The 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 “A Meskwaki, a young man who married a bear” should be taken provisionally and read critically: there may be mistakes or infelicities in YB’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 YB’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 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 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) meškwahki-h mahkwani we-wi-wita| oškinawe-h.| [written as title]

A) A Meskwaki, a young man who married a bear.

B) e·h=ma-wa-seki.

B) There was a village.

C) oškinawe h e·h=nekotihə-soči.]

C) And there was a young man who was an only child.

D) neniwa e·h=mahkwa-tesiči.

D) The man was quiet.

E) meše=’nah=kapo·twe e·h=ši-ša·či, [e·h=ši-ša·či: <ešiwači.>]

E) At some point or other he was hunting,

F) e·h=ki-ki-yose-či.

F) going about from place to place.

G) i-ya-h=nekotah| kapo·twe_e·h=ne-wa-či| ihkwe·wani,

G) Somewhere over there he suddenly saw a woman,

H) i-tepi_e·h=a-či.|  

H) and he went that way.

I) e·h=taši·manese-niči| e·h=pakamose-či.

I) She was gathering firewood when he walked up.

J) “kekehcį·manese,” _e·h=ina-či.

J) “You’re gathering lots of firewood,” he said to her.

K) “ehe·h,” e·h=ikoči.]

K) “Yes,” she told him.

L) e·h=ki-ša·koči-nawehihkwe·he·hiniči,

L) She was an extremely beautiful woman,
M) e-h=menwe-nema-či.
M) and he was taken with her.

N) “ta-tepí=ča-h=e-h=owi-kiyani,” e-h=ina-či. [owi-ki: <owi>]
N) “Where is it you dwell?” he asked her.

O) “anika-ne=ča-h,” e-h=ikoči.
O) “That (house) over there,” she told him.

P) i-tepi_e-h=ina-piči.
P) He looked that way.

Q) i-nah=či-h=e-h=ahte-niki pehwika-ni.||
Q) There he saw a dome-shaped house.

A) “we-ne=ča-h=wi-čihata,” e-h=ina-či.
A) “Who do you live with?” he asked her.

B) “i-ni=ča-h=meko e-ši-nekoto-ke-hiya-ni,” e-h=ikoči.|
B) “I am the only one living there,” she told him.

C) “nahi’, ta-ni=ča-h=a-mi-šikeki wi-čihena-ne.”]
C) “Say, how would it be if I lived with you?”

D) “o’, menwikesa.
D) “Well, it would be good.

E) “o’, ki-h=wi-te-mi ke-htena_.
E) “Well, you can come with me in actual fact,

F) i-ni išite-he-yane,” e-h=ikoči.|
F) if you want to,” she told him.

G) “o’, ki-h=wi-te-mene.
G) “Well, I’ll come with you.

H) “Say, but perhaps you have a husband,” he said to her.

I) “a-kwi=ča-h me-h=ona-pe-miya-nini.]
I) “I’ve never had a husband.

J) a-kwi=mo-hči_owiye-ha| nahe-nemakini| wi-h=ona-pe-miya-ni.|
J) I’ve never even thought anyone fit to be my husband.

K) pe-hki=ča-h=meko kemenwi-ne-wone. [wo: <o>]
K) But in your case I really like what I see.

L) ki-na=ča-h| mehteno’h ne-tawe-nemena-ni,” e-h=ikoči.||
L) You are the only one I’ve wanted,” she told him.

3 A) “i-ni=ča-h wi-h=išikenwi| e-šite-he-yani,” e-h=ikoči.|
A) “It will be the way you want,” she told him.
B) e·h=wi·te·ma·či,
B) He went with her

C) e·h=pi·tike·či,
C) and went inside her house

D) [e·h=]otapina·niči [e·h=nana·hapici]. [e·h=otapina·niči: <otapinaniči>]
D) and sat down where she had her spot.

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

F) kišese·hkwe·niči,
F) When she was done cooking,

G) e·h=wi·seniči.| G) he ate.

H) pe·hkote·niki ne·na·hišinowa·či, [ne·ha·hišino: <naišino>]
H) When they lay down that night,

I) e·h=wi·hpe·ma·či.
I) he slept with her.

J) wa·paniki| ma·maya,
J) Early the next morning

K) e·h=to·hki·wači.
K) they woke up.

L) kiši·wi·seniči,| L) After he ate,

M) e·h=nana·hi·htači,
M) he got his things on

N) e·h=ši·ša·či.
N) and went hunting.

O) 'ya·h=nekotahi peno·či pye·ya·či,
O) When he got to a place far away over there somewhere,

P) kapo·twe na·hka=nekotij| e·h=pye·tose·niči.
P) suddenly another (person) came walking towards him.

Q) ihkwe·wani=či·hi.
Q) He saw it was a woman.

R) “ta·tepi=ča·h=ye·toke mana·na·hka we·či·či,” e·h=išite·he·či.| [mana·na·hka: <mananake>]
R) “Where can she have come from?” he wondered.

4 A) e·h=nakiškawači.
A) And he met her.
B) “o’- neko’=keta,” e·h=ina·či.
B) “Well, are you going somewhere?” he asked her.

C) “ehe-h.”
C) “Yes.”

D) ’še=koh=meko kepye·či-nakiško-ne wi·h=a·čimohena·ni.”
D) It’s just that I’ve come to meet you so that I can tell you (something).”

E) “o’-ki·h=a·čimohi,” e·h=ina·či.
E) “Well, you can tell me,” he told her.

F) ‘nahi’-ki·h=a·čimohene.
F) “All right, I’ll tell you.”

G) ana·kowe ihkwe-wa_ketowi·wi.
G) You married a woman yesterday.

H) e·h=pa-wi·=ča-hi| kwı-yena -ine·netamo·na·ni we·wi·wiyana.| H) But I don’t think your wife is right for you.

I) i·ni=ča-h we·či-ne·wona·ni. [wo: <o>]
I) That is why I’ve come to see you.

J) ‘mehtose-neniwa| netowi·wi,’ keteši·he.”]
J) ‘I’ve married a person,’ you think.”

K) “ehe·h.”
K) “Yes.”

L) “a·kwi.
L) “No.

M) mahwe·wihkwe·wa=ma·hi·=’na we·wi·wiyana.| M) See, your wife is a she-wolf.

N) ki·hpene=ča-h pa·wi·te·pwe·htawiyane, [te·pwe·htawi: <te|pyetawi>]
N) If you don’t take heed of what I say,

O) a·kwi=nana·ši wi·h=ne·wačini| či·nawe·mačiki.|| O) you will never see your relatives.

A) i·ni=meko wi·h=ki·ši·ni·šo·ke·hiye·kwe.
A) Right now you two are already living together as a married couple.

B) meše·=’nah| mo·hči=meko ki·h=pana·čihekwa.
B) Perhaps she will even bring about your death.

C) kape·twe| ki·hpene pe·hki·a·mano·wite·he·te,
C) If at some point she really goes into heat,

D) wi·h=ma·wači·waki neniwaki.
D) the males will gather.
Perhaps those wolves will even kill you.

They kill each other time and time again when they rut.

So that is why we’re seeing each other now,

the one I want to tell you about.

Whenever you want to,

you can take turns going,” she told him.

“Say, why, I’ll do that,” he told her,

and he went with her.

Now, he was really even more smitten with that woman (than with the other).)

(E)  meše='nah=meko='niki ki·h=neseko·ki mahwe·waki.

(F)  ne·neseti·waki e·h=a·manowa·či.

(F)  They kill each other time and time again when they rut.

(G)  i·ni=ča·h we·či·ne·woti·yakwe i·noki, [wo: <o>]

(G)  So that is why we’re seeing each other now,

the one I want to tell you about.

Whenever you want to,

you can take turns going,” she told him.

“Say, why, I’ll do that,” he told her,

and he went with her.

Now, he was really even more smitten with that woman (than with the other).)

(E)  meše='nah=meko ki·h=ma·mawa·pama·waki. [ma·waki: <mawa||ke>]

(K)  And you can go to see your relatives whenever you like, time and time again.

(K)  And the two of them went right to the center of it.

Somewhere over there there was a great big longhouse,

and they went inside it.
L) e·h=nana·hapiči _ e·h=apiniči. [e·h=apiniči: <ečiniči>]
L) He sat down where she sat.

M) e·h=ma·no·ke·niči.
M) There were lots of (people) living there.

N) e·h=tanaha·kapiči neniwa,
N) And the man lived along there with his wife’s family

O) e·h=taši·ša·ši·ša·či.
O) and busied himself with going on hunt after hunt.

P) meše=’nah=kapo·twe ahkwita·hki·ki e·h=mehtekomišihkiwiniki| e·h=ki·ki·yose·či. [<po|twe>]
P) At some point or other he was walking about here and there on top of a hill where there were a lot of oak trees.

7 A) e·h=ma·ne·teniki mehtekominani na·hka mišiminani.
A) There were lots of regular acorns and black oak acorns there.

B) wi·h=to·tamokwe·ni,|
B) Without knowing what he would do with them,

C) e·h=awato·či.
C) he took some home.

D) i·ya·h=pye·ya·či,
D) When he got there,

E) ki·ša·koči=meko·menwiya·kwateniki.
E) there was a wonderful smell.

F) pe·mi·pi·tike·či,
F) When he went inside,

G) e·h=pemii·nowisa·niči owi·wani,
G) his wife went running out.

H) sa·kiči _ e·h=natawa·piniči,
H) She looked around outside,

I) wi·h=po·našiči| e·h=kwi·natawa·piniči.|  
I) but couldn’t see the load of game he was going to set down.

J) “we·kone·h=we·na·pye·to·yani,” e·h=ikoči.
J) “What have you brought?” she asked him.

K) “a·kwi=ča·h=ke·ko·h| pye·to·ya·nini,” e·h=ina·či.|  
K) “I haven’t brought anything,” he told her.

L) “ma·hani=mata=wi·na=’še=meko nepye·to,” e·h=ina·či, mehtekominani.||
L) “I’ve only brought these,” he told her, about the acorns.

8 A) “ta·tepi=ča·h=we·tenamani,”] e·h=ikoči.
A) “Where did you get them?” she asked him.

B) “ayo·h=ča·h=ahkwita·hki·ki mehtekomišihki·ki| ma·ne·to·ni,” e·h=ina·či.| "In the grove of oak trees on top of the hill here there are lots of them,” he told her.

C) i·na=ke·hi=’hkwe·wa e·h=awatenameawa·či o·sani,
C) The woman took them to her father,

D) e·h=natomeči neniwa.| D) and the man was summoned.

E) pye·ya·či,
E) When he got there,

F) “nahi’_wi·h=mami·ši·hiyani=kohi,” e·h=ineči.| F) “Now, you must act as ceremonial attendant,” he was told.

G) ana·kaneki_e·h=ahto·ki.| G) (The acorns) were put into a bowl,

H) e·h=ki·wi·wi·hkowe·či_neniwa.
H) and the man went around doing the inviting.

I) kekye·hči·pašito·haki=meko e·h=wi·hkomeči.,
I) Great big old men were invited (to the feast),

J) e·h=mi·čiwə·či.
J) and they ate (the acorns).

K) ki·ši·mi·čiwə·či,
K) After they ate them,

L) “nekotah=otenameowe-kwe-ni.”
L) (they said), “You folks must have gotten them from someplace.”

M) “ehe·h, neto·šineke·ma pye·to·wa.
M) “Yes, my son-in-law brought them.

N) ma·ne·to·ni=’pi,” e·h=ina·či.| N) There are said to be lots of them,” (the chief) told (the guests).

O) “o’·wa·pake=ča·h=ye·toke wi·h=mawi·mi·hketa·wamowa·či,”| e·h=iyowa·či.
O) “Well, tomorrow, it seems, they’ll go gather them,” they said.

A) e·h=anohto-neči aška·pe·wa e·h=ki·wi·papa·mwe·taki.
A) A ceremonial runner was commissioned to go around from place to place crying out the news.

B) “wa·pake, ki·h=mawi·mi·hketa·pena mehtekominani.| B) “Tomorrow we will go and gather acorns.

C) ma·ne·to·ni=’pi,” e·h=ki·wi·’na·čimoči.
C) There are said to be lots of them,” he reported from place to place.

D) wa·paniki, [wa·paniki: <.wapanaki.>]
The next morning,

“Nahi’_ki_h=ma-čiwehkye,” _e_h=ineči.

“Now, you must lead the way,” (the man) was told.

There were very many of the ones who went to gather regular acorns and black oak acorns.

(They included) his wife, and his sisters-in-law also, and his brothers-in-law.

When they arrived over there where (the acorns) were, they took towering loads of them home.

They arrived one after the other with their bundles on their backs at the cluster of wickiups.

The next day,

as they had a great clan feast with the acorns.

“My, they really think a great deal of acorns!” he thought.

Then his wife had a child, it’s said.

They had a baby boy.

Their son had gotten to be fairly big.

When he was fairly big, he was in the habit of running around a bit.

At some point or other an invitation to eat went around.

Only he (our hero) was not invited to eat.

When (his family) got home,
J) an extremely pleasant smell came wafting.
K) the scent of pumpkin.

11 A) His little son’s mouth smelled wonderful.
B) And (the boy’s) hands were washed carefully.
C) There were clan feast doings several times.
D) For his part, he was never invited.
E) On one occasion they were all invited.

F) When (his family) got home,
G) his little son ran in first.
H) “Come here!” he told him,
I) When (the little boy) came (up to him),
J) he came with a pumpkiny mouth,
K) and (the man) licked his mouth and licked his hands.
L) When his wife got home,
M) she scolded him severely.
N) “I forbade you way back when to touch anything with your mouth.

12 A) You humans,
B) when you have a clan feast,
C) mama-tome-kwe ma-haki,
when you pray to these (fellow townspeople of mine?),

e·h=mahkw·ki·ke·noye·kwe.

have a bear feast.

That is why I scolded you,” the man was told.

That night,

They got back.

Early the next morning,

A ceremonial runner went around from place to place crying out the news.

It’s said that the fields are really just right,” he said.

“So we will move camp early,” the town crier said.

“I will wake up early,” the man thought.

And he slept.

kapo·twe_e·h=to·hki·či.
At some point he woke up.

He didn’t see anyone.

It seems he hadn’t been shaken awake when the camp moved.

When he woke up,

He set about putting on his moccasins,

and went in search of the path they had taken when they moved camp.

He walked on and on.

After it was evening,

he caught up (with them) over there,

and he was fed.

Right away again, early that night,

a man cried out the news.

We will move camp early,” he said.

“Put the children to bed early!” he said.

When the camp moves,” he thought.

He slept early.

Suddenly he woke with a start.

“This time I will go with them, for a fact,” he thought.

“Put the children to bed early!”

We will move camp early,” he said.

“Put the children to bed early!”

“Put the children to bed early!”

“Put the children to bed early!”

“Put the children to bed early!”

“Put the children to bed early!”

“Put the children to bed early!”

“Put the children to bed early!”

“Put the children to bed early!”
K) Why, it seems they had all left again!
L) pa·pekwa=na·hka e·h=na·wanone·hike·či.
L) Right away again he set off in pursuit.
M) mye·wiški e·h=na·kataki.
M) All he did was follow the path.
N) ki·h·ana·kwiniki=na·hka.
N) After it was evening again,
O) e·h=te-pa·pataki e·h=po·ni·hete·niki, [<ni|e>]
O) he saw a camp in the distance,
15 A) e·h=pekeše·wa·hkwa·winiki.
A) in a forest hazy with fires.
B) e·h=pakamose·či i·ya·h=wi·kiya·pihki·ki.
B) He walked over to the cluster of wickiups.
C) aškači·me·h| e·h=ne·wa·či okwise·hani.
C) A little bit later, he saw his small son.
D) e·h=po·ni·niči e·h=wi·čihiwęči.
D) And he lived with his family where they had camped.
E) i·tep=e·h=a·či.
E) He went there
F) e·h=pi·tike·či.
F) and went inside (their house),
G) e·h=ašameči.
G) and he was fed.
H) ki·ši·wi·seniči.
H) After he had eaten,
I) na·hka e·h=papa·mwe·taminiči neniwani. [crossed-out syllable after <seniči> and before <naka>;
<br> <w> of <mwe> written over <y>]
I) a man cried out the news again.
J) “ma·maya,” _e·h=iniči. [e·h=iniči: <eini|ki>.]
J) “Early,” he said.
K) “ma·maya_nepahehko| apeno·haki,” e·h=iyowęči.
K) “Put the children to bed early!” was said.
L) “nahi’, a·kwí=natawa·či| wi·h=nepa·ya·nini,” e·h=išite·he·či.
L) “Say, I’d better not sleep,” he thought.
M) šeški e·h=šekišekiški.
M) All he did was lie there.
After midnight, it seems, he slept, and slept deeply.

Suddenly he woke with a start. He saw it was really nearly noon. He got his things on and set off in pursuit again. He arrived over there where the camp was. His little son met him and showed him to where his family had camped. He was fed again.

Early that night again, right away again a man cried out the news. "Well, early in the morning we’ll reach the place where the fields are," he said. So we’ll set out early," he said. "Say, I’ll sleep early," the man thought.
C) ki-ši-wayači-niči,
D) e-h=to-hki-či,| 
D) he woke up.
E) wa-paniki,
E) In the morning
F) e-h=we-posé-hiči-neniwa,
F) the man set out pitifully on foot,
G) e-h=na-wanone-hčike-či.
G) setting off in pursuit.
H) ki-h-ana-kwiniki,
H) After it was evening,
I) i-ya-h=e-h=pya-či,| 
I) he arrived over there.
J) pe-hki=či-h=meko e-h=pekeše-wa-hkwa-winiki.
J) He saw that the forest was really hazy with fires.
K) i-ya-h e-h=pya-či e-h=si-po-winiki.
K) He arrived over there at a river.
L) še-ški_mehtekwi e-h=a-šowa-hkwiseniki,
L) There was nothing but a tree lying across it
M) e-h=taši-wa-wana-si-či wi-h=kohkahaki,
M) and he wasn’t able to climb up to cross it,
N) wi-h=pemo-te-či| e-h=awiniči.
N) to crawl to where they were.
O) e-h=mi-na-wa-patisoči.
O) He looked closely at himself.
P) e-h=owi-sayiwineče-či=či-hi. [če-či=či-hi: <čečii.|]
P) Why, he saw that his hands were hairy!
Q) e-h=mahkwiči.
Q) He had turned into a bear.
R) e-h=se-kesiči.
R) And he was frightened.
S) e-h=pye-či-kečisa-niči okwisani, [owkisani: <.okwasa]|ni.|]
S) His son came running into view
A) e-h=sakineče-nekoči.]
A) and took hold of his hand.
B) e·h=kohkahaki wi·h=pa·wi-šeškwa·si·či.
B) He crossed (the log in such a way) so as not to fall.

C) kiši-ašowiwenekoči,]
C) After (his son) had led him across,

D) e·h=pemipenoniči,
D) (the boy) took off at a run

E) e·h=anemi-nehkisa·niči na·me·yá·hkwe.
E) and sped off out of sight into the forest.

F) nanoškwe_i·tepši·h=a·či,
F) He went that way at random,

G) e-nemi-ši-mehkisa-či e·h=ki·ki-watone·hike·či.
G) looking for people in the direction where (his son) had sped off out of sight.

H) e·h=pa·wi·meko owiye·hani·ne·wa·či.
H) But he didn’t see anyone.

I) i·ni=ke·h=na·kataki_myε·wi,  
I) Then as he was following the path,

J) e·h=po·ni·kehe·netaki e·nemši·šisenikwe·ni.
J) he could no longer tell where it was.

K) ke·keya·h=meko e·h=ki·ki-mayo·wose·či. [wo: <o>]
K) Eventually he was weeping as he walked from place to place.

L) kapo·twe| e·h=pye·nota·koči owi·wani.]
L) Suddenly his wife came up to him.

M) “apeno·heki=wi·na=manaj ki·wi·ši-mayo·wose·wa,” e·h=ikoči. [wo: <o>]
M) “Here he is walking about crying like a child!” she said about him.

N) “i·ni=ma·hi=’ni we·či·neškimena·ni=’yo·we,
N) “See, that is why I scolded you earlier,

O) e·h=no·škwa·tone·hpwa·či kekwisa. [kekwisa: <ke||kekwisa.>]
O) when you were licking your son’s mouth.

19 A) i·ni=ča·h e·h=ki·ši·keke·netamani we·či·neškimena·ni.
A) Now you know why I scolded you.

B) mahkwa·či=ča·h=šešši| ki·h=ki·wi·natawa·pata wi·h=ašike·yani,” e·h=ikoči.
B) You should just quietly look around for a place where you can build your house,” she told him.

C) “wi·h=pa·wi=meko -ne·woneki i·ni_wi·h=ašike·yani,” e·h=ikoči. [wo: <o>]
C) “That place where you build your house shouldn’t be seen,” she told him.

D) “o’_we·nahi=’ni,” e·h=iči.
D) “Well, so that’s it!” he said.
e·h=natawa patakį wi·h=ota·nakwe·či e·h=sasakano·hiniki.

And he looked around for a place in the thicket where he would have his burrow.

ki·ši·wa·nehke·či,|

After digging it,

e·h=kosa·patakį.

he tried to see if he could see it.

pe·hki=či·h=meko| e·h=mehcą·niki.

He saw that it was really in plain sight.

kaho·ni=na·hka| e·h=we·pose·či e·h=sasakaniki.

And then he set out walking again in the thicket.

Mehtekwi e·h=ki·ša·seniki e·h=mehkaki,

He found a tree that had been broken in two by the wind,

e·h=sahkye·niki e·h=wa·nehke·či.

and he dug at its roots.

ki·ša·nehke·či,

When he was finished digging,

M) e·h=wa·patakį.

he had a look at it.

N) e·h=pa·wi·me=mekwiseniki.

It wasn’t discernible.

“O‘ni=ča·h=mani wi·h=pa·wi·ne·wiki,”| e·h=išite·he·či.

“Well, now I won’t be seen,” he thought.

e·h=pi·to·te·či.||

And he crawled inside.

20 A) ne·peh=wi·nani ni·nini owi·wani me·mečine·h e·h=ne·wa·či,

I forgot to say, when his wife saw him for the last time,

B) wa·peški·papakiwaya·h| e·h=mi·nekoči.

she gave him a white cloth.

C) “ke·ko·hi=ši·a·nemiheneke,

“If you are put in any kind of dire straits,

D) mani·anehki·h| ki·h=pahkwe·na wi·h=nowisahto·yani,” e·h=ineči.

you must tear off a little piece of this to throw out,” he was told.

“anemo·haki=ke·h mehkohke,

E) “And if dogs find you,

I·ni wi·h=nowisahto·yani,” e·h=ineči.|

then you should throw it out,” he was told.
“o’_we·nahi=’ni,” e·h=išiwe·či.| “Well, so that’s it!” he declared.

When he had left (his burrow),

there were lots of (things),

glots of all kinds of things,

including currants.

That was those things that were called ‘field’.

Only then did he realize it.

At first he thought, “Sure enough, it’s corn and pumpkins and beans, it seems.”

He hadn’t understood them when they said ‘fields’.

21

But as it turns out, all kinds of things that grow on their own were what they had meant.

Well now, he lived along there.

Meanwhile the Indians, fall hunters, went on the fall hunt, some hunters.

At some point the men were hunting not far from where he was camped.

Some dogs were being led from place to place.

They sounded around from place to place where he had been walking about,

following him from place to place.

At some point a dog came up to him and began to bark at him.
“Well, he’s found (something).

He really knows how to hunt (things),” the Indians came saying.

A) e·h=nenohtawa·či=meko.
   A) He understood (what they were saying).

B) kapo·twe_e·h=mehkwite·he·či owa·peškij-opapakiwaya·hemi,
   B) At some point he remembered his white cloth

C) e·h=pahkwe·sahto·či,
   C) and tore off a piece of it

D) e·h=nowa·hkawa·či i nini anemo·hani.
   D) and threw it out at that dog.

E) wa·natohka e·h=oč·anisa·či pahkiwa.
   E) As if it were nothing out of the ordinary, a grouse flew up.

F) meše·na·hina·h e·h=mawij·pakišiki.
   F) It went and alit some ways off.

G) i·tepi e·h=išisa·či anemo·ha,
   G) The dog ran that way,

H) e·h=taši·mekina·či pahkiwani.| 
   H) barking at the grouse.

I) mehtekoki ahpemekj| e·h=apihapiniči.
   I) It was sitting high in a tree.

J) o·`_ma·haki=wi·na·ši·ša·čiki,
   J) Well, as for the hunters,

K) i·ya·h=pye·ya·wa·či,
   K) when they got there,

L) pahkiwani=či·h| e·h=mekina·niči.
   L) here they saw (the dog) was barking at a grouse.

M) “o·`_pahkiwinikwe·ni=ča·h=mana,”| e·h=iyowa·či.
   M) “Well, it must be a grouse that this (dog was making a fuss about),” they said.

N) e·h=natoma·wa·či.
   N) And they called it off.

O) paya·hkiči_e·h=a·wa·či,||
   O) They went off in a different direction,
B) wa-paniki=na·hka,
B) The next day

C) kwi·yena=meko e·h=pye·či-a·šimemči_anemo·hani.
C) the dog came right (to him), being urged on.

D) kapo·twe_e·h=pya·niči \_nini_anemo·hani. [pya\_: <pye>]
D) At some point that dog reached (him).

E) kapo·twe e·h=pya·niči,]
E) At some point it reached (him)

F) e·h=we·pi·mekinekoči,|  
F) and began to bark at him.

G) “o·′_me·me·čiki=meko,” e·h=pye·či𝜃netone·moniči we·tayincihi.
G) “Well, it’s a dead cert!” the (dog’s) owners came saying.

H) kehčine=mek=e·h=pye·tetone·moniči,
H) When the sound of their talk got close,

I) e·h=mehkwe·netaki opapakiwaya·hemi,
I) he thought of his cloth

J) e·h=mesiwe·wi_nowisahto·či.
J) and threw out the whole thing.

K) wa·nato·ka| kehči-mešwe·ha e·h=oči|·pmepenoči. [pmepeno: <pemi.peno>]
K) As if it were nothing out of the ordinary, a great big rabbit darted away from that spot.

L) e·h=očinehkawa·wa·či anemo·haki.
L) And the dogs chased it right from the spot.

M) “kašina·′,”|| e·h=iyowa·či.
M) “Why!” (the hunters) said.

24

A) “o·′_kehči-mešwe·han wa·peškesiničini,” e·h=iyowa·či we·tayciči.
A) “Well, they found a great big white rabbit,” the (dog’s) owners said.

B) paya·hkiči=na·hka_e·h=a·wa·či,
B) They went off in a different direction again,

C) e·h=penowa·či.
C) going away.

D) pa·pekwa=na·hka wa·panik,
D) First thing again next morning,

E) “nahi\_·ni·h=wi·če·we=’noki,”| e·h=išiwe·či_kwi·yese·ha| ke·tema·kesi·hita. [<nainiwi> written over erased syllables, in YB’s hand]
E) “Say, this time I’ll go along,” said a destitute boy.

F) “nesapino,” e·h=ineči.|
“Stay home!” he was told.

“No.

See, I have to go with you.

If a bear is found, I have to have a look at it,” he said.

Eventually they stopped trying to dissuade him,

and he went along.

Suddenly (the dog) began sounding.

“Well, it’s a dead cert!” (the hunters) said.

Sure enough, here they saw that (something) was being barked at among some tree roots,

and they walked up (to it).

“Wait!

I’m first going to see what kind of appearance he has,” said the boy.

He went and peeped in at (the bear),

gazing at him as he lay there.

And that man was weeping.

He thought it was a dead cert that he would be killed.

At some point that boy looked closely at (the bear)

and filled in his companions.

“kaši’, may-o-wa=ma-h=mana mahkwa.
“Why, see, this bear is weeping.

Look at him!” he told his companions.

They listened to him.

Sure enough, they perceived that he was weeping.

“Say, it couldn’t be the man who was lost, could it?” they said.

“Say, let’s ask him!” they said.

The dogs were scolded.

They spoke to him, asking him.

All he managed to say was, “It’s me,”

When he spoke, his voice was just a tiny bit discernible.

We’ll take you home with us.

Your parents are right here,” he was told.

One of them ran ahead

and went and told the news,

telling the (man's) parents.

“Well, they say that the one who was lost has been found,” the fall hunters went from place to place telling each other.
“o’_ki-h=pye=n’a-pwa,” e-h=iyowa-či we-kwisičiki.

“Well, you have to bring him back!” the parents said.

i-na=ke-h=wi-na| e-h=kiši-nowi-či mahkwa,

Meanwhile, the bear had left (his burrow)

Meanwhile, the bear had left (his burrow)

they started building a sweatlodge for him.

Red-hot stones were put in place for him

and he was taken inside.

(They) have cooked off now,” he said.

And a breechclout was handed in to him,

and a great big shirt, it’s said.

After he was dressed,

he crawled out.

And h was an extremely handsome man.

And then that night

his wife came up to him.
F) “nəh’_ e=šte=koh=meko kənəwαči-pye=či-wi-tamo-ne.
F) “Say, I’ve merely come to take the time to tell you (some things).

G) ki-h=neškimene.
G) I have to warn you.

H) ma-hak=ča-h panaš-ahaki, keni-čanesena-na a-ya-nekino-hičiki,
H) About these cubs, the ones the size of our child:

I) ka-ta nešiy-e-kani.
I) don’t kill them.

J) ni-na-na=wi-na e-nekiney-a-ke,
J) But our size,

K) meše=meko ki-h=nešipena,” e-h=ikoči| owi-wani.
K) you can kill us freely,” his wife told him.

L) “Well, that’s what I came to tell you.

M) i-ni=ča-h we-či-ne-woti-yakwe,” e-h=ikoči. [we-či: <.wini>; wo: <o>]
M) That’s why we’re seeing each other,” she told him.

N) kəho-ni=mana| kwi-yese-ha e-h=natomeči ke-tema-kesi-hita.| [kəho-ni: <.kani>]
N) And then the destitute boy was summoned.

O) “nəh’_ ayo-h=ki-h=ki-wita,” e-h=ineči.
O) “Say, you should stay here,” was said to him.

29
A) pe-hki=meko e-h=təpa-neči,
A) He was really loved,

B) e-h=təpa-nekoči| we-kwisiničihi.
B) loved by the (young man’s) parents

C) na-hka=’nini oškinawe-hani pe-hki=meko e-h=təpa-nekoči,
C) And the young man really loved him as well.

D) e-h=menwi-to-ta-koči.
D) He treated him well.

E) mehto-či=meko e-h=oto-te-miči.
E) It was as if he was his brother.

F) na-hka=’nihį we-kwisiničihi, mehto-či=meko e-h=okwisemekoči.| [we-kwisí: <.wečisi>]
F) And as for the parents, it was as if he was their son.

G) i-ni=mana e-šawiči| mahkwani_we-wi-wita| oškinawe-ha.
G) That is what befell this young man who married a bear.

H) menehta=ke-h e-h=owi-wiči mahwe-wani.
H) First he married a wolf.
I) še-ški nekotokoni e-h=owi-wiči.
I) He was only married to her for one day.

J) e-h=mawi-manihwe-niči owi-wani.
J) His wife went and robbed people.

K) mani:
K) And here’s the thing:

L) “mehtose-neniwi-toke-hiki,” išite-he-wa=ke-h=wi-na=’pi| aškiča-h.
L) “They must be human beings,” he thought at first, it’s said.

M) aškači=meko e-h=kehke-netaki.
M) After some time had passed he learned (the truth).

N) na-šina-h| ke-ko-h e-h=ki-šikeniki,
N) At the time when things came into fruit,

30 A) na-šina-h e-h=mawi-kehke-netaki.| A) that was the time when he went and learned (the truth).

B) na-ška=mani a-čimo-ni.
B) This is a tale.

C) a-ški a-teso-hka-kaničini.| C) It’s not a winter story.

D) ke-htena=meko i-ni_ešawiči mana oškinawe-ha.
D) It’s the true story of what befell this young man.

E) mani=wi-na:
E) And here’s another thing:

F) aškiča-h mi-čipe-hahi e-h=ne-nesa-či,
F) at first when he killed one game animal after another,

G) a-ški=’pi=mek=a-pehe wi-kwa-tama-kočini. [kočini: <koči.>]
G) (his wife’s people) wouldn’t pay him any mind, it’s said.

H) na-ška| e-h=wača-hecči.
H) Also he was cooked for.

I) wi-na=’pi=mek=a-pehe nešihka taswi| wi-h=ča-kataki wača-ha-pi.
I) As much as he could eat by himself was cooked for him, it’s said.

J) i-ni=’pi_e-to-ta沃či aškiča-h.|| [wo: <o>]
J) It’s said that that’s how he was treated at first.