'pīⁿñāñ, kāⁿwīⁿđac umīⁿ'kunazīñāñ. Kīⁿwāⁿ'j āⁿugīⁿđōⁿtām wīⁿamōt. Kāⁿgabi 15 đac omā inābit icpīⁿmīⁿg, mīⁿ'iⁿ wābandañ āⁿgōⁿdāñig mīⁿñāñ. Mīⁿñāñgwañā mīⁿ'iⁿ mēⁿ'sinātāpīⁿgisīⁿniñig. Aⁿ'pīⁿđac kāⁿwābandañ, kīⁿ'iⁿ'kido: "Mīⁿ'iⁿ-we kāⁿđicīⁿ'kādāg tciⁿñiⁿ'aⁿ'kīⁿ'wāñg, añibimīⁿñāñ."

Mēⁿđac mīⁿawā gīⁿmādcād. Ninguding, mīⁿawā añimāⁿ-dāⁿbīⁿd zibing, owābāmāñ wāⁿbīmāñgwañ ogiskimāñisīⁿñ gayā; 20 nibīⁿ'kāñg inābiwāg. Nānabuju đac ogagwādcimāñ: "Wāⁿ-gunāñ kanawābandāmāk?"

Mēⁿđac āⁿ'kīⁿtōⁿwād: "Māñiⁿđōⁿg omāⁿ tāⁿ'wāg. Mīⁿgiwe odāⁿ'pīⁿñāwād Nānabuju odojimañ. Mīⁿ'aⁿ-we māñgāñiwayāñ 25 kēⁿbiskwāñdāⁿ'oⁿ'niwit, mīⁿ'aⁿ-we kāⁿawābāmāñgīt."

Kāⁿgātsa onickimīⁿgōñ Nānabuju. Mīⁿđac āⁿ'jigagwādcimāⁿ: "Āⁿiñđi āñdāwād? Wāⁿwāñi wīⁿdamawīⁿciyūⁿ'k."

So for a long time they went travelling about. Once upon a time his nephew did not return home. Whereupon thought Nānabushu: "Therefore my dream must have perhaps come true."

But in the mean while the youth was in pursuit of some game. Almost was he about to overtake (the game) when he saw the dry bed of a stream. Although he was mindful of what he had been told by his uncle, yet there he fell into a great river; he remained there.

Now, Nānabushu himself on the morrow set out to look for his nephew; and when he found a great river, then at once he lost (track of) his nephew. Hereupon he greatly wept, and then he started off down the stream. Once as he went down to the river, very anxious was he to drink; and so, as he lay down to drink, then he beheld some berries under the water, whereupon he wanted to get them, but he could not get hold of them. For a long while he tried in vain to get them. Finally, as up this way he looked, there he beheld the berries hanging. They were the things that cast the reflection (in the water). And when he saw it, he said: "This is what they shall be called till the end of the world, high-bush cranberries."¹

Thereupon he continued his way. Another time, when he came down to the river, he saw a White Loon and a Kingfisher; in the water they were looking. Nānabushu then asked of them: "What are you watching for?"

Thereupon they said: "Manitous dwell in this place. It is they who took Nānabushu's nephew. Now, the skin of that Wolf, which they use for a flap over the doorway, is the thing for which we were watching."

Truly, indeed, was Nānabushu angered. Thereupon he inquired of them: "Where do they live? Rightly declare it to me."

¹ This episode does not properly belong at this point.

Mēḍaç ä'kidowād: "Mi omā ändāwād igi'u maḅidōg
kā'ō'dā'pināwād gidōjimaḅ."

"Wāwāni dibādcimoyu'k." Mēḍaç kā'i'ji'a'ndomād ogis-
kimāḅisīn. Midac Nānabuju kā'i'ji'o'jibī'ā'd ogiskimaḅisīn
5 kayā māḅgwaḅ.

Ä! gägä't minwāḅdamōg. Midaç ä'kidowād: "Kīcpin
kistcigicā'täg, ka'kīna taḅō'kiwāg. Mi'o'mā'ku nibāwād
omā" mḅnising."

Pä'kic kayā nickādisi Nānabuju. Midaç paḅidinād, kägā
10 ogḅisān ogiskimaḅisīn; mi'i'dac winawāḅinād ogipicigupinān.
Mi'i'dac kā'i'cimādcād Nānabuju nō'piming. Ōgi'a'wi'o'ji'ā'n
mi'tigwāḅin kayā aḅawāḅaḅ. Mēḍaç ä'kidot Nānabuju:
"Taḅa tawiki'tcikijā'tā wāḅaḅ." Mēḍaç kägä't kistcimija-
'kwād wayāḅaḅ. Mēḍaç Nānabuju kā'i'ji'i'jād imā" tibicko
15 minising, midaç imā" tcigibig kīḅawit. "Mi'tigong nin-
gaḅijināḅus," ā'pitci kāsōḅgaḅ kīckāḅa'kād." Mi'i'daç imā"
kī'a'sad omi'tigwāḅin imā" oni'kāḅg. Ä'pidaç kizis paḅō-
'kāḅg, ā'pitci gi'jā'tā. Kägāḅaç nayāwa'kwāḅ mi cigwa
mō'kiwād maḅidōg.

20 Mēḍaç ä'kidowād maḅidōg: "Kiwāḅaḅdānāwāḅmaḅaḅ
inī'u'ku kīnawā iwe kīckāḅa'kād?"

"Kāwīn," i'kidōwāḅ ānint.

Änintidaç i'kidōwāḅ: "Ä'ye", niwāḅaḅdānāḅaḅaḅ nini'ku."

Änint i'kidōwāḅ: "Nāḅānā'ku Nānabuju ta'i'jināḅuz!"

25 Änōdc maḅidōg mō'kiwāḅ. Mi'i'daç ānāwād Wāḅima-
'kwaḅ: "Taḅa, awiḅaḅwādciwāḅaḅaḅ i'we kīckāḅa'kād."

Mēḍaç kägä't kā'i'ji'i'jād wāḅima'kwa; mēḍaç kigaḅwā-
dcibidōt, kāwīn kaḅaḅgā ogikawibidōsīn. Mēḍaç ä'kidot
Wāḅima'kwa: "Ä", kāwīn Nānabuju āwiḅ; mi'tig i'i'we!"

Whereupon they said: "This is the place where dwell the manitous who seized your nephew."

"Be sure to relate it truthfully." And then he asked the Kingfisher to come. Thereupon Nānabushu painted the Kingfisher and the Loon.

Ah! truly were they pleased. Thereupon they said: "If it becomes very hot, then will all come forth. It is upon this island that they usually sleep."

And all the while was Nānabushu angry. And when he let them go, he nearly killed the Kingfisher; for as he was going to seize him, he missed catching him. Thereupon off started Nānabushu into the forest; he went to make a bow and some arrows. And then said Nānabushu: "I will that it be very warm to-morrow." And so truly there was a very clear sky on the morrow. Thereupon Nānabushu went over to a place opposite the island, and there on the bank of the river he stood. "Like a tree will I look, (like) a stump that is exceedingly strong." And so there upon his arm he put his bow. And when the sun was rising, it grew very warm. And when it was nearly noon, then out began coming the manitous.

And then said the manitous: "Did you yourselves ever see that stump before?"

"No," said some of them.

But some of them said: "Yes, we ourselves are accustomed to seeing it."

Some of them said: "Woe to us should Nānabushu take on such a form!"

All sorts of manitous came forth. And now they said to the White Bear: "I wish you would go wrestle with that stump."

Thereupon truly thither went the White Bear; and he tried shaking it, but not a whit did he move it. Thereupon said the White Bear: "Why, it is not Nānabushu; it is wood!"

‘Ā! kāyābi ānint ugu’tānāwān. Kayā win Nigik kimō-
ckamu. Mēḍac ā’kidot: “Ha, ha, ha, ha!” ā’pā’pid, “kāwī’kā
nīn ningīwābāndazīn.”

5 Mīḍac mīnawā ā’kidowād: “Skomān, kīn, Miciginābik,
āwīgutci’tōn!”

Mēḍac kāgā’t kī’jāt. Mēḍac kā’jitatibā’kuwād u’kwā-
ḡanāḡ. Mē’iḍac kā’jibāpašī’tād kīnābī’k.

Āⁿ, nibiwā kī’ā’nimādcā kizīs.

10 Kāgāgu tciwā’kwānāmut Nānabuju mī’i’^u kā’icipagidci-
tānit miciginābigōn.

Mēḍac ā’kidot ginābīk: “‘Ā, kāwin aⁿ Nānabuju āwīsi;
mī’tig i’i’wē!”

Mī’iḍac kā’jipōmāwād. Ickwāḍac kimō’kiwāḡ nī’j ma-
nidōḡ, mī igiwe ogimāḡ. Mī’iḍac kā’jinibāwād kījātānig.

15 Mēḍac Nānabuju kā’jināsi’kawād omī’tigwābīn, wī’a’wi-
bīmwād. Nīⁿ jīwanīḍac mīskwādāsiwāḡ, mī’iḍac wā’jidi-
bātcīmowād. Mīḍac ānād Nānabucu: “Ic, tci tci tci! Kāgu
tābātcīmu’kāḡun! Māckut kīḡawawāciinīnīm.” Mē’iḍac
Nānabuju kā’jī’o’dā’pinād, mī’iḍac ojibiwād.

20 Āⁿ! kītcīmīnwāndāmōḡ.

Mīḍac ānād: “Mīskwādāsi kīḡadīgōm tci’ā’ni’a’kiwāḡ.”

Mīḍac āḡud mīskwādāsiwāḡ: “Kāgu kwaya’k pīmwā’kān;
āḡawātācinuwād ijipīmwi!”

25 Mīḍac Nānabuju kā’jīnāsi’kawād īnī’^u mānidōn. A’pīḍac
kā’u’disād, mī’i’^u ājipīmwād, kwaya’kīḡu wiyawīḡ, kāwin-
ḍac ugīmījwāsīn. Mīnawādac pājīḡ odasawān ugīnābīsidōn,
mīḍec kā’jīpīmwād āḡawātācinīnit, mī’iḍac kīmījwād.
Mīnawādac wāwīp pājīḡ ogīpīmwān, īnī’^u ugīmān.

Ah! but yet some of them feared it. And the Otter too came forth. Whereupon he said: "Ha, ha, ha, ha!" as he began laughing, "never before have I seen it."

And then again they said: "Let us see you, Big Serpent, go try it!"

Whereupon truly thither he went. Whereupon he twined round (Nānabushu's) neck. And then tight coiled the Serpent.

Well, far on its way had gone the sun.

When almost out of breath was Nānabushu, then was he let go by the Big Serpent.

Thereupon said the Serpent: "Why, that is not Nānabushu; it is wood!"

Whereupon they felt at ease. And then at the last out came two manitous; they were the chiefs. Thereupon they went to sleep where it was warm.

Accordingly Nānabushu went after his bow and arrows, that he might go shoot them. Now, there were two red-burned (Turtles), and now they were going to tell. Whereupon to them said Nānabushu: "Hush, hush! Don't you tell! In return I will adorn you in gay color." Accordingly Nānabushu took them up, and then painted them.

Ah! they were greatly pleased.

Thereupon he said to them: "Red-burned creatures you will be called till the end of the world."

Whereupon he was told by the red-burned (Turtles): "Do not shoot straight at them; where they cast a shadow is the place to shoot at them."

And so Nānabushu went to where the manitous were. And when he got to where they were, then he shot at them, right at their bodies, but he did not hit them. Now, another arrow he fixed upon his bow, whereupon he shot at the shadows they cast, and then he hit them. And so quickly at another he shot, at the chief.

Mi'rdac ci'gwa ki'känimind Nänabuju. "Ääa, Nänabuju unisän ugimän!"

Mēdāc Nänabuju kā'ijimādciba'i-wād. Ä! mēdāc nibi nō'pinānigut. Ninguding idāc cigwa kīgā udadimigun
5 nibi, mēdāc wābāmād a'kagwideciwiwan nāmāḍabinid. Mēdāc ānād: "Ä, nicimā, mañido nimāmidawiik!"

"Wa'e, ānindi āndanādcimāḍ awe mañidō? Taga, omā" pīndigān nīwājing!"

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

Mi'rdac Nänabuju kā'ijipīndigād aka'kwideciwājing.
10 Ä'pidāc kā'pīndigād Nänabuju kayā wīn, aka'kwideciwi'pīndigā, müdāc kā'ijikibā'ā'ng uwāc. Pānimā'idec kā'pimīdciwaninig nipi, mīnawā gīsāgā'ā'm Nänabuju. Ningudingidac äjipimosād, onōndawān awiyā naḡamonit:

"A'ki yā'kwāgwāgiyē nimbicina'ucin."

15 Midāc kā'ijināsi'tawād, mīdāc kīwābāmād mindimōyāyān, omaka'kin; wīgubīn obimōndānān, kayādac jicigwānān ojägwānsonān 'a'a^u mindimōyāⁿ. Nänabuju'o'dec ogagwādcimān inī^u mindimōyā'ā'n: "Änīn, nō'kimis, wā'tōḍamān inī^u wīgubīn?"

20 Midāc ä'kidot mindimoyāⁿ: "Nänabujū kuca ogi'pīmwaⁿ mañidoⁿ, ninidāc nīnānāndawī'ā'g igi^u mañidōg. Nänabuju'u'dāc wīnāndawāpini'kānā onowā wīgubīn; miziwā a'king wī'nābiginigādāwān. Kicpin dec tōtō'kābigiskāng, mī'i'we tcigi'känimint ānindi ayād Nänabuju. Kawināgin
25 Nänabuju kidāwisī?"

¹ For other versions see Nos. 18 (p. 145) and 32 (p. 261).

Now, then was the time they knew it was Nānabushu.
 "Oh, Nānabushu is killing the chief!"

Accordingly Nānabushu started to flee. Ah! and then by the Water was he pursued. Now once, when nearly overtaken by the Water, he then saw a Woodchuck sitting up. Whereupon he said to him: "Alas! my little brother, by a manitou am I pursued."

"Well, where is the manitou about whom you are talking? Pray, come into this little hole of mine!"

46. NĀNABUSHU SLAYS TOAD-WOMAN, THE HEALER OF THE MANITOUS.¹

So Nānabushu came into the Woodchuck's hole.² So after Nānabushu had gone inside, then the Woodchuck went in too, whereupon he closed (the entrance of) his hole. And not till the water had flowed past, then again out went Nānabushu. Now once, as he went walking along, he heard somebody singing:

"From the ends of the world do I come with the sound of my rattles."

After that he sought, listening for (the singer), whereupon he saw an old woman, a toad; some linden-bark she carried upon her back, and rattles too were hanging from the old woman's girdle. Thereupon Nānabushu inquired of the old woman: "What, my grandmother, do you intend doing with that linden-bark?"

Whereupon said the old woman: "Why, Nānabushu indeed has shot the manitous, and I am going to heal the manitous. And for Nānabushu will be set a snare (made) from this linden-bark; all over the earth will twine be laid. And if it pulls when he steps into it, then will it be known where Nānabushu is. Are you not yourself Nānabushu?"

² Translated by the editor.

"Kāwīn," i'kido Nānabuju. "Kidābimādcī'kīna Nānabuju wābāmāḍ?" Midac ānād: "Ānīndi āyāyan?"

"Mī'īmāⁿ pācu ugīmāg āyāwād. Nōngum unāngucik mī'ī'we kīgāt wīkītcīnānāndawīiwāyān, mī'ī'we Nānabuju 5 odōjimān ušāgīn kāḍacīmīgōyān nōngum unāngucik."

Midac ānād Nānabuju. "Ānīnī'ku āna'ā'mān nāgāmoyān?"

Midac mindīmoyā kidībādcīmut: "Mīsa'ku i^u āna'ā'mān nāgāmoyān:

"A'ki yā'kwāgiyē nīmbīcīna'ū'cīn."

10 Ā'pī'ī'dac ka'kīna kāwīndāmāgut mī'ī'^u kā'ī'jīnīsāt. Mī'ī'dac kā'ī'jīpā'kunāt mē'ī'dec kā'ī'jīpīzī'kawād, mē'ī'dac kī'o'dā'pīnāng wīgōbīn kīpīmōndāng; kayā dac jīcīgwaḥān ugījāgwaḥōnān. Mē'ī'dac kīmādcād ājānī'pān mīndīmōyāyan. Kayāwīndac kī'ā'nīnāgamo:

15 "A'ki yāgwāgiyē nīmbīcīna'o'cīn."

A'pī'ī'dac tāgwācing āndānīnt ugīmāⁿ, mī'ī'wābāmād udōjimān owayānīnī kībīskwāndā īgānīwīnīnt. Nānabuju owābāmān tētcīpīskānīt. Mēḍac ā'kidot: "Nīyā! nōjīs, ījīwījīyū'k āndānāpīyān?"

20 Kāgāt īḍac ogī'ī'jīwīnīgōn īmāⁿ āndānābīpān mīndīmōyā'ī'ban. Mīḍac wābāmād a'kī'kōn tēbā'kwān; mī'ī'we Nānabuju udōjimān ušāgīn kā'kījīdānīg. A'kawā'ku wīsnībān awe mīndīmōyābān. Midac Nānabuju i'kido: "Kāwīn nīngawīnīsī, pānīmāⁿ kī'ī'ckwā'tayān, nīngawīsin." Mē'ī'dac 25 ā'kidot Nānabuju: "Ka'kīna sāga'ā'mu'kⁿ, nīnā'ta umāⁿ

"No," said Nānabushu. ("Do you suppose that) you would be permitted to live if you should see Nānabushu?" And then he said to her: "Where do you abide?"

"Yonder, near by where the chiefs are. On this evening is truly when I will do some wonderful healing, whereupon the upper arm of Nānabushu's nephew shall I be given to eat this evening."

So then to her said Nānabushu: "What is the nature of your song when you sing?"

Whereupon the old woman revealed (it), saying: "This is the way I usually sing when I sing:

"From the ends of the world do I come with the sound of my rattles."

Now, after he had been told everything, then he slew her. And after he had flayed her and put on (her skin), he then took up the linden-bark and put it upon his back; and the rattles too were hanging at his belt. And then he went in the same direction whither the old woman intended going. He too went singing along the way:

"From the ends of the world do I come with the sound of my rattles."

And when he arrived at the home of the chiefs, then he beheld his nephew's skin used as a flap over the entryway. Nānabushu beheld it move with a quiver. Whereupon he said: "Ah, me! my grandson, will you lead me to the place where I am to sit?"

Now, truly was he led to the place where the old woman would have sat. And then he saw a kettle with food cooking in it; it was the upper arm of Nānabushu's nephew that was cooking. It was usual for the old woman first to eat (before she began with the work of healing). And so Nānabushu said: "I am not going to eat, not till after I have finished, then will I eat." And this said Nānabushu: "All of you go out of doors, I only here

ningatayā." A'pīdāc ka'kina kāzāga'ā'mowād, mīmān jingicinowād igi^u ugimāg, owābandānaṅ udasawānaṅ sāsā-gā'kwisininig imāⁿ ugimāⁿwaⁿ wiyawining. Mī'īdāc kijāci-jigwawād, mī'īdāc kāgā't kīnisād. Mī'īdāc kinibowād.

5 Mē'īdāc ā'kidot: "Misa kinibowād maṅidō."

Mē'īdāc ājibibāgiwād: "Ä, misa kinibowād maṅidög! 'Ä'ā^u, mādcidöyuk wigobin mī'ziwä a'king ta'ī'nābigāmanōn; mī'īdāc teigi'kānimint ānindi ayāgwān Nānabuju, kīcpin tōtō'kābigiskāṅ." Midāc ka'kina kā'ījimādcāwād,

10 kī'pimābiginaṅmowād wigobin.

A'pī'īdāc ka'kina kāmādcāwād, Nānabuju ogīpigiskijwān kīstcīcibā'kwä maṅidōwiyās. A'pī'īdāc kā'kizizä'kwād, ugrā'ndumān ābīnōdcīyaṅ, mēidāc grā'camād. Päji'kidac ābīnōdcīyaṅ ogiki'kānimigōn Nānabuju ayāwit ta'pābiwān.

15 Midāc ānād: "Pä'kā, nicimā, kāgu dibādcimō'kān!" Mē'īdāc Nānabuju kā'ījipa'kwāⁿjaṅ maṅidōpimidä, mēdāc kā'ījiminād kwīwizānsāṅ. Mēdāc ānād: "Kā'kā'kijōbizi kādicnikāsyāṅ tei'ā'ni'a'kiwang."

Mēdāc Nānabuju kā'ījiodā'pinād maṅidōwayānaṅ kayādāc

20 odōjiman wayānaṅ, mē'īdāc kā'ījimādcibā'tōd, minī'kidāc kāwābandāṅ wigubīn bimābigāmunig, ka'kina ogī'a'nitō'tō'kibitōnaṅ.

Mēdāc ā'kidōwād ka'kina gābimādisiwā'paṅ: "Äⁿä'! cā'yigwa Nānabuju tō'tō'kābigiskigä."

25 Mī'īdāc cī'gwa nibi kīmō'kitciwāṅ, kayādāc kī'ki'tciki-miwāṅ; kayādāc igi^u āsinig icpīmīṅ grā'ō'ndāgōⁿdcinōg, Nānabuju kī'a'ndoskōnind. Nibiwa ogīnisigowān āsinīn nibi gayā. Nānabūjūdec wādcīwing ānāgi'a'pa'ī'we. A'pī'ī-

will remain." And after all of them had gone out, then yonder, where lay the chiefs, he beheld his arrows that were sticking out from the bodies of the chiefs. Thereupon he shoved them in (farther), working them back and forth, whereupon he truly killed them. So now they were dead. Accordingly he said: "Therefore now dead are the manitous."

And then they cried aloud: "Alas! now dead are the manitous. Now, then, take you the linden-bark (twine) everywhere over the earth, and string it around; for then it will be known where Nānabushu is, should he happen to step into it (and be caught)." Thereupon they all started away, laying the linden-bark twine.

And when all had started away, Nānabushu cut (the manitous) into pieces, and made a great cooking of the manitou-flesh. And when he had finished cooking, he invited the children, and then fed them. Now, by one of the children that was peeping in was Nānabushu recognized to be who he was. Thereupon he said to it: "Hold on, my little brother, don't you tell!" And when Nānabushu sliced off some manitou-grease, he then gave it to the small boy. Whereupon he said to him: "Fond-of-Raw-Fat¹ shall you be called till the end of the world."

Then, after Nānabushu had taken up the manitou-skins and the skin of his nephew, he then started off running; and, as much of the linden-bark he saw stringing about, all of it he touched as he went along.

Thereupon said all who were then living: "Halloo! Nānabushu is now touching against the snare."

Thereupon the water now began to come forth, and a mighty rain began to pour; and also the rocks from above began to fall, to the end that Nānabushu be crushed. Many were killed by the rocks and the water. Now, Nānabushu tried in vain to flee to a mountain. But when

¹ A small frog.

dec wayābandaṅ mōckaninig a'ki, mi^u kimāwāndōcimād
 mi'tigōn ki'ujitōd pindazāḡan. Ni^u jwāswi ā't^a ki'pōsiwāḡ
 imāⁿ pindazāḡaning a'pi kāni'kipig a'ki. Midac imāⁿ
 ki'ayāwād pindisāḡaning; ānīdidac gayā awāsiyaṅ ogipō-
 5 zi'ā'n, pināji^u ya^e, ānōdc gayā awiya pābāmisātciḡ. A'pi'idaḡ
 kinwā'j āyāwād imāⁿ pindazāḡaning, ogikaṅōnān nā'tāḡō-
 ginīt: *Gitākāski'tōnāwāna paṅḡi a'ki? Kicpin pidōyāḡ,
 nindā'ujitōn a'ki."

Ni'tamidac a^u a^{wā}yaṅ odāṅḡi'ra'nōnān tcigōginīt, kā-
 10 wīndac ogi'tā'u'ditazin a'ki; kinōndākisābāwe. Usagābini-
 'kānān inī^u wīḡup, mi'igu ka'kina kā'tōtawād, cici'ibān
 gayā māṅwāṅ gayā āmi'kwāṅ. Mēdac kimōjskinisāt,
 minawā bēijik cicibān, māṅwāṅ, miḡu gayā win kā'iji-
 wābisinīt. Kāwin ogikāski'tōsināwa a'ki. Minawādac
 15 ami'kwāṅ ogi'a'nōnān tcigōginīt, migogayāwin kā'ijiwābisit;
 kinōndānisābāwe. Ānawi'k^u kāmō^oskitcisānitn, ogiwāwābā-
 mān a'ki tcita'kunaminīt, kāwīndac kāḡōn ogimi'ka'zi a'ki.
 Minawādac wājāskwāṅ ogi'a'nōnān tcigōginīt. Minawā
 ogisaḡa'pinān wīḡup.

20 Midac kiḡōḡit wājāsk. Awaḡimāⁿ nibiwa uḡiwi'kupidōn
 wīḡup. Ningudingigu udōdō'kibidōn i^u sa'bab 'a'a^u wājāsk,
 mi'awe nisābāwād. Mēdac Nānabuju ājiwi'kubinād; mēdac
 wāwābāmād wājāskwāṅ, ogimi'kān paṅḡi a'ki ta'kunāminīt
 idāwini'k, paṅḡi gayā uda'kwāndān, a'ki, onīḡwigānāṅ
 25 gayā pāpaṅḡi a'tāni. Mēdac Nānabuju kā'ijiodā'pināṅ,
 uḡipōdānān wājāskwāṅ, mēidec ki'pimādcī'ā'd. Miḡu ka'-
 'kina i^u kā'tōdawād. Mi'idaḡ kā'ijibā'a'saṅ unindcing

he saw that the earth was overflowing with water, then he gathered together some logs (and) made a raft. Seven only embarked upon that raft when the earth was flooded over with water. And so they remained there on the raft; some game-folk, too, he put aboard, birds, and all the various creatures that fly about in the air. And after they had been a long while on the raft, he spoke to them that were good at diving: "Can you procure a little earth? If you fetch it to me I would create an earth."

Now, he first employed the (?) (kind of duck), but (the bird) was not able to come within reach of the earth; it was drowned before it got there. He had it tied with linden-bark twine, for that was what he did to them all, — the Ducks and the Loon and the Beaver. And when it came floating up to the surface, then another Duck, and also the Loon, had the same thing happen to them. They were not able to fetch any earth. And next he had the Beaver dive; but it also met the same fate, it drowned before it reached the bottom. Every time that one came up, he looked to see if it had hold of any earth, but nothing of earth he found. So next he had the Muskrat dive; also he had it tied with linden-bark twine.

So then into the water dived the Muskrat. Much farther down he pulled on the linden-bark cord. At last he felt the Muskrat pulling at the cord, and that was when it was drowning. Thereupon Nānabushu pulled it up; and when he examined the Muskrat, he found that it was holding a little earth in both its paws, and a little earth it also had in the mouth, and there was a little in each armpit too. Thereupon, after Nānabushu took the Muskrat up in his hands, he breathed upon it, whereupon he revived it. Now, that was what he had done to them all. Now, when Nānabushu had dried the earth in

iwa'ki aⁿ Nānabuju, mē'i'dac kā'i'jimamigunang iⁿ a'ki. Meidec mīnawā kā'i'ji'ā'nōnād kāgāgiwān ningudci a'ki tcisāgibr'i'nig, kāwindac kiṭagwiciⁿzi kāgāgi. Mīnawādac wābimimin ugi'ā'nōnān; mīdāc kī'pidōt wādi'kwaṅāns 'aⁿaⁿ 5 umīmi. Medāc Nānabuju kā'i'jipāda'kidōt imāⁿ iⁿ a'ki tā'kunang, mīdāc kā'i'ji'aⁿpaḡidōd nibi'kāng. Pākie kī'i'ki-dot: "Ṭaga, mīnis omāⁿ tayāmaḡat." Pā'kickayā ugīpō-dādān.

47. THE SCATTERING OF THE ANIMALS AND THE
REGULATION OF NATURE.

Mī'i'dac imāⁿ kī'a'yāwād minising, Nānabujūdec kī'pō-
10 dādcigā kiwi'tāya'i minising; mīdece āskam kī'ā'nimistcāg
a'ki. Mīgū iⁿ kā'tōdang kinwāⁿj. Kāningudwāsugunaga'ki-
dac ugi'ā'nōnān ādi'kwaṅ, "Skomāⁿ kiwitāskan 'ōⁿoⁿ a'ki."

Kimādcādāc ādi'k. Ā'pitci kī'a'kiwāⁿziyuⁱ ā'pī dāgucing.

Mīnawādac mā'i'nganān ugi'ā'nōnān, kayāwindac mā'i'n-
15 gan ā'pitci kī'a'kiwāⁿziyuⁱ ā'pī dāgucing. Inī'widac awāⁿ-
siyaṅ kā'pōsi'ā'paṅ ā'pitci kīpā'ta'i'nowān, kayā winawāgu
ācinābāg āja kiānipa'ta'i'nowāḡ; pāpāmisātcig kayā pin-
āciⁿyaḡ. Nānabujūdac ogīwāwinān kādijini'kāsowād awāsi-
yaḡ; kayāgu pābāmisāwād pināciⁿyaḡ ugīwāwinān kādijini-
20 'kāsowād; kīgōⁿyaṅ gayā. Kayādac kīgīdōwāḡ kādāciwād
kīzisōḡ ningobibōn, kayādāc kā'undānimāḡ kiwi'tāḡijik

his hands, he then rolled it into a ball. So then next he had the Raven (go find) if the earth could be seen anywhere out of the water, but the Raven did not return. Then next the White Pigeon he employed, whereupon a tiny twig did the Pigeon fetch. And after Nānabushu had stuck it into the earth which he had there in his hand, he then tossed it into the water. At the same time he said: "I will that an island come into existence here." And at the same time he breathed upon it.

47. THE SCATTERING OF THE ANIMALS AND THE
REGULATION OF NATURE.

And so they remained there on the island, and Nānabushu breathed all over the island; and all the while larger grew the earth. Now, that was what he was doing for a long while. And when the sixth day was up, he then employed a caribou. "I would have you go round this earth."

So away started the caribou. It was very old when it returned.

Then next he employed a wolf, and the wolf was also very old when it came back. And then the game-folk that he had had on board were becoming very numerous, and the people too were themselves now increasing in number; and (the same was likewise true) of the birds. So Nānabushu called the game-folk by the names by which they were to be known; and also the birds that fly in the air, he named them by what they were to be called; and (it was) also the same with the fishes. And they also decreed how many moons there should be in one year, and also the number of directions from which the winds would blow, that from the vault of the sky in eight directions would the winds blow. So this was what he

cwā'tcing tci'u'ndānimāk. Mī'rīdāc kā'i'kot: "Ānic, mīsa
ka'kina kī'u'ji'tōyān kānōndcipimadisiwād ānicinābēg."

Mēdāc iwa'pī kisīswā'i'diwād mīziwe a'king. Kā'i'jimā-
dcāwād, kayā windāc Nānabuju kīmādcā.

5 Misa ā'kosid.

48. NĀNABUSHU BREAKS THE NECKS OF THE DANCING GEESE.¹

Ningudingisa' Nānabujū anipapimusāt nō'pīmīng. Nin-
guding umāḍābīn sāga'i'gān, mīdāc imāⁿ wābāmāt nībawa
ni'ka^s. Ā'pīdci omīswānimā^s wī'ā'mwāt. Mīdāc ānād:
"Ictā', nīcīmā'i'dug, ondās, ōmāⁿ, pījāyu'k!" Ānawīdec
10 kī'pījāwāg ni'kaḡ, kāwīn ā'pīdci pācu, pīcāsīwāg. Mīnawāgu
ogānōnā^s: "Nīcīmā'i'dug! ōmāⁿ pīcāyu'k, ka'ō'dcīmīnīmīn!"
Ogusīgō pācu' tēibīcānt. Kāga'pī nō'pīmīng kī'i'jā Nāna-
bujū; mī'tīgōnsān ugīnāsī'kānān. Mī'rīdāc kā'i'ji'u'ji'tōd
wīgiwāmāns, mīnawā ogānōnān ni'kan: "Āmbā ōmāⁿ,
15 udamīnodā, kanīmīmīn!" Kāgāpī ogīwayājīmān ni'kānsā'.
Mēdāc kā'i'jīpīndīgāwād wīgiwāmānsīng, mī'rīdāc ājīka-
nōnāt Nānabujū: "Ka'kina pāsāngwābīcimuyū'k." Mīdāc
ājīnagamut:

20 "Pāsāngwābīcimōwīnān nīmībdōnān.
Pāsāngwābīcimōwīnān nīmībdōnān.
Pāsāngwābīcimōwīnān nīmībdōnān.
Pāsāngwābīcimōwīnān nīmībdōnān."

Mīdāc kā'gāt ājīpāsāngwābīwād nīmīwād. A'pī'rīdāc
ka'kina pāsāngwābīwād, ogītābībīnān ni'kan: mīdāc kīpō-
25 'kugwābīnād. Nījīdāc nāsād, ugīkī'kānīmīgōn; mī'rīdāc ājī-
pībāgīwād: "Ā'e'i, Nānabujū kīnīsīgūnān!" Mīdāc kā'i'jī-
sāgīdcīśāwād wīgiwāmānsīng. Nījā'ta kānīsāt.

¹ For other versions see Nos. 11 (p. 101) and 20 (p. 169).

said: "So, therefore, have I now finished the creation of everything from which the people will derive life."

And that was the time they scattered to all parts of the earth. After they were gone, then Nānabushu himself went away.

And this is the end (of the story).

48. NĀNABUSHU BREAKS THE NECKS OF THE DANCING GEESE.¹

Once on a time Nānabushu was travelling about inland. By and by he came out upon a lake, and so there he saw numerous Geese. Very keen was his desire to eat them. Thereupon he said to them: "Look, my little brothers! Hither, come here!" And although hitherward came the Geese, yet not so very close did they come. And again he addressed them, saying: "O my little brothers! come hither, I want to kiss you." They were afraid to come close. At last up inland went Nānabushu; some osiers he went to get. And when he had put up a small wigwam, again he spoke to the Geese, saying: "Come hither, let us play, we will dance!" At last he persuaded the goslings. And so when they had gone inside of the little wigwam, thereupon to them spoke Nānabushu, saying: "All shut your eyes when you dance." And then he sang:

"A dance with eyes closed do I bring (to you).

A dance with eyes closed do I bring (to you).

A dance with eyes closed do I bring (to you).

A dance with eyes closed do I bring (to you)."

Thereupon they really closed their eyes when they danced. And when all had closed their eyes, he seized a Goose; whereupon he broke her neck. And when he had slain two, he was found out; upon which they cried aloud, "Hey, by Nānabushu are we being slain!" And then they flew out of the little wigwam. Only two he had killed.

Midaç ki'ṛa nimādcināt ini^u ni'kānsan. Ki'pōdawā tcīgibīg, midaç imāⁿ wikiciswāt ni'kānsaⁿ. Kīningwa'ṛbwā, uzidānsan ogisāgisidōṇan. Mī'ṛdaç kā'jikawicimut winibāt, kimitcidiyācin. Midaç ānāt udiyān: "Kieptn ṛnicinābāg sāgāwa'ō-wāt, windamawicin." Kāgā cigwa nābāt oḡanōnigōn: "Ictā, ṛnicinābāg sāgāwa'a'mōg."

Nānabujū onickābā'tō inābit, kāwīn awiya owābamāsin. Minawa ki'kawicimō. Pnic niⁿjing ogitcicimigōn. Kāgā'pi kīnibā Nānabujū.

- 10 Ṛnicinābāg kisāgāwa'ō-wāt owābamāwān awiya mitcidiyācininit. "Naçkā! ku'ca awā', mimawīn Nānabuju." Ki'kābā pā'jik 'a^a'u ṛnicinābā; owābandāṇan ni'ki'wizidān sāgādānwāngizinunig. Mēdaç āji'ṛndawāwāngā'ṛgāt, midaç kā'ji'ō'dā'pinād ini^u ni'kānsan. Ogikickijāṇan uzidānsan;
- 15 ājisinigibān, oḡi'ṛjissitōn 'i'ṛ'ṛ' mī'tawāng. Midaç ki'ṛa nimādcāwād ṛnicinābāg.

- A'pī'ṛdaç kwāskuzit Nānabujū, owābandāṇan keyābi a'tānig uzidānsan. "Misa' cigwa tcīwisiniyān," i'kido. Mī'ṛ'ṛ' āji'ō'dā'pināṅ ni'kiwizit, mī ā'ta uzidāns mā'kaṅ; minawā
- 20 bā'jik odōdā'pinān, minawā oḡimānibidōn. "Tiwāe! māwīja'ṛdug kāminuzuwāt nini'kānsuṅ," i'kidō. Midaç ājāndwā'ā'nga'ṛgāt, kāwīn awiya āyāsiwān nikānsimaⁿ. Mī'ṛdaç ānād udiyān: "Māgicā ṛnicinābēg ki'kimōdiwāḡ nini'kānsimaⁿ."

- 25 "Kāwīn," udigōn.

"Kāgā't, awiya ki'kimōti. Nōngum kiḡatānimis." Mēdaç

Thereupon he carried the goslings away. He made a fire by the edge of the water, and it was there he intended to cook the goslings. He baked them in the embers, their little feet he left sticking out. And when he lay down to go to sleep, he lay with his bottom exposed. Thereupon he said to his bottom: "If any people come in view round the point, then you notify me." When he was nearly asleep, he was addressed: "Ah! some people are coming into view round the point."

Nānabushu leaped up from where he lay to look, but he saw no one. Again he lay down to sleep. Even a second time he was deceived. Finally to sleep went Nānabushu.

Some people paddling into view round the point saw some one lying with his bottom exposed. "Why, look! yonder is some one, it must be Nānabushu." Ashore went one of the men; he saw gosling-legs sticking out of the ashes. And so, when scratching among the ashes, he thereupon picked up the goslings. He cut off their little legs with a knife; as (the feet) were before, so back in the ashes he placed them. Thereupon the people continued on their way.

And when from slumber awoke Nānabushu, he saw (that) the little legs were still there. "Therefore now shall I eat," he said. So when he took hold of a gosling-leg, it was a little leg only that he found; another he took up, another he pulled out. "I declare! it must have been long since my goslings were thoroughly cooked," he said. Thereupon he searched about in the ashes, but there was nothing of his goslings. And so he said to his bottom: "Perhaps some people have stolen my goslings."

"No," he was told.

"To be sure, somebody has stolen (them). This moment shall you be punished." Thereupon, when he had built up

kā'i'jikistcipōdawād, mīdāc imāⁿ ājidiyānit. A'pī'i'dāc tea-
yāgisut, "Tcī, tcī, tcī!"

"E·ā·e, 'Tcī, tcī, tcī, kā'i'nwāyaṅ kā'kimotimigōwiyaṅ
ninikānsimāg."

- 5 Wī'kāḍāc kī'ā'nipasiḡwī, kī'ā'nimādcā nō'pīmīḡ; ā'pidci
wīsaḡāḍāḡ uḍiyaṅ.

49. NĀNABUSHU AND THE LITTLE FISHERS.

Niḡuḡiḡidāc ānipabimosād, oḡimī'kawa^o uḍciḡānsa^o āyā-
nit. Mīdāc ānād: "Ānīndi ḡiḡiwā?"

"Pabāṅāḡdawāḡḡciḡā."

- 10 Mī'i'dāc kā'i'jipōpō'kucicbināt, uḡimīdcinā^o. Mīdāc kī'ā-
nimādcād. A'pī'i'dāc tāḡuḡiḡ uḍciḡ uḡimī'kawa^o unīdcā-
nesa^o nibunit. Mīdāc ājinō'pinānād Nānabujūn. A'pī'i'dāc
ādimint Nānabujū, āniḡaḡāḡmō Nānabujū:

- 15 "Uḍciḡānsaḡ inā kābōpō'kudcipināḡwā.
Uḍciḡānsaḡ inā kābōpō'kudcipināḡwā.
Uḍciḡānsaḡ inā kābōpō'kudcipināḡwā.
Uḍciḡānsaḡ inā kābōpō'kudcipināḡwā."

Uḍciḡānīdāc oḡāṅōniḡōṅ: "Kīnmāwīn, kiḡinīsāḡ ninīdcā-
nisāḡ!"

- 20 "Kāwīn!" i'kidō Nānabujū. A'pī'i'dāc ādimint, mī'tiḡuḡk
kī'ā'pāḡizo.¹ Uḍciḡidāc uḡimīḡāḡān i'i'u mī'tik, ā'pidci
uḡipīḡwāḡāḡān i'i'u mī'tiḡ. Mēḡāc kā'ēḡā't Nānabujū wīsa-
ḡāḡāḡḡk uḍiyaṅk.

¹ Mī'tiḡuḡk kī'ā'pāḡizo, "he turned instantly into a log;" literally, "into or on to
a log he threw himself," but the sense is as given in the translation.

a great fire, he accordingly turned his bottom towards it. And when he was burning, "Ouch, ouch, ouch!" (his bottom) said.

"Oh, 'Ouch, ouch, ouch!' is what you would say after I have been robbed of my goslings."

Now, a long while afterwards he rose to his feet, he started off inland; a very severe pain he suffered at his bottom.

49. NĀNABUSHU AND THE LITTLE FISHERS.

And once, when travelling along, he came upon some young Fishers. And this he said to them: "Where is your mother?"

"She is off somewhere hunting for game."

And when he had broken them in two at the wrist, he eased upon them. And then on his way he went. And when home was come the Fisher, she found that her children were dead. Thereupon she pursued Nānabushu. And when Nānabushu was overtaken, he was going along singing a song:

"Little fishers are the ones that I have broken in two at the wrists.
Little fishers are the ones that I have broken in two at the wrists.
Little fishers are the ones that I have broken in two at the wrists.
Little fishers are the ones that I have broken in two at the wrists."

By the Fisher was he addressed: "Then it was you, you slew my children!"

"No!" said Nānabushu. And when he was overtaken, he turned instantly into a log.¹ And the Fisher fought the log, ever so much did she tear the log with her teeth. Thereupon truly did Nānabushu suffer pain in his bottom.

50. NĀNABUSHU AND THE RUFFED GROUSE.

Menawā ki'ānimādcā Nānabujū ā'pidci kāgīdiciyāt.
Minawā pinānsa^e umi'kawā^e nāmaḍabinīt. "Ānīn ājini'kāsud
kigiwā?"

"Kuckungāsi."

- 5 "Nābisa'a' kuckungāsi!" i'kidō Nānabujū. Mēḍac kā'i-
jimīdcinād, midḍac ki'ānimādcād.

A'pī'i-dac tāgucing kīstcipinā owābāmā^e unīdcānisa^e mō-
wiwinit. "Awānān kā'tōtōnāg?"

"Nānabuju ningimīdcinīgunān."

- 10 Kinickādizi 'a'a'u pinā. Oginō'pinānān idac Nānabujūn,
nīgānidac ānī'i-jānit kī'pōni a pinā. Kickābi'kāng ānī'i-jābān
Nānabujū, pinādac kī'kāzu cingubi'kāng. A'pī'i-dac imāⁿ
pāmusāt Nānabujū, pinā tcāse'kā kīpāsigu'u, ānīgu'k gita-
'tawāngā. Ā'tā! mī a'panā Nānabuju kā'i-jikā'kābi'kisā.
15 Mēḍac kītcīcābi'kitiyācink. Kī'i'nābit imāⁿ kickābi'kānk,
owābandānān umīgin agu'kānik imāⁿ asīnīng. "Wā'kunag
kīgātigōm," udidān. Midḍac īgī'u wā'kunag Nānabujū udū-
migiwidiyān.

- Minawā mi'tigōnsān ugī'ānimīdciminānān. "Mīskwā-
20 bimāgōg kīgātigōm tcīāni'a'kīyunk."

51. NĀNABUSHU AND THE MOOSE-HEAD.

Midḍac ki'ānimādcād. Midḍac kīnāgickawād ininiwān,
ā'pidci unīcīwān. 'Ā, mīgwana^e uctīgwāning! Nānabuju
ogānōnān: "'Ā, nidci, ānīndi ājāyān?"

50. NĀNABUSHU AND THE RUFFED GROUSE.

On his way continued Nānabushu with a bottom exceedingly sore. Next some young Ruffed Grouse he found, that were sitting down. "What is the name of your mother?"

"A Frightener."

"The deuce! she is a frightener," said Nānabushu. And so when he had eased himself upon them, then on his way he went.

Now, when home was come the old Ruffed Grouse, she saw her children covered with dung. "Who did that to you?"

"By Nānabushu were we eased upon."

Angry was the Ruffed Grouse. So she followed after Nānabushu, and in the path ahead of him the Ruffed Grouse alighted. By the edge of a cliff was Nānabushu going, and the Ruffed Grouse was hidden among the balsams. And when by the place Nānabushu passed, the Ruffed Grouse suddenly flew up; with all her might she flapped her wings. Ah! then off tumbled Nānabushu over the precipice. And then, alighting upon his buttocks, down he slid. On looking up at the precipice, he beheld his sores sticking there to the rock. "Lichens shall you be called," he said to them. And so the lichens were sores from Nānabushu's bottom.

Next he went grabbing hold of the shrubs as he passed among them. "Red willows shall you be called till the end of the world."

51. NĀNABUSHU AND THE MOOSE-HEAD.

Thereupon he started on his way. And then he met with a man, very handsome was he. Ah, the feathers upon his head! Nānabushu spoke to him, saying: "Well, my friend, whither are you bound?"

"Ä, anicäsägo nimbäbämädis; kinidac, anindi äjayan?"¹

"Kä, anicägunä gayä nin nimbäbämädis." Mi'tigwäbin oda'kunän 'a'a'u inini, Nänabujüdac oğanönän: "Tä, nidci kä'gätsa' unicici kimi'tigwäb. Skumā bic, ningagagwä-
5 tägbinä."

"Ä, käwin! Kāwika awiya nindawi'a'si."

"Ä, mänö, nidci, kaṇagägö ädcinä!" Kīnwä'j ugītäcimän. Käga'pi ugīminigön inī'u mi'tigwäbin, Nänabujüdac uḡagwädägibinän mi'tigwäbin. "Tä, kä'gätsa' minwägizi.
10 Skumā win i'wä kidasawän." Kīnwä'j ānawi ogīsāgi'tägön, käga'pi ogīminigön. Mi'ī'dac kā'jinābisitöd i'īmāⁿ aṭcābink; mi'ī'dac kaḡwätägibināt Nänabucū mi'tigwäbin, mi'ī'u kā'jipimwäd inī'u ininiwän kāṇagickawā'paṇ. Mōⁿ-zunk kī'jināguziwän a'pi gānisāt; ā'pidci wininōwän. Kistci-
15 mīnwāḡam Nänabujū kistciwisinit. Mi'ī'dac kā'jipigickijwäd inī'u mōⁿzön, ā'pidcidac wānicicink wiyās ugikijizän wāmideit; pimidä gayä. Kā'kijidānik, midac kī'ḡwä'izä-'kwät. Cī'ḡwä wimādāḡcigāt, kizibā'kwät. "Tciēⁿ, tciēⁿ," inwānik. Kāwin omino'tānzin. "Ictä, pizän tāga!" Äcka-
20 migu kijiwä i'ī'u kizibā'kwät. Nänabujüdac kīpašigwī, ogīmāñjāṇ paṅgi ojōbin. Midac äḡaṅk i'ī'u kizibā'kwät: "Kä'gätsa' kidōmbigis. Kīwānickwäm wiwisiniyän. Owä gayä ḡin midcin." Midac Nänabuju a'töd i'ī'u pimidä kizibā-'kwät ogīta'kwāmigun. Mi'ī'māⁿ kī'ḡgōdcink kistciginwä'c,
25 pinic āḡöde awäsiyag — ma'īṅṅaṅḡ; kwingwä'ḡḡag,

¹ Translated by the editor.

"Oh, I am just simply travelling about; and you, where are you going?"

"Oh, I too am simply wandering aimlessly about." A bow the man held in his hand, and Nānabushu addressed him, saying: "Why, my friend, truly handsome is your bow. Just you hand it over to me, I want to see how it pulls."

"Ah, no! never do I turn it over to any one."

"Oh, please, my friend, just only for a moment!" A long while he coaxed him. At last he was given the bow, and Nānabushu tested the spring of the bow. "Why, to be sure, it pulls finely. Just (hand me) over that arrow of yours." With all his pleading, yet a long while was it withheld from him, but finally it was given to him. Thereupon he fitted it in place on the bowstring; and when Nānabushu pulled upon the bow, he thereupon shot the man whom he had met. Like a moose he looked, after (Nānabushu) had slain him; he was ever so fat. Highly pleased was Nānabushu to have a great heap of food. Accordingly he cut the moose up into pieces, and very nice was the meat he cooked to eat; and the grease too (was savory). When it was done, he accordingly took it out of the kettle. Just as he was on the point of eating, there was a creaking noise. "Tciēn, tciēn!" was the way it sounded. He did not like the sound. "Now, do you keep silent!" Still louder grew the noise of the creaking. Nānabushu rose to his feet, sliced off a little bit of (fatty) tenderloin. And then he said to the creaking noise: "Really, too much of a noise are you making. You are annoying me when I want to eat. This too do you eat." And when Nānabushu placed the fat in where the creaking noise was made, he was caught fast. Accordingly there he hung for a great while, until all sorts of game-folk —

udcığag, wâgucag — gıtagwicinög ki'çmwâwâd mözön; kâgâgiwag gayä. Pänimä ka'kina kâ'kidamunt 'a'a'u mö's mi'ı'ü pidcinag, kipağidamigut Nänabujü i'ı'ü kizibâ'kwat. A'pidci wiwisini ki'ı'jä iimâⁿ abini'pan inı'ü mözön. Miya'ta
 5 u'kanan ä'tänig, ustigwänigägan kayä a'täni. Mëdäc äjiwâ-
 bamäd wawâbiganödciyaⁿ pindiganit imâⁿ mons ustigwänig. Owâbandan pañgı a'tänig winindip. "A'päğic midciyân!" inändam midäc äjikanönät wawâbiganödciyaⁿ: "Kitäğackitö nâwâna gayä nin i'ı'ü tci'niginıyân äyäniginıyäg?"

10 "Ä, kâwin!" udigön. "Uzâm kimindit," udigön.

"Ä, mänü kayänin niwıpidigä imâⁿ mö's ustigwänig!"
 "Awâwisa'," udigön. "Omâ" yä'ta kistigwänig kigada-
 gâⁿci'nye."

Mıdec wawâbiganödcıyink gi'ı'ni'kuguictigwänät. Midäc
 15 ki'pindi'kwänit, "Pä'kägu wisinin," udigön. "Kägu umbi-
 'kwäni'kän," udigön. Uzämıdäc Nänabuju ki'umbi'kwäni,
 mıdec kâ'ı'jimistcänik ustigwän. Kâwin kikacki'ursi teği-
 teğutäd. Midäc kâ'ı'jimädcäd tibi'ä'jägwän; kâwin owâ-
 bandaⁿzın äjad. Ka'kina mi'tigön pä'tä'kucink ugagwätci-
 20 män: "Awänän gin?"

Mina'ık nänıngudinö; wigwäs nänıngutınö; azätiwan
 ninguting. Minawâ mi'tigön opi'tä'kuckawän, "Awänän
 gin?" udınän. Ki'ı'jiksa. "Misa' päcu' teğibik indayämıtug,"
 inändam. Wıpağu kägät nibi uda'kugädän. Midäc igu
 25 kwaya'k kâ'ı'ni'ı'jiniminäsit, ki'ç'nipimädagä kwaya'kigu
 äjad. Awiya unündawän pipäğinit änicinâbän: "Ä'e, näcka
 kuca', mö's pämadäğät! 'Aa'ü! mawınädawätä^{wc}!"

wolves, martens, fishers, foxes — arrived to eat the moose; ravens too (arrived). Not till the whole of the moose was eaten up, was Nānabushu freed from the grip of the creaking place. Very eager was he to eat, and he went over to where the moose had been. Only its bones were left, its skull was there too. Thereupon he saw some mice¹ go into the head of the moose. He saw that a little bit of the brains was left. "Would that I might eat it!" he thought. Thereupon he spoke to the mice, saying: "Could you bring it about so that I might be of the same size as you?"

"Ah, no!" he was told. "Of too large a size are you," he was told.

"Ah, please let me go into the head of the moose too!"

"All right, then," he was told. "Only here at your head will you be made small."

Thereupon like unto the head of a mouse was the size of his head. And so when he stuck his head in, "Slowly do you eat," he was told. "Do not lift your head," he was told. Now, too high Nānabushu lifted his head, whereupon the size of his head enlarged. He was unable to get (his head) free. Thereupon he started off, not knowing whither he was going; he did not see whither he was bound. Every tree he bumped against he asked of it: "Who are you?"

A tamarack (it was) sometimes; a birch (it was) sometimes; a poplar once. Another tree he bumped against. "Who are you?" he said to it. A cedar (it was). "Then close to the edge of the water I must be," he thought. Soon then really into the water he stepped. Thereupon, when straight into the water he went, off he went swimming towards the way he was bound. Some people he heard calling aloud: "Hey! Just look! a moose is swimming by! Come on! Let us go for him!"

¹ In another version it was the flies.

Midaç kä^egät äjipōziwad anicinābäg winisāwād mōⁿzōn.
 Nānabujūdaç kiwäckibağizo. "Ä^e! aja wackātağä!"
 Nānabuju anigu^k pimādaga. Anicinābäg cigwa päcu'
 pi'a'yāwag. Midaç Nānabujū cigwa tāba^kkinānk, midaç
 5 äcimādci^atōd pağwāna, kāwin owābandaⁿzin äpa^tōd.
 Midaç ki^ujajabi^kicink, miⁱ'dec kipāsesink iⁱ'^u moⁿsucti-
 gwānic. Miⁱ'daç pidcinag kiwābit. Miⁱ'^u ki^a'nimādci-
 pa^tōd. Nānabujūn win kāⁱ'jināguzinit; mi^a'panā tibi
 ä^a'patōgwān Nānabuju.

10 Misaⁱ ä^kkōsit.

52. NĀNABUSHU IS MIRACULOUSLY FED BEAR-GREASE.¹

Ningudingisa' anipa pimōsäguban Nānabujū, mēⁱ'daç
 a^a'pi wādisāt adcidamōn tānit; ki^p'pindigādaç ändānit.

Miⁱ'daç änändang adcidamō: "Ningatacamā Nānabujū."
 Mēdaç pä^tāwiyās ki^a'^tōd onāğaning, minawādec pä^ejik
 15 onāğāns ogimamōn wī^a'^tōd pimidā. Mēdaç kāⁱ'ji^a'dā-
 'pinād udisinimān, midaç mō^komān äjipajiba^o'dizut. Medac
 imāⁿ pimidā wāncidciwāninig, pä^kic nōndāguzi: "Tci tci
 tci tci tci, ma^k'ku pimidā!" Medac ki^a'camād Nānabijūn.

Kāⁱ'skwāwisinit Nānabujū, "Kayā nin ningatacamā
 20 adcidamō," inändam. Mēdaç mō^komān odō^pinang, midaç
 äji^u'dā^a'pināt uđasinimān. Mēdaç kāⁱ'jipajigibawād uđasi-
 nimān, miⁱ'^u kinisidizut.

¹ For other versions see Nos. 36 (p. 311) and 40 (p. 341).

Thereupon truly into their canoes went the people, in the hope of killing the moose. Nānabushu then quickly turned about. "Hey! He is turning back!" Nānabushu was swimming fast. The people now were coming close. And when Nānabushu touched bottom, then off he started running without knowing where; he did not see whither he was running. And then he stumbled and fell, whereupon he cracked that wretched head of the moose. And that was when he could see. Accordingly away he started running. Nānabushu then took on his own form; and off he ran, no one knew where.

And that is the end of (the story).

52. NĀNABUSHU IS MIRACULOUSLY FED BEAR-GREASE.¹

Now, once upon a time on his way went Nānabushu walking, and it was then that he came to where a squirrel lived; and he went into where (the squirrel) lived.

Now, this thought the squirrel: "I will feed Nānabushu." And so when some dry meat he had placed into a bowl, he next took a small vessel in which to put some fat. Accordingly, taking hold of his stone,² he then pierced himself (there) with a knife. Whereupon from thence flowed some grease, at the same time he was heard saying: "Tci tci tci tci tci tci, bear-grease!" Thereupon he fed Nānabushu.

After Nānabushu had finished eating, "So will I too feed the squirrel," he thought. Thereupon taking a knife, he reached hold of his stone. And so when he had pierced his stone, he accordingly killed himself.³

² A synonyme for "testes."

³ It is common with the Ojibwas of Canada to have Nānabushu die and then be fetched back to life, as here; the same, too, with his grandmother. This element is rather out of keeping with the tales of the other Ojibwas.

Adcidamōdāc ogīpāpōdānān Nānabujūn, mī'ⁱᵁ kī'pī-
mādcī'ā'd.

53. NĀNABUSHU AND THE WOODPECKER.¹

Kī'ā'nīmādcādāc Nānabujū. Minawā ogī'ā'nī'ō'dīsān mā-
māⁿ tāⁿit wimbina'kadōnk. Midāc kī'pīndīgāt āndānit.

- 5 Māmāⁿdec kī'a'kwāndawā imāⁿ pā'tācingwā'kung.
Ogānawābāmān āndōdānīnit inī'ⁱᵁ māmāⁿ. Aṅigagwāti-
'kwā'u' imāⁿ mī'tigung; ā'pīdcīdāc spīmīng kītcī'ā'nīgu'k
mādwā'kwā'urt mī'ī'māⁿ wāndcipāngīcinīnit āsībāṅān. Mī-
wānīni kā'kījīswād kī'a'cāmād Nānabujūn.
- 10 Āckwāwisīnit Nānabujū, "Kayā nin ningātacāmāⁿ māmāⁿ."
Nī'jīdāc u'kāṅān ogī'u'dā'pīnāṅān. Mēdāc kā'ī'jīkācīgā'āng
nānīdawayā'ī, mīdāc kī'a'tōd udānīgumāng. Mēdāc a'kwān-
dawāt imāⁿ mī'tigung kāya win kagwāti'kwāⁿ. Ā'pīdcīdāc
īcpīmīng āyāt, mī'ī'ⁱᵁ kī'tcī'ā'nīgu'k ājīmādwā'kwā'urt. Mī-
15 dāc ājīnīsītīzūt. Kāwīn ogīnīsāsīn āsībāṅān. Māmāndāc
ogīpīmādcī'īgōn. Mī'ī'ⁱᵁ kī'ā'nīmādcād.

Mīsaḡunā ā'kōzīt.

54. NĀNABUSHU MARRIES.

- Ānīc, ningūdīngsa kīⁿwāⁿ Nānabucu kībabīmūsā pābā-
mādisīt, wīnā'tagū nīcī'kā. Kāgā'pī ningūdīng ānīcīnābāⁿ
20 odōtīsān; imā dāc āyāwāt īgī'ⁱᵁ ānīcīnābā'g u'pīmāya'ī dāc
imā owābandān wīgīwāmāns āyānīk. Mīdāc kā'ī'jīnāⁿzī-

¹ For other versions see Nos. 35 (p. 305) and 42 (p. 357).

Now, the squirrel breathed upon Nānabushu, whereupon he fetched him back to life.

53. NĀNABUSHU AND THE WOODPECKER.¹

So on his way went Nānabushu. Next he went to visit the red-head at where he was in the hole of a tree. And so he went into where the (red-head) lived.

Now, the red-head climbed up a dead pine-tree.

He watched what the red-head was doing. (The red-head) kept testing where to peck on his way up the tree; and when very high up was heard the sound of him pecking with all his might, then down from there came falling a raccoon. That was what he cooked when he fed Nānabushu.

When Nānabushu was done eating, "I too will feed the red-head." Now, two bones he took. And so when he had sharpened them at both ends, he accordingly placed them in his nostrils. And when he climbed up the tree, he also tested where to peck. And when very high up he was, he then was heard pecking with all his might. Thereupon he killed himself. He did not kill a raccoon. And by the red-head was he brought back to life. And so on his way he went.

And that is as far as (the story) goes.

54. NĀNABUSHU MARRIES.

Well, once on a time they say Nānabushu went walking along, travelling from place to place, and all alone. Then in due course of time to where some people were he came; now, off at one side of where the people were, he saw a small wigwam standing.² Accordingly, when he went up

² Reference is to the menstrual lodge.

'kaṅ, kita'pābi ḍaḍ ickwāndānk; i'kwāwān owābamān
 ṇamadābinit. Kāwīn kaṅagā pinābisiwān; a'pī'i'ḍaḍ kā'kā-
 nimigut mikānōnigut: "Kāgu intawā pindikā'kān," udigōn;
 "undcita omā" nijikā nindaiyā," udigōn.

- 5 "Mānu, ningapindigā!" udinān.
 "Kāgo pindikā'kān," udigōn. "Kāwīn awiya omā" tapin-
 dikāsi." Kāwīn kaṅagā pī'u'ndci'i'nābisiwān.

Nānabucū ḍaḍ ā'pidci ināndaṃ wī'pindigāt, midāḍ kā'i-
 jipindigāt; mī kī'wāⁿ awi'kwā āji'ā'pidcinawāgi'kwānit.

- 10 Pānimā ḍaḍ wayābaṅk kigicāp piṭaḡwicinōn ogīn 'a'a'wi-
 'kwā pī'ā'camigut; pā'tāniwiyās pātōd a^u mindimōyā, mī'i'^u
 kā'ā'camāt udānisān.

Nānabucū ḍaḍ oḡānōnān inī'^u mindimōyāyān: "Kāwīnina
 nintāwidigāmāsi 'a'a'^u kitānis?"

- 15 "Niyā," i'kitu 'a^u mindimoyā; "māgwā kuca ṇānidō'u'ⁱ
 Kayā ḍaḍ kāwīn tibānindisusi, oṣān udibānimigōn. Ninga-
 windamawā 'a^u a'kiwāⁿzi."

- "Ānīc, mānōsa'. Minawā na'kawā ningabābāmādi's.
 Kīnicwāsugunaga'k ningatāḡwicin, mī'i'^u tcibinādu ki'kān-
 ḍamān kādi'kitogwān a^u a'kiwāⁿzi." Midāḍ kā'i'jimādcāt
 Nānabucū kipabāmādisit nō'piming; ānōdci kāḡōn ubabā-
 ni'tōn mādcit. A'pī'i'ḍaḍ ānīnicwāsugunagaṭinīg mī'i'^u
 cigwa icāt, ānōtc awāsiyānsaⁿ udānimādcināⁿ. A'pī'i'ḍaḍ
 āni'u'di'taṅg iwā wīḡiwāmāns owābaṅdān, wāwāni pinictci-

¹ Man is forbidden to enter a menstrual lodge; usually an old woman is about, who looks after the wants of the woman.

² A woman menstruating is to be avoided for the evil power she then is said to have.

to it, he peeped in at the entry-way; a woman he saw seated there. Not even did she glance up at him; and when his presence became known, then was he spoken to (in these words): "Do not enter in, I pray," he was told; "especially since I am here alone,"¹ he was told.

"Please let me come in!" he said to her.

"Do not come in," he was told. "Nobody is allowed to enter here." Not even did she look up (at him) from where she was.

Now, Nānabushu was very keen to enter, whereupon he then went in; then they say the woman bowed her head, holding it very low.

Now, by and by on the morrow, during the morning, hither came the mother of the woman, bringing food to feed her (daughter); dried meat was what the old woman fetched, and with that she fed her daughter.

Now, Nānabushu spoke to the old woman, saying: "May I not marry your daughter?"

"Dear me!" said the old woman; "why, she is now in the condition of a manitou!² And she is not at liberty yet to act for herself, under her father's control is she still. I will tell the old man about it."³

"Well, all right. For another while will I wander about. At the end of seven days I will return, then will I come to learn what the old man shall say." Thereupon departed Nānabushu, travelling from place to place inland; all sorts of things he killed to eat during his wandering. And when the seventh day was drawing on, then thither he went. And when he got up to the small wigwam,⁴ he saw that it was all set in neat order. And when he peeped

³ These excuses by the mother are only a formality. She really has more to say than the father, and could have given the answer then. It is a point not to appear too anxious, however willing one may be.

⁴ This is given as the same little wigwam, but as a matter of fact it would be another into which the woman would go after her illness.

gādānig. A'p'i'dac tā'pābandānk iwā wigiwāmāns, ubigānawābāmigōn inī^u i'kwāwān. "Ānīc, kitāpindigā," udigōn.

Mi'i'dac 'a'a'wi'kwā agwātcing k'i'jā; midac wābandānk Nānabucō ubimiwānān, wiyās ā'tānig, mizisā^u kayā pināwa^u 5 kayā. Midac awi'kwā kā'i'jicibā'kwāt, midac ā'kitut: "Ningatawināndumāk niningi'igōg." Mi kā'i'jimādcāt 'awi'kwā, ugī'a wināndumān ōšan ugīn kayā. Ningānidac ki'pitāgwicin awi'kwā.

A'p'i'dac tāgucinuwāt igiwā ki'tei'ā'nicinābā^g, owābā- 10 māwān Nānabucōn nāmadābinit agāmindāsing. Midac ā'kitut awā a'kiwā^{zi}: "Ānīc, Nānabucū, ningiwindāmāgō 'i'ū kā'i'kituwānān ānānimāwātān 'a'a'wi nindānisinān. Kāwīn ā'pidci kāgōn unī'tāwitōsin, nōndāsi." Wāwāni ugīwindāmawān inī^u Nānabucōn. "Kicpīn dāc ānawānimāsi- 15 wāt, mānōsa' intawā kitāwidciwā." Midac kā'i'cipāsigwit 'a'a'ū a'kiwā^{zi} ōgīsaḡini'kānān udānisān, Nānabucōndāc namadāpinit ogī'u'nābi'ā'n. Mi'i'dac kīkagī'kāmāwāt inī^u udānisiwān wāwāni tciwī'pimādisinit.

Midac kā'i'jiwisiniwāt. Kā'i'ckwāwisiniwāt kī'kanōnā 20 Nānabucō: "Āmbā, pijāyu'k āndāyāng, kayā kīnawā tci-pī'a'yāyāg imā ōdā'tōwād anicinābāg."

Midac imā kīnā'āngābit; mōjāgidac kīnāndawāndcigā, anōdc kāgō unī'tōn awāsiya^u. Nāningudinō upiwidciwān mā'kwān, midac imā pānimā pitāgwicing ickwāndānk mī'i'mā 25 nīwānawāt. Wībadācigu Nānabucu kīi'kitu: "Wī'kundiwīn

¹ All this is according to custom.

² At the back of the lodge, the proper place for a male visitor to sit where there is no male owner of the lodge.

³ These words are purely formal, and have no meaning. A parent uses them,

into the small wigwam, he was met with an expectant look from the woman. "Well, you may come in," he was told.

Thereupon the woman went out of doors; and so, when she saw Nānabushu's pack, meat was therein, besides turkeys and ruffed grouse. And so when the woman had cooked a meal, she then said: "I will go ask my parents to come." Accordingly then departed the woman; she went to invite her father and mother. Before (their arrival), back home had come the woman.¹

Now, when the old folks arrived, they saw Nānabushu seated in the space behind the fire.² Thereupon said the old man: "Well, Nānabushu, I have been told what you said concerning the way you feel about this daughter of ours. She is not so very smart at doing things, she is dull."³ He was careful to tell Nānabushu about her. "So if you are not disinclined to taking her, why, you may then marry her."⁴ Thereupon rising to his feet, the old man took his daughter by the hand, and where Nānabushu was seated he had her sit beside him. And then he charged his daughter that she live an upright life.

Thereupon they ate. After they had eaten, then Nānabushu was told: "Now, do you come to where we live, so that you also may dwell yonder where the people have a town."⁵

And so there he lived with the people of his wife; and continually was he on the hunt for game, every kind of game he killed. Frequently he came home in company with a bear, and not till he was come there at the doorway did he then lay it low with a club. So in a little while Nānabushu said: "A feast there shall be of game-

no matter how capable his daughter is, but he does not permit any one else to say the same thing of her.

⁴ Another formal statement which serves to put the responsibility on the man.

⁵ As a rule, a man and his wife do not go away at once to live by themselves; they live a while either with his parents or else with hers.

tcī'u'jictcigātānig awāsīmidcim, mizisā gayā, ka'kinagu ān-
daswāwānāgisiwāt, pinēwa¹ gayā."

Midāc kā'i'ciwī'kumindwa nibiwa anicinābā'eg, i'kwāwag
kayā. Kā'i'ckwāwī'kunding dāc mī'i'^u kā'i'ci'u'dāminowāt,
5 pīpāgādowāwag. I'kwāwag kayā pa'kān kīwādāminowāg,
kīpapasi'kawāwag. Midāc kā'i'kidunk: "Misa'i'^u Nāna-
bucū uwīdigāwin nōngum wāndci'u'dāminuwīn. Mī gādici-
wāba'k awiwa kāwidigādīn," kī'i'kitowāg.

Mī'i'^u kayā wīnawā kā'i'cīcigāwāt ānicinābā'eg awiwa
10 kāwidigādīn.

55. THE ORIGIN OF LIKENESSES OF NĀNABUSHU.

Midāc imāⁿ mōⁿjāg kī'a'yāt 'a'a'^u Nānabucū. Nīngu-
dingīdāc kī'kusiwāg Nānabucū wīwān, ō'kumisāndāc ogīwi-
dciwigōwān. Mōjāg kī'a'ndawāncigā. Nānabucō, amī-
kwān kayā ogīnōdci'ā'n; ānī't ogī'u'jī'tōn Nānabucō mī'i'^u
15 kā'ā'batci'tōt amī'kwān kīpacipawāt; mīstcigī'^u ijīnī'kātā
'i'i'^u u'kān kā'u'jī'tōt.

Nīngudingīdāc ugīmī'kawān kī'tci'ā'mikwaⁿ tānīt mī'owā
gī'tcikāming, ā'pidci mamānditōwān. Midāc ānāt wīwan:
"Nīnganōdci'ā'g īgī'^u amī'kwāg." Nījīnōn īnī'^u amī'kwāg
20 āndāwāt, mī'i'we pājīk Mīnung mīnawādec Mīcībigwadō-
mīnīsing. Mī'i'we kayā amī'kwāg kā'tāwāgubānān. Ugī-
pīgwa'ā'nān īnī'^u amī'kuwīcān. Mī'i'dāc kībabāmājagāmāt
uwā gī'tcigāmī; ānīnt ugīnīsān amī'kōnsaⁿ, pājīk kayā kī'tci
amī'kwān; pājīkidāc kī'tci amī'kwān kāwīn umī'kawāsīn.

¹ The ceremony is always after the wedding.

² Pointed with a single barb. The shaft is longer than the barb, and has a hole at one end through which to fasten the cord.

food, and of turkeys, and of every kind of game there is, and of ruffed grouse."

And so there were invited to the feast many men, women too. And after the feast was over, they then played games, they came to play ball. The women too played a different game, they played the double-ball game. For it was said: "This is Nānabushu's wedding, and that is why to-day we play. Thus shall it ever be when any one is married," (so) they said.¹

Thus too have the people done whenever any one has married.

55. THE ORIGIN OF LIKENESSES OF NĀNABUSHU.

And so there for a long while continued Nānabushu. Now, once on a time to another place moved Nānabushu and his wife, and by his grandmother were they accompanied. Ever was Nānabushu in quest of game, for beavers too he hunted; a harpoon Nānabushu made, and that was what he used when he speared the beaver; spine-of-a-pickereel-fin is the name of the bone (point)² which he made.

Now, once he found a place over here in the sea where the great beavers dwelt, they were very huge. Thereupon he said to his wife: "I am going after these beavers." Two were the places where those beavers dwelt: one was over here at Isle Royal,³ and the other was at Michipicoten Island.⁴ Now, those were the places where the beavers dwelt. He destroyed the beaver dwellings. Thereupon he wandered away, following the shore of this sea; some of the small beavers he killed, one large beaver too; but one other large beaver he did not find. So at last he

² West and not far from Fort William.

⁴ North of Sault Ste Marie.

Kāga'pī'ī'dac kī'ī'nāndam: "Intawā ningapigwa'ā'n ī'ī'ū u'kunim, mānōdac ta'ī'ska'tā ō'ō' kī'tcigāmi, mī'ī'ū tcimi'kawāg 'a'a'ū ami'k."

- 5 Midāc kā'ī'jiwījāmāt ō'kumisañ iwiti u'kunimīng. A'pī'ī'dac kā'pīgwa'ā'nk ī'ī'ū u'kunim, "Miomā¹ ayān, kanawāndan tcipimābōnusik 'a'a'ū ami'k," udinān. Ā! midāc kīsigīdciwānk ī'ī'ū nibi. Minawādāc Nānabucō kimādcīyācagāmā owā kī'tcigāmi. Midāc imā Micibigwadōminising kīājawīkwāskunit; māgwādāc imā nībawit owābāmān nīgīgwañ
- 10 ānīnīka'tānik. Midāc kā'ī'jīminawā'ā'jawīgwāskunit, midāc imā ugī'ū'jācīcing ajājkīkāng. Midāc kāpāsigwīt, ugīpā'pī'tōn ī'ī'mā² kī'ā'nā'kwītīyācing; uwingāgu ājīnāgusit ījīnāgwaṭīni. "Mānū, nōcīā'yāg pītcīnāg kādāñipimādisiwāt ugabā'pī'tōnāwa."

- 15 Midāc kā'ī'jīnō'pīnānāt īnī'ū nīgīgwañ ugīpājīpa'wān ī'ī'ū mīstcīgīwānī't. Wīwīsīnī kīwā². "Intawā a'kawā ningatāmāwā 'a'a'ū nīgīg," kī'ī'nāndam. Midāc kā'ī'jīpa'kunāt, kīpōdawā; midāc ājī'a'pwād. A'pī'ī'dac kā'kījīswāt mī'ī'ū ājīwawānābit. Ugīpada'kinān. Cīgwādāc kāmanīcānk
- 20 pājīk ī'ī'ū nīgīkutawāg, mī'ī'ū nōndawāt ō'kumisañ mādwākwīckucīnīt iwiti Bāwī'tīng. Midāc kā'ī'jīpāsingutcīsāt, kīmādcība'tōd. A'pī'ī'dac pāgāmība'tōd iwiti Bāwī'tīng, "Ānīn?" udinān ō'kumisañ.

- 25 Midāc ā'kītut 'a'a'ū mā'ka'kīmīndīmōyā: "Āja a'panā, kīpīmābōnu a' ami'k."

¹ At the head of Sault Ste Marie. By destroying it, the rapids were made.

² The usual expression is "my nephews," which implied also "my aunts," meaning the people.

thought: "Therefore I will destroy the (beaver) dam,¹ no matter if this sea should go dry, for then I shall find the beaver."

Thereupon he had his grandmother go with him to yonder (beaver) dam. And when he had demolished the dam, "In this place do you remain, do you watch that the beaver does not float by with the current," he said to her. Ah! and then out the water flowed. So once more Nānabushu set out, following the shore of this sea. And then across to Michipicoten Island he leaped; and while he was standing over there, he saw an otter where the water was running low. Accordingly back across he leaped, whereat he slipped and fell in the mud. And so, when he rose to his feet, he laughed at the spot where he had left an imprint of his bottom; precisely like the form on him was the way it looked. "No matter, let my grandchildren² that shall live hereafter have it to laugh at."

And when he pursued the otter, he pierced it with the fin spine of his harpoon. He was eager to eat, they say. "Accordingly before (proceeding further) I will eat the otter," he thought. And so, when he had flayed it, he built a fire; thereupon he roasted it on the spit. And when he had finished cooking it, he then sat down. He stuck (the spit into the ground) with (the otter still) on it. And when with a knife he sliced off one of the otter's ears,³ he then heard the sound of his grandmother whistling off yonder at the Sault. Thereupon leaping to his feet, he started off a-running. And when he came running up to yonder Sault, "What (is it)?" he said to his grandmother.

Thereupon said the old Toad-Woman:⁴ "It is gone, floating with the current went the beaver."

³ The otter on the spit can be seen, so it is said, as a shaft of rock on the Wisconsin shore of Lake Superior.

⁴ Another name for Mother Earth, or the grandmother of Nānabushu.

Ä'pī'tci niskādisit ḍac 'a'a'u Nānabucū mī'i'ū kā'i:jiniwana'wāt ō'kumišan. Miziwāḍac kī'miskwiwābi'kā i'ū wāḍci'ū. "Oma'ka'kiwābi'kunk ta'i'cini'kātä," kī'i'kitu Nānabucu.

Miḍac i'i'witi ānugiḍapabā'ā'ndawābāmāt ini'ū ami'kwāḅ, 5 kāwīnḍac uḡimi'kawāsin. Minawāḍac kī'pikiwā, kāyābi kī'pābānāḍawābandcigāt kāyābi tci'ā'yānit ami'kwāḅ; kā-wīnḍac awiya ogimi'kawāsin. Miziwā ānugiḍapabā'i'jā; imā wicāḅ kā'ū'ndcipigu'ānk, miyā'ta mi'tigōn piwandāmowāt ami'kwāḅ kāwābandāḅgin.

10 Minawāḍac kī'ā'nikiwā'a'yācagāmā. Tasing āniwābandāḅgin i'i'mā kī'ū'cācicingibāḅ, uḡi'tcibā'pitōn. Miḍac imā Micibigwatō wī'kwādunk mī'i'mā kā'i'ji'ū'nābit. "Kīcīpn anicinābā'g kābimiwābāmiwāt kīcīpn pāḅḡi asāmān mīciwāt nāḍawānḍāmowāt tci'nāma'ā'mowāt, mī'i'ū pāḅḡi tcibōdā- 15 ḍcigāyān."

Miḍacigu imā a'panā nāḅāḍābit, anicinābā kīnāḅāḍābit mī'i'ū ājināḅwa'k i'i'ū asin. Miḍac igu kāḅā't ājiwābā'k; kīcīpn awiya pāḅḡi a'pāḅināt asāmān, "Nānabujū! kibīn-ḍā'kōnīn ningawīnāmaāmin," mīḡu kāḅā't ājināmaānigwa'k.

20 Misa' a'kōsit, pināwidis kī'ā'ḡōḍā.

56. NĀNABUSHU FLIES WITH THE GEESE.

Ningūḍingisa mīnawa ānipapīmosāḅubāḅ Nānabujū, miḍac ājiwābāḅmāḍ minawā ni'ka' ayānit imā' sāḅa'i'ḅāḅḅing. Miḍac ājikāḅōnāt: "Tāḅa, kāyā nīn ājināḅusiyāḅ i'ji'iciyu'k."

¹ In various places in the Ojibwa country may be observed a rock, island, or high land looking like a human being either reclining or seated, when seen from the distance, and it is generally called Nānabushu.

And so angry was Nānabushu, that he then smote his grandmother (till she was dead). And everywhere was the mountain reddened with blood. "Toad Mountain shall it be called," said Nānabushu.

Thereupon off yonder he wandered, looking in vain for the beaver, but he did not find it. So again he turned his way homeward, still yet was he roaming from place to place to find if yet there were any beavers; but he found none. Everywhere he went wandering, but without success; there where he had broken up the beaver dwellings, all that he saw were the logs which the beavers had gnawed to pieces.

So again he turned back home, going by way of the shore. As often as he beheld the places on the way where he had slipped and fell, heartily he laughed at them. And so yonder at Michipicoten Bay was where he sat down. "If people behold me when passing by, if they should give me a little tobacco in their wish for a fair wind, then gently would I blow (with my breath)."

And so there he still sits, like a person sitting is the way the rock looks.¹ And that, sure enough, is what happens; if any one offers a little tobacco (with) "O Nānabushu! I come with an offering to you, we wish for a fair wind," then verily there comes 'up a fair wind.

That is as far as the story goes, the gizzard of the ruffed grouse now hangs aloft.

56. NĀNABUSHU FLIES WITH THE GEESE.²

Now, once again was Nānabushu travelling along, when he then saw some more geese that were in a lake. Thereupon he spoke to them, saying: "Pray, do you make

² For another version see No. 15 (p. 127).

Kinwāⁿ ogitajimā^o. Kāga'pi, "Āwisa," udigōn. Mī'ḍac pā^epācīk kā'i'jiminigut umiguniwān. A'pī'ḍac tayāpisānit migwāna^o, mī'ī'ū kā'gā't nī'king kī'i'jināguzit Nānabuju. Kipāzigwa'ū gayāwin kipābāwidcīwād nī'ka^o. A'pī'ḍac
 5 ānitāgwāgininik, "Misa cigwa tēmādcāyānk," udigōn. Mī'ḍac cigwa pāzigwa'ōwāt, cāwānunk ānī'jāwād nāgāmōwag :

“Ā'ī'nātināg kījigā ā'ī'nātcīwasāyāni.
 Ā'ī'nātināg kījigā ā'ī'nātcīwasāyāni.
 Ā'ī'nātināg kījigā ā'ī'nātcīwasāyāni.”

10

Mī'ḍac āgut: “Kāgu miziwā inābī'kān, kwaya'kigu ājāyānk inābin. Cigwā pācu' ānicinābek ōdā'tōwag kādānī'jāyānk. Kāgu' kānāgā inābī'kān. Tāmādwānānōndāgusiwag ānicinābek. Kāgu' kānawābamā'kān.”

15 A'pī ānī'ū'dī'tāmuwād ānicinābā^o ōdā'tōnit cigwa wābāmāwag nī'kāg pimisāwād. “Ā'ā, inaskā kuca nī'kāg! Kā'gātsa mindī'to pā'ejik 'ā'ā'ū nī'ka!” Anōdc mādwā'ī'n-wā'kāzowag ānicinābēg. Kāga'pī kī'ī'nābī Nānabujū, mī'ī'ū kā'ī'jipi'tāganāmigut unīngwigānāng, kipō'kwisāni uningwi-
 20 gan; midac kipāngicīnk Nānabujū.

“Ē'ēi, pā'ejik pāngicīn nī'ka!”. Uginōdcī'ā-wān, ugipabāminīcā'ā-wāwān wītābibināwāt. A'pī'ḍac wādcānīmī'ī'nt, indawā kipāsigwi. “Wī'ī'ī'ī, Nānabujūn nangwana kā'ī-jināgwi'ūnit!” Midac kīkī'tcīpā'pī'ā'wād Nānabujūn.

25 Pīnāwidis kī'ā'gōdā.

me look the same as you." A long while was he coaxing them. At last, "All right," he was told. Accordingly by each one was he given a feather. And when the number of feathers was enough (to cover him), then truly like a goose was the look of Nānabushu. Up he also flew when he went about in company with the geese. And when it was getting well on towards the fall, "Therefore now is it time for us to be going away," he was told. Thereupon then up they rose on the wing, as on their way southward they went, (and) they sang:

"By way of the mountain-ranges do I fly along through the sky,
By way of the mountain-ranges do I fly along through the sky,
By way of the mountain-ranges do I fly along through the sky."

And then he was told: "Do not look everywhere, but straight toward the way we are bound do you look. For not far away do some people dwell in a town who shall be in the way of our course. Do not for any reason look. Everywhere will be heard the voices of the people shouting. Do not look at them."

When they came to where the people lived in a town, already were the geese seen flying past. "Hey! Just look at the geese! Truly big is one of the geese!" All sorts of noise did the people make. At last did Nānabushu look, whereupon he was accidentally hit on the wing, broken was his wing; and then down fell Nānabushu.

"Hey! One of the geese is falling!" They went after it, they chased it hither and thither to capture it. And when he was on the point of being brought to bay, he thereupon rose to his feet. "Wī'i'i, that was what Nānabushu made himself look like!" And so they laughed heartily at Nānabushu.

The gizzard of the ruffed grouse hangs aloft.

57. NĀNABUSHU AND THE FISH-TRAP.

Ningutingsa kiwāⁿ a-i'ndāwag Nānabucō ō'kumisān kayā. Midaç kiwāⁿ ānāt ōcisān: "Nōjis," udinān, "iwā zibi pācu' kā'a'yāmagā'k, mī'ku imā pīncibōnāgānan uji-ā'wā'pān i'ku kiciā'ibānig," udinān.

- 5 Nānabucudaç wīn kāwīn kāgō i'kitusi. Miyā'tagu a'panā nāndawāntcigāt pābitōd kāgō āndāwāt. Ā'pidcimā kayā Nānabucu kimī'kawīniniwi inā'tisōkāsu. Ningutingidaç, kiwāku a-i'ndāwāt, omī'kwāndān¹ kā'i'gu'pān ō'kumisān undci tcipīncibōnāganikāt pāwi'tigunk. Midec Nānabucu
 10 ānāndānk: "Ietā mītagic kā'i'ci'pān nō'komis tcipīncibōnāgāni'kāyān. Māgicā nō'kumis aiyā'kusitug pānā wiyās midcīt," ināndām Nānabucō. "Kī'gōⁿyāndaç kānābātci uwī'āmwān," ināndām. Midaç ānāt: "Nō'kumis, kā'i'ci-yāmbānidaç undcipīncibōnāgāni'kāyān?"

- 15 "Āyā^e," i'kitu mindimōyā. "Imāguta bāwi'tigunk mī-māa'ku pīncibōnāwā'pān kī'gōⁿya^e kiciāyabānig," udinān. "Kī'tcinānibiwa, kinini'ku, unisāwābānin kī'gōⁿya^e," udigōn ō'kumisān.

- Midec kāgāt Nānabucō mādcitād uji-āt pīncibōnāgā-
 20 nān, kī'tcimī'tigōn udayāwatcinigānān, wāsa kayā udōndāwānān, wisōngi'tōd upīncibōnāgānan. Midaç kā'kici-āt wīndāmawāt ō'kumisān, midaç ānāt: "Mī, nō'kumis, kī'ki-

57. NANABUSHU AND THE FISH-TRAP.

Once on a time they say that Nānabushu and his grandmother were abiding there. And so they say that she said to her grandson: "My grandson," she said to him, "over there hard by is a river, and it was there your uncles of old used to set fish-traps," she said to him.

Now, Nānabushu, so far as he was concerned, had nothing to say. His only occupation was always hunting for game (and) bringing something home. And very lucky too was Nānabushu at getting game, to judge from his fame in story. Now, once on a time they say that while they were living (there), he remembered what his grandmother had said to him about going to catch fish with the fish-trap at the rapids. Thereupon Nānabushu thought: "Quite so, that is what my grandmother had told me, that I should go to catch fish with the fish-trap. Perhaps my grandmother may have grown tired of always eating meat," thought Nānabushu. "Now, fish she probably wants to eat," he thought. Thereupon he said to her: "My grandmother, (you remember) what you told me about catching fish with a fish-trap?"

"Yes," said the old woman. "It was at yonder rapids where your uncles of old used to fish with a fish-trap," she said to him. "Oh, great indeed was the number of fishes they used to kill," he was told by his grandmother.

And then truly did Nānabushu begin making his fish-traps, huge logs he carried on his shoulders, and from afar he carried them on his back, (for) he wanted to make his traps strong. And then after he had finished them he notified his grandmother, and this he said to her:

ci'a'g pīndcibōnāḡan, midaç ki^ogōⁿ tci'a'mwat," udinān
ō'kumisān.

"Aya^o," i'kitu mindimōyā.

Midaç weyābaninig Nānabucu ki'a'wiwābāmāt upīndci-
5 bōnāḡanān, nibawa ḡaç ki^ogōⁿyaⁿ kipīndcipōsōwān; midaç
Nānabucu ki'kiwāwānāt. Āni'a'yāt ḡaç pācu' āni'i'kitu Nā-
nabucu: "Nō'kumis! nibawa ki^ogōyāḡ minginisāḡ," i'kitō.

Midaç kāḡā't mindimōyā ki'tciminwāndānk.

Midaç a'ndāwāt, nibiwa ki^ogōyān Nānabucu onisān.
10 Ningudingiḡaçigu māḡwa nāndcipīndcibōnāḡanāt, onōnda-
wān awiya pinōndāḡusinit, inwānit "— ' —, — ' —!"
Āci'i'nābit Nānabucu, āndutānk, wikātcinā'ut wāḡunān
kā'i'nwānik; māḡwāḡaç āndutānk sāsi'ka unōndāwān
ketcipācu: "Tcike tcike, tcik" kayāḡaç minawā tibicko:
15 "— ' —, — ' —!" Midaç Nānabucō wāwīp nawa-
tcipināt ugī^okōⁿya^o, mādciba'tōd; kā'a'niwawajacākcucini-
gigo Nānabucu. Kīwāba'tōd i'kitut ḡaç āniḡāḡwicing:
"Nō'kumididā, awiya ninnōndawā!"

"Ānin anwāt?"

20 "— ' —, — ' —!" mī'a'nwāt," udinān.

Midaç ā'kitut mindimōyā: "Ā^o, kīwīḡwici' udinawābanin
kicicā'yabāḡiḡ!" udinān. "Wiwisini, kīnāḡudamāḡ tci'a'-
çamāt pā'u'ndci'rwāt. Ki^ogōyān açam," udinān.

Midaç kāḡā't Nānabucu utā'pināt ki^ogōⁿya^o, pāḡinat
25 ānindi ina'kakāyā kā'tāni'tāḡ. Midaç minawā weyābaninig

"There, my grandmother, have I finished the fish-traps, and now some fish will you eat," he (thus) said to his grandmother.

"Ay," said the old woman.

So then in the morning Nänabushu went to see his fish-traps, and many the fish that were drawn into them; thereupon Nänabushu went back home, carrying them along. And as he was drawing near, Nänabushu went along, saying: "O my grandmother! many fishes have I killed," he said.

Thereupon truly was the old woman highly pleased.

And so while they remained there, many fishes Nänabushu slew. And now, once on a time while he was out hunting for fish at his traps, he heard the approaching sound of some creature. The sound it uttered was: "— ' —, — ' —!" Up Nänabushu looked, he listened for it, for he wanted to be sure of what was making the noise; and while he listened for it, suddenly he heard it very close: "Tcike, tcike, tcik!" And then again the same: "— ' —, — ' —!" Thereupon Nänabushu quickly gathered up his fishes, (and) started running; (and) on the way Nänabushu went slipping on the logs and knocking off the bark. On the way home he ran, and said as he was arriving: "O my grandmother! I hear something."

"How did it sound?"

"— ' —, — ' —!" was the way it sounded," he said to her.

And then said the old woman: "Why, a Canada jay is what your uncles of old used to call it!" she said to him. "That it wanted to eat, (and) was begging of you to feed it, was why it cried out in that way. Feed it some fish," she said to him.

Thereupon truly Nänabushu took the fishes, (and) threw part of them towards the place where he had heard the

Nānabucu nāndcipindcibōbāḡanāt, mī minawā awiya kinōndawāt nōdāḡusinit. Midac kā'icīpāḡināt kī^{ng}ō^{ny}aⁿ āndāni'taḡ, mī'kwāndāḡ ō'kumisāḡ kā'igut pītcināḡō. Kāwindac māmwātē wi'kiwāpītōsī. Midac minawā aḡnikiwāt,
 5 aḡi'nāt ō'kumisāḡ: "Awiya minawā ninginōntawā nōndāḡusit, mī'ta'kaḡmig taḡnwāwitāḡ."

Midac aḡut: "Ā^a, cāḡwācī aⁿ udināwābaḡnīn kicicā^{ny}aⁿbaḡig. Kigī'a'caḡmāna?"

"Āye^o," i'kitu Nānabucu.

10 "Mī'i'wāḡwaya'k," udigōn ō'kumisāḡ. "Nōjis!" udigōn;
 "nībawa awiya, aya'a'wicānsāḡ kīḡa'u'disigunāḡig, mīcīḡu a'panā tci'a'caḡmātāwā," udinān. "Kīnāntawiskatāḡōk tci'a'caḡmātāwā wīwisiniwāḡ kayā winawā."

Midac kiwāⁿ Nānabucu minawā nātcipindcipōnāḡanāt.
 15 Nibiwa ā'pītcī onisān kī^{ng}ō^{ny}aⁿ. Kayā windac mindimōyā anināḡmā'tā'ku'kā; wīḡā omōckina'tōn āndawāt pīdik; aḡwāwāt kayā aḡwatcīḡ; tāsa'kwa'i'ḡaḡaḡ uwingā mā-mōckināniwāḡ mīnī'k nāsāwāt kī^{ng}ō^{ny}aⁿ.

Nīḡudingḡac kiwāⁿ a'i'ndawāt mīnawā Nānabucu awiya
 20 onōndawān pīnōndāḡusinit, pī'i'nwānit: "Kō'kōko'ho, Kō'kōko'hō!" Nānabucu nawaḡtcipināt kī^{ng}ō^{ny}aⁿ, minawā aḡniwucācākucīḡ. Midac mīnawā aḡi'nāt ō'kumisāḡ:
 "Nō'kumididē, awiya nīnōndawā!"

I'kitu mindimōyā: "Ānīn ānwāt?"

25 Midac Nānabucu ājinābuwāt: "Kō'kōko'hō, kō'kōko'ho."

sound. And when on the next day Nānabushu went to look after his fish-trap, he then again heard the sound of some creature. And after flinging the fish towards the place where he heard the sound, he recalled what was told him by his grandmother on the day before. He did not find it necessary to run on his way back home. And so again, when he went back, he went and said to his grandmother: "Something again I heard making a noise, on the ground was where it sounded."

Thereupon he was told: "Why, a mink was what your uncles of old used to call it. Did you feed it?"

"Yes," said Nānabushu.

"That was proper," he was told by his grandmother. "O my grandson!" he was told; "by many creatures, by the little animal folk, shall we be visited, and you shall always give them food to eat," she said to him. "They will ask you to feed them, for they themselves are also anxious for food."

Thereupon they say that Nānabushu went again to look after his fish-trap. Many indeed were the fishes he slew. And the old woman herself was busy smoking them on the rack; every nook and corner inside of their home she filled; and she also hung them up out of doors; quite full were the drying-racks of all the fishes that he had killed.

And once they say that while they were living (there), again Nānabushu heard something making a noise as it approached, as it came, (and) it made the sound: "Kō'kō-kō'hō, kō'kōkō'hō!" As Nānabushu fetched more fish, he again went slipping over the logs along his course. And so again he went and said to his grandmother: "O my grandmother! something I heard."

Said the old woman: "How did it sound?"

And then Nānabushu mocked the cry: "Kō'kōkō'hō, kō'kōkō'hō!"

“Ōu!” i'kito mindamöyā. “Kō'koko'ho udinawābanin kicicā'yaḅanig. Açam,” udinān.

Midaç kägät Nānabucu ʔninawatināt ki^ogō^oya^o; pä'kic naṅingickāt sägisit. Midaç iwiti äjipagināt kā'taṅi'taṅk,
5 “Owä, nimicōmis!” Midaç minawā näyāp äjikiwät.

Midaç minawā weyāḅaninig nātcipincibōnāḡanāt; mägwā ḡaç minawā māmōjigināt ki^ogō^oyan, awiya ōnōndawān minawā nōndāḡusinit. Midaç minawā naṅdutaṅk Nānabucu, “M^{na}, m^{na}, m^{na}!” ini'tam. Mi minawā äjinawātcipināt
10 ug^oi^ogō^oi'ma^o. Mādciḅa'tōd minawā ʔni'i'nāt ō'kumisāṅ: “Nō'kumididē! awiya minawā ninnōndawā!”

“Änin änwät, nōjis?” i'kito.

“M^{na}, m^{na}, m^{na},” inwä.”

“Ä^a,” i'kito mindimöyā; “piswäḡunā kō'kōkohō udinā-
15 wāḅanin kicicā'yaḅanig. Wiwisini. Awaçam,” udinān.

Midac minawā Nānabucu' äyā'pinä'tigu ʔni'u'dā'pināt ki^ogō^oyaṅ, paḡināt kā'taṅi'taṅk. Midaç minawā weyāḅaninig minawā nātcipincibōnāḡanāt. Minawā mägwā möcigināt ki^ogō^oyaṅ, minawā kägō ini'tam. Nānabucu kaḡwānisāḡ
20 kipāḡisu owä ijipasāḡipāḡisu. Midaç minawā nōndāḡusinit awiya inwānit: “Ha-ha-ha-ha-ha!” Ō, Nānabucu mādcīḅa'tōd! wāwīp nawatcipināt ug^oi^ogō^oi'ma^o. Kiwāḅa'tōd ināt ō'kumisāṅ: “Nō'kumididē! awiya nin nōndawā, maṅidō!”

25 “Änin änwät, nōcis?”

“Ha-ha-ha-ha-ha!” mi'ä'nyät.”

"Oh!" said the old woman. "An owl was what your uncles of old used to call it. Give it food," she said to him.

And then truly Nānabushu took up some fish; at the same time he was trembling with fear. And so he flung them over in the direction where he had heard the sound. "Here, my grandfather!" Thereupon back home again he went.

And so on the next day he went to look after his fish-traps; and while he was at work again gathering the fish, he heard something again uttering a sound. And now, as Nānabushu listened again, "M, m, m!" was the sound he heard. Thereupon again more were the fish he fetched. Starting to run again he went, saying to his grandmother: "O my grandmother! something again do I hear."

"What sort of a noise did it make, my grandson?" she said.

"'M, m, m!' was the sound it made."

"Why," said the old woman; "a fine soft-feathered owl was what your uncles of old called it. It wants to eat. Go feed it," she said to him.

And so again, as Nānabushu with fear went and took some fish, he threw them where he had heard the sound. And then on the following morning again he went to look after his fish-trap. While gathering the fish, again he heard another sound. Nānabushu stood up with a sudden start, and so brought himself to his full stature. And then again he heard the sound of some creature screaming out: "Ha-ha-ha-ha-ha-ha!" Oh, how Nānabushu started running! speedily more of his fish he fetched. Coming home on the run, he said to his grandmother: "O my grandmother! something do I hear, a manitou!"

"How did it sound, my grandson?"

"'Ha-ha-ha-ha-ha-ha!' was the way it sounded."

"A, nōjis, mi tcinibuyang!" udinān ojisān.

"Wāwip, nō'kumis, uji'tām, kigamādcāmin!" udinān.

Ānic kägā't mindimōyā nāningiwizit.

Midāc wāwip cayigwa wī'u'mbōmāt Nānabucu o'kumisān.

5 Midāc ānāt: "Ā^u, kiga'u'mbōmin," udinān o'kumisān.

Midāc kägā't.

Midāc ānā't ojisān: "Nāmā'tāgumāg!"

"Mānū, gāgu pābāmānimā'kān!"

Minawā mindimōyā i'kitō: "Nōjis! ningackipitāgān nin-
10 dōni'kānān."

Midāc kägā't Nānabucu ājāpāgisut, awinawatināt o'ku-
misān ugaskipitāgānini. Ānawi winigu Nānabucu mini'k
winigu käckiwānāt kī'u'mbiwānā, midāc imā o'kumisān
ukitcaya'i' kī'ā'sāt o'kumisān. Midāc kī'mādciba'tōd, naga-
15 tcinicindāng upīncibōnāgānān. Midāc Nānabucu mādcād,
mādcinicimut.

Mināngwana win kā'i'ji'u'nā'kunigāwāt āndaswāwānāgi-
siwāt mini'kigu nā'tā'āmwāt kī'gō'yān. Midāc kī'ā'nōnint
ni'tām kwīngwici tcī'ā'wiku'tāsumāt Nānabucōn.

20 Iniwidāc o'kumisān ugī'kī'kānimāni awānānen ayāwinit,
midāc Nānabucu kā'u'ndcisāgisisik.

Pānimādāc minawā ānint pa'kān kī'ā'nōnāwāg, kāwin
ugisāgimāsiwāwān Nānabucōn. Midāc minawā ānint kī'ā-
nōnintwā. Midāc awā pāji'k iskwātc kā'i'jāt midāc awā
25 sigwānikō'kō'ko'ō'n kāsāgimigut Nānabucō; midāc ini'^u
kā'u'ndcinagādcinicindānk upīncibōnāgān. Midāc winawā
kimēyāwisiwāt ānōdcigu aiya'ā'wicānsāg kiwīsiniwāt imā^u.

"Why, my grandson, now are we going to die!" she said to her grandson.

"Be quick, my grandmother, get ready, let us be off!" he said to her.

And then truly the old woman trembled (by reason of age and fear).

And so hastily was Nānabushu now going to carry his grandmother upon his back. Thereupon he said to her: "Come, let me carry you upon my back!" he said to her.

And so that (was what) truly (happened).

And then she said to her grandson: "Oh, my dried fish!"

"Never mind, don't bother about them!"

Again the old woman said: "O my grandson! my tobacco-pouch am I forgetting."

Thereupon truly back Nānabushu hurried, as he went and seized his grandmother's tobacco-pouch. Even though Nānabushu put as much as he could carry upon his back, yet there on the top (of his burden) he placed his grandmother. Thereupon he started to run, leaving behind his fish-traps. Now, as Nānabushu started, he began singing.

It so happened that an agreement had been entered into among the various creatures, as many as there were that used fish for food. Therefore the first one employed to go scare Nānabushu was the Canada jay.

Now, his grandmother knew who they were, and for that reason Nānabushu was not frightened at first.

Then afterwards some others that were different were employed, but they did not frighten Nānabushu. Thereupon some others were next employed. And the one that came last was the screech-owl by whom Nānabushu was frightened; and on account of that one, he left behind his fish-trap. Thereupon all the various little animal folk enjoyed the fruits of the labor (of Nānabushu and his grandmother) by eating the food there.

58. NĀNABUSHU OBSCENELY JESTS WITH HIS GRANDMOTHER.

Mid̄ac kiwāⁿ ninguting Nānabucō p̄abimiba'tōd, kāwīn
w'kā kibisi'kāsi; ningutingd̄ac kiwāⁿ aṇip̄abimiba'tōd Nāna-
bucu oḡaṇōniḡōn o'kumisaṇ: "Nōjic, nīwisāga'a'm," udigōn.

Nānabuc kayā wīn i'kito: "Pā'kādiyānin," udinān o'ku-
5 misaṇ.

"Kāwīn, nōjis," udinān, "niwīmisi," udinān ojisān.

"Mīgu imā mīsīn," udinān o'kumisaṇ.

Ānic, mī wīn kāgā't mindimōyā ājimīzigubānān imā.
Mid̄ac minawā aⁿ mindimōyā ānāt ujicāⁿyān: "Nōjis!"
10 udinān, "tcigā'kwā aṇi'a'yāba'tōn. Niwī'a'niudā'pinān wā-
kisindimā'o'yān," udigōn.

"Kitōskun kisindimā'u'n," udinān o'kumisaṇ.

Mid̄ac kāgā't aⁿ mindimōyā ājikisindimā'u't odōskun.
Mid̄ac minawā aⁿ mindimōyā ānāt oḡisaṇ: "Sagā'kwāng
15 aṇi'i'cān; niwī'a'nikisiyā'kwisitōn nintōskun," udinān oḡi-
cāⁿyān.

Mid̄ac minawā Nānabucu ānāt o'kumisaṇ: "Sōbāndan,"
udinān.

Ānic, mī wīn minawā ājisōbāndan̄k otōskun, mid̄ac aⁿ
20 mindimōyā ānāt oḡicāⁿyān: "Nōjis! nawāte p̄angī i'ku-
'kwānīn."

"Ānic?" i'kito Nānabucu.

"Nīwiskwātcigā," i'kito mindimōyā.

Nānabucu i'kito: "Kunṭan."

58. NĀNABUSHU OBSCENELY JESTS WITH HIS GRANDMOTHER.

And now they say that once while Nānabushu was travelling about on the run, never did he come to a halt; and once they say that when he was running along, Nānabushu was addressed by his grandmother saying: "My grandson, I wish to go out," he was told.

And Nānabushu in reply said: "Simply lean aside with your buttocks," he said to his grandmother.

"Nay, my grandson," she said to him, "I have need of relief," she said to her grandson.

"Then do it there," he said to his grandmother.

Well, it was so that the old woman relieved herself at the time in that position. And so again the old woman said to her grandson: "O my grandson!" she said to him, "by the edge of the woods do pass along as you run. I wish to get hold of something on the way to wipe myself at the anus," he was told.

"With your elbow wipe your anus," he said to his grandmother.

And it was true that the old woman wiped herself at the anus with her elbow. Thereupon again the old woman said to her grandson: "Into the thick woods do you go; for as I go I wish to clean my elbow with the limbs," she said to her grandson.

Whereupon again Nānabushu said to his grandmother: "Lick it with your tongue," he said to her.

Well, it was the same again, for she licked her elbow with her tongue, whereupon the old woman said to her grandson: "O my grandson! just raise your head a little."

"Why?" said Nānabushu.

"I want to spit," said the old woman.

Nānabushu said: "Swallow it."

59. NĀNABUSHU FINDS CRANBERRIES AND BIG CHERRIES.

Midaç kägät mindimöyā kā'ijikuntāṅk usi'kwāḡan, midaç
 minawā kī'wāⁿ Nānabucu ānibabimiba'tōd ānigu'k; wīngā
 cayigwa ā'pidci aiyā'kusi, miḡu kā'ijipimiba'tōd kijigātinig
 kayā tibi'katinig. Ningudīngidācigu ānibabimiba'tōd Nāna-
 5 bucu tibi'katinigubaṅ, midaç kī'wāⁿ ānāndaṅk: "Mimāwin
 cayigwa wāsa tagwicinōwānān," ināndaṅ. Nawātcidācigu
 anigakipi'tciba'tō; māḡwā dāc pabimusāt, kägō uda'ku'kā-
 tānaṅ, tibickō asīnīⁿsāḡ. Midaç ānimānaḡ āji'ā'ndōtcipitōd;
 midaç ājimi'kōtcīnaṅ, udā'pināḡ. "Nō'komis, naskā kuca
 10 owā! Wāḡunān owā?" udinān.

Midaç mindimöyā ödā'pināḡ. "Maskigimin i^u," udinān;
 "unicicinōn mitcināniwāḡ," udinān. Ā'pidci māmaṅgi-
 minagaṅtiniwāṅ.

Midaç minawā mādcāwād, anipābimusāt minawā Nāna-
 15 bucu. Anidātatagi'kwānit, kägō ubi'tā'kuskānaṅ uskiḡigunk;
 midēc āji'ā'ndōtcipitigāt, mināḡwana mināṅ. Midaç
 āji'o-dā'pināḡ, ājiwābanda'ā't ō'kumisāṅ, ināt: "Wāḡunān
 owā?" udinān ō'kumisāṅ wābānda'ā't.

"Ō^u, ki'tci'ā'sisawāmināṅ," udinān. "Onticinōn midcigā-
 20 tāḡ," udigōn ō'kumisāṅ. "Mi cayigwa tci'a'niandawābāṅ-
 dāmaṅ kāda'i'ndaiyāḡ," udigōn.

Midaç kägät Nānabucu kī'ā'nipagiteciwanānāt ō'kumisāṅ.
 Midaç kī'u'cigāt Nānabucu māḡwā nāḡawi minī'kāḡ,
 ānindi nibiwa kägō nī'tāwīḡing māniwāḡ. Mri'mā kī'u-
 25 nābāndaṅk tci'tāwāt. Midaç imā kā'a'i'ndāwāt.

59. NĀNABUSHU FINDS CRANBERRIES AND BIG CHERRIES.

And so truly, after the old woman had swallowed her spittle, then again they say that Nānabushu went running along at the top of his speed; ever so tired had he now become, for he had been running day and night. And once while Nānabushu was running along, it happened to be in the night, whereupon it is said that he thought: "It is plain that I must now have come a long way," he thought. Slower then he ran; and while he was walking along, something he then stepped upon, it seemed like pebbles. And so, not making out what they were, he felt of them; and as he felt of them, he took them up. "O my grandmother, do look at these! What are these things?" he said to her.

And then the old woman took them up. "Cranberries these," she said to him. "Good are they to eat," she said to him. Very large were they in size.

Thereupon again they started, on his way again went Nānabushu walking. As he went along with his head lifted up, something touched him on the face; and as he felt of them, they turned out to be berries. And as he picked them, he showed them to his grandmother, saying to her: "What are these things?" he said to his grandmother as he showed them to her.

"Why, big cherries," she said to him. "Good are they to eat," he was told by his grandmother. "Soon shall you now look for a place where we are to dwell," he was told.

And then truly did Nānabushu put his grandmother down from off his back. Thereupon did Nānabushu make a camp in among the sand-berries, in where there was an abundance of various kinds of berries growing in the ground. And there he chose a place for them to live. So there was where they continued.

60. NĀNABUSHU IS MADE TO FAST BY HIS GRANDMOTHER,
AND REVENGES HIMSELF.

Ninguding ɖac kiwāⁿ udigōn ō'kumisān: "Nōjis, kitā-ki'igwicim kuca. Mi winawā kā'i'jicigāwāt kicicāyabanig," udinān.

Miɖac āgut: "Ānin ɖac kätijiciteigāyān, nō'kumis."

- 5 "Kigamādcā, nōjis, kāwīn ɖac kigawisinizi," udigōn ō'kumisān. "A'pidac winibāyān, nōjic, pīpāgimicin," udigōn. "Kicpīn ɖac tāpī'tāndāmān, kīgaganōnin imāⁿ tcinibāyān," udinān. "Miyā'tagu imā kā'u'ndciki'kāndāmān kā'u'ndcipimādisiyan," udigōn ō'kumisān.
- 10 Miɖac kägā't Nānabucū weyābaninig kā'i'jiminigut ō'kumisān a'ka'kaⁿjā tcimidcit; miɖac kägā't Nānabuc kimīdcit, kayā kima'kadāwināṅ paṅgī uskijink.
- Ānic mī āntōtamowāgubānān māwija anicinābāg ki'igwicimowāt.
- 15 Miɖac kīⁿwāⁿ Nānabucu mādcāt kīcicāp. "Ānigu'k mādcān, kāgu ābinābi'kān," udigōn ō'kumisān. Miɖac Nānabucu ānigu'k mādcāt. Kabāgijik pābimūsā, kayā pābimiba'tō aiyā'pī. Miɖac wunāgucininig ā'pidci aiyā'kusi kayā pa'kadā. Minawā pimusā uwingā tibi'kātini; kāwīn
- 20 owābandāⁿzin ājāt. Miɖac kāga'pī ājipīpāgit: "Ā'eī, nō'kumis! mīa'pī omā tcinibāyān!" Kumā'pī onōndawān ō'kumisān na'kwā'tāgut: "Ē'eī! āwas nawate ijān!"

60. NANABUSHU IS MADE TO FAST BY HIS GRANDMOTHER,
AND REVENGES HIMSELF.

Now, once they say that he was told by his grandmother: "My grandson, you should indeed go into a fast. That was what your uncles of old used to do," she said to him.

Thereupon she was asked: "How, indeed, shall I do it, my grandmother?"

"You shall go away, my grandson, and you shall not eat food," he was told by his grandmother. "And when you wish to sleep, my grandson, call for me," he was told. "And if I think you have gone far enough, then will I tell you to sleep there," she said to him. "It is only by such means that you can know how you are to live in the future," he was told by his grandmother.

It was true that Nänabushu on the morrow ate the charcoal that had been given him by his grandmother; it was true that Nänabushu ate (it), and he blackened his face a little.

Now, that was what in olden times the people used to do when they fasted.

Thereupon they say that Nänabushu started out in the morning. "With all your speed go, (and) look not back," he was told by his grandmother. And so Nänabushu went with all his speed. All day long he went walking about, and now and then he was running. Thereupon in the evening he was very tired and hungry. Again he walked till it was growing thoroughly dark; he did not see whither he was going. And then at last he cried aloud: "Hey-yo, my grandmother! in this very place will I sleep!" After a while he heard the voice of his grandmother answering in reply: "Hey there! farther yet do you go!"

Ānīc, mī gāgā't; Nānabucu kāgā't ki'tci'ānigu'k mādciba'tōd. Minawā mādciba'tōd ā'kōnāmut minawā pipāgit: "Nō'kumis, mī omā a'pī teinibayān!" Cayigwa minawā onōntawān: "Ē'ē!, āwāš nawate jīān!"

- 5 Misa Nānabucu minawā mādciba'tōd ānigu'k ki'tci'ayā-na'kōnāmut; wīngā aiyā'kusi. Midāc minawā pipāgit: "Mīna a'pī omā teinibāyān?" udinān ō'kumisān. Wī'kāgu ōgānōnigōn: "Ē'ē! āwāš nawate icān!"

- Midāc Nānabucu nickādisit. "Ānīm! Ānīn a'kitut 'a'a"?
- 10 Ningakiwā," ināndām. Ki'tci ānigu'k mādcāt. Midāc wayibāgu pābigā ugi'kāndān pācu' tagwicing āndāwāt. Midāc āni'ayāt ōwābandān wāsa'kwanāmağatiniğ wigiwām. Midāc ānāndānk Nānabucu: "Ningakimōsābāmā," ināndām. "Wāgunān wāndciwāsa'kunawāt?" Midāc kāgā't kimōtc
- 15 ājina^{zi}'kāng āndāwāt. Midāc ājita'pābandānk, ānīn kādīcinawāt ō'kumisān! Ōwābamān māgwā ānīnit ō'kumisān. Midāc kā'i'ci'u'dā'pināng mi'tigōns payā'tāniğ kānwā'kwa'tiniğ kayā, midāc kā'i'jibā'kindānağ paṅgi. Midāc kā'i'jisā'kisitōd ickudānk i^u mi'tig, midac kā'i'jipiskānāg; midāc
- 20 kā'i'ji'agwunāğ omicōmisān udiyāning.

Midāc kā'i'jisa'kisut a^u a'kiwā^{zi}; midāc Nānabucu kā'i'jī'kasut ingutci; midāc nānāgā pimisāgtciba'tōd a^u a'kiwā^{ji}. Midāc Nānabucu kā'i'jinōsawābāmāt āni'a'patōnit kā'a'niwāsa'kunānitiḡu. Wī'kādāc Nānabucu ki'kiwā

Well, that (was what) truly (happened); Nānabushu truly began running at the very top of his speed. Again he began running as far as his wind could hold out, when again he called aloud: "My grandmother, in this very place will I sleep!" This time again he heard her (say): "Hey there! farther yet do you go!"

Thereupon Nānabushu again began running with all his speed just as far as his wind would let him; very tired he became. And so again came his voice calling aloud: "Shall I sleep in the place right here?" he (thus) said to his grandmother. A long while afterwards he was addressed in the words: "Hey there! farther on shall you go!"

Thereupon Nānabushu became angry. "Wretch (that she is)! What is she saying? I am going back," he (thus) thought. At the very top of his speed he started. And so in a little while he suddenly became aware that close home was he arriving. Upon which as he drew near he saw that the wigwam was all lighted up inside. And then thought Nānabushu: "I will peep at her on the sly," he thought. "Why is she making such a light?" And so truly on the sly did he approach where they lived. Thereupon he peeped in, and whom did he see but his grandmother! He beheld his grandmother in the act of receiving amorous pleasure. Thereupon, after he had picked up a small stick that was dry and long, he then gently lifted the flap of the doorway. And so after he had lighted the stick in the fire, it flamed up into a blaze; whereupon he placed it against the buttocks of his grandfather.

Thereupon was the old man set on fire; upon which Nānabushu concealed himself in a certain place; and after a while out came the poor old man on the run. And so Nānabushu fixed his gaze upon him to see in what direction he was running as he went in flames. And after

ändawät. Midaç nayāgin aṇiḡaṇōnāt o'kumiṣaṇ: "Nō'ko-
mis, nintagwicin."

- "Ō^a, nojis," udigōn. Awidaç mindimōyā ānawigu ogi-
'kikānimān oḡiṣaṇ kā'i'jictcigānit, kāwindaç kīgō kī'i'kitusi.
5 Kayā iwā a'pī kīsa'kawāt, kī'i'kitu a' mindimōyā: "Nyā,
ogagwāniṣaḡi'ā'n inī' omicōmiṣaṇ!" kī'i'kitu.

- Midaç kīpindigāt Nānabucū, kāwin daç pō'tc kī'ḡ'camāsīn
Nānabucu. Midaç cigu kā'i'cikawicimut, midaç kā'i'nān-
daṅk: "Māḡicā kīgicāp ningataçamik pitcināḡ," ināndaṃ
10 Nānabucu kīgicākidaç udigōn: "Nōjis, kāwin nōngum
kīgataçamiṣinōn. Kāyābi kīgā'ḡ'gwicim," udinān.

Midaç kīgā't Nānabucu.

"Paḡbā'a'ntukiwusān," udinān. Udigōn o'kumiṣaṇ: "Iwiti
ina'kakāyā, kāgu' win iwiti ijā'kān," udinān.

- 15 Ina'kakā Nānabucu kā'ḡ'ni'jipiskwāḡamāt inī'^a kā'pimi-
sāḡitcisāni'paṇ. "Anin!" ināndaṃ Nānabucu. "Pō'tc nin-
gatijā iwiti."

Iwiti na'pāte inaka'kāyā udininamāḡōn tci'icāt.

- "Āye^o," udinān o'kumiṣaṇ. Midaç kīgā't Nānabucu
20 ājimādeāt kā'i'ninamāḡut o'kumiṣaṇ. Midaç ānāt: "Nō-
'kumis! kāwin ningatagwijinzi unāḡucik kiepin kīgō ni'tō-
siwān," udinan. "Kāgu kwīnawibi'ci'kān." Midaç kīgā't
mādeāt Nānabucū. Kumā'pidac aniyāpimickā aṇi'icāt
ina'ka'kāyā kā'ḡ'ni'jiwāsa'kunānigibāṇ. Midaç aṇibābi-

a while Nānabushu returned home. And then, while outside but on the way in, he spoke to his grandmother, saying: "My grandmother, I have come back home."

"So I see, my grandson," he was told. And though the old woman knew what her grandson had done, yet nothing did she say. And at the time when he burned (the old man), then said the old woman: "Pshaw, he played such a mean trick upon his grandfather!" she said.

And now inside went Nānabushu, but nothing whatsoever was Nānabushu given to eat. So then straight to bed he went, and this was what he thought: "Perhaps in the morning she will then feed me," thought Nānabushu. But in the morning he was told: "My grandson, not to-day will I feed you. Longer yet shall you fast," she said to him.

And that truly (was what) Nānabushu (did).

"Go forth and hunt for game," she said to him. He was told by his grandmother: "Over in that direction yonder, don't you go over there," she said to him.

It was in that direction that Nānabushu saw him go in flames as he went running out of the camp at the time. "Wretch!" thought Nānabushu. "In spite of (what I was told), I will go there."

Over in the opposite direction was he shown by the pointing of her finger where he was to go.

"All right," he said to his grandmother. Thereupon truly Nānabushu set out in the direction whither it had been pointed out to him by his grandmother. And then he said to her: "O my grandmother! not will I return in the evening if I do not kill anything," he said to her. "Don't become tired waiting for me." So then truly away went Nānabushu. Now, at a certain distance he turned from the course he was bound into the direction which the other had been seen going in flames. Thereupon, as

musät, Nänabucu owâbandân wigiwâmâns pada'kitânig;
undâba'tâni. Midaç änicta'pâbit owâbamân cingicininit
ömicömisân. Wîngä kipânsöwân ubiwayâni pi'kwânâning
kâ'i'nâ'kiswâdin. Midaç änicikâñônât: "Nimicömis," udinân;

5 "Kibimawâtsin."

"Ö", pîndigân, nōjic," udigön.

Midaç kägä't pîndigät Nänabucu.

Midaç, "Namadapin imâ aḡāmetäsing," udigön omico-
misân.

10 Midaç kägä't Nänabucu pîndigä't, nanāmadaḡbit, pisin-
dawät kägikitönit ömicömisân. Midaç kî^{wä} Nänabucu:
"Kägä'tsa niwîñibâ. Ningakic kinibâ," udinân ömicömisân.

"Nibân, nōjis," udinân.

Midaç kägä't nibät Nänabucö äjikawi'tät; kumä'a'pidaç
15 kânibät Nänabucu mî'a'jisäkinkucikäsut. Midaç, "É!, Nä-
nabucu, kuckusin!" udigön ömicömisân.

Midaç kägä't Nänabucu unickäba'töd. Mēdaç äñät ömi-
cömisân: "Nimicomic, mî kuca ki'tci'ä'pwâyâbandamân,"
udinân.

20 "Änic, nojic, äñābandaman?" udinân.

"Awiya kî^{wä} kipîmigânigunânig, nintāñābandam. Wa-
wîngä kî^{wä} kiki'kiwi'täskäkunânig Pwāñag. Säsä'kwäwag
kayä nintāñābandam. Mîgu kägä't tcinibuyang, nimicömis."
Mî cigwa Nänabucu añöte inänimät ömicömisân i^w ki'ä'ni-
25 a'i'kitut. Midaç äñät: "Ninga'ü'citā minöte, nimicömis;
mî nōngum tibi'ka'k tcibimawināuguyank," udinân. Midaç

he went walking along, Nānabushu saw a small wigwam that was standing; smoke was rising from it. So when he peeped in, he saw his grandfather lying down. Thoroughly scorched was the fur upon his back, according to the way in which he had burned him. And so he spoke to him as he went (in): "My grandfather," he said to him, "I am come to visit you."

"Why, come in, my grandson!" he was told.

Thereupon truly in went Nānabushu.

And then: "Sit down there at the other side of the fire," he was told by his grandfather.

And so truly Nānabushu went in, he sat down, (and) he listened to the talk of his grandfather. And then they say that Nānabushu-(said): "Verily, indeed, am I sleepy. I am going to take a nap," he said to his grandfather.

"Go to sleep, my grandson," he said to him.

And so truly to sleep went Nānabushu as he lay prostrate; and later on, after he had gone to sleep, Nānabushu then pretended to be in a nightmare. So then: "Hey, Nānabushu, wake up!" he was told by his grandfather.

Thereupon truly Nānabushu leaped out of bed. And then he said to his grandfather: "My grandfather, now truly was I dreaming of a very fearful thing," he said to him.

"What, my grandson, did you dream?" he said to him.

"By somebody was I warned that we would be fought against, was what I dreamed. Completely, was I told, have we now been encircled about by the Sioux. And they were whooping, such was what I dreamed. Therefore truly are we destined to die, my grandfather." Already now was Nānabushu entertaining all sorts of evil designs upon his grandfather, in that he kept on with talk. So then he said to him: "I will get ready, nevertheless, my grandfather; for on this very night will they come to

Nānabucu kägä't kru'ertöd; kru'ji'töd ubi'kwa'kōn. Midaç
 kru'ji'töd ānin wā'tōtwād omicōmisañ wā'i'jisāgi'ā't. Midaç
 minawā ānādin: "A'pi aṃāniswayāng, nōtawāt wā awiyā
 sāsā'kwāwāt, kāgu' sāga'a'nkān. Nin ni'tam ningasāgitcisa
 5 teimigasoyān, kīn ḍaç pīsān pīndik kīgatayā. Pānimāḍaç
 kīgakañōnin teipisāga'a'mān," udinān.

Midaç kägä't.

Midaç kätibi'tātinig Nānabucu kā'i'jisāga'a'nk. Midaç
 kiwī'taiya'ī kāpabā'ījimāminsisiwit. Midaç miḡwānan kā'ī-
 10 jisāsakiteickiwaḡcimāt kipabāta'kināt. Midaç āḍañ omō-
 wāñ: "Pitābañk teikaya'ī, miḡcisāsā'kwāyāḡ," uditān.
 "Aiyāngwām," uditān.

Midaç kiwāⁿ Nānabucu kā'ī'cipīndigāt, midaç ānāt omi-
 cōmisañ: "Aiyāngwāmisin, nimicōmis. Aṭcina kigānibāmin,"
 15 udinān. "Ā'tawā'a'n kayā ickutā," udinān. Midaç Nāna-
 bucu aiyā'pi sāsākinguci'kāsut. "Miḡu, kägä't kañabāc
 pācu' pī'ai'yāwāt, pamawinā'u'naḡwā," udinān omicōmisañ.

Midaç cayigwa teigaya'ī weyābañinig, cayigwa kägä't
 Nānabucu omōwānsañ sāsā'kwāmagāṭiniwāñ.

20 Midaç wunickāba'tōd Nānabucu. "Ōⁿ, nimicōmis! nīn
 ni'tam ningasāga'a'm!" Midaç kägä't Nānabucu sāsā'kwāt
 kayā win. Midaç ājikāñōnāt omicōmisañ, "A'a'u nimicō-
 mis, pīsāga'a'n!" udinān.

attack us," he said to him. Thereupon truly Nānabushu made preparations; he made some arrows. He made what he was going to use to scare his grandfather. And then again he said to him: "When we become frightened by the threatening alarm, when you hear somebody whooping, don't you go outside. It will be my place to dash out to the fight, and you shall quietly remain inside. And after a while I will speak to you to come outside," he said to him.

And so it truly was.

And after it was dark, Nānabushu went outside, whereupon all around the place he eased himself, dropping the dung here and there a little at a place. And then all about the place he stuck some feathers which he placed standing upon every single dunghill. Thereupon he said to his dunghills: "When it is nearly time for the dawn to appear, then shall all of you whoop," he said to them. "Display your zeal," he said to them.

Thereupon they say that after Nānabushu entered the dwelling, he then said to his grandfather: "Be on your guard, my grandfather. For a little while shall we sleep," he said to him. "Put out the fire," he said to him. And so Nānabushu now and then pretended that he was in a nightmare. "Now, truly perhaps hard by are they approaching, they who are coming to attack us," he said to his grandfather.

And then was it nearly time for the morrow to come, already then, indeed, were all the little dunghills of Nānabushu a-whooping.

Thereupon up leaped Nānabushu from his couch. "O my grandfather! it is my place to go outside." So then truly did Nānabushu also whoop. And then he spoke to his grandfather, saying: "All right, O my grandfather! come on out!" he said to him.

Midaç kägä't a^u a'kiwä^uzi wä'a'ni'jisäga'a'nk, midaç Nänabucu äja ki'a'kutäskawät umi'tigwäbin wi'pimwät omi-cōmisān. Midaç kipimwät uska'tigwänining. Kā'i'jinisät, midaç kimädcipa'kiwät; kayä kipa'kunät. Paṅidäc ä'ta
 5 ogimädcitōn wiyäs ki'kiwäwitōt. Midaç äniṭagwicing äntawät ö'kumisān uki'a'niṭagitciwanätawän.

Midaç mindimöyā mödcigizit. Midaç käctinä äji'a'ba'a'nk i^u pimiwanän. A'püidäc wayäbandānk wiyäs ugi'kändän wägunän tinō wiyäs. Midaç ä'pidci kaškändānk, kāwin
 10 kägō i'kitusi.

Midaç Nänabucu: "Wäwip kizizān wiyäs. Niwiwisin,"
 udinän ö'kumisān.

Midaç kägä't gagi'twän a'ndana'kamigisit.

Midaç kiwisinit, ö'kumisān kayä midcinit wiyäs. Midaç
 15 ki'wä^u minawä Nänabucu änat ö'kumisān: "Nö'kumisi!
 wäwip uji'tän, kiganingunisumin," udinän.

Midaç kägä't äjimädcawät, kagi'twänigu a^u mindimöyā animädcä. Midaç änici Nänabuc nigānit. Midaç äniṭagwicing, änin kädijinaṅk uda'kiwä^uji'imecān kinānawicinōn!
 20 Nänabucu win äja ki'kiciwāni'kä. Midaç änat ö'kumisān:
 "Miwe kayä kīn kāpamōndamaṅ," udinän ö'kumisān.

Ma'kwayānān minawä ucigān.

Midaç änicimädcät Nänabucu, "Mi ijiwajiwani'kän,"
 udinän. Midaç Nänabucu änjimädcät. "Midaç kayä kīn
 25 wäwip pimädcän," udinän.

Midaç a^u mindimöyā kägä't äjiwajiwani'kät. Midaç wäwäbāmät ini^u awayānān, mi wäbāmät māmāmā'kizunit

It was true that when the old man was on his way out of doors, then indeed did Nānabushu already have his arrow on the string ready to shoot his grandfather. Thereupon he shot him in the forehead. After he had slain him, he then began to cut him (at the throat to bleed him) with a knife; and he skinned him. And only a little of the meat did he take along on his way back home. And so when he arrived where he and his grandmother lived, he then laid down his pack.

Thereupon the old woman was delighted. And so at once she untied the pack. And when she saw the meat, she knew what kind of meat it was. Thereupon very sad she felt in her mind, (and) nothing had she to say.

Thereupon Nānabushu: "Make haste (and) cook the meat, I want to eat," he said to his grandmother.

And then truly with reluctance she went about her work.

And so he ate, and his grandmother too ate the meat. And now they say that Nānabushu again said to his grandmother: "O my grandmother! quickly make ready, let us go after our meat," he said to her.

Thereupon truly they set out, and against her desire the old woman went along. And so Nānabushu went on ahead. And when they arrived at the place, what did she see but her dear old man all cut up in pieces! Nānabushu himself soon had his pack all done up. Thereupon he said to his grandmother: "And this do you also carry upon your back," he said to his grandmother.

It was the bear-skin and the rump.

And then away started Nānabushu. "Make your pack of that," he said to her. And so Nānabushu started away. "And do you also quickly come away," he said to her.

Thereupon the old woman truly made up her pack. And as she gazed upon the robe, she then saw that it was burned at the place about the buttocks; and now the

udiyāwinit ina'ka'kāyā; midaç ki'känimāt a^u mindimöyā
känisimint unābāmaṅ. Ānimāma^{wi} kākīmōtc.

Kayā win dāc Nānabucu, kāwin udāgipwānawitōsin ka-
'kina win tcikipimiwaṅānāt inī'^u ma'kwāṅ. Ānicāgu wipā-
5 'pinānimāt o'kumisāṅ; mī kā'u'ndcimīnāt tcipimiwinānānit
inī'^u owayāṅaṅ. Ānic, mī ki'wāⁿ Nānabucu win āja pīndik
ayāt. Win dāc mindimöyā pī'tcināg ānitāgwiçing. Midaç
Nānabucu ānāt o'kumisāṅ: "Ānīn ā'pī'tāndiyāṅ? Ānic win
māwija tagwijinsiwaṅ?" udinān o'kumisāṅ. "Wāgunen
10 kā'u'ci'tōyaṅ iwiti? Intigu kayā kigīmaⁿ ājināgusiyaṅ," udi-
nān o'kumisaṅ.

"Kā," udigōn. "Miṣaḡunā ā'pisi'kāyān," udigon o'kumisāṅ.

"Wāwip ujī'tān," udinān; "uskīyāndaginigān, kayā kiwi-
'taiya'ī' ickutāng uskipingwi a'tōn," udinān o'kumisāṅ.
15 "Nīndaç ningamaṅisē. Āgōc kayā a^u ma'kwayān," udinān.
"Ānimi'kwāgōc, mīnawac kā'iciminopāsut," udinān o'kumi-
saṅ. Ānicāgu wimī'kisumāt o'kumisāṅ, mī wāndci'ī'nāt.

Midaç kāgāt wāwip gagi'twān ijictigāt a^u mindimöyā.
Ānicinā ātisō'kān, pābigā ki'ijictigā kā'ī'nint. Midaç minawā
20 Nānabucu o'kumisāṅ: "Midaç ijipōdawān, tcibā'kwān,"
udinān. "Iwe kāpimōndamaṅ mīwe kāgapā'tōyaṅ," udinān.

Midaç kāgāt a^u mindimöyā kā'icitigāt kā'igut oḡisaṅ
Nānabucōn. Midaç sāsāga'ānk a^u mindimöyā owābamān

old woman knew that her husband was slain. On the way and now and then she wept in secret.

And as for Nānabushu himself, he could have found it possible to carry all the bear in his pack. All he wanted was to make fun of his grandmother; that was why he gave her the robe to carry in her pack. Well, then they say that Nānabushu was soon inside the dwelling. And the old woman too presently arrived. Thereupon Nānabushu said to his grandmother: "Why have you been gone so long? Why did you not come long ago?" he said to his grandmother. "What were you doing over there? It seems as if you have been crying by the looks of you," he said to his grandmother.

"No," he was told. "That is how long it takes me to come," he was told by his grandmother.

"Make haste to have (things) ready," he said to her; "prepare a bed of fresh boughs, and round about the fireplace lay some fresh sand," he said to his grandmother. "And I myself will go and fetch some fire-wood. And hang up the bear-skin," he said to her. "Hang it up with the fur side towards you, much better will it dry that way," he said to his grandmother. He only wanted to tease his grandmother, for that was why he spoke thus to her.

Thereupon truly in haste (and) against her will did the old woman do it. According to the story, straightway she did what she had been told. And now again Nānabushu (said) to his grandmother: "Now must you build the fire, (and) cook the meal," he said to her. "That which you fetched upon your back the same shall you boil," he said to her.

It was true that the old woman did what she had been told by her grandson Nānabushu. And as often as the old woman went out of doors she saw her grandson making

something else, for some object was he whittling; it was a drum-stick. Thereupon: "Be quick, O my grandmother! I want you to come in here and remain."

Busy at work out of doors was the old woman.

"All right, be quick (and) come inside!" Already now is your kettle boiling! And I want you to dance for me round about this fire," he said to her. "At the same time I want you now and then to shake your kettle," he said to her.

Well, it was with much reluctance that the old woman truly did what she was told by Nānabushu her grandson.

Thereupon did Nānabushu begin to sing, at the same time now and then he struck the kettle which his grandmother had shaken (to keep the meat from scorching). Thereupon truly the old woman danced round about the fire, and now and then she shook her kettle; in the mean while Nānabushu sang. After he had made his grandmother dance, then he said to her: "Lap off the grease (from the ladle)," he said to his grandmother.

Thereupon truly against her will did the old woman do it.

And so they say that again he said to his grandmother: "Do you know, my grandmother, what you are eating?" he said to his grandmother.

"No," said the old woman.

"It is indeed the hammer of your husband that you are eating, and its grease is what you are lapping with your tongue," he said to his grandmother.

"Oh, how disgusting you are!" said the old woman.

"It is true," he said to her. "Do you remember the time when you bade me go and fast? And when I told you, 'Is it here that I shall sleep?' that was when I saw what you did. It was I who set fire to the buttocks of your husband," he said to his grandmother.

Anic nā mindimōyā kāgwīnawī'naḥitigu; kāwīn ḍaḍ kągō i'kitusi. Midḍ Nānabucu ājipōnimāt ō'kumisān, kayā wīn mindimōyā kāwīn kągō i'kitusi.

61. NĀNABUSHU SWALLOWED BY THE STURGEON.

- Midḍ ki^wāⁿ a'īndāwāt Nānabucu ō'kumisān kayā.
 5 Ninguting ki^wāⁿ Nānabucu ājinānāgatawāḍank ināḍam:
 "Intigāsa migu nīn kā'ī'jipājigōwānān," ināḍam Nānabucū.
 Midḍ ānāḍank: "Ningagagwāteimā nō'kumis." Ānicinā
 ātisō'kān, midḍ kągā't ānāt ō'kumisān: "Nō'kumis," udinān;
 "minagu kinawint ā'tagu pimātisīyaḅ?" udinān. "Kāwīn
 10 na wī'kā nīn nīngī'ū'gīsī?" udinān ō'kumisān. "Minagu
 kā'ī'jipīnicipimātisīyān?" udinān ō'kumisān.

- Wī'kā ḍaḍ ōgānōnigōn, igut: "Nōjis," udigōn, "misagu
 iⁿ kągā kākī'tuyāmbān. Namadabin, naskā, kīgawīndamōn.
 Pisindawicin wāwānī," udigōn. "Kągā't kī'ā'nicinābā'kā;
 15 midḍcigu kī'ā'nicēteāgiunicinōwāt, pīnic kayā winawā igī'^u
 kinigī'ī'gōg kātīnāḍwābān kīpājigu kayā kisayāⁿ," udigōn.
 "Kayā wīn ḍaḍ kīwānicin. Kīḍaḍ kayā, naskā kīgawīnda-
 mōn kā'ū'ndcimō'kināgusīyaḅ omā ḍaḍ nōngum kī'ā'yāyaḅ.
 Awā kisayāⁿ mī'aⁿ kānigīt, ī'ī'wīḍaḍ iskwāte āyāmagā'k
 20 ānicinābānāgītcin wābinigātāḍaḍ iⁿ; midḍ ājini'kātāg ābi-
 nōtci'ū'dapī'kwācimūn, ijini'kātā. Midḍ imā kīn wāḍātī-
 siyaḅ, nōcis. A'pī kānigīt kisayāⁿ, midḍ kisāgīstcīgātāg

Naturally the old woman then became restless where she sat; so she had nothing to say. Thereupon Nānabushu ceased talking to his grandmother, and the old woman too had nothing to say.

61. NĀNABUSHU SWALLOWED BY THE STURGEON.¹

And so it is said that Nānabushu and his grandmother continued living there. Once on a time they say that while Nānabushu was meditating, he thought: "I am curious to know if I was the only one," thought Nānabushu. Thereupon he thought: "I will ask my grandmother." So, according to the story, he then truly said to his grandmother: "My grandmother," he said to her, "is it possible that you and I are the only ones living?" he said to her. "Have I never had a mother?" he said to his grandmother. "Is it possible that simply without cause I came into being?" he said to his grandmother.

So after a long while he was given reply, he was told: "My grandson," he was told, "it was almost like that, (as you will see from what) I shall say. Be seated, listen, I shall inform you. Listen to me with care," he was told. "Verily, there were some people living; but then as time went on they gradually passed away one by one, till at last also went they whom you would call your parents. And there was also one that was your elder brother," he was told. "And he too disappeared. Now about you, listen, (and) I will explain to you from what source you came, and why now you are here. After that elder brother of yours was born, then that which is the last to come when one is born was thrown away; for it is called a place-for-the-babe-to-rest-its-head, such is its name. So it was from that source that you came, my grandson. At

¹ For other versions see Nos. 7 (p. 49), 28 (p. 207), 29 (p. 215).

ingutciḍaç kī'a'wī'a'gōtciḡātā. Midaç nāḡaçē kārī'cinōnta-wint apinōdci maḍwāmawit iwiti agōtāḡ i^u pi'kwācimunāns. Midaç kārī'ci'icāyān, midaç imā kimi'kōnān. Midaç nin kārī'jini'tāwigi'rī'nān," udinān. "Kāyā win ḍaç kīḡa kisayāⁿ 5 ugīni'tāwigi'ā'n. Midaç ājini'kāsut a^u kisayāⁿi'iban Nānā-'pātām. Midaç kayā kin kārī'jiwinigōyān Nānabucu," udigōn ō'kumisān.

Midaç Nānabucu ki'tcinānāḡatawāntām, kaskāndām kayā mi'kwānimāt naḡḡwāna ki'usayāⁿi't. Midaç Nānabucu 10 cayīḡwa kiwawānāndānk ānin wārī'citicḡāt, midaç ānāt ō'kumisān: "Nō'kumis, mama'kāta'kamig wī'kā kḡō kī'icisiwān iwi naḡḡwāna kī'iciwābisiwāḡān."

"Untcitasa kāwin kḡō kīḡiwīwindamāⁿsinōn," udigōn ō'kumisān, "ānicā teikaskāndāmaḡ, kayā teiḡwī'rī'nawī'rī'n- 15 āndansiyaḡ," udigōn ō'kumisān. "Pisānigu tci'pimādisiyaḡ; ānicigu wābandāmaḡ kīḡik pādcīwayāsāyāḡin; kayā cayīḡwa kīsis paḡō'ka'ā'ngin āji'ō'nānigwāndāḡwa'k, tci'ji'ō'nānigwāndāmaḡ. Mī'ī'ū wī'kā kārī'ndcīkḡō'ī'nisiwān," udigōn ō'kumisān.

20 Midaç Nānabucu cayīḡwa ināt ō'kumisān: "Nō'kumis," udinān, "ninganāntupāni. Ninganāntawābamāḡ awānānaḡ kānisiguwāt nigī'ḡōḡ kayā nisayāⁿ."

Midaç āḡut ō'kumisān: "Kāḡu', nōjis. Ingutci kīḡatini-ḡā'tōn kī'ya^u," udigōn.

25 "Kāwin," udinān ō'kumisān, "pō'tciḡu ninganantawāba-

the time when your elder brother was born, it was then taken somewhere out of doors and hung up. And so after a while there was heard the cry of a babe at yonder place where hung the little-rest-for-the-head. Thereupon I went to the place, and there I found you. Therefore it was I who reared you," she said to him. "And your mother herself brought up your elder brother. And the name of your elder brother was Nānā'pātām. And so the name Nānabushu was what you were called," he was told by his grandmother.

Thereupon Nānabushu seriously began pondering, sad too he became at the thought that forsooth he had an elder brother. And then Nānabushu straightway made up his mind what he would do, and so he said to his grandmother: "My grandmother, it is strange that never did you say anything to me concerning what had actually happened to us."

"It was for a purpose that I told you of nothing," he was told by his grandmother, "that for no cause you should be sad, and that you should not be disturbed in your peace of mind," he was told by his grandmother. "And that in peace you should live; that you should behold with a feeling of contentment the light of day when it comes; and that whenever the sun comes forth, when a sense of gladness pervades all things, you should be joyful too. Now, that was why I never imparted anything to you," he was told by his grandmother.

Thereupon Nānabushu presently said to his grandmother: "My grandmother," he said to her, "I am going to war. I am going to seek those who slew my parents and my elder brother."

And then he was told by his grandmother: "Don't, my grandson. Somewhere will you bring ruin upon yourself," he was told.

"No," he said to his grandmother, "I am determined to

māg." Midaç äjimādcāt Nānabucu awipisa'ank wi'u'jitōd pigwa'kōn kayā sawānan. Midaç ki'wān pā'i'jikiwāt wayi-bagu midaç ägut o'kumisān: "Änin, nōjis?" udigōn.

5 "Kāwin kägō," i'kitu Nānabucu. "Kāwin pigwāsasinōn niwāgā'kwat. Skumā sipōtcigān, nō'kumis. Niwi'kinibōtōn wāgā'kwat."

Midaç kägāt ā'pagisut a^u mindimōyā, kiskabak idac nāni'kibitōt sipōtcigān mināt.

Midaç äji'u'tā'pināng Nānabucu, midaç äjimādcī'a'sipō-
10 tcigāt. Midaç Nānabucu kumā a'pī māgwā asipōtcigāt
mīnōndānk ägut: "Kōs, kīga," inwāwāg sipōtcigān. "Wā-
gunān wāntci'ikitut?" ināndam. "Māgicā nō'kumis undcīa
niwi'i'k kīgawātcimāq," ināndam. Minawā äjimādcipōtci-
gāt mī minawā āni'tānk: "Kōs, kōs, kōs, kīga, kīga, kīga."
15 Ä'pidci Nānabucu nickādisi. "Na', naskā ägwiyān i^u wā-
gā'kwāt!" udinān o'kumisān.

"Anicā kuca kidini'tam a'panā i^u ijikijipāntāman," udinān.

"Kāwin," udinān Nānabucu, "anicāgu ningagāntcigi-
tāmigun." Midaç Nānabucu kägāt nickādisi. Midaç
20 äji'u'dākināng minawā sipōtcigān. Sipōtōd wāgā'kwāt, migu
minawā ägwut: "Kōs, kōs, kisayāⁿ, kisayāⁿ," udigwān.
Midaç äjipasiguntcīsāt; midaç äjinawatcipitōd wāgā'kwāt;
äjiki'tcipapa'kitā^owāt asinīn ānābitagāwaninig.

look for them." So then off went Nānabushu, he went to seek (for a small straight tree, easy) to split, to the end that he might make some arrows and some spears. And now it is said that on his early return to his home he was then told by his grandmother: "What now, my grandson?" he was told.

"Nothing," said Nānabushu. "My axe does not cut. Please let me have the whetstone, my grandmother. I want to sharpen the axe."

It was true that over leaned the old woman, and from the meeting-place of the wall and the ground she drew forth a whetstone and gave it to him.

Whereupon over reached Nānabushu, taking it, and then he began the work of sharpening (the axe). And so later on, while Nānabushu was at work with the whetstone, he then heard that which he was told: "Your father, your mother," was the sound of the whetstone. "Why does it say that?" he thought. "Perhaps my grandmother for some reason is deceiving me about what I had asked her," he thought. Once more as he began using the whetstone, so again he heard it: "Your father, your father, your father, your mother, your mother, your mother." Exceedingly angry was Nānabushu. "Hark, listen to what the axe is saying to me!" he said to his grandmother.

"Simply are you hearing the sound of what you are always revolving in your mind," she said to him.

"No," to her said Nānabushu, "simply am I chided to anger." Thereupon Nānabushu truly was angry. And so he once more took up the whetstone. While whetting the axe, then again was he told: "Your father, your father, your elder brother, your elder brother," he was told. Thereupon he leaped to his feet; thereupon he grabbed and fastened down the axe; he thoroughly pounded it with a stone right on the sharp edge.

Midaç kägät ki'tci'ujitäd wimädcät; nibiwa ugi'ujitonan ubigwa'kōn osawānan kayä. Anicinā ātisō'kān, kāwin tibātutciḡätāsinōn wāgunān kāyōḡwān kī'ujitōd ki'tci nibiwa ūbigwa'kōn kayä odasawānan, i^u kikickāpitāsītōd owāgā-
 5 'kwät; miyā'tagu tābātcimint kī'kijitā'itisut. Midaç kiwāⁿ Nānabucu ājimādcāt. Ictā, miḡayā iwā ānātcimint! Kī'ujitōd tcimān; kiwimbikawāt mi'tigōn; āniginitigu oḡi'niku'kwātōn inā.

Midaç kimawināwāt micināmāḡwān. Midaç kīⁿwāⁿ Nānabucu ājimādcāt, pōjō'āt¹ ō'kumisān. Midaç kīⁿwāⁿ āḡut:
 10 "Aiyāḡwāmisin, nōjis," udigōn; "ingutci kigatinikātōn kīyā^u," udigōn ō'kumisān.

"Kāwin, nō'kumis, ningatagwicin minawa omā," udinān. Misa' Nānabucu cayigwa ājipa'kubināḡ utcinān, mādcāt
 15 kwaya'k ki'tcimicawāḡām; kägā dāc nānāwāḡām tāḡucing, mi ājipipāḡit, nāḡamut:

"Micināmāḡwātug, micināmāḡwātug,
 Wī'kwāḡjicin, wī'kwāḡjicin!"

Nāḡatciḡu cayigwa mātākāmiskā ki'tcikāmi; tibickō
 20 pāwītig ājipintciwāḡk, mi ā'pi'titciwāḡk.

Midaç kägät Nānabucu āniguk nāḡamut:

"Micināmāḡwātug, wī'kwāḡjick!
 Kinawā kātcāki'āḡwā ninḡir'igōḡ, kayā nin dāc wī'kwāḡjick!"

Pitcināḡigū kā'i'ekwāi'kitut, mi cayigwa wābāmāt mīci-
 25 namāḡwān wī'kwāḡnigut. Ni'tāḡigu kagīcipā'ā'bōtāni i^u tcimān, midaç ānjikuntāyā bōsut, ānigumigut micināmā-

¹ Pōjō'āt, "bidding farewell to . . .," a verb from the French *bon jour*, and used in Ojibwa to greet or to bid farewell.

Thereupon truly was he fully prepared to go; many arrows and spears had he made. So far as the story goes, it is not told what he used when he made the great number of his arrows and spears, for he had dulled his axe; it is only told of him how that he had made himself prepared. And so it is said that Nänabushu started away. By the way, this too was what was told of him! He made a canoe; he hewed it out of a log; the measure of himself was the size he made it, so it is told of him.

Thereupon he went to assail the Great Sturgeon. And so they say that Nänabushu set out, bidding farewell to his grandmother. And then they say he was told: "Be careful, my grandson," he was told; "somewhere will you bring harm upon yourself," he was told by his grandmother.

"No, my grandmother, I shall return again to this place," he said to her. And as Nänabushu now shoved his canoe into the water, he proceeded straight out to sea; and when almost at the middle part of the sea he was come, then he cried with a loud voice, singing:

"O ye Great Sturgeons, O ye Great Sturgeons,
Come one of you and swallow me, come one of you and swallow me!"

And in a little while was the sea set in motion; like rapids when the current is strong, so was the flow of the waves.

Thereupon truly Nänabushu sang aloud:

"O ye Great Sturgeons, come swallow me!
Ye that have slain my parents, come swallow me too!"

As soon as he had finished speaking, then immediately he saw a great sturgeon coming to swallow him. At first round in a whirlpool spun the canoe, and then down into the water he was drawn, swallowed by the Great Sturgeon,

gwän, kig'itcimän. A'panägu kiwäⁿ käsäswanik u'tawagan; minawä mi'kawit, pindägiyaⁿ kiⁿgöⁿyan ayä. Midäc pisan ayät iwiti; midäc kiwäⁿ cayigwa ki'känimät iniⁿ kiⁿgöⁿyan animädcinigit.

- 5 Midäc 'a'aⁿ ugimäkiⁿgöⁿ kiwät ändawät anämipig anāwayaⁿ ki'tcigaming. Midäc kiⁿwäⁿ maⁿdwäkiⁿ'tcisagaswäⁿ i'tiwät, maⁿdwäkiⁿ'tcikayä animi'täⁿgusinit; māmawayānit iⁿ ki'kumint.

- Ningutingdäc kiⁿwäⁿ mägwä nantutank, kägö owābandän
 10 Nānabucu picägiwinigit. Anicinā ätisō'kän. Amänte äjiwābigubānän! Nānabucu owābandän kiⁿwäⁿ kägö picägi-bitänig, mināngwāna aⁿ mīcinamägwä udä pānga'ā'ninik. Midäc kiⁿwäⁿ bā'kā äcimamätcit nāni'kinānk udāⁿsawän; midäc äjipa'pacipa'ā'nk. Midäc kiwäⁿ nägate nōntawät
 15 maⁿdwäⁿ i'kitunit: "Ä'tä, kägätsanā nimäcitä'ä."¹ Midäc maⁿdwäⁿ i'cinantutamawät wiwān tcimina'igut kägö kā'u'ndcicigaguwät. Midäc cayigwa ānuwi'kwutöd tcicicigaguwät, kāwin däc ugaski'tōsīn. Midäc maⁿdwäⁿ i'kitut: "Kāwāsa, Nānabucu nimāni'käg," i'kito.

- 20 Änawi kägä't ki'tci'ā'no'ki Nānabucu tcicicigaguwānāsīwint; mi kā'i'jipimidä'kwānāng umi'tigwābīn, midäc iniⁿ mäntcimä'kwit Nānabucu.

- Midäc minawä mīcinamägwä ä'kitut: "Kāwāsa. Nimāni'käg Nānabucu," i'kitu. Midäc wayiba kīnibut, kīnīsāt
 25 Nānabucu. Änic ānawi ka'kina mini'k wädä'tōwät kiwi-

¹ Nimäcitä'ä, "I am sick at heart," perhaps too literally rendered; "I am feeling qualmish" is nearer the sense.

canoe and all. All the while they say there was a hissing-sound in the ears; and when he recovered his wits, inside of a fish he was. Thereupon quietly he remained there; and they say that now he knew that the fish was carrying him away.

And so the chief of fishes returned to the home under water on the floor of the sea. And now they say that (Nānabushu) heard them holding a great smoker among themselves, and he also heard them holding forth with much talk; they were giving thanks for that he was swallowed.

Now, once they say that while he was listening, something Nānabushu saw that caught his attention. Well, on with the story. Wonder how he could see! (Nevertheless) they say that Nānabushu saw something in motion, and it happened to be the heart of the Great Sturgeon that was beating. Thereupon they say that softly he moved (and) pulled out a pointed arrow; and then he began pricking it. Whereupon they say that in a little while he heard the voice of him saying: "Oh, truly indeed but I am feeling sick at heart."¹ And then he heard him asking his wife to give him a drink of something to make him vomit. And so presently did he begin trying to vomit, but he was not able to do it. And then he heard him saying: "Impossible, for Nānabushu is making me sick at my stomach," he said.

True was it, indeed, that hard worked Nānabushu to keep from being cast out; so then crosswise he placed his arrows, and so by them he held on.

Thereupon again the Great Sturgeon spoke: "No hope. I am in distress inside on account of Nānabushu," he said. And so in a little while he was dead, him had Nānabushu slain. Even though all that were living there had come

'kundiwaḡ tciwi'pimatecā'wāt otōgimāmiwān, ānic kāwin;
 ānic awiya kādicipimāsisit udā kipigiska'i'gātānig? Midāc
 kā'u'ntecinibunit.

Midāc win Nānabucu, imā ayāt.

- 5 Midāc kāgā't kiteri'cictcigāwāt maṇidō'kāsuwāt. Anic
 aja kinibu ki'tciki'gō^o. Midāc ki^owā^o wā'i'jipagidānimāwāt,
 ānawi kinwā^oj ugi'kanawānimāwān; māgicā ta'ā'bitcibā,
 kūnāndamōg. Midāc intawāte ki^owā^o cayigwa paḡidāni-
 māwāt, nawate nāwite ānti ā'pidci timiyāg ki'tcigāmi mī'i'mā
 10 awipagidānimāwāt. Ā'pidci ki'tcimānidō'kāsowaḡ.

- Ka'kina ḡac win Nānabucu ugi'kāndān āna'kamigatinig,
 win ḡac kāwin awiya ugi'kānimigusin imā ayāt pimādisit
 kayā. Ugi'kānimāwan ki'kumimint, kāwin ḡac win ugi'k-
 ānimāsiwāwān pimādisinit. Midāc kā'i'ckwāpaḡidānimāwāt,
 15 kipikiwāyāwānitiwāt minawā. Ā'pidci kipā'tayinowaḡ, mi-
 ziwā ānigu'kwāg i^u ki'tcigāmi ki'u'ndciwaḡ ki'a'wipagidāni-
 māwāt utōgimāmiwān.

- Midāc ki^owā^o win Nānabucu āndājiwawānāndān ānin
 kātjikaski'tōd tcisāga'a'nk imā pindcaya'i' ki^ogō^oying kayā
 20 kiningwa'o'mint. Midāc cayigwa Nānabucu ki'kāndān
 ānin kādōdān, midāc ā'kitut: "Ā^o, āmbāsinō tawiki'tci-
 'ijwābak wi'kā kā'i'jwābisinuk!" Midāc Nānabucu kisa-
 guswā'ā't nwing inaka'kāyā wāndabinit maṇitō^o.

- Midāc kina'kumigut. Midāc kāgā't kā'i'jiki'tcinōdink,
 25 ka'kina kāgō kipa'kudāmikā'a'n imā kiki'tcigāming ināma-
 ya'i' ā'tāgini. Midāc kayā win Nānabucu, kimōnātāwān-
 gā'i'ninig iimā ayāt; midāc a^u ki^ogō^o kā'i'ci'u'ki'tcibiskāt.

together by invitation for the purpose of bringing their chief back to life, [but] (it was) not (to be); for how could any one live with his heart cut to pieces? And that was why he had died.

And as for Nānabushu, there he remained.

Thereupon truly they were doing wonderful things as they conjured for a miracle. It was no use, for already dead was the great fish. And so it is said that they were going to bury him, for really a long while had they kept him; perhaps he might come back to life, they thought. And so accordingly they say that when they were burying him, farther out upon the sea, where it was deep, they went to bury him. Ever so mightily they conjured for a miracle.

Now, Nānabushu knew everything that was happening, but yet by no one was it known that he was there and alive. They knew that he had been swallowed, but yet they did not know that he was alive. And so after they had finished burying (the chief of fishes), then back they came together to their home again. Exceedingly numerous they were, from every part of the sea had they come to be at the burial of their chief.

In the mean while they say that Nānabushu had been thinking out a plan how he might succeed in getting out from the inside of the fish which now was also lying buried. And so, now that Nānabushu knew what he would do, he thereupon said: "Oh, I would that there rise a mighty storm the like of which there has never been before!" Whereupon Nānabushu made a smoke offering toward the four directions where sit the manitous.

And so his prayer was answered. Thereupon truly there rose a mighty wind, everything that was on the floor of the sea came to the surface by force of the waves. And as for Nānabushu, the sand (of the mound) where he had been was washed away; and then afterwards the fish came

Midäsugun kiki'tcinüdin, midaç minawā kā'ijiki'tci'ān-wā'tin, midaç kimöckantcit a^u micinamägwä.

Midaç ningutingigu Nänabucu ayät imā anāmaya'ī ki^ugō^uying onöndān kägō ā'pitci mino'tägutinig; midaç
 5 āji'āntutānk, mī'ānitānk: "(cry of gulls)." Ā'pidci mino-
 'tägusiwan awiyā; mīnāngwāna kayāskwag. "Āmbā,"
 midaç ānāndānk Nänabucu, "ningakanōnāg," ināndām.
 Midaç kägä't cayigwa minawā onöndawā³ pidwāwināminit,
 mīgu minawā pā'īnwānit: "(cry of gulls)." Midaç ājika-
 10 nōnāt: "Īct, nicimīsā!¹ skumānā pagwanātciganānandā-
 māwiciyu'k a^u ki^ugō^u!"

Midaç kayāckwag ājipāsigwa'o wāt, kayā āninōndāgusiwāt
 kagwānisaka'kāmig āni'tāgusiwāt. Mī Nänabucu kā'īcina-
 watinaṅgin u'tawagān, kā'ijiki'pī'tānitisut. Nāgātc dāc
 15 minawā kī'āndutām, mīc minawā kī'kānōnāt: "Ā^u, nicim,²
 pagwanātciganānandamawiciyu'k a^u ki^ugō^u!" udinā³.

Midaç kägä't ājipisānayāwāt.

Minawādāc uḡānōnān: "Pagwanātciganāndamawiciyu'k
 a^u ki^ugō^u!" udinān. "Mäckut kīgasasāgā'īninim."

20 Midaç kayāckwag ājikanōnitiwāt: "Nänabucu imā ayā."

Ka'kinaguta awiya kiki'kānimigōn a^u Nänabucu. Mīc
 minawā ājikanōnāt: "Ā^u, nicimitug, pagwanātciganānda-
 mawiciyu'k. Mäckut kīgasasākā'īninim; nigān wānicicit
 pāpāmisāt kīgaticī'ūnicicī'īnim," udinā³.

¹ Nicimīsā, "O my younger brothers!" the ending -isā occurs in story, and usually in the mouth of Nänabushu.

² Nicim, "my younger brothers," a vocative singular noun rendered by the plural; a common construction.

to the surface of the water. For ten days the wind raged, and afterwards there was another great calm, whereupon to the surface (came) the Great Sturgeon.

Now once, when Nānabushu was inside of the fish, he heard something that sounded very pleasantly; and as he listened, he then heard: "(cry of gulls)." Very pleasant was the sound of the creature; it turned out to be some gulls. "Well," thus thought Nānabushu, "I will speak to them," he thought. It was true that soon again he heard the sound of them coming hitherward, whereupon again they came with the cry: "(cry of gulls)." And then he said to them: "Hark, O my younger brothers!¹ Please peck an opening for me into the belly of this fish!"

Thereupon the gulls flew up; and as they went, they could be heard uttering a frightful cry, for such was the sound they made. Whereupon Nānabushu seized his ears (and) closed them with the hands (to keep from hearing the din). And in a little while again he listened, whereupon again he spoke to them, saying: "O my younger brothers!² peck an opening for me into the belly of this fish!" he said to them.

Thereupon truly they became silent.

And so again he spoke to them, saying: "Peck an opening for me into the belly of this fish!" he said to them. "In return I will adorn you."

Thereupon the gulls spoke one with another, saying: "Nānabushu is there."

Indeed, by every creature was Nānabushu known. And so again he spoke to them, saying: "Come, my younger brothers, peck an opening for me into the belly (of this fish). In return I shall adorn you; as beautiful as the creature of the air that surpasses (all others in beauty) is how beautiful I shall make you," he said to them.

"Kāwin kuca nindākaski'ā-siwānān," udigō^o.

"Awa'u" udinā^o. "Kigakaski'ā-wā!"

Midac kägä't äjimädci'tawät pagwanätciganāmawät; wi'kā
 dāc ogacki'ā-wān. Midac Nānabucu kā'i'jisāgītötāt, kayā
 5 isāgītcī tābātānk utcimān mi'tigōn kāwimbīgawā'pān. Midac
 pitcināg wāwāni wābāmāt inī^u micinamāgwān kāgumigut
 ānigininit; intigu minis āgundāk ājināgusinit āgwāntcininit.
 Midac kā'i'ji'udā'pināt pājik inī^u kayāckwān; midac kā'i'ji-
 wawāci'ā-t. Midac kā'i'ciwāpicki'ā-t, tibickō kōning kici'ā-t.
 10 Midac kā'ināt: "Kin win kayāsk kigatāni'i'jiwinigō tei'ā-
 niā'kiwāng."

Midac kägä't kisteciminwāndānk wābandisut a^u kayāsk
 ājiwunicicit.

"Āu," udinān, "midac ijipazigu'i'yu'k."

15 Midac ānicinā ātisō'kān, miyā'tagu pājik tagimimint
 ki'udā'pināt kayāckwān. Midac a'pōtcē kā'i'ji'uniciwāt
 ka'kina mini'k a'pi ka'kina pāsīgō'owāt. Midac Nānabucu
 kā'i'jimädci'tāt kipigickiwāt inī^u kin'gō^oyān. Midac a'pi
 kā'i'ckwānanawijwāt, mi ki'i'kitut kayā pā'kie kiziswāwā-
 20 bināt: "Kin'gō^o kigatāni'jiwinigōm tei'ā-ni'ā'kiwāng. Kiga-
 tāmuguwāk kayā ānicinābāg tei'ā-ni'ā'kiwāng. — Kin dāc,"
 udinān micinamāgwān: "Kāwin minawā wi'kā kigatiniginisi
 tciani'ā'kiwāng, kāwin awiya tāpimādisisi," udinān. Midac
 kägä't kā'i'jiwābatinig kin'gō^oyānsa^o ki'tcinibiwa ki'undci-
 25 u'ci'ā't imā micinamāgwāng.

Midac Nānabucu ājikiwā'ut nāntawābāmāt ō'kumisañ.
 Ānitāgwicingidac omi'kawān ō'kumisañ ā'pidci kawānda-

"We surely could not (make an opening into) him," he was told.

"Yea, (you can)!" he said to them. "You can do it!"

Thereupon truly they began pecking an opening into (the fish); and after a long while they succeeded. And then afterwards Nānabūshu crawled out, and he drew out his canoe which he had hewn from a log. And then was the time that he took a careful look to see how big was the great sturgeon which had swallowed him; like an island afloat upon the water was how it looked as it lay upon the deep. Thereupon he took up one of the gulls in his hands; and then he adorned it. And then he whitened it, (white) like snow he made it. Thereupon he said to it: "You shall be called a gull from now till the end of time."

It was true that exceedingly happy was the gull when it looked upon itself and saw how beautiful it was.

"Now, then," he said to them, "now fly away!"

Now, according to the story, there was mentioned but a single gull that he took up in his hands. Yet nevertheless just as beautiful were all the rest when they all started to fly away. And then afterwards Nānabūshu began cutting up the fish with a knife. And so when he had finished cutting it up, then he said, at the same time that he was flinging the pieces in every direction: "Fishes shall you be called till the end of time. And you shall be eaten by the people till the end of the world. — And you," he said to the Great Sturgeon, "never again so large shall you be as long as the world lasts, else nobody would ever live," he said to him. Therefore it truly came to pass that he created little fishes in great numbers from that Great Sturgeon.

Thereupon Nānabūshu paddled home in his canoe to find his grandmother. And when he got there, he dis-

minit. Midaç änjita'päbit, mic änäť: "Nō'kumis, ninta-gwicin," udinān.

"Äi, wägutugwānsa pañā wāndciciwāgwānu'ku, aya āwacānsag!"

- 5 "Kāwīn, nō'kumis. Nīn kuca, Nānabucu, kōjis, patagwicin." Midaç änjipīndigāt. Midaç owābamāt ō'kumisān agāwa ōnsābinit, a'panā'ṭdug kimawinit. Midaç Nānabucu ā'pidci cawānimāt ō'kumisān. Midaç nawāte kā'i'ji'ā'n-tci'uskinigi'āt.

62. NĀNABUSHU SLAYS HEWER-OF-HIS-SHIN.

- 10 Midaç awe mindimōyā ki'tciminwāndānk wābamāt minawā ōjicāyañ. Kāwīn daç winigu ugi'kāndaⁿzin pañgi nawate ki'ā'ndci'uskinigiūt. Midaç änäť ōjisāñ: "Panā awiya ningipi'u disigōk; ijiwāt kinisigōyañ. Minawā ānint intigōg, 'Nō'kumis, ninta-gwicin,' undcita pijiwāt," udinān ōjisāñ.

- 15 Midaç Nānabucu niskādisit, midaç änäť ō'kumisāñ: "Kāyābi kiganaganin. Kāwīn maçi nimi'kawāsi awānānitug tcāgi'ā'gwān ningitisiṃag."

"A! nojic," udinān, "ki'gikitimāgis. Kāwīn kitākaski'ō'si tci'ijāyañ iwiti ayāt aⁿ kākiwuci'ī'k," udinān.

- 20 "Äntic ayāt?"

"Mi'ī-witi ayāmāga'k nāwaya'ṭ ki'tciki'ṭcigāmink päji'k minis. Kāwīndaç wi'kā awiyā ijāsi iwiti. Migu āpisi'kāt awiya äcātein. Kāwīndaç ki'kāndaⁿzin āmañte tcitagwici-

covered his grandmother grievously sad in her thoughts. And as he peeped into the lodge, he said to her: "O my grandmother! I have now come home," he said to her.

"Oh, I should like to know why they continually say this to me, these little animal-folk!"

"Nay, my grandmother. It is really myself, Nānabushu, your grandson, who has now come home." And then into the lodge he went. Thereupon he saw that his grandmother was barely able to see, (showing) that perhaps all the while she had been weeping. And then afterwards he had made her younger.

62. NĀNABUSHU SLAYS HEWER-OF-HIS-SHIN.

Thereupon the old woman was very happy to see her grandson once more. And not at all did she realize that she had been made younger. So then she said to her grandson: "All the time some creatures came to me here; they told me that you were slain. Again by some would I be told, 'O my grandmother! I have come home.' With some design they came speaking thus to me," she said to her grandson.

Thereupon Nānabushu was angry, and he said to his grandmother: "Again shall I leave you. Not yet have I found the probable ones that must have slain all my relatives."

"Alas! my grandson," she said to him, "you are to be pitied. You may not be able to go there where abides the one who made you an orphan," she said to him.

"And where is it?"

"At yonder place in the centre of the great sea is an island. And never has any one gone there. And he goes for good whoever goes there. I don't know whether

nōwāgwān iwiti, kunimā gayā nowāndā nibowāgwān," udigōn
 ō'kumišan. "Midāc iwiti ayāt a mañidō; ājini'kāsut Kāteci-
 kika'ānk-uka'kwān, mi'ā'nint mi a'panā ājiti'gika'ānk i'
 uga'kawān, inā. Kiepin awiya ijāt iwiti ayābi'ta iji'ā'wāng
 5 mitābwāwā'āng uga'kwan," udinān.

"Ō!" udigōn ōjisān. Midāc kāgā't kicāndānk Nānabucu,
 ināndām wi'jāt. Midāc ānāt ō'kumišan: "Pō'tc ningana-
 tawābamā," udinān. Midāc Nānabucu minawā kā'i'ji'u'ji'tād
 minawā ki'u'ci'tōd usawānañ, nisugun mini'k tei'ā'ba'tci'tōd
 10 ugi'ji'u'ji'tōnañ. Midāc kā'kici'tōd minawā Nānabucu
 māmadāsītōt utcīmānic. Midāc mādcāt Nānabucu kwaya'k
 kā'i'niñamāgut ō'kumišan. Ninguting dāc kiwāⁿ Nānabucu
 anibābimiskāt, cigwa kāgā't kāgō onōndām kwaya'k ājāt.
 Āji'āgwamut āndutañ; cigwa kāgā't onōndān. "Tāⁿ tāⁿ,"
 15 ini'tām. Mic ānāndānk: "Na'! mi'i'we nō'kumis kā'i'jit,"
 ināndām. Midāc kāgā't mādcāt ānigu'k. Nānabucu ku-
 mā'pī minawā nandu'tām cigwa minawā onōntām. "Twāⁿ
 twāⁿ, twāⁿ,"¹ ini'tām. Nawate pācutāgwa'tini. Minawā
 mādcāt ānigu'k.

20 Ningutingigu minawā ani'a'yinābit, kāgō owābandān uni-
 gānīmi; intigu kāgō pāmipācibi'igātāg; midāc ayinābit,
 "Mimāwīn 'i'i'ū cayigwa tayābināgwa'k minis ājāyān,"
 ināndām. Midāc kāgā't ānigu'k pimiskāt. Kumā'pidāc

¹ Uttered with a slow, deep, nasal voice.

they have ever arrived at the place, or if they died on the way," he was (thus) told by his grandmother. "And over there is a manitou; he is called Hews-upon-his-Shin, for it is said of him that ever is he hewing upon his shin. It is said of him that if any one should go thither, then at half way to the place would one hear the sound he makes upon his shin," she said to him.

"Really!" was she told by her grandson. Thereupon in truth did Nānabushu make up his mind, he thought that he would go. And so he said to his grandmother: "Determined am I to go look for him," he said to her. Thereupon Nānabushu again made ready by making spear-pointed arrows, enough to last him three days was the number he made. And so after he had finished them, then again Nānabushu put his canoe in order. And then away went Nānabushu straight towards where it had been pointed out to him by his grandmother. Now, by and by, they say, as Nānabushu went paddling along (in his canoe), presently something he truly heard straight (on the way) whither he was going. He let his canoe go floating quietly along upon the water while he listened to the sound; presently he clearly heard a sound. "Täⁿ, täⁿ,"¹ (such) was the sound he heard. Thereupon he thought: "Hark! that is what my grandmother told me," he thought. And so truly he hurried on. Nānabushu later on again listened for the sound, presently again he heard it. "Twäⁿ, twäⁿ,"¹ was what he heard. Nearer it now sounded. Again he hastened on.

Another time, as he was looking about, he saw something in the way ahead of him; it was an object like a line drawn across his course; and then, as he looked, "Perhaps that which is now coming into view is the island for which I am bound," he thought. Thereupon he truly hastened on with his canoe. Farther on he listened again

minawā andu'tam, miḡäyāpi āni'tang. "Twiⁿ twiⁿ,"¹ ini'tam.
 Mi'i'mā gwaya'k āndanitang pimidēpināḡwatinig a'ki.
 Miḡangwana kāḡā't iⁿ kā'i'jinang. Miḡaç minawā mādcāt,
 cayigwa owābandān wāwāni a'ki; miḡaç minawā āji'a'ndu-
 5 taḡk, mi minawā nōndaçk. "Twiⁿ twiⁿ," ini'tam. Migu
 ājikuckwāḡamisāḡ nibi āpitcikiçiwāḡanāndanç iⁿ uḡa'kwān
 aⁿ maḡidō.

Midaç kiwāⁿ Nānabucu cayigwa ānitçāḡisāt imā kwaya'k
 āndanit'ḡaçk; kāḡā't āniḡabāt owābandān undāmuninik mi-
 10 'kana. Miḡaç ānijiku'pa'a'tōd, owābandān wigiwāmāns
 pata'kitāniḡ; miḡaç kimōtc ānijināⁿsi'kāḡ; ānijita'pāband-
 açk, owābamān a'kiwāⁿziyaḡ nānāḡānāsāmapinit, miḡaç
 ta'kunāminit kāḡō. Miḡaç ājiwābamāt pa'ki'tā'a'minit
 uḡa'kwān, tibickō tcigiga'i'ḡāḡ mi'a'ndōḡaçk. ḡāḡwāni-
 15 saka'kaḡiḡ aç āpi'twāwākanāndanç. Miḡaç wīn Nānabucu,
 imā nibawit kanawābamāt.

Kumā'pidaç piḡwā'kitāwān miḡaç āḡut:² "A-a-a 'āⁿ,
 Nānabucu! kipinantupaḡnitawīna?" udigōn.

"Äyeⁿ," udinān Nānabucu.
 20 "Awawasa!" Pā'kiç pā'pi'kāsut, āpitcimānimāt Nāna-
 buccōn; kāwīn kiwātāndaⁿzi tcicāḡōtci'ā't.

Midaç kayā wīn Nānabucu, "A'āⁿ, wāwīp!"

Midaç kāḡā't piwānāḡit, pipasiḡwit kayā; miḡaç ājipi-

¹ Uttered with a slow deep nasal voice.

² Kumā'pidaç piḡwā'kitāwān miḡaç āḡut, "after a while the other turned about

for the sound, and he heard it the same as before. "Twiⁿ, twiⁿ,"¹ was the sound he heard. Straight from yonder place where the land was coming into view he heard the sound. It turned out truly to be (the island) that he had seen. And now, as he continued on, he presently saw the land in plain sight; thereupon again he listened, and then again he heard the sound. "Twiⁿ, twiⁿ,"¹ was what he heard. And then the water trembled, so loud was the manitou hewing upon his shin.

Thereupon it is said that Nānabushu now drove his canoe straight for the place in the shore from whence he heard the sound come; truly as he went ashore he saw a path leading away somewhere. And as he followed it up from the shore, he saw a small wigwam standing; and so secretly went he up to it; as he peeped in, he saw an old man seated in a squatting pose, facing him, and he had hold of something in his hand. And as he watched him striking upon his shin, it was like hewing upon a log, such was his manner of doing it. And frightful was the sound that he made when he struck. And as for Nānabushu, there he stood observing him.

After a while the other then turned about, and said: "Aha, aha, aha, Nānabushu! Have you come to make war upon me?" he was told.

"Yes," to him said Nānabushu.

"Very well, then!" At the same time he made a pretence at laughing, so deep was his contempt of Nānabushu; he had no doubt but that he would prevail over him.

And as for Nānabushu, too, "Come, make haste!"

And so, in truth, up he slowly rose from his couch, and up he rose to his feet; and then he came out of doors.

and said." This is a very free rendering. A closer translation would be: "After a certain length of time by the one that turned about and looked up at him, he was told" . . .

sāga'ānk. "Ānic, kiga'o'nābandāmin kādajiku'tādiyāng,"
udigōn.

"A'ā'u," udinān.

- Midāc kīgā't wawānābandāmwād. "Mi'o'mā," i'kitowag.
5 A'i'nābi Tcāgaka'ānk-uga'kwān. Tātātaḡanābit kayā win
Nānabucu; ki'u-wānigābawi, udacwiwin ta'kunām, mi'tigwā-
bin kayā. Win ḡac Tcāgaka'ānk-uga'kwān, uda'kunān
asinin pagamāḡan. Midāc cigwa kḡanonitiwāt, "Ā!" ḡac
kīgā't Nānabucu kayā win u'pimwān, kayā win ḡac Tcā-
10 gaka'ānk-uga'kwān pa'kitā^owān upagamiḡan. Midāc kīgā't
ki'tciudcānimi'i'tiwāt. Nānabucu kīgāḡu miyā'ta ānāno'ki't
tābazit, kīgā't udōtcānimi'i'gōn. Midāc kayā win Nāna-
bucu, pāpimwutciḡāt. Māḡwā dac cigwa ki'tci pā'piku-
'tātiwāt, kayā win Nānabucu cayiḡwa agāⁿsinādiniwān
15 udasawānān. Māḡwāsāḡu Nānabucu awiya ōnōndawān
pipāḡimigut icpiming ina'kakēyā, iḡut: "Ēi, Nānabucu,
udcickipunwāning pimwi!" inī'tam Nānabucu. Nanā'kawec
pipāḡi kayā win: "Wā!" i'kitu Nānabucu.

"Udcickipunwāning pimwi!"

- 20 Midāc āḡut Tcāgaka'ā'minit-uga'kwān: "Anīn, Nānabucu?
Awānān kānōnḡat?" udigōn.

- Nānabucu ḡac i'kitu: "Ā-ā-ā-ēi, agāⁿsinawāḡna niciⁿmāyāḡ
kijigunk sayāsidwābāmiwāt?" udinān. Midāc kīgā't Nāna-
bucu āḡipimwāt inī^u Tcāgaka'ā'minit-uga'kwān imā kā'i'nint
25 tēipimwāt, ānza'pitānig upi'kwānāḡ winištān; midāc āḡi-
miḡwāt. Midāc āḡut: "Wā, Nānabucu, mināḡwana kin
kīgā't winiciyān?" udigōn.

"Well, let us pick out a place where we are to fight each other," (Nānabushu) was told.

"All right," he said to him.

Thereupon they truly sought for a place. "Here is a place," they said. Round about looked Hewer-of-his-Shin. And up into the air looked Nānabushu; he stood in his place, his shield he carried, so too his bow and arrows. And as for Hewer-of-his-Shin, he held in his hand a war-club of stone. Thereupon they now addressed each other, saying: "Ready!" And truly Nānabushu then shot at him, and then in turn Hewer-of-his-Shin struck him with his war-club. Thereupon exceedingly hard at work they truly kept each other. Nānabushu nearly all the while was occupied in dodging the blows, truly was he kept stirring by the other. And as for Nānabushu, he too was active with his shooting. While they now were in the thick of their fight with each other, then the supply of Nānabushu's pointed arrows began to run low. And in the midst (of the fighting) Nānabushu heard the sound of some one calling out to him from above, saying: "Hey, Nānabushu! at the scalp-lock shoot him!" was the sound Nānabushu heard. Though busily engaged, out he also cried: "What!" said Nānabushu.

"At his scalp-lock shoot him!"

Whereupon he was told by Hewer-of-his-Shin: "What (is the matter), Nānabushu? With whom are you speaking?" he was asked.

Nānabushu then said: "Ah, few do you think are my little brothers of the sky who protect me?" he said to him. Thereupon truly Nānabushu shot the Hewer-of-his-Shin there where he was told to shoot him, there where his hair was tied in a bunch at the back; whereupon he hit him (with the arrow). And then he was told: "Alas, O Nānabushu! is it true that now you really intend to kill me?" he was told.

"Aⁿ-aⁿ-aⁿ-aⁿ-āⁿ!" udinān. "Minangä kipapā'pini'i'n!"¹ udinān Nānabucu. Minawā pimwādin udcickibanwāning. Migu minawā nāsāb ägut: "Wä, Nānabucu! minangwana kinigu kägä't winiciyañ?" udinān.

- 5 "Minangä'kā!" i'kito Nānabucu. "Kin kānisādwā nigī-
i'gög," udinān, "kayä kīn dāc kiwinisin!" udinān. Pā'kie
Nānabucu a'i'ndānwāwä'tō kayä bapimwutciğät. Midāc
cayigwa kawinawāt. Midāc ägut minawā: "Mi, Nānabucu,
ijipōni'i'cin! Mäskut kägō kīgaminin."
- 10 "Wāwip micin!" udinān. "Windamawicin kayä ānindi
kātowāwtwā nōs ninga kayä ga'kina kayä pāmādisiwā'pañ!"
udinān. Midāc kägä't ägut: "Kiwābandān na owā nōngun
āndaciku'tādiyañ mimis? Ingiwidāc mi'tigög wayābamātwā
pāta'kisuwāt mi'i'gi'u pāmādisiwā'pañ. Midāc iwe kā'i'ci-
15 yağwā tci'mi'tigū'i'wāt," udigōn. "Kicpin dāc pōni'i'yañ,
kīgaminin kādābātcī'tōyañ tciābitciba'ā'wā," udigōn.

"Wāwip windamawicin ānin kātōtamān tci'ā'bitciba'i'-
wāyān."

- "Imā ijān pindik kāpi'u'ndecipasigwiyān, kīgawābandān
20 imā mi'tiguma'ka'kōns; pīdōn dāc omāⁿ."

Midāc kägä't Nānabucu nā'zi'kañk; kāwīn kayä upāgi-
tināsīn umi'tigwābin. Midāc ägut: "Kiwābandān ō ā'tāg
omāⁿ ma'ka'kōnsing, mi'tiguma'ka'tōnsing; mi omāⁿ ā'tāg

¹ Minangä kipapā'pini'i'n! "You surely do not think that I am merely trifling with you!" More literally: "Why, of course I am making fun of you!" But the sense is better with the freer rendering.

"Ah!" he said to him. "You surely do not think that I am simply trifling with you!"¹ to him said Nānabushu. Once more he shot him in the crown of the head. Whereupon again the same thing he was told: "Alas, O Nānabushu! is it true that surely now you mean to slay me?" he said to him.

"Of course!" said Nānabushu. "You who slew my parents," he said to him, "you too shall I slay!" he said to him. At the same time that Nānabushu was talking, he was all the while shooting. And then presently he brought him down with his shooting. Thereupon he was told again: "Now, O Nānabushu, do leave me alone! In return something will I give you."

"Hurry and give it to me!" he said to him. "Tell me, too, what you did to my father and mother and to all those who used to live in times past!" he said to him. Whereupon truly he was told: "Do you see this island where now we have fought each other? Those trees that you see standing are the same as they who used to live in times gone by. Such is the form I have made them, that they be as trees," he was told. "Now, if you leave me alone, I will give you something to use to make them come back to life again," he was told.

"Make haste and tell me what I shall do to bring them back to life!"

"Go yonder inside to the place from whence I rose to my feet, and you will see there a small wooden pail; and bring it here to me."

Thereupon Nānabushu truly went to fetch it; but he did not lay aside his bow and arrows. And then he was told: "You see what is here contained in this small pail, in this small wooden pail; there is contained here the

kā'u'ndci'a'badciba'at kōs kīga kayä," udinān, "minawā
 ānint pa'kān. Midaç kädōtamañ: kīgabāsagwā'kuwā a"
 mi'tig pinic tciwābamañ mi'tigūwit; midaç mi'tigons kätiji-
 tci'kinamañ o'ō' omā" ma'ka'kōnsing ä'täg; midaç kätiji-
 5 cico'a'mañ imā kipāskāñagä'kuwät a" mi'tig," udinān.

"'Ü"! mina ga'kina?" udinān.

"Misa' ga'kina."

Midaç minawā äjipimwät udcickibunwāning, midaç nisät.
 "Uwa'!" udinān. "Anñm¹ kīn a'panä wä'ic'kätōyañ a'ki!
 10 Nōngumidaç kīgadici'i'n tci'u'ndcipimādaç a'ki," udinān.

Midaç kā'i'jimādcitāt kipigickijwät. Midaç äjisaswāwā-
 bināt, päpa'kān ka'kina iji'a'ya'pägināt; daç wāwināt kā-
 dāwiniti, päbāmiba'i'tiwät a'king āya'a'wacānsag, kayä
 päbāmisätcig, ki'tciawäsiyaç kayä. Midaç minawā Nāna-
 15 bucu kā'i'cōtā'pinang i" oma'ka'kōns, ki'ijictcigāt kā'i'gut.
 Pitcīnaçigū päjik kā'tōdawät mi'tigōn, päbigä kinibawi imā
 inini. Midaç minawā päjik ki'tōtawät. Minawā nibiwa
 ki'icitcigä. Ninguding idacigu mī gīmi'kawät oşañ oğīn
 kayä, oşayä²yañ kayä Nāna'pādamañ.

20 Midaç Nānabucu ägut usayä²yañ, päbigägu omā mikizu-
 migōn pä'piwät: "Kīgīnōndawina kīgāñōninān?"

Nānabucu daç udinān: "Ānindi?" udinān.

"Kägā kimamäji'ik a" a'kiwä²zi."

¹ Anñm, "Dog" The rendering is literal, but the sense is better with some such word as "wretch."

means by which you are to bring back to life your father and your mother," he said to him, "and all the others. Now, this you shall do: you shall scratch the bark from the tree until you see the part in wood; and then a stick shall you dip into this that is contained here in the little wooden pail; and then shall you rub it upon the place where you have scraped the bark from the tree," he said to him.

"Oh! Is that all?" he said to him.

"That is all."

Thereupon again he shot him in the crown of the head, whereupon he slew him. "There, now!" he said to him. "Dog¹ that you are, who was ever bent upon destroying the earth! So now I will derive from you the source by which the earth will be replenished," he said to him.

Thereupon he began slicing him into small pieces with a knife. And as he scattered the pieces about, in all the various directions he flung them; then he named them what they were to be, they that run about upon the earth as the little animal-folk, and they that fly about in the air, and also the large animal-folk. And then next after Nānabushu had taken up the little pail, he did what he had been commanded. As soon as he had done it to one tree, straightway there stood in the place a man. And so to another he did it. Again to many he did (it). And then by and by he found his father and his mother, and his elder brother Nānā'pādam.

And then Nānabushu was told by his elder brother, for immediately was he here teased by him while the people laughed: "Did you hear me when I spoke to you?"

Whereupon Nānabushu said to him: "Where?" he said to him.

"When the old man was about to prevail over you."

Minangwāna a^u Nānabucu kābibāgimigōgubānān māgwā
 kīpā'piciwā'i'tiwāt Tcāgaka'ā'minit-uga'kwān. Midāc Nāna-
 bucu kāyābi ā'pidci undāmi'tād āpitcibā'ā'ti mī'tigō⁶; nān-
 gwāna anindōwiwāt pāmākisiwāgubānān. Uwingā mōski-
 5 nāmāḡat i^u minis.

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

Midāc Nānabucō anicinā ātisō'kān tibātcimint, kī'ā'nimi-
 'tcātōgwān i'i'we minis, kā'pitcipā'tininit pāmādisinit imāⁿ
 minising. Midāc kayā wīn tibādcimjnt imā kiwunānigwān-
 dānk'. A'pidāc Nānabucu ga'kina kā'i'cictigāt, mīgī'i'nāt
 10 kiwāwindāmawāt wāgunān kā'u'ndcipimādisinit. Midāc
 kayā iwā a'pī kiwāwināt i^u kādicini'kānānit awāsiyaⁿ kayā
 awāsiyānsaⁿ kayā pābāmōtānit a'king. Midāc kayā tibā-
 tcimint iwā a'pī kiwāwināt i^u kīⁿgōⁿyaⁿ kā'u'ci'ā't undci
 15 inī^u micināmāgwān kābigickiwāt, kayā wānānān kādām-
 wāsinig; mī'i' ānādcimint Nānabucu.

Midāc kiwā ājikanōnāt ōṣan ugīn kayā: "Nōs," udinān,
 "misa cigwa tcimādcāyān. Kīndāc, nisayāⁿ, Nānā'pādām,
 mī gīn omāⁿ ayān tcikānawānimātwā omā āyādcig," udinān;
 "tciugīma'kandawāt," udinān. "Nīndāc niwī'i'jā; niwī-
 20 nāndunāwā nō'kumis," udinān. "Nīngīwāwindāmawā,"
 udinān. "A'pō'tcināḡā tābickō kigiyāwimin a'panā kāwi-
 tcayāwindiyāḡ," udinān. "Kīn wīn, nisayāⁿ, wāntci'ta

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'pādāṃ, do you stay here to watch over them who are here," he said to him; "to be ruler over them," he said to him. "And myself, I shall go away; I wish to seek for my grandmother," he said to him. "I had made her a promise," he said to him. "Anyhow, we both have not had the same kind of birth, so that we should ever be together," he said to him. "You are yourself, my elder brother, like a real human being; and (as for) myself, from

anicinābāng kigiyā^u; nīndāc wayābinigātāg mī'i-mā wāndei-yān," udinān usayā^uyan.

Ānawidāc Nānā'pātām kāwin minwāndanzi pābigā tei-pā'kā'āt ucimāyan, ānodāc pagusānimān teiwīdciwāt.

- 5 Nānabucu dāc ugi'kānimān, midāc ānāt: "Nisayā^u! nōn-gum kijiga'k kigawīdciwin, niwikicipā'kān o'o'we minis nawaṭe tcimistcāg," udinān, "pā'kie tcigi'kāndāman ānin ānigu'kwāg kāganawāndaman."

- Midāc kāgā't ājimādcāwāt, tcātcikākusawāt ā'kubigānig.
 10 Ānibābimusāwād dāc ningudingigu māminonāndam awi nini; ābanābit, ā'ki ā'ta wayābandānk! Pā'kie kayā anigāgigitōwag, kāwin dāc kāgō i'kitosī wāsayā'i-mint. "Kici'kātā," udigōn ucimāyan Nānabucōn. "Wiba tawun-āgucin, kāwin kigatāgwicinzimin āndāyang," udinān usa-
 15 yā^uyan. Midāc ki'ā-niwāwindamawāt usayā^uyan kādici'u-gimā'kandawānit imā āyānitei^u.

Kāgā'pidāc udigōn usayā^uyan: "Nīcim!" udigōn, "wāgun-āndāc kin wāndciogimā'kandawāsiwāt, kin kipimātei'ā'twā igi^u pāmādisiwāt?" udinān.

- 20 Midāc Nānabucu ājina'kwā'tawāt usayā^uyan: "Nisayā^u!" udinān, "kin mā kidināninin tcikanawānimāt, wā," udinān.

"O^u!" udigōn.

Midāc cigwa anitāgwicīnowāt kā'u'ndcimādcāwāt; cayigwa imā āni'āyāwāt pācu' mi wābandānk wāsayā'i-mint ki'tci

what was thrown away (at birth) was the source from which I sprang," he said to his elder brother.

And though Nānā'pātām was not pleased with the thought that so soon he was to part from his younger brother, yet it was useless for him to beg (Nānabushu) to let him go along.

But Nānabushu knew his feelings, and so said to him: "O my elder brother! during this day will I go with you, for I wish to walk round this island, so that larger it may become," he said to him, "and at the same time that you may know how big is the region over which you are to keep watch."

And so they truly started off, they went walking along the shore by the edge of the water. Now, as they thus walked along, of a sudden mindful was the man; as he looked behind, land only did he see. Now, as they went they talked, but nothing to say had he who was the elder brother. "Let us quicken our pace!" he was told by his younger brother, Nānabushu. "Soon will the evening come on, and we shall not have returned to where we live," he said to his elder brother. And then, as they went along, he explained to his elder brother how he should rule over them who were there.

And so at last he was asked by his elder brother: "O my younger brother!" he was asked, "what is the reason that you are not chief over them, you who brought back to life them that now are alive?" he said to him.

Accordingly Nānabushu gave answer to his elder brother: "O my elder brother!" he said to him, "it is you whom I wish to watch over them," he said to him.

"Oh!" he was told.

And now they were arriving at the place from whence they had started; as they were now drawing nigh to the place, then he who was the elder brother beheld a mighty

zibi undi'tagwäyānik. Midaç änāt ucimäyān: "Änti wänd-cimağa'k owä zibi? Kāwin kägō niwābandanznāban,"
udinān ucimäyān.

Midaç Nānabucu änāt: "Kägä't," udinān. "Kiwābandān
5 na aḡāming? Mi'ima kā'undcimädcäyāng," udinān.

Māma'kādāndām idaç Nānā'pādām. Midaç änāndānk:
"Tibi kā'undcikaski'owāngän?" ināndām.

Nānabucu daç awāntcicigu pā'bā'pi; aḡi'iyinābit pā'kie
ani'a'indawābandānk kägō mi'tig owayacawā'kuwābinānk
10 sibink kā'undcikaski'owāt. Mēdaç kägä't ki'a'nimi'kaḡ.
"Ä!" udinān usayāyān. "Kin ni'tām ācawāndawān."

"Änin kā'i'jikackioyāng?" udinān.

"Awa", kāwin kigapwānawiusimin!" udinān.

Midaç kägä't äjja'cawānduwāt; miḡū ni'tām ä'töd uzit
15 minawā daç päjik umbināng, mi äja aḡāming kita'ku'kit.
Midaç tcipwāpigwä'kitāt mi äja kayä win Nānabucu.
Midaç inābit, mi wābandāng anigu'kutā'tigwäyānig i^u zibi
ābiding ä'ta kā'uda'a'mit.

Midaç imā cayigwa Nānabucu wipa'kä'ā't usayāyān.
20 "Misa i^u, nisayā", udinān, "tcipa'kä'i'nān. Mi iwiti kwaya'k
ijān. Mi iwiti tciwābāmātwa kānaganāngwā," udinān.
"Öwitidaç kayä nin ningätijā," udinān.

Midaç pa'kä'i'tiwāt. Änicnā ätisō'kān, kāwin Nānabucu
tibātcimāsi ina'kawe tcig'i'a'wina'kawā wābāmāt unig'i'igō
25 a'pi wānagaḡānk i^u minis. Miya'ta tābātcimint äjipa'kä'ā't

river flowing by. Thereupon he said to his younger brother : "From whence flows this river? Nothing (of a river) did I see before," he said to his younger brother.

Whereupon Nānabushu said to him : "Ay," he said to him. "Do you see the other shore? It is from over there that we started," he said to him.

Astonished then was Nānā'pāḍam. And then he thought : "Wonder where shall we be able to get across?" thus he thought.

But Nānabushu, on his part, only gave a laugh ; as he went he observed, and as he went he was at the same time seeking for some kind of a log to lay across the stream so that they might be able to cross. It was true that he found one on the way. "Come on!" he said to his elder brother. "You first cross over on the log."

"How shall we be able to get over?" he said to him.

"Why, we shall not fail in the undertaking!" he said to him.

Thereupon truly crossed he over upon the log ; the moment he put down one foot and then lifted the other, that very instant he stepped on the other shore. And so before he turned about (to see if the other was coming), then was Nānabushu also across. And as he looked, he then beheld how wide was the river which only at a single step he had passed across.

It was there that Nānabushu now meant to part with his elder brother. "The time has come, my elder brother," he said to him, "for me to part from you. Straight yonder way do you go. Over there will you see them whom we have left," he said to him. "And over in this (other) direction I myself will go," he said to him.

Thereupon they parted from each other. According to the story, not is it told if Nānabushu first went to see his parents when he left the island. All that is told of

usayāyan kayā awiwābamāt ō'kumisān. Midaç Nānabucu
kiwāⁿ ānitagwicing ō'kumisān āndānit ayeyanit, ināt tibickō
kā'i'nā'pān udānāng: "Nintagwicin, nō'kumis."

"Nyā^{nis}! nyā^{nis}! Ānīnsa ā'pidci wā'i'jīnanāpagānsūmiyāg
5 a'pāna!" i'kito mindimōyā.

"Kāwīn, nō'kumis! Nin kāgāt" udinān.

Midaç ā'i'jī'nābit skwāndāng, midaç kāgāt wābamāt
ōjisañ pipindigānit. "Nyā! nōjis minangwana kāgāt tā-
gwucing!" udinān. "Kinibu nintināndānābān," udinān.

10 Midaç Nānabucu wābamāt ō'kumisān, ā'pidci wābiskānig
ustigwānini midaç ānāndānk: "Pāpigā ājiwābickānig usti-
gwān," ināndam. Midaç āgut ō'kumisān: "Nōjic, katchinana
ningī'u'ndānd kitināndam? Kinwā'j āniwāk kigī'nānd,"
udinān ojisān. "Midaç kayā kabanātc cayigwa tcināgāni-
15 nān," udinān ōjisān.

"Āye", nō'kumis. Mi ōwiti kādacāyan kā'pi'u'ndciyān,"
udinān. "Mi'iwiti nisayāⁿ kī'a'sak tci'u'gimā'kandōnāg."

Midaç kāgāt mindimōyā ājimādcāt, ājā'ā'nāt ōjisān.

Kayā win dāc Nānabucu ānimādcā, ningutci pa'kān ijāt;
20 kāyābi nōngum pimusātug, tibi nōngum āyāgwān; māgicā
kayā kāyābi nōngum pāmusāgwān.

him is that he parted from his elder brother and that he went to see his grandmother. And now they say that when Nānabushu arrived at the home where his grandmother was, he said to her the same thing that he had said to her in times gone by: "I have come home, O my grandmother!"

"Oh, dear me! Oh, dear me! Why should you always desire to afflict me grievously with such words!" said the old woman.

"Nay, my grandmother! It is truly I!" he said to her.

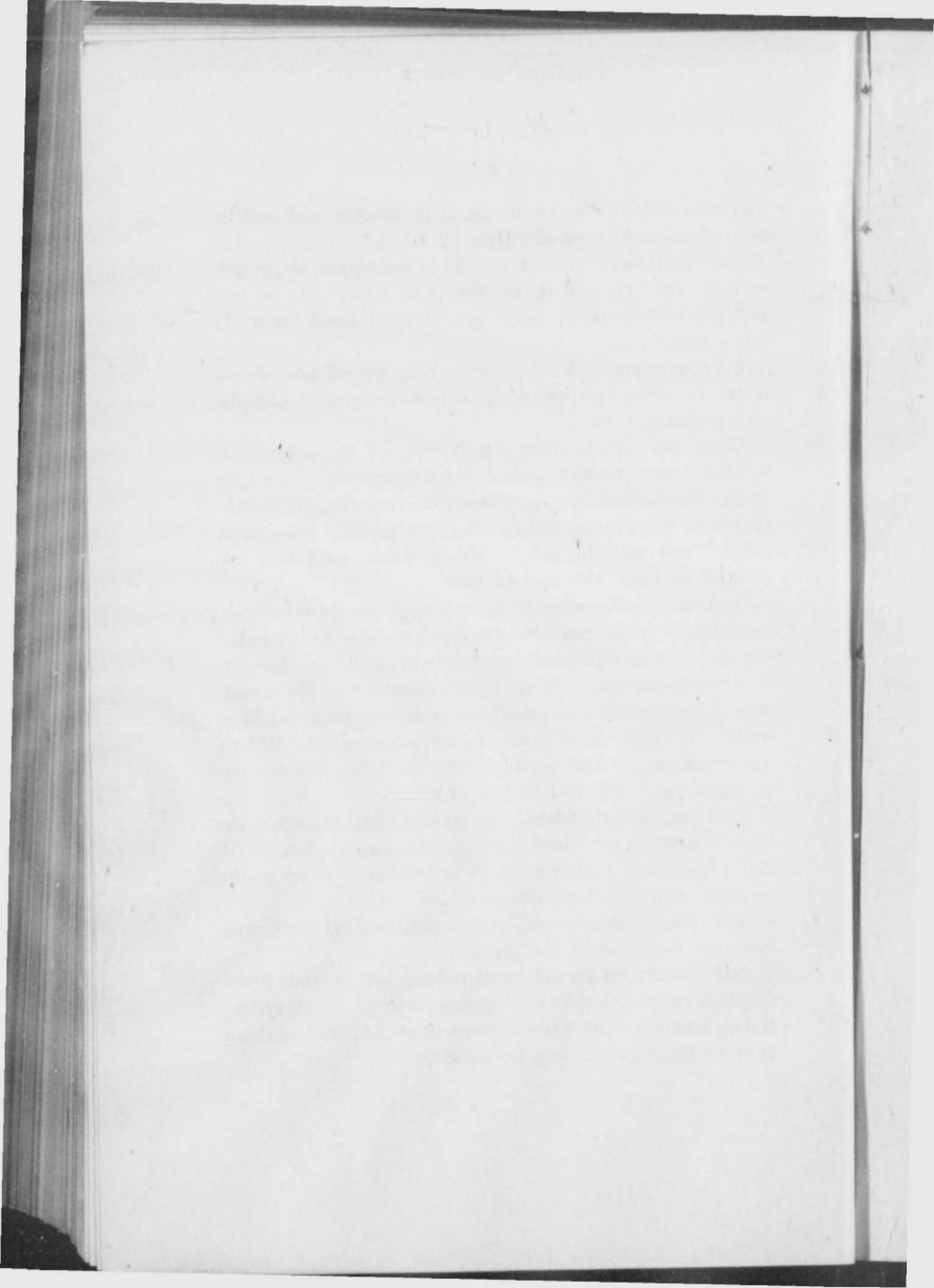
Thereupon, as she looked toward the doorway, then verily she beheld her grandson come entering in. "Ah, me! it is my dear grandson who has actually come back home!" she said to him. "He is dead, such was my thought of him," she said to him.

And so as Nānabushu looked upon his grandmother, exceedingly white was her hair. And this he thought: "In so short a while has her hair whitened," he thought. Whereupon he was told by his grandmother: "My grandson, do you think that you have been absent but a little while? A long time have you been gone," she said to her grandson. "And perhaps the time has come for me to leave you," she said to her grandson.

"Yes, my grandmother. To yonder place from whence I now have come shall you go," he said to her. "At that place have I placed my elder brother, that he might be ruler over you (and the rest)."

And then truly the old woman departed, she followed back the footsteps of her grandson.

And Nānabushu himself went his way, off in some other direction he went; still to this day must he be travelling along, wherever the place he now may be; and perhaps even to this day he may be walking.



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