

mâwaci-oskac ê-takošínowâkopenê ininiwak ôta askîhk

- 1 êko kê-tipácimoyân, átanóhkân ê-’tátanóhkátisocik winawâw tipinawê ininiwak kâ-itihcik.
pêyakwâ kî-tipácimow pêyak kišêy-’iniw ê-’tátanóhkâtêk om’ áskiy kánata kâ-iš’ihtâyahk.
móna ’wênihkân ohc’-ihtâw ôta wêskac. kî-pišiškíwâw om’ áskiy. šákoc kî-ihhtâwak ininiwak kotak askiy, išpimihk nêtê. êkotánta kâ-iši-pimátisicik ininiwak kâ-itihcik wêskac.
- 2 pêyakwâ máka ê-kišikák k’-ihkin, pêyak ininiw, ê-pimohtêt ê-wícêwât máka owikimákana ê-nišicik piko kiyâpac. êko, kâ-pêhtahkik pêhtákosiwininiw, êkâ mák’ ê-wâpamâcik anihî k’-âyamin’ci ’wênihkâna.
kîy-ayamihikowak, êkâ máka ê-wâpamâcik.
êko kâ-itikocik, “kiw’-itohtánawâw nâ kotak askiy?”
“êhê,” máka, k’-itwêwak.
- 3 “êhê, ka-k’-itohtánawâw isa. atámihk nêtê capašiš ihtakwan anim’ áskiy. nâspic máka mistahi pitoš ihkin, móna tápiskóc ôta kâ-iš’ihtâyêk. anim’ áskiy kâ-wî-n’tawâpahtamêk, nâspic tahkáyâw áskaw. áskaw máka kišitêw.
êko máka, ihtâw, – ihtâw ’wênihkân kê-wihtamâták ê-kišipaskamikák om’ áskiy kâ-iši-nîpawiyêk. êkot’ ani máka kê-’htohhtâyêk, ka-wâpamâwâw antê. êwakwâna máka kê-wihtamâták misiwê kêkwân, kê-tôtamêk nêsta kê-tôtáták ispiy otihtêkwê.”
êkwâni êti-kihtohhtêcik. móna ohci-wâpamêwak anihî ’wênihkâna kâ-ayamihikocik, piko pêhtákosiwin’ kîh-pêhtamwak. êko k’-êtohtêcik.
- 4 ášay máka êti-kišipiskahkik¹ askîniw, êko kâ-wâpamâcik awênihkâna. êhêpik išinihkâsoniwa. êhêpik máka, êwakwâna otahnapihkêsiw, mišiy-otahnapihkêsiw.
êko kâ-ayamihikocik anihî, twoyêhk kî-kiskênimikowak ê-pêci-... ispi wêtihtâcik nêsta tântê wâ-tôtahkik.
êko kâ-kakwêcimikocik: “êkoši,” k’-âti-kiskênimikocik, “kiwî-itohtánawâw nâ kotak askiy?”
“êhê,” k’-itwêwak.
êko kâ-itwêt êhêpik, “pitamá isa n’ka-ôšihhtân pišâkanâpiy. êkota êwakwâanima máka kê-nihtâpikhên’takok ašit kê-’šiy-apyêk, n’ka-ôšihhtân. ka-nihtâpikhên’tinâwâw máka ispiy ati-kinwâpêkahki. êko máka anim’ áskiy

The arrival of people here on earth at the very beginning

- 1 Now then I shall tell a story, a legend which those who are themselves called the [Indian] people tell about themselves.
Once a certain old person told a story, a legend told of this land, Canada, where we are.
There was nobody here long ago. This land was empty. To be sure there were people, another land, up yonder. There it was that there lived long ago those who are called ‘the People’.
- 2 One day it happened that a certain person was walking along in the company of his wife, there still being only two of them. Then they heard the sound of a voice without seeing that person who was talking.
They were spoken to, and still they didn’t see him.
Then he said to them, “Do you want to go to another land?”
And they said, “Yes.”
- 3 “Yes, you can go then. Down there below is that land. But it is very greatly different, not like here where you are. That land which you want to go to see is sometimes very cold. But sometimes it is hot.
So then, there is, – there is someone who will tell you at the end of this land where you are standing. That’s the way you will be going; you will see him there. And that is the person who will tell you everything which you are to do and which he will do for you once you reach him.”
Then they set out. They did not see that person who spoke to them; they only heard the sound of the voice. So, off they went.
- 4 Now, however, as they came to the end of the land they saw someone. Spider was his name: Spider, that is the one who is the net-maker, the great net-maker.
So he spoke to them; immediately he knew they were coming to ..., when they arrived and what they wanted to do.
So they were asked by him, when he came to know them, “Well then, do you want to go to another land?”
“Yes,” they said.
So the spider said, “First, then, I shall make a line; and I shall make that very line right here by which you will be lowered, along with a place where you will sit. And I’ll lower you whenever the line begins to get

ká-wí-n'tawápahtamék, mistahi pítóš. kišitêw antê áskaw, nêsta nâspic áskaw tahkâyáw. šákoc máka, kí-otihtamékwé k'-ayáwáwáw anta 'wênihkân kê-kiskinohamáták kê-'ši-pimâcihoyék, ê-tôcikáték ê-'ši-pimâcihonâniwahk anim' áskiy. nêsta ispî nihtâpihkênitakoké móna, – móna tâpiskóc ka-itâpinâwâw. pëyak piko ta-itâpiw. kišâspin itâpiyëkwé tâpiskóc, miši-mikisiwi-wacistonihk ka-pihcipaninâwâw. móna máka wiskác ka-kí-wanawinâwâw anta ohci."

- 5 êko ispîy êti-kinwâpihkêyânik êy-ošihtât, "môn' êškw' wâwác âpihtaw," itwêw. "šákoc máka ášay ka-nihtâpihkênitinâwâw. n'ka-ispîhci-ošihâtân máka mékwác ê-'ti-nišâpihkên'takok. pëyak piko t'-êtâpiw. kišâspin itâpiyëkwé tâpiskót ášay kíh-wihtamâtinâwâw kici-pihcipaniyék miši-mikisiw-wacistonihk. móna máka ka-kí-nišâhtawinâwâw. êkwâni nišwâ êtitakok."
- êko ášay pakitâpihkênêw. pëyak máka k'-itâpiw. kinwêš kí-pim'paniwak ê-nihtâpihkênihcik.²
- 6 kékâ máka kí-tépápahtam kékwaníw ana kâ-itâpit.
êko kâ-wihtamawât anihî êká kâ-itâpin'ci: "ášay niwápahtên kékwan," itêw. "ášay niwápahtên askiy," itwêw. "ášay, ášay niwápamâwak mistikwak," itwêw. "ášay niwápahtên sípiya. ášay niwápahtên nêsta sâkahikana."
'kwâni k'-ât'-itwêw.
"ášay, ášay niwápahtên maškwašiya," itwêw.
êko tâpiskóc êtâpicik.
ispî máka anima ê-'hkininik, kí-pimicipaniwak mwêhci mistikwa ášay êy-otihtâcik.
êko kâ-pihcipanicik miši-mikisiwi-wacistonihk. êkotânta máka kâ-ihâtâcik, – êká ê-kí-nišâhtawícik, ê-kí-píkonahkik kâ-k'-itihcik êká 'ci-tôtahkik.
- 7 êko máka capašiš ê-'tâpicik kí-wâpamêwak awiyâšiša ê-pamâtakân'ci³ nêsta ê-papâmohtên'ci nêsta kotak' awiyâšiša.
êko kí-wâpamêwak ê-pêci-nôkosin'ci atihkwa, mwêhci 'ci-pimohtên'ci anta tipiskóc kâ-iš'-ihtâcik.
êko máka kâ-..., ispîy anta tipiskóc êhtân'ci, kí-ayamihêwak:
"pêci-nâtâhtawitotawinân. móna n'kí-nišâhtawinân," k'-itêwak atihkwa.
"móna wiskác ... móna wiskát n'kospâhtawín," k'-itwêw atihk. "móna n'kí-kospâhtawiwâkân ôko niškašiyak kâ-išinâkosicik," k'-itwêw.
kí-wápahtinêw oškašiya. ê'kwâni k'-âspin-nêtê-mayâškawát.
êko mîna, nâkê máka kí-pêci-nôkosiw pišiw. êko, êko kâ-itâcik,

long. So then that land which you want to go to see is much different. It is hot there sometimes, and sometimes it is very cold. But to be sure, when you have reached it you will have someone there who will teach you how to survive there, what is to be done in making a living in that land. And when I am lowering you, you must not, – not look out together. Only one must look out. If you look out together you will go into the great eagle-nest. And you will never get out from there."

- 5 So when the line began to get long as he made it, he said, "It is not yet even half long enough. But now I will let you down. I'll make it up to length while I'm beginning to lower you. Only one must look out. If you both look about I have already told you that you will go into the great eagle-nest. And you will not be able to get down. So I am telling you twice."
- So now he lowered them. One looked out. For a long time they went along as they were lowered by the line.
- 6 Finally the one who was looking out caught sight of something.
Then he said to the one who was not looking out: "Now I see something," he said. "Now I see land," he said. "Now, now I see trees," he said. "Now I see rivers. Now I see lakes too."
That's what he began to say.
"Now, now I see grass," he said.
Then they both looked.
But the moment that happened, they went sideways just as they were now reaching the trees.
So it was that they went into the great eagle-nest. And there it was that they stayed, being unable to climb down, because they had transgressed what they had been told not to do.
- 7 So then as they looked around below they saw creatures swimming and walking about, and other creatures.
Then they saw the caribou coming into view, so that he would walk right abreast of where they were.
So then when ..., once he was abreast of that point, they spoke to him: "Come up the tree to us. We cannot climb down," they said to the caribou.
"I never climb up," said the caribou. "I can't use these hooves of mine which look like this for climbing," he said.
He showed them his hooves. And with that he went right past them.

"pêci-nátáhtawitowinân. môna n'kî-nîšáhtawinân."

"kâwîn wîhkât n'gohpâtawîsi.⁴ môna wîskât n'kospáhtawîn," itwêw pišiw,
ê-kinâskit.

nâspic kaškihow ana pišiw ê-kospáhtawît. šâkoc máka k'-itwêw êká
wîskác ê-kospáhtawît. êko kâ-..., kâ-ati-mayâškawât aspin.

8 êko mîna nâkê pêci-nôkosiw maskwa.

êko kâ-..., kâ-pêci-takošihk anta êko kâ-itât,⁵ "pêci-nîšáhtawitahinân.
môna n'kî-nîšáhtawinân." êkwâni maskwa twayêhk kiy-otinêw mistikwa.
otânâhk máka k'-ihtâw pêyak kotak awiyâšîš, kîhkwhâkêw kâ-itih. êkwâni,
'kwâni ê-nîšicik.

êko,⁶ pêhpêyak kî-nîšáhtawitahêwak.

maskwa máka, ispi kâ-nîšáhtawitahât anihî pêyak nêsta kîhkwhâkêw
pêyak, êko, kâ-ispaninik kici-nôsonêhwâcîk maskwa.⁷

maskwa máka, êwakwâna kâ-kiskinohtahât misiwê kêkwâniw, tân'
êhkininik pimâtisiwininiw ôm' âskiy kâ-iš'-ihtâyahk. kî-kiskinohamawêw.

9 êko, êkotâni máka k'-âti-ohci-mihcêticik ininiwak, ôm' âskiy
kâ-iš'-ihtâyahk ê-'ti-n'tâwikihitocik. êko máka, maskwa máka
kî-kistênimákaniwan, – tâpiskôc ininiwa k'-itênimêwak ininiwak maskwa.
ê'kwâni máka kâ-ohc'-itên'tâkosit áhkih⁸ maskwah tâpiskôc ininiw
kâ-kakêhtâwên'tahk, wîna ê-kî-..., ê-kî-kiskinohamawât pimâtisiwininiw
anihi ininiw' êšpimihk kâ-kî-pêci-ohcîn'ci.⁹

10 êko máka kêka kiy-ati-mihcêtiwak ininiwak, ôma askiy kâ-iš'-ihtâyahk,
pîniš wêmistikôšiwak ê-kî-pêci-otihtâcîk.

êko máka kî-minwên'tamwak ê-wâpamâcîk 'emistikôšiwak ininiwa
awiyâšîši-wayâna êy-opiskâkanin'ci nêsta nâspic ê-mâminotâwên'ci
amisko-wayâna, nikiko-wayâna ê-wînâmân'ci. kî-nânân'tôtamawêwak máka
opiskâkaniniwa itwâniwan, ê-minonamawâcîk.

môna ohci-nisitohtátowak.

ê'kwâni êskwâpêkahk tipácimôwin.¹⁰

Then again, but later on, the lynx appeared. So, so they said to him,
"Come up the tree to us. We cannot climb down."

"Not effer do I climb. I never climb," said the lynx, as he lied.

That lynx is very able at climbing. But he *said* that he never climbed.
So ..., so he passed on right by them.

8 Then again later on, the bear appeared.

So when ..., when he arrived there then he said to them, "Come and take
us down. We're not able to climb down." With that the bear immediately
grasped the tree. Back of him there was one other animal, the one called
wolverine. Now, now there were two of them.

So they took them down one each.

However, when the bear brought down the one and the wolverine one,
then the time had come to follow the bear.

And the bear, that was the very one who guided them in everything, as
to how life went on in this land where we are. He taught them.

9 So, from that time the people multiplied, raising each other in
this land where we are. So then, the bear was respected, – the people
thought of the bear as a person. And that is the reason the bear
came to be considered, as it were, as a wise person, because it was
he ..., because he taught life to those people who had come here from
above.

10 So then, at last there began to be many people in this land where we are,
until the White-Men had come and reached them.

So then the White-Men were happy seeing the people having coats of
animal skins and very fine beaver skins, wearing otter skins. They looked for
a way to ask for their coats it is said, as they fancied them.

They did not understand each other.

That then is the length of the story.