

Owiigiwaaming anishinaabeg, mindimooyenh odaanisan owiidigemaan.
In a wigwam lived some people, an old woman with her daughter dwelt.

Ningoding oganoonaan iniw odaanisan: “Ambe sa noo nindaanis aiyaangwaamizin. Wii noondawishin ge-ininaan.
Once she spoke to her daughter, saying: “I beg of you, my daughter, be on your guard. I would have you listen to what I am going to tell you.

Geget sa ningichi-gotaaj, ginaniizaanenimin.
Verily, am I greatly afraid, I am in fear for you.

Gego wiikaa izhichigeken oowidi ningaabii’anong ji-inaasamabiyan zaaga’aman.
Never bring to pass when you go out that you sit facing toward this westward way.

Gego giga-izhi-ayaa giishpin i’iwidi inaasamabiyan.
Something will happen to you if toward that way you sit facing.

Mii i’wi sa ezhi-naniizaaneniminaan.
That is what causes me to entertain fears for you.

Aiyaangwaamizin i’iw [noongomeninaan] ji-izhichigeyan; giga-inigaatoon ki yaw.
Be careful to give heed to that which I now tell you to do; (or else) you will bring (an evil) fate upon yourself.

Mii sa iw eninaan.”
Now that was what I had to tell you.”

Aanish mii sa go iw, aaniish mii sa eget aiyaangwaamizigobanen a’aw ikwe weshkiniigikwewid.
Now such was the way it was, for it was true that at the time heedful was this woman who was a maiden.

Gaawiin wiikaa ininiwan besho ogii-waabamaasiin.
Never with men had she intimate association.

Ningoding igo gaa-izhi-waniwisid aw oshkiniigikwe;
But once on a time unmindful became the maiden;

mii dash apii zaaga’amogobanen gaa-izhi-inaasamabid ningaabii’anong
so when out of doors she went (and) afterwards sat down facing the west,

mii dash apii noondamogobanen biidweweyanimadinig.
then heard she the sound of wind coming hitherward.

Gaa-izhi-kikendang dakaashid i’iwidi ozaaga’amoowining.
When she felt it, she was chilled there at the place of the passage out.

Mii dash ezhi-pasigonjised. “nimaamaa, nashke giniin, gaa-izhi-ayaayaan!
Accordingly she quickly leaped to her feet. "Oh my mother, behold the state that I am in!

Mii ganabach gaa-izhiyan ezhi-ayaayaan.”
It may be that what you told me of is the matter with me."

Gaa-izhi-kanoonaad a’aw mindimoyenh iniw odaanisan: “Memindage gigii-inigaatoon kiiyaw.”
Then spoke the old woman to her daughter, saying: “Exceeding harm have you done to yourself.”

Aaniish mii sa iw zhiywa gii-mawid aw mindimoyenh. “Aaniish mii go iw nindaanis, inigaatooyan kiiyaw.
So therefore then did the old woman weep. “Now therefore, my daughter, have you done yourself a hurt.

Nashke goto ge-izhiwebiziyan.
You shall learn what will happen to you.

Awiya gii-piindigewag kiiyawing, mii go iw nindaanis, inigaaziyan.
Certain beings have entered into your body: therefore, my daughter, you are in a pitiable state.

Gaawiin anishinaabewisiiwag gaa-piindigewaad imaa sa kiiyawing.
They are not human beings that have gone inside of you there.

Gaawiin waasa iw ji-niigiwaad.
The time is not far distant before they will be born.

Na, mii dash igiw gaa-gosagwaa.”

Therefore it was they whom I feared.”

Aaniish nashke dash gomaa go apii mii sa go gii-noondawaad a’aw isa mindimoyenh awiya madwegiikaandinid.

Now, lo, in the course of time did the old women hear the sound of beings that were quarrelling one with another.

Ogii-kikenimaa anaamaya’ii danwewedaminid.

She knew by the sound of their voices that they were inside.

Mii dash moozhag gii-mawid a’aw mindimoyenh.

And so without ceasing did the old woman weep.

Mii dash geget i’imaa gii-kwayakwenimaad ji-pimaadizinid iniw odaanisan.

It was true that then was she sure that her daughter would not live.

Aaniish ogii-noondawaa sa i’iw gaakaandinid, i’imaa omisadaaning danwewedaminid.

Now she heard them quarrelling one with another, there in her (daughter's) belly the sound of their voices could be heard.

O’ow idash madwe-ikidowan: “Niin ninga-saziikis.”

This was what one was heard to say: “I wish to be the first brought forth.”

“Gaawiin” madwe-ikido bezhig biinish go ikido aw bezhig: “Gaawiin gidaa-saziikizisii. Niin isa ninga-saziikis.”

“No,” one was heard saying, even did one say, “you cannot be the first-born. I am the one to be the eldest.”

Aaniish mii sa pane mawid aw mindimoyenh bizindawaad i’iw gaakaandinid.

It was natural that all the while the old woman should weep as she listened to them quarrelling one with another.

Ogii-kikenimaa aw mindimoyenh I’iw waa-dazhinid i’iw ooshisheya’.

Knowledge of them had the old woman as to how many would her grandchildren be.

Na, mii dash ii'iw ekidowaad nagaawebinidiwaad (ayaani) aanawi-saaga'amowaad.

Hark! this was what they said as they pushed one another back from the place where they tried in vain to go out.

Igiw dash aanind aano-gii-ikidowag: "gego bina! Kiga-iniga'aanaan gosha gi-maamaanaan.

But others of them tried, but to no purpose, to say: "Don't, please! We shall surely do injury to our mother.

Weweni pina go zaaga'andaa," aano-ikidowag.

In proper order please let us go out," (thus) in vain they said.

Gaawiin idash izhi-minwedaziiwag igiw waa-saziikizijig.

But not content with the idea were they who wished to be the eldest.

Mii dash i'iw ekidowaad zhigwa anooj igo wii-izhi-saaga'amowaad.

Therefore then they said that now from different places they wished to go out.

Bezhig ogii-waabandaan waasakonenig.

One saw where there was light.

"Aaniish mii imaa gwayak niin waa-izhaayaan."

"Now, straight by this very way do I wish to go."

Mii dash apii gii-gagwedanimidiwaad awenen aw nitam ge-saaga'ang,

And so while they were debating among themselves as to who should be the first to go out,

mii dash iw gaa-izhi-piigoshkawaawaad iniw omaamaawaan.

then was when they burst open their mother.

Wiikaa go ningoji babaa-inaabid mindimoyenh ogii-mikaan miskwi bangii.

After a while at a certain place where round about the old woman was looking she found a clot of blood.

Mii sa wiigwaas ezhi-paapagonang.

Thereupon some birch-bark she began peeling (from a tree).

Mii dash imaa gaa-izhi-atood wiigwaasing i'iw miskwi gaa-izhi-kashkashkwemaginang, mii sa gaa-izhina'inang.

And now, after she had put the blood upon the bark, she then folded the bark over it, and laid it away.

Aaniish piijiinag ogii-waabandaan.

Naturally, by and by she looked at it.

Ningoding igo aapashkwemaginang ogii-waabamaan abinoojiiyan, mii go i'iw gii- ganoonigod, o'ow dash ogii-igoon:

Now, once when she opened the bark she beheld a babe, whereupon she was addressed, and this is what she was told:

“Nookomis,” ogii-igoon apii ganoonigod.

“O my grandmother!” she was told at the time that she was addressed.

Aaniish mii sa zhigwa ogii-igoon: “Gi-kikenim na ayaawiyaan? Niin isa Nenabosho.”

So now this was what she was told: “Do you know who I am? Why, I am Nanabushu.”