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the Sturgeon, 1916
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Aug 1916

Dr. Truman Michelson,

Tama, Iowa.

* only MS. left in it

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SI-NAA ~~BAE~~

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This is a ~~BAE~~ dialect of Lake
Superior (north shore) Ojibwa —
probably a text in the published
Jones texts (PAES), which were
edited by Michelson

Jedward 8/19/75

1 And so it is said that Nānabu^{sh} and his grandmother continued living there. Once on a time they say that while Nānabu^{sh} was meditating he thought: "I am curious to know if I was the only one," thought Nānabu^{sh}. Thereupon he thought: "I will ask my grandmother!" So according to the story, he then truly said to his grandmother: "My grandmother," he said to her; is it possible that you and I are the only ones living?" he said to her. "Have I never had a mother?" he said to his grandmother. "Is it possible that simply without cause I came into being?" he said to his grandmother.

2 So after^a long while he was given reply, he was told: "My grandson," he was told; "It was almost like that (as you will see from what) I shall say. Be seated, listen, I will inform you. Listen to me with care," he was told. "Verily there were some people living, but then as time went on they gradually passed away one by one, till at last also went they whom you would call your parents. And there was also one that was your elder brother," he was told. "And he too disappeared. Now about you, listen (and) I will explain to you from what source you came and why now you are here. After that elder brother of yours was born, then that which is the last to come when one is born was thrown away; for it is called a place-for-the-babe-to-rest-its-head, such is its name. So it was from that source that you came, my grandson. At the time when your elder brother was born, it was then taken some where out of doors and hung up. And so after a while there was heard the cry of a babe at yonder place where hung the little-rest-for-the-head. Thereupon I went to the place, and there I found you. Therefore it was I who reared you," she said to him. And your mother herself brought up your elder brother. And the name of your elder brother was Nānā^{sh}pātām. And so the name Nānabu^{sh} was what you were called," he was told by his grandmother.

3 Thereupon Nanabucu seriously began pondering, sad too he became at the thought that for sooth he had had an elder brother. And then Nānabu^{sh} straightway made up his mind what he would do, and

¹ For other versions see Nos. 7, 28, 29 (p. 215).

so he said to his grandmother: "My grandmother, it is strange that never did you say anything to me concerning what had actually happened to us".

4 "It was for a purpose that I told you of nothing", he was told by his grandmother. "That for no cause you should be sad and that you should not be disturbed in your peace of mind," he was told by his grandmother. "And that in peace you should live; that you should behold with a feeling of contentment the light of day when it comes; and that whenever the sun comes forth, when a sense of gladness pervades all things, you should be joyful too. Now that was why I never imparted anything to you," he was told by his grandmother.

5 Thereupon Nānabū^{sh}ū presently said to his grandmother: "My grandmother," he said to her: "I am going to war. I am going to seek for them who slew my parents and my elder brother."

6 And then he was told by his grandmother: "Don't, my grandson. Somewhere ^{shall} ~~will~~ you bring ruin upon yourself," he was told.

7 "No," he said to his grandmother; "I am determined to look for them." So then off went Nānabū^{sh}ū, he went to seek (for a small straight tree easy) to split to the end that he might make some arrows and some spears. And now it is said that on his early return to his home he was then told by his grandmother: "What now, my grandson?" he was told.

8 "Nothing," said Nānabū^{sh}ū. "My ax does not cut. Please let me have the whetstone, my grandmother. I want to sharpen the ax."

9 It was true that over ^{le}aned the old woman, and from the meeting place of the wall and the ground she drew forth a whetstone and gave it to him.

10 Whereupon over reached Nānabū^{sh}ū taking it, and then he began the work of sharpening (the ax). And so later on while Nānabū^{sh}ū was at work with the whetstone he then heard that which he was told: "Your father, your mother," was the sound of the whetstone. "Why does it say that?" he thought. "Perhaps my grandmother for some reason is deceiving me about what I had asked her,"

he thought. Once more as he began using the whetstone, so again he heard it: "your father, your father, your father, your mother, your mother, your mother!" Exceedingly angry was Nānabū^{sh}u. "Hark, listen to what the ax is saying to me!" he said to his grandmother.

11 "Simply are you hearing the sound of what you are always revolving in your mind," she said to him.

12 "no," to her said Nānabū^{sh}u; "Simply am I chided to anger." Thereupon Nānabū^{sh}u truly was angry. And ~~then as~~ ^{so} he once more took up the whetstone; ~~he was~~ ^{while} whetting the ax ~~whereupon~~ ^{Then} again was he told: "Your father, your father, your elder brother, your elder brother," he was told. Thereupon he leaped to his feet; thereupon *he grabbed and fastened down* the ax; he thoroughly pounded it with a stone right on the sharp edge.

13 Thereupon truly was he fully prepared to go; many arrows and spears had he made. So far as the story goes it is not told ~~by~~ what he used when he made the great number of his arrows and spears, for he had dulled his ax; it is only told of him how that he had made himself prepared. And so it is said that Nānabū^{sh}u started away. By the way, this too was what was told of him! He made a canoe; he hewed it out of a log, the measure of himself was the size he made it, so it is told of him.

14 Thereupon he went to assail the great sturgeon. And so they say that Nānabū^{sh}u set out, bidding farewell to his grandmother. And then they say he was told: "Be careful, my grandson," he was told; "Some where will you bring harm upon yourself," he was told by his grandmother.

15 "No, my grandmother, I will return again to this place," he said to her. And as Nānabū^{sh}u now shoved his canoe into the water, he proceeded straight out to sea; and when almost at the middle part of the sea he was come, then he cried with a loud voice singing:

16 "O ye great sturgeons, O ye great sturgeons,

17 *one of you and* "Come ^{sh}swallow me, come ^{sh}swallow me!"

18 And in a little while was the sea set in motion; like

rapids when the current is strong so was the flow of the waves.

19 Thereupon truly Nānabu^{sh} sang aloud:

20 "O ye great sturgeons, come swallow me!

21 Ye that have slain my parents, come swallow me too!"

22 As soon as he had finished speaking then immediately he saw a great sturgeon coming to swallow him. At first round in a whirlpool spun ~~current whirled~~ the canoe, and then down into the water he was drawn, swallowed by the great sturgeon, canoe and all. All the while they say there was a hissing sound in the ears; and when he recovered his wits, inside of a fish he was. Thereupon quietly he remained there; and they say that now he knew that the fish was carrying him away.

23 And so the chief of fishes returned to the home under water on the floor of the sea. And now they say that (Nānabu^{sh}) heard them holding a great smoker among themselves, and he also heard them holding forth with much talk; they were giving thanks for that he was swallowed.

24 Now once they say that while he was listening, something Nānabu^{sh} saw that caught his attention. Well, on with the story. Wonder how he could see! (Nevertheless) they say that Nānabu^{sh} saw something in motion, and it happened to be the heart of the great sturgeon that was beating. Thereupon they say that softly he moved (and) pulled out a pointed arrow; and then he began pricking it. Whereupon they say that in a little while he heard the voice of him saying: "Oh, truly indeed but (am I) feeling sick at heart".² And then he heard him asking his wife to give him a drink of something to make him vomit. And so presently did he begin trying to vomit, but he was not able to do it. And then he heard him saying: "Impossible, for Nānabu^{sh} is making me sick at my stomach," he said.

25 True was it indeed that hard worked Nānabu^{sh} to keep from being cast out; so then crosswise he placed his arrows, and so by them he held on.

26 Thereupon again the great sturgeon spoke: "No hope. I am in distress inside on account of Nānabū^{sh}," he said. And so in a little while he was dead, him had Nānabū^{sh} slain. Even though all that were living there had come together by invitation for the purpose of bringing their chief back to life, but (it was) not (to be); for how could any one live with his heart cut ~~in~~ ^{to} pieces? And that was why he had died.

27 And as for Nānabū^{sh}, there he remained.

28 Thereupon truly they were doing wonderful things as they conjured for a miracle. It was no use~~d~~ for already dead was the great fish. And so it is said that they were going to bury him, for really a long while had they kept him; perhaps he ~~may~~ ^{might} come back to life they thought. And so accordingly they say that when they were burying him farther out upon the sea where it was deep they went to bury him. Ever so mightily they conjured for a miracle.

29 Now Nānabū^{sh} knew everytning that was happening, but yet by no one was it known that he was there and alive. They knew that he had been swallowed, but yet they did not know that he was alive. And so after they had finished burying (the chief of fishes) then back they came together to their home again. Exceedingly numerous they were, from every part of the sea had they come to be at the burial of their chief.

30 In the meanwhile they say that Nānabū^{sh} had been thinking out a plan how he might succeed in getting out from the inside of the fish which now was also lying buried. And so now that Nānabū^{sh} knew what he would do, he thereupon said: "Oh, I would that there rise a might storm the like of which there has never been before!" Whereupon Nānabū^{sh} made a smoke offering toward the four directions where sit the manitous.

31 And so his prayer was answered. Thereupon truly ~~there~~ there rose a mighty wind, everything that was on the floor of the sea came to the surface by force of the waves. And as for Nānabū^{sh}, the sand(of the mound) where he had been was washed away; and then afterwards the fish came to the surface of the water.

For ten days the wind raged, and afterwards there was another great calm, whereupon to the surface came the great sturgeon.

32 Now once when Nānabū^{sh} was inside of the fish he heard something that sounded very pleasantly; and as he listened, he then heard: "(cry of the sea gull)". Very pleasant was the sound of the creature; it turned out to be some gulls. "Well," thus thought Nānabū^{sh}; "I will speak to them," he thought. It was true that soon again he heard the sound of them coming hitherward, whereupon again they came with the cry, "(Cry of gulls)". And then
3 he said to them: "Hark, O my younger brothers,³ please peck an opening for me into the belly of this fish! "

33 Thereupon the gulls flew up and as they went they could be heard uttering a frightful cry for such was the sound they made. Whereupon Nānabū^{sh} siezed his ears (and) closed them with the hands (to keep from hearing the din). And in a little while again he listened, whereupon again he spoke to them saying: "O my younger brothers,⁴ peck an opening for me into the belly of this fish!" he said to them.

34 Thereupon truly they became silent.

35 And so again he spoke to them saying: "Peck an opening for me into the belly of this fish! " he said to them. "In return I will adorn you."

36 Thereupon the gulls spoke one with another saying: "Nānabū^{sh} is there."

37 Indeed by every creature was Nānabū^{sh} known. And so again he spoke to them saying: "Come, my younger brothers, peck an opening for me into the belly (of this fish). In return I will adorn you; as beautiful as the creature of the air that surpasses (all others in beauty) is how beautiful I will make you," he said to them.

38 "We surely could not (make an opening into) him," he was told.

39 "Yea, (you can)! " he said to them. "You can do it!"

40 Thereupon truly they began pecking an opening into (the fish); and after a long while they succeeded. And then after-

wards^{sk} Nānabū^{sk} crawled out, and he drew out his canoe which he had hewn from a log. And then was the time that he took a careful look to see how big was the great sturgeon which had swallowed him; like ~~unto~~ an island afloat upon the water was how it looked as it lay upon the deep. Thereupon he took up one of the gulls in his hands; and then he adorned it, And then he whitened it, (white) like ~~unto~~ snow he made it. Thereupon he said to it: "You shall be called a gull from now till the end of time."

41 It was true that exceedingly happy was the gull when it looked upon itself and saw how beautiful it was.

42 "Now then," he said to them: "Now fly away".

43 Now according to the story there was mentioned but a single gull that he took up in his hands. Yet nevertheless just as beautiful were all the rest when they all started to fly away. And then afterwards Nānabū^{sk} began cutting up the fish with a knife. And so when he had finished cutting it up then he said at the same time ^{that} he was flinging the pieces in every direction: "Fishes shall you be called till the end of time. And you shall be eaten by the people till the end of the world". "And you," he said to the great sturgeon: "Never again so large shall you be as long as the world lasts, else nobody would ever live," he said to it. Therefore it truly came to pass that he created little fishes in great numbers from that great sturgeon.

44 Thereupon Nānabū^{sk} paddled home in his canoe; he went to find his grandmother. And when he got there he discovered his grandmother grievously sad in her thoughts. And as he peeped into the lodge he said to her: "O my grandmother, I have now come home," he said to her.

45 X "Oh, I should like to know why they continually say this to me, these little animal-folk!"

46 "Nay, my grandmother. It is really myself, Nānabū^{sk}, your grandson, who has now come home." And then into the lodge he went. Thereupon he saw that his grandmother was barely able to see, (showing) that perhaps all the while she had been weeping. And then afterwards he made her younger.

End
p. 226

(? where is 227 ms.?)

1

✓ Pōjō·ā·t, bidding farewell to-----; a verb from the French bon jour, and used in Ojibwa to greet or to bid farewell.

2

✓ Nimācitä·ä·, I am sick at hart; perhaps too literally rendered; I am feeling qualmish is nearer the sense.

3

✓ Nicīmīsā, O my younger brothers; the ending -īsā occurs in story and usually in the mouth of Nānabushu.

4

✓ Nicīm, my younger brothers; a vocative singular noun rendered by the plural; a common construction.

61.

Nanabushu swallowed by the Sturgeon

1 Mīdāc kīwāⁿ aīndāwāt Nānabucu ōkumisaⁿ kayā. Ninguting kīwāⁿ Nānabucu ājinānāgatawāndank ināndam: "Intigāsa mīgu nīn kēiji-pājigōwānān," ināndam Nānabucū. Mīdāc ānāndank: "Ningagagwātōimā nōkumis." Anīcīnā^a ātīsōkān, mīdāc kīgāt^t ānāt ōkumisaⁿ: "Nōkumis," udinān; "Mīnagu kīnawint ātegu pimātisiyang ?" udinān. "Kāwīn na wīkā nīn ningīugīsi ?" udinān/ōkumisaⁿ. "Mīnagu kēiji-pīnicīpimātisiyān ?" udinān ōkumisaⁿ.

2 Wīkā^a dāc ōganōnigōn, igut: "Nōjis," udigōn; "Mīsagu i^u kīgā kākī^ttuyāmbān. Namadabin, naskā, kīgawīndamōn. Pisindawicin wāwāni," udigōn. "Kīgāt^t kīānicinābā^{kā}, mīdācigu kīānitcātōāgi-unicinōwāt pīnic kayā wīnawā i^u kinīgīgōg kātīnāt^twābān kīpājigu kayā kisayāⁿ," udigōn. "Kayā wīn dāc kīwānicin. Kīndāc kayā, naskā kīgawīndamōn kēundcīmōⁿināgusiyaⁿ omā dāc nōngum kīāyāyān. Awā kisayāⁿ mīā^u kānīgīt, i^uwitāc iskwāto āyāmagā^k anicinābānāgītōcin wābinigātādāc i^u; mīdāc ājini^kātāg ābinōtō^{cī}dapi^kwācīmun, i^ujini^kātā. Mīdāc imā kīn wāndātīsiyaⁿ, nōcis. Apī kānīgīt kisayāⁿ mīdāc kīsāgīstōigātāg ingutōidāc kīāwīagōtōigātā. Mīdāc nāgātō kēici-nōntawint apinōdō^{cī} mādwāmawīt i^uwītī agōtāg i^u pī^kwācīmunāns. Mīdāc kēici^{cī}cāyān, mīdāc imā kīmīkōnān. Mīdāc nīn kēiji^{nī}tāwīgīfīnān," udinān. "Kayā wīn dāc kīga kisayāⁿ ugīnītāwīgīfīnān. Mīdāc ājini^kāsut a^u kisayāⁿibān Nānāⁿrātām. Mīdāc kayā kīn kēiji^{nī}wīnigōvān Nānabucu," udigōn ōkumisaⁿ.

3 Mīdāc Nānabucu kītcinānāgatawāntām, kaskāndām kayā mīkwānimāt nāngwāna kī^usayāⁿt. Mīdāc Nānabucu. Cayīgwa kīwawān-āndank ānīn wātōitōigāt, mīdāc ānāt ōkumisaⁿ: "Nōkumis, mama^{kā}-tāⁿamig wīkā kīgō kī^ucisiwān i^uwi nāngwāna kī^ucīwābisiwāngān."

4 "Untōitasa kāwīn kīgō kīgīwīwīndamōⁿsinōn," udigōn ōkumisaⁿ. "Anīcā tōikaskāndāman kayā tōigwīⁿnawīⁿnāndansiyaⁿ," udigōn ōkumisaⁿ. "Pīsānigu tōipimādisiyaⁿ," ānicigu wābandāman kījīk pādōiwayāsāyāgin; kayā cayīgwa kīsis pāmō^{kā}ngin ājionānigwān-dāgwa^k tōiⁿijionōnigwāndāman. Mī^u wīkā kēundcīkāgōⁿinisinowān," udigōn ōkumisaⁿ.

5 Mīdāc Nānabucu cayīgwa ināt ōkumisan: "Nōkumis,"
udinān; "Ninganantupanī, ninganantawābamāg awānānan kānisiguwāt
nigīīgōg kayā nisayā."

6 Mīdāc āgut ōkumisan: "Kāgū, nōjis; ingutci kīgatinī-
gātōn kīyā," udigōn.

7 "Kāwīn," udinān ōkumisan; "pōtciḡu ninganantawā-
bamāg."

8 Mīdāc ājimādcāt Nānabucu awipīsaḡk wīuḡitōd pigwakōn
kayā sawānan. Mīdāc kīwā pāijikiwāt wayibagu mīdāc āgut ōkumisan:
"Ānīn, nōjis?" udigōn.

9 "Kāwīn kāgō," i'kitu Nānabucu. "Kāwīn pigwāsāsinōn
niwāgākwat. Skumā sipōtcigān, nōkumis. Niwīkinibōtōn wāgākwat."

10 Mīdāc kāgāt āragisut a'mindimōyā, kiskabak idac nānīki-
bitōt sipōtcigān mīnāt.

11 Mīdāc ājiutāpinang Nānabucu, mīdāc ājimādcāsipōtcigāt.
Mīdāc Nānabucu kumā a'pī māgwā asipōtcigāt mīnōndank āgut: "Kōs, kī-
ga," inwāwāg sipōtcigān. "Wāgunān wāntciikitut?" ināndam. "Māgi-
cā Nōkumis undcita niwīik kīgagwātcimāk," ināndam. Minawā āji-
mādcipōtcigāt mīminawā ānītānk: "Kōs, kōs, kōsm kīga kīga kīga."
Āridci Nānabucu nickādisi. "Na, naskā āgwiyan i'wāgākwat!" udinān
ōkumisan.

12 "Anicā kuca kidinītām a'panā i'ijikiḡipāntāman," udinān.

13 "Kāwīn," udinān Nānabucu. "Anicāḡu ningagāntcigi-
tāmigun." Mīdāc Nānabucu kāgāt nickādisit. Mīdāc ājiudākinang
minawā sipōtcigān, sipōtōd wāgākwat, mīgu minawā āgwut: "Kōs,
kōs, kisavā, kisavā," udigwān. Mīdāc ājipasiguntcisāt; mīdāc āji-
nawatcipitōd wāgākwat; ājikiḡcipapa'kitāwāt asinīn ānābitagāwaninig.

14 Mīdāc kāgāt kiḡciḡjiḡtād wīmādcāt; nībiwa ugīuḡitōnan
ubīgwa'kōn osawānan kayā. Anicinā ātisōhān, kāwīn tibātutciḡātāsi-
nōn wāgunān kāyōgwān kīuḡitōd kiḡci nībiwa ubīgwa'kōn kayā odasa-
wānan, i'kīkīckābitāsītōd owāgākwat; mīyātāgu tābātcimint kī'kīji-
tāitisut. Mīdāc kīwā Nānabucu ājimādcāt. Ietā, mīgayā iwā

anātoimint! kīrujītōd toīmān, kīwimbikawāt mītīgōn,
aniginitigu ogīnīkukwātōn inā.

14 Mīdāc kīmawināwāt mīcinamāgwān. Mīdāc kīwā Nānabucu
ājimādoēt, pōjōēt ōkumisan. Mīdāc kīwā āgut: "Aiyāngwāmisin, nō-
jis," udigōn; "ingutci kīgatinikātōn kīyā," udigōn ōkumisan.

15 "Kāwīn, nōkumis, ningatagwicin minawa omā," udinān. Mī
Mīsa Nānabucu cayīgwa ājipakubīnang uteinān, mēdoēt kwayak kītōi-
micawagām; kagā dāc nānāwagām tēgucing, mī ājipīpēgit, nāgamut;

16 "Mīci nāmāgwātug, mīcinamāgwātug,

17 wīkwānjicīn, wīkwānjicīn !"

18 Nēgatoigu cayīgwa mātākamiskā kītōikami; tibickō pāwi-
tig ājipintciwānk, mī āpītītōiwānk.

19 Mīdāc kagāt Nānabucu āniguk nāgamut;

20 "Mīcinamāgwātug, wīkwānjicīk !

21 Kīnawā kātōākiāgwā ninīgīgōg, kayā nīn dāc wīkwānjicīk!"

22 Pītōīnāgigu kārōkwāīkitut mī cayīgwa wābāmāt mīcinamā-
gwān wīkwānigut. Nītamigu kagīcipābōtūnī i' tōīmān, mīdāc āniji-
kuntāyā bōsut, anigumigut mīcinamāgwān, kīgītōīmān. Apanāgu kīwā
kāsāswānik utawagan; minawā mīkawit, pīndāgiyā kīgōyān ayā. Mīdāc
pīsān ayāt iwiti. Mīdāc kīwā cayīgwa kīkānimāt inī kīgōyān animād-
cīnigut.

23 Mīdāc āā uginākīgō kīwāt āndāwāt anēmipīg anēwayaī
kītōigāming. Mīdāc kīwā mādwakītōisagaswātīwāt, mādwakītōikayā ānī-
mītāgusinit, māmāyawānit i' kīkumint.

24 Ningutingdāc kīwā māgwā nantutēnk, kagō owābandēn
Nānabucu picāgiwīnigut ānīcīnā ātisōkēn. Amānto ājiwābigubānān!
Nānabucu owābandēn kīwā kagō picāgibitānig, mīnāngwānā ā mīcinamāgwā
udā pāngānīnik. Mīdāc kīwā bākā ācīmāmātōit nānīkīnānk udasawān,
mīdāc ājipapacīpaānk. Mīdāc kīwā nēgato nōntawāt mādwakīkitunit;
"Ātā, kagātsanā nīmācītāā. Mīdāc mādwakīcinantutamawāt wīwān tōi-
mināigut kagō kāmūdōicīgaguwāt. Mīdāc cayīgwa ānuwīkwūtōd tōicī-
cīgaguwāt, kāwīn dāc ugaskītōsīn. Mīdāc mādwakīkitut: "Kāwāsa,

Nānabucu nimānikāg," i'kito.

25 Anawi kagāt ki'tciāno'ki Nānabucu toicacigaguwānāsiwint; mī kārjipimidākwanang umi'tigwābīn, mīdāc ini māntcimākwīt Nānabucu.

26 Mīdāc minawā mīcina māgwā ā'kitut. "Kāwāsa. Nimāni-kāg Nānabucu," ikitu. Mīdāc wayība kīnibut, kīnisāt Nānabucu.

27 Anīc ānawi ka'kina minīk wādātōwāt kiwīkundiwaḡ toiwī-pimātcīāwāt otōgimāmiwan, ānīc kāwīn, ānīc awiya kādicipimātisit udā kīpigiskatgātānig? Mīdāc kāumtcinibunit.

27 Mīdāc wīn Nānabucu, imā ayāt.

28 Mīdāc kagāt ki'tci'tci'tci'gawāt mānidō'kāsowāt. Anīc āja kīnibu ki'tcikīgō. Mīdāc kiwā wārjipagidānimāwāt, ānawi kīnwāj ugīkanawānimāwān; māgicā taābitcībā kīnāndamōg. Mīdāc intawāto kīwā cayīḡwā pagidānimāwāt nawato nāwito ānti āpidci tīmīyāḡ ki'tci-gami mīmā awipagidānimāwāt. Āpidci ki'tcimānidō'kāsowāḡ.

29 Ka'kina dāc wīn Nānabucu ugīkāndān ānākamigatīnig, wīn dāc kāwīn awiya ugīkānimigusīn imā ayāt pimādisit kayā. Ugīkānimāwan kī'kumimint, kāwīn dāc wīn ugīkānimāsiwāwān pimādisinit. Mīdāc kārckwāpagidānimāwāt kīpikīwāyāwanitīwāt minawā. Āpidci kīpā'tayīnowāḡ, miziwā ānigukwāḡ i' ki'tcigami kīundciwāḡ kīāwipagidānimāwāt utōgimāmiwān.

30 Mīdāc kīwā wīn Nānabucu āndājiwawānāndānk ānīn kātiji-kaski'tōd toisāḡḡānk imā pīndcayaī kīgōyīng kayā kīningwaomint. Mīdāc cayīḡwā Nānabucu kīkāndānk ānīn kādōdānk, mīdāc ā'kitut: "A, āmbāsinō tawīki'toi'jiwābak wīkā kārjiwābisinuk!" Mīdāc Nānabucu kīāḡuswāt nīwing inaka'kayā wāndābinit mānitō.

31 Mīdāc kīnā'kumigut. Mīdāc kagāt kārjiki'tcinōdīnk, ka'kina kāḡō kīpā'kudāmikān imā kīki'tcigāming ināmayaī ā'tāḡini. Mīdāc kayā wīn Nānabucu, kīmōnātāwāḡānīnig imā ayāt, mīdāc ā' kīgō kār'ukitcībīskāt. Mīdāc sugun kīki'tcinōdin. Mīdāc minawā kārjiki'tciānwātīn, mīdāc kīmōckantcit ā' mīcinamāḡwā.

32 Mīdāc ningutingigu Nānabucu ayāt imā anāmayaī kīgōyīng onōndān kāḡō āpidci minō'tāḡutīnig, mīdāc ājīāntutānk, mīānitānk:

"

". Āpidci minō'tāḡusiwan awiya, mīnāḡwāna

kayāskwag. "Ambā," mīdāc ānāndank Nānabucu; "Ningakanōnāg,"
ināndam. Mīdāc kagāt cayigwa minawā onōndawā² pīdwāwināminit, mīgu
minawā pātnwānit: "

"Ict, nīcīmītsā,³ skumānā pagwanātciganānandamawiciyu'k a⁴ kīgō!"

33 Mīdāc kayāckwag ājipāsigwaōwāt kayā āninōndāgusiwāt
kagwānisakakamig ānī⁵tāgusiwāt. Mī Nānabucu kēicīnawatināgin
utawagan, kēijiki⁶pītānititut. Nāgāt dāc minawā kīāndutām, mīc
minawā kīkanōnāt: "Ā, nīcīm,⁴ pagwanātciganānandamawiciyu'k a⁴ kīgō!"
udinā.²

34 Mīdāc kagāt ājipisānayāwāt.

35 Minawādāc uganōnān: "Pagwanātciganāndamawiciyu'k a⁴
kīgō!" udinān. "Māckut kīgasasāgānīnim."

36 Mīdāc kayāckwag ājikanōnitiwāt: "Nānabucu imā ayā."

37 Kakinaguta awiya kīkīkānimigōn a⁴ Nānabucu. Mīc mīnawā
ājikanōnāt: "Ā, nīcīmītug, pagwanātciganāndamawiciyu'k. Māckut
kīgasasākānīnim; nīgān wānīcīcīt pāpāmīsāt kīgātīcīnīcīcīnīnim,"
udinā.²

38 "Kāwīn kuca nīndākaskīāsiwānān," udigō.²

39 "Awa" udinā.² "Kīgakaskīāwā!"

40 Mīdāc kagāt ājimādcītāwāt pagwanātciganānāwāt, wīkē
dāc ogackīāwān. Mīdāc Nānabucu kēijisāgitōtāt kayā isāgitcītābā-
tānkc utcīmān mī⁷tīgōn kēwīmbigawāpān. Mīdāc pītēināg wāwānī wābāmāt
īnī⁸ mīcīnamāgwān kēgumigut ānīginīnit; intīgu minīs āgundāk ājī-
nāgusīnit āgwāntcīnīnit. Mīdāc kēijīudāpīnāt pājīk īnī⁹ kayāckwān;
mīdāc kēijīwawācīāt, mīdāc kēicīwāpīckīāt, tībīckō kōning kīcīāt.
Mīdāc kēīnāt: "Kīn wīn kayāsk kīgātānījīwīnīgō tēfānīā¹⁰kī-
wāng."

41 Mīdāc kagāt kīstcīmīnwāndānkc wābandīsūt a⁴ kayāsk ājī-
wūnīcīcīt.

42 "Ā," udinān, "Mīdāc ījīpāzīgūiyu'k." Mīdāc ānīcīnā
ātīsōkān, mīyātagu pājīk tagīmīmīnt kīudāpīnāt kayāckwān. Mīdāc
āpōtc kēijīwūnīcīcīwāt kākīnā mīnīk āpī kākīnā pāsīgōwāt. Mīdāc
Nānabucu kēijīmādcītāt kīpīgīckīcīwāt īnī¹¹ kīgōyān, mīdāc āpī kēicī-

kwānanawijwāt mī kī'kitut kayā pā'kic kiziswāwābināt: "Kīgō'kīgat-
anijiwīnigōm toī'ānī'kīwāng. Kīgatamuguwāk kayā anicinābāg toī'ānī'
kīwāng. Kīn dāc," udinān mīcinamāgwān; "Vāwīn minawā wī'kā kīga-
tiniginisī toī'ānī'kīwāng, kāwīn awiya tāpimādisisī," udinān. Mī-
dāc kīgāt kī'jiwābatinīg kīgō'yānsā. Kī'cinībiwa kī'undēci'ciāt imā
mīcinamāgwāng.

44 Mīdāc Nānabucu ājikiwārt nantawābamāt ōkumisan.
Ānītagwicingidac omī'kawān ōkumisan ā'pidci kawāndāminīt. Mīdāc
ānījitā'pābit, mīc ānāt: "Nōkumis, nīntagwicin," udinān. ⁴⁴⁵ "Ā,
wāgutugwānsa panā wāndēci'ciwāgwānu'ku, ayaāwacānsag!"

46 "Kāwīn, nōkumis. Nīn kuca, Nānabucu, kōjis, patag-
wicin." Mīdāc ānījipīndigāt. Mīdāc owābamāt ōkumisan agāwa ōn-
sābīnīt, ā'panā'idug kī'awīnīt. Mīdāc Nānabucu ā'pidci cawānimāt
ōkumisan. Mīdāc nawāto kī'ji'āntēci'uskinīgīāt.



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