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 ti 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.

1 A) kaho-ni ašawaye nekoti meškwahki hi-kwi yese ha e-h=ašhta kočij 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 = ašhtawočij 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-kišikiči, ki-h-we-pi-ne-nesa-či pešekesiwahi,
I) Then after, after he was grown, after he had started killing deer,

J) pešekesiwahi ne-sačini, i-ni=meko=’p-apehe e-ši-atehči -asači,
J) each time he killed a deer, he would put it in a lonely place, in that very same way, they say,

K) oto-šekhi-ta-kaní=’nah=meko=takwi mehte–hani otakahko-ní.
K) along with his clothing, and his bow and arrows besides.

L) i-ni=’pi=meko_ahpeneči ešawiči i-na_meškwahki-hi-kiwi-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=wiče-če-či.
N) And he went along.

O) i-ya-hí=’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 nanaši -wa-wane-netaki.
A) And he never lost his awareness.

B) ahpeneči=meko e-h=kehke-netaki.
B) He had his senses the whole time.

C) išewe-na oto-wi-ya-semi e-h=pwa-wi_[ kaškíma-či-mikateniki.| [<ški.ma>]
C) But his body was incapable of movement.

D) kapo-twe_kiši-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 nanaši -wa-wane-netaki.
F) And he never lost his awareness.

G) ča-ki=meko_ešikiničihi e-h=amokowači, e-sepa-hahi, šeka_kwhah, mahwe-wahi,
G) Creatures of every description ate of them, raccoons, skunks, wolves,

H) ča-ki=we=meko owiye-ke-hahi.
H) and all kinds of animals, in fact.

I) kapo-twe=’ni we-pi-amochi neniva, kwi-yena=meko| kiši-kekyečini_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,
And every one of them consented.

“kašina-kwa,” e·h=ìnemeči e·mokočihi.

“Hey!” the animals who were eating him were told.

“A·kwì=ye·toke kehke·netame·koha,” e·h=ìnemeči i·nihì e·mokowà·čihi.

“It seems you didn’t know,” those animals who were eating them were told.

3 A) mahwe-wàki oto-kíma-mwà·wâni, na·hkačì mahnkwá oto-kíma-mwà·wâni, na·hkačì šeka·kwáki oto-kíma-mwà·wâni, na·hkačì e·sepá-hâki oto-kíma-mwà·wâni, kétíwàki oto-kíma-mwà·wâni.

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·hâki oto-kíma-mwà·wâhi e·h=ìnômečì.

B) The chiefs of all the different animals were summoned, in fact.

C) “kašina-kwa,” e·h=ìnômečì.

C) “Hey!” they were told.

D) wi·na=ke·hi e·h=pwa·wi=e·meko=nana·ši·wa·wâne·nêta·kì.

D) And he never lost his awareness.

E) na·hka e·h=pwa·wi=meko=nana·ši·wa·ñáwehtawà·čì e·ti·ñîčì manì e·h=ìti·ñîčì mana._

E) Also he understood everything that they said when they spoke to each other.

F) “a·kwì=ye·toke kehke·netame·koha,” e·h=ìnômečì e·mokočihi.

F) “It seems you didn’t know,” the animals who were eating him were told.

G) “mânà=’yo=wi·na| e·ye·h·kwì·yese·hîčì, kete·te·te·piheko·na e·h=ašahàšamênakwe kete·ko·hi,” e·h=ìti·ñîčì._ [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) “nahì’, kì·h=ne·se·ha·pena,” e·h=ìnômečì i·nihì.

H) “Now then, let’s cure him!” those animals were told.

I) “kekìmesì kì·h=asemìha·pêna wi·h=ne·se·čì,” e·h=ìnômečì i·nihì.

I) “We must all help him to come back to life,” those animals were told.

J) kekìmesì e·h=anwa·čì·ñîčì.

J) And every one of them consented.

K) “ki·h=a·čìmpwa wi·h=a·ya·wi·’šì·asemìha·we·kwe·ni,” e·h=ìti·ñîčì.||

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 neškì·šekwì,” e·h=ìčì mahkwà.

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=išawiy-a ni::
C) Or why not, here’s what I’ll do:

D) če:wi:ši:nika ke mi:nake,” e:h=iči mahkwa_:  
D) why don’t I give him both,” said Bear.

E) “So be it!” he was told.

F) “o’:_ni:na=ča:hi=e:y=k,i,” e:h=iči ke:nwa:sowe:wa_:  
F) “Oh, me too,” said Cougar.

G) “I too will give him one of my eyes,” said Cougar.

H) “But one of my eyes I’ll keep,” said Cougar.

I) “Oh, your turn now, the rest of you.

J) kanawino,” e:h=ineči kotakaki.
J) Speak up!” the others were told.

K) “Oh, I’m in,” one of them said.

L) “If someone helps me, I’ll raise him up,” he said.

M) “Hold on!” he was told.

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) “Oh, I’ll do it,” said Buffalo.

R) “ke:htena,” e:h=ineči.
R) “So be it!” he was told.

Then the one who’d said, ‘If someone helped me, I would raise him up’ was told, “All right, time to raise him up!”

It was Wolf who raised him up, with Golden Eagle helping.

Other Meskwaki stories also suggest that wolves and foxes have a special power to resurrect the dead.

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

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

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=ašihto·či.
   B) He was given some medicine, and he made a sacred pack.

   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 meškwahki·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=ıshi·ka-hka·winawé·mekoči·meškwahki·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.

   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.

   K) And it was Wolf who raised him up, with Golden Eagle helping.
   L) Other Meskwaki stories also suggest that wolves and foxes have a special power to resurrect the dead.

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

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

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

   P) “mo·hči·owiye·ha ki·ši·nepeke,| wi·h=ne·se·wa=meko·mani·na·tawino·ni| na·tawihate,” e·h=ineči.
   P) “Even if someone has died, he will come back to life if you treat him with this medicine,” he was told.

   Q) aya·pami e·h=penoči e·h=awiniči meškwahki·hahi.
   Q) And he went back home to where the Meskwakis were.

   R) kapo·twe=’nahi=’ni e·h=a·hkwe·či._
   R) Then at some point he got in a rage.

   S) ke·ko·h=ye·toke e·h=ıshi·ka-hka·winawé·mekoči·meškwahki·hahi._
   S) It seems that the Meskwakis said something that greatly incensed him.

   T) i·ni e·h=penoči,
   T) Then he went away,

   U) ki·ka·po·na·ki e·h=mawi·ki·wita·či, omi·ša·mi=’nah=takwi.
   U) and he went to stay in the Kickapoo country, together with his sacred pack.

   V) And it was Wolf who raised him up, with Golden Eagle helping.
   V) Other Meskwaki stories also suggest that wolves and foxes have a special power to resurrect the dead.

   W) He was really and truly brought back to life.
   W) And they began telling him how each of them had blessed him.

   X) He was given some medicine, and he made a sacred pack.
   X) “mo·hči·owiye·ha ki·ši·nepeke,| wi·h=ne·se·wa=meko·mani·na·tawino·ni| na·tawihate,” e·h=ineči.
   X) “Even if someone has died, he will come back to life if you treat him with this medicine,” he was told.

   Y) aya·pami e·h=penoči e·h=awiniči meškwahki·hahi.
   Y) And he went back home to where the Meskwakis were.

   Z) kapo·twe=’nahi=’ni e·h=a·hkwe·či._
   Z) Then at some point he got in a rage.

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

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

   [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.]

   [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.
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=šekišekishiki ihkwe·wa e·h=taši·tepitepiti·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=ketešawī,” 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) “meškawahki:ha=koji, ‘nemenwe-ñema-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-ñememamowa·sa=me·kwe·he, omi·ša·miwa·te,” netešite·he,’_iwa| i na meškawahki·ha,”
N) 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·wati,” 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=mawi·sakena·či i·nini ihkwe·wani i·na meškawahki·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=ni e·h=natopaniniči| ki·ka·po·wahi.
B) At some point, a while later, the Kickapos 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·nìtehe,
E) some Sioux had recently gone by, it seems,

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

F) e·h=pemote·nìtehe=ye·toke_aša·hahi.
F) moving camp as they went, it seems.

G) e·h=pemik·kehrh ao·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=mawi·wa·pama·wa·či
J) e·h=po·ni·nikwe·ni,| 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 the Sioux camped off 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-h'tena=’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=kwı·yeše-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 işiwe·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=pemı·ki·we·wa-či.
C) Very slowly they went to turn back.

D) manı=meko e·şi·ki·we·wa-či, e-h=mawinaneči,]
D) As soon as they turned around, (the Sioux) charged at them,

E) e-h=pe-mipenowa-či._
E) and they broke into a run.

F) we·si·me·hitá e-h=mekı=meiko _apwi·ha·či osı·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) (miša·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 osı·me·hani.
H) At some point his younger brother was all but overtaken.

I) na·hina·h=mekı_papakye·hi pe·mi·ašohomeči_osı·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) When he looked back, a head was being thrust out at him.

L) It was his younger brother’s head.

M) And then he really fled all out.

N) He went straight home.

O) When he got there, he threw himself face-down at the far end of the lodge.

P) (Now, he always wore that sacred pack across his shoulder.)

Q) The woman, meanwhile, when her Meskwaki husband got home, hit him on the shin.

R) ”It will cure them at least once,” is what you said before about that sacred pack of yours!”

A) ”I DIDN’T tell you, ‘You must hit me on the shin,’ “ the Meskwaki told his wife.

B) He immediately summoned the attendants

C) and gave a clan feast.

D) Then the next night he slept.

E) And the night after that he gave another clan feast.

F) After he gave the second clan feast,

G) the next night he gave yet another clan feast.

H) After he gave the third clan feast,

I) the next night he gave yet another clan feast.
After he gave the fourth clan feast,

early the next day, in walked the boy who had been killed.

Now, the elder brother had been lying in the same position for four nights.

At the time when his younger brother came in, then and only then did he get up.

And also at that time the elder brother ate a meal, they say.

So then that sacred pack was prized, they say.

That pack must have remained there in the Kickapoo country.

And this story is the truth about what that man did long ago.

It’s a real story of very long ago.

Before the white man came is the time of this tale.

But that’s all that’s said about this particular Meskwaki.

And he doesn’t have a name.

The person who told the story didn’t know what he was called.

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.

After he died, he came back to life.