

Document title: X5-2794=21  
Manuscript title: (“The one whose eye was a bear’s eye”)  
Manuscript date: 1911-1938  
Manuscript location: National Anthropological Archives, Truman Michelson ms. #2794.21  
Written by: Unknown author (“Anonymous 5”)  
Written for: Truman Michelson  
Transcribed by: Lucy Thomason  
Edited by: Lucy Thomason  
Translated by: Lucy Thomason

Abbreviations: X5 = Anonymous 5. LT = Lucy Thomason.

The original manuscript of this text is in the Smithsonian Institution’s National Anthropological Archives. It consists of ten pages of Meskwaki syllabary (“papepipo”). It was written by an unknown author (provisionally designated “Anonymous 5”) 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.

X5 did not give a title for this story in Meskwaki. It was catalogued under the English name “The Bear who gave his eyes to the people”. The next-to-last line of the story identifies the hero as < . ma ga ni . o dki de gi . we dki de gi ta ke nwa so we wa ni na i| o dki de gi mi ne ko ta . ko bi tti ne no so ni . mi ne ko ta| mi ne sa ni . >, which roughly translates into English as “the one whose eye was a bear’s eye, and who was given a cougar’s eye, and who was given a buffalo’s hair.”

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, i·, e, e·, a, a·, o, o·.

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, hpy, 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 eye was a bear’s eye” should be taken provisionally and read critically: there may be mistakes or infelicities in X5’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 X5'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 X5'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-ni ašawaye nekoti meškawahki·hi·kwi·yese·ha e·h=aših̄ta·koči| mehte·hani na·hka\_akahko·ni.  
A) And then long ago (someone) made a bow and arrows for a certain Meskwaki boy.  
[and then long ago (someone): This story is missing an introduction. It begins in midstream, as if tacked on to the end of a different story. An unidentified relative of the boy's, here referred to only with an obviative pronoun, has made a bow and arrows for him.]
- B) ke·ko·hi ne·hto·čini,\_wi·škeno·he·hahi, nekotah=meko e·h=asa·či i·na\_kwi·yese·ha,  
B) Whenever he killed anything, any birds, that boy put them in a certain place,
- C) keki-mehte·he=meko,  
C) along with his bow,
- D) owiye·hi-maneto·wani ta-taki e·h=ašama·či.  
D) leaving them as food for pretty much any kind of manitou.
- E) omehte·hani='nahi e·h=takwi- nekotahi -asa·či| akahko·ni='nahi.  
E) He put his bow there, too, and the arrows as well.
- F) i·ni=meko| e·h=išawiči ahpene·či.  
F) He did the exact same thing every time.
- G) ahpene·či=ke·h=meko e·h=aših̄tawoči| mehte·hahi na·hka akahko·ni.  
G) And every time, new bows and arrows were made for him.  
[new bows and arrows were made for him: Some still-unspecified relative of the boy's, here referred to only with an indefinite pronoun, keeps making new bows and arrows for him.]
- H) išewe·na ke·ko·hi ne·hto·čini, nekotah=meko\_e·h=ahto·či i·na| kwi·yese·ha.

- H) Still, whenever he killed anything, that boy put it in that same place.
- I) aškači='ni ki·h·ki·šikiči, ki·h·we·pi·ne·nesa·či \_pešekesiwahi,  
I) Then later, after he was grown, after he had started killing deer,
- J) pešekesiwahi ne·sa·čini,| i·ni=meko='p=a·pehe e·ši- atehči| -asa·či,  
J) each time he killed a deer, he would put it in a lonely place, in that very same way, they say,
- K) oto·šehki·ta·kani='nah=meko=takwi mehte·hani otakahko·ni.  
K) along with his clothing, and his bow and arrows besides.
- L) i·ni='pi=meko\_ahpene·či e·šawiči i·na\_meškwhaki·hi·kwi·yese·ha\_  
L) They say that Meskwaki boy did that exact same thing every time.
- M) kapo·twe='pi='ni e·h=natopaniwenahkiwiniki.  
M) Then at some point there was a going-out of war parties, they say.
- N) wi·na=ke·hi e·h=wi·če·we·či.  
N) And he went along.
- O) i·ya·hi='ni e·h=taši·neseči. [<ne||se>]  
O) Then he was killed over there.

- 2 A) wi·na=ke·hi e·h=pwa·wi\_=\_meko nana·ši -wa·wane·netaki.  
A) And he never lost his awareness.
- B) ahpene·či=meko e·h=kehke·netaki.  
B) He had his senses the whole time.
- C) išewe·na oto·wi·ya·semi e·h=pwa·wi|-kaškima·či·mikateniki.| [<ški.ma>]  
C) But his body was incapable of movement.
- D) kapo·twe\_ki·ši·po·neneti·hkiwiniki, e·h=we·pi·pakišiniči| ketiwahi na·hka\_ka·ka·kiwahi,|  
D) At some point after the fighting ended, eagles and crows began to alight,
- E) e·h=we·pi·amwa·niči \_ne·nesemečihi.  
E) and began to eat the slain.

[began to eat the slain: The passage that follows is rife with artistic use of repetition and overlay. The chronological sequence here is: animals come to eat the dead; a latecomer scolds them for eating their benefactor; the chiefs of each kind of animal are summoned; the chiefs restore the hero.]

- F) wi·na=ke·hi e·h=pwa·wi\_=\_meko nana·ši -wa·wane·netaki.  
F) And he never lost his awareness.
- G) ča·ki=meko\_e·šikiničihi e·h=amokowa·či,| e·sepa·hahi, šeka·kwahi, mahwe·wahi,  
G) Creatures of every description ate of them, raccoons, skunks, wolves,
- H) ča·ki=we·=meko owiye·he·hahi.  
H) and all kinds of animals, in fact.
- I) kapo·twe='ni we·pi·amoči neniwa, kwi·yena=meko| ki·ši·kekye·čini·kwe·hoči,  
I) Then at some point, when they had started on our hero, right after his eyes had been pecked out,
- J) e·h=pya·niči owiye·hani,

- J) someone arrived,
- K) ki·ši-mi·čiweči oški·šeko-ni.  
K) after his eyes had already been eaten.
- L) “kašina·kwa,” e·h=inemeči e·mokočihi.  
L) “Hey!” the animals who were eating him were told.
- M) “a·kwi=ye·toke kehke·netame·koha,” e·h=inemeči i·nihi e·mokowa·čihi.  
M) “It seems you didn’t know,” those animals who were eating them were told.
- N) o·ni=’pi e·h=natomeči okima·waki i·niki e·mowa·čiki, [<či||ki>]  
N) And then, they say, the chiefs of the animals who eat people were summoned:

- 3 A) mahwe·waki oto·kima·mwa·wani, na·hkači mahkwaki\_oto·kima·mwa·wani, na·hkači šeka·kwaki  
oto·kima·mwa·wani, na·hkači e·sepa·haki oto·kima·mwa·wani, ketiwaki  
oto·kima·mwa·wani.  
A) the chief of the wolves, and the chief of the bears, and the chief of the skunks, and the chief of the  
raccoons, and the chief of the eagles.
- B) ča·ki=we=meko| owiye·he·haki oto·kima·mwa·wahi e·h=natomeči.  
B) The chiefs of all the different animals were summoned, in fact.
- C) “kašina·kwa,” e·h=inemeči.  
C) “Hey!” they were told.
- D) wi·na=ke·hi e·h=pwa·wi\_ =meko=nana·ši\_ -wa·wane·netaki.  
D) And he never lost his awareness.
- E) na·hka e·h=pwa·wi\_ =meko=nana·ši\_ -wa·wanehtawa·či e·ti·niči mani e·h=iti·niči mana.\_  
E) Also he understood everything that they said when they spoke to each other.
- F) “a·kwi=ye·toke kehke·netame·koha,” e·h=inemeči\_ e·mokočihi.  
F) “It seems you didn’t know,” the animals who were eating him were told.
- G) “mana=’yo=wi·na| e·ye·h\_kwi·yese·hiči, kete·te·te·pihekona·na e·h=ašahašamenakwe ke·ko·hi,”  
e·h=iti·niči. [te·te·te·pih may be an error for te·te·pih]  
G) “For this is the one who, when he was still a boy, used to please us by making offerings to us,” was  
said.
- H) “nahi’, ki·h=ne·se·ha·pena,”\_ e·h=inemeči i·nihi.  
H) “Now then, let’s cure him!” those animals were told.
- I) “kekimesi ki·h=asemiha·pena wi·h=ne·se·či,”\_ e·h=inemeči i·nihi.  
I) “We must all help him to come back to life,” those animals were told.
- J) kekimesi e·h=anwa·či·niči.  
J) And every one of them consented.
- K) “ki·h=a·čimopwa wi·h=aya·wi\_ ’ši·asemiha·we·kwe·ni,” e·h=iti·niči.||  
K) “Each of you must tell the way in which you’ll help him,” was said.
- 4 A) “ni·na=ke·hi ni·h=mi·na·wa neški·šekwi,” e·h=iči mahkwa.  
A) “For my part, I’ll give him my eye,” said Bear.

- B)           “nekoti=we·na=’še še·ški.  
B)           “That is to say, just one of them.
- C)    ta·ni=’h=we=mani\_wi·h=išawiya·ni:  
C)    Or why not, here’s what I’ll do:
- D)    če·wi·šwi\_mi·nake,” e·h=iči mahkwa\_  
D)    why don’t I give him both,” said Bear.
- E)           “ke·htena,” e·h=ineči.  
E)           “So be it!” he was told.
- F)           “o·’\_ni·na=ča·h=e·yi·ki,” e·h=iči| ke·nwa·sowe·wa\_  
F)           “Oh, me too,” said Cougar.
- G)    “ni·n=e·yi·ki| ni·h=mi·na·wa\_nekoti neški·šekwi,” e·h=iči i·na ke·nwa·sowe·wa\_ [ke·nwa·sowe·wa:  
          <kenwasowewani> written in over erased]  
G)    “I too will give him one of my eyes,” said Cougar.
- H)    “išewe·na| nekoti ni·h=aškona neški·šekwi,”| e·h=iči\_i·na\_ke·nwa·sowe·wa.  
H)    “But one of my eyes I’ll keep,” said Cougar.
- I)           “o·’\_ki·nwa·wa=na·hka.  
I)           “Oh, your turn now, the rest of you.
- J)    kanawino,” e·h=ineči kotakaki.  
J)    Speak up!” the others were told.
- K)           “o·’\_ni·na=ča·h,” e·h=iči\_nekoti.  
K)           “Oh, I’m in,” one of them said.
- L)    “owiye·ha asemihite, ni·h=wana·kena·wa,” e·h=iči.  
L)    “If someone helps me, I’ll raise him up,” he said.
- M)           “ke·waki,” e·h=ineči.  
M)           “Hold on!” he was told.
- N)    “ki·ši\_čā·hi -mi·nekote owiye·hani| mi·nesani,” e·h=ineči.  
N)    “Better do that after someone gives him some hair,” he was told.
- O)           “nekotah=ki·nwa·wa mi·nehko.”  
O)           “Give him some, one of you!”
- P)           (e·h=mašahkwe·ša·soči=’yo=ke·hi.)  
P)           (He had been scalped, by the way.)
- Q)           “o·’\_ni·na,”\_e·h=iči| kohpiči·nenoswa.  
Q)           “Oh, I’ll do it,” said Buffalo.
- R)           “ke·htena,” e·h=ineči.  
R)           “So be it!” he was told.
- S)           “nahi’, wana·keni=’nahi,” e·h=ineči i·niya “owiye·ha\_ asemihite, wana·keniye·ka·ha,” e·ta.

S) Then the one who'd said, 'If someone helped me, I would raise him up' was told, "All right, time to raise him up!"

T) mahwe-wa=ke-hi='na we-na·kena·ta, e-semihekočini ketiwani.

T) And it was Wolf who raised him up, with Golden Eagle helping.

[it was Wolf: Other Meskwaki stories also suggest that wolves and foxes have a special power to resurrect the dead.]

U) kaho·ni\_e-h=ki·ši-ne-se·či.

U) And then he was brought back to life.

V) "nahi', a·čimohehko='nahi,]" e-h=iti·niči.\_

V) "All right, time to instruct him!" was said.

W) wi·na=ke-hi='ni || pe·hki=meko e-h=ki·ši-ne-se·či.

W) He was really and truly brought back to life.

5 A) e·h=we·pi-\_'tama·koči e·ya·wi-\_'ši-ketemina·koči.

A) And they began telling him how each of them had blessed him.

B) na·tawino·ni e·h=mi·neči,| mi·ša·mi e·h=ašihito·či.

B) He was given some medicine, and he made a sacred pack.

[a sacred pack: Sacred packs are made when a manitou (in this case, manitous) bestows a blessing consisting of detailed instructions regarding the pack's composition and use.]

C) "mo·hči\_owiye·ha ki·ši-nepeke,\_wi·h=ne-se-wa=meko\_mani\_na·tawino·ni| na·tawihate,]" e·h=ineči.

C) "Even if someone has died, he will come back to life if you treat him with this medicine," he was told.

D) aya·pami e·h=penoči e·h=awiniči meškawahki·hahi.

D) And he went back home to where the Meskwakis were.

E) kapo·twe='nahi·='ni e·h=a·hkwe·či.\_

E) Then at some point he got in a rage.

F) ke·ko·h=ye·toke\_e·h=iši·ka·hka·winawe·mekoči\_meškawahki·hahi.\_

F) It seems that the Meskwakis said something that greatly incensed him.

G) i·ni e·h=penoči,

G) Then he went away,

H) ki·ka·po·na·ki e·h=mawi·ki·wita·či, omi·ša·mi·='nah=takwi.

H) and he went to stay in the Kickapoo country, together with his sacred pack.

[went to stay in the Kickapoo country, together with his sacred pack: The Meskwakis and the Kickapoos are closely related. Sacred packs are great treasures. A pack of such power as this can avert catastrophe for individuals or for an entire community. It's a disaster to lose one. The Meskwakis' loss, in this case, is the Kickapoos' gain.]

I) i·ya·hi\_e·h=ki·ki·wita·či,\_kenwe·ši=meko.|

I) He stayed on and on in that place, for a very long time.

J) kapo·twe\_pa·ni·ničini e·h=menwe·nema·či\_ihkwe·wani.

J) At some point he became fond of a woman who was a widow released from strict mourning.

[released from strict mourning: Kickapoos, like Meskwakis, traditionally observe four years of strict mourning after widow(er)hood.]

K) e·h=ni·šwiha·niči kwi·yese·hahi.

K) She had two boys.

L) —oškinawe·hahi=we·na.|—

L) —That is, they were young men, rather.—

M) kapo·twe·=’ni\_e·h=kano·na·či\_i·nini\_ihkwe·wani.

M) Then at some point he addressed that woman.

N) “wi·h=wi·čawi·na·ni\_netešitehe.\_

N) “I want to marry you.

O) kemenwe·netamo·ne kekwisaki,” e·h=ina·či.\_

O) And I’m fond of your sons,” he told her.

P) “nemi·ša·mi kana·h=nekotenwi| ne·se·notamowa·sa,” e·h=ina·či.\_ [ta: <ča>; <na||či>]

P) “They could be cured at least once by my sacred pack,” he told her.

6 A) e·h=kehči·neškimekoči.| [e·h=ke: <.keke>]

A) And she rebuked him sharply.

B) kapo·twe\_i·na=’hkwe·wa\_e·h=mi·na·wite·he·či\_e·koči.

B) At some point that woman thought seriously about what he had said.

C) e·h=šekišekišiki\_ihkwe·wa\_e·h=taši·tepite·he·či.

C) She would lie reflecting on it.

D) aškači=meko\_e·h=mi·na·we·nemekoči\_okwisahi\_i·na|\_ihkwe·wa.

D) Some time later, that woman’s sons noticed something different about her.

E) “kaši=ča·h=ketešawi,” e·h=ikoči.

E) “What’s the matter?” they asked her.

F) “ke·ko·hi=’yo\_išite·he·hkani.

F) “Perhaps you’ve thought of something bad.

G) kapo·twe\_kepehki·nawi,” e·h=ineči.

G) At some point you began to behave differently,” she was told.

H) “a·kwi,” e·h=iči.

H) “Not so!” she said.

I) “ke·ko·hi\_e·šite·he·wane·ni,

I) “If it’s that you’ve thought of something bad,

J) owiye·ha=ke·hi\_ke·ko·hi\_e·nenokwe·ni,\_

J) or if someone has said something bad to you,

K) a·čimohina·ke,” e·h=ikoči\_okwisahi.

K) tell us!” her sons said to her.

L) o·ni=ča·hi\_e·h=a·čimoha·či\_okwisahi.|

L) So then she told her sons.

M) “meškwahki·ha=kohi, ‘nemenwe·nema·waki kekwisaki,’ netekwa,] e·h=iči·=’na ki·ka·po·hkwe·wa.  
M) “It was a Meskwaki, and he said to me, ‘I’m fond of your sons,’ “ that Kickapoo woman said.

N) “ “menwi|·pemenamowa·sa=me·kwe·he, omi·ša·miwa·te,” netešite·he,’ iwa| i·na\_meškwahki·ha,”  
e·h=ina·či\_ okwisahi. [<mekwakia>]

N) “ ‘I thought to myself, “If they had a sacred pack, I believe they would take good care of it,” ‘ that  
Meskwaki said,” she told her sons.

O) “či·ši·’,\_pwa·wi·nahkoma·wate·ni,” e·h=ineči i·na\_ ihkwe·wa.

O) “Good Lord, you can’t have turned him down!” she was told.

P) kapo·twe=na·hka\_ aškači e·h=mawī·sakena·či i·nini\_ ihkwe·wani i·na\_ meškwahki·ha.

P) Some time later, that Meskwaki pressed his suit with her again.

Q) e·h=nahkomeči i·na neniwa,

Q) He was accepted,

R) e·h=owi·wiči i·nini ki·ka·po·hkwe·wani. ||

R) and he married that Kickapoo woman.

7 A) pe·hki=meko·=’ni i·niki oškinawe·haki e·h=ka·ki·ke·nowa·či| ma·mani·nina·hi. [meko: <neko>]

A) Then those young men gave real clan feasts every so often.

[gave real clan feasts: Since they now have a sacred pack, they can hold real clan feasts.]

B) kapo·twe| aškači·=’ni e·h=natopaniniči| ki·ka·po·wahi.

B) At some point, a while later, the Kickapoos went on the warpath.

C) i·niki·=’nahi| oškinawe·haki e·h=wi·če·we·wa·či.

C) And those young men went along.

D) kapo·twe·=’nahi i·ya·h=nekotahi peno·či

D) At some point, over there in a far-away place,

E) keye·či·h=meko=ye·toke e·h=pemehka·nitehe,

E) some Sioux had recently gone by, it seems,

[Sioux: The Woodland Sioux are the traditional enemies of the Meskwakis, but not of the Kickapoos.]

F) e·h=pemote·nitehe=ye·toke\_ aša·hahi.

F) moving camp as they went, it seems.

G) e·h=pemi·kehkaho·te·niki\_ mehteko·ni,

G) There were marks where the poles had been dragged,

H) e·h=pemaho·to·niči ne·kato·škaše·hahi. [to·niči: <tonoči>]

H) with horses dragging them along.

I) i·ni=meko i·nah=nekotahi e·h=penowa·či=ye·toke, nekotah=kehčine.

I) (The war party) immediately went off someplace, it seems, to someplace close by.

J) o·ni·=’niki| oškinawe·haki osi·meti·haki e·h=anohka·neči wi·h=mawī·wa·pama·wa·či

e·h=po·ni·nikwe·ni,|

J) And those two young brothers were sent to have a look at where (the Sioux) had camped,

K) e·h=na·wanone·hwa·wa·či.  
K) and they started tracking them.

L) i·ya·h=peno·či\_ nekotahi·=’ni, i·niki=ke·hi aša·haki i·ya·hi po·ni·wa·či,  
L) Now, at the time when those Sioux camped over there in some far-away place,

M) “nahi’, peteki maw\_ahkapi·htamoko pye·čiha·ye·kwe,” e·h=iti·wa·či.  
M) “All right, go back and keep a watch on the route we came by!” was said.

N) e·h=ahkapi·htamowa·či| pye·či\_’note·wa·či. [ahkapi·ht: changed to ahkawa·pat <akawapat>: <wa>  
inserted between <ka> and <pi>, and <pi> changed to <pa>, in X5’s hand]  
N) And they kept a watch on the way they had come when they moved camp.

O) ke·htena·=’nahi aša·haki e·h=ne·wa·wa·či\_ ni·šwi e·h=pye·tose·niči,  
O) Now, sure enough, the Sioux saw two people come walking towards them,

P) e·h=kahkisowa·či. [<so||wa>]  
P) and they hid themselves.

8 A) i·niki=ke·h=kwi·yese·haki, \_kapo·twe e·h=ki·ma·ha·wa·či\_ ke·teškwe·neničini.  
A) The boys, meanwhile, (thought they had) crept up unobserved on a man whose head was showing.

B) “ka·ta\_ ne·wiye·kani išiwe·pi·hka·nono,” e·h=iti·wa·či.  
B) “Pretend you don’t see him!” they exhorted each other.

C) kena·či=meko e·h=pemi\_ki·we·wa·či.  
C) Very slowly they went to turn back.

D) mani=meko e·ši\_ki·we·wa·či, e·h=mawinaneči,  
D) As soon as they turned around, (the Sioux) charged at them,

E) e·h=pemipenowa·či.\_  
E) and they broke into a run.

F) we·si·me·hita\_ e·h=pemi\_=meko\_ -apwi·ha·či\_ osi·me·hani.  
F) The elder brother stopped to wait for his younger brother.

[stopped to wait: The gap between this sentence and the sentences that precede and follow it is a little unexpected from the perspective of canonical English narrative. This passage involves lots of overlay again. The chronological sequence here is: the brothers run for their lives; the younger brother is nearly overtaken; the elder brother notices that his brother has fallen behind; the younger brother is actually overtaken and killed; the elder brother turns around just in time to see his brother’s severed head.]

G) (mi·ša·mi=’yo=ke·hi·=’ni e·h=no·tamowa·či.)  
G) (Now, they were carrying that sacred pack.)

H) kapo·twe=meko e·h=katawi\_matanemeči\_ osi·me·hani.  
H) At some point his younger brother was all but overtaken.

I) na·hina·h=meko\_papakye·hi\_ pe·mi·ašohomeči\_ osi·me·hani,  
I) At the very instant that an axe-blow was levelled at his younger brother,

J) natawa·či| e·h=na·kana·či.  
J) he decided there was nothing for it but to go back for him.

- K) peteki\_e·na·piči, owi·ši e·h=či·hči·kenamawoči. [nama: <nana>]  
 K) When he looked back, a head was being thrust out at him.
- L) i·niye·ne osi·me·hani owi·ši.  
 L) It was his younger brother's head.
- M) wi·na=ke·hi pe·hki=meko·=’ni e·h=kehta·moči.  
 M) And then he really fled all out.
- N) e·h=penoči=meko\_e·h=owi·kiwa·či.  
 N) He went straight home.
- O) i·ya·h=pye·ya·či, e·hkwa·te·meki e·h=papaka·škate·sahoči.  
 O) When he got there, he threw himself face-down at the far end of the lodge.
- P) (ahpene·či·=’nahi i·ni=ke·h=mi·ša·mi e·h=a·šowa·nakohaki.)  
 P) (Now, he always wore that sacred pack across his shoulder.)
- Q) i·na=’hkwe·wa, pye·ya·niči meškwahki·hi·ona·pe·mani, e·h=pakama·či e·h=okahkwaniči.  
 [ki·hi: <kini>, with <ni> written over erased syllable]  
 Q) The woman, meanwhile, when her Meskwaki husband got home, hit him on the shin.
- R) “kana·h=nekotenwi\_wi·h=ne·se·hekwiwaki,’ kesi=’yo·we·=’ni\_kemi·ša·mi.” [nwi wi·h=ne: <wi>  
 caroted in between <nwi> and <ne>; <ke||mi>]  
 R) “‘It will cure them at least once,’ is what you said before about that sacred pack of yours!”
- 9 A) “a·kwi=ča·hi=’yo·we, ‘ki·h=pakami\_nekahkwaneke,’\_inena·nini,” e·h=ina·či·=’na meškwahki·ha|  
 owi·wani. [kakhwa: <kaya>]  
 A) “I DIDN’T tell you, ‘You must hit me on the shin,’ “ the Meskwaki told his wife.
- B) i·ni=meko\_e·h=natoma·či\_mami·ši·hahi,  
 B) He immediately summoned the attendants
- C) e·h=ki·ke·noči.  
 C) and gave a clan feast.
- D) pe·hkote·niki wa·paniki·=’ni| e·h=nepa·či.  
 D) Then the next night he slept.
- E) na·hka\_pe·hkote·niki e·h=ki·ke·noči.  
 E) And the night after that he gave another clan feast.
- F) ni·šo·nameki·=’ni\_e·h=ki·ke·noči,  
 F) After he gave the second clan feast,
- G) na·hka=meko\_pe·hkote·niki| e·h=ki·ke·noči.  
 G) the next night he gave yet another clan feast.
- H) ne·so·nameki·=’ni e·h=ki·ke·noči,  
 H) After he gave the third clan feast,
- I) na·hka=meko\_pe·hkote·niki e·h=ki·ke·noči.  
 I) the next night he gave yet another clan feast.

- J) nye·wo·nameki ki·ke·noči,|  
J) After he gave the fourth clan feast,
- K) wa·pano·hiniki\_e·h=pye·či·pi·tike·niči\_i·niye·ne ne·semečini.  
K) early the next day, in walked the boy who had been killed.
- L) i·na=ke·hi\_we·si·me·hita| i·ni=meko e·h=išihišišiki\_nye·witepehkwē.  
L) Now, the elder brother had been lying in the same position for four nights.
- M) na·hina·hi pye·ya·niči osi·me·hani, i·ni\_ača·hmeko e·h=wana·ki·či.  
M) At the time when his younger brother came in, then and only then did he get up.
- N) i·ni=ke·hi='pi\_e·yi·ki na·hina·hi| e·h=wi·seniči i·na\_we·si·me·hita.\_  
N) And also at that time the elder brother ate a meal, they say.
- O) i·ni=ča·hi='na\_ki·ši·neseta\_e·h=a·pesi·tehe.  
O) So then the one who had been killed came back to life.
- P) i·ni=ča·hi='pi='ni mi·ša·mi e·h=tepa·ta·te·ki.  
P) So then that sacred pack was prized, they say.
- Q) ki·ka·po·na·ki=ča·hi='ni ahte·toke mi·ša·mi.||  
Q) That pack must have remained there in the Kickapoo country.

- 10 A) mani a·čimo·ni ke·htena\_i·ni| e·šawiči\_i·na\_ašawaye.|  
A) And this story is the truth about what that man did long ago.
- B) ašawe=meko pe·hki a·čimo·ni.  
B) It's a real story of very long ago.
- C) e·ye·h\_pwa·wi·pya·či\_mo·hkoma·na i·nina·h=mani kanawi·ni.  
C) Before the white man came is the time of this tale.
- D) i·ni=wi·na=mani| e·hkwa·čime·weniwiči\_mana| meškwahki·ha.\_  
D) But that's all that's said about this particular Meskwaki.
- E) a·kwi=ke·hi='ni owi·so·ničini.\_  
E) And he doesn't have a name.
- F) a·kwi\_kehke·nema·čini\_a·čimota\_e·šiso·nikwe·ni.  
F) The person who told the story didn't know what he was called.
- G) mahkwani oški·šekwi we·ški·šekwita,\_ke·nwa·sowe·wani='nahi| oški·šekwi\_mi·nekota, kohpiči\_nenosoni mi·nekota| mi·nesani.  
G) He's the one whose eye was a bear's eye, and who was given a cougar's eye, and who was given a buffalo's hair.
- H) ki·ši·nepeki,| a·pesi·wa mana. ||  
H) After he died, he came back to life.