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The Trickster

A STUDY IN
AMERICAN INDIAN MYTHOLOGY

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I

THE WINNEBAGO TRICKSTER CYCLE

1. Trickster cohabits with woman before war party.
2. Trickster wishes to go on warpath alone.
3. Trickster discourages his followers from accompanying him on warpath.
4. Trickster kills buffalo.
5. Trickster makes his right arm fight his left.
6. Trickster borrows two children from his younger brother.
7. Children die because Trickster breaks rules.
8. Father of children pursues Trickster.
9. Trickster swims in ocean inquiring where shore is.
10. Trickster chases fish.
11. Trickster mimics man pointing.
12. Dancing ducks and talking anus.
13. Foxes eat roasted ducks.
14. Trickster burns anus and eats his own intestines.
15. Penis placed in box.
16. Penis sent across water.
17. Trickster carried by giant bird.
18. Women rescue Trickster.
19. Trickster and companions decide where to live.
20. Changed into woman, Trickster marries chief's son.
21. Last child of union cries and is pacified.
22. Trickster visits wife and son.
23. Trickster and the laxative bulb.
24. Trickster falls in his own excrement.
25. Trees mislead Trickster in finding water.
26. Trickster mistakes plums reflected in water for plums on tree.
27. Mothers seek plums while Trickster eats children.
28. Skunk persuaded by Trickster to dig hole through hill.
29. Mothers lured in hole by Trickster and eaten.

THE TRICKSTER MYTH OF WINNEBAGO INDIANS

30. Tree teases Trickster, who gets held fast in fork.
31. Wolves come and eat Trickster's food under tree.
32. Flies in elk's skull lure Trickster, who gets caught in elk's skull.
33. People split elk's skull off.
34. Trickster changes self into deer to take revenge on hawk.
35. Bear lured to his death by Trickster.
36. Mink outwits Trickster and gets bear meat.
37. Trickster pursues mink in vain.
38. Chipmunk causes Trickster to lose part of his penis.
39. Discarded pieces of penis thrown into lake and turn into plants.
40. Coyote leads Trickster to village.
41. Trickster imitates muskrat who turns ice into lily-of-the-valley roots.
42. Trickster imitates snipe's method of fishing.
43. Trickster imitates woodpecker's way of getting bear.
44. Trickster imitates pole-cat in getting deer.
45. Mink soils chief's daughter as Trickster planned.
46. Coyote is duped into being tied to horse's tail.
47. Trickster removes obstacles on the Mississippi.
48. Waterfall is forced to fall on land by Trickster.
49. Trickster eats final meal on earth and retires to heaven.

I

Once upon a time there was a village in which lived a chief who was just preparing to go on the warpath.¹ The men who were to obtain the material with which to build the fire, that is, to prepare for the feast, were summoned. To them the chief said, 'You who are to obtain the wherewithal for the fire, bring me four large deer.' These were soon secured and brought to him and then those who had brought them, his nephews,² immediately put them on the fire.

The people who had been invited to the feast now began to arrive. Was not the chief, himself, going on the warpath? And so, as many as were capable of fighting decided to join him.

When they had finished their feast, the chief suddenly arose and left them and proceeded towards his own lodge. The guests remained there waiting for him to return. When, after a while,

THE WINNEBAGO TRICKSTER CYCLE

he did not reappear, some of them went over to his lodge to see what had happened. There, to their chagrin and horror, they found him cohabiting with a woman.³ So they returned to the feasting-place and informed the others, whereupon everyone dispersed.

Shortly afterward it was again rumoured that the chief was going on the warpath. Again, someone was dispatched to find the fire-builders. When they were brought to the chief, he told them to bring him two large deer and two large bears. Soon his nephews came back bringing these animals with them. They killed the precise animals he had asked for, two large deer and two large bears. Then the nephews immediately put them on the fire. However, as the animals were being eaten, the chief, the one for whom the feast was being prepared, left them. Even as the guests were eating, indeed before those honoured with invitations to the feast had finished, the chief left them.⁴ They waited for some time but he did not return. Since, however, he had not said anything about dispersing, one of the guests went to look for him while the others waited. As before, so again, he found him at home cohabiting with a woman. 'All the people are waiting for you,' the messenger said, addressing him. 'Is that so? Why, what else is there to be done?' 'When the food has been consumed, one is done,' he replied.⁵ Thereupon the messenger returned and reported to those waiting what he had witnessed, and all the guests went to their separate homes for, truly, there was nothing further to be accomplished.

After a while it was again rumoured that the chief wished a feast to be prepared for him because he was going on the warpath. When he was asked what kind of animals he wanted, he said, 'Four of the largest kind of male bears.' Only such, he commanded, were to be obtained. As on the former occasions, the nephews went out to hunt them. Soon, they brought the animals that had been asked for and then put them on the fire to cook. Those invited to take part in the feast now began to arrive. Then the feast started. Shortly after it had been designated what people were to be given heads to eat,⁶ the leader arose and went out. He did not return. So, after a while, those he had invited to the feast sent one of their number to look for him. There, in his home, they found him again cohabiting with a woman. When this was

THE TRICKSTER MYTH OF WINNEBAGO INDIANS

reported, all the guests departed. They had expected to go on the warpath!

Shortly after, for the fourth time, it was rumoured that the chief was going on the warpath. By this time, because of what had happened before, all those invited realized that this was all mere talk. There would be a feast to which they would all go. But they also knew that the chief had no intention of going on the warpath. As on the three former occasions, so now, the chief commanded his nephews to bring four animals, this time four large female bears.⁷ Soon they returned with them and, immediately, the kettles were put on to cook. They all sat down for the feast. There, among them, sat the chief with those who had been invited and, surprisingly enough, he was still there when the feast was over.⁸

2

Now just as the feast was over, the chief arose and, taking his warbundle and his arrowbundle,⁹ exclaimed, 'It is I, I, who am going on the warpath!'¹⁰ Then he descended until he came to where there was a boat. Into this boat he stepped immediately. All those who had been at the feast accompanied him and all those capable of fighting¹¹ got into their boats also. As a matter of fact all the able-bodied men went along because it was the chief who was going on the warpath.¹² Then they pushed out from the shore. It was a large body of water they were descending. As they paddled along the leader unexpectedly turned the boat back toward the shore again. As he landed, he exclaimed loudly, 'It is I who am going on the warpath to fight, I!' Turning to his boat, he shouted, 'You cannot fight! Why should you come along?' Thereupon he pulled it up on land and smashed it to pieces.¹³

Then (those who had before thought he was a wicked person were convinced and returned home. Some, however, remained and accompanied him on foot.

3

After a while they crossed a swamp where they saw masses of grass protruding above the ground. There he stopped and

THE WINNEBAGO TRICKSTER CYCLE

exclaimed again, 'It is I who am going on the warpath, I! I am capable of fighting, that is why I am going. I can move about easily. But you, warbundle, cannot do this, you can do nothing of value. It is only when I carry you on my back that you can move. You, cannot, of yourself, move about, nor can you move anything. How, therefore, can you go on the warpath? You are simply a nuisance; that's all.' Thus he shouted. Thereupon he stamped his warbundle into the ground.¹⁴ A part of those still accompanying him turned back at this point.

Again he started out. Suddenly he threw his arrowbundle¹⁵ away exclaiming, 'You are unable to go on the warpath! It is only I who can do that. It is I who can fight, not you, and that is why I am going on the warpath!' Now, the last few people who still remained with him turned back because they saw that he was indeed a wicked person.

~~From there on he continued alone.~~ He ambled along calling all the objects in the world younger brothers when speaking to them. He and all objects in the world understood one another, understood, indeed, one another's language.¹⁶

4

As he, Trickster, walked along, suddenly, he came in sight of a knoll. As he approached it, he saw, to his surprise, an old buffalo near it. 'My, my, what a pity! If I only hadn't thrown away that arrowbundle, I would now be able to kill and eat this animal,' he exclaimed. Thereupon he took a knife, cut down the hay and fashioned it into figures of men. These he placed in a circle, leaving an opening at one end. The place was very muddy.¹⁷ Having constructed this enclosure, he went back to where he had seen the buffalo and shouted, 'Oho! My younger brother, here he is! Here he is indeed eating without having anything to worry about. Indeed let nothing prey on his mind! I will keep watch for him against intruders.' Thus he spoke to the buffalo who was feeding to his heart's content. Then he continued, 'Listen, younger brother, this place is completely surrounded by people! Over there, however, is an opening through which you might escape.' Just then the buffalo raised his head unsuspectingly and, to his surprise, he seemed really to be completely surrounded by

THE TRICKSTER MYTH OF WINNEBAGO INDIANS

people. Only at the place Trickster had designated did an opening appear. In that direction, therefore, the buffalo ran. Soon he sank in the mire and Trickster was immediately upon him with his knife and killed him. Then he dragged him over to a cluster of wood and skinned him. Throughout all these operations he used his right arm only.

5

In the midst of these operations suddenly his left arm grabbed the buffalo. 'Give that back to me, it is mine! Stop that or I will use my knife on you!' So spoke the right arm. 'I will cut you to pieces, that is what I will do to you,' continued the right arm. Thereupon the left arm released its hold. But, shortly after, the left arm again grabbed hold of the right arm. This time it grabbed hold of his wrist just at the moment that the right arm had commenced to skin the buffalo. Again and again this was repeated. In this manner did Trickster make both his arms quarrel. That quarrel soon turned into a vicious fight and the left arm was badly cut up. 'Oh, oh! Why did I do this? Why have I done this? I have made myself suffer!' The left arm was indeed bleeding profusely.

Then he dressed the buffalo. When he was finished he started off again. As he walked along the birds would exclaim, 'Look, look! There is Trickster!' Thus they would cry and fly away. 'Ah, you naughty little birds! I wonder what they are saying?'¹⁸ This continued right along. Every bird he met would call out, 'Look, look! There is Trickster! There he is walking about!'

6

As he walked along, he came unexpectedly to a place where he saw a man with a club. 'Hoho!' said Trickster, 'my younger brother, he, too, is walking about! Younger brother, what are you doing?' But he received no answer. Suddenly this man spoke, 'O, my poor children! They must be very hungry.' Trickster plied him with many questions. Indeed he made quite a nuisance of himself with his questions. Yet not once did he receive an answer. Trickster now saw the man do as follows. It so happened that he was near a knoll. He took his club, struck the knoll and, to

8

THE WINNEBAGO TRICKSTER CYCLE

Trickster's surprise, killed a large, old bear. After this he built a fire and singed the hair off the bear's body. Then he took a pail which he was carrying along with him and boiled the bear in it. As soon as it was cooked he served the meat and spoke again, 'Hurry, children, hurry for you must indeed be very hungry!' Thereupon he took a wooden bowl, put some soup in it and cooled it. Finally he untied a bladder which he had attached to his belt. In it there were four tiny little children. To these it was that he had been speaking so lovingly.

Then Trickster said, 'My, my, younger brother, what fine little children you have!' Thus spoke Trickster. The father of the children let them eat but he was careful not to let them eat very much. When they finished, he put them back again into the bladder and attached it to his belt. After this he broke off some branches, dished out the remaining contents of the kettle and, sitting down, began to eat himself. He ate all in the bowl. Then he drank all the soup that he had cooled in the pail.

Finally, when he was all through, and only then, did he speak to Trickster, 'I was busy before, that is why I did not speak to you.'¹⁹ Thereupon Trickster replied, 'Truly, you have beautiful children, younger brother. Would you not care to entrust two of them to me?' 'No, indeed, you would certainly kill them.' 'No, indeed, younger brother, that is not so,' said Trickster, 'you exaggerate. I wish merely to have the children as companions. That is why I am asking you to let me have them. I will take care of them in the same manner you have been doing.' Thus he continued and finally persuaded the man to let him have two of the children. The father gave him a club, a pail, a bowl and the bear he had killed. Then he took the bladder that was suspended from his belt and put two of the little children in it. 'Now, Trickster, remember, if you kill any of these children you will die. Remember if you kill these little children, no matter where you may be, I will pursue and kill you. Keep what I am giving you and feed these children once a month. Do not change this rule. If you change it in any respect, you will kill them. You have seen what I have done and do you do the same.' Thus he spoke and Trickster replied, 'My younger brother, you have spoken and I have heard. Just as you have ordered so I will do.' Then they separated, each one having a bladder suspended from his belt.

Not long after they had separated, as Trickster was walking along, he suddenly exclaimed to himself, 'My, my! My dear little children must be hungry by now. But why waste time talking about it? I will let them have something to eat immediately.'²⁰ He was quite near a knoll, so he took his club, struck it and in this manner killed a large old bear. Then he hurriedly built a fire and singed the hair off the bear. The body he cut up and boiled. As soon as it had begun to boil a little, he dished the meat out, cooled it and when it was cool opened the bladder and said, 'My dear little children, I miss them a great deal!'²¹ Then he uncovered them and fed them. He filled the wooden bowl high and gave it to them. In spite of all that the man had told him he did many things strictly forbidden to him. After he had done all these prohibited things, he put the children back in the bladder and attached it dangling to his belt.

He had been gathering together pieces of broken wood as he walked along and now he was ready to sit down for his meal. He ate up everything that remained and drank all the soup that was in the pail. Then he proceeded on his journey. All the animals in the world mocked him and called out, "Trickster!"²²

After a little while he himself got hungry. 'The little children were to eat once a month I was told,' he thought to himself. But now he himself was hungry. So again he said, 'My, my! It is about time for my dear little children to be hungry again. I must get something for them to eat,' He immediately searched for a knoll, struck it and killed a bear of enormous²³ size. He then built a fire, singed the hairs off the bear; cut it up and put it on to boil. As soon as it was boiled he dished it out and cooled it quickly. When it was cooled off he took the bladder attached to his belt and opened it. To his surprise the children were dead. 'The dear little children! How unfortunate that they have died!'

Just as he said this the father of the children appeared and said, 'Well, Trickster, you will die for this! I will kill you, as I said I would if you killed my children.' As he approached him, Trickster exclaimed appealingly, 'O my younger brother! How-

THE WINNEBAGO TRICKSTER CYCLE

ever the man rushed at him so menacingly that Trickster drew back at once and fled from him. He ran with all his speed with the other behind him throwing objects at him which barely missed him. There seemed to be no escape. Only by making sudden and unexpected turns did Trickster escape being struck.

Thus did the man pursue Trickster. In desperation he thought of seeking refuge up in the sky or under the ground, yet he felt that there, too, he would be followed. 'Trickster, nowhere, no matter where you flee, will you be able to save your life,' shouted the man. 'No matter where you go, I will pursue and kill you. So you might as well give up now and be done with it. You are exhausted already as you see. You have nowhere to go. Indeed, you will not be able to find a refuge-place anywhere.' Thus spoke the man.

He pursued Trickster everywhere. It was only by adroit dodging that he escaped being hit by objects thrown at him. Then, suddenly, Trickster got frightened.²⁵ By this time he had run over the whole earth and he was now approaching the place where the sun rises, the end of the world.²⁶ Toward a pointed piece of land that projected, in the form of a steep wall of rock into the ocean, toward this he ran. It was the edge of the ocean.²⁷ He pressed up against it and finally jumped into the water. Right into the middle of the ocean he fell. 'Ah, Trickster, you have saved yourself! You were indeed destined to die!' Then the man gave up the pursuit. Trickster uttered an exclamation of heartfelt relief and said to himself, 'That such a thing should happen to Trickster, the warrior,²⁸ I never imagined! Why, I almost came to grief!'

9

There in the water he remained. As he did not however know where to find the shore, he swam along aimlessly. As he was thus moving about aimlessly, he suddenly saw a fish swimming. Him Trickster addressed, 'My younger brother, you have always had the reputation of being very clever, would you not tell me where the shore is?' 'I do not know, brother, for I have never seen the shore,' answered the fish. So Trickster went on again. Soon he came across a catfish and, addressing him, said, 'Brother, you have always had the reputation of being clever, do please tell me

THE TRICKSTER MYTH OF WINNEBAGO INDIANS

where the shore is.' 'I do not know,' answered the catfish, 'for I have never been anywhere near it, brother.' So again Trickster went on. Then he saw another fish, the *nasidjaga*,²⁹ and Trickster spoke to him, 'Brother, you have always been here in these waters, perhaps you could tell me where the shore is, for I cannot find it.' 'Alas, my brother, never, no, never, do I get anywhere near the shore,' the fish answered. And so the situation remained.

Trickster was forced to remain in the water swimming about aimlessly. As he was thus engaged, suddenly he came across a spoon-bill catfish and to him he spoke, 'Brother, O brother, you have always had the reputation of being clever, perhaps you can tell me where the shore is? I, myself, do not know.' 'Alas, brother, never indeed do I get anywhere near the shore,' answered the spoon-bill catfish. So again Trickster had to go on. Soon, unexpectedly, he came upon a yellow catfish. 'Brother, O brother, I have been told that you know everything, perhaps you know where the shore is? If you do, please tell me.' 'Alas, my brother, never indeed, have I been anywhere near the shore,' answered the yellow catfish. Again he had to go on. As he swam along, suddenly he came across another fish and said 'Brother, O brother, you have always had the reputation of being clever, perhaps you know where the shore is? I am lost, so please tell it to me.' 'Alas, brother, never, indeed, do I get anywhere near the shore,' answered the fish. And thus it continued as he encountered fish upon fish. Of all he made inquiries. There was the *witcugera*, the *bogagira*, the buffalo fish, the red-finned fish, the *hocdjagera*, the *bowiregera*, the *homingera*, the *citcagera*, the *bopagura*, the *wirara*, the *tcatutcgera*, the eel, the bullhead. Every fish imaginable he encountered.

Finally, quite unexpectedly, he came upon the white fish, a whole school of them, and them he addressed, 'My younger brothers, I know that nothing is unknown to you, perhaps you know where the shore is? If you do, do please tell me, for I, myself, do not know.' 'Why, older brother, the shore is right there, just exactly where you are,' answered the fish. And indeed he could see the shore from where he was swimming! It did not take him long to emerge from the water. 'Thank you, thank you, younger brothers!' Thus he spoke to the fish. He had actually been swimming along the edge of the ocean right along.

He was very hungry so when he got out of the water he hurriedly made a pail for himself, a clay pail. Then he went back to the edge of the ocean, for he coveted fish, the wonderful man that he was!³⁰ He wanted to kill one very much. As soon as he saw one come running, he started after it. But it always got away from him. One ran very near him and he hurriedly started after it and dipped the pail in the water.³¹ 'Ha, ha! From this one I will positively prepare soup for myself,' he said. So he built himself a fire, and boiled the water and drank it. 'My, my, what fine soup that was! The meat, I imagine, must be just delicious!'

Then he started off and all the way he managed to get fish³² by dipping his pail into the water and preparing a soup from it. In this manner he filled himself to his utmost capacity. Indeed he made his stomach shine from being distended. Suddenly, he saw a red-finned fish drifting toward the bank. 'Well, well, my younger brother, your breathing must be entirely gone! Dead you probably are.'³³ Thus he spoke. 'Now I will put you aside and you will taste good to me after a while!' So he took it and went inland. There he dug a hole and buried it.

Again he wandered aimlessly about the world. On one occasion he came in sight of the shore of a lake. To his surprise, he noticed that, right near the edge of the lake, a person was standing. So he walked rapidly in that direction to see who it was. It was someone with a black shirt on. When Trickster came nearer to the lake, he saw that this individual was on the other side of the lake and that he was pointing at him. He called to him, 'Say, my younger brother, what are you pointing at?' But he received no answer. Then, for the second time, he called, 'Say, my younger brother, what is it you are pointing at?' Again he received no answer. Then, for the third time, he addressed him, again receiving no answer. There across the lake the man still stood, pointing. 'Well, if that's the way it's going to be, I, too, shall do that. I, too, can stand pointing just as long as he does. I, too, can put a black shirt on.' Thus Trickster spoke.

THE TRICKSTER MYTH OF WINNEBAGO INDIANS

Then he put on his black shirt and stepped quickly in the direction of this individual and pointed his finger at him just as the other one was doing. A long time he stood there. After a while Trickster's arm got tired so he addressed the other person and said, 'My younger brother, let us stop this.' Still there was no answer. Then, for the second time, when he was hardly able to endure it any longer, he spoke, 'Younger brother, let us stop this. My arm is very tired.' Again he received no answer. Then, again he spoke, 'Younger brother, I am hungry! Let us eat now and then we can begin again afterward. I will kill a fine animal for you, the very kind you like best, that kind I will kill for you. So let us stop.' But still he received no answer. 'Well, why am I saying all this? That man has no heart at all. I am just doing what he is doing.' Then he walked away and when he looked around, to his astonishment, he saw a tree-stump from which a branch was protruding. This is what he had taken for a man pointing at him. 'Indeed, it is on this account that the people call me the Foolish One.³⁴ They are right.' Then he walked away.

12

As he was walking along suddenly he came to a lake, and there in the lake he saw numerous ducks. Immediately he ran back quietly before they could see him and sought out a spot where there was a swamp. From it he gathered a large quantity of reed-grass and made himself a big pack. This he put on his back and carried it to the lake. He walked along the shore of the lake carrying it ostentatiously. Soon the ducks saw him and said, 'Look, that is Trickster walking over there. I wonder what he is doing? Let us call and ask him.' So they called to him, 'Trickster, what are you carrying?' Thus they shouted at him, but he did not answer. Then, again they called to him. But it was only after the fourth call that he replied and said, 'Well, are you calling me?' 'What are you carrying on your back?' they asked. 'My younger brothers, surely you do not know what it is you are asking. What am I carrying? Why, I am carrying songs.³⁵ My stomach is full of bad songs. Some of these my stomach could not hold and that is why I am carrying them on my back. It is a long time since I sang any of them. Just now there are a large number in me. I have

THE WINNEBAGO TRICKSTER CYCLE

met no people on my journey who would dance for me and let me sing some for them. And I have, in consequence, not sung any for a long time.' Then the ducks spoke to each other and said, 'Come, what if we ask him to sing? Then we could dance, couldn't we?' So one of them called out, 'Well, let it be so. I enjoy dancing very much and it has been a very long time since I last danced.'

So they spoke to Trickster, 'Older brother, yes, if you will sing to us we will dance. We have been yearning to dance for some time but could not do so because we had no songs.' Thus spoke the ducks. 'My younger brothers,' replied Trickster, 'you have spoken well and you shall have your desire granted. First, however, I will erect a dancing-lodge.' In this they helped him and soon they had put up a dancing-lodge, a grass-lodge. Then they made a drum. When this was finished he invited them all to come in and they did so. When he was ready to sing he said, 'My younger brothers, this is the way in which you must act. When I sing, when I have people dance for me, the dancers must, from the very beginning, never open their eyes.' 'Good,' they answered. Then when he began to sing he said, 'Now remember, younger brothers, you are not to open your eyes. If you do they will become red.' So, as soon as he began to sing, the ducks closed their eyes and danced.

After a while one of the ducks was heard to flap his wings as he came back to the entrance of the lodge, and cry, 'Quack!' Again and again this happened. Sometimes it sounded as if the particular duck had somehow tightened its throat. Whenever any of the ducks cried out then Trickster would tell the other ducks to dance faster and faster. Finally a duck whose name was Little-Red-Eyed-Duck secretly opened its eyes, just the least little bit it opened them. To its surprise, Trickster was wringing the necks of his fellows ducks! He would also bite them as he twisted their necks. It was while he was doing this that the noise which sounded like the tightening of the throat was heard. In this fashion Trickster killed as many as he could reach.

Little-Red-Eyed-Duck shouted. 'Alas! He is killing us! Let those who can save themselves.' He himself flew out quickly through the opening above. All the others likewise crowded toward this opening. They struck Trickster with their wings and

THE TRICKSTER MYTH OF WINNEBAGO INDIANS

scratched him with their feet. He went among them with his eyes closed and stuck out his hands to grab them. He grabbed one in each hand and choked them to death. His eyes were closed tightly. Then suddenly all of them escaped except the two he had in his grasp.

When he looked at these, to his annoyance, he was holding in each hand a scabby-mouthed duck. In no way perturbed, however, he shouted, 'Ha, ha, this is the way a man acts!³⁶ Indeed these ducks will make fine soup to drink!' Then he made a fire and cut some sharp-pointed sticks with which to roast them. Some he roasted in this manner, while others he roasted by covering them with ashes.³⁷ 'I will wait for them to be cooked,' he said to himself. 'I had, however, better go to sleep now. By the time I awake they will unquestionably be thoroughly done. Now, you, my younger brother, must keep watch for me while I go to sleep. If you notice any people, drive them off.' He was talking to his anus.³⁸ Then, turning his anus toward the fire, he went to sleep.

13

When he was sleeping some small foxes approached and, as they ran along, they scented something that seemed like fire. 'Well, there must be something around here,' they said. So they turned their noses toward the wind and looked and, after a while, truly enough, they saw the smoke of a fire. So they peered around carefully and soon noticed many sharp-pointed sticks arranged around a fire with meat on them. Stealthily they approached nearer and nearer and, scrutinizing everything carefully, they noticed someone asleep there. 'It is Trickster and he is asleep! Let us eat this meat. But we must be very careful not to wake him up. Come, let us eat,' they said to one another. When they came close, much to their surprise, however, gas was expelled from somewhere. 'Pooh!' such was the sound made. 'Be careful! He must be awake,' So they ran back. After a while one of them said, 'Well, I guess he is asleep now. That was only a bluff. He is always up to some tricks.' So again they approached the fire. Again gas was expelled and again they ran back. Three times this happened. When they approached the fourth time gas was again expelled. However, they did not run away. So Trickster's anus,

THE WINNEBAGO TRICKSTER CYCLE

in rapid succession, began to expel more and more gas. Still they did not run away. Once, twice, three times, it expelled gas in rapid succession. 'Pooh! Pooh!' Such was the sound it made. Yet they did not run away. Then louder, still louder, was the sound of the gas expelled. 'Pooh! Pooh! Pooh!' Yet they did not run away. On the contrary, they now began to eat the roasted pieces of duck. As they were eating, the Trickster's anus continued its 'Pooh' incessantly. There the foxes stayed until they had eaten up all the pieces of duck roasted on sticks. Then they came to those pieces that were being roasted under ashes and, in spite of the fact that the anus was expelling gas, 'Pooh! Pooh! Pooh! Pooh!' continuously, they ate these all up too. Then they replaced the pieces with the meat eaten off, nicely under the ashes. Only after that did they go away.

14

After a while Trickster awoke, 'My, O my!' he exclaimed joyfully, 'the things I had put on to roast must be cooked crisp by now.' So he went over, felt around, and pulled out a leg. To his dismay it was but a bare bone, completely devoid of meat. 'How terrible! But this is the way they generally are when they are cooked too much!'³⁹ So he felt around again and pulled out another one. But this leg also had nothing on it. 'How terrible! These, likewise, must have been roasted too much! However, I told my younger brother, anus, to watch the meat roasting.'⁴⁰ He is a good cook indeed!' He pulled out one piece after the other. They were all the same. Finally he sat up and looked around. To his astonishment, the pieces of meat on the roasting sticks were gone! 'Ah, ha, now I understand! It must have been those covetous friends of mine who have done me this injury!' he exclaimed. Then he poked around the fire again and again but found only bones. 'Alas! Alas! They have caused my appetite to be disappointed, those covetous fellows! And you, too, you despicable object, what about your behaviour? Did I not tell you to watch this fire? You shall remember this! As a punishment for your remissness, I will burn your mouth so that you will not be able to use it!'

Thereupon he took a burning piece of wood and burnt the

THE TRICKSTER MYTH OF WINNEBAGO INDIANS

mouth of his anus. He was, of course, burning himself and, as he applied the fire, he exclaimed, 'Ouch! Ouch! This is too much! I have made my skin smart. Is it not for such things that they call me Trickster? They have indeed talked me into doing this just as if I had been doing something wrong!'⁴¹

Trickster had burnt his anus. He had applied a burning piece of wood to it. Then he went away.

As he walked along the road he felt certain that someone must have passed along it before for he was on what appeared to be a trail. Indeed, suddenly, he came upon a piece of fat that must have come from someone's body. 'Someone has been packing an animal he had killed,' he thought to himself. Then he picked up a piece of fat and ate it. It had a delicious taste. 'My, my, how delicious it is to eat this!' As he proceeded however, much to his surprise, he discovered that it was a part of himself, part of his own intestines, that he was eating. After burning his anus, his intestines had contracted and fallen off, piece by piece, and these pieces were the things he was picking up. 'My, my! Correctly, indeed, am I named Foolish One, Trickster! By their calling me thus, they have at last actually turned me into a Foolish One, a Trickster!' Then he tied his intestines together. A large part, however, had been lost. In tying it, he pulled it together so that wrinkles and ridges were formed. That is the reason why the anus of human beings has its present shape.⁴²

15

On Trickster proceeded. As he walked along, he came to a lovely piece of land. There he sat down and soon fell asleep. After a while he woke up and found himself lying on his back without a blanket. He looked up above him and saw to his astonishment something floating there. 'Aha, aha! The chiefs have unfurled their banner! The people must be having a great feast for this is always the case when the chief's banner is unfurled.'⁴³ With this he sat up and then first realized that his blanket was gone. It was his blanket he saw floating above. His penis had become stiff and the blanket had been forced up. 'That's always happening to me,' he said. 'My younger brother, you will lose the blanket, so bring it back.' Thus he spoke to his penis. Then he took hold of it

THE WINNEBAGO TRICKSTER CYCLE

and, as he handled it, it got softer and the blanket finally fell down. Then he coiled up his penis and put it in a box. And only when he came to the end of his penis did he find his blanket. The box with the penis he carried on his back.

16

After that he walked down a slope and finally came to a lake. On the opposite side he saw a number of women swimming, the chief's daughter and her friends. 'Now,' exclaimed Trickster, 'is the opportune time: now I am going to have intercourse.' Thereupon he took his penis out of the box and addressed it, 'My younger brother, you are going after the chief's daughter. Pass her friends, but see that you lodge squarely in her, the chief's daughter.' Thus speaking he dispatched it. It went sliding on the surface of the water. 'Younger brother, come back, come back! You will scare them away if you approach in that manner!' So he pulled the penis back, tied a stone around its neck, and sent it out again. This time it dropped to the bottom of the lake. Again he pulled it back, took another stone, smaller in size, and attached it to its neck. Soon he sent it forth again. It slid along the water, creating waves as it passed along. 'Brother, come back, come back! You will drive the women away if you create waves like that!' So he tried a fourth time. This time he got a stone, just the right size and just the right weight, and attached it to its neck. When he dispatched it, this time it went directly towards the designated place. It passed and just barely touched the friends of the chief's daughter. They saw it and cried out, 'Come out of the water, quick!' The chief's daughter was the last one on the bank and could not get away, so the penis lodged squarely in her. Her friends came back and tried to pull it out, but all to no avail. They could do absolutely nothing. Then the men who had the reputation for being strong were called and tried it but they, too, could not move it. Finally they all gave up. Then one of them said, 'There is an old woman around here who knows many things. Let us go and get her.' So they went and got her and brought her to the place where this was happening. When she came there she recognized immediately what was taking place. 'Why, this is First-born, Trickster.⁴⁴ The chief's daughter is having intercourse and you are all just annoying her.' Thereupon

19

THE TRICKSTER MYTH OF WINNEBAGO INDIANS

she went out, got an awl and straddling the penis, worked the awl into it a number of times, singing as she did so:

‘First-born, if it is you, pull it out! Pull it out!’

Thus she sang. Suddenly in the midst of her singing, the penis was jerked out and the old woman was thrown a great distance. As she stood there bewildered, Trickster, from across the lake, laughed loudly at her. ‘That old naughty woman! Why is she doing this when I am trying to have intercourse? Now, she has spoiled all the pleasure.’

17

Again Trickster started out walking along aimlessly. After a while, as he went along, he heard something shrieking in the air. He listened and there to his great amazement was a very large bird flying above him. It was coming straight toward him. Then the thought suddenly struck him that it would be nice to be like this bird. So, when the bird, a turkey-buzzard, came close, Trickster spoke to it, ‘My, my, my, younger brother! You certainly are a lucky one to have such a fine time! I wish I could be able to do what you are doing.’ Thus he addressed it. Then, again, he spoke, ‘Younger brother, you can carry me on your back if you want to, for I like your ways very much.’ ‘All right,’ said the bird. So he got on the bird’s back. The bird exerted himself to fly and, after a while, succeeded.⁴⁵ They were now high in the air and Trickster chattered contentedly, ‘My younger brother, it is very pleasant. This is indeed a pleasant time we are having.’ Then the turkey-buzzard began to fly sideways and Trickster, uneasy, appealed to him in a loud tone of voice, saying, ‘Be very careful, younger brother, be very careful, for you might drop me.’ So the bird continued to carry Trickster around properly, and the latter was enjoying himself hugely. The turkey-buzzard, however, was busily looking for a hollow tree. He wanted to play a trick on Trickster. After searching for a while he saw a hollow tree, one entirely without branches. He flew rather close to it and then dropped Trickster right down into it. That is exactly what happened. ‘Alas! That horrible thing! He is indeed a very wicked being. He has turned the tables on me.’⁴⁶ Thus Trickster spoke.

no indication T carried to
20 play trick on turkey buzz
but trickles down & specks
off him

After a while, he heard echoes sounding like the noise of trees being cut down. 'Oh! oh! I wonder whether these are people that I hear. But even if they are I don't suppose that they will come here,' he said to himself. Gradually the people came nearer and nearer and soon he could hear them talking. They were women conversing. Thereupon he sang:

'A bob-tailed racoon am I here!'⁴⁷

One of the women heard it and said, 'Listen, there is someone here talking.' Then again he sang the same thing. Finally, when they came very close, the women said, 'Come let us cut it out.' So they began to cut him out of the tree. He held his racoon-skin blanket next to the hole and this it was the women saw. Finally the women said, 'Ah, it is going to be a fine, large racoon.' Hearing this, the so-called racoon spoke to them and said, 'As soon as my hiding-place has been plugged up by women's clothing, then leave me here and come back after me shortly. I assure you, I am very fat.' 'Yes, we'll do just that,' they answered. So they took off their clothing, plugged up the hole and went home.⁴⁸

Then he came out and went on. When the women returned they found nothing.

As he continued his aimless wandering unexpectedly, much to his surprise, he met a little fox. 'Well, my younger brother, here you are! You are travelling, aren't you?' 'Yes, yes, here I am!' answered the little fox. 'The world is going to be a difficult place to live in and I am trying to find some clean place in which to dwell.'⁴⁹ That is what I am looking for.' 'Oh, oh, my younger brother, what you have said is very true. I, too, was thinking of the very same thing. I have always wanted to have a companion, so let us live together.' Trickster consented, and so they went on to look for a place in which to dwell.

As they ran along they encountered a jay. 'Well, well, my younger brother, what are you doing?' asked Trickster. 'Older

brother, I am looking for a place to live in because the world is soon going to be a difficult place in which to dwell.'

'We are looking for the very same thing. When I heard my younger brother ⁵⁰ speaking of this I envied him very much. So let us live together, for we also are hunting for such a place.' Thus spoke Trickster.

Then they went on together and soon they came across a *hetgeniga* (nit).⁵¹ 'Well, well, my younger brother, what are you doing?' they asked. 'Older brothers, I am looking for a pleasant place to live in,' the bird answered. 'Younger brother, we are travelling about looking for the same thing. When I heard these others saying that they wanted to live together as companions I liked it. Let us, therefore, live together,' said Trickster.

They were all agreed and soon they came to a place where the river forked and where there was a lovely piece of land with red oaks growing upon it.⁵² It was indeed a beautiful place. This, they agreed, was a delightful place to live in, and so they stopped there and built themselves a lodge.

In the fall, when everything was ripe, they had, of course, all they wanted to eat. However, winter soon approached and not long after it began, a deep snow fell. The situation of the four now became indeed very difficult. They had nothing to eat and they were getting quite hungry. Then Trickster spoke, 'Younger brothers, it is going to be very difficult. However, if we do the thing I am about to suggest, it will be good. So, at least, I think.' 'All right, if it is indeed something good that our older brother means we certainly will do it, for otherwise some of us will starve to death. What is it that we should do that is good and by which we can get something to eat?' 'Listen. There is a village yonder, where they are enjoying great blessings. The chief has a son who is killing many animals. He is not married yet but is thinking of it. Let us go over there. I will disguise myself as a woman and marry him. Thus we can live in peace until spring comes.' 'Good!' they ejaculated. All were willing and delighted to participate.

Trickster now took an elk's liver and made a vulva from it. Then he took some elk's kidneys and made breasts from them.

THE WINNEBAGO TRICKSTER CYCLE

Finally he put on a woman's dress. In this dress his friends enclosed him very firmly. The dresses he was using were those that the women who had taken him for a racoon had given him. He now stood there transformed into a very pretty woman indeed. Then he let the fox have intercourse with him and make him pregnant, then the jaybird and, finally, the nit. After that he proceeded toward the village.⁵³

Now, at the end of the village, lived an old woman and she immediately addressed him, saying, 'My granddaughter, what is your purpose in travelling around like this? Certainly it is with some object in view that you are travelling!' Then the old woman went outside and shouted,⁵⁴ 'Ho! Ho! There is someone here who has come to court the chief's son.'⁵⁵ This, at least, is what the old woman seemed to be saying. Then the chief said to his daughters, 'Ho! This clearly is what this woman wants and is the reason for her coming; so, my daughters, go and bring your sister-in-law here.'⁵⁶ Then they went after her. She certainly was a very handsome woman. The chief's son liked her very much. Immediately they prepared dried corn for her and they boiled slit bear-ribs.⁵⁷ That was why Trickster was getting married, of course. When this food was ready they put it in a dish, cooled it, and placed it in front of Trickster. He devoured it at once.⁵⁸ There she (Trickster) remained.

Not long after Trickster became pregnant. The chief's son was very happy about the fact that he was to become a father. Not long after that Trickster gave birth to a boy. Then again he became pregnant and gave birth to another boy. Finally for the third time he became pregnant and gave birth to a third boy.

21

The last child cried as soon as it was born and nothing could stop it.⁵⁹ The crying became very serious and so it was decided to send for an old woman who had the reputation for being able to pacify children. She came, but she, likewise, could not pacify him. Finally the little child cried out and sang:

'If I only could play with a little piece of white cloud!'

They went in search of a shaman, for it was the chief's son who was asking for this and, consequently, no matter what the cost,

THE TRICKSTER MYTH OF WINNEBAGO INDIANS

it had to be obtained.⁶⁰ He had asked for a piece of white cloud, and a piece of white cloud, accordingly, they tried to obtain. But how could they obtain a piece of white cloud? All tried very hard and, finally, they made it snow. Then, when the snow was quite deep, they gave him a piece of snow to play with and he stopped crying.

After a while he again cried out and sang:

'If I could only play with a piece of blue sky!'

Then they tried to obtain a piece of blue sky for him. Very hard they tried, but were not able to obtain any. In the spring of the year, however, they gave him a piece of blue grass and he stopped crying.

After a while he began to cry again. This time he asked for some blue (green) leaves. Then the fourth time he asked for some roasting ears. They gave him green leaves and roasting ears of corn and he stopped crying.

One day later, as they were steaming corn, the chief's wife teased⁶¹ her sister-in-law. She chased her around the pit where they were steaming corn. Finally, the chief's son's wife (Trickster) jumped over the pit and she dropped something very rotten. The people shouted at her, 'It is Trickster!' The men were all ashamed, especially the chief's son. The animals who had been with Trickster, the fox, the jaybird and the nit, all of them now ran away.

22

Trickster also ran away. Suddenly he said to himself, 'Well, why am I doing all this? It is about time that I went back to the woman to whom I am really married. Kunu must be a pretty big boy by this time.' Thus spoke Trickster. Then he went across the lake to the woman to whom he was really married. When he got here he found, much to his surprise, that the boy that had been born to him was indeed quite grown up. The chief was very happy when Trickster came home. 'My son-in-law has come home,' he ejaculated. He was very happy indeed. Trickster hunted game for his child and killed very many animals. There he stayed a long time until his child had become a grown-up man. Then, when he saw that his child was able to take care of

24

THE WINNEBAGO TRICKSTER CYCLE

himself, he said, 'Well, it is about time for me to start travelling again for my boy is quite grown up now.⁶² I will go around the earth and visit people for I am tired of staying here. I used to wander around the world in peace. Here I am just giving myself a lot of trouble.'⁶³

23

As he went wandering around aimlessly he suddenly heard someone speaking. He listened very carefully and it seemed to say, 'He who chews me will defecate; he will defecate!' That was what it was saying. 'Well, why is this person talking in this manner?' said Trickster. So he walked in the direction from which he had heard the speaking and again he heard, quite near him, someone saying: 'He who chews me, he will defecate; he will defecate!' This is what was said. 'Well, why does this person talk in such fashion?' said Trickster. Then he walked to the other side. So he continued walking along. Then right at his very side, a voice seemed to say, 'He who chews me, he will defecate; he will defecate!' 'Well, I wonder who it is who is speaking. I know very well that if I chew it, I will not defecate.' But he kept looking around for the speaker and finally discovered, much to his astonishment, that it was a bulb on a bush. The bulb it was that was speaking. So he seized it, put it in his mouth, chewed it, and then swallowed it. He did just this and then went on.

'Well, where is the bulb gone that talked so much? Why, indeed, should I defecate? When I feel like defecating, then I shall defecate, no sooner. How could such an object make me defecate!' Thus spoke Trickster. Even as he spoke, however, he began to break wind. 'Well this, I suppose, is what it meant. Yet the bulb said I would defecate, and I am merely expelling gas. In any case I am a great man even if I do expel a little gas!'⁶⁴ Thus he spoke. As he was talking he again broke wind. This time it was really quite strong. 'Well, what a foolish one I am. This is why I am called Foolish One, Trickster.' Now he began to break wind again and again. 'So this is why the bulb spoke as it did, I suppose.' Once more he broke wind. This time it was very loud and his rectum began to smart. 'Well, it surely is a great thing!' Then he broke wind again, this time with so much force, that

25

THE TRICKSTER MYTH OF WINNEBAGO INDIANS

he was propelled forward. 'Well, well, it may even make me give another push, but it won't make me defecate,' so he exclaimed defiantly. The next time he broke wind, the hind part of his body was raised up by the force of the explosion and he landed on his knees and hands. 'Well, go ahead and do it again! Go ahead and do it again!' Then, again, he broke wind. This time the force of the expulsion sent him far up in the air and he landed on the ground, on his stomach. The next time he broke wind, he had to hang on to a log, so high was he thrown. However, he raised himself up and, after a while, landed on the ground, the log on top of him. He was almost killed by the fall. The next time he broke wind, he had to hold on to a tree that stood near by. It was a poplar and he held on with all his might yet, nevertheless, even then, his feet flopped up in the air. Again, and for the second time, he held on to it when he broke wind and yet he pulled the tree up by the roots. To protect himself, the next time, he went on until he came to a large tree, a large oak tree. Around this he put both his arms. Yet, when he broke wind, he was swung up and his toes struck against the tree. However, he held on.

After that he ran to a place where people were living. When he got there, he shouted, 'Say, hurry up and take your lodge down, for a big warparty is upon you and you will surely be killed!⁶⁵ Come let us get away!' He scared them all so much that they quickly took down their lodge, piled it on Trickster, and then got on him themselves.⁶⁶ They likewise placed all the little dogs they had on top of Trickster. Just then he began to break wind again and the force of the expulsion scattered the things on top of him in all directions. They fell far apart from one another. Separated, the people were standing about and shouting to one another; and the dogs, scattered here and there, howled at one another. There stood Trickster laughing at them till he ached.

Now he proceeded onward. He seemed to have gotten over his troubles. 'Well, this bulb did a lot of talking,' he said to himself, 'yet it could not make me defecate.' But even as he spoke he began to have the desire to defecate, just a very little. 'Well, I suppose this is what it meant. It certainly bragged a good deal, however.' As he spoke he defecated again. 'Well, what a braggart it was! I suppose this is why it said this.' As he spoke these last words, he began to defecate a good deal. After a while, as he was

THE WINNEBAGO TRICKSTER CYCLE

sitting down, his body would touch the excrement. Thereupon he got on top of a log and sat down there but, even then, he touched the excrement. Finally, he climbed up a log that was leaning against a tree. However, his body still touched the excrement, so he went up higher. Even then, however, he touched it so he climbed still higher up. Higher and higher he had to go. Nor was he able to stop defecating. Now he was on top of the tree. It was small and quite uncomfortable. Moreover, the excrement began to come up to him.

24

Even on the limb on which he was sitting he began to defecate. So he tried a different position. Since the limb, however, was very slippery he fell right down into the excrement. Down he fell, down into the dung. In fact he disappeared in it, and it was only with very great difficulty that he was able to get out of it. His racoon-skin blanket was covered with filth, and he came out dragging it after him. The pack he was carrying on his back was covered with dung, as was also the box containing his penis. The box he emptied and then placed it on his back again.

25

Then, still blinded by the filth, he started to run. He could not see anything. As he ran he knocked against a tree. The old man⁶⁷ cried out in pain. He reached out and felt the tree and sang:

'Tree, what kind of a tree are you? Tell me something about yourself!'

And the tree answered, 'What kind of a tree do you think I am? I am an oak tree. I am the forked oak tree that used to stand in the middle of the valley. I am that one,' it said. 'Oh, my, is it possible that there might be some water around here?' Trickster asked. The tree answered, 'Go straight on.' This is what it told him. As he went along he bumped up against another tree. He was knocked backwards by the collision. Again he sang:

'Tree, what kind of a tree are you? Tell me something about yourself!'

'What kind of a tree do you think I am? The red oak tree that used to stand at the edge of the valley, I am that one.' 'Oh, my, is it possible that there is water around here?' asked Trickster. Then

27

THE TRICKSTER MYTH OF WINNEBAGO INDIANS

the tree answered and said, 'Keep straight on,' and so he went again. Soon he knocked against another tree. He spoke to the tree and sang:

'Tree, what kind of a tree are you? Tell me something about yourself!'

'What kind of a tree do you think I am? The slippery elm tree that used to stand in the midst of the others, I am that one.' Then Trickster asked, 'Oh, my, is it possible that there would be some water near here?' And the tree answered and said, 'Keep right on.' On he went and soon he bumped into another tree and he touched it and sang:

'Tree, what kind of a tree are you? Tell me something about yourself!'

'What kind of a tree do you think I am? I am the basswood tree that used to stand on the edge of the water. That is the one I am.' 'Oh, my, it is good,' said Trickster. So there in the water he jumped and lay. He washed himself thoroughly.

It is said that the old man almost died that time, for it was only with the greatest difficulty that he found the water. If the trees had not spoken to him he certainly would have died. Finally, after a long time and only after great exertions, did he clean himself, for the dung had been on him a long time and had dried. After he had cleansed himself he washed his racoon-skin blanket and his box.⁶⁸

26

As he was engaged in this cleansing he happened to look in the water and much to his surprise he saw many plums there. He surveyed them very carefully and then he dived down into the water to get some. But only small stones did he bring back in his hands. Again he dived into the water. But this time he knocked himself unconscious against a rock at the bottom. After a while he floated up and gradually came to. He was lying on the water, flat on his back, when he came to and, as he opened his eyes, there on the top of the bank he saw many plums. What he had seen in the water was only the reflection.⁶⁹ Then he realized what he had done. 'Oh, my, what a stupid fellow I must be! I should have recognized this. Here I have caused myself a great deal of pain.'

Then he went on to the shore and ate as many plums as possible, and putting a belt around his racoon-skin blanket he filled it likewise with plums and proceeded downstream.

Much to his surprise as he travelled along he came upon an oval lodge. He peeped in and saw two women with many children. He took one of the plums and threw it through the top of the lodge. It made a great noise. The women grabbed it. This he repeated and soon one of the women came out and saw, unexpectedly, a man standing there. 'Aha, it is my older brother who is doing this.' She and her companion asked him to come in, and as he entered the lodge he gave a plum apiece to each of the women. Then they asked him, 'Where did you pick these, older brother?' 'There are many of these at a particular place, sisters, and if you wish to pick them I will tell you where to go.' 'We would like very much to have some, brother,' they said. 'However, we cannot leave our children alone for they are very disobedient.' 'Sisters, if you wish to go, I will take care of the children for you,' he said. 'You are very good, older brother,' they said. 'You cannot possibly miss the place,' he added, 'for there are so many plums there. You cannot really pick them all for they are too plentiful. If, toward evening, as the sun sets, you see the sky red, you will know that the plums are causing it.'⁷⁰ Do not turn back for you will surely find it.'

They started out and as soon as they were out of sight, he killed the children, singed them, and then boiled them. They were racoons. 'Well, now, for once I am going to have a good meal,' he said. There he ate a good deal; he ate a good deal of singed racoon meat. When he was finished, he cut off the head of one of the children, put a stick through its neck and placed it at the door as though the child were peeping out and laughing.⁷¹ After that he went to a hill that was not far off.

At this hill he encountered a female skunk and said to her, 'Grandmother, I wish to ask you to do some work for me right away.' 'What do you wish me to do?' said the female skunk. 'Grandmother, I want you to dig a hole through this hill and I

THE TRICKSTER MYTH OF WINNEBAGO INDIANS

want you to dig it right away.' 'All right,' said the female skunk. Immediately she began to dig. She was a very fast digger and dug deeply. He sat down and watched her. As soon as she had dug herself in fairly deeply, he followed her and then stopped and sat down and watched her dig ahead. He told her to hurry. 'Hurry, sister, hurry up, hurry up!' Thus he spoke. Then she dug deeper and again he said, 'Hurry, sister, hurry up. The round vulva!' Then the female skunk stopped and said, 'What did you say, grandson? Did you say "round vulva"?' 'No, grandmother, I said "Hurry up, hurry up! Tear up the earth, tear it up!" That is what I said.' Then she started again and he again repeated what he had said before. He sat there looking at her as he said it. She had her anus turned toward him as she stooped to dig. He was watching her as he said it. Then again he spoke, 'Sister, hurry up, hurry up! Vulva, round one!' 'Well, grandson, what did you say then?' 'Ah, grandmother, hurry up, hurry up and dig. I said I was getting warm.' Then she started again and again he said it and she stopped and asked him what he had said. But again he said something else. Four times he said this to her and by that time she had burrowed through the hill. She did it very quickly, very quickly indeed. Then he took some dry grass, brought it together and placed it in each of the two holes that had been made in the hill. Thereupon he went to the end of the hill nearest his road and waited.

29

Soon the women came along. He saw them in the distance. When they saw him he went inside of the hill. As they got nearer home, they were getting quite angry for they had not been able to find any plums. As they approached their lodge, much to their annoyance, one of the children was peeping out of the door. It was smiling at them. 'What kind of a joke is this? We were not able to get any plums.' 'I am angry,' said one of the women. So she slapped the child on the cheek and the head toppled over.⁷² There, much to her horror, she noticed that it was only the child's head. Then both of the women cried out, 'Oh, my children! He has killed them! It must have been Trickster! He must have been the one who went into the hill!' They wept very much.

Soon Trickster came over to them again. He had changed him-

self into another person and his face was blackened.⁷³ When he got to them he said, 'Sisters, what are you crying about?' And they answered, 'Trickster has killed both of our children and has eaten them.' 'Oh, my, I wish I could get hold of him for you! When they tell me such things about him, I always long to get hold of him! In what direction did he go? Do you know?' They said, 'Some time ago a person went into the hill, that must have been he.' 'He is going to get it now! Which way do you mean? Come and show it to me.' So they went and there they saw a hole, a very large one, where the dirt had been freshly disturbed. 'Now he is going to get it! He is certainly the one that did it,' said the man. Then he went in the hole and after he was in a while he made quite a commotion as if he were striking something. Then they heard something like a groan inside the hill. Soon he came out all bloody. His nose was all covered with blood and bruised. He had, of course, bruised his own nose and then come out. 'My, what a large fellow he was! I suppose that is why they talk about him so much! He fought with great fierceness against me. But I killed him. I am sure you heard us inside. He is inside there. You ought to go and get him. He is dead so that you need not be in the least afraid of him.' Thus spoke Trickster to the women.

Then the women went in. After a few minutes, however, they turned back. 'He is inside, a little farther up. Don't be afraid of him.' So they went farther in and as soon as they were well in, he put some hay inside and set fire to it. Then he ran to the other side of the hill, put some hay in and set fire to it. When the hay was entirely burnt up he went inside and took the racoons out. They had been thoroughly singed. 'Now is the time that I will eat some fat,' he said.

But first he started for the water. When he had washed the racoons thoroughly he built a fire and boiled them. Then he took the one that was at the bottom and put it on top. After this he broke off some twigs and dished the food out. He was about to eat and put a piece in his mouth when he heard a squeaking noise above him. 'Well,' he said impatiently and did not eat the meat. Then, for the second time, he was about to put a piece of meat

THE TRICKSTER MYTH OF WINNEBAGO INDIANS

in his mouth and again he heard a squeaking noise. Again he did not put the food in his mouth. A third and fourth time this happened. Finally, he looked around and, much to his astonishment, saw a big tree whose branches were squeaking. So he climbed up the tree and said, 'Why, when I try to eat, do you tease me?' Thereupon he tried to split the fork of the tree but his arm got caught. It was held fast and do what he could he was not able to free himself.

27200 wolf for something!
Just then, unexpectedly, a pack of wolves passed by. He shouted to them, 'Say, go around a little farther back. I was just about to eat but I got my arm caught in the branches of this tree. This is why I am here now. Under the tree there is some meat which I had prepared for myself. Now don't you eat it.'⁷⁴ 'Well, there must be something of importance here,' the wolves said to one another. So they ran over there and when they got there they found food ready to be eaten. There was a good deal of food. 'Listen,' shouted Trickster from the tree, 'you can eat some of it, but you must leave me a little.' However, they paid no attention to him and ate everything there was. Then Trickster said, 'Now, don't drink the soup, for you have eaten the meat up entirely.' Then they took the soup and drank everything they found. When they were finished they ran away. 'My, how they have made me grieve, those covetous fellows! It is you who have caused me all this trouble,' he said turning toward the fork of the tree. He split it and it fell down.⁷⁵ Then he ran in the direction in which the wolves had gone.

32

As he was running along, he came to a valley. There he heard someone beating a drum, the drumming followed by many war whoops.⁷⁶ Somebody there was making a great noise. So loud was this noise that it seemed to reach the skies.⁷⁷ 'Well, I wonder what these people are up to? I guess I will go over and see for I have not had any fun for a long time. Whatever they are doing, I will join them. If they are going to dance, why I will dance too. I used to be a fine dancer.' Thus Trickster spoke. Then, as he walked across the valley, again and again he heard that noise.

32

THE WINNEBAGO TRICKSTER CYCLE

Everyone was shouting with joy. It was wonderful! 'Ah! There must be many people over there,' he was thinking to himself. Again he heard them shout and, once again, when the drum was beaten, it seemed as if the heavens would burst asunder. Then again the people gave a tremendous shout. Now he became so anxious to join them that he began to run. The shouting was now quite close to him. Yet he could see no one anywhere. Again he heard the shouting. It was very loud. It sounded as if the sky would burst asunder.⁷⁸

To him it seemed as if, even at that moment, he was walking in the midst of people shouting. Yet he did not see anything. Not far away, however, he saw, lying around, the bones of an animal and, farther still, he saw an object that turned out, on closer inspection, to be an elk's skull. It had many horns branching in every direction. He watched this head quite carefully and then he saw where the noise had come from and where the celebration was taking place. It was in the elk's skull. The head was filled with many flies.⁷⁹ They would go inside and then, when they rushed out, they made the noise that he had heard and which he had taken to be shouting. He looked at the flies and he saw that they were enjoying themselves greatly and he envied them.

'Well, I said that I would join in whatever they were doing and I am going to. I wonder what I would have to do in order to join them?' Thus pondered Trickster. Then he said, 'Younger brothers, you are certainly having a lot of fun. You surely are doing an important thing. I would very much like to be like one of you. How can I do it? Do show me how I can do it so that I, too, can join you.' Thus he spoke. Then they answered him, 'Well, there is no difficulty involved. We enter through the neck as you must have seen by this time.' Thus they spoke. Then Trickster tried to enter but failed. He wanted very much to enter but he was unable. 'How do you manage to get in, my younger brothers?' he asked. Great man that he was, he could not accomplish it, much as he wished to!⁸⁰ Then they said to him, 'If you wish to come in just say, "Neck, become large!" and it will become large. In that way you can enter. That is the way we do it.' Thus they told him.

So he sat down and said, 'Neck, become large!' and the hole in the neck became large. Then he put his head in and entered. He

put his head in up to his neck. All the flies ran away and the opening into which he had thrust his head became small again. Thus he was held fast. He tried to free himself exerting all his power but it was of no avail. He could do absolutely nothing. He was unable to free his head from the skull of the elk. When he realized that nothing could be done, he went down to the stream wearing the skull. He had long branching antlers, for he was wearing an elk's skull. When he came to the river he walked along the edge, and as he went along he came to a place inhabited by human beings. There he waited until night. The next morning he did the following. As soon as the people came to get water from the river, he stretched himself out and lay there with his racoon-skin blanket, quite a fear-inspiring object to look upon. His whole body was covered with the racoon-skin blanket and he had long branching horns on his head.

33

Early in the morning a woman came for water and saw him. She started to run back but he said to her, 'Turn back; I will bless you!'⁸¹ So she turned back and when she got there, he said to her, 'Now, go home. Get an axe and bring it over here. Then use all the offerings that are customary, of which your relations will tell you. If you strike the top of my head with the axe, you will be able to use what you find therein as medicine and obtain anything that you wish. I am an elk-spirit. I am blessing this village.'⁸² Thus he spoke to her. Then he continued, 'I am one of the great spirits living in these waters.'⁸³

So the woman went home and when she got there she told all the people what had happened. 'There is a waterspirit at the place where we dip for water who blessed me. He told me that he had a "medicine-chest"⁸⁴ in the box that he carried and that if we brought an axe and suitable offerings, placed them there and then split his head open, what we found within his skull we could use for making various medicines.' Thus she spoke.

Thereupon the people went to the river with their various offerings and, sure enough, there they found him, quite fear-inspiring to look upon. The offerings—red feathers, white deer skin, and red-yarn belts⁸⁵—they brought in great quantities.

March 10
 1880
 1881

THE WINNEBAGO TRICKSTER CYCLE

After they had placed all these things before him, they selected a man who was to take the axe. He struck the skull and split it open and behold! there they found Trickster laughing at them. He arose and said, 'A nice head-dress I have been wearing but now you have spoiled it!' Then he laughed uproariously. When he got up the people said, 'It is Trickster!' However he spoke to them and said, 'Inasmuch as you have made these offerings to me they will not be lost.⁸⁶ For whatsoever be the purpose for which you use this head, that purpose will be accomplished.' So then they made themselves various medicinal instruments and afterwards found that they were efficacious. Then Trickster left and continued wandering.

34

One day he met a hawk flying about. He was looking for something dead or decaying. 'You ugly, good-for-nothing fellow, you once played a trick on me and I should like to return that compliment.' This is what was in Trickster's mind. So he lay down at the edge of the water where the waves come up and took on the form of a large dead buck-deer, one who had died but whose body had not yet decayed. The crows were already there longing for the carcass yet nowhere could they find a place at which to attack it for the hide was still tough owing to the fact that putrefaction had not yet set in. Then the hawk came and the crows shouted at him. They said to one another, 'He alone generally has a sharp knife.' They had to call for him repeatedly before he came. He was energetic and went all around the animal looking for a place at which to attack it. Finally he came to the hind part and began working his head into the rectum. He hurt Trickster so much in pecking at him that Trickster almost jumped up. Finally, however, he got his head into the rectum so that he could bite at some pieces inside. As soon as hawk's head was far in, Trickster closed his rectum tightly and arose. 'Aha, Mr. Hawk, you once hurt me a good deal and I thought to myself that some day I would get even with you.' Then he went on. The hawk tried to get free but all to no avail. He could not free himself. At first he kept his wings flapping all the time but, after a while, he only flapped them intermittently.

35

Then Trickster walked on. Soon he came upon a bear and the bear said to him, 'O, Kunu, how that tail becomes you!' Trickster made no answer but kept on. 'O, Kunu, how that tail becomes you! If only I were that way!' Then, after a while, the bear again spoke, 'O, Kunu, how that tail becomes you! I wish I could have one too!' Then Trickster answered and said, 'You are always talking in that way. What is the difficulty of obtaining one? Why don't you make one for yourself? When I saw one, a little time ago, I liked it and I had one made for me. Anyone who wishes to can get one.' 'All right, Kunu, since you think you can make me one, why I wish you would.' 'Good, that I will do for you. Now, look at the tail carefully and if anyone asks you to give him one like it, do the following.' Thereupon he addressed the hawk, 'Go, get out, for another tail is desired.' So he loosened his hold and there was an odour of foul air. The hawk got up and walked away. All his feathers were gone.

Trickster now turned to the bear, and said, 'Well, let me now first prepare you properly for the tail so that when the hawk comes back I can put him in your rectum.' Then he took a knife and cut out the bear's rectum and, pulling out his intestines, killed him. He built a fire and singed the hair off the bear. 'My, how long it has been since I have had the food that I like best! Now I surely will get my fill.' When he got through preparing the meat he put it on to boil.

Suddenly, however, he saw a mink at the edge of the water coming toward him. 'Ah, my little brother, I see you are walking about. Come over here, my younger brother, for I am about to eat. Let us eat together.' Thus he spoke. Then the mink came and he again spoke to him, 'My younger brother, a thought just occurred to me. Let us run a race and let the one who wins be the chief. The one who loses will then dish out the food.'⁸⁷ In imagination he was already thinking of how mink would dish out the food for him, for he felt positive he would unquestionably defeat him. He thought that if mink dished it out he would get his fill.

THE WINNEBAGO TRICKSTER CYCLE

After a while he spoke to mink again, saying, 'Well, little brother, since the ground around here is not suitable for a race, let us run on the ice.' The river at that time was frozen. Both, accordingly, started off for a place in the river from which to start the race. The pot with the food in it was to be the goal and the one who would touch the food first was to be declared the winner.⁸⁸ Both agreed to all these things. Thereupon they started the race. Soon Trickster was left far behind. He, however, continued on until he came to a crack in the ice. There he stopped suddenly and spoke to the mink, 'My little brother, what is it you said when you came to the crack in the ice and walked on?' The mink replied, 'I said, "Crack in the ice, become large!" and then I jumped over it.' So Trickster said the same, 'Crack in the ice, become large!' Then he jumped over it. But the crack in the ice became quite large and he fell into the water. Immediately the edges of the crack joined again and Trickster was left under the ice. This is exactly what happened. With Trickster under the ice mink dished out the food for himself and ate it. He ate his fill of it.

Trickster, in the meantime, kept going under the ice until he got alongside of mink and said, 'My little brother, as you have eaten up the food alone, place a little piece in your mouth for me, a good piece.' He was speaking from under the crack in the ice. Then he put a piece in his mouth for Trickster. Then Trickster asked him to do it again and again he did it. The fourth time he asked him he put the last piece in his mouth. Then when the meat was entirely gone he drank up the soup and dropped a piece of bear's dung into Trickster's mouth.⁸⁹ 'My, what a bad fellow he is! He even abuses me! You will die for this!' Outraged, he broke through the ice, came out and chased the mink, but the latter finally got under the ice and escaped.

'It is a shame that he played such a trick on me, that despicable fellow! Some day I will get my revenge. He will have no place to which to escape.' Thus he spoke.

Soon he came to a human habitation and went to the village where he had previously married. He thought he would then be able to wreak his vengeance on the mink there. He borrowed a

very good hunting dog and immediately started off in pursuit. But the mink would not come out from under the ice and there was thus no way in which he could get at him. Trickster did not care how he did it but he certainly wanted to revenge himself on the mink.

38

Then he continued his wandering. Suddenly he heard something singing:

'Trickster, what is it you are packing? Your penis it is you are packing!'

'My, what an awful thing he is saying, that contemptible person! He seems really to know what I am carrying.'⁹⁰ On he went. Shortly after this, and from a definite direction, he again heard singing. It was as if it was just at his side:

'Trickster, what is it you are carrying? Your testicles, these you are carrying.'

'My, who is this that is mentioning these things? He must indeed, have been watching me. Well, now I will carry these things correctly.'⁹¹ Thereupon he emptied his box and threw everything out. Then he placed his testicles underneath next to his back. As he was doing this again, suddenly, he heard someone singing right at his side:

'Trickster, what is it you are packing? What is it you are packing? Your testicles underneath, your testicles underneath!'

'My, what a contemptible person it is who is thus teasing me! He must have been watching my pack.' So again he rearranged his pack. He now put the head of his penis on top. Then he went on but soon, unexpectedly, he heard the singing at his side again:

'Trickster, what is it you are packing? Your penis you are packing! The head of your penis you have placed on top, the head of your penis you have placed on top!'

'My, what an evil one it is who is saying this,' and he jumped towards him. But the one who had been singing ran away, exclaiming, 'Tigi! Tigi! Tigi!' It ran into a hollow tree. It was a chipmunk. 'I will kill you for this, you contemptible thing,' said Trickster. Thereupon he spoke to his penis, 'Now then, my

THE WINNEBAGO TRICKSTER CYCLE

younger brother, you may go after him for he has been annoying you for a long time.'

So he took out his penis and probed the hollow tree with it. He could not, however, reach the end of the hole. So he took some more of his penis and probed again, but again he was unable to reach the end of the hole. (So he unwound more and more of his penis and probed still deeper, yet all to no avail. Finally he took what still remained, emptying the entire box, and probed and probed but still he could not reach the end of the hole. At last he sat up on a log and probed as far as he could, but still he was unable to reach the end. 'Ho!' said he impatiently, and suddenly withdrew his penis. Much to his horror, only a small piece of it was left. 'My, what a great injury he has done to me! You contemptible thing I will repay you for this!')

39

Then he kicked the log to pieces. There he found the chipmunk and flattened him out, and there, too, to his horror he discovered his penis all gnawed up. 'Oh, my, of what a wonderful organ he has deprived me! But why do I speak thus? I will make objects out of the pieces for human beings to use.' Then he took the end of his penis, the part that has no foreskin, and declared, 'This is what human beings will call the lily-of-the-lake.' This he threw in a lake near by. Then he took the other pieces declaring in turn: 'This the people will call potatoes; this the people will call turnips; this the people will call artichokes; this the people will call ground-beans; this the people will call dog-teeth; this the people will call sharp-claws; this the people will call rice.' All these pieces he threw into the water. Finally he took the end of his penis and declared, 'This the people will call the pond-lily.' He was referring to the square part of the end of his penis.

What was left of his penis was not very long. When, at last, he started off again, he left behind him the box in which he had until then kept his penis coiled up.

And this is the reason our penis has its present shape. It is because of these happenings that the penis is short. Had the chipmunk not gnawed off Trickster's penis our penis would have the appearance that Trickster's had first had. It was so large that he

39

had to carry it on his back. Now it would not have been good had our penis remained like that and the chipmunk was created for the precise purpose of performing this particular act.⁹² Thus it is said.

40

Then Trickster started wandering around the world again. Soon he came across the coyote. 'It hardly seems possible for a person to go about but here is my little brother actually walking about.'⁹³ Listen, little brother, I think there is something on the top of yonder hill. Let us go there,' said Trickster. So they both climbed to the top of the hill and when they got there they had a fine view of the surrounding country. 'Little brother, they say you have a keen scent. So at least you always gave yourself out to have. Let us play keen-scenter.'⁹⁴ I, too am a keen-scenter. Let us try, therefore, to scent and see where the nearest people live.' Both, accordingly, held their noses up in the air and began to sniff. Indeed they were very diligent. Trickster, of course, was unable to scent anything. His plan was to behave as though he could and watch what coyote would do. He therefore went over to a certain place and then stopped for some time. The place he went to was in the direction of the timberland. 'He must be scenting something,' thought the coyote. Now Trickster spoke, 'My little brother, near the timber over there some people are living. You see, my little brother, you cannot scent as well as I can.' All this time, of course, he had not scented anything. He was simply imitating the actions of the coyote who seemed to scent something in that direction and indicated it by his actions. 'Why, my little brother, don't you scent anything?' continued Trickster. The coyote answered that he also believed there was something over there. Then Trickster said, 'Ah, my little brother, I see that you can scent a little too. Well, my little brother, let us go there.'

Then he went to the place he had meant. When he got there, truly enough there was a human village. In this village he remained and there after a while he got married. After some time had passed a child was born to him. As this was the time for the tribe to go on their fall move, he left for another place where he lived alone. There he remained and there he made his permanent home. He never went back to the village where he had first

THE WINNEBAGO TRICKSTER CYCLE

married. One day he spoke to the coyote and said, 'My little brother, it is about time for me to go and pay a few visits.'⁹⁵

41

He first went to the village of muskrat. All its inhabitants were very happy at his arrival. The children exclaimed, 'Our uncle has come!' This they repeated again and again. Then the old muskrat spoke to him, 'Ah, my older brother has come! It is good.' Turning to his wife he said, 'Old woman, prepare some food for my older brother right away. Boil him some roots, some roots of the lily-of-the-lake.' Thereupon she handed him a pail which he took and went out and brought back some ice. Then taking a sharp instrument, an awl, he whacked away at the ice. After a while the pail was full of ice. This chipped ice he brought to his wife. She took it and put it over the fire, hanging it on a hook. After a while, amazingly enough, she dished out some lily-of-the-lake roots. The kettle was now filled with these although ice had been put in it originally. Trickster was delighted and ate a great quantity of them. When he was finished he left, but purposely forgot one of his mittens under the mat so that he would have an excuse for calling back to the muskrats that he had forgotten something. When he had gone but a short distance he shouted back, 'Say, younger brother, I left one of my mittens at your house. Let one of the children bring it over to me.' When the old muskrat heard this he said to one of his children, 'Say, take this mitten over to your uncle. Remember he always talks a good deal. Go only part of the way and throw it at him.' So the young muskrat went only a part way and was about to throw the mitten over to Trickster, when the latter said, 'Bring it over to me. I dread going back. That is why I am asking you to bring it over.' Then he took the mitten over to Trickster and the latter said, 'Tell your father that in the morning he is to come over to see me.' When the little muskrat got back he told his father, 'Father, you are to go over to visit my uncle tomorrow morning.' 'I knew he would say something like that and that is why I asked you to throw it at him.' 'Well, I did go part of the way and wanted to throw it at him but he told me not to, that he dreaded to go back. For that reason, he asked me to bring it to him. I, therefore, took it over to him.'

THE TRICKSTER MYTH OF WINNEBAGO INDIANS

Now when Trickster had left he had been asked to take some lily-of-the-lake roots with him for his wife but he refused and said, 'Never mind, my younger brother, remember we have something to eat at our house too.'⁹⁶ He was lying, however, for they were entirely out of food just then and it was, of course, for this reason he had gone out to visit muskrat.

The next morning the muskrat went over to Trickster's. 'Well, younger brother, it seemed impossible for anyone to travel on such a day but you have come! Well, younger brother, what do you want to eat? Old woman give me my bag and my sharp instrument.' The old woman was embarrassed at the request but, at last, gave him the things he had asked for. Thereupon he went to the ice and whacked away at it for quite a while. He filled his bag with ice and brought it back. Then he put a kettle on the fire and poured the ice into it. All this time his wife felt very much ashamed at his actions. 'Brother-in-law, he must have seen you do something and that is why he is acting in this manner,' she said. After a while the water got warm and the ice began to melt and the water began to run out of the kettle. There was so much water that it put out the fire. In fact they had to empty the contents of the kettle outside.

Trickster stood there unabashed and said, 'I wonder why it acted in this strange way? I have always been able to do it before.' Muskrat now took the bag, went outside, and brought it back full of ice and poured the contents out on the side of the lodge. The ice turned into lily-of-the-lake roots. Then he went out again and came back with a bag full of ice. This, likewise, he poured out and it turned into lily-of-the-lake roots. Four times he did this. Trickster's wife thanked him very much. 'You wicked old woman, what are you saying? How often have I done this for you, yet you never thanked me for it! Yet you thank this man!' Then muskrat went home. Trickster said to his wife, 'Well, this is the way you are supposed to act in order to have plenty of lily-of-the-lake roots, so muskrat told me. At any rate, old woman, this ought to suffice us and the children for some time. They will indeed have food for many days to come now.'

42

After some time had elapsed and they had eaten up all the food, Trickster said, 'Well, old woman, I am going to visit one of my

42

THE WINNEBAGO TRICKSTER CYCLE

younger brothers.' 'All right, go ahead,' said his wife. So he went to the place where snipe lived. When he got there, snipe said, 'Aha, my older brother, I thought it was quite impossible to walk about but you seem to have done it.' Snipe and his children were happy at seeing Trickster. Then snipe said to his wife, 'Say, old woman, what is my brother-in-law going to eat?' 'Well, why don't you try to get some fish for him?' said the old woman. 'Well, hand over the fibre-twine to me,' said the old man. Then he took it and went outside with it. He went to a place where a tree was leaning over the edge of the water. To that he walked and, standing there, he cried, 'Riririgi,' and soon many fish came along. From among these he selected the largest one. Waiting for it to open one of the gills, he entered it, coming out at the other gill. Thus he strung it and brought it back with him. Trickster was delighted. They boiled it immediately and soon Trickster was able to eat as much as he wished. When he finished eating he thanked them and said, 'Ah, my younger brother, it is good that you have all the fish you want.' 'Older brother, take some fish along for the children. I can go out and get some for you.' 'Younger brother, we have some fish to eat at home,' answered Trickster with pretended dignity. 'As a matter of fact, of course, they were keenly in want of food. He said this simply to make an effect.

Then he purposely forgot one of his mittens under the mat and went away. After he had gone a short distance he shouted back, 'Younger brother, let one of the children bring me the mitten that I have forgotten at your house. It is under the mat.' Then old snipe said to one of his children, 'Take this mitten but stop at some distance from him for he is a great talker.' Then the little snipe brought the mitten to him and was about to throw it when Trickster said, 'Here, here, my child, I dread to turn back and that is why I want you to bring it over here.' Then the little snipe took it over to him and Trickster said, 'Tell your father that tomorrow morning he is to come over to visit me.'

When the little snipe got home he said, 'Father, you are to go over to our uncle's house tomorrow morning.' 'Now, that is exactly the reason why I told you not to go over to him.' 'Well, I stopped some distance from him and wanted to throw it at him but he told me that he dreaded to turn back and that was why he asked me to bring it clear over to him. So I did.'

THE TRICKSTER MYTH OF WINNEBAGO INDIANS

In the morning snipe went over to Trickster's house and Trickster said, 'Is it possible! I hardly expected anyone to travel at such a time and yet you have come over the road!' The children were also delighted. 'Our uncle has come,' they said. 'Well, old woman, hand me the fibre-twine so that your brother-in-law can have something to eat.' She did not know why he wanted it but, finally, she gave it to him anyhow. He took it and went out. He went and stood at the edge of the river and said, 'Tcigirixidjeje.' 'Well, he is making some strange sounds,' thought the old woman. The fish came in great numbers. He selected the biggest and, when this fish opened its gills, he intended to enter one of them. But, by mistake, he entered its throat. And thus Trickster was swallowed by a fish. The children all began to cry and the woman said to snipe, 'Brother-in-law, he must have seen you do something and that is why he is acting in this strange way. Never before have I seen him do this.' Then the latter said, 'Sister-in-law, have you any fibre-twine left?' She gave him a piece immediately and he went to a place where a tree was leaning over the edge of the water and began to shout. Many fish came to him but not for some time did the big fish that had swallowed Trickster come. Finally he came, the *cawawankce*. Snipe watched him carefully and, finally, a small opening became visible where the gills were. This place he immediately entered and soon brought out Trickster. Trickster laughed, 'Younger brother, never before did this happen to me. This is the first time. I thought that you were probably very hungry after your journey so I hurried and that is how this accident occurred.' Then snipe caught many fish and they had plenty of food for a long time. After snipe had gone home, Trickster said, 'Well, old woman, am I not a good provider? We will have fish now for a long time.' Then they barbecued the fish on a frame. And thus they ate barbecued fish for a long time, for a very long time indeed.

43

After some time the fish were all gone and Trickster said, 'Well, old woman, I must visit one of my younger brothers again for it is only then that I will be able to get some food. I am going to

THE WINNEBAGO TRICKSTER CYCLE

visit my younger brother woodpecker.' 'You may go,' said the old woman. So he went to visit his younger brother. After a while he got there and woodpecker said, 'Well, well, my older brother! I thought it was quite impossible to travel on the roads but yet you have made the journey.' 'Well, younger brother, I have been about a good deal.' Then woodpecker's wife said, 'Well, old man, what is our brother-in-law going to eat? The fresh meat is all gone.' 'Well, old woman, give me my awl.' Then she gave him his awl and he fastened it on his bill. Thereupon he went to the middle of the lodge where the centrepole stood and, hopping on it, exclaimed, 'Kowank, kowank, kowank!' and looked all around the pole. Then he pecked the pole with his bill exclaiming, 'Koko!' Immediately a bear fell down. They put it in the fire and singed the hair from its body. Then they cut the body up and put it in a kettle. It was not long before it was cooked. Immediately they dished it out. Trickster ate very much for he was really quite famished. When he had finished woodpecker said, 'My older brother, you may take some home with you for your children.' But he said, 'My younger brother, I know you mean well but never mind. I also use my awl at times.'

Then he purposely secreted one of his mittens under the mat and went out. He had not gone very far before he shouted back, 'Younger brother, I put one of my mittens under the mat and forgot it. Let one of your children bring it over to me.' Thereupon the woodpecker said to one of his children, 'Take this mitten over to your uncle but stop some distance away and throw it at him. He talks a good deal.' Then the child went over there and stopped and wanted to throw it over but Trickster said, 'Here, here! Bring it over, my child, for I dread to turn back and that is why I asked you to bring it over to me.' So he took it over to him and Trickster said, 'Tell your father to come over to my place tomorrow morning.' When the child came back, he said, 'Father, you are to go over to uncle's place tomorrow morning.' 'Now, that is exactly why I wanted you not to go too near him and throw the mitten at him,' replied the father. 'I wanted to throw it over to him when I was quite some distance away but he forbade me and said that he dreaded to turn back and wanted me to bring it to him in person. Then I took it over to him.'

The next morning, early, he went over to Trickster's. The latter

THE TRICKSTER MYTH OF WINNEBAGO INDIANS

was anxiously waiting for him but he spoke as though he were surprised. 'My, my! Is it possible that my younger brother has come, with the roads in so impossible a condition!' Then the old woman said, 'Well, brother-in-law, what will you eat?' Then Trickster interrupted and said, 'I think the old woman is out of fresh meat. Give me my awl,' he said to her. As, by this time, she knew why he spoke thus she gave it to him. He stuck it into his nose and climbed to the top of the lodge centrepole and said, 'Kowank, kowank, kowank!' Then he pecked at the upper part of the pole and made a loud sound. He knocked the awl into his nose and made himself unconscious. He was thrown down from the pole and fell to the ground unconscious, his nose bleeding profusely. The children all began to cry. When the old man finally came to, the old woman said, 'O, my, my brother-in-law, he must have seen you do something and that is why he is acting in this strange way. He never did this before.' 'Younger brother,' exclaimed Trickster, 'never before did this happen to me. This is the first time. It is too bad that it just occurred when you were here.'

Then woodpecker asked for the awl and they gave it to him. He took it, hopped to the top of the centrepole, looked around and said, 'Kowank, kowank, kowank!' Making a loud sound at the top of the pole, he knocked down a racoon. It fell to the ground with a thump. Then he did it a third time and another fell down. Then he did it a fourth time and knocked down four bears. After he had done all this he came down and went home.

Then Trickster said, 'Well, old woman, this is what real men do when they want to eat fat.⁹⁷ We will now have plenty of white lard.'

Now they skinned the animals and made robes from the skins. Some of the skins they singed. They also prepared the entrails so they could put them to some use and they carefully washed the intestines. They even cleansed the rectum. There was plenty of lard. Even the bones were used for making soup. In short, they threw nothing away except the dung.⁹⁸ Thus they had plenty of bear meat. They ate and feasted continually and their life was pleasant and enjoyable.

After a time they had eaten up everything. It must have been a long time for bears are large animals. Then Trickster said, 'Well,

THE WINNEBAGO TRICKSTER CYCLE

old woman, we have lived a long time on these animals. I think it is about time for me to visit one of my younger brothers again. I am now going to visit my younger brother polecat.' 'Go ahead and do so, if you wish to obtain something for the children to eat for they have finished all the fat. Otherwise they will have nothing.'

So Trickster went to visit his younger brother polecat. When he got there polecat said, 'My, my! My older brother has come! It seems hardly possible that anyone could travel around now and yet our older brother has done it! That is true, my older brother.' The children were also glad. Polecat's family was a very good-natured one. They could hardly do enough for Trickster. Then the old woman said, 'What will our brother-in-law eat? The fresh meat is all gone. Why don't you do something,' she said to her husband. 'Well, old woman, are there any acorns left?' 'Yes, there are some left,' she said, and handed them to him. Then he took the acorn bag and opened the door and said, 'Come here, deer, and eat!' Soon many deer came from all the different directions and he scattered the acorns in the yard. He did it himself as he spoke. As soon as there were many deer in the yard he pointed his anus toward them and broke wind in their direction. In this way he killed many. Then both the polecats prepared the deer that had been killed. Some of the meat they put in a pot for boiling. Soon it was cooked and served to Trickster. Thus Trickster ate very much deer meat. When he was finished they said, 'Older brother, take with you as much as you can carry. Take it along for the children.' However Trickster answered, 'We still have enough as I did what you have done before I left the house. As a matter of fact I shot off all of my ammunition before I came here. That is why I came and I want you to give me four rounds.'⁹⁹ 'All right,' said the polecat and did something to the Trickster's rectum. Then Trickster went home.

After he had gone a short distance he said to himself, 'Polecat used to be unreliable. Perhaps he has fooled me and I have not discovered it yet.' It so happened that right near him was a knoll and so he thought it would be a good thing to shoot at it. Thereupon he turned his anus in that direction and broke wind and the knoll disappeared. 'Well, that unreliable fellow told the truth after all!' After a little while he again became suspicious of

THE TRICKSTER MYTH OF WINNEBAGO INDIANS

polecat's gift, thinking that perhaps it was only the first round that worked. So he thought that he would test it again. There was a big tree near the place he had come to so he decided to shoot at it. He turned his anus toward it and broke wind in that direction and the tree was knocked over and destroyed, roots and all. 'Well, the little fellow, he told the truth after all!' exclaimed Trickster. Then he went on and again got nervous thinking that perhaps only the first two loads were good. 'Well, what am I worrying about? I can try it.' Near him was a big rock and at that he decided to shoot. So he turned his anus toward the rock and broke wind and the rock was blown to pieces. 'Well, the little wayward fellow did tell the truth after all!' Then he went on again and soon he was quite near his lodge. 'I am sure that he did not give me the full amount,' Trickster again said to himself, 'for he is a very peculiar fellow. He did more than I expected in giving me three rounds of ammunition. However, there is no need of my talking about it, for I can soon find out.' Right near him was a pointed hill and a very rocky one. At this he would shoot, he thought. Then he turned his anus toward the hill and broke wind and the hill disappeared. 'Well, well, my little brother did tell the truth and I was wrong in doubting him.'¹⁰⁰ Then he went home.

Early the next morning polecat came to Trickster's house. 'My, my! I thought it was impossible for anyone to go about and yet here is my little brother!' Everyone was delighted. 'It is our uncle,' they told each other. They had found out that when they were told that an uncle had arrived, that this meant food for them and for that reason they had learned to like anyone who was called uncle.¹⁰¹ Then the old woman said, 'Well, brother-in-law, what do you want to eat?' Then Trickster said, 'Are there any acorns left?' Sure enough some of the acorns that they were accustomed to boil were left. 'There are some of them here,' said the old woman, 'but perhaps he does not eat such things,' she added. 'Give them to me and I will try to do something with them. That is why I asked for them.' She gave them to him and he opened the door and scattered the acorns in the yard. Then he hid himself and pointed his anus outside and said, 'Deer, come here and eat.' 'Why, Trickster is acting as though he really had something to say!' exclaimed the old women. Then many deer came running

THE WINNEBAGO TRICKSTER CYCLE

and even entered the lodge for food. They could not, however, see anything. All of a sudden they saw him standing near the door, with his anus turned toward them, trying to expel gas. He strained himself very much but with each straining simply soiled himself all the more. Indeed how could he help it? Then all the deer left. They even stepped on him and bruised him. There he was all covered with blood and filth.

Then polecat said, 'Sister-in-law, have you any acorns left?' 'I have a few,' she answered. 'Well, give them to me,' said polecat. Then she handed him the acorns and he opened the door the least little bit and scattered them in the yard saying, 'Deer, come here and eat.' Then many deer came and he expelled some gas from his anus into their midst and killed many of them. Only a few escaped. Thus he did and went home.¹⁰²

'Well, old woman, so must one act in order to obtain many deer.' Then they began to skin, to barbecue, to broil and to boil them. They surely had many deer. Then they rendered some deer-fat and froze it in holes in the ground. Out of the bones they made soup. The deerskins they tanned and the deer-hoofs they singed. Then they packed the meat and placed it here and there. They also obtained plenty of fresh lard. Of the fat around the intestines they made deer-sausage.¹⁰³

45

One day Trickster said, 'Well, I think it is about time that we went back to the village. Perhaps they are lonesome for us, especially for the children.'¹⁰⁴ 'Well, let us do that. I was thinking of it myself,' said his wife. When they were ready to go back, they packed their possessions and began to carry them away. It required many trips. Trickster would go for a short distance. The children helped but there were so many packs that they did not get very far in a day. After a while they got near their home and all the people in the village came out to greet and help him with the packs. The people of the village were delighted. 'Kunu is back,' they shouted. The chief lived in the middle of the village and alongside of him they built a long lodge for Trickster. The young men would gather there at night and he would entertain them, for he was a very good-natured fellow.¹⁰⁵ The

THE TRICKSTER MYTH OF WINNEBAGO INDIANS

young men always liked to gather around him and, when they were out courting women, he would go along just for the fun of it.

One day a traveller came to the village. The Trickster knew who he was.¹⁰⁶ The other young men tried to get the stranger to go out courting the girls but he would not do it. However, Trickster said to him, 'Say, the chief's daughter is in love with you. That is what the old woman told me she had told her.' 'Well,' said the stranger, 'it is on account of the other young men that I don't go out courting although I am perfectly willing to do so. However, don't say anything about it. I will try it tonight.' Then Trickster took some fish-oil and some artichoke roots, pounded them together and gave them to the young man to eat. He did this purposely in order to play a trick on him. That night he went courting with the stranger and, when they got to the place where the chief's daughter was accustomed to sleep, he showed the place to him. Then the young man went inside and stayed there all night. Trickster watched him all that time. About daybreak something terrible happened! The young man was just about to go away when the oil that he had eaten caused him to have a passage. He did not know, however, that it was Trickster's doing. He soiled the chief's daughter. Then Trickster shouted, 'The traveller has soiled the chief's daughter!' He went through the entire village announcing it. The traveller was very much ashamed for he was no other than the mink and that is why Trickster played this trick on him. He was just going to marry the chief's daughter when this happened to him. Mink then went into the brush and did not return. Trickster laughed heartily at him. 'What a funny fellow! When you escaped from me I just ached to get hold of you and now you have come right here!' Thus he spoke.

46

In the village in which they were staying the people owned two horses. The coyote had married into the village. Trickster was very desirous of revenging himself on him and coyote, on his side, had the desire of playing a trick on Trickster. However, Trickster discovered what coyote intended to do and did not like it. 'Many

THE WINNEBAGO TRICKSTER CYCLE

times he has done me wrong and I let it pass, but this time I am not going to overlook it. This time I intend to play a trick on him,' said Trickster.

Then he went into the wilderness,¹⁰⁷ to the place where the horses belonging to the village generally stayed. He found one of them and put it to sleep. When he was quite certain that the horse was asleep he went after mouse and said, 'Say, there is an animal dead here. Go to coyote and tell him, "My grandson, there is an animal dead over there and I was unable to move him. It is over there near the village. Pull it to one side and then we will be able to have it to ourselves."' ' Mouse was quite willing and ran over to coyote and said, 'Grandson, I know you are very strong and therefore I wish to tell you that there is an animal over there near the village, lying dead. If you will push it aside, it will be good. I wanted to do it myself but I was unable to pull it and that is why I have come over here to tell you, for I have compassion upon you.'¹⁰⁸ Coyote was very much delighted and went to the place. Trickster, at the same moment ran back to the village and waited for them. The mouse and the coyote soon arrived and the mouse tied the horse's tail to the coyote. Tightly she tied the two together. Then the coyote said, 'I am very strong and I know that I can pull this animal. The animal that I am about to pull is called an elk or a deer.' 'Well, everything is ready, you may pull it now,' said the mouse. 'All right,' said the coyote and tried to pull it. He woke the horse up and it got scared. Up it jumped and finding an animal tied to its tail it got even more frightened and began racing at full speed. Coyote was pulled along looking as though he were a branch being dragged. The horse ran to the village and Trickster shouted at the top of his voice, 'Just look at him, our son-in-law, coyote! He is doing something very disgraceful. Look at him!' Then all the people ran out and there, unexpectedly, they saw coyote tied to the horse's tail bouncing up and down. The horse finally went to its master and there it was caught. They untied the coyote and his mouth just twitched as he sat up. He was very much ashamed. He did not even go back to his lodge. He left the village and was not more seen. He had a wife and many children but those too he left. From that time on he has not lived among people.¹⁰⁹ If a person sees him anywhere he is ashamed of himself and when one gets very close

THE TRICKSTER MYTH OF WINNEBAGO INDIANS

to him his mouth twitches. He is still ashamed of what happened to him long ago.

47

Trickster stayed at that village for a long time and raised many children. One day he said, 'Well, this is about as long as I will stay here. I have been here a long time. Now I am going to go around the earth again and visit different people for my children are all grown up. I was not created for what I am doing here.'¹¹⁰

Then he went around the earth. He started at the end of the Mississippi river and went down to the stream. The Mississippi is a spirit-village and the river is its main road. He knew that the river was going to be inhabited by Indians and that is why he travelled down it. Whatever he thought might be a hindrance to the Indians he changed. He suddenly recollected the purpose for which he had been sent to the earth by Earthmaker. That is why he removed all these obstacles along the river.¹¹¹

As he went along he killed and ate all those beings that were molesting the people. The waterspirits had their roads only at a short distance below the surface of the earth so he pushed these farther in. These waterspirit-roads are holes in the rivers. Many rivers have eddies which it would be impossible for a boat to pass through and these he pushed farther down into the ground.

48

He went all over the earth, and one day he came to a place where he found a large waterfall. It was very high. Then he said to the waterfall, 'Remove yourself to some other location for the people are going to inhabit this place and you will annoy them.' Then the waterfall said, 'I will not go away. I chose this place and I am going to stay here.' 'I tell you, you are going to some other place,' said Trickster. The waterfall, however, refused to do it. 'I am telling you that the earth was made for man to live on and you will annoy him if you stay here. I came to this earth to rearrange it. If you don't do what I tell you, I will not use you very gently.' Then the waterfall said, 'I told you when I first spoke to you that I would not move and I am not going to.' Then Trickster cut a stick for himself and shot it into the falls and pushed the falls on to the land.¹¹²

52

Finally he made a stone kettle and said, 'Now for the last time I will eat a meal on earth.'¹¹³ There he boiled his food and when it was cooked he put it in a big dish. He had made a stone dish for himself. There he sat and ate. He sat on top of a rock and his seat is visible to the present day. There, too, can be seen the kettle and the dish and even the imprint of his buttocks. Even the imprint of his testicles can be seen there. This meal he ate at a short distance from the place where the Missouri enters the Mississippi. Then he left and went first into the ocean and then up to the heavens.

Under the world where Earthmaker lives, there is another world just like it and of this world, he, Trickster, is in charge. Turtle is in charge of the third world and Hare is in charge of the world in which we live.¹¹⁴

II

NOTES TO PAGES 3-53

1. The Winnebago tribal chief cannot under any circumstances go on the warpath.
2. A man's sisters' sons are always asked to bring the food for a feast.
3. It is strictly forbidden for men starting on a warpath to have sexual intercourse.
4. The giver of a feast must always be the last one to leave.
5. This is, of course, correct. The point, however, is that the guests had not finished their meal.
6. At the ceremony given before starting on the warpath, i.e. the warbundle rite, the choicest part of the animal, the head, is given to distinguished warriors.
7. This is to be contrasted with the four male bears served at the third feast.
8. As custom demanded. The listeners now know that the warriors are ready to start out.
9. Really a quiver.
10. This exclamation is to prepare one for the destruction of the arrowbundle.
11. A typical ritualistic understatement. This refers to the well-proved warriors who had taken part in the warbundle rite.
12. Meant ironically, of course, for the chief never goes on the warpath.
13. This ridiculous action is part of his method for discouraging anyone to accompany him.
14. An inconceivably sacrilegious action designed to discourage those who are still accompanying him.
15. He has deprived himself now successively of the means of transportation, of the guarantee of success and of the weapons for defence and offence.
16. This is really in the nature of a narrator's comment. They are, of course, not his younger but his older brothers. However, since he

NOTES TO PAGES 3-53

- is called Kunu, older brother, that is, strictly speaking, his name. As such he is frequently addressed by animals.
17. This was the approved Winnebago method of capturing buffaloes.
 18. Of course he understands very well what they are saying.
 19. It is very bad form to attempt to speak to a person when he is busy.
 20. It is Trickster, of course, who is hungry.
 21. In sarcastic imitation of the solicitude which the father of the children had exhibited.
 22. He wished to get rid of his companions so that no one could watch him and identify him. Yet the world of his self-styled younger brothers sees him and mocks him.
 23. Enormous because, after all, it is meant for him.
 24. It is difficult to determine here whether this is meant to be sarcastic or as an indication of Trickster's complete insensitiveness.
 25. 'To get frightened,' implies the beginning of awareness of wrong, a vague conscience.
 26. That is, the east. The Winnebago conceive our world to be an oval-shaped island. The east is called the end of the world because Trickster has now been chased completely around it.
 27. According to Winnebago cosmological notions our world and all the other three worlds are islands.
 28. There is a double sarcasm here. First of all Trickster is always thought of as the antithesis of a warrior; secondly, warriors pursue an enemy. They are not themselves pursued.
 29. I do not know the English equivalent of the fish. The same holds for those given in Winnebago further on.
 30. Comment of the narrator.
 31. A method used only for catching small fish in shallow water.
 32. That is, he was not getting any fish at all but simply boiling the water through which the fish had been swimming.
 33. When he finally succeeds in catching a fish, it is a dead one. Even this, however, he cannot enjoy for he is now filled to his utmost capacity with water. Since it is not customary to eat fish that have already died in the water, the idea of burying a dead fish to save it for a future meal is doubly absurd.
 34. This indicates the beginning of his awareness of the nature of what he is doing. On pp. 8 and 10 the animals call him Trickster. Now he himself applies it to his actions.

NOTES TO PAGES 3-53

35. The ridiculous answer Trickster gives is possibly meant either as a take-off on the prevailing Winnebago theory that songs appear to one in dreams or that people own them and can disgorge them. The whole episode is clearly a travesty on festal dancing and singing.
36. Sarcastic reference to a warrior's shout at the moment of victory.
37. The two approved methods for roasting and boiling animals.
38. Throughout he endows the various parts of his body, but more particularly his anus and his penis, with independent existence.
39. He, of course, knows very well what has happened.
40. He is now publicly admitting that he knows what has happened and is preparing the listeners for the punishment he is going to mete out to his anus.
41. Cf. in connection with this remark, the interesting justification of Trickster by a Winnebago, p. 147.
42. This is one of the few explanatory motifs in the Trickster cycle. Cf., however, episodes 34 and 46.
43. At the feasts given by the two chiefs of the tribe, the chief of the Thunderbird clan—he is likewise the tribal chief—and the chief of the Bear clan, carry their tokens of office, two long crook-shaped staffs, two apiece, with feathers attached to them. In spite of the fact that chiefs are mentioned he is clearly referring to the great peace feast given by the tribal chief—and this makes this whole incident doubly scurrilous and blasphemous.
44. Trickster is frequently called First-born with no other designation.
45. He had difficulty in rising from the ground on account of his enormous size and weight.
46. There is no intimation that Trickster intended to play a trick on the turkey-buzzard, but tricks are always to be expected of him.
47. This is a take-off on a racoon hunt with the racoon telling the hunters where he is.
48. It is considered a most shameless thing for women to undress in public.
49. That is, a sacred place where one can feel secure.
50. That is, fox.
51. English equivalent not clear, possibly a nit.
52. This is the stereotyped description of a beautiful place.

NOTES TO PAGES 3-53

53. Women never went visiting alone. This and the whole of the next paragraph is a parody on the conventional type of folktale which always has an old woman living at the end of the village.
54. She takes upon herself the function of the public crier, a person, always of considerable social standing and one which she, of course, does not possess.
55. The opposite, of course, of what is the proper course.
56. Nothing could possibly be so ridiculous as these words of the chief. The children of a chief held a very high social position and were not married to strangers.
57. The proper food for a 'bridal' meal.
58. It is completely against Winnebago etiquette to eat in this fashion. This is only permitted in the so-called 'fast-eating' contest at the warbundle ceremonies.
59. It is not usual for Winnebago children to cry. Continuous crying implied something serious and had to be interpreted.
60. Definitely meant to be ironical.
61. Teasing and the playing of practical jokes on one another is quite common between sisters-in-law.
62. Quite the reverse, of course, of the proper behaviour. It is the boy who should start travelling.
63. I.e. taking on responsibility.
64. A parody on the habit of warriors to publicly announce every exploit they perform.
65. An absolutely ridiculous request. First of all, the lodge serves as protection in case of sudden attack and, secondly, it would take some time to pull down a lodge.
66. People are not supposed to run away from their village when it is attacked and certainly not in mere anticipation of an attack.
67. The term 'old man', instead of First-born, is occasionally applied to Trickster.
68. In which he carried his penis.
69. This episode is possibly of European origin.
70. In a number of Winnebago folktales, a red sky is the stereotype symbol for death. This is what it should have meant to the foolish women for their children are about to be killed.
71. This is a Winnebago war-custom which, however, they ascribe to their enemies.
72. Children are never slapped among the Winnebago.

NOTES TO PAGES 3-53

73. In mock sign of mourning. The women, of course, should have blackened their faces.
74. The humour here, from the Winnebago viewpoint, is that he gives the wolves all this precise information as though they could not find it out for themselves.
75. The point is that he should have become angry and split it before, since, as we have seen, even so slight an annoyance as the squeaking of the branches interfered with his eating.
76. I.e. some social dance was taking place. War-whoops are not given at such a dance, but people make as much noise as they do when they give war-whoops.
77. This is a stereotyped phrase for describing the pleasure experienced from hearing dance songs. The narrator, Blowsnake, uses it often.
78. Another stereotyped phrase. Blowsnake was a well-known dancer and singer and always loves to describe in detail the pleasure experienced on such occasions.
79. The point is that dancers at a social ceremony are like flies in the skull of a dead animal.
80. This is the narrator's sarcastic comment to indicate first, that although Trickster thought he could do everything, he could not do so slight a thing as enter the orifice of an elk's skull and, secondly, to point a moral: Large people should not try to get into small holes.
81. He is impersonating an elk spirit. This is indicated by the phrase 'fear-inspiring object'.
82. So spirits frequently speak when they are bestowing their powers upon human beings.
83. He is impersonating a waterspirit. However, elk are supposed to come from the waters according to Winnebago mythology.
84. This is the technical term for the receptacle in which magical powers, particularly those obtained from waterspirits, are kept.
85. The approved offerings for elk-spirits.
86. According to the theory of the ordinary man, after offerings have once been made, the blessings follow automatically. This is not the priest's theory.
87. This is a parody on the myth explaining how the Thunderbird clan obtained the chieftainship of the tribe. In that myth a member of the Thunderbird clan, representing the upper phratry, races with a member of the Bear clan, representing the lower phratry,

NOTES TO PAGES 3-53

- for the chieftainship. To dish out the food implies that you are the host and etiquette demands that the host at a feast eats last.
88. A pot of food is substituted for the regular goal-post.
 89. In short, a man whose mind is always centred on food is likely to get just this, a piece of dung.
 90. This pretended ignorance on the part of Trickster of something known and visible to all is a humorous motif occurring throughout this cycle.
 91. We have here the first intimation that the penis and scrotum are now to be given their normal position and the penis to receive its normal size.
 92. The special creation of an animal to perform a particular act is not an old Winnebago concept.
 93. A stereotyped compliment implying that the one addressed can overcome all obstacles.
 94. There is, of course, no such game.
 95. The narrator's device for introducing the next episode, that of the bungling host, which really belongs almost anywhere in the cycle.
 96. It is proper etiquette to say this just as it would be inconceivably bad manners for a guest to offer to bring food to the place where he is invited. The humour of the situation here is, of course, that both persons know all the circumstances and motives involved.
 97. Bears are always associated with fat.
 98. Dung, of course, had very unpleasant associations for Trickster.
 99. This is, of course, something that he cannot imitate without help.
 100. A rocky hill is the stereotyped description for a sacred hill.
 101. The phrase 'our uncle has arrived', taken from this episode, was used by the Winnebago with the meaning, 'we're going to have good food today'.
 102. In every one of the four incidents the guests leave before the food is cooked. This is very bad manners and is obviously meant to indicate how much they despise Trickster and his subterfuges.
 103. I have no other reference to the Winnebago ever having had such a thing as deer-sausage.
 104. Of course his desire is to return home in order to show all the food he has obtained.
 105. Trickster is never pictured as malicious but always as good-natured and entertaining.

NOTES TO PAGES 3-53

106. He recognizes him as mink and thoughts of revenge immediately rise up in his mind.
107. Wilderness here simply means the area outside of the village proper. This whole episode is of European origin.
108. This is a phrase used only in connection with the granting of benefits (blessings) to fasters by the spirits.
109. Another of the very few explanatory motifs to be found in this cycle.
110. The reference is, of course, to the fact that, according to the Origin Myth of the Medicine Rite, Trickster was created to destroy the evil spirits who were molesting man.
111. In his capacity as a culture-hero. There is no other reference in any other myth to his performing such actions.
112. This is, of course, meant half humorously.
113. I suspect that this last scene really represents an element borrowed from the *Twin Cycle*.
114. The narrator has left out the name of the spirit in charge of the second world. He is Bladder.