The original manuscript of this text is in the Smithsonian Institution’s National Anthropological Archives. It consists of 42 pages of Meskwaki syllabary (“papepipo”). It was written by Maggie Morgan sometime between the years of 1910 and 1938. There is no contemporary translation. A version of LT’s translation was published in Brian Swann, ed., Algonquian Spirit: Contemporary Translations of the Algonquian Literatures of North America, University of Nebraska Press, Lincoln and London, 2005; this includes a discussion of some aspects of the story.

As of late 2011, the time of this writing, the Smithsonian Institution’s National Anthropological Archives is housed in Suitland, Maryland, a suburb of Washington, D.C. Consult the website http://www.nmnh.si.edu/naa/ for information about how to arrange a visit to the National Anthropological Archives.

Maggie Morgan did not give a title for this story in Meskwaki. It was catalogued under the English name “The man whose father was the sun”.

This story is a winter story. Anyone observing traditional Meskwaki customs should be careful to read it aloud only when snow is on the ground.

There are phonemically eight vowels in Meskwaki: i, i̯, e, e̯, a, a̯, o, o̯.

There are phonemically eleven consonants in Meskwaki: p, t, č, k, s, š, h, m, n, w, y.

There are phonemically 29 consonant clusters in Meskwaki: hp, ht, hč, hk, šk, hm, hn, hw, hy, pw, tw, kw, sw, šw, mw, nw, py, ty, čy, ky, šy, my, ny, hpw, htw, hkw, škw, hp, hky.

Meskwaki papepipo is adapted to be wonderfully easy to write. It is much harder to read. Papepipo omits vowel length, the consonant “h”, and nearly all punctuation. This means that spoken Meskwaki has eight distinct vowels, but papepipo writes only four vowels; spoken Meskwaki has eleven distinct consonants, but papepipo writes only ten consonants; spoken Meskwaki has 29 distinct consonant clusters, but papepipo writes only 16 consonant clusters. As a result, there is a great deal of educated guesswork involved in transcribing papepipo into fully phonemicized words, phrases, and sentences. The edited and translated text of “The one whose father was the sun” should be taken provisionally and read critically: there may be mistakes or infelicities in MM’s original papepipo, in LT’s reading of the papepipo, in LT’s choices regarding phonemicization, word breaks, and sentence breaks, and in LT’s choices regarding Meskwaki-to-English translation. Translation in particular is at the best of times an imperfect art, and in interpreting Meskwaki stories into English there is a constant struggle between the wish to give a painfully literal translation of each word and the wish to try to translate the (imagined) intended poetic and rhetorical effect of the Meskwaki language on Meskwaki ears into a similar poetic and rhetorical effect of English on English ears.

The Meskwaki of MM’s manuscript is now archaic, which makes it even more challenging to read than modern papepipo.
Some notes about fundamental features of the Meskwaki language which translate poorly into English: Meskwaki, like other members of the Algonquian language family, has animate versus inanimate gender where English has masculine versus feminine versus inanimate gender. Meskwaki distinguishes between a “proximate” (nearest/most interesting/most important/most sympathetic) third person and various “obviative” (more peripheral/less interesting/less important/less sympathetic) third persons. In Meskwaki it is obligatory to indicate the source of one’s information (direct evidence? indirect evidence? supposition? common knowledge? hearsay?) whereas in English this is optional. Complex, multi-faceted, multipartite verb stems predominate in Meskwaki to an extent unknown in English. (Cf. Edward Sapir’s famous observation that “single Algonkin words are like tiny imagist poems.”)

In the following text, the numbers in the left margin reflect the manuscript pages. Capital letters followed by a parenthesis mark the lines proposed by LT. A space between Meskwaki words reflects a word divider in the manuscript. Underscore (_) marks a word boundary where there was no word divider in the manuscript. Pipe (|) marks a place where the end of a word is not marked by a word divider in the manuscript but does coincide with the edge of the page in the manuscript. Double pipe (||) marks the end of a page. Plain hyphen (-) marks a preverb boundary marked by a word divider in the manuscript. Underscored hyphen (-) marks a preverb boundary not marked by a word divider in the manuscript. Square brackets ([]) enclose comments on the text and translation, including indications of where MM’s manuscript differs from LT’s redaction.

These editions and translations are works in progress and minor changes can be expected in the future.

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1 A) kaho',_meše=wi=na='pi_e=h=owi-kiwa-či_e=h=meta-šiwa-či_neniwaki._
   A) Well now, they say ten men were living somewhere.

   B) e·h=nekotiha-wa-či_otehkwe-mwa-wani._
   B) They had a single sister.

   C) meše='nah=kapo·twe_e·h=mehpo·hinikehe=ye·toke taka·wi tepehki. [toke: <tok(a)>]
   C) At some point it seems it snowed a little, at night.

   D) to·hki·wa-či kekišeye·pa, nekoti_e·h=nowi-či._
   D) When they woke up in the morning, one of them went outside.

   E) ayo·h=či·hi_e·h=pemihkawe·niči aška·pe·wani.
   E) Why, here he saw the tracks of a ceremonial runner going by.

[a ceremonial runner: Maggie Morgan unmistakably wrote <a dka be wa ni => = aška·pe·wani, “ceremonial runner”, a young man with special ritual functions, rather than <a ya be wa ni => = ayape·wani, “buck (male deer)”. “Buck” would seemingly make much more sense here: three lines later, the man who saw the tracks of the “ceremonial runner” informs his brothers that a large game animal has left tracks in the snow. This oddity is compounded by another: a little later in the text, the two brothers who set off in pursuit of the large game animal inform Hill Owner that they are tracking some people who came by tracking game. Since later sets of brothers are actually tracking people (their brothers) who set off tracking game, it’s possible that Maggie Morgan has simply made two small mistakes, writing <dka> for <ya> in the first case and skipping ahead of herself in the second. However, I have let the textual oddities stand.]

F) či·kiškwa·te e·h=aškanwiyi·haminiči.
F) He had left tracks in the new snow right at their door.

G) “o·'_.to·hki·ko,”_e·h=ina·či='pi oto·te·mah.
G) “Hey, wake up!” he said to his brothers, they say.
```
They probably slept there,

He was all decked out, decked out in a crow skin.

And then dusk overtook them wherever it was that they caught up with it.

They probably slept there,” he told them.
As they turned around, they were struck on the nape of the neck with the knobbed warclub.

The youngest sat up until morning.

And in the morning, the next three (brothers) prepared to set out.

All right, one more time, let’s run to the top of the next hill!

When they ran out into view, why, there were two people standing over (on the next hill),
They never came back.

G) “My, what a noise you’re making as you go, boys!” he said to them.

H) It was that same man as before.

I) “We’re calling to the two men standing over yonder,” they told him.

J) “They’ve been tracking game for quite some time now,” they told him.

K) “Oh, off with you then, boys, go on!” he said to them.

L) Or dusk might overtake you,” he told them.

5

A) As soon as they turned around, they were struck with a knobbed warclub.

B) They were knocked on the head, one after the other,

C) and hauled away.

D) When they were carried to that same spot, their snowshoes were fixed in position,

E) and they ran down the hill.

F) They never came back.

G) Back at home, the youngest brother (sat up) until morning again.

H) In the morning, again, “Why, what can have happened to them?” he said.

I) “Well, it’s your turn,” he told (his remaining brothers).
We anika

And they broke into a run.

What could be the matter with you, that you didn’t come home right away?” they asked them.

They made haste following tracks to this place, the tracks of some game animals that went by recently,” they told him.

“o’ho’,” e-h=ikowa-či.
why, there they stood, standing in a group of nine.

He was outfitted exactly the same way (the others) had been outfitted, in fact.

For his part, he was carrying a knobbed warclub, and a flat
wi

(next day) he set out, heading the way they had gone.

They must be toiling beneath their load of game,” he told them.

(Now, they all dressed the very same way.

Back at home, night came again.

As they turned around, they were knocked on the head, one after the other, one by one they were
knocked on the head, and they were dragged off on (his) back.

(and were hauled away right then and there.

Back at home, night came again.

Well, it’s pretty certain that someone has been killing them,” (the youngest brother) said to his
sister.

Well, it’s my turn tomorrow,” he said to his sister.

“Well, but if I see anyone, I’ll attack him,” he said.

(Next day) he set out, heading the way they had gone.

8

Now, they all dressed the very same way.

For his part, he was carrying a knobbed warclub, and a flat-faced warclub.

He was outfitted exactly the same way (the others) had been outfitted, in fact.

That evening, when he ran out into view,

why, there they stood, standing in a group of nine.

“kašį́, wa-natohka=meko kenenye-masopwa,” e=h=ina-či.

“Why, you’re standing there without a care in the world!” he said to them.
And he shouted to them.

"pena'._kekeni-pye'-či-penoko," e·h=ina-či. [keke: <kek(e)>]

"Get a move on, and come home right away!" he said to them.

And he broke into a run.

As he was going, why, suddenly here came a man.

"My, what a noise you're making as you go!" he said to him.

"My, what a noise you're making as you go!" he replied to him.

Oh, you're really in a temper," he said to him.

Oh, you're really in a temper," he replied to him.

And he said to him, "Those men standing in a row over yonder came this way in a big hurry trailing game."

"a·nwaši·toke·hiki=ča·hi='-niki," e·h=ikoči.

"Hm, they must be toiling beneath their load of game," (the man) told him.

"o'._nah=we·na',_kw·yese," e·h=ikoči.

"Well, off with you then, boy," he told him.

"You must be in a big hurry now," he said to him.

As he turned around, he was knocked on the head,

and he was slung across the man’s back.

Back at home, where their sister was, night came again.

And then morning came again.

"kaš'._ne·neseko·toke·hiki·owiye·hani," e·h=išite·he·či.

"Why, it must be that someone has been killing them," she thought.
I) wo’, e·h=we·pahkate·wi·či.
I) And by golly, she started fasting.
[**started fasting:** She’s fasting in the hope of finding out from the manitous what’s become of her brothers, and how she may help them.]

J) (e·h=keno·te·niki=’yo=ke·h=ow·kewa·wi.
J) (Now, their house was a longhouse.
K) e·h=pem·ako·činiči pi·tana·nahi, e·h=apiničini·otawe·ma·wahi·tepina·hi_e·h=ako·činiči. ||
K) The quivers were hanging up, hanging directly above each of her brothers’ spots in the house.

10 A) pe·hki=’yo=ke·hi=’pi_e·h=ma·ne·hto·wa·či ow·yá·si.)
A) And so happens they really had a lot of meat.)
B) e·h=ki·ki·wita·či ihkwe·wa, e·h=tanahkate·wi·či.
B) The woman stayed around there, fasting.
C) ke·keya·h=meko_e·h=no·mataki ow·sęniwen·wa·wi.
C) Eventually she ate part of their food.
D) e·škami=meko_anehkiki·h e·h=ahte·niki.
D) Gradually there was less and less of it.
E) meše=’nah=kapo·twe e·h=ča·kisenye·či.
E) And at some point she ate it all.
F) o·ni=še·škiki_e·h=ketake·taha·či ahpenye·hi na·nahkaniki·šekwe.
F) And then she just dug up potatoes all day long, day after day.
G) meše=’nah=kapo·twe e·h=ketahwa·či_ahpenye·hi ta·twá·hki·ki=taši.
G) One time she was digging potatoes in a ravine.
H) (pe·hki=’yo=ke·hi=’pi_e·h=nehta·kya·niki.)
H) (They say it was was completely still and quiet, by the way.)
I) kapo·twe=’nahi e·h=pye·ta·nemataniki e·h=či·kakwitiye·ya·šiki.
I) Suddenly the wind blew and blew her skirt up.
J) e·h=mehčitiye·ya·šiki=ke·h=meko e·h=nénye·masoči. ||
J) It blew her rear end naked as she was standing there.

11 A) e·h=mayakamataki e·h=nénye·masoči.
A) She began to have a strange sensation as she was standing there.
B) i·ni=’pi=meko=’ši·na·kwé·wa e·h=ki·ki·wita·či.
B) She went home right away, they say, and stayed around the house.
C) kapo·twe=’nahi e·h=kehke·netisoči_e·h=ači·hkwé·či.
C) At some point she realized she was pregnant.
D) kapo·twe=’nahi e·h=no·šči·či.
D) And at some point she gave birth.
She gave birth to a baby boy and a puppy together.

And she continued to stay around the house.

Gradually (the boy) got bigger and bigger.

Gradually the puppy got bigger.

At some point, "I’m going to fetch some firewood," she told him.

"You must rock your younger brother," she told the puppy.

And she tied a rope to the baby swing.

The puppy rocked the swing.

He ran back and forth from the one side of the house to the other, gripping the rope in his mouth.

(The baby)’s cradleboard was decorated with wampum beads.

Meanwhile, Toad Woman peeped in from the far end of the lodge.

Toad Woman is a stock wicked character in Meskwaki winter stories.

Why, there she saw someone running around unattended, rocking a swing.

She went on in and started taking down the cradlebaby.

The baby’s older brother yelped.

He barked his head off at her when (his brother) was taken away,

and he bit her,

snapping off the tip of her underbelly.

snapping off the tip of her underbelly.

she went on in and started taking down the cradlebaby.
J) Toad Woman left a trail of blood as she went off.

K) akowi•me•hi=’nahi_anemo•ha e•h=anemi•tanwe•we•kesi•či
K) The dog went yelping after her, a little behind.

L) e•nemi=’šiwetawoči || osi•me•hani we•ta•paniki_ota•hkwe.
L) It was toward the east that his younger brother was taken.

13 A) mana=wi•na we•ni•ča•nesita_pye·ya•či.,
A) Meanwhile, when their mother got home,

B) we•ne•hahi=ke•h=wi•na_oni•ča•nesahi.
B) what should it be but her children were gone!

C) e•h=če•ček, e•h=tahtianwe•we•kesi•či, e•h=owi•ke•či•me=me.
C) She cried out and fell into fits of wailing, there in her house.

D) aškači•e•h=po•nwe•we•kesi•či, e•h=natawa•pi•či.
D) After some time had passed, she stopped crying and looked around.

E) i•nah=či•hi_ke•ko•henikwe•ni.
E) Why, she saw something there.

F) e•h=ki•ya•kwate•niki•e•h=meškye•wakato•hiniki,
F) A bit of raw flesh was lying on the ground,

G) e•h=mamahkina•kwateniki.
G) and it looked like it had bumps on it.

[bumps: Toad skin.]

H) e•h=po•nwe•we•kesi•či, e•h=we•pihto•či_omahkese•hani.
H) She stopped crying and started making moccasins.

I) ki•šhto•či, omahkese•hani ki•šhto•či•e•h=na•kačike•či e•nemi•šiškwe•kihto•ni•či.
I) When she was done making them, when she was done making her moccasins, she started tracking where the trail of blood led.

J) tepina•h=meko•we•ta•paniki•e•h=a•či.
J) She went due east.

K) peno•či=ke•h=meko•e•h=pya•či nekoti•wa•se•ya•we.|| [peno: <.pe> written over erased syllable, in MM’s hand]
K) And she got a long way off in the course of one day,

14 A) pa•ši=meko no•make•tepehki.|
A) keeping on until shortly after dark.

B) e•škačitepehki•niki, e•h=ki•natawi•nepa•či.
B) Late at night, she looked about for a place to sleep.

C) kape•twe e•h=ne•taki_wi•kiya•pe•hi, e•h=kesa•pi•či.
C) At some point she saw a hut, and she peeped inside.

D) “a•peči,πi•tike•no, noši•hi,” e•h=iko•či.
D) “Hey, come on in, granddaughter!” (someone) said to her.

E) “wa-\text{-wane\text{-ška}}\text{-hikini kete\text{-sawi}},” e-h=i\text{-koči}.
E) “You’re acting like you’re up to no good,” she said to her.

F) mano-ne\text{-hani}=ke\text{-hi}={^\prime}\text{-ninij i nini pi} \text{-tikawačini}.]
F) It was Manoneh whose house she had come to.

[Manoneh: Manoneh is a stock benevolent character in Meskwaki winter stories.]

G) e-h=wača hekoči.
G) And she cooked for her.

H) še\text{-ški}=meko če-pahkwa neki e-h=i\text{-šinehke-niči}, nepi e-h=kwa-pahaminiči.
H) She merely stuck her hand into the dark space against the wall and dipped up water.

I) ki\text{-ši}\text{-wača} hekoči, “ke\text{-ko h=keki w=otose},” e-h=i\text{-koči}.
I) When she was done cooking for her, she asked her, “You’re walking around for some reason?”

J) “che\text{-he},” e-h=inači.
J) “Yes,” she answered her.

K) “nekwisa=kohi nekemo temeko pi,” e-h=iči.
K) “My son has been stolen from me,” she said.

L) “mamahke hi\text{-toke ke}\text{-mo-temita},” e-h=inači.
L) “I suspect that the one who stole him from me was a toad,” she told her.

M) “otayiwa anemo\text{-he} hani,”[ e-h=inači o\text{-hkomesani} ||
M) “He has a pet puppy,” she told her grandmother.

15 A) “a\text{-kwì}=ča h=meko noši hi, kehke nemakini,” e-h=ikoči o\text{-hkomesani}.
A) “I don’t have any knowledge of him, granddaughter,” her grandmother told her.

B) “i na ma haki=ča h=wi nwa wa kehke neme toke hiki ko hkomesa kemešo ha="nahi,” e-h=i\text{-koči}.
B) “But the ones who live over yonder, your grandmother and your granddad, must know about him,” she told her.

C) “ki h=maya\text{-škawa waki},” e-h=ikoči. [<kijmayašawawaki>]
C) “You should go straight to them,” she told her.

D) wa\text{-paniki e-h=na\text{-waci} manesawači}. [ma: <na>]
D) First thing in the morning she gathered firewood for her.

E) ki\text{-ši} manesawači, e-h=na kwači.
E) After gathering firewood for her, she set out.

F) tepina h=meko we\text{-ta} paniki h=ahači.
F) She went due east.

G) meše=’nah=na hka=kapo‘we e na kwiniki e-h=ki\text{-natawi nepači}.
G) Sometime that evening she again looked about for a place to sleep.

H) kapo‘we=’nah=na hka e-h=tasi\text{-pekeše} hini\text{-kiya pe} hi,
H) At some point there was another hut with smoke coming out of it,
I) e‧h=pi‧tike‧či.
I) and she went in.

J) “ana‧kwı‧_no‧šisema,”| e‧h=ikoči. ||
J) “Goodness, it’s my granddaughter!” they said about her.

A) a‧yaka‧mete•we•e‧h=apiniči.
A) They were seated on opposite sides of the lodge.

B) a‧hkwa‧te‧meki•e‧h=nana‧hapiči,
B) She sat down at the far end of the lodge,

C) e‧h=wača‧hekoči.
C) and (her grandmother) cooked for her.

D) še‧ski=meko|če‧pakhwa‧neki•e‧h=išinehke‧niči,nepi•e‧h=kwa‧pahaminiči.
D) She merely stuck her hand into the dark space against the wall and dipped up water.

E) ke‧ši•seniči, “ke‧ko‧hi•ketoči•ki‧ki‧yose,” e‧h=ikoči o‧hkomesani.
E) When she had eaten, her grandmother asked her, “Is there some reason that you’re walking around?”

F) “ehe‧he,” e‧h=inači._
F) “Yes,” she answered her.

G) “nekwisa newaniha‧wa.
G) “I’ve lost my son.

H) otayiwa|anemo‧hani,” e‧h=inači.
H) He has a pet dog,” she told her.

J) “o‧ho‧,” e‧h=ikoči.
J) “I see,” (her grandmother) said to her.

K) “mamahke‧hi‧toke•ke‧mo‧temita,” e‧h=inači.
K) “I suspect that the one who stole him from me was a toad,” she told her.

L) “a‧kwı=ča‧h=meko‧kehke•nemakečini,” e‧h=ikoči.
K) “We don’t have any knowledge of him,” (her grandmother) said to her.

M) (iše•ke‧h=wi‧na•e‧h=išimekoči.
M) (But she was just saying that to her.

M) e‧h=kehke‧nema‧niči=ke‧h=wi‧na.) ||
M) She really did know about him.)

17 A) wi‧na=ča‧hi, “ko‧hkomesa•ki‧h=wi‧tama‧kwa,” e‧h=ikoči.
A) In the meantime, she was told, “Your grandmother will fill you in.

B) “ki‧h=maya‧škawa‧wa‧pake,” e‧h=ikoči.
B) You should go straight to her tomorrow,” she was told.

C) wa‧paniki•e‧h=nawači‧manesawa‧či.
C) First thing in the morning she gathered firewood for them.

D) ki-ši-manesawa-či, e·h=na·kwa-či.
D) After gathering firewood for them, she set out.

E) i·ya·h=na·hka kapo·twe e·h=ana·kwiniki.
E) At some point it was evening where she was again.

F) po·si·ana·kwiniki, e·h=natawi·nepa-či.
F) Late in the evening, she looked for a place to sleep.

G) kapo·twe=’nahi e·h=taši·peke·niki na·hka wi·kiya·pe·hi,
G) At some point there was another hut with smoke coming out of it,

H) e·h=kesa·piči.
H) and she peeped in.

I) “pi·tike·no, noši·hi,” e·h=ikoči.
I) “Come in, granddaughter!” she said to her.

J) “wa·waneška·hikini_ketešawi,” e·h=ikoči.
J) “You’re acting like you’re up to no good,” she said to her.

K) e·h=apesokowe·hiniči=ke·h=wi·na.
K) She was warming her back at the fire.

A) e·h=pi·tike-či, aka·mete·ki e·h=nana·hapiči,
A) She went in and sat down at the other side of the lodge,

B) e·h=wača·hekoči.
B) and (her grandmother) cooked for her.

C) i·ni=meko ne·ya·pi e·h=išawiniči.
C) She did exactly as had been done before.

D) še·ški=meko| če·pahka·neci e·h=išinekhe·niči·nepi e·h=kwa·pahaminici. [e·h=iši: <eši>]
D) She merely stuck her hand into the dark space against the wall and dipped up water.

E) ki·ši·seniči, “ke·ko·h=keki·w-oči·ki·yose,” e·h=ikoči.
E) When she had eaten, her grandmother asked her, “Are you going around walking about for some reason?”

F) “ehe·he,” e·h=ina·či.
F) “Yes,” she answered her.

G) “nekwisa| newaniha·wa,” e·h=ina·či.
G) “I’ve lost my son,” she told her.

H) “otayiwa anemo·he·hani,” e·h=ina·či
H) “He has a pet puppy,” she told her.

I) “ana’kwì,’| noši·hi, memesō·si okwisihkap=’na,” e·h=ikoči. [<ka> written over erased syllable; e·h=ikoči: <eikokoči>]
I) “Goodness, granddaughter, it would be much too much if that guy was your son!” she said to her.
"He’s really dangerous,” is what is said about that boy,” she told her.

“He has an iron rod attached to his elbow,” is what is said about that boy,” her grandmother told her.

A) “a·kwi, ano·hko, i·na=koh=ye·toke| nekwisa,” e·h=ina·či.
A) “No, grandmother, it sounds as if it IS my son,” she told her.

B) “i·ya·ma·haki=pe·hki kehke·neme·waki ko·hkomesa keme·o·ha,|| e·h=ikoči.
B) “The ones who live over yonder, your grandmother and your granddad, really know about him,” she said to her.

C) “i·niki_wi·h=wi·tamo·hkiki,” e·h=ikoči.
C) “They’re the ones who will fill you in,” she said to her.

D) wa·paniki e·h=nawači·manesawa·či.| D) First thing in the morning she gathered firewood for her.

E) ki·ši·manesawa·či, e·h=na·kwači.
E) After gathering firewood for her, she set out.

F) we·ta·paniki=meko e·h=a·či.| F) She went east.

G) ahpene·či=meko_we·ta·paniki_e·h=a·či.
G) She went east every time.

H) meše=’nah=na·hka kapo·twe e·h=ana·ko·nemiči,|| e·h=ki·natawi·nepa·či.
H) At some point dusk overtook her again, and she looked about for a place to sleep.

A) ayo·h=či·h wi·kiya·pe·hi e·h=taši·pekeše·niki,
A) Why, here was a hut with smoke coming out of it,

B) e·h=pi·tike·či.
B) and she went in.

C) e·h=apesokowe·hiniči a·yaka·mete·we.
C) They were warming their backs at the fire on opposite sides of the lodge.

D) “ana·kwi‘, _no·šisema,” e·h=iniči o·hkomesani.
D) “Goodness, it’s my granddaughter!” her grandmother said.

E) e·h=wača·hekoči.
E) And she cooked for her.

F) ne·ya·pi=meko_e·h=ıšawiniči.
F) She did as had been done before.

G) ki·ši·wača·hekoči, “ke·koh=keki·w·otose,” e·h=ikoči.
G) When she was done cooking for her, she asked her, “You’re walking around for some reason?”

H) “ehe·he,” e·h=ina·či.
“Yes,” she told her.

“I’m tracking my son,” she told her.

“He’s been stolen from me,” she told her.

“Goodness, granddaughter, it would be much too much if that guy was your son!”

“He’s really dangerous,” she said to her.

“No, grandmother, it sounds as if it IS my son,” she told her.

“He’s really dangerous,” she said to her.

“All right, granddaughter, here’s what you must do.

At the time when you’re going to milk your breasts, you must make little birchbark bowls, two of them,” her grandmother told her.

“But he’s really dangerous,” was said to her.

“And then, whichever side you nursed him on is the side where you must set it down,” was said to her.

“And you must climb a white pine tree, the tallest one there is,” her grandmother told her.

“He’s really dangerous.

“He has iron rods attached to his elbows,” she was told.

“But see, he’s my son,” she said.

Next day she set out.

When she got there, she milked her breasts.

C) onemači neki ota hkwe e=hočisetoči, anemo hani wi=h=menonči.
C) She put (the bowls) on the left side, where the dog would drink.

D) The left side is where she suckled the dog.

E) After putting them there, she climbed the tallest tree.

F) At some point, at noon, he came running,

G) the dog came running back and forth on top of the water.

H) At some point he ran right towards her.

I) "Twa, twa, twa, twa, twa, twa!" the boy said to him.

J) And the dog got bigger and bigger.

23 A) "kašina h nekwi hi.

B) ni na=koh, nekwi hi," _e=h ina=či ihkwe wa.

C) "tw'a', tw'a', tw'a', tw'a', tw'a'," e=h=ina niči kwi=yese hani. [či kwi: <či okwi>]

D) e-hkwanahkateniki=meko _e=h=inehesinči.

E) "ni na=koh, nekwi hi," _e=h ina=či.

F) kapo ttw=nh=an h=anem ű=ha _e=h=mi na=wehtawa či.

G) e=h=mawinataki_no na=kane ya=powi, e=h=wi kaniki.

H) He lunged at the milk, and it tasted good.

I) "a peči=we=pena si no," _e=h=ina=či okiwa wani.

J) After the woman climbed down, she related to her children what had befallen her.

24 A) "nahi', nekwi hi, nekemo temeko pi=kohi ki ya wa wi," _e=h=ina=či._
A) “Well, my son, you were both stolen from me,” she told him.

B) “The Meskwaki verb stem pakin- has a wide range of meanings: drop on purpose, throw away, throw down, divorce, disown, release by ceremonial adoption. Toad Woman is accusing the dog of negligence for coming home without his master.”

25 A) e-ški=meko e-h=anemi_papa.mičipahoči_anemo_ha_akhwitepye·ki.
B) me-me-kwe-šawe e-h=pakamaškači_anemo_ha, e-hpi-hči-miša·te-nemoči._

C) iya·h=pe-kamaškači, e-h=pi-čisači, e-h=nahkokohoci mamahke·hi-metemo·hani.
D) “e-h=pakinači mana_nekwisani,”| e-h=inači. [e-h=pe: <apa>]

[threw away: The Meskwaki verb stem pakin- has a wide range of meanings: drop on purpose, throw away, throw down, divorce, disown, release by ceremonial adoption. Toad Woman is accusing the dog of negligence for coming home without his master.]

E) e-h=wi·škwe·we·kesiči_anemo·ha.

1) And they went home.

[scar: A scar from where the dog snapped at her underbelly. Toad Woman, though a toad woman, wears skirts. Some authors play around quite a bit with the animal-or-human ambiguity of anthropomorphized manitous and monsters, but Maggie Morgan, in this text, takes for granted the juxtaposition of entirely toadlike qualities and entirely humanlike qualities.]

H) pe-hki=meko e-h=miša·te·nemoči_anemo·ha.|
H) e·h=pemi-pi-tike·či.
H) and he went on in.

I) “ya’·ya’·ya’,”_e·h=iči_
I) “Ow, ow, ow!” he said.

J) “pe·hki=meka| e·h=keh·či·keh kwa·taki.”
J) “He was really badly injured.

K) kewi·sakine·hamawipwa_netaya,”| e·h=iči.
K) You’ve hurt my dog!” he said.

26
A) “ya’·ya’·ya’,”
A) “Ow, ow, ow.”

B) e·h=kwi·natawi·ši·hkawa·či| mamahke·hi·metemo·ha.
B) Toad Woman couldn’t think what to do with him.

C) “ya’·ya’·ya’·ya’._
C) “Ow, ow, ow, ow!”

D) netehkina·kani=mata_ne·tama·ne, ne·se·hka·ha.
D) If I saw my cradleboard I would get well.

E) ya’·ya’·ya’,”| e·h=iči.
E) Ow, ow, ow,” he said.

F) “mani=ča·hi,”_e·h=ineči, mači-tehkina·ka·hi. [<.teki|nakai>: final <i> written over an erased syllable]
F) “Here it is!” he was told, about an awful cradleboard.

G) “ya’, ya’·ya’._
G) “Ow, ow, ow!”

H) a·kwi=ča·h=me·kwe·he,”_e·h=iči._
H) I don’t think so,” he said.

I) “pwa·wi=’h=we·na=’ni_ne·se·hka·ha,”| e·h=iči
I) “Or I would be well, wouldn’t I,” he said.

J) kapo·twe=’nahi| e·h=mo·hkenamawoči.
J) After a while it was taken out and shown to him.

K) a·kwi=kana·h=meko._
K) But it was no good.

L) e·h=a·hkawamataki=meko._
L) He was still sick.

M) “ya’, ya’·ya’._
M) “Ow, ow, ow!”

N) a·šowise·wijane=mata| ane·he,”_e·h=ina·či_mamahke·hi·metemo·hani._
N) Why not jump across me, mother?” he said to Toad Woman.

O) “ane·he, keneškinawi=’h=we·na,” e·h=ina·či.
O) “Mother, you don’t hate me, do you?” he said to her.

P) “ya·’, ya·’, ya·’.]
P) “Ow, ow, ow.”

Q) “kaši’,_na-pi=we·na,” _e·h=iči_mečemo·ka.|| [če: <še>]
Q) “Well, why don’t I,” the old lady said.

27 A) e·h=a·šowise·wa·či.
A) And she jumped across him.

B) “ya·’, ya·’, ya·’, ya·’.
B) “Ow, ow, ow, ow!

C) paya·hkiči=ča·hi=’ni,” _e·h=ina·či. _ [<čaini>]
C) Another way, now!” he told her.

D) kapo·twe=’nahi e·h=kokwi-a·šowa·ška·niči oški·šekoki.
D) At some point, in a flash, she flew above his eyes.

E) ke·htena=či·hi _e·h=wi·sikiniči.
E) Why, sure enough, she had a scar.

F) e·h=pemí·pasekwi·čisa·či.
F) He sprang to his feet.

G) “kwi·tike=ma·haki mačawahi·maki,” e·h=ina·či.
G) “Damn these vermin!” he said about them.

H) e·h=ča·katahwá·či.
H) And he clubbed them all to death.

I) wo·’, mamahke·haki=’niye·ka.| I) And by golly, they were toads.

J) e·h=penowa·či.
J) And they went home.

K) i·ya·h=pyc·ya·wa·či okiwa·ki,
K) When they got to where their mother was,

L) “nahi’,_nekwi·hi,” e·h=ina·či,
L) “Well, my son,” she said to him,

M) “wi·h=anemi·maya·škawakwiki ka·ta_ke·ko·hi_to·tawiye·kani,” _e·h=ina·či okwisani.
M) “Don’t do anything bad to the people we’re going to be visiting,” she told her son.

N) e·h=na·kwa·wa·či.
N) And they set out.

O) e·na·kwinikí| e·h=pya·wa·či o·hkomeswa·ki.|
That evening they got to their grandmother’s place.

A) e·h=kosa·či metemo·ha.
A) The old woman was afraid of him.

B) kekiša·pi=meko, “ana·kwí·’_noši·hi, kepye·na·wa kekwisa,” e·h=ina·či.
B) With a distinct lack of enthusiasm, “Goodness, granddaughter, you’ve brought your son,” she said to her.

C) “meše='h=we·na_e·h=na·naki,” e·h=ina·či o·hkomesani.
C) “But I went to get him, after all!” she told her grandmother.

D) e·h=kosa·či=ke·h=wi·na=meko metemo·ka.
D) Still and all, the old woman was afraid of him.

E) ki·ši·wi·seniwa·či wa·paniki,
E) In the morning, after they ate,

F) “nahi’_noši·hi, ta·nina·h=ča·hi=’ya·h=wi·h=pya·ye·kwe,” e·h=ina·či. [<tani|nina>]
F) “Well, granddaughter, when do you want to get there?” she asked her.

G) “wa·pake,” e·h=ina·či o·hkomesani.
G) “Tomorrow,” she told her grandmother.

H) e·h=ačisamawoči ahpahikani, e·h=na·kwa·wa·či.
H) A moccasin patch was shriveled in the fire for them, and they set out.

[a moccasin patch was shriveled in the fire: This is a stock motif in winter stories. It’s sympathetic magic. People with special powers can put a piece of leather (patch, sinew, rawhide strip) into the fire, and as the leather contracts, so does the beneficiaries’ journey. In the Ojibwe story “Old-Toad-Woman steals a Child”, it’s actually Toad Woman who shrinks her journey by shrinking her leather skirt.]

I) na·wahkwe·niki_e·h=pya·wa·či ne·so·nameki| pye·notawa·čihi=’yo·we,|
I) At noon they reached the third set of people she had visited,

J) e·h=pi·tike·wa·či.
J) and they went inside their house.

K) e·h=ki·ne·kwí·wa·či ke·hkya·haki.
K) The old people shrank back.

L) “a·kwí=kohi·ke·ko·h=wi·h=to·to·na·kwini,” e·h=ina·či. ||
L) “He won’t do anything bad to you,” she told them.

29

A) wa·paniki ki·ši·manesawa·či_e·h=na·kwa·wa·či.
A) In the morning, after she gathered firewood for (her grandparents), they set out.

B) i·ya·h=e·na·kwini_e·h=pya·wa·či e·h=owi·kiwa·či.
B) That evening they arrived over at their house.

C) e·h=ki·ki·wita·wa·či.
C) And they just stayed around there.

D) meše=’nah=kapo·twe e·h=apihapiči kwi·yese·ha,
D) At some point as the boy was sitting there,
e·h=wa·pawa·pama·či pi·tanwa·nahi e·h=pem·ako·činiči.

he kept looking at the quivers hanging all in a row.

“kaš’i, we·ne·ha=ye·toke·ma·hahi we·ta·hwí·hemita,” e·h=ište·he·či, e·h=apihapiči.

“Hey, who do these belong to?” he wondered as he sat there.

At some point, “Hey, mother, who do these belong to?” he asked her.

And she cried out.

“Ow, ow, ow, my brothers!” said his mother.

She was weeping.

And he sat there the whole time with his head bowed.

After considerable time had passed, his mother stopped crying.

“That’s how many uncles you used to have,” his mother told him.

“I’ll do a four-day fast,” he said.

And he lay down, along with his dog.

(“ni·h=nye·wokoni,” e·h=iči.)

“Soon I’m going to try to find out about my uncles,” he told his mother.

“If I do a four-day fast,” he said.

And he fasted.

They rolled over in midwinter.

[four years ... is what he meant: This is a recurring motif in Meskwaki stories. Manitous, when they speak of days, mean years. One summer is a day and one winter is a night to a hibernating spirit.]
K) na-wi- pena· winiki= na·hka, ki-ši- nye· wawahi· makateniki, _e·h= to· hki· či. ||
K) And when it was midsummer again, at the end of four years, he woke up.

31 A) i·ni, “ane·he, e·h= ki·ši· kehke· nemaki ne·šiše· haki,” _e·h= ina· či okye· ni. _
A) Then, “Mother, I’ve learned about my uncles,” he told his mother.
B) “nahi’, ni·h= nawači· wi· senipena,” _e·h= iči.
B) “All right, first let’s have a meal,” he said.
C) e·h= nawači· natone· hwa· wa· či wi· h= amwa· wa· čini. _ [čini: <či.ni>]
C) And before doing anything else they looked for something to eat.
D) kapo·twē= “nahi e·h= makwahki· weniiki, “nahi’,” mana= ča· h= e· nakwita,” _e·h= ina· či otaye· ni.
D) At some point, near a small hill, “All right, here’s a fat one!” he told his dog.
E) “Twa, twa, twa!”
F) kečisahi,” _e·h= ina· či otaye· ni.
F) Roust it out!” he told his dog.
G) e·h= keta· hke· weči kehči· mahkwani.
G) And a great big bear was tossed out for him.
H) ki·ši· kečisaha· niči, e·h= we· po· tašiči. [kišiščči, saaničči>]
H) After (his dog) rousted it out, he carried it home on his back.

[carrried it home on his back: This motif appears in other stories. Ordinary mortals can’t carry bears on their backs.]
I) i·ya· h= pye· to· tašči, e·h= wa· wi· sike· či.
I) When he got there with his load, he singed the hair off.
J) ki·ši· wa· wi· sike· či, e·h= po· ta· hkeči.
J) When he was done singeing the hair off, he put it in the pot to boil.
K) ki·šiščči, pa· siki= wi· na pa· siki otaye· ni kepi· ki e·h= pa· pakisahwa· či. [kišččččči, with <š> written over something else]
K) When he was done cooking, he forked it out onto willow sticks, half for himself and half for his dog.
L) “nahi’, ane·he, matakiwikišineno,” _e·h= ina· či. [no> written more as <noo>]
L) “Well, mother, cover up!” he told her.

32 A) “ni·h= nawačiči· wi· seni,” _e·h= ina· či.
A) “I’m going to have my meal first,” he told her.
B) e·h= matakiwikišiki ihkwē· wa, e·h= kwa· ko· ho· taminičiči okwisani.
B) The woman covered up, and her son shouted.
C) nye· wenwi ki·ši· kwa· ko· ho· taminičič, e·h= wi· seniničiči, no· make= meko.
C) After shouting four times, he ate his meal in no time.
D) apina= meko e·h= anwahanwe· we· ya· ke· pote· niki ahkanani.
D) There was even a whizzing sound as the bones went flying.
“Done!” he said.

[“Done!”: The covering-up of bystanders, the four shouts, the whizzing bones, and the rapidly-disappearing large game animal make up a stock motif which is usually associated with thunderers’ meals.]

F) “O-ni=na=hka=ki=na,” e·h=ina·či otaye·ni.
F) “Now it’s your turn,” he told his dog.

G) “Ke·waki=meko,” e·h=ina·či okye·ni.
G) “Wait a while longer,” he told his mother.

H) O-ni=na·hka anemo·ha·e·h=wi·seni·či.
H) And then the dog had his meal, in turn.

I) a·wasi=’pi=’na iši·kekenesiwa.
I) They say that he was even faster.

J) apina=’pi kešikešikhiseniwi·ahkanani mehtekoki.
J) They say that the bones even embedded themselves in a tree.

K) “I·ni,” e·h=ina·či okye·ni.
K) “Done!” (the boy) told his mother.

A) “O·ni=na·hka=ki=na,” e·h=ina·či otaye·ni.
A) “Okay, I’ll set about going to see my uncles,” he told his mother.

B) “Nahi’, mana·ki·h=wa·pawa·pama·wa,” e·h=ina·či, e·si·hani.
B) “All right, you must keep an eye on this,” he told her, referring to a shell.

C) nepi e·h=kekiseto·či.
C) And he put water in it.

D) “Ke·ko·h=ke·ko·h=’ši·a·nemesiya·ne, wi·h=neneka·po·se·wi,” e·h=ina·či okye·ni.
D) “If I’m in any kind of a fix, the sign you will know it by is that the water will quiver,” he told his mother.

E) “Ke·ko·h=ke·ko·h=’šawia·ne, wi·h=anemehkwise·wa,” e·h=ina·či okye·ni.
E) “And if something bad happens to me, (the shell) will turn upside down,” he told his mother.

F) e·h=na·kwa·či.
F) And he set out.

G) e·h=ki·ki·yose·či, meše·meko=’nahi e·h=a·či.
G) He walked around here and there, going just anywhere.

H) I·ya·h=kapo·twe e·nemi·ana·kwiniki, e·h=a·šima·či otaye·ni.
H) At some point, as evening was coming on, he worked up his dog.

I) “Twa’, twa’, twa’, twa’,” e·h=ina·či.
I) “Twa, twa, twa!” he said to him.

J) e·h=pahpawinawi·niči.
J) And (the dog) shook himself.
K) “twa′, twa′, twa′, twa′,” e·h=ina·či.
K) “Twa, twa, twa, twa!” he said to him.

L) kapo·twe=’nahi e·h=pye·twe·we·kesiniči || pa·wonani.
L) At some point a hound came yelping towards them.

34
A) e·yi·ki=’pi=’na_makekino·hiwa=’pi=meko=te·pi.
A) It was also fairly big, they say.

B) kapo·twe=’nahi e·h=nakiška·ti·wa·či.
B) At some point they met.

C) če·wina·h=meko, “o′, _ tameko kepyte·twe·we·kiha·wa·ketaya,” e·h=iti·wa·či.
C) Speaking together, they said to each other, “Oh, how you’re having your dog come crying!”

D) ahpene·či=meko_e·h=če·wi·’nowe·wa·či ke·ko·h=e·yowa·či.
D) They kept on uttering the same words at the same time whenever they said anything.

E) ke·keya·hi e·h=a·hkwe·či pa·wonani we·tayita.
E) Eventually the owner of the hound got angry.

F) “o′, pe·hki=meko kemačinawi?”_e·h=išiwe·či pa·wonani we·tayita.
F) “Oh, are you really challenging me for real?” the owner of the hound declared.

G) “kemačinawi? wi·h=ana·soyakwe?” e·h=išiwe·či._
G) “Are you challenging me to wrestle with you?” he asked.

H) “a·kwi_nah_ana·soya·nini,” _e·h=ina·či.
H) “I don’t wrestle,” (the boy) told him.

I) “a·kwi._
I) “No?”

J) kemačinawi=ma·hi?”_e·h=ikoči=meko.
J) Well, are you challenging me, then?” he asked him.

K) “a·kwi=ča·hi,” e·h=ina·či.||
K) “No, I’m not,” he told him.

35
A) “i·h=mi·ka·ti·yakwe=ma·hi,”! e·h=ikoči.
A) “Well, to fight, then?” he told him.

B) “o·ho′,” e·h=ina·či.
B) “Oh yes,” he answered him.

C) “o=meše ketayina·naki_mehtami,” e·h=ina·či.
C) “Perhaps our dogs (should go) first,” he said to him.

D) wi·na=ke·h=otaye·ni e·h=a·šima·či.
D) And he worked up his dog.

E) “twa′, twa′, twa′,” e·h=ina·či._
E) “Twa, twa, twa!” he said to him.
F) e-hkwahakateniki e-h=inehpesiniči.
F) And he grew to the height of a tree.

G) “All right, why not be that big!” he told his dog.

H) o′, na-hka_we-pa-wonemita, [ka: <k(e)>]
H) Oh, and as for the owner of the hound,

I) kehć-atena wi=meko_e-h=inekieniči. [nени: <(m)eni>]
I) (his pet) was considerably smaller.

J) e-h=mawinaneti-či.
J) And they went for each other.

K) o′ni=na′hka=wi-nwa-wa| e-h=mawinaneti-wa-či.
K) And then they went for each other, in turn.

L) e-h=wi-skwe-wekiheči=p=a-pehe|pa-wona._
L) They say that the hound kept being made to squeal.

M) ča-ki-na-mahkamiki e-h=ki=taneneti-či. ||
M) They fought all over under the earth.

36 A) kapo-twe=’nahi, “twå′, twå′, twå′.”
A) At some point, “Twa, twa, twa!”

B) a-peči, _neši,” e-h=ina-či otaye-ni.
B) Come on, kill him!” he told his dog.

C) e-h=neseči=’niya pa-wona.
C) And the hound was killed.

D) o′ni=na′hka=wi-nwa-wa| e-h=mawinaneti-wa-či.
D) And then they went for each other, in turn.

E) kapo-twe=meko_e-h=a′hkwe-či kwi_yese′ha, e-h=na-nanamahkwe-wešima-či.
E) At some point the boy grew angry, and he made (the man) roar again and again.

F) ča-ki=ke′h=meko _ahkwitahkamiki_e-h=ki-taneneti-wa-či, ahpemeki, na-hka na-mahkamiki.|
F) They fought all over on the earth’s surface, and also up in the sky, and under the earth.

G) mana=wi-na ihkwe-wa| e-h=wa-pawa-pama-či e-si′hani.
G) Back at home, the woman was keeping an eye on the shell.

H) kapo-twe| e-h=neneka po-sa-niči._
H) At some point the water in it quivered.

I) pe-hki=meko =’ni| e-h=wi′šiki ahkawa-pama-či._
I) Then she really kept a close watch on it.

J) “e-h=a nemiheti-či nekwisa,”” e-h=išite′he-či.
J) “My son is in a hard-fought match!” she thought.

A) At some point, “Get ready, I’m going to throw him now,” he told his dog.

B) “You must attack him,” he told his dog.

C) e:h=we:pa:hke:či.
C) And he threw him.

D) e:h=mawinahye:či anemo:ha.
D) The dog made a pounce.

E) wo’, e:h=nesa:wa:či.
E) And by golly, they killed him.

F) After he’d rested, he headed for the (man)’s house.

G) i-yā:h=pye:ya:či,
G) When he got there,

H) kaši’, pe-hki=či=h=meko| mehtose:neniwahi e:h=ačitawa:nakwako:činiči. [<eačitawanakwakoči.niči>]
H) why, good gracious, there were serious numbers of people hanging head downwards.

I) Some of them looked very fresh.

J) “Oh my!” he thought.

K) a:nete i:yə| ahpi:hte:hkamiki e:h=išina:kosiniči.| [iye| ahpi: <iye|pi>]
K) Some of them looked ancient.

A) “Well, I’ll work a cure on them,” he thought.

B) e:h=natone:hwa:či opi:wanaškeno:hi,
B) He looked for certain special reeds,

C) and found some, and began to pick them.

D) nano:pehka=meko e:h=awato:ma:či.
D) He carried a great bundle of them on his back.

E) When he got back there he started laying them out in a row.

F) After laying all the reeds out, he crumbled them into powder.

G) After laying them all out, he set them on fire.
The idea is that the combined threat of fire and war should shock the ogre’s victims back to life.

And they sprang to their feet one by one.

As it turns out, the ones who spoke like men were his uncles.

Then he said to them, “Well, help me!”

And they helped him.

They gathered reeds for a second try and brought them back on their backs.

And then they crumbled them again.

And then they set them on fire again.

Some of the bones had done nothing more than fly together. These are the ogre’s oldest victims.

When he set (the reeds) on fire for the fourth time, they all came back to life.
“nahi’,” e·h=ina·či, ki·ši·ča·k·a-pesi·ha·či,
“All right,” he told them, after he had brought them all back to life.

“na·na·kwa·ko=’nahi wa·woč·i·we·kwe·ni,”| e·h=ina·či.
“Now you can depart for the places you came from!” he told them.

wi·na·i·ni e·h=na·kwa·či.|| [na: <(m)a>]
For his part, he headed home then.

And they say that some of them, the ones that had been killed a very long time ago, didn’t know where to go.

But for his part, he headed home then, and many men followed after him.

As it turns out, they were his uncles.

And they all arrived back at the house.

And then he changed all the way back to his former tiny size, they say.

[his former tiny size:  He turns back into a baby.]

And then his uncles really doted on him.

He was passed around the whole house, being held by one after the other.

And his dog was doted on, too.

So the story is told of him.

“The sun is his father,” is what’s generally said about him.

That’s more or less what I’ve heard.

That’s all.