

## mêmišôš kâ-mitêhkêkopenê

- 1 mêmishôš išinihkâsow ôm' ânohc kêy-âtanôhkawak ...,  
kêy-âtanôhkêyân.  
mâmaskâc mihcêcwoyêhk<sup>1</sup> ayicâcimikosiw<sup>2</sup> mêmishôš kâ-itiht.  
man'tôhkêkopen mâna. êko mâka mihcêtoyêk kî-ayitôtam  
ê-manitôhkêt, nêsta wawâc ê-kî-nipahât âtiht êh..., anihi awâšiša  
kâ-kîy-otinamâsot ê-'ti-n'tawikihât mâka ê-'ti-onahâhkišimikopenê  
mâka mâna.
- 2 êko pâyakwâ, ê-pimiškât man'sôš<sup>3</sup> mêmishôš, ê-mohci-otatâmahwât  
piko otapihkana kîy-ohci-kihicipaniw<sup>4</sup> ocimân.  
êko, kâ-wâpamât awâšiša ê-'pâmâšakâmin'ci<sup>5</sup> ê-mâton'ci. êko, aw'  
awâšiš kiwâšišân, matêniwa onîkikhikwa, kî-nipiniwa misiwê.  
êko, kâ-otinât, "tân' êhtiyan?" 'tê<sup>6</sup> pitamâ.  
"môna wayêš n'k'-itohtân. môna n'kîy-âšaw'hên ôta," itêw. "matêw  
nôhtâwiw nêsta matêw n'kâwiw."  
"âstam," itêw. "ka-kanawênimitin. ka-n'tawikihitin," têw.  
ispîy êti-miškikitin'ci, tâpwê kî-n'tawikihêw. ispî māk' êti-miškikitin'ci  
kîy-ati-on'âhkišimiw.<sup>7</sup>  
êko, êspîy ..., ê-'ti-kišê-'yahâwin'ci 'ci-ocawâšimîšin'ci, êko  
kâ-itên'tahk kici-nipahât, ê-mitêhkawât ohci ê-pakonawâspin...  
êê-w... ê-pakonawâspinatât<sup>8</sup> nêstapiko wâwâ... wâwâc ê-wicêwât.  
ê-wicêwât ê... âskaw kî... kî-nipahêw anih' kâ-kî-'ton'âhki'mi...<sup>9</sup>  
mihcê anima kî-tôtawêw. 'kwân' ê-'t-âtanôhkâsot.
- 3 êko pâyakwâh, anihi ... anihi pâyak on'âhkišîma kî-paskinâkow môšak.  
môna kîy-ohci-kaškihtâw kici-wânihtak-ayitôtawât. awasitê kî-kaškihoniwa  
ê-mitêhkên'ci ispîš wîna.  
pâyakwâ mâka kî-nimitâwêhonêw. ê'kwâni nîštam kâ-tôtawât. âšay  
nîšiniwa ocawâšimîš' âna nâpêw. câwic wêsa nêcê 'kwat... it... akohcinôpan  
êh... miniscik.<sup>10</sup>  
"nâspic n'câ-wâwîpanak ê... kiyâskwak," manâ itêw on'âhkišîm.  
"êko ninikon,<sup>11</sup> iši-šim... iš... iši-cimêtâh," ana itêw.  
ê'kwâni mâmitonên'tahk, ê-wî-nakatahwât nêtê ispî  
kî-kapân'tê.

## Memishoosh the conjuror

- 1 Memishoosh is the name of the person about whom I shall now relate the  
legend ..., I shall tell a legend.  
Very many different stories are told about the one called Memishoosh. He  
used to communicate with the spirits time and again. And in so many ways  
he did a lot of things as he conjured, and even having killed some ..., those  
children whom he had taken for himself to raise to make them his sons-in-law  
time and again.
- 2 So once upon a time as Man'shoosh, Memishoosh was paddling along, by  
just tapping repeatedly the thwart only, away went his canoe.  
Then, he saw a child walking back and forth along the shore, crying. Now  
then, this child was an orphan; he had no parents; they were all dead.  
Then, when he took him, he said to him first, "What's wrong with you?"  
"I can't go anywhere. I can't cross here," he said to him. "My father is no  
more and my mother is no more."  
"Come here," he said to him. "I'll take care of you. I'll bring you up," he  
said to him.  
When he began to get big, he did indeed bring him up. And when he was  
nearly grown up he began to have him for a son-in-law.  
Now then, when ... as he began to get older so they had children, then he  
thought to kill him through conjuring by a sickness spell ... by ... making  
him ill by casting an evil spell or eve... even accompanying them. By  
accompanying them in ... sometimes he ... he killed those sons-in-law of his.  
He did that to many of them. That's the story he tells about himself.
- 3 So once, that ... one of those sons-in-law of his always got the better of  
him. He wasn't able to do whatever he wanted to him. The latter was more  
powerful in conjuring than he was.  
Once, however, he took him out in a canoe away from land. That was the  
first thing he did to him. By now that man had two children. Away out  
there in midstream there float ... wa... there floated er ... an island.  
"The gulls ... are good at laying eggs," he said to his son-in-law.  
"Well then, my son-in-law, let's paddle to ... to ... let's paddle to it," this  
one said to him.  
That's what he had in mind, because he wanted to leave him there once he  
had stepped ashore.

- šākoc kī-minohtākwaniw otayamiwin, tāpiskōt tāpwē  
ê-wī-nātahahk wāwa, mē... mēkwāc ê-wāwin'ci kiyāskošiša.
- 4 êko kâ-pōsīcīk.  
šākoc kī-kiskēn'tam awa ininiw tāni wā-tōtākot. kī-wicēwēw šākoc.  
wāhñaw tāwic māka k'īš'... k'īsi-cimēwak.  
êko, kâ-otihtahkik<sup>12</sup> anima, manāwinān.<sup>13</sup> kī-mihcētiwak anta  
kiyāskošīšak, kiyāskwak kinikaw ê-wāwicik.  
êko, k'āti-kapāt anah, an' ēniniw.  
"nēcē oša māna māwac ninikon," icēw. nēcē išitišahwēw  
wāhñaw. "ēkotē 'ni māna māwac ê-šī-mihcētiwkāpan<sup>14</sup> wāw',"  
icwēw.  
êko, ispīy ēci-nāwinākosin'ci nawac, êko kâ-nimitāwē-wēpahahk.  
kī-pōsipanihow ê-nakatahwāt.  
kī-tēpwātikow māka.  
mōna māši.  
'kwāniy aspin.
- 5 êko māka, ê-ispīhci-mihcēticik kiyāskwak anta kâ-wāwicik, acoskam  
kī-pahkwēhtahwēwak anih' ê-wā'mācīk anihi, anih' ininiwa ant' ê-yhtān'ci.  
êko, kēka kī..., kī-māmitonēn'tam kē-tōtahk aw' ininiw.  
êko pēyak kīy-otinē... kī-ot... kīy-otihtinēw anihi kiyāskošīša.  
kī-pahkonēw māka.  
ispīy māka kâ-pahkonāt, 'kwāni kâ-išī-pīhciškawāt anihi kiyāsk'-wayāna.  
'kwāni kâ-išīy-ohpahot.
- 6 mōn' ēškwā otihtam mēmīšōš anima kâ-kī-ohci-cimēt. picēlak māskōc  
wayēš tēhtāwakām ihtāw.  
êko māka, kīy-ati-mayāwahwēw. mēm... kīy-ati-mayāwahwēw osis'... osis'  
ê-'miskān'ci.  
mōna kiskēnimikow wīna. wayēš māk' anta k'ītōtam, ātawīna k'ītōtawēw  
ê-mānēnimāt.  
êko, k'āti-mayāwahwāt, êko k'ātiy-otihtahk wīkih.  
kīy-atiy-akoci-wēpinēw anihi kiyāsko-wayāna kâ-kī-pohciškawāt ê-pimihtāt.  
ê-mitēhkēt anima wēhci-kī-kaškihtāt ê-tōtahk.  
êko, kâ-mīnāt ocawāšimiša mīkwana, 'ciy-astahwēn'ci otakaskonihk.
- 7 êko mākah, kinwēš nawac otānāhk kīy-otāpicīw<sup>15</sup> awa kišē-'niw.  
êko māka ispī mētawē-mīšakāt kī-nāsipēpahtāniw' ōsisima.  
êko kâ-itikot: "āšay wēskac wīna nōhtāwiw kī-takošin."  
" 'awas," itwēw. "mōna, mōna wīskāt ta-takošin kōhtāwīwāw," itwēw.

- His word sure sounded good, as though he was really going to go after  
eggs, wh..., while the terns were laying.
- 4 So they embarked.  
This person knew perfectly well what he [the stepfather] wanted to do to him.  
He went with him all right. They padd... they paddled there far out in midstream.  
So, they reached that spot, 'The Collecting Place'. There were many terns  
there and gulls mixed with them laying eggs.  
Then that, that person began to go ashore.  
"That's the best place over there, my son-in-law," he said to him. He sent  
him far away yonder. "That way is where frequently there used to be the  
most eggs," he said to him.  
Then, when he got a fair distance away, then he pushed his canoe out. He  
jumped in quickly leaving him behind.  
His son-in-law called out to him.  
No answer.  
Away he went.
- 5 So then, since there were so many gulls there laying eggs, right away they  
tore chunks off that one, as they saw that one, that person who was there.  
So, at last that person consid... considered what he would do.  
So he took one ... he too ... he reached out to that tern. Then he skinned  
him.  
But when he had skinned him, then he got inside of that gullskin. Then  
he flew up on the spot.
- 6 Memishoosh had not yet reached that place where he had canoed from.  
He was as yet only about at mid-stream.  
Then, however, he began to pass him. Mem..., he began to pass his  
father-in-law ... his father-in-law as he was paddling.  
His father-in-law didn't know him. There he did something or other,  
although he did it to him to torment him.  
So, he began to pass him; then, he began to reach his home. He began to  
throw the gull-skin up, which he had put on as he flew, so it would hang.  
The reason he was able to do that is because he did conjuring.  
Then, he gave his child the quills, so he could put them on his arrows.
- 7 So then, that old man was away quite a while, back of the camp.  
And then, when they heard him paddling, his grandchild ran down the  
bank.  
Then he said to him: "My father has already arrived a long time ago."



"êhê," itwêw. "ášay kî-takošin nôhtâwînan. mâtik' ôki  
mîkwanak kây-akohkêcik ê-..., n'takaskonâhk ê-kîy-astawêyâhk<sup>16</sup>  
ê-kî-pêšiwât mîkwanah."

ê... kiyâpac môna ohci-tâpwêhtam.

êko k'-âti-kospit ê-'ci-pîhtokwêw mîk'wâmihk kî-wâ'mêw  
êy-'pin'ci onahâhkišîma. môna ohci-'piskên'tam<sup>17</sup> ... môna  
ohci-'piskênimikow, tâpiskôc kêko..., tâpiskôc ê-..., êkâ êhki<sup>18</sup>  
kêkwân.

'kwâni kâ-tôt..., kâ-tôtâkot.

8 êko mîna pêyakwâh, ášay mîna māmītonên'tam, atoskam ê-wî-tôtahk,  
anima kâ-itên'tahk, on'âhkišîma ohc' ê-wî-nipahât.

êko, "itohtêhtâ nêtê," itêw, pêyakwâ ê-kišêpâyâk. "ihtakwan nêtê  
kwâškwatahonân," itwêw. "êkotê 'ni mâka kây-itohtêyahk," itwêw.

êko, "kayâm," itwêw an' ininiw. kiskên'tam mîna kêkwân  
wêhc'-îtikot.

êko, kây-itohtêcik ê-kišêpâyânik.

ášay man' âti-otihtamwak anta kâ-..., ê-mah... ê-ma... ê-mahki-wânâ'k<sup>19</sup>  
êko mâk' ât'-n... tâpiskôc mišî-šîpîšîhkan ê-yšinâkwahk. nâs'm<sup>20</sup> mâk'  
âtâmihk nêtê ê-... ê-nôkwahk.<sup>21</sup> êko mâka, êkot' ânta mihcêt kâ-k'-îsi-nipahât  
on'âhkišîma ê-nôhtêkâmêhân'ci. nêtê mâk' 'kî-pahkišînin'ci capašîš, môna  
wiskâc ohci-kaškihtâniwa 'ci-wanawîn'ci.

ê'kwâni mâka mîna wâ-tôtawât ôho, onahâhkišîma, ôho kâ-...  
kâ-kî-wišâmât.

9 "êkow iši ..., êko mâka nâ... ninikwan, ...n," itêw.

'kwâni mâka piko ka..., kâ-iši-kwâškwatit anah, an' êniniw, nêtê mâk'  
kî-pahkišîn wâhnaw. môna ohci-..., môna ohci-nôhtêkâmêham.

êko mâka ..., êko mâk', "kîništam," itêw. "êko k'îštam kwâškwati," itêw ...,  
itik' onahâhkišîm'.<sup>22</sup>

ášay, nâspic kî-kostâciw. "êkwênâk šâkwênimoyân kwâškwacahonân,"  
icwêw.

nâspit kî-šâkwênimow kici-kî-kaškihtât awa kišêy-'iniw wîna. ášay  
kiskên'tam ê-paskinâht.

êko mâka kâ-ši-kwâškwatit, 'kwâniy aspin capašîš kî-pahkišîn. môna ...,  
môna ohci-n... môna ohci-têpakâmêpaniw.

ê'kotê 'ni mâka, kâ-matwê-nôhtâkosit ê-matwê-môskôpinênt antêy  
âtâmihk.

"Be off with you," he said. "Your father will not, not ever arrive," he said.

"Yes," he said. "Our father had already arrived. Look at these quills  
fastened on ... which we have fastened on our arrows, quills which he  
brought."

As ... he still did not believe it.

Then when he began to climb up the bank to enter the tent he saw his  
son-in-law sitting. He didn't pay attention ... the latter paid him no  
attention, as though noth... as though nothing had happened.

That's what he did to him.

8 So once more, now again he planned, since he wanted to do with dispatch  
what he had in mind about his son-in-law in his desire to kill him.

So, one morning he said to him: "Let's go yonder. There's a jumping place  
there," he said to him. "That's the way we'll go," he said.

So this person said, "All right." He knew why it had been said to him  
again.

So, they went there in the morning.

Now then, they began to come to a place where ... it was hol... hol..., there  
was a deep hollow in the ground; so then ... it looked like a deep, narrow  
creek. It appeared away far down there. So then, that was the place where  
he had killed many of his sons-in-law as they fell short in jumping over it.  
For as they fell down into it, they were never able to get out.

This is what he wanted to do again to this one, his son-in-law, this one  
whom ..., whom he had invited along.

9 "So then ..., and so m... my son-in-law," he said to him.

But that was wh..., where that one jumped, that person; so he landed far  
away. He didn't ... he didn't fall short.

So then ..., so then he said to him, "It's your turn. So you jump in turn,"  
he said to him ..., his son-in-law said to him.

By now he was very frightened. "It's the first time I feel nervous at a  
jump," he said.

This old man was very frightened about being able to manage it. Now he  
knew that he was beaten.

So then he jumped; then he fell away deep down. He didn't ... didn't reach  
far enough across in his jump.

And you can hear him, off there making a noise as he moans there away  
down below.



ē'kwāni māka ē-ytāpit an' ini... ana ininiw, itwēkōpan, mēhcēt<sup>23</sup> oskana  
nēt' ē-wāpahtahk atāmihk, kā-k'-īši-..., kā-k'-īši-pahkišinin'ci onahāhkišima  
ē-nōhtēkāmēhān'ci ana mēmišōš.

ēko māka matwē-mōskōpinēw.

ēko kā-kīwēt aw' ēniniw. mōna ohci-pisiskēnimēw osisa.

- 10 ēko māka, ispiy tēkošihk, ēko kā-wihtamawāt, kā-wihtamawāt wīwa:  
"tāntē nōhtāwiy?" ē-ytikot.

"kēka mā, ta-miškawāšihitisow kōhtāwiy ēkā 'nīpawāhkāt. atāmihk nētē  
kī-pahkišin kwāškwatahonānihk," it... itēw.

'kwāni māk' ē-mātot awa iskwēw, ē-mihcinawēsīt ōhtāwiyā. šācoc māka  
mēmišōš kī-kaškihtāw 'ci-wanawīt antah ..., pātīmā wiskāta. kī-kaškiht'  
ātoskam 'ci-wanawīt anta ohci.

kī-takošin māka.

'kwāni pēyakwan kā-tōtahk aw ē..., aw' ēniniw ēkā ē-pisiskēnimāt tāpiskōc  
ē..., kēkwān ēkā 'ohc'-ihkih.

- 11 ēko mīnah, mīna pēyakwā, āšay mīnah, mīna kī-māmitonēn'tam  
kici-nīpahāt on'āhkišima mēmišōš. mōna wī-pōn'tāw, āta ēkā ē-kī-tōtahk  
pīniš nīšwā. āšay manā, šācoc mīna pēyakwā.

ēko mīn' ē-papāmohtēcik ē..., ē-wanahikēcik ē..., amiskw'  
ē-wanahāmawācīk,<sup>24</sup> "ēkota wanahikētā, nīnikwan," manā itēw.

ēko māka, kā-kihtōhtēcik. mōna māka k'-īspaniniw kici-kīwēcik;  
nāspic māka kī-kīšōwāyāw anima ē-kīšikāk. mītoni māka  
kī-nīpīwihtāwak otāsiwāwa.

ēko mākah, ē-ti-tipiskānik, ēko, ēko kāy-... kāy-akotācīk ē... anta  
kā-ši-nīpācīk kā-ši-kotawāsocīk ē-pāsahkīk.

kī-kiskēn'tam awa nāpēw kici-maci-tōtākot osisa.

ēko māka, ē-māmitonēn'tamin'ci 'ci-kawacīt kē-wāpaninik kīšāspin  
kā-ihki māna kā-tahkāyānīpanik.

(ē'kwān' ēhkinikōpanē. kiskēn'tam māk' anima kic'-ihkininik  
ati-wāpaninikē, tāpiskōc kīn'nānaw āskaw kā-wāpahtamahk anima  
kici-at'-ihki..., wāpahkē nāspic 'ci-tahkāyāk, āt' ē-kīšōwāyāk anim'  
ē-kīšikāk.)

- 12 ē'kwānima māka ē... ē-'htiawākopānē: kī-nīpīwihtāw māk' otayān' aw'  
ē..., ē-kīšōwāyānik. kī-pāsināsowak māka; kī-akotāwak antē; man' āni māka  
kiyāpat ē..., mahk'-īškotēwan.

cikēmānima ē-pāsahkīk otayāniwāwa, ē-'ti-kawēšimocīk kī-nōcihcāhkāsow  
man' āni māk' anihī mītāsa.

Then, as that per... that person looked about, he no doubt said, that he  
saw many bones there down below, where there had ... where the sons-in-law  
of that Memishoosh had fallen because they had jumped short.

Then he could be heard moaning.

So that person went home. He paid no attention to his father-in-law.

- 10 Well then, when he arrived, then he told it, he told it to his wife as she  
said to him, "Where is my father?"

"At long last your father will get himself into trouble from acting foolishly.  
He fell down yonder beneath the jumping place," he said to her.

Then this woman wept, in sorrow for her father.

Memishoosh, however, was able to come out there all right, later on after a  
while. Right away he was able to come out from there.

And he arrived.

It was the same thing which this p... this person did: he paid no attention  
to him as though ... nothing had happened.

- 11 Then again, once more, now again Memishoosh planned to kill his  
son-in-law. He didn't want to give up, although he had not been able to do it  
after trying twice. Now then, he would surely try once more.

Once more then as they were walking about as..., as they were setting  
traps as..., as they were setting traps for beaver, he said to him, "Let's set a  
trap right there, my son-in-law."

So then, away they went. It was not time for them to go home, but it was  
very mild that day and they got their leggings completely wet.

So then, as night came on, then, then th... they hung them up in ... there  
where they were sleeping where they made a fire for themselves, drying them out.

This man knew that his father-in-law was going to do him some mischief.

So then, the father-in-law was planning that the son-in-law would freeze  
the following morning if it happened that it went cold all of a sudden.

(That's how it must have been. But he knew that that would happen  
when morning began to dawn. Just as *we*, sometimes what we see is that it  
begins to happen ..., the following day it will get very cold, although it is mild  
on the day in question.)

- 12 So..., and that is ... is what must have happened to them: this one got his  
things wet wh... while it was mild. But they dried out their clothes; they  
hung them up there; and still there was a big fire.

Of course as they dried their things, as they were getting ready for bed, he  
pretended to work on those leggings.

ēko, āšay, āšay kiskēn'tam, āšay 'c'-iskwātēniki piko kī-tōtam anihi  
mitāsa, anihi ... ēkā ..., on'āhkišima otāsinīw.

ēko, mōna ohci-kiskēn'tam wīn' otāsa ē-yskwās... ē-yskwāsahk.  
kīh-tōtākow, ē-miskōti-wēpinamin'ci anihiy otāsa wīna  
'c'-iskwāsahk.

ēko māka kī-apiskwēšimow wīn' otāsa ana ininiw.

ēko māka, ispī māka mēnāhkacēnikih, "āš... kēkonēn<sup>25</sup>  
kā-wiyēkitēk?<sup>26</sup> manā itēw. "wiyēkitēw kēkwān ninikwan," manā  
itēw.

"manāwina kīna kitāsikitikwāna kā-wiyēkitēki?" manā ēt'.<sup>27</sup>

"ōho 'ša nīna n'tāsikitikwāna kā..., k'-āspiskwēšimoyān," man'  
ētikow.

ēko māka, "nīn' ēcika n'tāsikitikwāna kā-wiyēkitēki," manā itēw.

ēko māk' ē-ytāpit āšay kī-cākāskitēniwa.

13 ēkoh, ē-kišēpāyāk, nāspic kī-tahkāyāw, kā-matwēy-āskotihk māna,  
kā-ihkikh ē-'spīhci-tahkāyāk. ē'kwāni manā 'hk<sup>28</sup> ē-kišēpāyāk.

ēko, ēko manā ..., ē-kwītawī-tōtahk māka, kī-nihci-kāskisēwīkinam oskāta,  
iskwāskitēskon<sup>29</sup> ēy-āpacihtāt.

ēko māka, ē-'ti-kihtohtēcik otānāhk manā kī..., kīy-ati-pimohtēw  
on'āhkišima ē-'mohtēn'ci ē-sāsākinikātēt, tāpikā 'tahkāyāk!

āšay manā kēka kī-pēhtam awa kēkwāniw ē-matēy-āskotihk  
ē-'tihtākwāninik awa ininiw.

k'-itāpiw manā.

kā-cimason'ci manā wākinākana ē'kwānihi osisa.

āš' ē-kī-wākinākaniwin'ci, ē-kī..., ē-kī-kawacin'ci.

'kwāni māka šākot, ē-'twēt man' āna wākinākan: "t'-atī... t'āt...  
t'-āti-ōtōtāpānāskwāhtikohkēwak, kē-'ti-pimātisicik," manā itēw anihi, ana  
wākinākan ē..., ē-cimasot.

ēwakwāna mēmišōš, kā-k'-īšihot. ēkot' ānta kā-'ši-kišīpīpanit.

ē'kwāni ēskwāk tipācimōwin mēmišōš ohci.

Then, now, now he knew, now he took steps so those leggings would burn,  
those ones... not..., his son-in-law's leggings.

He did not know that he was burning his own leggings.

His son-in-law got him to change those leggings of his around so he would  
burn them.

And then that person [the son-in-law] used his leggings for a pillow.

So then, when they gave off a burning smell, he said to him, "Re... what  
sort of thing is it which smells strongly? Something smells strongly, my  
son-in-law," he said to him.

"Maybe it's your leggings which smell strongly," he said to him.

"Well, these, you realize, are *my* leggings which I'm using for a pillow," the  
son-in-law replied.

So then he said to him, "It's my leggings then which are smelling strongly."

And then, as he looked around, they were already burnt up.

13 Well then, in the morning it was very cold, when the trees could be heard  
cracking, which is what happened it was so cold. That's what happened in  
the morning.

So, so then..., at a loss as to what to do, he burn-blackened his legs using  
the charred sticks.

And then, as they set out back, he began to walk bare-legged as his  
son-in-law walked along, even though it was cold!

Now then, at last this fellow heard something, which sounded to him as if  
the trees were cracking in the distance.

He looked around.

The tamaracks which stuck up, that was his father-in-law.

The tamarack had by now been bent, since he had ... since he had frozen  
to death.

And that, to be sure, is what that tamarack said: "They'll begi...ll beg...  
they'll begin to make sled runners, future generations," that tamarack then  
said to him as it stuck up.

That's how Memishoosh was dressed. Right there was the end of him.

That's the extent of the story about Memishoosh.