Midac awinini kā'i:jita'kupinat udabānā'kung kā'i:nabinigut-sagu. Midac kiwā' a'i:ndaci'kawat wī'a'p'i'tcimādcī:āpōsu a' udayabanā. "Ānīc misa i'!" udnān. "'Ā', mī'i-'a!'" ajīkāntciwabinat udabānān.

5 Panāgu Micōs mādcīyābōnu, misa'panā ābidābōnut a'kiwā'zi. Kumā'pi'kiwā' cavīgwa pāpīpāgi a' a'kiwā'zi, i'kitut: "Ninctimāmbān!" Minawā, "Ninctimāmbān!" Minawā, "Ninctimāmbān!"

Midac kiwā' ingi'u i'kwawag ki'kānimāwāt cavīgwa ātiwān ki'pa'kāniawimin. Midac 'ī'i'u utcimānini wā'i'cimādēcdmagatini. 10 Midac igi'u i'kwawag kī'tcimānumōwāt, wāimdēcdmagatini ānīcē āndačānimigunit. Anīt'ēkawītōwāt; mīgu kiwā' ājīkānimāwāsēk i' tcimānic, wā'a'p'i'tcimādēcdmaga'k.

Midac kiwā' awinini kā'kawinwibā' āt, "Mīsā' kāga'pī kīpā' tā' i'tisut," udnānimān. Midac āni'ā'cikawāt. Ānīt'ēkawīcingidac 15 āndawāt owa'bandān ājīgawatini āmā' tājimāmanāntsakunamōwāt i' tcimān ingi'u i'kwawāg. Midac āmā' a'i'ntawāt, midac keyābī nōngum āntawīgawān.

Pinawidis kā'gotā Mācōs utātisā'kānan.

SERIES II. Nos. 4-43.

(Told by J. B. Penesi.)

4. OTTAWA-WOMAN

(Udāwā'kwā).

Ningudingsa kī'wā'ki'a'i:ndā udāwā'kwā, sījī'kāwīzi. Kāwin 20 ininiwān udayāwāsin ānōdc kāgō udojī'tōn, a'piciwunā kā'kīnā gāgōn kā'i:jītacīgawād i'kwawāg, māckimudān kāyā; mī'i-'āāniwā'k

Thereupon the man bound him to the toboggan in the way that he himself had been tied. And now they say that while he was busy with him, eager was the toboggan to coast away. "All right, now!" he said to him. "Go ahead!" He shoved off the toboggan.

And then old Mashōs started sliding off, forever away went coasting the old man. After a time, they say, then with a loud voice the old man began calling: "O my canoe!" Again, "O my canoe!" Again, "O my canoe!"

Thereupon it is said that the women knew that now was their father being vanquished in the contest. And then was his canoe eager to go. Whereupon the women tried with great effort to hold it back, (but) it was eager to go where it was thought (the master) was. They tried in vain to tie it down; but they say that the miserable boat got to creaking, so anxious was it to be off.

And now they say that after the man had become tired waiting for the other’s return, “Therefore at last has he done harm to himself,” was his thought of him. And then on his way back home he went. And on his arrival there at home, he saw how it looked about the place where the women had striven to hold the canoe. And there they lived, and perhaps even to this day they may be there.

The gizzard of the ruffed grouse now hangs aloft for the story of Mashōs.

SERIES II. Nos. 4-43.

(Told by J. B. Penesi.)

4. OTTAWA-WOMAN.

Now, once on a time, it is said, there was an Ottawa-Woman; she was alone. She did not have a husband, yet various things
käwin sä'pidci kackändâ'zi nicikâwizit. Apa'kwaiyân gayâ udôji-'n pâ'kibôdciyà.

Ningudingidâc ugi'kândân abinôdciyân ayâwât wiyawing. A'pi-i'dâc cayîga wâni'gi-à'wasut, plnâwân n'î' tam kiniwigwan ga'kina tâc ânôc pâbâmisâctig ândaswâwânângiziwât — plnâwag ga'kina gayâ pinâsiwag. Miwani'â kiniwig'ât ga'kina ogi'â'ninângiñô, miyâ'ta plnâwan, käwin uginângiñusin. 'Àfa'â bâna ì'kitô: "Käwin nîn wi'kâ nînganângâñasî wa'a'â kîgânàn; a' pànâgu mô'jâ'g pâ'cu ningatayă tibîcí'a'yâgwân kîgânàn."

10 Mîdad 'ì'î'â'pidci wânâcdiwângâwizit 'àfa'â' pînà.

Mîsî idâc wâbôszunk ijinângâzitug; mî-i'î'âjînî'kàdâgwân i-i'mâ' wâbôs nâmâdabît. Mô'jâ'g îgî'â nîcinâbâ'g ugitbâdotânâwa 'îî'â wâbôs nâmâdabît ijînî'kâtâg. Mî-i'dâc 'àfa'â wâbôs mô'jâ'g wânâcdîninâdîswâd nîcinâbâ'g; eûâ'î'nî' ugin, 'àfa'â wâbôs.

Mîdad minawâ kî-a'î'ndât 'àfa'â u'dàwâ'kwâ. Ninguding minawâ ugi'kândân ayâwât abinôdciyân. A'pi minawâ nàgû-à'wasut kîgô'ya'â uginîgî-à'â, ga'kinâgû ândaswâwânângisîwât kîgô'ya'ag.

she made, — mats and all the things that women are wont to make, likewise bags; for that very reason was she not so very sad that she was alone. Reed mats she also made, and she spun twine.

Now, once she felt that there was a babe within herself. And when the time came for her to be delivered, there was born first of all a ruffed grouse, and then all the various creatures of the air, as many as there were, — ruffed grouse and all the birds. Now, by all those to whom she had given birth was she forsaken as fast as they came, save only by the ruffed grouse, by it was she not abandoned. The Ruffed Grouse spoke, saying: "Never will I leave this mother of ours; for always will I be near by, no matter at what place our mother may continue."

Such is the reason why so very gentle a ruffed grouse is.

Another time she felt that she was with child. And when the time was come again for her to be delivered, again she gave birth to all the game-folk, as many as there were. Now, by them all, too, was she forsaken as fast as they came, save only by the hare, she was not deserted by it. Said the Hare: "Never will I leave this mother of ours," he said. "Here in this place will I always sit."

There was a rock, probably in the likeness of a hare; accordingly it may have been called by the name of A-Hare-that-is-seated-there. Always have the people referred to what was called The-hare-that-is-seated. Therefore such is why the hare is always around where dwell the people; he loved his mother, the hare (did).

And so there continued Ottawa-Woman. Another time she felt that she was with child. When the time was come for her to be delivered, to fishes gave she birth, to all kinds of fishes, as many as there were.

1 The seated hare is frequently spoken of in Ojibwa mythology. It generally, though not always as here, is associated with Nanabushu.
So again by all her children was she forsaken as fast as they came, save only by the whitefish, she was not left by it. For this was what Whitefish said: "Never will I leave this mother of ours. In every place upon earth wherever a lake may be, even there will I be," he said.

And that, sure enough, has come to pass, everywhere are there fishes, and in all the lakes are there fishes. Thereupon she took up her work again, making all sorts of things. Ottawa-Woman was the name that our grandmother was called.

Well, that is as far as (the story) goes.

5. SNAPPING-TURTLE AND CADDICE-FLY.

Now, once on a time they say there was a town of every kind (of turtle) that was, — a Snapping-Turtle, a Soft-Shelled Turtle, a Musk-Turtle, a Painted-Turtle; thus the total number of them that lived together in a town. Now, Snapping-Turtle himself was chief. So once on a time Snapping-Turtle announced that he planned to go to war; against Caddice-Fly was he going to fight. Thereupon they then made ready to go to war; greatly did Snapping-Turtle conjure for magic power. At the time when setting out for war, very proud was he too.

And so, when they started away, very many youths he had in his company. And when he got to where Caddice-Fly had a town, nothing but their war-clubs did they have in their hands; nothing different did they have, simply their war-clubs. Accordingly, when they rushed to attack the town, the town of Caddice-Fly, then...