<ki ya mo we wa . e ne se ko tti . wi sa ke a ni > (“When the cannibal giant was killed by Wisahkeha”)
When the cannibal giant was killed by Wisahkeha.

They say a certain woman lived on an island in the sea.

Now, the island was a small island, they say,

one of fairly good size.

And they say there was a lot of little wild plant food there, and there were Indian potatoes.

All the time she would gather Indian potatoes.

She would always get tremendous amounts of them, they say.

What's more, it was impossible for her to go anywhere else.

She went on staying right there, with no other person.

At the same time, she was not lonely,

and she knew of nothing to miss.

She just kept on contentedly staying there.

Then one time as she slept she dreamt that she had a husband.

She had the same dream every time,

and at first she enjoyed it.
A woman tied the legs under her before standing up.

on her forehead, she leaned forward on her hands, raising the load onto her back, and then straightened her legs under her before standing up.

Then once when she went to get a back-load of firewood, as she did not want to keep dreaming that.

Then once when she went to get a back-load of firewood,

“A woman tied the legs under her before standing up.

And at some point she was alone by herself on that little island.

But he was absolutely not there at all.

And then what kept happening in her dream kept happening outright in fact.

She went one time to get a back-load of firewood,

[A woman tied the ends of her tumpline around the opposite ends of a pile of sticks she had arranged and then sat on the ground with her back to the wood and her flexed legs to one side. Placing the center of the tumpline on her forehead, she leaned forward on her hands, raising the load onto her back, and then straightened her legs under her before standing up.]

As she did not want to keep dreaming that.

There’s no chance that someone I might marry will come from someplace,” she thought.

She went one time to get a back-load of firewood,

For about a year she kept dreaming about married life.

mercy!

And then what kept happening in her dream kept happening outright in fact.

She was alone by herself on that little island.

And then what kept happening in her dream kept happening outright in fact.
In a strange way it felt very good to her,

and she carried that load of firewood home.

And she went to get another load

and stuck her hind end up further.

Sure enough she found that she felt it even a bit more,

and she brought the load back home to her little house.

And eventually she enjoyed that.

She realized that it felt good to her right in her womanly thing.

"Why don’t I really try, after a bit,” she thought.

Presently she tried standing with her hind end up for quite a long time, after loading the firewood on her back.

And sure enough it happened, they say.

And even after she got back home

she was extremely weak.

It was as if she was barely able to get around and do her cooking.

In time she realized she was pregnant.

"What’s the matter with me?” she thought.

Sometime later she gave birth.

And she was only able to give birth with some effort,
K) kwi-yese-hani e·h=no·ša·na·či. ||
K) giving birth to a boy.

5 A) e·h=meši-kwi-yese-hiniči,
A) And he was a big boy

B) e·h=pwa·wi-apeno-hina·kosiniči. ||
B) and did not look like a child.

C) e·h=kehčita-wina-kosiniči=meko ke·htena.
C) He actually looked quite like a grown-up, to tell the truth.

D) mehto·či=meko| e·h=kekenye·kiniči. [-kehčita-wisenye·niči: K <ta> changed from <te> by writing <a> over <e>.]
D) And it seemed as if he grew fast.

E) no·make=meko e·h=kiši-nahekwe·piniči,
E) In a short time he was already able to sit up

F) e·h=kiši=ke·h=meko -kehčita-wisenye·niči.
F) and what’s more he was eating like a grown-up.

G) e·h=na·mo·či=meko -mamimami-na·wite·he·či.,
G) She concentrated her inner thoughts and tried and tried to think,

H) kišihta-kokwe·hini=ke·hi e·h=pwa·wi=meko -kehke·nema·či.
H) but she just could not figure out who could have made him in her.

I) “we·ne·ha=hke·ye·toke kišihtawita?” _e·h=išite·he·či.
I) “Who the dickens could it possibly be that made him in me?” she thought.

J) meše=nekotenwi e·h=manese·či.,
J) One time as she was getting wood,

K) metemo·kesakwi e·h=taši|-pekeče-hamo·hiči,
K) while she was chopping to bits a lucky old-lady stick,
[metemo·kesakwi is literally ‘old-woman wood’. From references in texts it can be inferred that when a woman gathering firewood found a piece that was full of worms, she would split it up and leave it for birds to feast on, thus gaining long life for herself.]

L) masahkwe-hani e·h=pye·či-pakišiniči.
L) a little woodpecker flew up and alighted.
[masahkwe·ha means a hairy or downy woodpecker. In 7K the diminutive form of this noun is translated ‘downy’.]

M) “a·kwi=h=we·na_kehke·nemačini” kišihto·hka·keni·ča·nesani?” e·h=ikoči.
M) “Don’t you know who made your child in you?” it asked her.

N) “ehē he, a·kwi=kohi,” _e·h=ina·či.
N) “No, so help me, I don’t,” she said to it.

6 A) “a·kwi=h=we·n=a·pehe_mese·hani wi·wahoyanini” nepo·te·wi·menwamatamanini=’ni?”
e·h=ineči.
But I thought there was no particular reason I was having a nice feeling.

And to be precise, that’s the reason for what happened to you whenever you loaded firewood on your back, didn’t it always feel good to you in a sexual way then?” she was asked.  

Only then did she remember.

What’s more, he’s standing right here on this little island now,” she was told.  

“Tell me,” the woman asked.

Well, it was a tree spirit,” she was told.

“eh=ma=meke to-tato-tohki nekoti neniwa,” e·h=ineči.

“Do you truly not know?” she was asked.

“Ya’, wene·ha=ča·hi,” e·h=ihkye·či ihkwe·wa.

“No, so help me,” she declared.

Mercy! So, who?” the woman inquired.

“Tell me, why not, I’ll tell you,” she was answered.

“No, don’t you see, each time a man was having his way with you, he was told.

“Whenever you loaded firewood on your back, didn’t it always feel good to you in a sexual way then?” she was asked.

Well, at those times there was a man having his way with you, she was told.

And to be precise, that’s the reason for what happened to you whenever you loaded firewood on your back,

Well, it was a tree spirit,” she was told.

“Ko, kaši’, ki h=wi·ta·mo·ne,” e·h=ineči.

“i·ni=ča·h=šawiya·ni?” e·h=ineči.

“So, what’s happening to me?” she was asked.

“A·kwi=’h=we·na ke·htena_kehke·nemačini?” e·h=ineči.

“No, so help me,” she declared.

“A·kwi=koji,” e·h=išiwe·či.

“A·kwi=ke·ko·h=ma·h=meke ketaši·to-tato·ta·kwa| neniwa,” e·h=ineči.

“A·kwi aše=meko taši·išawiyanini,” e·h=ineči.

“No, don’t you see, each time a man was having his way with you,” she was told.

“A·kwi=’h=we·na mese·hani wi·wahoyanini?” i·ni=’ši·menwamatamanini?” e·h=ineči.

“A·kwi=’h=we·na ke·htena kehke·nemačini?” e·h=ineči.

“Wasn’t it whenever you loaded firewood on your back that you had that good feeling?” she was asked.

“A·kwi=’h=we·na ke·htena kehke·nemačini?” e·h=ineči.

“Mercy! So, who?” the woman inquired.

“Tell me,” the woman asked.

“There was no particular reason I was having a nice feeling.”

“All the woman asked.

“Ko, kaši’, ki h=wi·ta·mo·ne,” e·h=ineči.

“I·ni=ča·h=šawiya·ni?” e·h=ineči.

“So, that’s what was happening to me?” she she was asked.

“A·kwi=’h=we·na ke·htena kehke·nemačini?” e·h=ineči.

“No, so help me,” she declared.

“A·kwi=koji,” e·h=išiwe·či.

“A·kwi=’h=we·na mese·hani wi·wahoyanini?” i·ni=’ši·menwamatamanini?” e·h=ineči.

“Wasn’t it whenever you loaded firewood on your back that you had that good feeling?” she was asked.

“A·kwi=’h=we·na mese·hani wi·wahoyanini?” i·ni=’ši·menwamatamanini?” e·h=ineči.

“Wasn’t it whenever you loaded firewood on your back that you had that good feeling?” she was asked.

“A·kwi=’h=we·na ke·htena kehke·nemačini?” e·h=ineči.

“I·ni=ča·h=šawiya·ni?” e·h=ineči.

“So, that’s what was happening to me?” she was asked.

“A·kwi=’h=we·na ke·htena kehke·nemačini?” e·h=ineči.

“Wasn’t it whenever you loaded firewood on your back that you had that good feeling?” she was asked.

“A·kwi=’h=we·na ke·htena kehke·nemačini?” e·h=ineči.

“I·ni=ča·h=šawiya·ni?” e·h=ineči.
we·či=meko pe·hki -menamatamani,” e·h=ineči.
G)  the reason why it really felt good to you.” she was told.

H)  “mani=ča·hi| wi·h=išawiyani na·hka i·ni we·pi-išawiyane.
H)  “So, here’s what you should do if that starts happening to you again.

I)  mani·wi·h=inači:
I)  Here’s what you should say to him:

J)  ‘nahi’, mehtose·neniwaki=’škwe e·h=awiwa·či išiwešino,’ ki·h=ina wa nano·škwe,
J)  ‘Alright, for goodness’ sake, now, take me to where there are people,’ you should say to him,  
addressing your words at random,

K)  i·ni·we·pi·’ši·menamatamane,” e·h=ikoči·masahkw·he·hani.
K)  if you start to have that nice feeling,” the downy told her.

L)  meše=’nah=kapo·twe na·hka na·to·taki,
L)  Then one time when she again went to get a load of wood,

M)  i·ni=meko || e·h=išawiči.
M)  the same thing happened to her.

8 A)  e·h=menwamataki.
A)  And it felt good to her.

B)  e·h=pwa·wi=meko apina·kaški·kanawiči.
B)  She could not even speak.

C)  aškači=meko i·ya·h=ki·h·pya·či e·h=owi·ke·hiči,| 
C)  Much later, after she got back home to her little house,

D)  e·h=mehkwte·he·či e·nekotehe masahkw·hani, 
D)  she remembered what the woodpecker had told her, 

E)  e·h=na·kwa·či.
E)  and she went back.

F)  ma·ne=meko e·h=wi·wahoči mese·hani, 
F)  She loaded a lot of firewood on her back, 

G)  e·h=pwa·wi=meko ke·ko·hi| -iši·mama·ta·wawiči, 
G)  but she did not have any sort of marvelous experience, 

H)  e·h=na·kwa·či.
H)  and she went back.

I)  o·ni aškači na·hka i·ni e·h=išawiči, 
I)  And then after some time that happened to her again,

J)  nano·škwe=meko| e·h=kanawiči, 
J)  and she spoke, addressing her words at random,

K)  “nahi’, mehtose·neniwaki=’škwe e·h=awikwe·hiki išiwešino,” e·h=inetone·moči.
K)  and said, “Alright, for goodness’ sake, now, take me to wherever there are people.”
kiši=-ni-inowe-či nye-wokonakateniki, e-h=ne-taki meši-či-ma-ni,

Four days after saying that, she saw a large canoe,

and she began to load in what she had.

and after some time she finished loading her things.

And right after she got in, she lost consciousness.

And some time later she came to, it was tied up to the shore.

And right after she got in, she lost consciousness.

And she began to load in what she had.

And she began to carry her things ashore.

After she had carried her things ashore, she no longer saw that canoe that had brought her.

So she began to carry her things ashore.

At some point some other people camped in with her.

Others were quite afraid of her child, they say.

But she loved him a great deal.

"I’ll bet you wouldn’t accept it at all.

"It would have been better if he had been clubbed to death,” she would be told, they say.

Eventually, she said to the ones who kept telling her that,
sitting there at the edge of the little clearing.

He was of prodigious size, naked. Facing east, we could see someone sitting at the edge of the woods, but the others had their houses together in a village.

And then, deciding there was nothing else for it, he quickly became big, accomplishing deeds held council over him. Finally, the men knew that people were talking about killing him.

Some nearly fought back against her.

And he got terribly big.

the usual second stroke of <ke>.

The villagers could see someone sitting at the edge of the woods,

if you had been told by some one that they were going to club your children to death.”
Even his mother did not know who he was,

as he had long hair.

The people were beside themselves.

They were extremely frightened.

Some ran away without taking anything with them,

abandoning their homes in their flight.

The only people remaining in that village were babies.

The ones that had wanted to club him to death cast away even their children.

At some point he thought, “Say, but I might have frightened my mother, too,”

and he went back.

He discovered that his mother really was gone.

“Ehehye’, nekya e·h=takwi-se·kihaki,” e·h=iči.

“Oh no, I’ve frightened my mother along with the rest!” he exclaimed.

He took pity on the babies

and started doing the cooking for them.

He stayed with them on his own for just about a month.

And then at some point some men went there,

going to take a look at the place and to see that oversized person.

As they came to the place where the woman had lived on her own, there was smoke coming out.

ne·htawi=meko apeno·hahi e·h=ne·wa·wa·či,
They could see nothing but children,

and they went there.

They discovered that there really was nothing but children.

They came in just as they were eating

and frightened them.

They say it seemed as if they really were frightened.

And they asked them what had happened to that giant person.

"Well, we don’t know who that is," said the children.

Two of the men were asked to take the news back,

and they set off.

Exactly at midnight they arrived on the run back where they had come from.

And they reported that they had come upon nothing but children.

It is said that they were even able to take good care of the little babies on cradleboards.

Now, with a complete change of attitude, they say, it seemed to the children’s parents as if dawn barely managed to come.

Arriving over there,

they found that it was true.

They saw every one of their children in good shape.

With a complete change of attitude, they say, they fawned over them.
A) apina='pi a·netə e·h=mayo·wa·čı e·h=ne·wa·wa·čı otapeno·hemwa·wahi.
A) And they say some of them, when they saw their children, even wept.

B) kete='nahi e·h=te·pihekowa·čı| i·nini me·kina·kosiničini.
B) And with their attitude changed completely, they were grateful to that one of large demeanor.

C) wı·na=ke·hi| okye·ni e·h=pya·niči,
C) And his own mother also came,

D) e·h=mi·ša·te·nemočı.
D) and he was glad.

E) e·h=we·pi·ma·mi·neči ke·ko·hi i·na kwı·yese·ha,|
E) And that boy began to have things given to him

F) e·h=menwi·to·tawočı.
F) and was treated well.

G) meso·te·we=meko mehtose·neniwahi e·h=menwi·to·ta·kočı.
G) He was treated well by all the people.

H) (mahkwahi=ke·hi='pi e·h=wi·kama·čı.)|
H) (And, incidentally, they say he liked bear meat.)

I) o·ni kapo·twe e·h=kehke·nemečı kapo·twe| wi·h=mi·ka·ti·čı i·nini kwi·yese·hani.
I) And then at some point it became known that he liked bear meat.

J) ne·sa·wa·čini neniwaki mahkwahi, i·ya·h=meko e·h=mawi-po·našiwa·čı.
J) And whenever men killed bears, they went and left their load of game over there.

K) neko'ti='pi ihkwe·wa e·h=mačinawa·čı kapo·twe| wi·h=mi·ka·ti·čı i·nini meši·kwı·yese·hani.
[K meši-kwi yese-hani: K <me> written over erased <a>.]
K) A certain woman, they say, at some point challenged that oversized boy to a fight.

L) e·h=katawi='yo='pi='na ||-ki·šiki·hičı.
L) For, they say he was almost grown.

15

A) e·h=makekinεki, e·h=ananwičı.
A) He was big, and he was fat.

B) e·h=neškinawa·čı=ke·hi='na ihkwe·wa·i·nini kwı·yese·hani.
B) Actually, that woman hated that boy.

C) meše=neko'teni e·h=ne·wa·čı atehčı·me·hi, [meše: followed by an added divider, a small dot.]
C) And one time she saw him a little away from everyone

D) e·h=ki·šiki·škataha·čı.
D) and gave him a whipping.

E) e·h=a·čimočı, e·h=a·čimohe·hičı okye·ni.
E) And he reported it, telling his mother the sorry tale.

F) o·ni e·h=neškimekočı.
F) And then she admonished him.
“ka·ta=wi·na mi·ka·ti-hiye·kani wa·wosa·hi ihkw·waki,” e·h=ineči i·na.

“It is out of the question for you to fight with women,” he was told.

“ki·h=me·me·ne·ne·meko·pi=ma·hi mi·ka·ti·yane,” e·h=ineči.

“You realize that you will be shamed by what people say if you fight her,” he was told.

meše=’nah=na·hka aškači·me·hi e·h=ne·wa·či,]

Sometime a bit later she saw him again,

a·wasi·me·h=meko e·h=iši·kehči·nesa·či.

and she gave him even more of a beating.

“nenešiwiha·wa=meko,” e·h=išite·he·či. [nenešiwiha·wa (IG): K <nenešiwewa>.

“I am indeed more powerful than he is,” she thought.

“awita=’h=we·na maneto·wisa,”] e·h=išite·he·či i·na| ihkw·w. [maneto·wisa] (IG): K <manetowi>.

“I guess he must not have manitou powers, after all,” the woman thought.

(non, that woman, they say, did herself have manitou powers.)

A) kapo·twe=na·hka e·h=a·čimoha·či okye·ni i·na_kwi|yes·ha.

At some point that boy again informed his mother.

B) “ni·šenwi=’ni e·h=kehči·nešiči,” e·h=iniči okwisani.

“Now she’s beaten me up twice,” her son said.

And she went to where that woman lived.

D) i·ya·h=e·h=pya·či,

When she got there she said to that woman,

E) “kaši=ča·hi_išawiwane·ni,”

“Whatever are you doing,

F) nekw·wa·e·tasi·ne·wačini e·h=kehči·nesači,” e·h=ina·či i·nini ihkw·wani.

that every time you see my poor son, you beat him up?”

G) “kemya·ne·neta=we=ča·hi?” e·h=ineči we·kwisita.

“So, you don’t like it, then?” the boy’s mother was asked.

H) “i·ni=ma·h=meko| a·mi’ši·mya·ne·netami,

“Just the same as you obviously wouldn’t like it

I) i·ní_to·tamo·neke keni·ča·nesak,“ e·h=ina·či.

if that were done to your children,” she told her.

J) “kemači| ma·hani?” e·h=ikoči.

“Do you challenge these?” replied the other to her.

K) e·h=ka·ka·nwikaše·wineče·niči.
K) Her hands were grizzly-bear claws.

L) "ki-h=a-cimoh-wa kekvisa," e-h=ineči.
L) "Tell your son," she was told.

M) "kaši=we=ča-hi iši-pwa-wi-mawinaneti-waneni=’yo-we=’niya se-swe-ya-mohenakwa,”
   e-h=ineči. || [se-swe-ya-mohenakwa (IG): K <saswymoennaka>].
M) "Alright, so how come, before, you didn’t attack that one who made us all run away helter-
   skelter?” the other woman was asked.

17 A) "apina=’yo-we_keni-ča-nese-henakwa naki kepakipaka-pena,” e-h=ineči.
A) "We all even cast away our little children,” she was reminded.

B) "e-h=pwa-wi=ye-tekce=’yo=’h=we-na -a-ya-wahki-kwe-sahatehe=’niya
B) "I mean, doesn’t it seem that you should have scratched up the face of that oversized person who
   was sitting on the edge of the clearing here?” she said to that other woman.

C) o-ni-e-h=kehe-nema-či i na_ kwi-yesa-či okye-ni e-h=tenwe-wi-memeči.
C) And then that boy became aware that his mother was in an argument.

D) i-ya-h=e-h=pya-či e-h=kehči-tanwe-wi-memeči okye-ni.
D) And he came to the place where his mother was having the big dispute.

E) kapo-twii e-h=kano-na-či i na_ kwi-yesa-či i nini ihkwe-wani.
E) Presently, the boy spoke to that woman.

F) "we-nah=wi-h=mi-ka-ti-yakwe, ketešite-he=we=ča-hi?” e-h=ineči ihkwe-wa.
F) "I see, so your idea is for you and me to fight, is it?” the woman was asked.

G) "ehē-he,” e-h=či-či ikhwep-wa.
G) "Yes,” said the woman.

H) e-h=ki-ši=meko-ka_ka-nwikaše-wineč-eči ikhwep-wa.
H) The woman’s hands were already grizzly claws.

I) "o-š-nye-wokonakahke-ča-hi ki-h=pa-pahkye-sahi,” e-h=ineči. ||
I) "Alright, so, in four days you shall tear me to pieces,” she was told.

18 A) nye-wokonakateniki maškote-ki e-h=ina-weaponi-wa-či mehtose-neniwaki wi-h=wa-pamačiki
   i-nihi wi-h=mi-ka-či-či-ničihi.
A) Four days later, the people who wanted to watch the ones that would be fighting streamed out to
   the clearing.

B) e-h=we-pi-kanakanawiči_ihkwep-wa,
B) The woman launched into a speech,

C) wi-h=nesa-či=meko i nini e-h=inoweči.
C) proclaiming that she would kill him.

D) "ki-ši=ča-hi=nesake i na, wi-h=we-wi-ne-nemenako-we,” e-h=ina-či mehtose-neniwha. [nesake:
   K <ke> written over something erased, apparently <te>; preceding divider added later; i-na
   (IG): K <nini>, left uncorrected after the preceding verb was changed.]
D) “And after I’ve killed him, I have to then have say over you,” she said to the people.
“ki-h=oto-kima-mipwa=ke-h=mo-hēi ni·yawī,” e·h=ina·či mehtose·neniwahi.

“In other words, you have to have me as your chief, in fact,” she said to the people.

e·h=na-ni·sehkwe·ki ne·hketakiki mehtose·neniwaki ki·šetone·moči.

A roar of assent went up from the people after she finished speaking.

“nahi’, pya·na=‘nahi, me·činawiyane,” e·h=ina·či i·ninji kwi·yese·hani.

And she said to the boy, “Alright, my challenger, now come here.”

i·tepı_e·h=a·či kwi·yese·ha,

The boy went to her,

čaki·ahawa·ne·hi e·h=ki·wi·so·kenaki.

carrying a small staff in his hand.

“kanakanawiyane, meše=‘nah=meko ki·h=nawači·kanakanawi,” e·h=ineči| i·na_kwi·yese·ha.| |

[kwi·yese·ha: followed by a large space in ms., but no divider.]

“You may first make a speech, if you’re making a speech,” the boy was told.

meči=ča·h ke·ko·hi ina·čimoya·ne ni·h=te·pwe·hta·ko·pi,”| e·h=ina·či.

“Well, obviously no claim I make will be believed,” he said to her.

me·neši·pašitowe·hka ke·ko·hi iya·ne,” e·h=ina·či.

“I might lie shamefully if I say anything,” he said to her.

ihkwe·wa=ke·hi e·h=ki·wi·ka·ka·nwikaše·wneche·či.

The woman had her grizzly-bear hands now.

ke·ke·senwi=ča·hi ki·h=maneto·hka·sopena,” e·h=ina·či.

“So, how many times shall each of us conjure our power?” she asked him.

“o’·_ki·na=meko tasenwi wi·h=maneto·hka·sowane·ni,” e·h=ina·či ihkwe·wani._

“Oh, however many times you want to conjure,” he answered the woman.

“o’·_meše=‘nahi ne·nye·wenwi,” e·h=ina·či ihkwe·wa.

“Oh, let’s say four times each,” said the woman.

hao’;,” e·h=ineči. [e·h=ineči: preceding divider appears added later; K <ne> written over start of something else, probably <č>.]

“Alright,” she was answered.

ki·na=menehta,” e·h=išiwe·či.

“You go first,” she declared.

“No, I should say you first,” was the firm response.

e·h=we·pi·maneto·hka·soči. [e·h=we·pi·maneto·hka·soči (IG): K <e·h=we·pi·manatokasoči>, with <ka> changed from <ke> (or <ka> with flat, crowded <a>) by AK by writing <a> over <e> (or unclear <a>).]

And she began to conjure.

meše=meko e·h=inekineki,
K) She became somewhat larger

L) e·h=ka·ka·nwikaš·wiči.
L) and turned into a grizzly bear.

M) o·ni=’na kwi·yese·ha a·wasi=meko e·h=inekineki,  
M) And then that boy became even bigger

N) e·h=ki·yamowe·wiči.  
N) and turned into a cannibal giant.

O) ne·so·nameki me·neto·hka·sowa·či,| e·h=pwa·wi·kaški·ki·hkihoči, ||  
O) The third time they conjured, the grizzly was unable to make herself bigger

A) aye·niwe=meko e·h=inekineki ka·ka·nwikaš·wa.|  
A) and remained just the same size.

B) o·ni=’na e·h=nešiwi=meko -inekineki ki·yamowe·wa.  
B) And then that cannibal giant became just frightfully large.

C) e·h=mawinaneti·wa·či.  
C) And they went at each other.

D) mani e·ši·mawinahkye·či ka·ka·nwikaš·wa,  
D) As soon as the grizzly attacked,

E) e·h=ča·ki·pekihtoe·hoči.  
E) her head was smashed all to pieces.

F) e·h=a·hkowi=wi·na=meko -mehtose·neniwiči.  
F) But every time, she came to life.

[The more usual translation of e·h=mehtose·neniwiči would be ‘she became human’, but if this was happening every time we would expect more explicit textual support for the repeated transformations.]

G) nye·wo·nameki e·h=a·hečči·neseči ka·ka·nwikaš·wa.  
G) The fourth time the grizzly was killed for good.

H) ki·ši·neseči, e·h=saka·nowe·neči,| e·h=we·pa·hke·ki ka·ka·nwikaš·wa. [e·h=we·pa·hke·ki: K <ki> written over erased <či> by AK.]  
H) After she was killed, the grizzly was grabbed by the tail and thrown.

I) e·h=ki·ša·kotwe·we·ya·ke·pošoči.  
I) She whizzed off through the air with tremendous noise.

J) e·h=nano·či=meko -nehkwe·we·ya·ke·pošoči.  
J) And the whizzing she produced went on until ultimately fading in the distance.

K) e·h=menwipya·kahkiwiki e·h=nesečiči·ikhwe·wa.  
K) There were shouts of joy when the woman was killed.

L) e·h=te·pesiwa·či mehtose·neniwiaki a·net’a,  
L) Some of the people were pleased,

M) a·net’a| e·h=ka·htwe·nema·wa·či| i·nini ihkwe·wani, a·net’a.
And the reason she fled here to where you live was which is actually the reason why she assumed the form of a human being.

Now, you raised her, all right,

She saw you as tempting morsels to eat, to be precise.

So that she became a grizzly bear for good,” he said to them.

And here’s the reason for what she said:

She was convinced that after she had conjured you were going to run away.

And what’s more, she wouldn’t have been able to turn back into a person,” he told them.

Since quite a while ago she had wanted you.

Right then she became a grizzly bear for good,” he said to them.

She saw you as tempting morsels to eat, to be precise.

And she didn’t realize that you had raised her.

Now, you raised her, all right,

which is actually the reason why she assumed the form of a human being.

And the reason she fled here to where you live was because her husband used to beat her,” he told them.

“So, when she decided to leave,
And they went to Wolf Hill.

23

A) “ka·htwe·nemačiki i·tepi wi·h=e·waki a·nwe·htawiwa·te=n·a,” e·h=iči,  
   “Those who grieve for her should go there, if they don’t believe me,” he said,

B) “wa·wosa·h=ye·toke a·mi·nešiwe·či,” e·ši-te·ha·čiki.”
   “those who scoff at the idea that she would kill people.”

C) o·ni we·ta·nesičiki, “wa·wosa·h=ča·h=ki·na·na nesenakosa,” e·h=iyowa·či.
   “And then her parents said, “Well, she would hardly kill us.”

D) i·tepi e·h=a·wa·či mahwe·watenoki.
   “And they went to Wolf Hill.”

E) kwı·yese·ha=’nah=nekoti.
   “And there was a boy, as well.”

F) i·ya·h=pye·ya·wa·či mahwe·watenoki,
When they arrived over at Wolf Hill, they did indeed see their daughter sitting right on top of the hill, and a baby, as well.

She was sitting holding a baby. They went right to her.

When they got to their daughter, she said to them, "Gosh, you have come." And she asked them, "So, what was that cannibal giant telling you?"

The old man went and told everything. "Father," his daughter told him, "don't say any more about it.

Don't you see, he has killed me," he was told. "I was killed, don't you see."

I won't be able to say anything out of line to people again.

I've become something different. Before, while I was living with you, I loved you.

Now I've changed again," she said. "nahi, neta-ha," e·h=ina-či.

"Now, daughter," he said to her. "Well, you would hardly want to do anything to us," the old man declared.

"ke·nema-pi?"
I) "Who knows?"

J) ni=na=koh=wi=na awita ke·ko·hi_to-to-naka·wa·ha, we·we·ne-neta·na·ne=ni·yawi," e·h=ina·či.

J) Certainly I wouldn’t do anything to you if I’m in control of myself,” she said to him.

K) "e·šimi·ke·ni=koči=meko wi·h=išawiya·ni," e·h=iniči.

K) “All I can say is, whatever I may be told is exactly what I’ll do,” she said.

L) i·nin=ke·hi=i tawi ke=ına_to naka·wa·ha, we=we·ne netama·ne=ni_yawi, "e=ži na·či.

L) Another thing, they say when they held the woman’s baby,

M) e·h=wa·wa·wanenekowa·či wi·h=kepéne·we·nekowa·či.

M) it kept trying, without being able to get a good hold on them, to strangle them.

N) apeno·he·hani=ke·h=wi=na=’pi metemo·ka || e·h=katawi=meko -mya·nawihekoči,

N) In fact, they say the baby pretty nearly overpowered the old woman,

25 A) sese·si=meko e·h=awatena·či.

A) and hurriedly she handed it away.

B) aškači=’pi=’ni e·h=na·kwa·wa·či,

B) Later on, they say, they left,

C) “wi·h=na·kwa·ya·ke,” e·h=ina·wa·či.

C) telling her, “We should go.”

D) “nahi’, kana·hi=’ške| kena·či anemi·ši·ši·hkanéhkí·ko,” _e·h=ineči.

D) “Well, for goodness’ sake, at least take it easy and step softly as you leave,” they were told.

E) e·h=anemi|·ši·ši·hkanéhkí·wa·či.

E) And they went stepping softly.

F) i·ya·h=meko ke·tawi·pya·wa·či,| e·h=pečiša·šiki.

F) When they had almost gotten away, he stumbled.

G) "pemipenoko!

G) “Run!"

H) ki·h=ako·si·ya·mopwa| kana·hi,” e·h=ineči.

H) Or you should at least climb a tree to escape,” they were told.

[Climbing a tree is the usual way to escape grizzly bears, as their claws are not adapted to climbing.]

I) e·h=papa·mipenowa·či.

I) And they started running.

J) i=na=ke·hi ihkwe·wa kena·či=meko e·h=pi·tike·či.

J) That woman, though, went inside at an easy pace.

K) i·ya·h=pye·ya·či, e·h=kohkikiči| e·h=ka·ka·nwikašé·wiči.

K) And when she got inside, her shape became transformed into that of a grizzly bear.

L) e·h=we·pi·nowa·ška·či, e·h=kwa·koho·taki.

L) And she went rushing out and shouted.
“wahó’, wahó’, wahó’, wahó’,” e·h=iniči._
“Waho! Waho! Waho! Waho!” came her cry,

nye-wenwi=meko we·ta·panikį ota·hkiwe e·h=oči·tanwe·taminiči.
as she shouted four times from the east side of the hill.

A) nye-wenwi=meko, “wahó’, wahó’, wahó’, wahó’,” e·h=iniči.
with the fourfold cry, “Waho! Waho! Waho! Waho!”

wi·nwa=wa=ke·hi, me·kwe·na·h=meko e·h=anemipahoniči| owi·wani pašito·ha.
Meanwhile, the old man’s wife had already run a considerable distance away.

aškači=meko=na·hka we·či|kesi·ya·niki ota·hkiwe| e·h=tanwe·taminiči,
Sometime later they again heard the shouts, from the north side of the hill,

nye-wenwi=koh=na·hka, “wahó’, wahó’, wahó’, wahó’,” e·h=iniči.
again, unmistakably, four times, “Waho! Waho! Waho! Waho!”

“ehchye;’,” e·h=išite he·či| pašito·he·ha.
“Uh-oh!” thought the old man.

e·h=aniwisa·či=ke·hi,
Now, he was a fast runner,

šewe·na owi·wani a·wasi=meko e·h=ahpi·hta·ška·niči._
and his wife was even faster.

pašito·he·ha e·h=ana·hpawa·či, [pašito·he·ha: starts a new pencil.]
The old man recited his vision,

a vision in which he had received power from a bat.

And he lost his eyesight and flew off.

ke·htena=meko e·h=owi·yawiči pi·ša·kaninekwe·hani.
He truly did have the body of a bat.

me·h=otehtahiwinikwe=meko, e·h=pakama·ška·či pehkwa·hkwa·ki.
Before anything could happen, he arrived on the wing at a grove of trees.

meše=meko=‘nahi nekotahi| e·h=ačitawa·nowako·čiki. || [e·h=ačitawa·nowako·čiki: the last line of the
age has <čiki> with long dashes written before and after it]
And he hung upside down somewhere, just anywhere.

kapo·twe e·h=kehke·netaki.|
Presently he came to,

kwí·yena=meko e·h=we·pi|-kwa·koho·taminiči,
just when she was again starting to shout.
A)  

C)  

D)  

E)  

F)  

G)  

H)  

I)  

J)  

K)  

L)  

M)  

N)  

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H)  

I)  

J)  

K)  

L)  

M)  

N)
and he shouted at her,

holding the grizzly cub aloft by the tail as he went.

The grizzly bear let out a loud scream.

And eventually she turned into a person and wept.

And she even cast aside the one she had killed

and ran off empty-handed.

When the grizzly got back over there, she told her husband.

And they ran there.

And they came running to where the others had been killed.

And then that old woman was lying there dead.

And they thought they had better bring the old woman back to life.

“Alright, you had better go,” they told her.

“And then, when you get back there, here’s what they must say to our child:

‘Alright, go.'
Wearing mourning attire, distributing belongings, and fasting are all components of a bereft spouse’s mourning.

‘meše=’nahi opye ni ki h=anemehka.
“You may take your time as you go.

ka ta=ke ko hi iši košihka ke, “ e h=ikoči.
Don’t be afraid of us in any way,” they told her.

They were both people.

And the old man provoked shouts of merriment over his being in widower’s garb.

Those who had served as the property dividers kept bringing back what they had distributed.

30

The old man thought he was definitely asleep.

The old woman was told.

And his relatives began to arrive.

“Alright, woman, for goodness sake, just take pity on me.” said his wife in reply.

“ka ta taši=wa pašihkhani,” e h=ina či.

“Don’t be making fun of me,” he said to her.

“kaši=ča h=wa na=mana išiwe powe wa?” e h=ikoči owi wani. [kaši=ča h=wa na=mana: dividers added after <kaši>, <wina>, and <mana>.]

“Well, what’s this fellow talking about?” said his wife in reply.

After quite some time the old man became aware that he was not asleep.

And she left.

Those who had served as the property dividers kept bringing back what they had distributed.
A huge mob went there to offer tobacco to the little grizzly
nano putting some around its neck and also tying some to its feet.

And after they had gathered, they began to offer Indian tobacco to it,
kihemoso ta-naki e·h=awiwa·či iha·no, wi·h=inanaka,

So we must say to it, ‘Go.’

We are to say to it, ‘Go to where your parents are.’

The old man was speaking.

The entire group of the people was informed.

And after they had gathered, they began to offer Indian tobacco to it,
e·h=na=pita·ha·wa·či, na·hkači ohka·teki e·h=so·kihtawa·wa·či.

The next day at noon they gathered together.

And then the cannibal giant said to his mother, “Don’t you do it.”

She did not take tobacco to it.

Right away some of them changed their minds, many of them.

(maškoti·ki=yō=ke·hi.

Now, it was in the clearing.

A huge mob went there to offer tobacco to the little grizzly-bear cub.)
B) e·h=mama·toma·či,
B) He entreated it prayerfully,
C) wi·h=ketemina·kowa·či e·h=išima·či i·na pašito·he·ha._
C) the old man did, asking it to have pity on them.
D) ke·htena, ki·ši-kakano·na·či, e·h=pemipasekwi·nici, e·h=ʃi·piʃi·pinawi·nici.
D) Sure enough, after he had finished speaking to it, it rose to its feet and was stretching.
E) “kano·nehko! kano·nehko!” e·h=ina·či mehtose·neniwahi._
E) “Speak to it! Speak to it!” he told the people.
F) “ka·taʃ koʃiyɛ·ke·ko.
F) “Don’t be afraid of it.
G) maneto·wa=ma·hi=’na,” e·h=ina·či mehtose·neniwahi.
G) It’s a manitou, remember,” he said to the people.
H) če·winehki e·h=apihapiniči e·h=pekhwa·kwapiwa·či.
H) And it was sitting there in the middle of where they were seated bunched together.
I) “nekepoška·ko·pi,” e·h=iʃite·he·či=ke·h=wi·na=’na ka·ka·nwikašε·wi·panaša·he·ha.
I) Actually, that little grizzly cub was thinking, “I’m boxed in.”
J) e·h=kakano·na·wa·či, e·h=kehči·’ne·nema·wa·či.
J) They spoke to it, revering it greatly.
K) kapo·twe e·h=we·pi·kwa·koko·kohotašinači.,||
K) And at some point it began shouting over and over,
A) ne·nye·wenwi=meko e·h=kwa·kohotašinači, “wa·ho’, wa·ho’, wa·ho’, wa·ho’,” e·h=iniči.
A) giving four shouts each time, “Waho! Waho! Waho! Waho!”
B) wi·nwa·wa=ke·hi| wə·natiha=meko e·h=taʃi-kakano·teto·sawa·či.|  
B) They, on the other hand, continued addressing their words as if nothing was amiss.
C) kapo·twe=’pi=meko=’ni e·h=pemipenoniči.
C) At some point then, they say, it started running.
D) na·htaswi=meko e·h=ma·θiheko·kowiči,
D) Several were injured by it,
E) mehteno·h=ni·šwi_apa–øha e·h=anemi·ni·ʃo·ce·hoči.
E) but two children were snapped up in one bite together and carried off.
F) e·h=wi·škwe·we·kaksi kapo·twe mehtose·neniwaki,
F) And a noise presently arose among the people,
G) e·h=awatawoči oni·ca·nese·hwa·wahi.
G) because some of their children had been carried off.
H) wi·nwa·wa=ke·hi wa·natiha e·h=pye·ta·čihoči.|  
H) But they, for their part, received the news with equanimity.
A) “neseko-ki=pï_.
I) “It’s said that some were killed by it.

J) ni-šwi=pï apeno-hahi awačipaho-ta-ke-wa i-niya ka-ka-nwikaše-wa,” e-h=iyoweči.
J) It’s said that that grizzly bear ran off taking two of the children,” was the report they got.

K) “ō-hō’, a-šwi=nah=ye-toke ketemina-kowa-tehe,
K) “So that’s what happened! It seems that with all that he didn’t then take pity on them,

L) e-h=mesi-mi-na-wa-či ase-ma-wani,
L) when they all gave him tobacco,

M) kek-apeno-he || e-h=iši-sahkahamawa-wa-či,” e-h=iči_wa_natohka.|  
M) when they offered tobacco to him with their children in tow,” he said offhandedly.

34 A) iy-a-h=pye-ya-či omeso-ta-nahi e-h=awiniči,
A) When he got to where his parents were,

B) e-h=mi-ša-te-nemoniči.
B) they were glad.

C) “a-šwi=ye-toke koči-ča-kihatehe,” e-h=ineči.
C) “You didn’t try to kill them all?” he was asked.

D) “a-šwi=kohi.
D) “No, I didn’t.

E) nemya-ši=ča-h=meko -kosehkye=ta-taki,” e-h=iči.
E) Well, I was really kind of afraid, in a way,” he said.

F) o-ni=’niya| e-h=mama-tomeči pwa-wi-kehke-neta-kosita we-yo-sikwe-hini.
F) And then that one father’s identity was not known was entertained for help.

G) “Oh, you folks, now, always believe anyone and then the next one,” was the reply the people got.

H) “i-ni=’yo=wi-na_neta-čimo=’yo-we wi-h=išawiwa-či a-nwe-htawičiki,” e-h=iči=’na kwi_yese-ha.
H) “Remember, I said what would happen to the ones that didn’t believe me,” said the boy.

I) “pwa-wi=’ke-hi=’niki _košiwa-te,
I) “What’s more, if those creatures weren’t afraid of me,

J) pye-či=’koh=meko -ča-kihenwa-sa.
J) you must know that they would come and kill you all.

K) awita=ke-hi mo-hči| nekoti_kaški-aškwihenwa-sa,” e-h=ineči.
K) Not even one of you would manage to be spared by them, either,” they were told.

L) “a-šwi=ča-h=ni-na || ke-ko-hi iši-mešhta-wihenako-we.
L) “So, it wasn’t anything I did that got you in trouble.
A) The ones who went there are the ones who, as it were, killed your people.

B) i-niki| me-šihta-wihena-’wiki,” e-h=ina-či mehtose-neniwahi.

B) Those are the ones who brought you grief,” he told the people.

C) e-h=nakapehkwe-sa-či| pašito-ha.

C) The old man dropped his head.

D) o-ni, “ni-h=kočawi i-tepi wi-h=e-notawaki,” e-h=iči. [wi-h=e-notawaki: a divider added later after <wi>.

D) And then he continued, “I’ll try to go there to them.”

E) “mani=’nina-hi wi-h=na-kwa-ya-ni:

E) “And here’s when I’ll leave:

F) ni-šokonakahke na-wahkwe-ke,”| e-h=iči.

F) in two days at noon,” he said.

G) ni-šokonakateniki na-wahkwe-niki| e-h=na-kwa-či.

G) Two days later at noon he left.


H) “Anyone who wants to come with me may come with me,” he said.

I) o-ni| e-h=ma-ne-wa-či wi-če-wa-čiki neniwaki.

I) And then there were many men who went with him.

J) mahwe-watenoki| e-h=a-wa-či,

J) And they went to Wolf Hill,

K) maya-wi=meko -makwahkiwe e-h=a-wa-či.

K) going to the very top of it.

L) e-h=nı-miheti-wa-či,

L) And they held a dance,

M) e-h=kehči-nı-miheti-wa-či.

M) a great war dance.

N) aškači=meko e-h=na-kwa-wa-či.|  

N) And after quite a long time they left.

O) e-h=mya-ši=-meko || -kosehkye-či neniwa.|

O) The husband was kind of afraid.


A) “Alright, woman, you go and crack some heads,” he said to his wife.


B) And at that the wife at once rushed out

C) e-h=kwa-kohoh-taki, “wa-ho′, wa-ho′,” e-h=iči.
C) and shouted, “Waho! Waho!”
[In what follows it is clear that the female is outside and the young grizzly is still inside. I therefore take child here as a narrator’s lapse that has been corrected to woman on the fly, as if in speech. Subjects may precede or follow verbs, so the word order presents no problems.]

D) man=en-qa-pie, ayo-h=ci-hi=’niye-ne e-h=nemasoni.či. [=’niye-ne: K <ni> written over something erased.]
D) And as soon as she looked, she saw that that other one was standing there.

E) e-h=mešeneči.
E) And she was seized.

F) o-ni=na-hka_neniwawahi ma e-h=pemi-nowaškači.]
F) Then in turn the male also went rushing out.

G) mani=meko e-ši-nowaškači, e-h=mešeneči.
G) And just as soon as he rushed out, he was seized.

H) e-h=sakikwe-saheči, e-h=tahtakisahči.
H) They were grabbed by their necks and shoved together.

I) i-ni=meko=’pi e-h=takwikiwači owi-weti-haki.
I) They say the couple immediately became fused together.

J) He went in, and their offspring was led back out.

K) “šina-kwa,” e-h=ineči.
K) “Well?” they were addressed.

L) “Would you not be able to bring back to life the kids this child of yours killed?” they were asked.

37 A) “o’,_me-kwe-he kaški-ne-se-hiye-ka-kehe,” e-h=iyowači.
A) “Oh, I believe we would be able to revive them,” they said.

B) e-h=na-tawoči ahkanani.
B) And the bones were retrieved for them.

C) ne-ya-pi=meko e-šina-kosiwa-thehe e-h=išina-kosiwači i-ni| apeno-he-haki.
C) Those children looked just the way they had looked before.

D) e-h=awane-hiki.
D) And the poor things were taken back.

E) o-ni=’niki e-h=awaneči e-či-ki ka-ka-nwikaše-waki.
E) And those grizzly bears were taken back as well.

F) i-ya-hi e-h=pye-neči ma-wa-ka-neki, [e-h=pye-neči: K <ene> written over something erased, apparently <a>.
F) They were brought back over to the village.

G) meše-ša-hina-hi e-h=nemasiweči.
G) and made to stand some distance away.

H) e·h=neso·kiwa·či, e·h=takwikiheči. [e·h=takwikiheči: K <ta> changed from <te> by writing <a> over <e>.]

H) And the three of them were stuck together, having been fused into one.

I) e·h=mečimo·kiwa·či=meko.

I) They were fused together quite inseparably.

J) o·ni e·h=ma·wačimeči mehtose·neniwaki.

J) And then the people were called to assemble.

K) “nahi’, ma·haki i·niye·ka e·taši·natota·se·kwiki·mehtose·neniwieni,” e·h=ineči mehtose·neniwaki.

K) “Well, these are those creatures you were beseeching for life,” the people were told.

L) “i·noki=ča·h me·mešika=meko kekimesi kete·pwe·htawipwa·toke,” || e·h=ina·či mehtose·neniwahi.

L) “So surely this time every one of you must believe me,” he said to the people.

38 A) “a·kwı=ke·h=ma·haki| ke·ko·hi keteminamowa·čini,” e·h=ineči neno·te·waki.

A) “And here they didn’t take pity on anything,” the people were told.

B) “ayo·h=ča·h=oeši·pi a·kwı=na·hka| wi·h=kaškimiye·kwini| ma·haki ke·ko·hi_to·to·na·kwe,” e·h=ineči.

B) “So, after this you’ll never get me to do your bidding again if these creatures do bad things to you,” they were told.

C) o·ni e·h=pepey·tekwikwayawe·na·či.

C) And then he bent their necks down.

D) še·škesi·he·ha nekoti e·h=natomeči mya·no·ta·hita.

D) And a young girl who was having her period was called for.

E) “šekiši,” e·h=ineči.

E) And she was told, “Pee on them.”

F) “we·nahi’,” e·h=iči.| F) “So that’s it!” she exclaimed.

G) o·ni otawe·ma·wani,| “a·peči, e·šimeneki išawino,” e·h=ikoči.

G) And then her brother said to her, “Come on, do what you’re told.”

H) “ki·h=me·nešihene=ya·pi kaškimeneka,” e·h=ikoči ihkwe·wawahi·mane.| H) “I have to tell you, I will cause you shame if you do as you are bidden,” the female told her.

I) “a·peči=meko,” e·h=ikoči=meko_i·nini maneto·wani.

I) “Come on, now,” the one with manitou power insisted to her.

J) e·h=šekina·či.| J) And she urinated on them.

[We are probably to understand that the female’s admonition has spared her from the full flow of urine, accounting for why female grizzlies do not smell as bad as males.]
K) na·hina·h=meko, mani| e·ši·keta·ška·niki ošekiweni, e·h=či·ške·či.
K) And at the very moment when her urine came streaming out, she farted.

L) nehki=meko || pe·mi·šekiči e·h=pemi|či·ške·či. [pe·mi·šekiči: divider added between later.]
L) And for as long as she kept urinating she kept farting.

A) wani|e·h=kì·mo·či·apane·niwa·či oškinawe·he·haki. [wanina: starts a new pencil.]
A) On all sides boys of her age smiled secretly.

B) e·h=nešiwi·=ke·h=meko·maki·či·ške·či.
B) She gave forth a terrifically massive fart.

C) e·h=a·nawihto·či=ke·h=meko wi·h=po·niša·či.
C) And she was simply unable to stop urinating.

D) po·niša·či,| na·hka e·h=si·kiša·či,
D) When she did stop urinating, it came pouring out again,

E) e·yi·ki=meko e·h=či·ške·či. [=meko (IG): K <neko.>]
E) and she farted as well.

F) i·ni=ča·hi=pi a·neta e·h=keteški·hekwiwa·či otapane·niwenwa·wi,
F) So at that, they say, some of the boys let their laughter get away from them

G) e·h=neškimeči·oškinawe·haki.
G) and were admonished.

H) e·h=ki·ši·nešiwana·čiša·na·či i·nihi| ka·ka·nwikaše·wahi.
H) She had utterly befouled those grizzly bears with her urine.

I) “a·kwi wi·h=nesenako·we,” e·h=ina·či.
I) “I won’t kill you,” he said to them.

J) “a·kwi=ča·hi·e·hpi·hči·maneto·wiye·kwe| wi·h=ahpi·hčawiye·kwini,” e·h=ineči.
J) “[wi·h=ahpi·hčawiye·kwini (IG; cf. 40G): K <.wiapičewiyekwini.>>]
J) “So, you will not retain your manitou powers,” they were told.

K) “kì na=ke·hi·a·kwí| wi·h=kaški=na·hka ·neno te·wina·kwihoyanini,” e·h=ineči.
K) “And you won’t be able to make yourself look like a person again,” she was told.

L) “kì·h=ne·nekoto·kè·hipwa=ke·h=mo·hči,” e·h=ineči. ||
L) “And another thing, you will each live alone, even,” they were told.

A) “a·kwi=na·hka nekotahi wi·h=taši·owi·weti·wike·ye·kwini,” e·h=ineči.
A) “You won’t live together as a married couple anywhere again,” they were told.

B) e·h=ki·ša·kočinawe·hekowa·či oni·ča·nese·hwa·wani.
B) They were caused great grief by the actions of their offspring.

C) meše=’nah=meko meta·swawahi·me e·h=pwa·wi·ma·tahkye·šiki·neniwawahi·ma.
C) For just about ten years the male did not stir from where he lay.

D) me·ta·swawahi·makateniki e·h=wana·ki·či. [me·ta·swawahi·makateniki (IG; cf. 40C): K <metaswa|imakateniki> (also 42E).]
D) And after ten years he got up.
E) e-nekinekehe e-h=pwa-wi=meko -inekineki.
E) And he was not at all the size that he had been.
F) e·h=čakeši-he-hiči ihkwe-wa_ po-si=meko.
F) And the woman was smaller, even more so.
G) e·hpi-hči-maneto-wiwa-tehe e-h=pwa-wi-ahpi-hčawiwa-či.
G) They did not have the manitou powers that they had had before.
H) aškači_e·h=mehkwe-nema-či| ona·pe·man iihkwe-wa,|
H) Later on the woman remembered her husband,
I) i·tepı e·h=a·či.
I) and she went to him.
J) kiša·koči=či·h=meko e·h=nešiwana-čina-kosi-hiniči ona·pe·me·hani=’yo·we.
J) And she found her miserable former husband looking absolutely horrid.
K) wi·na=na·hka e·h=pwa-wi=meko -kehke-nema-či ihkwe-wani pye·ya·ničini.
K) But he for his part just did not know who the woman who came was.
L) aškači| e·h=nenawa-či || owi-wani.
L) After a long while he recognized his wife.
41
A) “we·nah=ki·na,”] e·h=ina·či.
A) “Oh I see, it’s you,” he said to her.
B) “ni·na=kohi,” e·h=ikoči.
B) “Certainly it’s me,” she said to him.
C) keye·hapa=ke·hi_owi-wani=meko ke·htena.| C) And now he realized it really was his wife.
D) o·ni=meše=’nah=kapo·twe| we·tayita_e·h=mawa·pama·či, mami·nateno·ha_ D) And then sometime after that their master, Maminatenoha, went to see them.
E) e·h=anemi-e·škami-či.| E) And he went right straight to the place.
F) ašiči=meko pye·ya·či| e·h=we·pi·ča-hčača·hča·moči, [e·h=we·pi·ča-hčača·hča·moči: K <ewepi.čača.čačaimoči.>]
F) And when he got near there, he began to sneeze and sneeze,
G) e·h=mena·ma-či.
G) as he caught their smell.
H) e·h=mayaki=meko| -išiya·kosiniči otaye·hi.
H) The odor of his pets was strange, and then some.
I) e·h=pwa·wi=ke·hi -kaški|-pi·tikawa-či.
And actually, he was unable to enter the place where they were.

Eventually, they say, he spoke to his pets from outside,

“nowi·ko,” e·h=ina·či.

saying to them, “Come out.”

As soon as they came out, Maminatenoha started throwing up.

He vomited up a huge amount,

because of the awful smell he caught of his pets.

He lectured them.

“Alright, I’m not going to come to visit you again,” he said to them.

“I imagine you’ve gotten yourselves into some sort of a mess, for Pete’s sake,” he said to them.

“In fact, you shall not even stay here at Wolf Hill,” the grizzly bears were told,

and they were driven away.

The husband went off weeping a bit.

The place was swept out, after a hundred years had passed.

So then, they say, he had wolves as pets, wolf chiefs,

one being white, and the other having feathers that were green,

takwi=meko owi·wa·wahi.
I) together with their wives.

J) \[e\cdot h=\text{we-wenetenik}|i\text{ ni wî-kiy spokes pi tike,}\]

J) That lodge was nice inside,

K) \[e\cdot h=a\text{-hpeči}=\text{meko -ma-ne-wa-či i nahi mahwe\cdot waki. ||}\]

K) and there were always many wolves in it.

43 A) \[ča\cdot ki=ke\cdot h=meko e\cdot h=ina\cdot waki\cdot ki=\text{pi}=\text{'ni_ahk}. \ [\text{For the post-verbal position of =ipi in a sentence with =ke\cdot hi, cf. 15M.}]\]

A) (Now, that earth had soils of every kind, they say.

B) \[e\cdot h=\text{kokwe\cdot hka\cdot waki\cdot ki=meko.}\]

B) And its soil could change.)

C) \[me\cdot še=meko e\cdot h=\text{we-\text{ne-netamowa-či}=meko_wi-h=ina\cdot waki-nikiki i niki na\cdot ma\cdot naki e\cdot wîčiki.}\]

C) The ones who lived in the cave had their choice of what the soil would be.

D) \[\text{mehteno}=\text{meko me-nwiki:\šekì-nikini e\cdot h=nowi\cdot wa\cdot či,}\]

D) And they only went out on good days,

E) \[a\cdot kw\cdot i=\text{pi_ahpene\cdot či.}\]

E) not all the time, they say.

F) \[ča\cdot ki=meko maneto\cdot wahi e\cdot h=\text{o\cdot kima\cdot memekowa-či i nah=\text{e-wiwa\cdot čini}.}\]

F) And whenever they were there, they were treated by all the manitous as chiefs.

G) \[\text{meše-nekotenwi}_\text{=e\cdot h=ši\cdot ša\cdot či neniwa_.} \ [\text{meše-nekotenwi: <.meše|nekotenwi>_}]\]

G) One time a man went hunting.

H) \[a\·či e\cdot h=\text{pemi\cdot ne\-šihaki, e\cdot h=mawinankočí_mahwe\cdot wahi,} \ [e\cdot h=pemi\cdot nešihaki: K <ne> written over something erased.]\]

H) And as he went along hunting near there, he was attacked by some of the wolves,

I) \[e\cdot h=nesekoči=meko.\]

I) and they killed him.

J) \[meše=meko ke\cdot ko\cdot hi e\cdot h=nehto\cdot wa\cdot či=meko e\cdot hkawa\cdot pi\cdot haki.\]

J) The ones standing guard just killed anything at all.

K) \[mo\cdot h\cdot či=\text{pi}=\text{meko wi-nwa-či e\cdot h=anemi=\text{meko -ahpi\cdot hči-neseti\cdot wa-či.}\]

K) And they even kept on killing each other, they say.

L) \[o\text{-ni aškačí=meko e\cdot h=mawa-pama\·či mami-nateno\·ha, ||}\]

L) And then a long time later Maminatenoha went to see them,

44 A) \[ke\cdot kya\cdot ta=meko e\cdot h=nesekoči.\]

A) and they nearly killed him.

B) \[i\cdot niye=ke\cdot hi\| e\cdot h=a\cdot šotaminiči=meko wi\cdot h=neseči ni\cdot ka\cdot napiha\·čihi.\]

B) Those he had installed as leaders instigated a plan to kill him.

C) \[kapo\cdot twe=meko e\cdot h=\text{we-peneti\cdot ha-či mahwe\cdot wahi,}\]

C) Presently he began to fight the wolves,
D) e·h=ni-sena·či ki·šeso·ni.
D) and he lowered the sun.

E) mahwe·waki_e·h=ki·ša·koči=meko -ka·hka·hkesoči.
E) It was made as unbearably hot for the wolves as could be.

F) i·ni=ke·hi pi·tike e·wičiki e·h=keponamawoči| wa·nako·ni.
F) Then the caves were blocked up on the ones that were inside.

G) ke·keya·h=me ko i·ya·h=na·mahkamik i| e·h=taši·pepeškoč·sowa·či. [i·ya·h=na·mahkamiki: divider added later between.]
G) Eventually, their hair was singed off down there under the ground.

H) e·h=tepı·apa·wakete·niki.
H) To that point was the earth heated.

I) aškač=meko e·h=nowinehka·kowa·či mami·nateno·hani.
I) After a long time they were driven out by Maminatenoha.

J) “anika_iha·ko,”| e·h=ineči.
J) “Go away,” they were told.

K) e·h=ki·šaki·ša·koči=meko_-wi·nawi·nasamwe·wiya·koč·wa·či. [-wi·nawi·nasamwe·wiya·koč·wa·či
K) Their bodies just reeked and reeked with an overpowering dirty-dog smell.

L) ki·ši·nowi·wa·či, e·h=natota·sowa·či ne·ya·pi wi·h=išawiwa·či. ||
L) After they came out they begged to be the same as they were before.

45 A) a·wasi·me·h=me ko e·h=iši-nešiwana·čina·kosiwa·či.
A) They looked even a bit more horrid.

B) kaho·ni=’pi| e·h=natomeči i·nah=wi·h=awita.
B) Well, then someone who would stay there was called for, they say.

C) e·h=mehkawoči oškinawe·he·ha e·h=ša·šo·pesi·hiči,
C) And a young man was found who was slender,

D) ihkwe·wani=’nahi| nekoti mi·hkema·čini.
D) and a certain woman that he courted.

E) o·ni=neko ti e·y·ki=me ko| e·h=čahki·hiči neniwa,
E) And there was as well one man who was short,

F) owi·wani=’nahi.
F) and his wife.

G) e·h=otayimeči, e·h=okima·wiheči i niki če·wi·šwi.| G) And they were taken as pets, and both of those fellows were made chiefs.

H) o·ni ni=me ko iši·neniwaki e·h=ma·ne·wa·či| i·nahi.
H) Then there were many men of the same kind there.
I) e·h=pwa·wi-sasa-kesiwa·či.
I) And they were not fastidious.

J) aškači=wi·na mami·nateno·ha| i·tepi e·ya·či, [aškači=wi·na: <aškači|wina>.]
J) Much later when Maminatenoha went there himself,

K) e·h=nešiwi·wi·nina·kwateniki| omakwahi·mi,
K) his hill looked horribly filthy,

L) e·h=mo·wečiwa·hkwateniki.
L) being covered with dung.

M) peno·či=meko e·h=ahkwim-wečiya·kwateniki._
M) It smelled of dung from quite far away.

N) “šihihwi·’,”| e·h=ina·či.
N) “Criminy!” he said to them.

O) “nahi’, tatakwiseto·ko=meko,” e·h=ina·či.
O) “Okay, clean this place right up,” he said to them.

P) e·h=pi·tike·či, e·yi·ki=či·h=meko|| e·h=mo·wečiya·hkwateniki. [e·yi·ki=či·h=meko: K <.eye|kičimeko>.]
P) He went inside and found it covered with dung there as well.

46
A) e·h=nowinehkawoči_okima-waki.
A) The chiefs were driven out.

B) mani=meko_e·ši·nowi·či ša·šo·piki·hita, e·h=ka·tanahami·či,
B) And just as the slender one came out, he shoved off with his feet

C) e·h=makii·mi·si·či.
C) and defecated hugely.

D) “i·niya,” e·h=ineči,| D) “There he goes,” was the comment he drew,

E) e·h=sakiwiči.
E) and he became a great blue heron.

F) e·h=kwa·pisa·wa·či sakiwaki.
F) And herons flew off in different directions.

G) o·ni=’na če·hkw·hita e·yi·ki=meko mani e·ši·nowi·či e·h=anisa·či,
G) And then the short one likewise, just as he came out, flew up,

H) owi·wani=meko takwi.
H) together with his wife.

I) e·h=mešišipiči.
I) And he became a mallard duck.

J) e·h=kwa·pisa·wa·či ši·ši·paki,
J) And ducks flew off in different directions,
K) e·h=wa·siwa·siki·na·pihka·sowa·či.
K) flying in V-formations.

L) oni=na·hka e·h=ašihto·ki.
L) And then the place was fixed again.

M) kiši-we·wenihto·či mami-nateno·ha, e·h=natoma·či wi·h=okima·winičihi,
M) And after Maminatenoha had made it attractive, he called for ones who would be the chiefs,

N) wi·h=otayi·či=ke·h=wi·na.
N) intending, however, to have them as his pets.

O) neniwaki| nišwi, takwi=meko owi·wa·wahi.
O) It was two men, together with their wives.

P) e·taswi=meko -wa·panikini| e·h=we·ši-howa·či anemonani. ||
P) And every day they painted up their faces with red ocher.

47
A) oni wi·sahke·ha i·tepι e·h=a·či.
A) And then Wisahkeha went there.

B) ke·htena=meko e·h=menwawiniči.
B) Sure enough, they were working out well.

C) ke·htena=meko e·h=okima·winiči, e·h=opihopi·ša·kani·hiniči.
C) And, sure enough, they were chiefs, wearing buckskin coats.

D) “wihwi·’, ma·haki=ye·toke okima·waki,” e·h=ina·či.
D) “Golly, these must be chiefs,” was his comment about them.

E) e·h=šekišiniči nekoti e·h=nana·hapiči e·h=owi·šiniči.
E) And he sat down where one of them was lying, near his head.

F) e·h=papaka·škitepe·ška·niči.
F) And his head became flat.

G) “o’ ke·htena| mana okima·wa,” e·h=iči.
G) “Oh, this one is sure enough a chief,” he said.

H) “o’ ma·hani=ke·h=ye·toke otahtawa·nani,” e·h=iči.
H) “Oh, and these things must be his staffs,” he said.

I) ke·htena=meko e·h=a·hkwe·niči.
I) Sure enough, they became angry.

J) e·h=sakisakinekwe·saha·či, e·h=nowisaha·či.
J) And he grabbed them under their arms and threw them out.

K) keye·hapa=ke·hi=’pi ki·yo·te·neniwahi,
K) They say it turned out that they were snakes,

L) nekoti ne·wani, nekoti ši·ši·kwe·wani.
L) one puff adder and one rattlesnake.
[ne·wa is translated ‘puff adder’, on the assumption that this is the equivalent of Ojibwa ne·we·, the harmless hog-nosed snake, locally called the puff adder, whose breath is widely believed to be deadly.]

M) e·h=nešiwana·čihto·či| okima·wi-makwahkiwi.
M) And he destroyed the hill of chiefs.

N) o·ni=’tepi e·h=a·či mami·nateno·hani e·h=owi·kiniči. ||
N) And then he went to Maminatenoh’a house.

48 A) e·h=pya·či e·h=kwi·yese·he·hiči.
A) And he came as a little boy.

B) e·h=kehke·nemekoči=ke·hi wi·h=pye·notawa·či i·nini o·sani.
B) That father of his knew that he would be coming to visit him.

C) i·ya·h=e·h=pya·či,
C) When he arrived over there,

D) e·h=te·penekoči nekoti ihkwe·wani,
D) one of the womenfolk reached out and took him in her arms

E) “nesi·me·ha,” e·h=ikoči.
E) and said, “It’s my younger brother.”

F) če·winehki e·h=ahte·niki nano·pehka _e·h=inchpiseniki aseni nanakote·ki.
F) Resting in the middle he saw a rock of enormous height, in the middle of the lodge.

G) e·h=wa·wi·hpe·mekoči=ke·h=meko i·nini mami·nateno·hani,
G) Maminatenoh’a slept with him each night,

H) no·make·we e·h=taši·natawe·nemekoči wi·h=ihpenaneokoči. [wi·h=ihpenaneokoči: K <koči> written over two erased syllables, the first beginning with <n> or the like and the second <kwe> or <ye> or the like; the second was followed by a large space, but nothing is visible in it.]
H) as he tried for a while to think of how he would deal with him.

I) kapo·twe _e·h=kehke·nema·či o·sani e·ne·nemekoči. [kapo·twe: K <ka> written over erased <ni>.]
I) And at some point it dawned on him what his father intended to do to him.

J) wa·paniki mami·nateno·ha e·h=meškhpwa·kanihkama·či.
J) The next morning Maminatenoh’a smoked a redstone pipe.

K) ki·š-atama·či, e·h=nepa·či,
K) And after he had smoked, he slept,

L) e·h=či·tapekwa·meki.
L) sleeping in a sitting position.

M) i·niki=ke·hi ihkwe·waki e·h=meškwa·pye·minehke·wa·či.
M) The women, meanwhile, picked wild cherries.

N) o·ni=’na wi·sahke·ha, o·sani e·h=kehke·nema·či || e·h=kehči·nepa·niči,
N) And then Wisahkeha, when he knew that his father was sound asleep,

49 A) e·h=ni·me·ya·hke·či i·ni kehči·kohkoseni,
A) threw that great boulder up in the air

B) e·h=ahpihoko-na·či o·sani,
B) and crushed his father with it,

C) e·h=ča-ki-papaka-škeče-hoko-na·či.
C) completely flattening him with its weight.

D) e·h=ki·ši·nesa·či o·sani wi·sahke·ha.
D) Wisahkeha had killed his father.

E) o·ni i·nih i·hkwé-wahi, menehta nekoti e·h=sakinekwe·saha·či,
E) And as for those women, first he grabbed one by the arm

F) we·ta·paniki e·h=ina·hke·či.
F) and threw her to the east.

G) o·ni nekoti we·či·na·wahkwe·niki,
G) And then he threw one to the south,

H) o·ni nekoti we·či-pakišimoniki,
H) and one to the west,

I) o·ni| nekoti we·či-kesi ya·niki e·h=ina·hke·či.
I) and one to the north.

J) ki·ši-tepi·we·we·pa·hke·či, e·h=na·kwa·či e·h=owi·ke·hiwa·či.
J) And after he had thrown one in each direction, he left for home.

K) i·ya·h=pyc·ya·či, no·make·we=meko=’ni i·ya·hi e·h=awiči o·hkomese·heki.
K) When he got back there, he then stayed for some little while over at his grandmother’s.

L) aškači, “ano·hko,| pena’|nešiše·haki ni·h=nawia·waki,” e·h=ina·či.
L) And after some time, he said to her, “Well, Grandma, it’s time I went to visit my uncles.”

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A) “ya’| ke·htena,=noši·hi._
A) “Why, gosh, sure enough, grandson.

B) i·ni=koh=e·šawiwa·či| kešiše·haki,” e·h=ina·či| o·šisemehani metemo·he·ha. [i·ni: starts new pencil.]
B) That’s certainly what your uncles do,” said the old woman to her grandchild.

C) i·tepi·e·h=a·či e·h=awiniči mehtose·neniwahí.
C) He went to the place where people lived.

D) i·nah=či·hi| ki·yamowé·wani e·h=awiniči.
D) And he discovered that there was a cannibal giant there.

E) e·h=mačina·ti·či,
E) He offered a challenge

F) i·ni=meko e·h=iši·mawinaneti·či.
F) and attacked on the spot.

G) e·h=wi·ponaki ki·šekwi wi·sahke·ha,
And Wisahkeha brought the sky closer.

The sky is a tier above the earth with portals in it through which the realm above is entered.

And made it unbearably hot for him.

And Wisahkeha killed the cannibal giant.

After he killed him, he hurled him up in the air.

And as he flew right near the sky, the cannibal giant exclaimed, "Gol-LEE!"

"So you will say," he was told.

"That’s that," Wisahkeha told the people.

Now you’re free to move to any places you want to move to.

And he returned to his grandmother’s.

“Grandma, what happened was, I killed a cannibal giant for my uncles,” he told his grandmother.

"Woe is me! This one has killed my brother,” cried the old woman.

"Say there, grandma, don’t complain.

Since, after all, I didn’t think anything of it when you joined in against my younger brother,” he said.

"But I just gave a gladsome little cry at your return,” said the old woman.
[netašinawe-mo-hi is an archaic word. This whole exchange between Wisahkeha and his grandmother is conventional at the end of episodes in which he kills monsters.]

1) i·ni_e·hkwiči.
2) That is the end.