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MEMOIR 38

No. 2, ANTHROPOLOGICAL SERIES.

Some Myths and Tales of the Ojibwa of Southeastern Ontario.

COLLECTED BY

Paul Radin.

OTTAWA
GOVERNMENT PRINTING BUREAU.
1914. No. 1326.

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Some Myths and Tales of the Ojibwa of Southeastern Ontario.

(1) THE NENEBOJO CYCLE.

Told by Nizibeng,[1] Sarnia.

Nenebojo[2] lived with his grandmother. His parents had been killed by a war-party. Around him there lived many Indians, and they all thought he was a mineto[3], for he could make his corn-stalks yield as many as ten to twelve ears of corn apiece. Then, too, in the spring of the year it was known that he never boiled the sap in order to make maple sugar, but he would simply let it dry, and when it was quite dried, then he would have plenty of very white maple sugar.

It was right near Niagara Falls that Nenebojo was living at that time. There were many animals around him.

Now the Indians who were living near Nenebojo noticed that he was very sad, but they were afraid to ask him what was ailing him. This was during the last days of what we call the Flower-month, i.e., April. Finally it chanced that one of the chiefs, while hunting, met Nenebojo sitting on a log crying. So the chief asked what was troubling him, that he had seen him looking sad for a long time already. Nenebojo answered that he was going north and that he would soon abandon the Indians, for he had learnt that a very bad person was coming toward them, and that if this person found a way, he would try to take everything that the people possessed. He, Nenebojo, had, therefore, resolved to leave the place, taking with him his grandmother and all the animals, so that if the newcomer wanted to hunt he would have to go to the north, for all the animals would be taken and kept there. He was also going to pour water into the maple trees, so that thereafter the people would have to boil down the sap before they could get their maple sugar; and that likewise thereafter only one or at most two ears of corn would grow on a stalk. Nenebojo then went

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[1] Nizibeng is a corruption of Elizabeth.

[2] In this name j is to be pronounced as in French, that is, like s of English pleasure.

[3] This seems to be the prevalent pronunciation of manito east of Sault Ste. Marie.

home and told his grandmother to get ready to accompany him to the north, while he went to climb to the top of a maple tree to pour water into it. Then he went out to pull off some of the ears of corn that were growing on the corn-stalks. He pulled off all, leaving only one or two on each stalk.

When he was ready to start, he bade good-bye to all the Indians living around there and told them that they would have to work hard for a living, for life wasn't going to be as easy thereafter as it had been when he lived among them; and that, apart from that, the newcomer was going to make it very hard for them. Then he started off, with his bundle and pails. His grandmother was quite some distance ahead of him.

They walked along until they came to the shores of Lake Erie. From there they proceeded up the Detroit river and along the shores of Lake St. Clair.

(a) [1] At Lake St. Clair Nenebojo saw a number of ducks, and he thought to himself, "Just how am I going to kill them?" After a while, he took out one of his pails and started to drum and sing at the same time. The words of the song he sang were:—

"I am bringing new songs."

When the ducks saw Nenebojo standing near the shore, they swam toward him and as soon as he saw this, he sent his grandmother ahead to build a little lodge, where they could live. In the meantime, he killed a few of the ducks, so, while his grandmother started out to build a shelter, Nenebojo went towards the lake where the ducks and geese were floating around and around. Nenebojo jumped into a sack and then dived into the water. The ducks and geese were quite surprised to see that he was such an excellent diver, and came closer and closer. Then Nenebojo challenged them to a contest at diving. He said that he could beat them all. The ducks all accepted the challenge, but Nenebojo beat them. Then he went after the geese and beat them too. For a time he was alternately diving and rising to the surface, all around. Finally he dived under the geese and started to tie their legs together with some basswood bark. When the geese noticed this, they tried to rise and fly away, but they were unable to do

[1] In order to facilitate reference, all the special incidents in the cycle will be marked off in this manner.

so, for Nenebojo was hanging on to the other end of the string. The geese, nevertheless, managed to rise, gradually dragging Nenebojo along with them. They finally emerged from the water and rose higher and higher into the air. Nenebojo, however, hung on, and would not let go, until his hand was cut and the string broke.

(b) He fell down into the hollow of a big tree. There he lay until he heard somebody chopping wood near by. He immediately called for help, and as soon as he was released he went in search of his grandmother. She was waiting for him. He told her all that had happened. "Why didn't you get the ducks?" she said. "You know you never can eat goose, even when you do get it."

So Nenebojo got ready and started on his journey for the north. He sent his grandmother ahead of him again, as he always did.

(c) While walking along the river he saw some berries in the water. He dived down for them, but was stunned when he unexpectedly struck the bottom. There he lay for quite a while, and when he recovered consciousness and looked up, he saw the berries hanging on a tree just above him.

Then he started off again.

(d) As he was walking along, he suddenly got very hungry, and seeing a deer coming toward him in order to get a drink, he stopped him. "What is the matter with your eyes?" he said to the deer, "they look so very red. They certainly must be quite sore. I have some medicine here for sore eyes." The deer answered that his eyes were not sore, and that that was their natural condition, but Nenebojo again broke in and said, "I never saw them like that before. My eyes were, for some time, in the same condition, but I cured them with this." And he showed the deer some berries he had in his hand. Finally he persuaded the deer to take some of the medicine. He took a handful of these berries and rubbed them in the eyes of the deer. They (the eyes) became very painful and the deer dropped to the ground. As he was rolling on the ground, Nenebojo came along and pounded him with a club and killed him, and after he had killed him, he skinned and dressed him. He then roasted the carcase, leaving only the head for his grandmother. His grandmother, as usual, was far ahead.

(e) When Nenebojo sat down to eat, he saw a tree near by, and every time the wind blew, one of its branches would screech. Nenebojo didn't like this, and he said to the branch, "Don't you bother me, just when I want to eat, for I am very hungry." But

every time, just before he took a bite, that branch began to screech. Then Nenebojo got up and climbed into the tree to take off the branch that was screeching, but just as he had broken it off, his wrist got caught between two branches and he was compelled to stay in the tree for some time.

As he hung there, unable to free himself, he saw a pack of wolves running along the river. Before they caught up to him, Nenebojo called out to them to run right on and not look in his direction. When they heard this, the wolves said, "Nenebojo must have something there, for he would not tell us to run ahead, if he didn't." So they all went over there and ate all the deer that had been roasted. When they were finished, Nenebojo said, "Now, go right ahead and don't look up that tree near by." So the wolves looked up and saw the deer's head, hanging in the branches. They pulled it down and ate all the meat that was on it. Then they went away. Just then Nenebojo managed to release that wrist that had been caught, and came down. But he could not find the slightest piece of deer-meat. He turned the head around and around, but could find absolutely nothing.

(f) Then Nenebojo thought of the deer-brains. So he transformed himself into a very small snake and burrowed his way into the head. He ate up all the deer-brains, but when he tried to go out, he found that he was unable to do so. Then he became very thirsty, so he transformed himself into Nenebojo again. But now he had a deer head on his head. With this he went to the river, but there he came upon some Indians, who mistook him for a deer. They gave chase to him and he ran away. In running, he tripped and fell down. His head (deer-head) struck a stone and broke open, and thus he was freed again.

Then he thought of his grandmother and started off again.

(g) As he was going for a drink, he saw some white-fish in the river. He asked them if he could go with them. They told him that he wouldn't last long if he were a fish. "Why?" asked Nenebojo. "Because the Indians are always looking for us and you would certainly be the first one to be caught," they answered. "Indeed, I would be very timid, and if I go with you, they will never catch me," Nenebojo answered. Then he changed himself into a fish.

Not long after that, some Indians came up the stream looking for fish. Nenebojo said, "Now, I am going over to tease them. You all stay here and I will go over there alone. They will never be able to kill me. Just before they try to spear me, I will dive to the bottom of the river, and rise again, a long distance away from them." So he began teasing them and kept it up for some time, until suddenly one of the Indians speared him. The Indian, however, kept the spear in the water until he got to the shore and then he dragged the fish-Nenebojo out of the water. The whitefish said, "That is just what he said. After he would dive, he would not come up for a long time, and would appear a long way off." The Indians took the fish-Nenebojo home with them. However, after they had brought it home, they noticed the fish give sudden jerks and they began to be afraid of it.

Just before daylight, Nenebojo recovered consciousness and remembered that he was a fish and that the Indians had killed him. So he got up and found everyone sleeping. "If they wanted to eat me", he said, "they should have done so while they had a chance."

Then he started again along the river. He walked many days before he found his grandmother. She was sitting on the banks of a creek, almost starving. So he spread something on the ground for her to lie upon, and he started out hunting.

(h) He saw some ducks in the lake, but he couldn't think of a scheme for capturing them, at first. So he went back to his grandmother and told her to make a sack for him. "What for?" asked his grandmother. "Never you mind what for," answered Nenebojo, "you just make it." After she had made it, he went down to the lake near a place where there was a hill. At the bottom of this hill, near the shore, there were flats. He got into the bag and started rolling down the hill. Then he walked up and had a hearty laugh. While he thus rolled down the hill, laughing to himself all the time, the ducks drew closer and closer. Finally one of them became bold enough to ask Nenebojo if he would allow them to roll down the hill just once. But he said, "You go away. Every time I do anything you always come around and bother me." Then he again went rolling down the hill, laughing louder than ever. The ducks asked him again whether he wouldn't let them do it too, so finally he told them to pile into the bag. Just then some geese happened to fly past, and when they saw Nenebojo putting the ducks into the bag, they thought they would watch him. Nenebojo carried the ducks to the top of the hill, but just before

he got to the top, he noticed the geese, so he let the ducks roll down the hill as a sort of bait for the geese. While the ducks were rolling down, Nenebojo ran down making as much noise as he could and laughing all the time. When the ducks landed at the bottom of the hill, Nenebojo dumped them out and told them to go away and not to bother him any longer, while he was playing. Then he went up the hill again and rolled down, always keeping his eye on the geese and ducks, however, and thinking to himself that if one should leave, he would take the other. Every time he rolled down, the geese came closer. He pretended right along that he didn't notice them at all. Finally one of the ducks came to him and asked him if he would let the geese try. He answered, "No." He kept right on rolling down. Then the geese turned around and were about to go away, when Nenebojo told the ducks that the geese could try, if they wanted to. The geese were very glad and turned back. Nenebojo told them to pile into the bag, very closely, for if they were slack then they would be likely to get hurt. So the geese piled into the bag, just as tightly as they possibly could. Then Nenebojo shouldered the bag and walked to the top of the hill. He did not stop there, however, but walked right on to the place where he had left his grandmother. Then the geese, suspecting something, because he had walked so long without stopping, asked him where he was going. But he never answered. Finally, he arrived at the place, and his grandmother asked him what he was carrying. He told her to mind her own business and laid his bag down. Then he told his grandmother to heat some water while he went out to get some more. As soon as he was gone, however, the old woman, wondering what could be in the bag, untied it and out flew the geese in every direction. Nenebojo came running home and paid no attention to the geese, but instead kicked his grandmother all over the place. Every one of the geese got away.

During the night they stopped there but the next morning they started off again. For three days Nenebojo had to carry his grandmother on his back. When she was able to walk by herself again, he sent her out ahead as usual, while he went looking around.

(i) He went toward a point of land projecting into the lake. There he saw some young birds on a pile of sticks, supposed to be a nest. Nenebojo asked them where their mother was, and the little birds said that she had gone away to look for food for them.

Then he asked them what their name was, and they replied, "We are called Those-who-scare-others." Then he turned around and defecated upon them and immediately started for the lake in order to rest, as he had grown tired. When the mother-bird came home, she noticed how yellow the young ones were and she asked them what had happened to them. Then they told her that Nenebojo had come and that he was the one who had made them yellow. When she heard this, she became very angry and started out after Nenebojo. Nenebojo was just taking a nice afternoon nap, when suddenly something started behind him. It was the mother quail. He jumped up and started to run away, leaving all his pails behind him, and to-day those pails are to be found at Kettle point. He didn't stop running until he reached his grandmother.

He stayed with her for quite a while until he had completely rested himself. Then he sent his grandmother ahead of him again as usual.

(j) One day, while he was walking along the lake, he saw some ducks in the water. He called over to them and all the ducks were glad to see the mineto. He told them that he was bringing new songs and that he would let them dance while they were learning them. The ducks were very glad to do it. Then he built them a dancing-lodge of branches and leaves, and when everything was ready he picked up his drum and started to sing. All the ducks came in. Before starting, Nenebojo said that the words of the song were, "We are closing our eyes," and that they would have to do that. All the ducks closed their eyes and Nenebojo started to beat his drum and sing, "We are closing our eyes." For a while everything went well. Then some of the ducks began to make a queer noise. "That's very nice," said Nenebojo, "all of you ought to make the same kind of a noise." A gander, however, was just dancing near the door at that time and he was wondering why the ducks made that peculiar sound, so he opened one of his eyes to see what was causing it, and he saw Nenebojo breaking the ducks' necks, just as fast as he could grab them. The gander immediately shouted, "Nenebojo is killing us all," and started for the door. Nenebojo paid no attention to the others, but quickly started for the gander and caught him, just as he reached the water, and today the marks where he kicked him are still visible on the gander's back.

(k) Then he returned to the pile of ducks he had killed and started cleaning them. After that he made a fire, and stuck them into (the ashes?) with their legs sticking out. He lay down to sleep while they were being roasted, and told his anus to keep watch lest anyone come and steal the ducks. As soon as he lay down he fell asleep. Some Winnebagoes were coming along the lake at that time, and when they saw Nenebojo's anus facing them, one of them said, "Surely Nenebojo must have something there, for he would not otherwise lie like that. He generally has his anus keep watch when he is asleep. Let us go very slowly toward him and offer this piece of flint to the watchman so that he will not say anything." When they got very close to him, the watchman started to contract and expand. "Hush, hush, don't tell him, and we will give you this," holding the flint out to him. The watchman took the flint and kept quiet, and the Winnebagoes took all the ducks and ate them, but stuck the legs back again into the ashes.

When Nenebojo woke up he pulled one leg out. "Just about done," he said, "I'll eat the legs first." So he thought, but before he ate them all, he began to feel satiated, so he said to himself, "Why am I eating these legs and leaving the best part of the ducks to burn up in the fire?" So he dug into the ashes, but could not find anything. Then he became angry at his watchman, whom he had especially told to keep a lookout while he slept. He gathered some more sticks and started to make another fire. He was intent upon revenging himself upon the watchman who had accepted the bribe of a piece of flint. After the fire was burning to his satisfaction, he straddled it and burnt himself. When he couldn't stand the pain any longer, he started off on a run. As he passed by some shrubs, he wiped himself. He wiped all the blood and meat off. "Hereafter," said he,"my brothers and sisters will use this as medicine." And to this day the Indians use this shrub as medicine.

(l) As he walked along for some days, he came across a small path over which some one seemed to have passed before. Nenebojo thought that the man had just about the same size of moccasins as he himself. So he walked on and saw some deer-meat on the path. He picked it up and ate it and found it very good. After a while, however, he noticed that he was tracking himself and that the roasted deer-meat he had found was his own

flesh that had fallen off as he walked. Then he turned around and went towards the lake, and from there started off on his journey, until he reached his destination. There he must still be living in some underground lodge.

(2) NENEBOJO AND HIS YOUNGER BROTHER.

Told by Robert Paudash, Hiawatha, Rice Lake.[1]

Nenebojo and his brother Po·kwis were living together. During the summer they used to fish and then dry their fish for winter use.

(a) Nenebojo had his fish stored at his home and so did Po·kwis. In the autumn, as soon as they stopped fishing, they started to eat their winter supply. One day Po·kwis came over to Nenebojo and asked him whether he would be willing to use his own (Nenebojo's) fish first and then, when they had finished these, begin Po·kwis'. Nenebojo agreed to this proposal, and Po·kwis came every day to get food for himself and his family. After a while Nenebojo's supply ran out, and, as it was agreed that when that happened Nenebojo was to use the fish of Po·kwis, he went over to Po·kwis' lodge and asked for some fish. Po·kwis, however, told him that if he wanted any fish he should go out and get some. Day after day Nenebojo went to Po·kwis to ask for fish, but Po·kwis only threw him a few of the leavings of the last meal, telling him to take them to his children. Then Nenebojo became discouraged and stopped going to Po·kwis' lodge. He went out hunting every day after that, but could not kill anything. All he could find were some dried thorn-berries, and these his children and wife ate all winter, until they became very weak and were almost in a starving condition.

(b) One day, while Nenebojo was out hunting, he saw an arrow drop near him. He went out and picked it up. Then he heard someone calling and saying, "That is my arrow, bring it here." Twice this was said to him before he picked the arrow up. Then looking up toward the hill, he saw a man standing there. When he got near the man, the latter asked him what he was doing here in the woods, and Nenebojo said that he was out here in the woods trying to kill something for his starving family to eat. Then the man told him that he knew all about his (Nenebojo's) wants, and how he had been cheated out of his fish, and that he had come to

[1] This band of Ojibwa is generally known as the Missisauga.

bless him. Then Nenebojo was told to go to a certain lake and cut a chunk of ice, take his bow-string, tie the ice on his back and carry it home. Then he was to put it in a hollow of the ground near his home. In the morning, if he went to the hollow, he would find something to eat. He was told that while carrying the ice home, he was on no account to look back, although he would hear voices saying, "This is Nenebojo. What is he going to do with that ice? Hit him! Hit him! Throw him down!" He was told not to take heed of these voices, for if he did, the blessing given by the man near the hill would not be fulfilled.

In the morning, when Nenebojo went out to see the piece of ice he had brought home on the previous night, he saw a good many fine fishes in place of the ice. He picked them up and took them home, and his wife helped him to clean and dry them. After that they had plenty to eat throughout the winter.

(c) Just about the time when Nenebojo was starving, Po'kwis' supply ran out, so he started out hunting for food for his family. He had seen Nenebojo going out frequently in search of food and come back in the evening without anything. Now, he was in the same dilemma. Some days after, not seeing Nenebojo, he thought he would go over and visit him. He found Nenebojo at home with plenty to eat. Po'kwis asked him for some, but Nenebojo told him to go out and get his own fish. Po'kwis went home, but returned the next day and asked where he had gotten these fish. Nenebojo told him that he had met a man in the woods and that he had blessed him.

(d) One day, as Po'kwis was going out in the same direction as Nenebojo, when he was starving and looking for food, he also saw an arrow dropping near him. Then he heard a voice from the top of the hill say, "Thief, thief, you have stolen my arrow, and also Nenebojo's fish. Bring me my arrow, here to the place where I am standing." Po'kwis picked the arrow up and brought it to him. Then the man asked him what he was doing, and Po'kwis answered that he was trying to kill a few animals, so that he might have something with which to feed his family, as all his supply of fish had become exhausted and he had nothing to eat. Then the man told him to go out to the lake, cut a piece of ice, take his bowstring and tie the ice on his back and then run straight home and leave the cake of ice outside his door. When he returned in the morning, he would find something to eat there. He was not, however, to look back while carrying the ice to his home, although

someone would call out, "Thief, knock him down!" After Po'kwis had tied the cake of ice to his back, he started off home. He did not go far, before he heard a voice behind him saying, "Thief, thief, knock him down! Where is he going with that cake of ice?" Po'kwis turned around to see who was following him but he did not see anybody. He went on again and turned around twice before he got to his lodge. Then he placed the cake of ice outside and went in. He was not in long, before he thought of his cake of ice. So he came out to see what had happened. In the morning, he went out again, but he found only some very small fish. He cleaned these and had to use them all winter, for that is all he got until spring.

Thus he was taught never to cheat his brother Nenebojo again.

(3) NENEBOJO.[1]

Told by John Henry, Kettle Point.

(a) Once Nenebojo was living along the river. Walking along, he saw some berries hanging. "I think those berries are good to eat" (he said to himself), so he jumped into the water. However, he could not find any in the water, and then, looking up, he saw them hanging on a tree. Then he said, "I am very foolish." Then he ate them.

(b) Again he started off along the shore. Again he saw something in the water. They were peaches. So he jumped in. But he hurt himself and blood flowed from his face. Again he got up, he looked upward and saw the peaches hanging from a tree. Then he said, "Indeed, I am very foolish, that I hurt myself."

(c) Then he started off along the lake again. He saw many swans. "What will I do in order to kill all those swans?" So he thought he would get enough basswood bark to tie (the legs) of all those swans. He wanted to kill all of them. So when he was through making the string, he dived into the water and tied all of their legs. After he tied them all, he tied himself to the end of the basswood bark string. Then all the swans rose in the air, and he rose with them. He was very much afraid when they were up high, so he gave the string a jerk. However, he broke the string and fell away down.

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[1] Cf. episodes (a) and (c) of No. 1.

(d) He fell into the hollow of a tree. There he stayed. It was near where some people lived. As some old women were going along, they found a bear living in the hollow of the tree, and they were told by the bear to cover him up with their skirts. "Then you will be beautiful," he said. So they took off what they had on and covered the bear, who was really Nenebojo. After those women were gone, he put on women's clothing, and so he went to the place where the people lived, in the disguise of a woman. He married the chief's son. He lived there for some time, but once, when he got angry, he lost all his clothing, so he ran away. Then the young man who had married Nenebojo died.

(4) THE BIRTH OF NENEBOJO.

Told by Moses Eskimang, Birch Island.

(a) Once there lived an old woman and her daughter. They used to go across the river to dig potatoes. Once the old woman said to her daughter, "Don't ever face towards the east or west. If you do, you will become pregnant." However, once she went alone and faced towards the west, so she was carried up (by the wind), and she remained there all day. In the evening she returned to the place from which she had started. Then she went home, but she did not feel well. "I don't feel well," she said. "You are pregnant," the old woman said, "I forbade you to face towards the west." When the time was up, she gave birth to two boys. The older of the two was Nenebojo. There they stayed with their mother and grandmother. When they grew up, the boys said they would go in different directions. One went above and the other became a rabbit. Nenebojo stayed with his grandmother and took care of her. So he remained at his grandmother's lodge. He used to go out hunting.

(b) Once, while he was out hunting, he thought of his mother, so he immediately went back to his grandmother and asked what had become of her. The old woman said, "Over there there lives a mineto, and he killed your mother." Then Nenebojo said, "Tomorrow I will go over and kill that mineto." He told his grandmother that he wanted one hundred arrows. (When he got them) he told her to take fifty to an old man living not far from them. Then the old woman took the fifty arrows to the old man and Nenebojo started off for the old man at the same time. He ran very fast and arrived there first. He found the old man

sleeping. He killed him, then skinned him and put the skin on himself. When he got through, he lay down on the old man's bed, waiting for his grandmother. Soon she arrived. She entered the lodge and seeing him (apparently the old man) in bed she said, "You are sleeping." "No, I am not sleeping," answered the old man, "Nenebojo told me to feather fifty arrows, so I lay down before leaving for him." He told his grandmother to hustle back, and he started off too and arrived there first. When she arrived, he asked her, "Is he going to put those feathers on the arrows, so that I can get ready to kill the big-fish (the mineto)?"

(c) Then Nenebojo started off, and when he arrived at the lake, he saw him. He shot at him immediately (i.e., at the big fish). Then he went in (the lodge) and looked for his mother, but he could not find her. However, he saw something suspended. It was the fish's heart. He took it down and killed it, but still he could not find his mother. So he went home and told his grandmother that his mother was not there. "It must be the other mineto," said the old woman. "I will go and kill him also," said Nenebojo. "Tomorrow I will start out." The next day he started off to kill the mineto. He killed the mineto, and all the people inside the mineto who had been killed came to life again. Some of them didn't know where they had come from. However, he did not find his mother here either. So he went home and told his grandmother that he had seen many of the people whom this mineto had killed, but that he had not found his mother. Then he thought that he would go away. While he was walking, he saw some feathers and he asked them, "My brothers, may I go along with you?" They answered that he could come along with them. So he went with them, looking just like the feathers. So they started off. In the evening they killed a deer and ate it and then they slept. At night one of the feathers twisted itself a little. If a person looked at the feather twisting itself, it would strike him. Nenebojo looked at it, and he was struck. Then it was Nenebojo's turn to twist, and he struck and killed the one who had struck him before. The feathers said, "We will not go with Nenebojo again, for he has killed the feather that was twisting itself." So Nenebojo was left. After he had gone quite a distance, he thought of the one he had killed and thought that he would restore it to life and have it as his son. Then he restored it to life, and thus he had a son.

(5) NENEBOJO GOES VISITING.

Told by John Henry, Kettle Point.

(a) Once Nenebojo thought he would pay a visit to the Skunk. When he arrived at the Skunk's lodge, he entered it and said, "So this is where you live." "Yes, this is where I live." Then he was given some deer-meat to eat. "I thank you very much, for I am hungry and have no food at home," said Nenebojo. "Well, I'll go home now," said Nenebojo and invited the Skunk to pay him a visit.

Then the Skunk went over to Nenebojo's lodge to pay him a visit. As soon as the visitor (Skunk) arrived, Nenebojo took his horn to call the (animal) he was going to kill. But, although he tried to shoot it with his anus, he didn't succeed, so he told his wife to shoot it and she killed it. Thus he fed his visitor, the Skunk, and after the meal the latter returned to his home.

(b) After a while, when Nenebojo was hungry again, he thought he would pay a visit to his younger brother, the Duck. When he arrived at the Duck's lodge, the latter was just cooking some wild rice. Then the Duck defecated in the pail and boiled this together with the wild rice. After the wild rice was cooked, he was given some to eat. In leaving he said to the Duck, "Whenever you are hungry, come over to visit me."

After a while, the Duck went over to Nenebojo's lodge to pay him a visit. Then Nenebojo told his wife to clean a kettle, so that he could prepare something with which to feed his visitor. So he defecated into the pail, but he merely soiled it, and the pail had to be cleaned again. Then the Duck defecated into the pail and there was a large quantity of wild rice. Then Nenebojo ate and so once again he was fed by the Duck. Then the Duck went home.

(c) After a while Nenebojo was hungry again, so he decided to visit another of his brothers, the Woodpecker. When he arrived at the Woodpecker's lodge, he said, "So this is where you live." Then the Woodpecker said (to his wife), "We have nothing with which to feed our visitor." Then he jumped on a tree and cried, "Kwe, kwe, kwe!" He pecked at the tree and made a hole in it, and soon he threw down a raccoon. This was boiled to feed Nenebojo. After he had eaten, he thanked the host for giving him such a good meal, when he was hungry. "Whenever you are hungry, come over to my lodge," he said (in leaving).

After a while, the Woodpecker thought he would go and visit his older brother, Nenebojo. When he arrived at Nenebojo's lodge, he said, "So this is where you live," and Nenebojo answered, "Yes, this is where I live." Then Nenebojo climbed up the tree, just as he had seen the Woodpecker do. But instead of sticking the stick he carried on his face into the tree, he stuck it into his face and he fell from the tree. "Indeed, you are very foolish," he was told by the Woodpecker, "some day you will kill yourself through your foolishness." And the Woodpecker laughed at him. Then the Woodpecker went up the tree and soon he had killed a raccoon, and Nenebojo was able to eat another meal.

(6) NENEBOJO GOES VISITING—SECOND VERSION.

Told by Sam Lute, Chemung Lake.

(a) Nenebojo was living with his wife and didn't have anything to eat. So one day, he said to her, "I will go and visit the Black Duck. I might get something to eat from him." Then Nenebojo went over to him and they conversed all forenoon. Before he left, the Duck said to his wife, "We must feed Nenebojo before he goes. Hang up your pail, while I get some rice." Then he flew up and seated himself over the pail and defecated therein, and his fæces turned into rice, and they all had a fine dinner. When the meal was over, Nenebojo said, "I think I'll go home now." Then the Duck said, "You saw what I did when I made rice. I will give you enough for three meals." After he had received his gift, Nenebojo started home, and walking along, not really believing what the Duck had said, he thought he would test the value of the gift. So he defecated, and truly there was rice. Nenebojo walked on again, still thinking about the matter. After a while he again tested the Duck's gift, and again he found rice. Soon he tried it again, just before reaching his home. As soon as he entered he told his wife to hang up a pail, for the Black Duck had given him enough for three meals. Then he got on top of the pail and defecated, but instead of filling it with rice, he merely soiled the pail. The old woman said, "You have soiled my pail." "Oh, the Black Duck fooled me," said Nenebojo. "No, indeed," answered the old woman, "the Duck gave you enough for three meals, but you wasted it."

(b) Once Nenebojo visited a Woodpecker, and at about noon the Woodpecker left to get some raccoons for dinner. He went to a tree and knocked against it with his bill, and three little animals about the size of a bee came out. These he threw down, and before they touched the ground they turned into raccoons. Nenebojo, of course, dined with the Woodpecker. Before he started home, the Woodpecker told him that he would give him the power to obtain enough raccoons from a tree to furnish him with three meals. After receiving his gift, Nenebojo left, but he did not believe the Woodpecker and decided to try his power before reaching home. He struck a tree, and sure enough a raccoon appeared. Before he reached home, he had wasted all his power. When he was home, he told his wife to hang up a pail and he would go out and get some raccoons for dinner, but he only hurt his face as he pegged again and again at the tree. When his wife found him, she said, "You wasted the raccoons on your way home." Nenebojo, however, did not believe her, and was positive that the Woodpecker had fooled him.

(c) At another time Nenebojo visited the Skunk. Just about dinner time the Skunk said, "I am going out now to get some deer." He did not, however, ask Nenebojo to go along with him. After a while he returned with some deer. Then they had dinner, and when it was finished the Skunk told Nenebojo how he might catch some deer. "You must build a fence all around your place, and then whistle. The deer will come into your enclosure in response to the whistle, and all you have to do then is to turn around and shoot him with your anus." Nenebojo left, and, as usual, wasted his shots on his way home, and when, therefore, he had succeeded in getting the deer into the enclosure, his shots had no effect.

(d) At another time, as Nenebojo was walking along, he saw a Crow and he said to her, "You go and tell the Eagle that you have found a dead kingfisher along the lake and that he should come along and eat it." The Crow did as she was told, but the Eagle said, "I won't go, for it must be Nenebojo." "The Eagle must have done something to Nenebojo to make him angry," thought the Crow. The Crow then returned to Nenebojo, but he again sent her out to tell the Eagle that she had found a dead sturgeon. The eagle, nevertheless, still fearing that it was Nenebojo, refused to go. The Crow then returned to Nenebojo and again told him about the Eagle's refusal. Then Nenebojo

said, "This time, the Eagle will surely come. Tell him that you have found a dead man along the beach. Now let us go and eat." The Crow told the Eagle, and the Eagle immediately started, never imagining that Nenebojo was the man. As soon as he reached the beach, he started eating the man's back and soon he was drawing out his intestines. He put his head way into his rectum, and no sooner had he done that, than Nenebojo closed his rectum and held his head securely. The Eagle swung his head to and fro for some time. When Nenebojo released his head, it was all white, and his feathers had all fallen off. Today the eagle looks just as he did when Nenebojo released him.

(e) One day, as Nenebojo was going along the lake, he met a fisher. The fisher was making music as he went along. Nenebojo asked him if he would be able to do that too. "Why, certainly," said the fisher, "Just take a little stone and tie it to your anus, and let it hang out about four or five inches, and then run along the beach." So Nenebojo hunted for a flat stone and tied it to his anus and thus succeeded in making lots of music as he went along the beach. After a while he could hardly stand the pain any longer so he turned around to look for the stone, but found instead only his intestines. He picked them up and retraced his steps and kept on for fully one day, until he found the stone caught between two trees. He gathered up all his intestines, and cut them off close to his anus and threw them up on a rock, and today his intestines are still seen climbing trees and yielding little red berries.

(7) NENEBOJO AND THE WILD GEESE.[1]

Told by Robert Paudash, Hiawatha, Rice Lake.

One day, after Nenebojo had finished making the earth, he was walking along the lake, when he heard a noise far out about the middle of the lake. (The noise came from a large number of wild geese who were having a dance there). He wanted to get to them, but there seemed no method of doing so. Finally he decided to make a little sack and cross the lake in it. He thought that in this manner he would best be able to catch these geese. Then he got into the sack. It was made of moose-hair and had many strings attached to it. He kept under the water all the time until he was just about under the wild geese. Then he began tying

[1] Cf. episode (a) of No. 1.

the strings around their legs. When he thought that he had tied the legs of enough wild geese to carry him across the lake, he came to the surface, scaring the wild geese as he rose. They immediately rose in the air. He saw to it that they flew in a certain direction. When they got across the lake, the wild geese were very tired and they had to light on the ground. As soon as they were down, Nenebojo untied them and let them go wherever they wished to. All that he had wanted was to get across the lake.

(8) NENEBOJO GOES HUNTING.

Told by Robert Paudash, Hiawatha, Rice Lake.

(a) Once Nenebojo was out hunting. He was hunting for lions and beavers. He had been tracking a beaver for quite a distance when he came across a lion's track, so he immediately dropped the beaver's track and followed that of the lion. However, the lion seemed to be getting far ahead of him, so he thought of a plan for trapping him. He piled up many stones at a place through which he thought the lion would pass. This place is at present the hills of northern Ontario. The lion did not, however, travel in that direction, so Nenebojo finally resolved to build a *tcis·ki* lodge[1] and find out where the lion really was. He soon found out that the lion was on the other side of the hill. There seemed, however, no way of getting across. "There must be a passage through these hills," he said to himself, and sure enough he soon found it. In passing through the opening, his buckskin blanket got wet. Now, when a buckskin blanket gets wet, it never dries. After passing through the opening he took off his buckskin blanket and spread it out on a rock, and the impression of the blanket can be seen to the present day, just at the place where he passed through.

(b) As soon as he got to the other side, he found the lion in a cave with three or four children that he had stolen from the Indians. Nenebojo went to the opening of the cave and told the lion that if he didn't give up the children, he would kill him, but the lion answered that he would not give them up. Nenebojo then said, "Well, in that case, I will have to get them myself." So he went to the top of the hill, got a sharp stone, and soon he

[1] A conjuring lodge.

had dug his way into the cave. Then out came a very large white lion. Nenebojo was prepared for him, with his bow and arrow, and soon he had killed him. Then he skinned him and used the skin for his blanket.

(c) Now he started after the beaver. As he was going along he met a turtle (ᵐskwadese) and he asked him if he had seen any beavers passing by. The turtle said, "I won't tell you." Then Nenebojo said, "If you tell me where they are, I will paint your back and make you look very beautiful." The turtle wanted that very much, so he consented. Then Nenebojo began painting the turtle's back, and when he was finished, the latter said, "You will find many water animals in the river below the hill."

(d) Nenebojo accordingly went to the river, wondering to himself how he was going to catch the animals. Finally he changed himself into a tree-stump. Then all the beavers came to the shore to sun themselves. One of them noticed the tree-stump, as he had never seen it before, and said, "That must be Nenebojo." Then one of the beavers went up to the stump and satisfied himself that it was a real tree. Now all lay down and went to sleep. As soon as Nenebojo thought they were all fast asleep, he went out and dried up all the water in the river. Then he came back to where the beavers lay, and told them that the sun was so hot that they must surely be burning. The beavers immediately jumped up and, seeing no river, started off for the mountains. But before they got very far, Nenebojo killed them all. He picked up all he could carry and went home, and he must be eating those beavers still.

(9) NENÈBOJO AND HIS BROTHER.

Told by Yellow-head, Rama, Ontario.

(a) Nenebojo was living with his brother in the woods. Every day he went out hunting, while his brother stayed at home. One evening when he returned, he noticed that his brother was not home; so he went out to look for him. But he could find him nowhere.

(b) The next morning he again started in search of his brother. As he was walking along the shore of a lake, he saw a Kingfisher sitting on a branch of a tree, that was bending over toward the lake, intently looking at something in the water. "What are you look-

ing at?" asked Nenebojo. The Kingfisher pretended not to hear him. Then Nenebojo said again, "If you will tell me what you are looking at, I will make you look very beautiful. I will paint your feathers." The bird gladly accepted the offer, and as soon as Nenejobo had painted his feathers, he said, "I am looking at Nenebojo's brother, whom the water-spirits have killed and whose skin they are using as a door-flap." Then Nenebojo asked again, "Where do these water-spirits come to the shore to sun themselves?" The Kingfisher answered, "They always sun themselves over there at one of the bays, where the sand is quite dry."

(c) Then Nenebojo left the Kingfisher. He made up his mind to go over to the lake and wait for the first opportunity of killing the water-spirits. He first pondered about what disguise he should take, so that he could approach them without being detected. "Well," said he to himself, "I think I'll change myself into an old rotten stump." This he immediately did by means of a long rod that he always carried with him.

(d) When the lions came out of the water to sun themselves, one of them noticed the stump and said to one of the others, "I never saw that old stump there before. Surely it can't be Nenebojo?" But the one he was addressing said, "Indeed I have seen that stump before." Then a third one came over to look, in order to make certain. He broke a piece off and he saw that it was rotten. So they were all satisfied. They lay down to sleep, and when he thought they were sound asleep, Nenebojo took his staff and struck them on the head. As he struck them, the water rose from the lake. He started to run away, but the waves pursued him. After he had run for some time, he was met by a Woodpecker, who showed him the way to a mountain, upon which there stood a tall pine tree. He climbed to the top of this tree, and started to make a raft. By the time he was finished, the water had already reached up to his neck. Then he put on the raft two animals of all the different kinds that existed, and began to float around.[1]

(e) After they had been floating around for some time, Nenebojo said, "I believe the water is never going to subside, so that I had better make land (again)." Then he sent an otter to dive to the bottom of the water and get some earth. However, when the Otter came to the surface, Nenebojo could find no earth in his

[1] The Ojibwa flood myth has here become assimilated to the Biblical flood story.

paws, so he sent the Beaver down. But he also came to the surface without bringing any earth. Then Nenebojo sent the Muskrat to fetch some earth. When he came to the surface, his paws were closed tightly. Nenebojo opened them and found little grains of sand in them. He found some in his mouth too. He took all the sand grains, dried them, and, taking the horn that he always used for calling the animals, he blew the grains into the lake, where they soon formed an island. This he made larger and larger and after a while he sent a Raven to find out how large it was. The Raven never returned, so Nenebojo decided to send out the Hawk, the fastest of all the birds. The Hawk came back after a while and, when he was asked whether he had seen the Raven anywhere, he replied that he had seen him eating dead bodies along the shore of the lake. Then Nenebojo said, "From now on the raven will never have anything to eat but what he steals." After a while Nenebojo sent out the Caribou to see how large the island was. He soon returned, saying that it was not large enough, so Nenebojo blew some more sand into the water. Then he stopped making the earth and said, "Tomorrow I am going to give a feast to all the animals. I will make a large leaf-house and invite all the ducks to a dance.[1]

(f) That night he made a leaf-house. (It was his purpose in inviting the ducks) to kill and eat them. So the next morning, when they came, he told them that while they were dancing he would sing a song called "Closing our eyes," and that they were then to close their eyes. So he started to sing, "We are closing our eyes," and the ducks began to dance. While they were dancing, Nenebojo wrung their necks, singing all the time. However, after a while he made a mistake and sang "We are opening our eyes," and an old gander who was at the door opened his eyes, and, seeing Nenebojo wringing the necks of his brothers, he yelled, "Nenebojo is killing us." So all those that could ran out towards the lake.

(g) Then Nenebojo made a fire in the sand, and roasted the ducks he had killed, but as he was very tired from the exertion of creating the earth, he lay down to sleep, instructing his anus to keep a careful watch over the roasted ducks. While he was sleeping someone came and took the ducks, and after eating them, left

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[1] This is an extremely peculiar weaving of the duck episode to the flood story.

the bare legs sticking in the sand. As soon as Nenebojo awoke, he looked around for his ducks but found nothing but the bare legs. Then be became very angry, and made a hot fire in the sand, straddled it, and burnt his anus badly. When he could not stand the pain any longer, he started off walking and, coming to a shrub, rubbed himself with some of its leaves and said, "In the time to come my grandchildren will call you (i.e., the shrub) 'red willow' and will smoke you." Then he went towards the north, and that is the last that has ever been heard of him.

(10) NENEBOJO AND THE FOX—(FRAGMENT).

Told by Mrs. Eshquab, Georgina Island.

(a) Nenebojo once lived with a Fox. This Fox used to go hunting every day. Nenebojo warned him not to go near the lake, for he was afraid that some (evil) beings might seize him. However, the Fox continued hunting near the lake, for there was very much game to be found there.

(b) One evening, when Nenebojo returned, he did not find the Fox at home. He sat up all night waiting for him. The next morning he went over to the lake to see if he could discern the tracks of the Fox. He soon found them and discovered alongside of them the tracks of a Water-spirit. He followed both of them until he saw them disappear in the lake.

(c) Then he decided to watch the lake and note the place where the Water-spirits emerged to sun themselves on the shore. To this place he returned after a day, armed with his bow and arrows. He turned himself into a rotten tree-stump and awaited the coming of the Water-spirits. Soon they came out of the water. One of them noticed the stump and became somewhat suspicious of it, but on being assured by his companion that the stump had always been there and that he had often rested on it, he became reassured and, together with his companions, lay down to rest. As soon as they were fast asleep, Nenebojo shot and killed all of them except one who managed to escape into the lake badly wounded. Nenebojo then returned home.

(d) The next day, as he was walking along, he met an old woman crying. She was carrying some basswood bark tied to her back. On being asked why she was crying, she answered because Nenebojo had killed her mineto. Nenebojo thereupon killed her, and, as

she fell dead, he saw that she was a frog. He skinned her and dressed himself in her skin and proceeded to the place where the wounded Water-spirit lay. When the relatives of the wounded mineto saw him coming, they all said, "There comes our grandmother." When she (Nenebojo) arrived, she told them that she would try to pull the arrow out of their wounded brother, but that they must all go outside. This they did and as soon as they were gone, they heard the Water-spirit give a fearful yell. They all rushed in, suspecting something wrong immediately.

(e) Nenebojo ran out and the Water-spirits pursued him with water. Whenever he stopped, even if it were only for a short time, the water would immediately reach up to his neck. He ran until he reached a mountain. Upon climbing this he saw a tall tree on its summit. He climbed to its top, broke off some of its branches, and constructed a raft. He floated around on this raft and told all the animals whom he met to jump on and save themselves. After he had been on the raft for some time, he decided to create another earth. So he sent an Otter to dive to the bottom of the waters for some earth, but he fainted before he reached the bottom, and came to the surface almost dead. Then Nenebojo sent a Muskrat for the same purpose, and when it came to the surface, he picked it up and found a few grains of earth in its claws. He took these and dried them, and then taking his horn, blew them into the lake, where they formed another earth. Then, taking the staff he always carried with him, he made the mountains and valleys and lakes and rivers. After that he sent the animals out to roam all over the earth and the water.

(11) AN INDIAN COUPLE AND THEIR SON.

Told by John Henry, Kettle Point.

Once, it is said, there were some Indians living at (a certain place.) They had a son. Their son said that he would go and look for some other Indians who lived in a different part of the country. The young man wanted to get married, but the woman said, "Wait till tomorrow before you leave for your destination. Those Indians live in the east, and that is where you should go. You must be careful what you do, for that is the only way in which you can save your life." After he was given this advice, he left, going towards the east. In the evening he gathered some mush-

rooms (tcóc'kwedò'). The next morning he started hunting for the Indians, and he continued doing this for ten days. Then he found the place where those Indians lived and he married among them. While he was among them he, the son-in-law, hunted all kinds of animals. He was a very good hunter, and he killed all kinds of game. He was a midé.

(12) THE MAN WHO SCOLDED HIS CHILDREN.

Told by John Henry, Kettle Point.

Once there lived along the river a man who married a woman with a very large nose. The man was a great hunter. After a while they had a son, and he loved him very much. He killed many animals, such as deer and bear. He was really a great hunter. They had plenty of meat. He always scolded the boy, so one day the woman said to her husband, "He'll go away, if you scold him all the time." One day he said to his wife, "I hate those children." [1] From that time on the man and woman would fight all the time, and after a while the woman got angry, and told her husband that she would go across the river to the place she had come from, and take the children with her. "Well, if you go, I'll go along with you. Tomorrow morning, the river will be calm, and we will be able to get across."

In the morning she started to cross the river. The man started behind her. When they were in the middle of the river, the wind came up. "If you have any power, try to calm the river," said the woman. "Indeed, if you are not a shaman (*midé*), we will perish in the water." Then the man said, "River, be calm!" and it was calm. They got across the river and came to the place where the woman had formerly lived. All the people who lived there came to visit them. Then one of the men said to the woman, "I wonder if your husband and myself had a fight for your possession, who would be victorious?" The woman answered and said, "Well, I don't know which one would be victorious." The husband was already angry and he wanted to fight with the person who had spoken to his wife.

In the morning all the people gathered around to see who would be killed, whether it would be the husband or the other man. When they started to fight, the husband seemed to be getting the

[1] It seems that there were more children than this boy.

upper hand, and he said to his opponent, "Now you spear me first, and then I will shoot you with my arrow." So the former tried, but was unable to spear the husband. Then the latter shot his opponent with his bow and arrow. Some medicine-men asked what kind of a tree had been used in making that arrow. And he told them that he had made it from a kīnowākonīm,ij tree.

"Well, he will surely die, if your arrow is made of the wood of that tree." Then the husband was called to give him some medicine, and he gave him some medicine, and he died right away. So the other people said, "We had better leave, for if we stay we will all be killed by this man." So they left. Then he told them that they would have the power to do the same. This is the end.

(13) RED-BIRD.

Told by John Henry, Kettle Point.

There once lived a man near the shore (of a lake). His nephew lived with him. The man was a hunter. This young boy stayed inside the lodge and fasted all the time. The latter was afraid of the mineto who had killed all of his relatives. There were only three left, a little boy, a young man, and their uncle. Only that many lived along the shore. As soon as the young boy was asleep, the young man who was afraid of the mineto used to be fed. One day the little boy thought that he would not go to sleep, but stay awake and see why his uncle always stayed up so late. He watched and saw his uncle feeding (the young man) with some corn soup, and then he knew where the young man was hiding.

In the morning he asked this young man to come outside and play with him, but he was told that he could not come, for he feared the mineto, an old man who lived across the river and who was killing them all; and that he, the young man, was the only person left living. Then the little boy said to him, "There is no person who has greater power than I, and I will kill this mineto of whom you are afraid." "You haven't enough power to kill him, and he has a dog who can kill anyone." "No, I am the only mineto," answered the little boy. So the young man went outside with him. Soon they heard the dog moving on the other side of the river, so the young man hid right away and left the little boy

playing along the shore. Then the old man arrived, looking for somebody's tracks, and the boy told him that he was all alone. Then the man said, "This dog never moves unless he sees some person for whom I am watching. He must have seen some one besides you, otherwise he would not have moved." "No, I am here all alone, and you had better go home right away or I will kill you," said the little boy. He was carrying a ball with him. Then the old man immediately returned to his lodge, and his wife asked him as soon as he arrived, "Where is the man who was just now outside of his lodge. Why didn't you bring him?" "Well, I wasn't able to bring him, for I was afraid of the little boy," said the man. "I am not afraid of him," said the woman.

Then, after a while, the two boys went out again and walked along the shore. Again the dog saw them and barked at them. The man also came and followed the track along the shore very carefully, and soon he found the young man. "Come over to me, to my lodge," he told the young man. "I also will accompany you across the river," said the little boy. "No, I'm not coming after you," said the mineto. "Well, I'm going too," said the little boy. So he got in the boat also. When they arrived there, the old woman was angry, but, the old man said, "I wasn't able to prevent the younger man from coming along. He forced himself right into the boat."

Then the old man told them that they were to go out hunting, for it was customary for visitors to do so, whenever they arrived at a place. "Now I want you to go and kill a bear who lives on a mountain," said the old man. So the two went to the mountain and killed the bear and brought the meat to the old man's lodge. The old woman put the whole bear into the pot and boiled it. The little boy secretly stole pieces of bear-meat from the old woman and gave it to the people, whom the old man was starving.

The next day the old man again told the boys to go out hunting and kill a raccoon living in the mountains, so that they, the old people, would have something to eat. Then the boys killed the raccoon. When they brought it back, the old man again refused to feed the people he was starving, so the little boy again stole some meat and corn-soup, and fed the people. After a while, the old man got very angry at the little boy for doing this, but the latter only laughed at him, thinking to himself how he could best kill him.

Again, the next day, the two boys were sent to kill a Lion. The old man expeeted the Lion to kill the boy, but the latter assured him that he would kill it. He started off for the Lion, and when he sighted it, he stopped and said, "Tell me where the hearts of the old man, old woman, and dog are? If you tell me, I will not kill you." And the Lion said, "I will tell you. Over there, in the little lake, there is a white Loon, and he is taking eare of them." Then the boy started out looking for the Loon, and soon he found the plaee where it was living. As soon as he found it, he grabbed it and asked where the hearts of the old man, woman, and dog were. The Loon told him, and then gave him the hearts of these earthly minetos. Then the boy went baek, taking the hearts with him, and as soon as he eame to the lodge of these minetos, they beeame frightened. Then he went into the lodge and made the minetos suffer by piereing their hearts. Finally he killed them. After he had killed them all, he threw his ball into the air and said, "Wake up, all ye who are sleeping, lest my ball strike you as it comes down." The people that were dead arose. After the boy had thrown his ball into the air three times, all those that were dead arose, and he told them all to go to their homes, and they did so.

(14) THE WICKED SISTER-IN-LAW.

Told by John Henry, Kettle Point.

Once there lived along a river a man, his wife, and two sons. One of his sons was married. The men hunted, killing deer and bear. The older of the two boys was a very good hunter, and he would also skin the animals he killed. He had very mueh meat stored away.

One day the daughter-in-law asked her little brother-in-law to go with her and look for some basswood bark whieh she wanted to use in tanning hide. "Well, I'll go with you," said the little boy and they started off. Then the woman told the little boy to lie down with her, but he ran away, for he didn't want this woman. Then she tore her clothing, and when she got home, she told her husband that the little boy had grabbed her and had wanted to throw her down but that he had not been strong enough and only

succeeded in tearing her clothes. So spoke the bad woman. She was telling a falsehood. But the old people did not believe her. Really, she had only said this because she was ashamed of herself.

One day the older brother asked his younger brother to go along with him to hunt deer and bear again. "There are many across the river," he said, "and we could bring very much meat and hides home with us." The little boy consented to go along, for he loved his older brother very much. Then they started across the river and hunted there for some time. The young boy, who was an excellent hunter, killed much more game than his older brother. After a while the younger brother said, "We'd better go home now, for we have plenty of meat." The older brother said, "All right," so they started to load the meat into the canoe. Their canoe was completely filled by the meat and the hides. Then the woman said, "We have forgotten our ivy(?) (pīmā·kwod). You had better go back and get it, and we will wait for you." As soon as the young boy had left, they started across the river. When he got back to the place, they were gone. He saw them a long way off, and he said, "Surely they will kill me, for I have nothing to eat." He left the pīmā·kwod for which they had sent him back, for there was no one to take it. Then he started off up the river.

In the evening, as he was walking along, he saw a hollow tree, so he went in there to stay for the night. During the night he heard somebody coming and he was very much frightened, for he feared the wolves would surely eat him. Then somebody spoke to him. It was an old woman. "Truly, you are very pitiable. Come out of that tree and come with me to my home." So he went to her home and she gave him some corn and meat to eat. "Your brother and sister-in-law were very wicked in trying to kill you, but you will surely reach your home." The boy was very glad when he heard that he would reach his home. Then the old woman said, "Tomorrow you will go home and you must take these little dogs with you, so that if anyone wishes to harm you, all that you will have to do will be to tell the dogs to shake themselves, and they will then get very large and will kill the person trying to harm you. As you go along you will meet some men digging along the river. Do not, however, look at them, for they will not bother you. After that you will meet another man with only one arm, one leg, and one eye. He is a mineto, a very old man. After that, as you continue, you will meet the giants. Don't bother to talk with

them, for if you do, they will kill you. They are very large. Now those I have mentioned are the people whom you will meet on your path who can kill you." Then the boy said, "I will not bother with these minetos who wish to kill me." Then the woman added, "The most dangerous time for you will be in the morning, at noon, and at night." He promised to do as she asked.

In the morning he started off, and after a while he came upon some people digging, and he said to them, "Be careful, people." But they threw more of the clay at him. Then he said to his dogs, "Shake yourselves!" and they did, and became large. Then he sent the dogs towards the people and they killed all of them. Then he told them again to stretch themselves so that they could become small again, and they did. Then he put them back in his little box.

Again he started off along the river, and again he saw a man dancing and singing:—
ᵏJi·kān, ᵏJi·kān, ᵏJi·kān, kān, kān (Go fast, Go fast, Go fast, fast, fast)
He was an old mineto. Then the young man told his dogs to shake themselves, and they got larger, and killed the old man. Then he told his dogs to stretch themselves again, and they became smaller.

Then he went on again in the direction of his home, and soon he saw a big snake. Again he told his dogs to stretch themselves and kill the snake, and they did so.

In this way he killed all the minetos the old woman had told him he would meet. He kept on going up the stream. The river was getting smaller right along. As soon as the river became very narrow, he sent his dogs home and he himself swam across. In the evening he was not far from his home. After a while he met a woman, and she said to him, "I will go with you to your home," and she accompanied him. After they had arrived home and entered the house, the woman accompanying him said, "The boy who was left on the other side of the river while hunting has returned." Then the boy's parents looked towards the door and saw that their son had returned. They were very much overjoyed, for they had believed him.

This is the end.

(15) THE WICKED SISTER-IN-LAW—SECOND VERSION

Told by Mr. Fisher, Muncie.

Once a man, his wife, and three sons lived along a big lake, and they used to hunt and fish every day. They dried and stored up much meat. Soon the oldest son got married. He lived not far from his father's house, so that they could go hunting together.

One day the son's wife asked one of the younger boys to go with her into the woods. When they got there, she asked him to lie down with her, but the boy ran away. Then the woman tore her dress and ran home, and when she arrived there and they asked her what was the matter, she said that the boy had held her in the woods and she had escaped. As the boy, however, had come home before her, they did not believe her. Ever after she disliked that boy.

In the autumn she again asked the boy to go across the lake with her to get some things in the woods. They went to the woods and killed much game, and when they had the boat full of meat and hides, they started to return. After they had gone quite a way the woman said that she had forgotten a vine in the woods, which she had intended taking home. They turned back, and while he was gone after the vine, she rowed away, leaving the boy in the woods.

The boy walked about looking for something to eat, but he could find nothing but a few nuts. In the evening he thought he would try to get home by walking around the lake. He started off and walked until he came to a hollow tree. He decided to sleep there and continue his journey in the morning. During the night he heard someone coming toward the tree. He got somewhat frightened, for he did not have his bow and arrow with him.

He looked out and saw an old woman standing there. She told him she was looking for him, and that she knew that he had been left there all alone, and that she was going to help him to get home.

He went to the old woman's house that night, and in the morning, when he was starting off, she gave him a little box which held two little dogs. She told him that if he was to meet any wolves on his way, all he had to do was to open the box and tell the dogs

to grow larger. The dogs would then become very large and kill the wolves. She also told him that if he was to pass some giants dancing, he was neither to speak nor to look at them, for the dogs could not conquer them.

The boy started off, but had not gone far when he saw a pack of wolves coming towards him. He opened his box, let the dogs out, and soon the wolves were all dead. Then he put his dogs back into the box again. After walking all day he came to a house. He walked in, as he had been told, and found his supper waiting and a place to sleep in.

Next morning, after he had had his breakfast, he set out again and walked all day. In the evening he came to another house, but saw that the giants were in possession of it. He pulled out his box, told the dogs to get big, and then sent them to kill the giants. At daylight all the giants were dead and also one of the dogs. He tried to put the other dog back into the box, but could not, so the dog had to walk behind him. As the dog was very slow and tired, he was very much delayed, and it was not until evening that he met a woman who took him home. He found that all his folks were out looking for him, so he stayed in the house alone. He is living there yet.

(16) THE WIDOW AND HER TWO SONS.[1]

Told by Nizibeng, Sarnia, Ont.

There once lived a woman alone with her two sons. Very often she would get very lonely. One day she resolved to take her two little boys and go far away to the woods. The three of them thus walked for quite a while, until they found a place where they could stay and settle.

The boys went out hunting every day. One day on their return they found their mother reading some letters, and they asked her to let them see them; but she refused. Neither of the boys could read or write, and the mother wished to keep them uneducated.

The boys continued hunting as usual. One day they noticed a little red bird, so they chased it and finally they found the alphabet written under its wings. They took it home, but their mother took it away from them. She told them, however, that if one were to

[1] Probably of European origin.

eat the head of this red bird, one would find silver under one's pillow every night; and if one were to eat the heart, one would find gold. Then she tied the head and heart together and told the boys never to touch them, for otherwise she would kill them.

One day, when their mother was out, the older boy said to his brother, "You swallow the heart of the red-bird, for you killed it, and I'll eat the head.". Then their mother came back and she immediately noticed that the heart and head of the red-bird were gone, so she got very angry and drove the boys away.

The boys went away, not knowing what place they would finally reach. They travelled for a long time, until they came to the end of a long town where they met a very old man. He asked them where they were going, and the boys told him that they didn't know; so he told them to come along with him and that he would take care of them. The boys were only too glad to accompany him and have a home again. The man sent them to school until they were grown up. The older boy wanted to pay him right along, but the younger one objected, telling his brother not to touch their silver and gold until they were ready to go away. They had accumulated very much silver and gold since leaving their mother's. One morning they decided to leave, so they paid the man all that was due him. The old man wondered very much where the boys had obtained the money, so he persuaded them to stay with him and become his heirs; but the boys were bent on leaving, so they bade him goodbye and wandered around the town all day.

The next morning they filled their pockets with money again. The older boy then told his brother that he was going to look for the princess, who wanted to get married, so they parted, one going in one direction, the other in the other. Before parting they promised to meet again some day.

The older boy started off towards the town where the princess lived. When he arrived there, they would not let him in. They also told him that the princess had gone away. Then he returned to the woods, where he found a log-house in which he lived for a long time. He resolved to die there, now that the princess was gone.

One day a mountain-lion walked right into the house and sat next to him. He was very much scared. After a while the lion raised its paw and placed it on his thigh, and when the man looked

at it, he saw a large sliver in the paw. So he pulled it out. The lion then went to a corner of the room and sat down. The next morning the lion went out but told the young man to stay at home all day. In the evening he returned with some meat. In this way the two lived together for some time, but one day the lion left and never returned.

Shortly after this, the older boy heard that the princess had returned to her home, so he immediately started out for her palace. When he arrived there, he was told that he would never be able to reach the place where the princess was staying, for behind the second door that he would have to pass through, there was a den full of lions. The young man, however, told the people that he was resolved either to die or marry the princess. So he went in search of her. After he opened the first door, he heard the roar of the lions. These lions were never fed by anyone, but lived exclusively on whatever prey fell into their hands. When he opened the second door, he saw a large white lion. This lion immediately recognized him, for it was none other than the one who had lived with him for so long a time. He had been captured the last time he left the house, and that is why he had not returned. The young man was able to pass through the den of hungry lions without a scratch. When he asked for the princess, they told him that she had gone toward the east. "I will chase her, then, and catch her," said the boy. "You will certainly be killed before you catch her," they said.

The boy started off in pursuit of the princess, and travelled for many days until he came to a house. He entered, but found no one at home. After dark a woman came in and was very much pleased to find a guest at home. He asked about the princess and was told that she had passed three days ago. This woman, however, had been waiting for this man for some time. Before he went to bed, she told the man to drink something she handed to him, and that all those who ever stayed with her always drank it. The boy drank what she gave him, and the woman went out.

Seven years this man lay there, and when he came to himself, he found that the house in which he was lying had almost rotted away and that his clothes were in shreds. He remembered that he had started off in pursuit of the princess, so he immediately continued his journey. After a number of days, he came to another house. It was evening when he entered it, and there he found the same woman who had caused him to lie in a stupor for seven years.

Before going to bed, he was again offered a beverage, but he grabbed hold of her and made her drink it, and she fell dead. The young man stayed in the house over night. The next morning he was ready to start in pursuit of the princess again. After walking for some time he came to a little lake. Near this lake was a house on the summit of a hill. He went over to inquire about the princess, and he was told that she had passed by years and years ago; that she had walked across the lake, but that he would never be able to cross it unless he was able to get a certain very large bird to take him across. For this bird, he was furthermore told, he would have to kill ten deer and feed half of each to the bird, while he was to keep the other ten halves.

The next morning he went hunting and before night he had killed his ten deer. He stopped over night with the man he had met in the house on the hill, and the next morning he got ready to cross the lake. He was tied to the Thunder-bird, who was to carry him across. He himself carried a knife, so that he could cut a piece of deer-meat for the bird whenever he cried for some. Away they went across the lake, and he fed the bird with deer-meat whenever he cried for some. As they got near the shore, the bird began to cry for meat so frequently that the man's supply soon gave out. So when all his deer-meat was gone, he cut a piece of flesh from his own body. Soon he cut another piece, but when the Thunder-bird cried for the third time and the man could not give him any more, he threw him down and he fell on the beach of the lake.

Soon he got up and began to go in search of the princess again. After wandering around for some time, he came to a house in which he found a man. He inquired for the princess, but the man told him he didn't know where she had gone; that he, however, had ten sons and one of them might know. Then he called over nine of his sons, one after the other, but they did not know. Soon after that a crash of thunder was heard, and the youngest of his sons came in. They asked him whether he knew where the princess lived whom he had taken across the lake many years ago, and he answered that he had just come upon her boats to-day and that he was going over to visit her and would be quite willing to take the man along with him. When the Thunder-bird (i.e., the youngest son) was ready to start, they tied the young man to him. At first they flew very slowly, but gradually they went so fast that all that the man saw of the earth was a thin strip of land. It took a long time until they arrived at the end of the village, where the princess

lived. The man landed and immediately inquired for the prineess. When he eame to the house where she lived, he was told that the princess had just reeently married. However, when the prineess saw him, she ordered her husband to be thrown into the den of lions, and she married this man who had pursued her all his life.

One morning, some time after this, when the prineess awoke, she saw a pile of gold under her husband's pillow, and she asked him where all the gold eame from, and he told her how he had swallowed the red-bird's heart. The woman then sehemed how to get the heart from the man; so she gave him something that would eause him to vomit, and as soon as the bird's heart eame up, she grabbed it and swallowed it and ordered her husband to be thrown out of the house and taken to a lonely island to starve. There the young man stayed a long time without anything to eat or drink. One day, as he was walking around the island, he found some plums whieh tasted very sweet, so he gathered a large quantity of them and preserved them in boxes. Shortly after this he found some more plums, of a larger variety. Whenever he ate the large plums, his nose would enlarge, and whenever he ate the small ones, it would eontraet again. Whenever he got lonely, therefore, he would amuse himself by playing with his nose.

One day he saw a boat far out on the sea, and as soon as it came nearer to the shore, he motioned to it with his arms, and some of the erew eame to the island. He gave them some plums and then asked them whether they would take him to the land where the prineess lived, but they were afraid. However, he gave them so many plums that they finally eonsented to take him there. He wanted to revenge himself on the princess for what she had done to him.

When he landed, he paid all the erew handsomely and they unloaded his cargo. He soon found a plaee to live in, at the end of the village, and every day he would go around the village selling his plums. One day he sold some to the guards of the prineess's palaee and this guard evidently told the prineess about them, for when he eame the next time he was told that she wanted some. He gave her some of the small sweet plums, and she liked them so mueh that she asked him to bring some more the next afternoon. The next day he brought some of the larger ones. "These larger ones are mueh better," he said to her, "and I kept them espeeially for you." He had, however, put some sort of a poison in them whieh would make her vomit. As soon as she ate them, her nose began to elongate and she began to vomit. The man stood near

by, and as soon as the woman vomited the bird's heart, he grabbed it, swallowed it, and started for the door. The princess called to him to come back and promised to marry him if he stayed, but he answered that he had no desire to marry a long-nosed woman.

He left the country, and after a long journey came to a town which was about to be attacked by a very powerful king, a king who had never been defeated in war. He volunteered to meet and defeat him, for he too had never been defeated. So he asked for a horse and a sword and rode out to meet the invader. The two armies met and he was about to raise his sword to strike the king, when he recognized in him his brother, and instead of fighting they returned to the town and are living there still.

(17) THE HARE AND THE WILDCAT.

Told by Mrs. White Loon, Muncie, Ont.

A Hare was once walking along the road. Suddenly he met a Wildcat. Now the Hare and the Wildcat had always been bad friends, for the former always fooled the latter. The Hare had gone much farther away from his home than he generally did, and he had come upon the tracks of the Wildcat long before he met him. On seeing him the Wildcat said, "Well, where are you going?' And the Hare answered, "I am going to the place where the wrinkled-face lives." The Wildcat became angry, because he thought he meant him, and asked him again, "Hare, where are you going?" He received the same answer, "Where the wrinkled-face lives." The Wildcat then continued on his way until he came to a little stream. He wanted to drink some water, so he bent down to take some, but as he tasted it, he made a wrinkled face, for the water was bitter. Then he thought of what the Hare had said, that he was going to the place where the wrinkled-face lived; so he immediately ran after him. The Hare, however, escaped into the hollow of a log, and after placing some marbles inside of the log, he ran out again. The marbles had been instructed to move about as soon as the Wildcat looked in.

The Wildcat followed the Hare's track and soon came to the log. He peeped in and thought he saw the Hare sitting inside, so he said, "I'll get even with you now." Then he plugged the hole in the log, gathered some leaves and branches, and set fire to them. After a while he heard an explosion. "What is that exploding,

Hare?" he asked. "It is one of my eyes," answered the Hare. After a while another explosion occurred and the Wildcat asked again, "What is that exploding, Hare?" "The other eye," answered the Hare. Then another explosion was heard. "What is that exploding, Hare?" "My intestines," answered the Hare. Just as these last words were said, the real Hare, who was watching the Wildcat from the distance, ran up to him and shoved him into the fire. His face was burnt, and that is why the Wildcat to-day has a wrinkled face.

(18) THE TWO PRINCES.[1]

Told by White Loon, Muncie, Ont.

Once upon a time, there lived in a large town a prince who had many soldiers. (This prince had two minetos whom he kept imprisoned on an island not far from the town). This prince had two sons, who were always roaming around the town, and never staying home. They would leave early in the morning and not come home until late at night.

One morning, as they left their father's house, they noticed all the people crying. They were worried about this all day, and when they returned in the evening, they asked a young girl, whom they found lying in the road crying, what the trouble was. She answered that the prince was going to feed his two lion-minetos with human beings, and no one knew who was to be fed to them. One of the lion-minetos was black and the other white.

When the two men heard this, they resolved to go over and free the minetos before morning; so the older one went to his father and asked for the key to the boat-house, as he and his brother wished to go on a journey early the next morning, and that the reason he was asking for it now was because he didn't want to bother him so early in the morning. The prince loved his two sons very much and gave them the key.

At night the man, with a lantern, went over to the island. One old woman, who was living at the end of the town, saw the light that night, where it went, and when it reappeared.

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[1] Probably of European origin.

The day the king went over to feed the lions, he found them gone. He became very angry and called all the princes together, but none of them seemed to know what had happened to his minetos. Then he called all the rich people together, but none of them knew anything of the whereabouts of his minetos. Then he called all the poor people together. Among these was an old woman. She said that she had seen a light come from the king's house on a certain night; that this light had been carried over to the island, and it was not before dawn of the following day that it had returned. Then the king knew that his own sons had freed his minetos. The king then said, "Tomorrow my sons shall be beheaded." That evening, when the two sons came home, the king told them that he was going to give them a great feast the following day and that he wanted them to be home at noon. The sons were delighted at this, for they thought that he now intended giving them their share of his kingdom. Before they left in the morning, however, they met the girl whom they had found in the road, the night they had freed the lions, and she told them that the king was going to behead them for freeing his minetos and that it was for that reason that he wanted them at home at noon.

Thereupon the young men decided not to return home any more and immediately started off upon a journey. They travelled toward the east in the hope of reaching a village soon.

When the king found that his sons were missing, he sent his soldiers out to look for them, but nowhere could they be found.

After the king's sons had been walking for quite a while, the elder became very tired and the younger had to carry him, until they came to a little house near a river. They entered the house and found a very old man chopping wood there. They asked him for something to eat, for they were almost starved. He told them that they could share the meal he was just cooking. He stayed in this house, he said, only when he came ashore. When the meal was ready, they ate heartily.

They stayed with the old man that night. In the morning, after they had something to eat, the old man said, "We will leave here now and I will go with you a short distance." The boys did not like to leave the little house, for they had nowhere else to go. However, they could not remain, for no sooner had the old man closed the door, than the house vanished. Then they became very frightened, but, nevertheless, they walked with him, never saying

a word. When they got to the river, the old man stopped, saying, "I will not go any further, but before I leave you, I will give you this ring; it may help you when you are in need. I wish to help you, for you released me when I was imprisoned. Now look at me." Thereupon the old man jumped into the water and became a very large white lion.

The two young men now started off again. The younger one had received the ring. After walking a short distance, the elder became so tired out they they had to stop by the road-side and stay there for the night. In the morning, by means of the ring, they got something to eat.

After they had thus travelled for two days, the elder brother decided that, as the country about them looked beautiful and fertile, they might as well settle there. "Just as you say," said the younger one, and he proceeded, by means of the ring, to found a large city with a castle in it. The other brother with the aid of the ring, filled the city with people and with soldiers, after the manner of the city from which he had come.

Having now everything they possibly could wish for, they lived in this city quite contentedly for some time. One day the younger man noticed that his brother was very sad. He asked him why he was so down-hearted. The elder thereupon answered that he was dissatisfied, because he thought that he, being the elder, ought to have the ring. The younger brother then said, "As this ring was given to me, I am supposed to keep it." The older brother, having been refused, became ill and took to bed. Finally the younger brother gave him the ring, not, however, the real ring, but an imitation one. As soon as the older brother got the ring, he was up and about again. Soon, he decided to part from his brother. So one day, taking the ring with him, he told his brother he was going away, to start a kingdom of his own.

He started off eastward and soon got lost. However, he kept straight on, eating nothing for two days until he became very hungry. He wished for food, but the ring would not obey. He grew very weak, when, finally, he sighted a house. He went in and asked for food. The only person in the house was an old woman, who, unable to walk, was crawling on the floor. As she could not give him the food, he helped himself. When evening came, he was about to start off again, but the old woman told him to stop with her until morning, as there were some minetos nearby.

In the morning, the old woman, picking up her crutches, told him that she would walk with him until he had passed the mine tos. When they were about to part, she gave him a small box, which she said would help him when he was in trouble.

This box contained a horse and a sword. All he had to do was to rub the horse down, and it would become a big horse, and to do the same with the sword.

The young man now threw the false ring away and again started off on his journey. He walked for many days, and when he became very tired, he took his horse and sword and rubbed them down until they became large. Then he wished for clothes like those his father wore, and these he immediately got. He put them on and, like the king, started off on horseback, with his sword swinging at his side.

Soon he came to a spot where he found a man cutting down trees. He jumped off his horse and put both it and the sword back again into the box, at the same time changing his new clothes for the old suit he had worn before. It being noon-time, he went with the wood-cutter to his home and there ate dinner. After dinner the wood-cutter went back to his work, leaving him in the house all alone. In the evening he invited the wood-cutter in for supper and laid before him finer food than is even found at the king's table. As this occurred again the next evening, the wood-cutter became suspicious and on the following morning said to the young man, "I am going to the city this morning to get something to eat." Whereupon he jumped upon his lame, white horse and started off.

The wood-cutter went straight to the king and told him that there was a man at his house who ate finer food than the king himself, but that he did not know who the man was. The king told the wood-cutter to tell the man that he wanted to see him. Away went the wood-cutter on his white horse, reaching his home when it was quite dark. He told the stranger that the king wanted to see him. "Why does he want to see me?" said the young man. "I don't think I'll go." Thereupon the wood-cutter again set out to see the king, whom he again told of the splendid meals that the stranger was eating, and also that the stranger had refused to come to see him. This made the king very

angry and he said to the wood-cutter, "Go back and tell him that if he does not come, I'll have to send the soldiers after him." When the stranger heard what the king had said, he said to the wood-cutter, "Well, if he wants to fight, I am ready. I don't suppose he can beat the two of us." So the following morning the wood-cutter told the king that the stranger was ready to fight him. "Then," said the king, "tell him I will meet him half way tomorrow at noon." When this was reported to the young man, he said, "Well, we will go, and you will ride on ahead."

The young man now started making horses and soldiers, flags, and cannon. Before long he had a very large and grand army. The wood-cutter, in the meanwhile, not wishing to fight the king, went to sleep with the intention of oversleeping the time set for the battle. But the young man woke him, saying, "Here, get up, have something to eat, and here are some clothes for you to put on." Then the wood-cutter got up and prepared for the battle.

The young man led the grand army, and when they sighted the king's army, he turned to the wood-cutter and said, "I will go back now and you will go forward to meet the king. Ask him how many soldiers he has, and if he asks you how many you have, tell him just twice the number."

The king instantly recognized the wood-cutter as the man who had told him about the stranger. "Where is your leader?" said he. "He is some distance away," answered the wood-cutter. "Tell him I want to see him," said the king. Then the wood-cutter rode back to get the stranger. When the two men came up, the king said, "Now we will see who has the longer sword." The young man began rubbing down his sword, and it proved longer than that of the king. Then the king pulled out another sword and measured it on the ground against that of the young man, and this one again was many marks longer. Then the king got angry and he was just about to strike the young man, when he recognized him as his own son. "Bless me, my son, bless me," said the king. "You were not going to bless me, when you invited my brother and me to a dinner, where you intended cutting off our heads for freeing your lions." But the father, by offering his son his entire kingdom, finally persuaded the former to bless him.

Now the king's son is still ruling in his father's kingdom.

(19) THE TWO PRINCES—SECOND VERSION.

Told by Mr. Fisher, Muncie.

There was once a chief who had two sons and was very rich. The sons never did anything but stand around and order the servants about. When the chief found out that the servants left on account of the sons' harsh treatment of them, he decided to speak to them. As soon as the sons came home in the evening, the chief told them that he wished them to be home the following day at noon, as he intended dividing his property and army between them. But he really intended to behead them.

On the following day, when the boys were out, they met an old woman who told them why the chief wanted them to be at home at noon. So the boys decided that they would not return but go to a different village, where their father would not be able to find them. Before they left, the old woman gave the younger boy a little box containing a piece of silver and a sword, which he was to use any time he wished to make anything.

The boys walked for many days until they became very hungry. Then the younger boy ordered a table to appear, spread with as many good things to eat as their father was accustomed to eating. After the boys had eaten their meal, they wished for a house, for they were very tired. In the morning they started off again, walking five days, and came to a house where an old man lived. They asked him if they could stop with him, and that in return for this they would give him food.

One day the old man said, "There is a giant not far from this place, and the chief says that he will give one of his daughters to the man who will kill this giant. The giant has two heads." So one day, the boys went out to look for the giant, and in the evening arrived at a short distance from his house. Then the younger brother wished for a house in which they could rest for the night. In the morning he rubbed his sword down until it grew to a great length. Then the brothers went after the giant.

When the giant saw them coming, he rushed out with his war-club in his hand, but the young man raised his sword and struck off both his heads. The older brother then held the heads while the younger fought the body. It was not long before the body of the great giant lay lifeless. Then the two young men, each carrying

a head, went to the chief's house and laid the heads before him, demanding their reward. They said that as they had both fought the giant, they each wanted a daughter. So the chief gave a daughter to each, and when they were both married he divided his army and kingdom between them.

After the boys had lived here for some time, they decided to visit their father, taking their grand army with them. When the father saw them coming he set out with his army to meet them, but when he noticed the long sword which his son carried, he began to beg for mercy. Then the younger brother said, "You were not going to show us any mercy when you made up your mind to cut off our heads, and now we have come to get the share of the kingdom which you then promised us." Then the father gave half of his kingdom to his sons, and there they are living with him still.

(20) TURTLE'S RACE.

Told by George Fisher, Muncie.

Once a Turtle lived in an inland lake, but stayed on the shore most of the time. The Turtle always believed that there was no one who could fool him.

One day Nanbush was walking along the shore, when he saw a pike in the water, which he decided to catch. He jumped in but missed the fish, so he thought he would wash his hands and make some soup. He went on and saw someone else in the water. He called out, "Well, my brother, is this where you live?" "Yes," the stranger answered, "This is where I live, and I am the chief." Whereupon Nanbush said, "I never saw you before." Then the Turtle-chief said, "Tomorrow I expect to take part in a race and I am betting my life on it." Nanbush asked him, "Whom are you going to race?" "I am going to race an elk," said the chief, "and now I am going to get ready."

He placed other turtles around the lake and told them what to do, and then he was ready for the race.

Nanbush saw the elk the next morning, and it looked very fat and good to eat. He said to himself, "The Turtle will probably give a feast after the race. I will be there and see who will win." Soon they were ready to start. By means of his brother turtles, the chief won and the elk was beaten. Then the Turtle killed the

elk. Nanbush stayed, hoping to get some of this meat, but the Turtle said, "I am going to feed all my children and there will not be enough meat to go around." Whereupon Nanbush proposed that he should carry the meat home for them. The Turtle agreed to this and went home to wait for Nanbush. Nanbush, however, took the meat to his own home and there ate it all.

(21) TURTLE'S RACE—SECOND VERSION.

Told by John Henry, Kettle Point.

Once a Turtle was resting itself on the surface of a lake, when he saw something strange coming towards him. Not knowing what it could possibly be, he went out to meet it, and when he came close to it, he found that it was a boat. When the men in the boat saw the Turtle, they stopped and asked if he knew of anyone who would race them around the lake. They said that they would pay anyone who would beat them. The Turtle said, "I know one who would beat you." "Would you go and get him?" said the men. The Turtle said, "I am the one." So the men challenged him, but he would only race on one condition, and that was that he might run under the water and go around the lake close to the shore, and in order that they might know where he was he would tie a red ribbon around his neck. The men then asked the Turtle what he would bet for the race, and the Turtle answered, "My life." Then the men said, "Well, tomorrow morning you get ready and come around with that ribbon around your neck, and we will race you."

During the night the Turtle called together some of his brothers, and tied a red ribbon round each of their necks. Then he placed them a distance apart all around the lake. In the morning the Turtle went to the place which they had picked out as their starting point, and found the men already there. When the word "go" was given, the boat started off and the Turtle dropped underneath the surface of the water. When the Turtle rose to the surface again, the boat was right abreast of him, and when the Turtle rose a second time, the boat people noticed that the Turtle was gaining on them. When finally, the last Turtle rose, the boat was only half way round.

The Turtle won the race and got the reward.

(22) THE POOR GRANDSON.

Told by George Fisher, Muncie.

Once there was a boy who lived with his grandfather, who was very poor. The boy had very little to wear and every time he attended a dance, the other boys made fun of him. So one day, after a dance, he thought he would go out and hunt for something fine that he could wear at the next dance.

He, therefore, started off without telling his grandfather where he was going. He wandered along for many days without seeing anything and with nothing to eat but a bone. One day, he met an old man, and he asked him where he could find some bears and lions. This old man said, "Come home with me and I will show you where to find them." The boy followed him to the trunk of a tree, and, looking down into the hollow, he saw some young bear-cubs. He was just about to shoot them when he realized that the old man was the father of the cubs. Then the boy climbed down from the tree and ran away.

While he was walking along, living only on berries, he came to a high hill. On looking down, he saw something white walking along the beach. He shot at it with his bow and arrow. This was the first thing he shot which he could use for making clothes for himself. Upon looking at it, he saw that the white animal held in its mouth a red box containing three small hearts. The animal itself was a lion. He asked the lion to whom the hearts belonged, but the lion refused to tell. Then the boy began to pierce him with his arrow, sending it farther and farther into the lion's side, until finally the lion said that the hearts belonged to a mineto, the mineto's wife and dog; and that these three were killing and eating the people. The boy asked the lion how he could get to the place where the mineto lived. But the lion said, "If the mineto saw you on his island, he would kill and eat you. However, if you want to go, you will have to kill ten deer and then go to the top of the hill, where a big bird is sitting who will take you across the lake. You must feed this bird a piece of the deer every time he makes a noise. Do not tell him why you want to go there."[1]

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[1] Cf. episodes in Tales 13 and 16.

The boy killed ten deer and then went to the top of the hill, where he saw a great big bird. He asked the bird to take him across to where the minetos lived, for he was tired of life and wanted to die. The bird said, "I'll take you across, but first you must get ten deer." "I have them," said the boy. "How did you know that you must get them?" said the bird. "As I was coming along, I met a man who told me to get them." Then the boy put the ten deer on the bird's back and seated himself alongside of them. Away flew the bird across the lake, and every time he made a noise the boy gave him a piece of meat. When they got close to the other side, the bird made a noise so often that the boy barely had enough meat with which to feed him. When they arrived, the bird let him off and then quickly flew back.

It was not long before the mineto appeared with his dog and made straight for the boy. "Spare us," said the mineto. But the boy, seeing the bones of people lying about everywhere, answered: "Had you spared these people, I would have spared you." "Then kill me, but spare my wife and my dog." "No, I am going to kill you all, for you all helped to kill and eat these people." Thereupon he shot the mineto and his wife and the dog, and trampled on their hearts. Then he gathered together all the skulls that were lying about and set them afire, and when the fire went out, all the people came to life again, and he saw his nine brothers and his father and his mother. Then they all went home together.

(23) THE MAN WHO HUNTED FOR LICE.

Told by John Henry, Kettle Point.

Once there was a man who lived together with his wife, yet every time anyone came to ask for him, the woman would say, "He is not at home. He is out hunting." After a while people began to grow suspicious at these absences. So, one day a man came to call for him quite early, but he was already gone. So he said to the woman, "What is it that he kills?" And the woman answered, "What he kills, he leaves at the place where he hunts, and what he doesn't kill, he brings home."

The man puzzled over this all night. The next morning he again came very early, and this time, instead of entering the house, he watched for the man outside. But he was too late, the man

was already gone. The following morning he came still earlier, and this time he saw him leave the house. He followed him at a distance, and then he found out that what his wife had said was true. "What he killed, he left at his hunting place, and what he did not kill, he brought home." for he was sitting on a log, hunting lice on his clothes.

(24) THE BOY WHO WAS ABUSED BY HIS OLDER BROTHER.[1]

Collected at Maniwaki, Que.

The person whose story I will now tell once lived.

There was once a chief who had ten sons, and nine of these always abused the youngest one. This the boy stood for quite a long time, but one day he decided that he would leave his father's house. He confided this to one of the servants, telling him also that he did not know where to go. The servant told him that if he travelled eastward for ten days he would come to a village where the people would be kind to him. The servant also told him to be sure and take food for ten days with him. The boy then told the servant to have everything ready early the next morning, as he wished to leave before the rest were up.

The following day the boy was off for the east. Every evening he would sleep in some house on the roadside, and his food lasted through the eighth day. On the ninth day he was tired and hungry, and he couldn't find any house in which to stop for the night. So he went to sleep at the side of a tree, and the morning of the tenth day someone called him by name, but he, fearing that his brothers were pursuing him, was afraid to answer. At last he heard a voice say, "Come on, Hard-Iron, let him die." Then the boy heard a great noise, and knew immediately that it was the Thunder-bird who had been speaking to him. He jumped up and called to the Thunder-bird, and the Thunder-bird returned with his dog, Hard-Iron. The boy asked the Thunder-bird his name, and the Thunder-bird answered, "My name is Hard-Iron, and my dog has the same name. I have come to save you. You are looking for the people from the east. You will have to travel

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[1] This and the following are Algonquin stories and were collected by Edwin Maness. Number 24 is probably of European origin.

one day more. There is a mineto living not far from here, but you don't want to meet him, for he kills and eats everyone who comes there. If you like, I will exchange my dog for your ring. If you rub down the dog, he will become very large and if you rub him up, he will become very small. You are very hungry now, watch and see what happens." "Here, Hard-Iron, you go and bring back a meal such as the king is accustomed to having served, and bring also wine." When the dog returned, he brought with him only a table cloth, but as soon as the Thunder-bird spread this upon the ground, the meal appeared, and all the boy had to do was to eat.

When he finished eating, he started off for another day's travel. Soon he came to a great, big house. He decided to enter and see who lived there. Inside he was met by a girl, and she told him that a mineto lived there who, if he saw him, would surely kill and eat him; and that he who killed a mineto could marry her, for she was the chief's youngest daughter.

When the boy left the house, he met the mineto at the door. "What are you doing here?" said the mineto. "I simply came to see who lived in this house." "You will see soon enough who lives in it," answered the mineto. "Wouldn't you like to see it from the inside?" "No," said the boy, "I am in a hurry." "Come on in and I will show you about," said the mineto. Then the boy became frightened and rubbed Hard-Iron down, until the dog became quite large. Now the boy permitted himself to be persuaded to enter the mineto's house, but the mineto would not let the dog come in. So the boy told the dog that if he whistled three times he was to run up the stairs. Then the boy went in with the mineto.

He was taken to the very top of the stairs, where he saw many skulls, bones, and swords. The mineto told him that he would give him any sword that he chose. The boy looked over the swords, until he saw one that he liked. "This one I choose," he said to the mineto. The mineto took it and said, "Then this is the one you choose for cutting off your head." The boy became terribly frightened. "But you will let me whistle a song before you kill me," said he. "Yes, you may whistle," said the mineto. The boy whistled three times, when the mineto ordered him to lay his head across a block. Suddenly the door was smashed open and a dog ran in and jumped upon the mineto. The mineto fell down dead. The boy cut off the mineto's head and cut out his tongue, and told the dog to eat and then go and vomit it at the edge of the earth.

The boy went out carrying the head. When the girl saw him, she sewed a piece of silk on his hat. Then the boy set out for the city. On his way he met some men on horseback and asked them if they wouldn't carry the mineto's head, as it was too heavy for him. He gave it to them, but kept the tongue for himself.

When he arrived at the end of the city, he saw a very old man gathering something. The boy asked him if he couldn't stop at his house for the night. The old man said, "Yes."

In the evening, after the old man went to sleep, the boy told his dog to go and get something to eat and to bring some wine. When the dog returned, he awoke his grandfather and told him to eat with him.

Soon after the chief gave a feast to which he invited all his sons, for he wished to find out who had killed the mineto. But none of the sons present had done this. So he invited all the rich people, but the slayer could not be found among them. Then some man came in with the mineto's head, but the chief's daughter said that the man who carried the head, was not the man who had killed the mineto. Then the chief invited all the old people, and this time the old man came with his grandson, as he called the boy. The girl instantly recognized the boy as the slayer. So the boy was given the chief's daughter in marriage and, as a gift, the chief gave them half of his kingdom. And there they must still be living.

(25) THE BOY WITH THE MAGIC BALL.

Collected at Maniwaki, Que.

Once there lived the persons whose story I am telling.

An old woman was living with her grandchild, a little boy, and they were very poor. All day the woman would dig for wild potatoes, while the little boy played around. One day the boy, getting very lonely, began to measure the house all around, and when his grandmother came home in the evening, he said, "Grandmother, this house seems to be longer on one side than it is on the other." The grandmother answered, "That is not so, you are just imagining it. How did you come to find that out, anyway?" "Well, I was very lonely, so I thought I would measure the house all around," said the boy.

The next morning the boy said to his grandmother, "Won't you make me a ball to play with when I am lonely?" "Yes, I will make one for you." So she made a ball, and when it was finished, she went outside and called all the wolves together, that she might take one of their big teeth to put into that ball. But as these wolves were very young, their teeth were not of a suitable size. So she called all the old wolves together, and from one of them she took a large tooth, which she put into the ball. Now, whatever the ball happened to strike, it would stick to until told to let go.

One night the boy noticed that the old woman began to cook her meal after he was sent to bed. So he thought that he would watch her. When she was ready to eat, she got a red-hot iron and held it close to his feet and said, "You are burning," but the boy didn't move. Then she threw a bit of bark on the side of the house, which the boy had found to be longer, and out came a young man. This man was the boy's brother, whom the old woman was hiding from a giant, a man-eater who was living on an island.

The following day, after his grandmother had left, the boy also cooked some corn and fed his brother. After his brother had finished eating, they went out together to play with the ball. Soon they saw the giant coming toward them in a canoe. The boy quickly hid his brother, when the giant came up with his dog. The dog scented the brother to the end of the house, when the boy threw his ball and struck the dog in the eyes. Then the dog began to growl; whereupon the giant said that if the boy would call off the ball, he would go away. The boy called off the ball, and the giant went away.

In the evening, when the old woman was feeding the brother, the boy got out of bed, but his grandmother sent him back to bed. He refused to go, however, until his brother went back into his hiding place.

The next day the two boys again went out to play. This time the brother did not have a chance to hide before the giant appeared. He grabbed the brother and began to drag him away, the small boy following. The giant told the boy to go away, but the boy would not. When the giant and the brother got into the canoe, the boy was knocked down on the beach. When he came to his senses, he could just see the boat at a distance. He quickly pulled out one

of his hairs, tied it around the ball and then threw out the ball till it touched the boat, which it immediately began pulling in to shore. "I want to go with you," said the boy. "Well, get on," said the giant, for he was a little afraid of the ball.

When they reached the other side, they came to a big house where they found an old man and woman starving. The boy went out with his ball and hunted some bears and foxes, and when he had killed them, he brought them to the people for food. This the giant did not like, but he was very much afraid of the boy. The boy now told his brother that he was going to kill the giant, the old woman, and the dog. "For," said the boy, "when I fasted, I found out that the hearts of these three are kept in a box, guarded by a blackbird who lives on an island east from here. I will borrow the giant's boat and row over to that island." He then went up to the giant and asked him for his boat. The giant said, "I am going to use it today, but you may use it tomorrow."

So the next morning the boy took the boat without saying anything to the giant. When the giant saw him in the boat, he asked him where he was going, and the boy said, "O, I am just going out for a ride." "Don't you go toward the east, for there is a mineto living there who will kill you. You had better go to the north."

The boy pulled out and steered straight east, which made the giant very angry with himself for letting him have the boat. When the boy reached the island, he saw an old house, and at the door sat a blackbird with a red box in its bill. He threw his ball at the bird and told it not to let go until the bird was dead. When the bird was dead, he took the box and found therein three hearts, which he pierced with the wolf's tooth.

When he returned, he found the giant, the old woman, and the dog dead. All the other people, whom the giant had once killed, were now alive, and among them were his nine brothers, his father, and mother. Then the people all made boats and went home.

(26) THE BOY WHO WAS BLESSED BY A SERPENT.

Told by John Henry, Kettle Point.

When a boy fasts, he doesn't eat for ten days, except a little at sundown, so that the sun may not see him. He sleeps all the time, waiting for some spirit to come and bless him, so that he may be protected throughout his life.

I'll tell you of one who was helped by the blessing he received.

A young man fasted and a serpent blessed him. The serpent told him that he would never be killed. In the morning, when the older man who was watching the young man fast, came to see him, the latter told him what he had dreamt. The man said, "That's a very good blessing. Accept it, for the serpent will take good care of you."

The young man was helped by this blessing until he became a very old man, and then the serpent deserted him.

Once, this man and his three sons were living near a river. He said to his sons, "Well, we are going to be killed, for the Mohawks have discovered us. In about three days we will have to fight. We will place a boat near the shore, so that our women may escape across the lake during the fight. This is what the serpent told me when I was blessed by him during my fast. We shall all come through this fight alive, because of my fasting. There are one hundred of these Mohawks and we are only four. The day after tomorrow we will send the women away." So they placed all their boats along the lake.

When the third morning dawned, the old man arose, ready to fight. He gave the war-whoop three times.

So all day these four men fought the hundred, and not one of the four was killed, for they were not seen by the Mohawks. When it got dark, the old man took sick. "Now that I am sick, we must escape," said he to his three sons, and he told them to follow him. The three boys followed their father and, under the water, they walked across the lake. When they landed on the other side, the Mohawks saw them and started to pursue them. The young men, by turns, hid themselves and fought the Mohawks, while the old man went on ahead. When the young men had killed all the Mohawks who had followed them, they caught up with their father near a bay.

They all got on a birch-bark canoe and went out into the lake. When they were some ways out, the old man started to sing, turning his boat. After he was through, they went on again and, by paddling all night, they landed on the other side at daybreak. Here, they were met by their women.

This was one man's blessing—to know what was going to happen three days in advance. Some are blessed so that they can see distant things and persons. They build a little hut and throw their shirts into it, and then the person whom they want to see appears inside the hut.

This is how the people who fasted were blessed.

(27) THE MAN WHO WENT IN SEARCH OF OTHER PEOPLE.

Told by John Henry, Muncie.

There was once a man who had two sons, who had never seen any other human beings but themselves. One day they asked their father were any other people living besides themselves. The old man said, "There are some people, but they live far away and it would be very hard to get to them. Besides which, you would have to pay the bird to take you across the lake." Whereupon the young men said that they would go and hunt for these people.

One morning they started off for the ten days' journey, humming as they went along. At night they rested, and during the day killed game for food. When they came to the end of the tenth day's journey, they began to get frightened and the older brother wanted to return, but the younger one coaxed him to continue.

On the evening of the tenth day they saw two birds sitting on a high rock. The birds asked them where they were going, and they answered, "Across the lake, to look for some people. Can you tell us how to get across?" The birds told them that they would take them across if they would give each a deer to eat while going across. So the next morning the boys went hunting and brought back two deer. The following day they got on the birds' backs and started off, and every time the birds cried out, they gave them a piece of the deer meat. The older boy gave his bird large pieces of meat, but the younger one gave only small pieces, for he did not know how wide the lake might be. As they came nearer to the other side, the birds cried oftener, until the older brother's meat ran out. Then he took his knife and cut a piece from one side of his body and gave it to the bird, and when again the bird called out, he cut out a piece from the other side, until

finally he had nothing more to give. Whereupon the bird threw him into the lake. As they were quite near the shore, the brother was able to swim in. The younger brother, however, had meat left over for another day.

They now set out to look for the people about whom their father had told them. They went on until they came to a house. The younger brother said that they had better not stop there, for they were told not to enter the first house they came to. But the older brother insisted upon going in, so in they went. When they got to the door, they saw an old woman sitting inside. The old woman, by holding a paddle to her nose, knew who the young men were and asked them to come in. When they entered, she said, "You must be hungry. I saw you when you left twelve days ago, and now I will give you some corn soup." She hung a kettle over a fire and told the little dog to defecate corn into the pail, upon which she poured some water. After the corn had boiled a while, she opened a part of the side of her house and grabbed a man's penis, and squeezed some grease from it into the kettle, in order to have the soup greasy. Then she put the soup into a pail and told the boys to eat it. The boys ate the soup, but could not empty the pail. So they set the pail down and started to leave the house, but the old woman would not leave them until they had emptied the pail. The younger boy emptied the pail, and then struck the old woman on the head and killed her. Whereupon a lot of other people rushed in, all of whom they soon killed. Now they occupy the house and must be living there still.

(28) THE MAN WHO WENT IN SEARCH OF OTHER PEOPLE—SECOND VERSION.

Told by Sam Lute, Chemung Lake.

Once there lived a man, his wife, and three boys. The man hunted most of the time, catching and killing lots of game. When his sons grew up, they took his place in supporting the family. One day, when the boys were out hunting, they began talking about leaving their father's house and seeking out other Indians, for up to this they had always lived quite alone. When they got home in the evening, the oldest brother asked the father if he knew of any other Indians living near them. The father said, "Yes, about four or five days' journey to the east you will find some Indians."

The boys decided that they would go, as their mother was getting old, and it was time for them to look for wives. The father then told them to be careful, that there were certains Indians who would kill them if they entered their homes. The mother gave the youngest her medicine-bag, containing animal and bird skins, which he was to use if he wished to transform himself. She also blessed him. The boys started off, taking enough food to last them a few days.

They walked on for three days, when they saw a house. The oldest brother wanted to go in, but the other brothers said, "Remember what our father told us, that we should not go into the first house that we came to." But the older brother said that the Indians would never be able to kill them, so they went towards the house. When they came to the door, they saw an old woman sitting inside. When she saw that there was someone outside, she grabbed a ladle and licked it, and then she knew who the outsiders were. She told the boys to come in, and asked them where they came from. The boys said, "We come from the west." Then she said, "You must be hungry; I am boiling some corn, but I have not yet put in any grease or meat. When the soup is done, I will give you some." The boys sat down and began to watch her. Before the corn was quite cooked, she raised the part of the tipi where the kettle was hanging, and then grabbing hold of the penis of one of the men crowded in that corner, she squeezed it into the kettle of corn. After this had boiled a while, she poured it out into wooden bowls, and gave it to the boys.

The boys ate and ate, but couldn't empty their bowls. "Why don't you eat all of that?" said the old woman. "If you don't finish it all, you will die." But the boys said that they had had enough and could not eat any more. The old woman said, "You will have to eat it all," and then she grabbed her tomahawk and told the youngest boy to drink his. The little boy remembered that he had been blessed by his mother before he left, so he grabbed the bowls and drank all the soup. Snatching his tomahawk, he knocked the old woman down. Then the boys started off on their journey again.

They walked for three days until they came to another house. They entered and found that there lived in that house a father and mother and their two daughters and a little girl who was staying with them and who was all covered over with sores. The two older boys were told to go and sit with the daughters, for the old woman

knew why they had come. The little one sat down where the girl with the sores was lying. She told him that three nights later the old woman would set fire to herself and then kill her two sons-in-law. Sure enough, when the time came, the old woman came in with a bundle of sticks, and after everyone went to sleep, she yelled, "I am burning." The two daughters jumped up and asked her why she did that, and she answered that she wanted one of her sons-in-law to dance on her lap. So one of the young men danced on her lap, and soon she threw him through the doorway down a steep rock.

Three nights later she again came with a bundle of sticks and set fire to herself, and when the girls came out and asked her what she wanted, she said, "I want my other son-in-law to dance on my lap." She killed him also. Then the girl with the sores said to the youngest boy, "In three nights' time she will kill you." But the boy said, "Don't worry, she can't kill me, for my mother blessed me before I left."

When the three nights were up, the old woman came in with a bundle of sticks, and after setting fire to herself, she cried,"I want my son-in-law to dance on my knee." The boy jumped on the old woman's knee, when all at once she threw him through the door and over the rock where she had thrown his brothers. As the boy came through the covering of the tipi, he became a bird, and instead of falling down the rocks, he came back and sat down in his usual place. In the morning, the old woman began to stare at him, when the girl with the sores said, "Why are you looking at my husband so much?" The old woman answered, "Oh, nothing." Later the girl told the boy that the old man would take him out to go after some sea-gulls' eggs and that he would be left there.

The next morning the old man said to the boy, "We will go after some sea-gulls' eggs, way out into the lake." They started off for the lake. When they got into the boat the old man struck the boat three times, and away it went in the direction of the sea-gulls. When they had gathered quite a few eggs, the old man said to the boy, "There are many sea-gulls down below the rocks; run after them, for you are younger than I." As soon as the boy got below the rocks, the old man started out for the boat, thinking to leave the boy there to starve. After gathering a few of the eggs, the boy called over one of the gulls and told him to carry him home, so that he reached home ahead of the old man. Then he gave his wife two eggs to boil, so that the old man could eat them when he

got home. Pretty soon the old man came in laughing and yelling, and when the girl said, "What is the matter?" he answered, "I left your husband over there on the other side. He thinks he is smarter than I, but I got ahead of him this time." Then he was told to sit down and eat some eggs. But all he could do was to sit there and stare at the boy. The girl said to him, "Why are you staring at my husband?" But he only said, "Oh, nothing." The girl was now cured of her sores, for the boy had brought some medicine with him when he first came.

About three days later, the old man asked the boy to go with him after some hemlock-bark. The boy said he would and off they went. They came to a great hemlock-tree and the old man said, "The bark is all loose, it is only fastened up above." But all the time the old man was talking, the boy, having become a squirrel, went up in the tree and was unloosening the piece which held the bark up, so that the entire bark dropped down on the old man. He left him, and there and then taking a mouthful of bark, he went home. When he reached home, the old woman asked him where the old man was. He said, "He is coming behind me." About midnight they heard the old man groaning as he came crawling home, with both arms broken and many scratches on his face and body. The old woman grabbed her medicine-bag, took out some medicine, and started chewing it. When the old man got into the house, she spat on all his sores and cuts and broken bones, and they were all healed.

In about three days the old man asked the boy to go with him hunting deer. Before they started out the girl told the boy to bring home some cranberries. When they returned with the deer, the old man said, "I feel very itchy; will you look at my back and see if anything is there?" The boy looked and found three black things about the size of a bee, which the old man told him to bite. But instead of biting these things he cracked three of the cranberries which he had brought home. In the morning the old man again stared at him, for he had expected that by this time the boy would be dead. The girl again said, "Why are you looking at my husband?" But the old man said nothing.

The following morning the old man asked the boy to go with him to spear some salmon-trout out in the lake. The girl told her husband to watch the old man, for there were many tricks which he would use to kill him. When they came to a shallow part of the lake, they saw the fish. By the time their boat was filled up they

were out in the deep water. Then the old man said to the boy, "Get up on top of the fish at the edge of the boat and you will be able to spear better." As soon as they got on top of the fish, the old man struck the boat and it started off, throwing the boy overboard. The boy then called over one of the fish and told him to take him across. The big fish took him across, and, taking a salmon which he had speared, he reached home ahead of the old man. When the old man got home, he again came in laughing and yelling. The girl went out to meet him and asked him why he was so happy, and the old man answered, "I have drowned your husband. He thinks he is smart, but I am smarter than he."

In the morning the old man said to the boy, "Did you ever coast in the place where you came from?" The boy answered, "Yes, I have coasted." Then the man said, "We will go over to a very high hill and slide down." The girl told the boy that the old man had killed many people on that hill. The boy said, "Don't worry, we will go home to my parents yet."

They went up the hill and when they were ready to come down the boy changed himself into a bird. As the old man had gone on ahead of him, he had not seen this, whereupon the boy tipped the sleigh and let the old man fall to the rocks. Then he flew home. About midnight the old man came home, crying and groaning, for both of his legs were broken. The old woman used her medicines again, and soon the broken parts were healed. Then the old man said to the boy, "In about three days we will go and hunt where there are many deer. We will walk for four or five days." Before they left, however, the girl told her husband that some night, when he was asleep, the old man would burn his moccasins and leave him in the woods to freeze.

The two men started off and, after five days' travelling, they came to their destination. They put up their tent, made a fire in the centre, and went to sleep. Soon the old man was sound asleep. Then the boy got up and exchanged moccasins. During the night the old man awoke and seeing that the boy was fast asleep, he got up and threw the moccasins which were standing near the boy into the fire. In the morning the old man was the first one up. He was just putting on the moccasins near him, when the boy got up. The boy said, "Where are my moccasins?" "Why you left them right there when you went to bed last night," said the old man. Then the boy looked at the old man's moccasins and said, "These moccasins are mine; yours must be lost." He took them

away from the old man and started for home, leaving the old man there to starve and freeze. When he arrived at the house, the old woman asked him where her husband was, and he answered, "I left him out there hunting for his moccasins."

About springtime, the old man came home barefooted and said to the boy, "You have beaten me. I have done everything in my power to kill you. Now I will let you do the same with me." Then the boy said, "Tomorrow we will go to the mountains, and there on the top of one of the high trees you will see a nest with birds in it. I want you to go after one of them."

In the morning they started off, and when they got to the top of the mountain, they saw in a tree a large nest with two big birds. The boy said to the old man, "I want you to go after one of those." The old man climbed up, and just as he was about to take the bird, he saw a flash of lightning and quickly dropped to the ground. The boy told him that he would give him two more chances to get that bird and, if he succeeded, he would consider him the smarter of the two. The old man climbed up once more and again, as he was about to take a bird, a flash of lightning came, struck him, and slit him into two parts. But the old man grew together again, and the boy told him he had one more chance. The old man climbed up again, but this time a peal of thunder blew him to pieces. This was the end of the old man. The boy went home, took his wife, and went to his father's house, and there he must be living yet.

(29) THE BACHELOR.

Told by Yellow-Head, Rama.

There was once an old bachelor who lived all alone. He knew everything that was going on, although he never went anywhere. One day he thought he would go and get himself a wife. At some distance away from his house there lived some people. He started to go up to them, when he saw two young women coming along. He quickly grabbed one of them and, holding his hand over her mouth, he took her to his home. The girl was badly frightened, but he told her he would take her back to her home next day. On the following day she asked him when he was going to take her home and he said, "Tomorrow, I am very busy to-day." The morrow came, but he did not take her back.

On the following morning, when the young girl woke up, she saw an old woman in the house instead of the old man. The old woman said to her, "You call me grandmother from now on." After the old woman had been with her for some time, she began to like her and forgot that she had been stolen from her own people.

One day an animal came to the house. The old woman grabbed a stick and chased it up a tree, followed it up the tree and there struck it. It fell on her and knocked her down, and then the girl noticed that her grandmother was the same old man who had brought her there.

The next day the girl had her menses, so the old woman made a little house for her to stay in until she was well. The old woman told her that she was not to be idle there, for it was the custom for girls to make mats out of basswood-bark strings at such time. She also told her that if anyone came to bless her during the night, she was to accept him and do just as he bade her.

The first night she was there no one came. The second night, after she had fallen asleep, someone came and poked her on the back, but just an arm stuck in through the door and she was given a string of beads. The girl was sure that it was the old man, who was disguising himself as an old woman. When the old woman came the next morning and asked her if anyone had been there, the girl said, "Someone came and gave me these beads, but he never said a word." Then the old woman said, "I will keep them for you; he might come and give you something else tonight. I warn you again to do exactly as he bids you." Just then the girl decided to mark the beads, so she broke one bead on one end of the string, and then handed them to the old woman. Then the old woman went back to the house.

The next night, after the girl had fallen asleep, someone again poked her in the back and handed her a string of beads. She looked at them and saw that they were the same beads she had received the night before. She made up her mind to escape that night. So some time later, she got up, set fire to the whole shack, and escaped.

When the old man came again to fool her, he saw that she was gone, and he couldn't trace her. He asked the stakes that were around the house if they knew where she had gone, but none knew until he came to the one at the door. This stake said that she had disappeared right into the ground, but where she went he didn't

know. The old man started out to follow her. The girl finally came back to her own people and told them that the man who had stolen her was pursuing her. The people were very much afraid of the old man, so they said they would invite him to a feast and get even with him there.

When the old man arrived, they started telling him stories until far into the night, taking turns at sleeping and talking. Finally, they invited him to the feast and by that time he forgot what he was there for.

First, the people got some sharp fish-scales, which they laid across the room where the man was to dance. Then they all started to dance, each one keeping in the centre of the room, but the old man danced all over the room. Suddenly he yelled, "There is something in my foot, pull it out." But the people sent the thing further into his foot, telling him that they could not draw it out. So the old man told them to cut his whole leg off and he would attach it to the body again later. Then he told them to place the leg somewhere. Pretty soon he got something in his other foot and had to have that one cut off too, and this leg was placed beside the other one. He now began dancing on his hands when something stuck in one arm, and it had to be taken off. Then he danced on the other hand, until something got into that one too, and it had to be removed. The arms were placed next to the legs. Then he began to dance on his head, when something got into his head. He told them to try and pull it out, but they only pushed it further in. Finally they cut off his head. Then he began dancing on the rest of his body. The people, in the meanwhile, burned his limbs and his head, and then took their war-clubs and pounded the body to death.

(30) BIG TURTLE'S WAR PARTY.

Told by John Henry, Kettle Point.

Once a Turtle, who lived in a lake, decided that he would go and fight the Indians. He went along the shore, calling, "Who will help me fight the Indians?" A Deer came along and said that he would help the Turtle. Then the Turtle told him to show how he would fight. Whereupon the Deer started fighting a tree, but the Turtle told him that he would not last long. Then the Turtle went on again, calling "Who will go with me to fight the Indians?" A Bear answered, "I will go." Then the Turtle told him to try and fight the tree. The Bear did this, but soon the

Turtle told him that he wouldn't do, for he would surely be killed by the Indians. Again the Turtle ealled out, "Who will go with me to fight the Indians?" Then the Thunder-birds said that they would go, so the Turtle told them to show how they fight. Whereupon a great storm arose, so that the Turtle was blown up into the air, and when he eame down again, he bounded on the ground many times. Nevertheless, he told the Thunder-birds that they too would soon be killed. Then the Turtle went on again, ealling, "Who will go with me to fight the Indians?" "We will go with you," said some Turtles. They tried hard to fight something, but they eould not hurt anything. The Turtle told them that they would do.

"We will leave this place now and go to town to hunt for Indians." So the following morning they set out, and soon they came into town. However, they were fooled before they had a ehance to fight. The Turtle was eaught, and was to be thrown into the fire, when he said, "I might burn you, when I kick some of the fire off." "He is right," said one of the Indians," we will throw him into some hot water." Then the Turtle said, "Don't do that, for you will be burned when I splash the water." "He speaks truly," said another man. Then a woman said, "Bring him here and throw him into the river." Then the Turtle said, "Don't do that, for you will kill me." Whereupon one man grabbed hold of him and earried him over to the river, but before he threw him in, the Turtle bit him, nor would he let go of his flesh. The man said, "Let me go," but the Turtle said, "I will not let you go unless you ean bring the Thunder-birds here. The Indians tried to fool him by bringing some other bird instead, but he was not fooled. However, he let go of the man's hand and fell into the water. The Indians expeeted to see him drown, but soon he eame up again and told them that this was his home.

(31) THE MAN WHO SCOLDED HIS CHILDREN—SECOND VERSION.[1]

Told by L. French, Muncie.

Onee a man was living alone, nor did anyone else live near by. He killed mueh game and, as he was alone, he always had a great deal of dried meat. One day he met a woman and married her.

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[1] Cf. No. 12.

Some time after they had a son. The father used to scold and whip the boy, when he grew older, but the mother took the boy's part, so that the parents had a great many quarrels.

One day the woman said that she was going back to the place she came from, across the lake, and the man said that if she left, he would go with her. The next morning, when the lake was calm, she got into a boat, and taking the boy with her, started to go across. The man followed in another boat. When they were half-way across, a wind came up and the lake became very rough. The woman got scared and asked her husband if he was a midé and could calm the lake. Soon after the wind went down and the lake was calm again.

When they arrived at the other side, the woman was greeted by all her friends, and this made her husband jealous and he walked away alone. At night he killed some of the people, and when, in the morning, they found out that he was the one who had killed the people, they were afraid of him. So they put him into a boat and sent him back again across the lake to his home.

He must be living there still.

(32) THE YOUNG BOY WHO LOST HIS WAY.

Told by Mr. Fisher, Muncie.

Once an old man was living with his grandson. The old man was a great hunter, but the boy always stayed at home. One day the boy asked his grandfather to make him a bow, that he might shoot some birds and a black squirrel. The old man made him a bow, and the boy shot birds near the house. When he grew older, he learned to kill larger game. One day he followed a bear into the woods and killed it, but he had wandered so far that he lost his way. By that time it was so dark that he couldn't find his way back, so he went to sleep beside a tree. When he awoke, he was very hungry, and he picked some berries and ate them. Then he started out again, hoping to find his way home.

In the afternoon he came to a house. He went in to ask for something to eat, and found two girls in the house. They said that their father was out hunting, and asked him to stay until he re-

turned, for they were afraid of a mineto who was watching one of them. The boy asked the girls to come and watch him shoot. One of the girls took off her ring, and the young boy shot right through the ring.

While they were thus amusing themselves, a man came along with a dog. The girls screamed and ran towards the house, but the boy remained waiting for the man to come up to him. When the mineto saw the girls run, he set his dog at them, but the boy shot at the dog and wounded him with an arrow. The mineto tried to pull the arrow out, but he couldn't. He then told the boy that he could never kill them, for their hearts were kept by a bird on an island nearby.[1] When the girls' father came home, they told him how the young man had saved them from the mineto's dog. The old man was very glad and told the young man that one of his daughters was called Beaver and the other Fox-Woman, and that he could marry either. But the boy said, "I must get the mineto's heart first, and tomorrow morning I am going to the island to look for it. When I will come back, I will marry your daughter."

Next day the young man took the old man's boat and went over to the island. On looking around he saw a big bird sitting at a door, with a red box in its bill. He was sure that in this box lay the mineto's heart, so he took a good aim and shot the bird. When the arrow struck the bird, there was a peal of thunder which sank the island. The boy began swimming to his boat when he saw the bird with the box still in his bill. Soon the boy got the bird.

The boy took the box back to the girls' house, and when he arrived he saw the mineto coming towards them. He told the girls not to run away, but to laugh at the mineto. When the mineto came up, he said he wanted the Fox-Woman to go with him, but the boy only squeezed the heart, and this made the mineto yell with pain. He tried to grab hold of the boy, but he was dead before he could reach him. Then the boy killed the dog.

When the father came home, the girls told him that the young man had killed the mineto. Whereupon the father gave him the two girls, and he lived with them ever after.

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[1] Cf. episodes in Tale 25.

(33) THE WOMEN WHO OWNED THE BEAVER'S HEAD.

Told by Mr. French, Muncie.

Once there lived two women who were very rich. They had very much to eat and to wear. They had a beaver which, if they ever lost it, would make them become very poor. Now, near them lived an old man and his grandson, and they were likewise very poor. Very often the boy used to come to these women to beg for something to eat and to wear.

When the boy grew up, he became very desirous of stealing this beaver, but was afraid to do so. One day a man came to his house who had heard of these women, but he was not permitted to go near them. He told the boy that if he would kill the beaver and put its head into a birch-bark bag, he would become very rich and the women very poor. One day, when the boy was returning from a hunting trip, he passed by the house where the two women lived and saw the beaver straight ahead of him. He shot the beaver, cut off its head, and threw it into a bag which he had made for the purpose. The body he threw into a pile of brushwood. Then he started off again, and he saw that everything the women possessed was following him. There were berries of all kinds, animals, and clothing.

He ran home as fast as he could and told his grandfather that he had with him the beaver's head and all the riches that belonged to the two women. The old man became frightened and told the boy to take it back, for they would surely die if they kept what they had stolen. The boy, however, refused.

The next day, before the boy went away, three women came to him. One of them was very beautiful. They told him that they would give him the beautiful woman if he gave up the beaver's head, but he refused. Then one of them struck him a blow which knocked him unconscious. Then the women took from him the beaver's head and all the riches.

When the boy came to, he saw his grandfather lying on the floor, with his head cut off, and the beaver's head gone. He made up his mind that he would get that head again.

Now, no one was allowed to go near the head, which was hanging in some basswood-bark and was protected on all sides by stakes which were instructed to tell if anyone came near.

The boy was afraid to go near the head, and for a long time he wondered how he could manage to get there. Then a thought struck him—he would get a mouse to go and chew the basswood-bark off and bring him the head. The next evening, as he was walking towards the head, he met a mouse. He asked the mouse if he would not go and chew off the bark which held the beaver's head, and when he brought him the head he would give him a pumpkin. So, after dark, the mouse was at his work, chewing off the bark, and before daylight the boy had the head in his hands. He took it home, and now he and his grandfather are very rich.

(34) THE WOMEN WHO OWNED THE BEAVER'S HEAD—SECOND VERSION[1]

Told by John Henry, Kettle Point.

Once there were two women whose name was Broken Noses. These women were very rich, for they had berries of all kinds, corn, wild pumpkins, wild potatoes, and animals. They also kept a marten which they guarded very carefully, for if they lost him they would lose everything they had.

There were many who tried to steal this animal, but they could never get to the place where it was kept. Every time anyone was seen going towards the place, the two women would call him into the house and give him some corn soup, which would make him forget what he had come after.

Near these women lived a man who had a son. He made this son fast, so that he might find out how he could get the marten. One day the boy said that he knew how to get the marten, and that he would bring the marten's head home. Then the old man started to make birch-bark pails to hold the berries. When he had these ready, the boy told his father how he expected to kill the marten. "First, I'll cut its head off with my knife, and then I'll shoot it under the tail with my bow and arrow. When that is done, I'll put the head into a bag and run home with it."

The next morning the boy started off, hunting near the place where the animal was kept. When he went by the house of the women, they called him in to have some corn soup, but he refused to go, for he knew that if he ate the soup he would not be able to kill the marten. Soon he came to the spot, and saw the animal

[1] Cf. Tale 33.

sitting on a tree. He shot at it and when it dropped to the ground, he cut off its head. Then he started running home and everything which the two women had began to follow him. When he reached home, all he had to do was to fill the pails with the berries.

One day, when the old man was home alone, the two women came to the house and brought the old man a very beautiful woman whom they said he could marry, if he gave them the marten's head. While they were talking to him, one of them struck him on the head, leaving him senseless on the floor. Then they walked off with the animal's head. When the boy came home, he found the old man holding a pumpkin. He asked him what had become of the marten's head, and the old man said, "I must have been killed and then the head taken from me, while the pumpkin was put here instead." Then the boy said, "I'll get that head back again."

When the women got home, they placed sticks all around the head, which would kill anybody who went near it.

The boy said to himself, "Tomorrow night I'll go after that head. But first I must get someone who can carry the head off, through the sticks." He found a mouse, who said that he would do that for him, if he gave him some pumpkin seeds. Then the boy told the mouse that just about daylight he should bite off the basswood-bark where the head was tied. At daylight, the mouse began gnawing at the bark-string, and when the head dropped, the boy grabbed it and took it home. There the boy must be living with his father and all the berries.

(35) THE FATHER WHO WAS JEALOUS OF HIS YOUNGEST SON.

Told by Sam Lute, Chemung Lake.

Once there was a man who had three sons and one daughter. These sons were so lazy and good-for-nothing that, although there was plenty of game about that could easily have been killed, the family was emaciated and almost starving. In fact, they were so lazy that they would shut their eyes when any game passed their house. The youngest boy, however, when he grew up, became a

good hunter. He used to kill birds and get dried meat, which the family ate during the winter. After a time he learned to kill deer, bear, and mink, so that his folks had plenty of dried meat. After a while the father became jealous of his son, and he said to the other two boys, "That little brother of yours will soon kill all the game that there is around here and won't leave any of it for us to hunt. We must get rid of him in some way. I will go over to the white giant and ask him to hide a little distance from the house, and then I'll send the boy out there." So the father went over and spoke to the giant, and the giant was willing to do as he said.

In the evening the giant passed by the father's house, but the boy was not in. When the boy came back, the father said to him, "Someone must have passed our house, for the tracks are very large. You had better chase him immediately." The boy answered, "There is no hurry, I'll go in the morning." The father tried to persuade him to go then, but the boy refused.

In the morning the boy got up very early and told his sister where he was going. The sister did not know that her father and her brothers were planning to kill him. When the boy got outside the house, he shot his arrow in the direction of the giant's tracks and then went on. The arrow went quite a distance and when it dropped, the boy, looking around, saw a great white giant sleeping. When the giant opened his eyes and began to rise, the boy shot at him with his bow and arrow and killed him. Then he went back, leaving the giant there, and when he reached home he told his father that he had killed the great giant whose tracks they had seen the night before. Then all four went out to skin the giant. After they had him skinned, the boy gave the hide to his father and kept the meat for himself.

The next day, when the boy had gone out to hunt, the father went to a lion and asked him to hide himself at some distance, so that when the boy came out to look for him, he could tear him to pieces. When the boy got home in the evening, the father told him that someone had passed by in front of their house. The boy said, "Well, I will look for him in the morning." In the morning the boy again shot and followed his arrow, and thereby came to the place where the lion was sleeping. He shot him with his arrow and killed him. Then he immediately skinned him and brought

the skin home for his father to lie upon. Then the father said to himself, "I must kill him or before long he will have killed all the game and left nothing for us to hunt. I'll go and get a great sea-serpent and have him lie in the river, and when the boy goes for water, he will most likely walk across the creek and step upon the sea-serpent's horn which will hold him fast."

When the father thought that the sea-serpent would be in the river, he sent the boy to get some water. The boy jumped across the creek and landed upon the sea-serpent's horn. Immediately he thought of his mother who, upon dying, had blessed him and had given him a little box about the size of a bee, which he always carried about him and which contained a sword and a little dog. He now opened this box, took out the dog and, rubbing him down and up, said, "Grow big." The dog grew and became very big. Then he told him to go and bite off the sea-serpent's horn. The dog snapped the horn right off, pulled it out of his master's foot, and then licked the wound until it was fully healed. Then the boy went home with the water.

The father was very angry, for the boy had been gone a long time. The boy told his father all that had happened, and the father again said to himself, "Well, I'll kill that boy next winter. I'll get a moose to run by this house and then go straight north. I'll let a week pass before I tell the boy that the moose passed this way."

When winter came, the boy went out to hunt again, but for some days he brought back nothing, nor had he seen any game pass the house. About a week later, the father told the boy that someone's tracks were to be seen in front of the house. The boy said that he would go after the game in the morning. So the following morning he got up very early and set out. He shot his arrow due north and followed it through the air for one day, when he saw a moose running just ahead of him. He quickly descended, killed the moose and then proceeded to skin it. When he got through, it was dark, and he decided to stay there for the night. He hung the body upon a branch and, wrapping himself up in the hide, he went to sleep. As the hide was still wet, it froze upon his body, and in the morning he found that he couldn't get it off.

When the father saw that the boy did not return, he said, "Now we have at last got rid of him, for he would have killed all the animals around here." The girl overheard him and said, "As you

have killed my brother purposely, I will not stay here. I will go and look for him." She too had received a gift from her mother and this was the power of transforming herself into a wolf.

The following morning she started off, and travelled days and days towards the north until she came to a lake. Then she thought she would change herself into a wolf. She walked along the edge of the lake, for such is the custom of wolves, and went almost entirely around the island when she suddenly smelt meat. She thought that this was probably the place where her brother had died. When looking around, she saw the body of a moose hanging on a tree. She built a fire and started to thaw the meat out. Pretty soon she came to another part of the moose and to the hide which was rolled up. When this was thawed out, the boy got up and began to tell her the story of how his father and brothers had planned this whole trick. The girl said, "We will let them starve. We will not return there any more, but strike out for another place."

They walked on for many days, until spring came. They came to a place where there were many maples. Here they built their house and began to make sugar. One day the boy noticed big tracks, indicating that some sea-serpent had crawled by. In the morning he started out for the river. He saw a sea-serpent with only one horn coming along. He knew right away that this sea-serpent was the one his dog had bitten. He quickly took his arrow, shot the sea-serpent, and then pulling himself out of the water, started back for his home. When he got home, he told his sister the story of the missing horn. He then skinned the sea-serpent and, cutting off a large slice of meat, brought it to his father.

One day, as the boy came near his father's house, he heard a great noise within. He peeped through the window and saw three large snakes lying coiled up. These were his father and brothers. He took his arrows and shot them, chopped them all up, and told his sister to make baskets into which they could put the meat. They took this meat along with them, and whenever the ground was hollow, they threw out a handful of the meat, calling each piece by the name of the animal into which they wished to have it changed. In this way they created toads, snakes, frogs, and pollywogs.

(36) THE BOY WHO FREED THE ANIMALS IMPRISONED BY THE CHIEF.[1]

Told by Sam Lute, Chemung Lake.

Once there was an old woman who was living together with her little grandson. She was rather deaf and always told the boy not to go far when he was hunting, for she would not be able to hear him if he got lost.

One day the boy went farther than he had ever gone before, and did not know how to get home. After he had walked for some time, he climbed a tree, and saw that there was a house near by. He looked into the house and saw no one, but there stood a table, all set with many good things to eat. He went in and helped himself.

When the people of the house appeared, he hid himself under the table, and when they all sat down to eat, he crawled out. The chief asked him where he had come from, and he answered, "From under the table." Then the chief said, "You will stay with me and I will make use of you after this."

The chief gave him a piece of meat, which he was to give to the horse, and some hay for the lion and the silver-grey fox. The boy went out to feed the animals, as he had been told, but the animals refused to eat. The next morning the horse said to him, "I do not eat meat. Give me some hay and give the meat to the fox and the lion. And," continued he, "we animals want to get away from here; you lead us out tomorrow." In the evening the boy fed the horse with as much hay as he wanted. The next morning the boy led out the horse and the lion and the fox. He bade good-bye to the lion, who blessed him and told him that he would help him in war, and parted with the fox, who blessed him with silver. Then he and the horse started off together.

He rode on for a day, when he saw the chief coming. He threw back his awl, which he always carried with him, and soon many awls suddenly appeared between himself and the chief. It was not long, however, before the chief was again in pursuit. Then the boy threw his steel-piece backward and said, "Let there be fire, east and west, that the chief may be blocked." But the chief, nevertheless, did come through and was again upon the boy's track. Then the boy threw out his flint and said, "Let there be

[1] Probably of European origin.

a mountain of flint cast and west." The horse stopped and said to the boy, "We must stop here and watch the chief's blood, as it comes over the mountain of flint, and if one drop should roll down, he will be upon us." So they stopped and soon saw the blood reach the top of the mountain, but it dried there and not one drop rolled down. Then the horse said, "The chief is dead. Now, I want you to go over to that little creek and get the axe you will find there. Then chop off my head." "How do you know there is an axe there?" said the boy. The horse answered, "We always water our cattle there in the winter time." The boy did not want to chop off the horse's head, but the horse told him that if he would chop off his head, he would change back into his original form. Whereupon the boy took the axe and chopped off the horse's head, and instantly a girl appeared.

He took the girl to her home and she told her father that this boy had rescued her from the chief and that she was going to marry him. But the father said, "If you marry this boy, you will have to leave this house." The girl said, "Well, then, I will go."

The boy and girl went away, and after a time came to a house which they made their home. Soon a war broke out and all the men went to fight. In order to tease him, they asked him if he didn't intend to go, but he answered that he had no horse. So they gave him an old plug which they told him he could use, if he wished to go.

When they started off, he was soon left behind, but when he came to the woods, he called on the silver fox, and soon he had a fine horse. Then he galloped off and soon far outdistanced the others, and it was not long before he met the enemy. He called on the lion to help him, and before the others had come up, he had killed the enemy. Then he turned around and went home on his old plug. From that time on, he was the only one who could conquer the enemy in battle.

(37) THE BOY WHO SETTLED THE QUARREL OF THE WOLF, RAVEN, AND SPIDER.[1]

Told by Sam Lute, Chemung Lake.

There was once a man who made his living by working out among the other Indians. One day he thought he could find something better to do.

[1] Probably of European origin.

He started off, and when he had walked five days, he saw a chief coming with his men, and he was afraid of them. He decided to hide in a tree. The chief and his men stopped under this tree to rest, and soon they were all asleep. The man in the tree also fell asleep, and dropped the pail which he had taken with him. The chief, not knowing where the pail had come from, got frightened, and calling together his men, ran away, leaving everything they had brought along with them. As soon as they were gone, the man jumped down from the tree, and, dressing himself up in the chief's clothes, took his horse and went off in the direction from which the chief had come.

When he had travelled about a day, he came to the chief's house. When the people saw him coming, they thought he was their chief, returning all alone. They took him in and sat him in the chief's seat. Pretty soon the real chief and his men returned, and the man was thrown naked out of the house and made a prisoner.

However, he managed to escape, and, after running for two days, he came upon a Wolf, a Raven, and a Spider. The Wolf said to him, "We want you to divide this deer into three parts, for we have been quarrelling about its proper division." The man cut the deer into three parts, and then started to go away, when the Wolf said, "I will bless you. Whenever you wish to transform yourself into a wolf, all you will have to do, is to rub your head." Then the Raven and the Spider blessed him too, and told him that he would be able to transform himself into either of them at will.

He went on again for days, until he came to a little hut. Looking in, he saw an old man, who said to him, "Come in," but the man said, "I am naked." A blanket was thrown out to him, which he donned, and came in. The old man then asked him who he was and where he had come from, and he answered that he had come from a distant village and that he had made his living by working around among the other Indians. "That is just what I am doing," said the old man, "so let us go out together." Then the stranger said, "Let us go out tomorrow and get work," but the old man said, "No one will work tomorrow, for a cloud is coming down to take away the chief's daughter." However, the stranger said that he would work anyway.

The next morning the stranger started off, and when he was at quite a distance, he changed himself into a spider and went to the chief's house where he waited for the cloud to come. When

he returned to the hut, in the evening, the old man asked him if he had worked, and he answered, "Yes, but I will not receive any pay until tomorrow." The following morning he again went out, and changing himself into a spider, he started for the direction the cloud had gone with the chief's daughter.

After he had climbed for about a day, on his web, he came to a house in which there were two girls, one very stout, and the other very slim. He went into the house and hid under a chip, and when one of the girls was about to step on him, he yelled. The girl said to him, "Take us home," and he said, "I will, after you tell me what your master does." The girl said, "After he has a meal, he sits down on the floor and we scratch him all over until he falls asleep." Then the spider said, "Tomorrow at noon I will be here, and when you scratch his back let him fall asleep with his head towards the door, and I will cut his head off." Then he climbed down from his web, went to the chief's house, and showed him some tokens which the girls had sent to him. The chief said, "If you bring back my two daughters, you can marry either of them."

The next day the spider climbed up again to the little house and hid under the table, while the man had his dinner. After dinner the girls scratched his back until he fell asleep. Then the spider took an axe and chopped off his head. He told the girls not to let the head come near the body, for if it did, it would unite with the body again and the man would kill them all. After the spider had fought the body for a while, he killed it, and then took the girls down his web to their father's house.

He married both of them, but before long, the fat one died and he remained with the slim one only. One day the chief told them to go for a boat-ride on the lake and told two men to go with them. When they got quite a distance out, one of the men said to the husband, "There is something the matter with this boat near the stern," and then, while the husband was looking at the stern, they threw him overboard. This was what the chief had asked them to do. Then the husband changed himself into a spider and floated on the top of the water. Finally he came to an island, where he found much to eat. After he had stayed there a while, he called over a raven to take him to the mainland. When he reached the land, he started working again, until he came to the old place where he had been when he was naked. The man who lived there said, "Tomorrow we do not work, for the chief's daughter

is going to be married to the best dancer. Her husband drowned some time ago when they were out boat-riding." The following day the two men went over to the chief's house, and there the spider danced and won his wife for the second time. Then he killed the chief who had caused him to be thrown overboard, and lived there with his wife.

(38) THE WOMAN WHO MARRIED A THUNDER-BIRD.

Told by John Henry, Kettle Point.

There was once a young woman who lived together with her crippled brother and a little dog. The girl worked very hard to support her brother. She used to hunt, and pick wild potatoes, which she dried for winter use.

One day, when she was out picking these potatoes, a gust of wind embraced her, and it was not long after this that she knew she would have a child.

After the child was born, she continued with her regular work, hunting and picking potatoes, while the little dog nursed the baby. Every day the woman wished that the father of the child would come and help her raise the child. Finally, one day, she saw a cloud descending near her house, and when she got home in the evening, the child was gone. She worried very much about this, and wished that the cloud would come and take her brother and herself also.

One day the cloud came again and a man stepped out who took her and her brother away to his own land. The country there was very fine and she lived there for a long time before she knew that she had married a Thunder-bird.

(39) REDBIRD AND BLACKBIRD.

Told by John Henry, Kettle Point.

Once there were two men whose names were Redbird and Blackbird, and they lived along the shore of a lake. They used to dig for wild potatoes, which was all the food they ever had.

you leave here, you will hear me groan; that will be when he has killed me. When you hear that groan, you climb a tree, for he will chase you; but as he will not know enough to think of looking for you in a tree, he will give up pursuing you. Then you'll go on home and tell our people."

When the woman arrived at her old home, she told her people that a giant, with only one big eye in the centre of his forehead, had killed her husband and pursued her part of the way. The people held a council. They picked out six brave warriors to go and kill the giant. The six men went, but they never returned. Now, there were no more strong men left, and all the people were crying. There was one lazy man who was a nuisance to everyone and he said, "What are you crying about?" "Have you not heard of the giant who has killed all our men?" said the people. "I will go over there myself and kill him. I know that giant. He has only one eye, and he is afraid of me," answered the lazy man. Then he picked out three men who were to go with him, and in the evening they started off.

They had not gone very far when they stopped and pitched their tent, and the people could hear them chopping wood. The next day they proceeded with their journey, but in the evening they rested, so that it took them three days to make the journey which would have taken another man but one day.

When they got to the door of the giant's house, the lazy man told them to pitch their tent, but the men were afraid to stay so near the house. Then the lazy man said, "He will not hear us until I speak to him." They slept peacefully that night, outside the giant's door. In the morning the lazy man spoke to the giant. "I am here," he said. Then the giant flew out with a club, but when he saw who was there, he begged for mercy. "Did you have any mercy on our men, when you killed them?" asked the lazy man. Then he told one of the men to go and make a hole in the ice, where they would throw the body of the giant after he had killed him.

All day long, the lazy man fought the giant, and finally he succeeded in cutting off his head. Then, while the other men held the head, he fought the body, and in the evening the giant was dead and his body was thrown into the lake. Then the men went to the place where their ten men lay dead, and raised them, and they all marched home together, glad and happy.

(42) THE MAN WHO WENT IN SEARCH OF A WIFE.

Told by John Henry, Kettle Point.

Once Wawasung lived on the shore of a lake, where he hunted every day. One day he decided to hunt for a wife. Before he set out for this purpose, he caught and killed a bear, a raccoon, and a deer, plucked out their hair, and put it into a bag. Now he was ready to go and hunt for his wife.

On the following day he started out along the shore of the lake. He walked all day, and in the evening pitched his tipi and slept. Early the next morning he continued on his journey, and about noon he came upon the tracks of a woman, pointing in the same direction as he was walking. In the evening he again pitched his tipi and went to sleep. When he awoke, he walked along the shore until he came to a tree. He sat down and whittled a piece of wood, and carried some of the shavings back to the tipi.

The following morning, as the woman was walking along the lake, she noticed the place where the man had sat the day before. She sat down in the same place and said, "I wish that the man who sat here were sitting here with me." When she left, she took some of the shavings to make a fire.

The man knew what the woman had said while sitting on the log, and he thought that the next morning he would sit down on the log where he could not be seen by the woman. So, in the morning, he went and sat down on the log, and after a while the woman came and sat down also, but she did not see the man. Then she said aloud, "I would like to marry that man." Then the man spoke and said, "Well, I will marry you." He took the woman to his home.

That evening he told the woman to take the bear's hair, which he had saved, and put it in a hollow tree and in the morning return to the tree and see what had happened. The woman did as she was told, and in the morning she found a bear in the tree. She told the man about the bear, and he went out and killed it. That evening she put the raccoon's hair into the tree, and in the morning there were two raccoons there, which the man killed. Then she put the deer's hair somewhere near their house, and when she got to the house, she saw many deer which he also killed. Then they went home and must be living there yet.

(43) THE TURTLE AND THE THUNDER-BIRD.[1]

Told by Jim French, Muncie.

Once a Turtle was living all alone in a lake. Several times he was suddenly struck by something, but when he came out to see what it was that had struck him, he saw nothing. One day after he had been struck, he thought he would get someone to help him find the person who had been striking him. He went into the woods and called out, "Who will help me, who will help me?" A Deer ran out from a bush and said, "I will help you." "Come on," said the Turtle, "but first let me see how you fight." The Deer started to fight a tree and broke its horns. Then the Turtle said, "You will not last long." He left the Deer and again called out, "Who will help me?" A Bear came out and said, "I will help you." He told the bear to show how well he could fight. The Bear started to fight the tree, but he was so clumsy in jumping around that the Turtle told him he would not last long when he fought the giant whom the Turtle was after. He began again to call for help, when he came to a little swamp and heard someone say, "We will." The Turtle called to them to come out and show how they could fight. A big crowd of little Turtles came out and started to fight him, so that they almost killed him. He told them that they were the ones he was looking for, and he marched them off to the lake where he lived and left them just outside. Suddenly a big stone fell down upon the little Turtles and killed them all. When the Turtle ran out to see what had happened, he saw a big bird flying overhead. He ran to his neighbour who had ducked into the water when the bird appeared, and said, "What bird was that?" The big Snake answered, "A Thunder-bird, and I am very much afraid of it."

Since then the Turtle will stay under the water when there is a thunder-storm.

(44) THE RACCOON AND THE BLIND MAN.

Told by John Henry, Kettle Point.

Once a Raccoon was living near a lake all winter, and in the spring he came out to find something to eat. As he walked along, he saw a basswood-bark string. He followed this up until he came

[1] Cf. Tale 30.

to the place where it was tied, and found that it was attached to two blind men, who followed it in order to guide themselves. The Raccoon untied the string and fastened it to some other place, that the men might get lost. When the men missed the string, they began to quarrel and then to fight. The Raccoon stood there and laughed at them until he was tired, and then he put the string back into its former place.

The Raccoon then went on his way, and when he had walked for half a day, he saw a woman. When the woman saw the Raccoon she said, "I will kill him and have him for dinner." When the Raccoon heard this, he started to run, but soon he gave up and told the woman that if she would not kill him, he would tell her what to do in order to make her daughter grow taller in a day. The woman was satisfied, so the Raccoon told her to take her daughter to the river, throw her in, and hold her there for a while by the hair.

When the woman got home, she did exactly as the Raccoon had told her, whereupon the daughter got taller and the Raccoon was allowed to live.

(45) THE TWO LITTLE BOYS.

Told by John Henry, Kettle Point.

Once there lived an old couple, and they had one son. The father hunted all the time. The woman and her son often used to walk along the shore, and one day, when they returned and told the man what they had seen, he said, "Don't you walk there again, as there are some minetos in the river who will kill you."

The following morning, when the woman went for water, she saw someone coming behind her, and when it got quite near, it proved to be a lion. The lion killed her. The son saw the mother being killed and how her intestines were thrown on a stump. When his father came home in the evening, he told him all that had happened.

One day the boy asked his father to make him a bow and arrow, for the chickadees were eating up their dried meat. While he was out, the boy thought of his mother and said, "I will not be afraid now of anyone who may come along," and he hoped that he would meet the one who had killed his mother.

Once when he shot his arrow through the open door, he lost it. He took another arrow and shot it from the same place to see where it would go. Soon he saw a boy pick up the arrow and run with it towards the stump. He said to him, "Well, are you the one who wishes to steal my arrow? Come along with me and I will give you some meat." But the boy said, "I will not go with you, for your father will not let me return." Then the son told the boy that his father was not at home, and together they went into the house. The strange boy ate some meat and, when he had finished, said, "Now, I will go."

In the evening, when the father came home, he noticed that a great deal of meat was gone and he asked his boy who had eaten so much meat. The boy said, "I was here alone." The next morning he told his son he was going to hunt, but instead he hid himself in the bushes near the house to watch. Soon he saw his boy run towards the stump and then two boys come back to the house. He went into the house and told the boys to remain there very quietly. As soon as he went away, however, they ran outside to play. The son wanted to play, "Cutting our heads off," but the other boy did not want to have his head cut off, so the son cut his off first and then the other one followed suit, and so they played for some time.

After a while the son said, "Our father told us to go to the river," but the other boy said, "He did not." "I heard him say so," said the son. So they went to the river and they saw someone running along the shore on the opposite side of the river. "Did you see the one who ran along the shore?" said the son. "Yes," said the other, "and that is the one who killed our mother." "What shall we do to kill him?" Then the son answered, "Let us walk a little further, and soon he will come to this place, and then we will fight him."

Soon the lion arrived, and the boys fought and killed him. They skinned him, so that their father might have something to lie on. When the father came home, he found a lion's skin on his bed and wondered where it had come from. Then the boys told him how it all happened, namely, that they had left the house when he went away and had gone down to the river. There they saw the white lion running towards them. The younger boy had run down the hill to fight the lion first, and then it was not long before they had killed him. Then they had skinned the lion and had brought home the skin for their father to lie upon, that his bed might be soft.

When the father heard the story, he was afraid to stay in that place any longer, so the following morning he left the house, leaving the two boys behind him alone. The boys knew that their father had gone away for good, but they did not care to follow him. And there they must be living yet.

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