

## wíhtikówak

- 1 ášay maná šákoc mīna pēyakwā ē-ytátanóhkániwahk.  
wēskac maná wíhtikówak, ká-..., ká-..., ká-māmamawi-tašihkēwákopanē.  
éko máka, áskaw ē-..., ē-n'taw'-minahot māna, anim' ana pēyak. (éko maná,  
wíhtikówak is' išinihkátákaniwanwak nēst' ók' óciskwaciwak,<sup>1</sup> é'kwáni  
pēyakwan.)  
éko maná šákoc ..., ášay maná šákoc pēyakwā kihcohcéw<sup>2</sup> pēyak  
ociskwaciw. (ociskwaciw isa n'ka-itwán. 'kwáni šákoc ē-'tátanóhkécik ē...  
ininiwak.)
- 2 kihcohcéw maná.  
mihcéciwak man' ána máka ká-'ši-tašihkécik.  
wíwikipan man' ána máka ká-kihcohcéw ē-n'caminahot.  
'kwán' ininiw ē-'nátawá'mát. ášay maná pēyakwā mātáhēw. mātáhēw  
maná ininiwa. ášay maná nawahácēw.  
ášay maná, kēka maná kiskēnimikow mákah ášay ē-pēšinákosit.  
ášay [in a sing-song voice] maná ošimow éni<sup>3</sup> kīnikwāniptahtaw maná  
'piskwáskwayānik.  
mōna maná māši kī-kāhcitinēw.  
ášay maná pēyakwā kīnikiko-wēpaham ana mistikoniw ē-otiškawaskitāt  
'ci-pataskišihk ē-ytēnimát.
- 3 é'kwáwa ..., é'kwáw' ociskwaciw, ášay maná šákoc, ášay ášay  
pēšinákwaniniw anca ká-k'-iši-kīnikohahk ... ká-k'-iši-kīnikiko-wēpahahk.  
kiskēn'tam maná máka nēst' áw' éniw ē-mitēwit oti, m...  
ē-ácistawi-paskinákot máka ociskwatiw' nēsta wīna mōna kiskēn'tam tání  
kē-'ti-ayitótamin'ci.  
paskostonēhotisow maná máka aw' ininiw. éko mák' antē ē-'ti-nakahcišihk  
ē-'šinákosit anta ká-k'-iši-otiškawaskitāniwahk mistik.  
"á..., 'ša, maná!"  
ášay ac'-itāpiw anta ká-k'-iši-otiškawaskitāt mistikoniw.  
ášay maná ká-matē-'mīšinin'ci.  
"ahá! n'kī-māmiskawicōcawāw," maná ká-icwēt.  
'kwáni maná mák' éši-pohciwatēt síwiyatihkán. 'ti-pohciwatēw maná.  
ášay maná mák' ē-'miwatēt,<sup>4</sup> otāmahokow maná māna otihimana anta  
okaškamáhk.<sup>5</sup>

## The windigoes

- 1 Now then, here once again is a legend.  
Long ago the devils, so it seems, used to live in different groups; so then,  
sometimes one of them would, would frequently go hunting at that time.  
(So then, they were called "windigoes" and also "ochiskwajiw", – it is the  
same thing.)  
Well then to be sure ..., now then, to be sure, at one point a certain  
ochiskwajiw went away. (I'll say "ochiskwajiw". That, in fact, is how the  
Indians t..., tell the story.)
- 2 Off he went then.  
There were a great many of them there where they lived.  
That one who went away hunting was supposedly married.  
At that time he went looking for some people. Now then at one point he  
came upon their tracks. He picked up the trail of the people. Now then he  
tracked them.  
Now then, at last then he was known to be getting close.  
Now then, [in a sing-song voice] that one escaped, he ran around a clump of  
bushes.  
He couldn't even lay hold on him.  
Now once more he quickly put a point on a stick, facing it towards him  
[the devil], thinking he would run into it.
- 3 This..., this selfsame ochiskwajiw, now then as it happened, now now it  
drew near where he had sharpened it... where he had quickly put a point on it.  
But now this person also knew how to conjure as well, n..., and that the  
devil was overcoming him and he also did not know what he was going to do  
about it.  
But then this person made his own nose bleed. And then it looked as  
though he walked into it where the stick was set facing.  
"Now, then!"  
Now he began to look in the direction where he had faced the stick.  
Now he [the devil] could be made out to be lying down.  
"Aha," then he said, "I've discovered the right thing to do to him."  
Then he put his caribou-stomach sack on his back. He put it on his back.  
And now then, tossing it over his back, he was struck on the shoulders, there  
at the nape of the neck.

- “éhê,” ana maná ká-itwét. “n’ta..., m’pa...,”<sup>6</sup> ‘-cahkáskohtatát.  
4 ášay maná ..., ášay maná ‘-péti..., -péšinákwaninik máka wík... wíkiwáw.  
ékota man’ áni máka, péšoc atiy-akotâw man’ ániméniw wíwat,  
ká-tótahkik man’ áskaw ininiwak k’-átiy-akotácik wíwatiwáw’ át’ ..., át’  
ê-pihcihtininik apišiš kékwaníw.<sup>7</sup> ‘kwáni maná ê-cótahk mák’ anima ê-...,  
ê-‘tiy-akotát.  
éko máka k’-áci-pihtokwét wíkihk.  
ášay manáh, kéka nácipahtwániwaniniw wíwat. áš’ étoké<sup>8</sup>  
ká-ohci-kihtohtên’ci anihi ká-kí-..., ká-kí-pétiwatét.  
ášay maná šákoc ê-..., nawahátêw.  
ášay manáá, wáhnaw ê-‘t’-ihtát ana ininiw kospáhtawíw maná máka  
nétê. ékotê ‘ni man’ ána máka mwéhc’ ê-‘spaninik ‘c’-iši-nipát tipiskóc  
ana wíhtików, anta ká-iši-kospáhtawín’ci nétê máka išpimihk wín’  
ê-nipán’ci.  
5 éko maná máka, éti-wápaninik.  
mícitikow maná máka.  
“háh..., š’ ášay mámícánaskwan,”<sup>9</sup> maná icwéw ociskwaciw, wíhtików.  
ášay maná šákoc, kéka maná máka šikitikow mína.  
“ášay wésá šák<sup>10</sup> kimiwan,” maná itwéw.  
ášay maná itápiw, kéka wápamêw ant’ ê-‘kocin’ci, éy-akosin’c’ iš’imihk.<sup>11</sup>  
ášay maná, sikinéyápamow ášay. “é’kocé ‘n’ máka kē-‘ši-sékihak,” maná  
icén’tam.  
ášay maná, ayáwêw maná máka nêsta wína omiht... omihcikiwah awa  
ininiw.  
“ášay maná.”  
ê-péci-péšiwápamikot maná máka, awa ininiw óma itêw: “móhkaškama...  
móhki-kaškaméyáhtawí máka éká ‘ci-pinak..., -pinakéskiškamátán,”<sup>12</sup> maná  
it’.<sup>13</sup>  
é’kwáni maná mák’ ê-tótahk wih... wíhtików ê-paskináht miconi.  
tahkamákaniwan maná mékwác anim’ ê-tótahk.  
ká-matê-pihtihwašihk maná. ká-matê-nóhtákosit ana ê-matê-móskópínét  
anta ká-k’-iši-tahkamiht.  
6 ášay maná kíwêw.  
k’-áti-p’m’wéhtahk<sup>14</sup> maná, “n’tášimik nimólóm,”<sup>15</sup> maná itw’. “n’tášimik  
nimólóm,” ášay maná péhtamwak aniki kotakiyak wíhtikówak, ociskwaciwak  
anca ká-..., ká-wíkičik.  
“tán’ étwét?” maná itwéwak.

- “Aha,” he said then. “I dr..., I cra...,” jabbing the stick in.  
4 Now then..., now then there came..., there came into sight their hom...  
their home.  
That was the right spot; he began to hang up that bag nearby. This is  
what the people sometimes do when they begin to hang up their bags even  
though..., even though there’s only a little something inside. That’s what he  
did that time as ..., as he began to hang it up.  
And so then he started to go into his place.  
Now then, finally they went and got his bag. Already, it would seem, that  
the one which he had brought back had..., had walked away.  
Now then to be sure as..., he tracked them.  
Now then, as that person got far away, he climbed up yonder. That was  
the very spot, it so happened, where that windigo was to sleep overhead,  
where the other one had climbed aloft to sleep.  
5 But then it began to be morning.  
He [the windigo] was messed on by him.  
“Aha..., ts, now the clouds are dirtying,” said the ochiskwajiw, the windigo.  
Now then, to be sure, finally he was wetted on by him.  
“Now then for su... it’s raining,” he said.  
Now then he looked around; at last he saw him hanging, perched up aloft.  
Now then, he felt happy at what he saw. Then he thought: “That’s the  
way I’ll scare the life out of him.”  
Now then, that person also had his sp..., his spear.  
“Now then!”  
When he [the ochiskwajiw] came close, however, this one said this to him:  
“Climb dow... climb down holding your neck out of the way so I won’t... I  
won’t drop the bark on you,” he said to him.  
That then is what the weeh... windigo did, being utterly beaten.  
He was speared while he was doing that. He fell with a resounding crash.  
He could be heard making a noise as he moaned in the distance, there where  
he was speared.  
6 Now he went home.  
He could be heard moving off: “My gwandfawver is bwinging me bad  
luck,” he said; “my gwandfawver is bwinging me bad luck.” Now the other  
devils heard it, the ochiskwajiw who..., who lived there.  
“What’s he saying?” they said.  
One said, “My gwan’fawver is bwinging me bad luck.”

"n'tâšimik<sup>16</sup> nimônôm wâšâ," itwêw.

"môna, môna," manâ itwêw. "môna wiskâc âšay ... nimôlôm," manâ itwêw ana pêyak.

âšay manâ mîna, kâ-pêci-pêsohtâkosit: "n'câšamik nimôlôm," manâ itwêw. "ts, ts, ts, ts, ts, ts."

âšay mâmâskâtên'tam. "êkwênâk kâ-âšihkêmot mólôw," manâ itwêw.

âšay manâ pêci-takošin. kâ-sâkišinin'ci manâ okwayâhk mihcikiwa.

7 âšay manâ mâka mihcêtokamikisiwak oš' âni aniki ociskwaciwak ..., wîhtikôwak.

âšay manâ, môna manâ mâka kî-kêcikonimâkanawiniwa. môna kî-kêcikonahêwak aniki anta kâ-ihâtâcîk.

êko manâ mâka êtwêt ana pêyak: "nâcipahik, nâcipahik okakêhtâwên'tamow," manâ itwêw.

âšay manâ nâcipahâkaniwan okakêhtâwên'tamow.

âšay manâ kâ-pêci-paspâpit iškwhâtêmihk ohci.

âšay manâh, âšay wanašawêw. "apikanâsômâhk," manâ itwêw. "môna wayêš ta-ihitiw." nakacîcê-wêpahamawêw mâka. "môna wayêš ta-ihitiw kêska... kêsiskawipanin'tê," ana itêw. kiskên'tam mâka mwêhci kê-ihitiw'ci anima kâ-itwêt.

"êkwâni n..., ka-mîcisonânaw piko, kišâspin nâspitahohtê," ê-tên'tahk.

'kwân' âšay wî-mîcisot anima kâ-itwêt anima. môna tâpwê itên'tam anima kîc'ihkininik.

8 êko, âšay manâ kisikanišomâkaniwiniwa.<sup>17</sup> êko man' âni mâka ê-kacîcawêpahot<sup>18</sup> man' âspin kâ-citanâskopanit.

"šâ ..., êko êcîk' âni kê-hcîc, nâ!" manâ kâ-icwêt ana, kâ-kakêhtâwên'tahk.

âšay manâ, âšay manâ, "tântê mâka kê-tôcîkâtêk?" manâ it..., itâkaniwan.

"ta-minawâniwan isa," manâ itwêw. "ta-minawâniwan isa. ka-mîcisonânaw. wênâpêmit ta-minawêw," manâ itwêw. "êko mâka, k'-îškwhâ-mîcisoyahkwê, pêhpêyak ka-iši-kihta..., -kihtatawêmonânaw," manâ itwêw. "ita mâka piko kê-'t-iši-mâmîskoškâtoyahk êkot' antê kê-'t-iši-nânîpahitoyahk," manâ itwêw.

9 âšay manâ šâkoc mâka, minawâniwan. wênâpêmit manâ mâka kî-minawêw.

êko manâ mâka, ispî kâ-iškwhâ-mîcisocîk, êko mâka kêhtohtêcîk. êko mâka, kâ-kîy-at'-îši-mâmîskoškâtocîk iko, êkot' âni manâ mâk'

"No, no," said another. "Not ever now ... my gwandfawver," said that particular one.

Now once more, he could be heard nearby as he approached: "My gwandfawver bwings bad luck to me," he said. "Ts, ts, ts, ts, ts, ts."

Now he was awe-struck. "It's the first time a gwandfawver gave an ill omen," he said.

Now he arrived. The spear could be seen sticking out of his neck.

7 And now, it seems, there were many families of those ochiskwajiwis, windigoes.

Now then, it [the spear] could not be detached. Those who were there could not take it off.

Then one of them said: "Go get him, go get the wise one," he said.

Now then, the wise one was fetched.

Now he came peeking in from the door.

Now then, now he gave orders. "Crack open the bones," he said. "There'll be nothing wrong with him." He drove it through for him. "There'll be nothing wrong with him if it quickly..., if it goes through quickly," that one said to them. But he knew exactly what would happen to him when he said that.

"Then w..., we'll just eat, if he's killed stone dead," he thought.

So then he already wanted to eat at that point when he said that. He really didn't think that that was going to happen.

8 So, now his bones were warming up. Then he was speared through so he went rigid.

"Oh, my! It seems that is what's going to happen to him!" said that wise one.

Now then, now then, "What will be done now?" someone sai..., said to him.

"There'll be cooking for sure," he said. "There'll be cooking to be sure. We shall eat. The one who has a husband will cook," then said he. "So then, after we have finished eating, one by one away we'll go... away we'll go crying," he said. "Only, whenever we run into each other, that is where we'll kill each other," he said then.

9 Now then for sure, there was cooking. The married one cooked.

And now then, when they had finished eating, then they went away. So then, wherever they ran into each other, that's where they set upon each

êši-kwân'tátocik. êko máka, móna ohci-sésikéhitowak ana ... aniki ... ana ...  
aniki wíhtikówak, aspin anima, ociskwaciwak ká-itihcik. misiwê piko  
pâhpéyak ihtâwak anim' âspin. ê'kwâni máka wêhc'íhkih itwâniwan ê-...,  
anim' ê-kí-tótamwâkupanê.

átawína k'íhkin, ê-kíy-ati-wíwicik átiht otawahkâniwâwa. péyak mák'  
anima n'k-átanóhkân anima ká-kí-..., ká-kí-tótamokopanê. kinwâw  
átanóhkân anima.

10 ana péyak wíhtików, kíy-ati-wíwikopan man' ánihi péyak ot...,  
otawahkâna. êko manâ máka kêka kíy-ati-ocawâsimiſiw. ê'kwânihi  
máka mâna wácêwâkupanê okosisah ê-'nátawá'mácik i... niniwa  
ê-wí-mowácik.

péyakwá máka, kí-pas... kí-paskinâkowak ininiwah.

êko manâ, êk... êko manâ kêhtohtécik ê-... kí-..., kí-ma...

kí-namêhêwak.

êko máka ká-'nátawá'mácik.

êko máka ká-..., kinwêš móna ohci-miskawêwak anih, anih' ininiwa.

šákoc máka kí-kiskênimikowak ê-..., pêšoc ê-yhtácik. kišástaw manâ piko  
nânakânamásokopan anêy ininiw ê-kiskên'tahk kici-takošin'in'ci anih  
wíhtikówa.

êko manâ, ášay máka, ášay máka kiskên'tam ê-pêšinâkosin'ci; êko manâ  
kêhtohtét.

11 ê-mahkikamák manâ máka sákahikan kíy-ati-mitâwisiw.

êko manâ ká-tótahk 'ci-kihci-kíwêtininik, 'ci-kihci-nótihk,  
'ci-maci-kíšikânik.

êko manâ máka, êko ká-kásot anta kapahtahanohk mihtánohk, nâspic  
ê-yšpacistininik. êkota man' ánim' mák' átâmihk ká-íhtát ant' ê-..., ê-kásot,  
êká ê-n'tawênimât 'ci-mowikot anih ociskwaciwa, wíhtików' otih.

êko manâh, kí-kiskên'tam máka awa, awa wíht..., ôko wíhtikówak<sup>19</sup> okosis'  
ê-wícêwât.

ášay manâ itohtêw.

šákot nêsta wîna, ê-kiskên'tahk apišiš tân' étôtamin'ci, móna máka šákoc  
ohci-pakitinikow mitoni ..., môn' ohci-pakitinikow 'ci-paskinawât.

12 êko máka, wíwikopan nêst' awa ininiw, aká..., wîw' ésa nêsta wícêwêw ant'  
ê-kásocik atâmihk mihtánohk.

êko manâ mákah, kiskên'tam mák' áwa wíhtików tân' étôtamin'ci,  
ácistawi-kiskênimêw. êkota man' ánim' máka ê-'ši-matâwisicik sákahikan<sup>20</sup>  
êkota man' ánim' máka ê-tatênimât šákoc anta kapahtahanohk

other. So then that ... those ... that ... those devils haven't gone near each  
other since that time, the ones called ochiskwajiw. They all live one by one  
since that time. And that is how it happened, they say, because that's what  
they must have been doing.

It happened, however, when they began to marry some of their captives.  
I shall tell a tale of one at that time, however, about what he had been doing.  
That is a long legend.

10 A certain windigo, he had apparently begun to live with a certain captive  
of hi... his as wife. So then in time he began to have children. And it  
appears, he often used to accompany that son of his as they went after p...  
people in their desire to eat them.

At one time, however, they were overco... they were overcome by the  
people.

So then, so ... so then they went away because ... they had ... they had ...  
they saw signs of them.

So then they went looking for them.

Then, however, wh..., for a long time they didn't find those, those people.  
Even so, the people knew that they were near. Oh, my! That person must  
just have kept fending them off knowing that those devils were going to come.

So then, but now, but now he knew that they were close; so then he went  
away.

11 Then he came out onto a large lake.

So then he caused a great north wind to blow, to blow hard, so it was a  
bad day.

But then, he hid himself there on the leeward side in a snow-drift, in a high  
drift bank. And there he stayed at that time down under, hi... hiding there,  
because he didn't want to be eaten by that ochiskwajiw, – windigo, that is.

So then, this, this weeht... knew..., these windigoes that he was travelling  
with his son.

So now he went there.

Sure enough he too, knowing a little what the other was doing, he was in  
no way allowed by him..., he was not allowed by him to get the better of him.

12 So then, this person too must have been living with a wife, not..., indeed  
he was travelling with his wife, as they hid there down inside the snow-bank.

So now then, this windigo knew what they were doing, he was fairly sure  
that he knew. That is where they came out on the lake, that is the spot  
where he thought they would be in the wind in a high drift bank.

ê-yšpacistininik.

êko manâ, "êkoc' ôca câkoc n'kocic,"<sup>21</sup> manâ itêw.

âšay manâ cîhcîstahikêw,<sup>22</sup> mihtânohk ê-wî-miskahwât ant' ânt'  
ê-'š'-ihtân'ci.

kišâstaw manâ nanihcîw aw' êskwêw, kišâspin cîsta...<sup>23</sup> mwêhci  
miskwaham antê kâ-iš'-ihtâcîc, šâkot 'ci-nipahikocik.

"'kâwin' êkoši, 'kâwin' êkoši, mâsihtâkosi, pâtimâ piko mwêhci  
miskwahokawiyahkwê," manâ itêw wîwa.

kâ-pawayâskopanik man' âskaw kônihk antê mistik kâ-cîhcîstahikâkêt ana  
wî... ociskwaciw. êko manâ ê'kwânim' ê-tôtahk misiwê 'ntê.

"êkoc' ôca câkoc, n'kocic," manâ itêw.

'kwâni mâka kî-pônihtâw.

13 êko mâka ispiy ..., êko mâka ispi pwân'htân'ci, kî-kiskên'tam awah,  
ê-kîwên'ci. kî-kiskên'tam nêsta mîna 'ci-pêci-takošinin'ci.

êko mâkah, kâ-wanawît anta ohci. êko mâk' kâ-ytohtêt, ê-..., kâ-ytohtêt  
ê-..., ê-tatênimât ê-..., wîc'-ininiwa.

êko, êko mîna kâ-ytên'tahk ociskwaciw mîna 'ci-n'tawi-cîhcîstahikêt šâkoc  
ant' ê-tatênimât.

hêko, kâ-oht..., kâ-ohci-kihciiskanawin'ci manâ antah,  
kâ-kî-cîhcîstahikêt.

"mâtika mâka, n'kocic," manâ itêw. "êkot' ôta šâkoc âta t...,"<sup>24</sup>  
ê-'tên'tamâpân kêkwân," manâ itêw.

êko, kâ-nawahatâcîc.<sup>25</sup>

14 kiskên'tam aw' 'iniw<sup>26</sup> 'ci-nawahatikot. šâkot mâka kî-otihtêw  
wîc'-ininiwa, kâ-iš'-ihtân'ci.

âšay manâ ošihtâniwan kê-yši-..., kê-'ši-takošihk ana ociskwaciw,  
wîhtikôw oti ..., wîhtikôw okosisa ê-wîcêwât. kiskênimâkaniwan  
nêsta okosisa 'ci-wîcêwât. êko manâ wêsihtâniwahk,  
ê-sôsâskohtâniwahk anta iškwhâtêmihk pîhtokwêtê 'ci-pahkišihk  
ê-išinâkwahk.

êko manâ, âšay âšay pêšiwê... pêšiwênimêwak aniki kâ-mitêwicik.  
ê'kwâniki mâka kâ-kî-kiskên'tahkik kê-tôtahkik ê-kî-wihtamâkocik  
omitêwiniwâhk ohci, kê-tôtawâcîc ôhi kê-k'-îši-paskinawâcîc,  
'ci-pîhtokwêyâponot manâ piko antê k'-îšinâkohtâniwaniniw mîkiwâmihk.

15 âšay manâh, kâ-pêtewinâhkik pêyakwâ ani ê-'ti-tipiskânik.

âšay manâ šâkoc ê..., 'kwâni manâ mâk' ê-pîhtokwêyâhtahît anah, ana

So then he said to him, "Thish ish the plashe for sure, my Shon."

Now then, he prodded about, wanting to discover them there in the  
snow-drift.

Goodness gracious, but that woman was nervous, in case he before... he hit  
squarely right there where they were, so as to kill them for sure.

"So don't, so don't scream, unless he hits us right on," he said to his  
wife.

The stick which that weeh..., ochiskwajiw was prodding with made a  
shadow as it travelled repeatedly there on the snow. That's what he was  
doing all over there.

"Thish ish the plashe, right enough, my Shon," he said to him.

But at that point he stopped.

13 So then when ..., so then when he stopped, this one knew he was going  
home. He also knew that he would come back again.

So it was then that he came out from there. And he went, th... he went  
wh..., where he thought ... his fellow Indians were.

Then, then again the ochiskwajiw thought he would once more go prodding  
about, thinking he was there for sure.

So he sta..., he started to make tracks from that place where he [the  
ochiskwajiw] had been prodding.

"Look here, my Shon," he said to him then. "Right here, sure enough, is  
the place where I had been thinking there was something," he said to him.

Then, they tracked them down.

14 This Indian knew that he was going to be tracked down by him. But he  
succeeded in reaching his fellow Indians who were there.

Now then a pl... a place was made where that ochiskwajiw would come,  
the windigo, that is ... windigo travelling with his son. It was known that he  
would accompany his son also. So then it was made, – glare ice was made  
there at the door so that, as it appeared, he would fall when he entered.

So then, now now near ... the conjurers sensed that he was coming near.  
These were the ones, however, who knew what they would do, because they  
had been told from their conjuring what they must do to him to get the better  
of him: they made it to appear that way so that he would glide in right there  
in the tent.

15 Now then, they could hear approaching footsteps at one point as evening  
drew on. Now then right enough as ..., and then as that, that little  
ochiskwajiw, that first little windigo slid in, they broke his bones. Then that

ociškwacišiš ništam wihcikôšiš, nâtwâkanê-wêpahwâkaniwan manâ mâka.  
êko mâka saskamôci-wêpiniht ana kihci-wihtikôw animêniw wînininiw...,  
okosisa anta oskanihk ê-ohcîmakahk.

"câpwê wikicimahtâniwâw kicêwâciwîwin,"<sup>27</sup> manâ itwêw.

'kwâni man' âst..., 'kwâni manâ..., 'kwâni manâ mâka nêsta win' ê-tôtâht  
anima, ê-kî-pîkohikâtênik ê-..., oskât.

êko mâka ê-nâtwâkanê-wêpahohht, 'kwâni mâka k'-ât'-îši-saskahwâhcik  
itwâniwan, aniki ê-kî-câkâskis..., kî-câkâskasomâkaniwiniwa mâka anihî  
kâ-pîhciskâkocik ê-..., ê-..., maskwamiya kâ-ohc'-ociskwaciwicik itwâniwan.

êko mâka, kî-tihkisomâkaniwiniw misiwê; ê'kwâni mâkah, mōna  
'wênihkân ana ihtâw ociskwaciw anim' êskonâhk. 'kwân' ê-kî-..., 'kwân'  
ê-k'-îš'-..., ê'kwân' ê-k'-îškwâ-câkihihcik aniki.

16 mihcêt ..., mihcêtwayêk itâtanôhkâsow antah, pwâmošiy ôma nîna  
kây-âtanôhkâyân. âšay mâka piko, 'kwân' ê-kišipipanik wîna,  
otâtanôhkâsowiniwâw ôko, ociskwaciw okosisa mâka.

big windigo had that marrow tossed into his mouth ..., which came from the  
bones of his son.

"Indeed," then he said. "It'sh a pity the way you're abushing my  
kindness."

And then they extingu... that then..., and he had the same thing done to  
him, his leg having been broken.

And then he had his bones broken; then straightway they had fire set to  
them, it is said, those ones having burnt..., those things were burnt up which  
were inside them as..., as..., the ice of which the ochiskwajiw consisted, it is  
said.

So then, it all melted; and that is why there is not any ochiskwajiw there  
since that time. Now they have..., now there they have..., now they have all  
been killed.

16 Many ..., in many ways he has been told about there, before I told this  
story. But right now, that's the end of the story of these ones, the  
ochiskwajiw and his son.