<ka o ma na . me sga ki . ka ka nwi ka de wa ni . e se ki e ti tti .>  ("Well now, here is (a story about) a Meskwaki and a grizzly bear who frightened each other")
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 YB’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’_mana meškwahki-h ka·ka·nwikaše·wani e·h=se·kiheti·či.| [written as title]
   A) Well now, here is (a story about) a Meskwakih and a grizzly bear who frightened each other.

B) e·h=takwa·kiki,
B) It was fall,

C) mehtose·neniwaki e·h=ki·w-a·mi·wa·či,]
C) and the people were moving camp from place to place,

D) e·h=ki·wi·menamena·škonowa·či.
D) having meal after meal of meat in place after place.

E) e·h=ma·ne·wa·či| e·h=anemi·a·miha·mi·wa·či.
E) There were lots of them as they moved camp again and again.

F) meše=’nah=meko kapo·twe peno·či e·h=pya·wa·či,
F) At some point or other they arrived at a place far away,

G) e·hkwi·takoniči owiye·hahi.
G) at the far limit of where there were large animals.

H) meše=’nah=nekotenwi e·h=a·mi·wa·či,
H) One time when they moved camp,

I) neko’ti pašito·he·ha, “o’_kehčine=koh·wa na ki·h=po·ni·pena,” e·h=iyoweči.
I) a certain poor old man was told, “Well, we will camp right near here.”

J) “nahi’, ni·h=anemi·mehtose·hi,” e·h=iči·pašito·ka,
J) “All right! I’ll keep on walking a bit,” the old man said,

K) e·h=we·pose·niči a·mi·ničihi.| [we·pose: <wetose>]
K) and those moving camp set out.

L) ahkowi=meko ki·ši·ča·ki·niči,
L) Last of all, after they had all set out,

M) ahkowi·e·h=we·pose·či,
he set out last,
following the path.
He was carrying his personal sacred pack on his back as he went.
A little rattle was tied to his sacred bundle.
As he was proceeding on his way somewhere over there,
there were large hills.
At some point he reached them.
And at some point or other he sat down to rest.
Suddenly he heard someone behind him on the path he had taken.
Suddenly he felt scared.
"Who could it be?" he wondered.
At some point he really understood what kind of creature it was,
being sure what kind of voice it had.
He really listened closely.
Again he heard (the creature) roar.
Why, it was a monster, a grizzly bear!

“Uh-oh! So that’s it: it’s following me,” he thought,
and he broke into a trot.
That was all.

Obviously he wasn’t young, that he could run fast.

Eventually, sure enough, he heard it drawing near.

Then he really exerted himself to the utmost, and went fast.

Eventually, when he looked backward, he could see it in the distance.

By the way, he didn’t have any kind of a weapon.

His cane was his only weapon.

He merely ran blindly, at top speed.

He ran with his little sacred pack hanging loose a bit.

Eventually it came running right up to him, very close.

Suddenly it screeched to a stop, staring at him.

For his part, he ran on.

When he got a fair distance away again,

it came after him.

When it came running near again,
H) e·h=nakisa-niči,
H) it screeched to a stop,

I) e·h=wa-pawa-pamekoči.
I) staring at him.

J) wi·na=ke·h·e·h=pe·mi·pa·ho·niči=meko.
J) For his part, he trotted on.

K) “kaši=ni·hka_išawiwa,” e·h=iši·te·či.
K) “What’s the matter with him?” he wondered.

L) na·hka_peno·či·me·h=pye·hpahociči, [crossed-out syllable between <o> and <či.>]
L) When he got a fair distance away again,

M) e·h=mawinanekoči.
M) it came after him.

N) kehčine=meko e·h=pye·či-nakisa-niči,]
N) Right near him it screeched to a stop

O) e·h=keh-ta-pamekoči.]
O) and stared fixedly at him.

P) e·h=kehke·nema·či.
P) (And then) he realized about it.

Q) “ši·’,|| mani=me·kwe·h ši·ši·kwani| e·h=anwe·we·seniki kohtamwa,” e·h=iši·te·či. [ši·’,|| mani: <šima||mani>]
Q) “Say, I believe it’s afraid of the sound of this rattle here!” he thought.

5
A) nye·wo·nameki pye·či-matanekoči, [wo: <o>]
A) When it overtook him for the fourth time,

B) e·h=nakisa-niči,]
B) it screeched to a stop.

C) wi·na=ke·hi=’ni e·h=nakisa-či,
C) Then for his part he also screeched to a stop,

D) e·h=anwe·we·sahtawa-či oši·ši·kwani,
D) and shook his rattle at it,

E) e·h=nemi·htawa-či.
E) lunging at it.

F) kaši’, ke·htena=či·h e·h=pemi·kohkisa·niči. [kohkisa: <kokasa>]
F) Why, sure enough, it turned tail at top speed.

G) kaho·ni=pe·hki e·h=a·piškwahto-či,
G) And then he really untied (the rattle) hurriedly,

H) e·h=nakisa-niči,
H) and when (the bear) stopped,
I) e·h=mawinana·či=pe·hki.
I) he went after it for real.

J) pe·hki=meko| wi·na=’na ka·ka·nwikaše·wa e·h=kwe·hta·na·moči.
J) For his part, that grizzly bear really fled in terror.

K) ”yohohwa’”, e·h=iči·pašito·ha,
K) “Whew!” said the old man,

L) e·h=ne·ya·papito·hiči oši·ši-kwani.]
L) and he tied up his rattle again.

M) o·ni=pe·hki_e·h=tepa·taki| omi·ša·mi,
M) And then he really held his sacred pack dear,

N) e·h=mese·netaki. [<ne||ta>]
N) having greatly benefited from it.

6 A) i·ya·h=pyc·ya·či e·h=po·ni·hete·niki. [niki: <neki.>]
A) When he arrived over there where the camp was,

B) e·h=a·čimoči.
B) he told his story.

C) wa·pa·niki,
C) The next day,

D) e·h=anohka·na·či ošisemahi wi·h=ši·ša·niči,
D) he deputized his mother’s brothers to hunt,

E) e·h=nehtamavoči pene·wahi na·hka_e·sepa·hahi. [wo: <o>]
E) and turkeys and raccoons were killed for him.

F) e·h=mama·totaki omi·ša·mi.
F) He offered prayers to his sacred pack.

G) nahkaniki·šekwe e·h=nakanakamoči.
G) All day long he sang song after song.

H) a·yahpi·hčina·h=meko e·h=ni·miwahaki.| H) Every little while he sang a dancing song,

I) e·h=na·ni·miha·či e·tame·hahi.
I) making the smokers dance time and time again.

J) e·h=kehči·wa·wi·seniwa·či neniwaki.| J) The men ate heaps of food.

K) e·hpí·hčí·menwe·netaki| e·h=mese·netaki.
K) He benefited greatly from how much he liked his sacred pack.

L) ošisemahi=na·hka e·h=wi·šikima·či wi·h=tepa·taminči, L) And he urged his mother’s brothers to cherish it,
M) po·ni-mehose-keniwite. || 
M) if he should cease to live.

A) i·ni_e·šawiči meškwa-hi-pašito-h, 
A) That’s what that Meskwaki old man did

B) e·h=katawi-j-nesekoči ka·ka-nwikaše-wani. 
B) when a grizzly bear nearly killed him.

C) na·hka=wi·na| e·h=a·šakači-se·kiha·či.] 
C) Completely unexpectedly, he frightened it after it frightened him.

D) a·šitami wi·na_e·h=peminehkawa·či. 
D) And he in his turn chased it.

E) wi·na=wi·na| pa·wi-pematahokotehe omi·ša·mi, 
E) But if he hadn’t carried his sacred pack with him,

F) na·hka=’ni pa·wi=’na=nahi ṣi·ši·kwa-hi·akwa·hkwapite·nikehe, 
F) or if that little rattle hadn’t been tied to it,

G) nesekosa=meko. 
G) (the grizzly bear) would have killed him dead.

H) i·ni_e·hpi·hči]-mi·škawa·niki neno·te·waki te·pa·tamowa·čini. 
H) That is how powerful those things are that the Indians cherish.

I) pe·hki=ke·hi=’niki ka·ka-nwikaše-waki mi·škawesiwaki. 
I) See, grizzly bears are really powerful.

J) ki·hpene=meko| e·h=mawinana·wa·či_owiye·hani, 
J) If they attack anyone,

K) ma·mahka·či=meko nese·waki, 
K) without fail they kill (that person),

L) ki·hpene=meko e·h=kwa·kohi·ma·wa·či| nye·wenwi. [<pene|meko.>] 
L) if they roar at him four times.

8  
A) nye·wenwi=ke·hi=’pi=meko ota·nakwe·waki, 
A) Their dens face in four directions, it’s said,

B) we·ta·paniki, we·či|na-wahkwe·niki, we·či-pakišimoniki, we·či·kesi·ya·niki. 
B) to the east, to the south, to the west, and to the north.

C) ča·kenwi=’pi=meko pemji·taši·kwa·kohi·tamo·ki. 
C) They roar in every direction, one after the other, it’s said.

D) ki·ši|=’ni -išawiwa·čini, 
D) After they do that,

E) ača·hmeko e·h=mawinana·wa·či. 
E) only then do they attack (their victims).
They can be heard at intervals.

At the time when they overtake (their victims),

they rip them apart.

That is as much as is said about them,

if they attack anyone.

That is what I heard time and time again,

as much as is said about them.