

# סליפינג ג'יאנט

באזור שנקרא בעבר "לוח ניפיגון" וכעת מכונה "שלוחת ניפיגון" (Nipigon Embayment). שלוחה זו היא רצועת בקעים יבשתית בצפון-מערב אונטריו המייצגת בקע כושל – זרוע לא פעילה של צומת משולש. שלוחת ניפיגון מורכבת מרצף של סלעי משקע מהמזופרוטרוזואיקון – דולומיט, אבן בוץ וקוררץ ארניטי,<sup>[1]</sup> שנוצרו לפני 1.3 מיליארד שנים. לתוך סלעים אלה חדרו לפני 1.1 מיליארד שנים מחדרים דיאבזיים תואמים, המשתרעים מימת סופיריור צפונה לימת ניפיגון.

## 2 בפולקלור



איור של ננבוז

מאחר שדיאבז עמיד במידה רבה לסחיפה, הסיל נחשף כלוח רחב מעל סביבתו לאחר שהוסרו שכבות הסלע אליהן חדר. בסלע הקשה נוצרו סדקים בהם חלה בליה, ומנקודות תצפית מסוימות נראה הסיל כראשו השכוב של ענק בעל גרוגרת – מקור שמו.<sup>[2]</sup>

אגדות רבות ליוו במהלך ההיסטוריה את המחדר. אחת מהן – של בני שבט אוג'יבווי (Ojibway) – גרסה כי "הענק הישן" הוא ננבוז (Nanabozho), הרוח הגדולה של מי הים העמוקים.

האגדה מספרת כי בשל נאמנותם לאלים והיותם חרוצים ושלווים, החליט ננבוז לגמול להם. יום אחד הוא זימן את ראש השבט למקדש "הרעם הגדול" שלו על "הר הרעם" – גם הוא סיל, והזהיר



"הענק הישן" כפי שהוא נראה מפארק הילקרסט



סליפינג ג'יאנט בציוור של ויליאם ארמסטרונג (1822-1914)

סליפינג ג'יאנט (מאנגלית: הענק הישן) הוא הר שולחן בדרום חצי האי סיבלי (Sibley) בחלקה הקנדי של ימת סופיריור, שצוקיו מתנשאים לגובה של 250 מטרים. ההר הוא סיל – מחדר פלוטוני רדוד הנוצר מחדירת מאגמה לסלעי הליתוספירה והתגבשותה לסלע פלוטוני.

סליפינג ג'יאנט מצוי בשטח "פארק הענק הישן" (Sleeping Giant Provincial Park) ומהווה חלק מהשילד הקנדי.

## 1 רקע גאולוגי

השילד הקנדי – המהווה את בסיסה של היבשת הצפון אמריקאית – מורכב מסלעי יסוד שמקורם בפרקמבריון וכולל כמה מהסלעים העתיקים ביותר בכדור הארץ. הוא מחולק לחבלים גאולוגיים ותת-פרובינציאליים המבוססים על ההבדלים בסוג המסלע, במבנה ובגיל.

פארק הענק הישן מצוי בתחום הפרובינציה המבנית הדרומית,

אותו שאם יספר את הסוד לסוחרים, הוא – ננבוזו – יהפוך לאבן והשבט יישמד. ראש השבט נתן את הבטחתו, וננבוזו סיפר לו על מכרה כסף עשיר, הידוע כיום כ"אי הכסף".

הרוח הגדולה הנחתה את הצ'יף אל תוך המכרה, ובני השבט הפכו מפורסמים ביצירות הכסף שלהם – שהיו כה יפות עד כי לוחמי שבט הסו שאפו לגלות את סודם. משלא הועילו עינויים והרג, הערימו הלוחמים על בני השבט ושלחו גשש שהתחפש לבן ננבוזו. זה הצליח להיטמע ביניהם, נכנס למכרה ויצא ממנו עם כמה גושי כסף.

בדרכו חזרה עצר לרכוש מזון, ושילם בגוש כסף גדול. הרוכלים שיכנעו אותו להסגיר את מיקום המכרה, אך משהתקרבו אליו פרצה סופה עזה. הסוחרים טבעו באגם ובן הסו נמצא שט בקאנו ללא מטרה, כשהוא נתון בשיגעון.

במקום בו הייתה קודם גישה לאגם התגלתה בשוך הסופה דמות גדולה של אדם ישן. אזהרתו של ננבוזו התגשמה והוא הפך לאבן.<sup>[3]</sup>

### 3 שבעת פלאי קנדה

רשות השידור הקנדית – CBC, ערכה תחרות אינטרנט לבחירת "שבעת פלאי קנדה". בתחרות זו הגיע "הענק הישן" למקום הראשון, כשהוא מותיר מאחוריו בהפרש קולות ניכר את מפלי הניאגרה, את הרי הרוקי, את זוהר הצפון ותופעות טבע רבות נוספות.<sup>[4]</sup>

### 4 ראו גם

- גאולוגיה – מונחים

### 5 קישורים חיצוניים

- פארק הענק הישן

### 6 הערות שוליים

[1] ארניט – משקע חולי מגובש

[2] CBC.CA - Seven Wonders of Canada - Your Nominations - Sleeping Giant, Ontario

[3] אגדת "הענק הישן"

[4] תחרות "שבעת פלאי קנדה"

## 7 מקורות הטקסט והתמונה, התורמים והרשיונות

### 1.7 טקסט

- סליפינג ג'יאנט מקור [http://he.wikipedia.org/wiki/סליפינג\\_ג'יאנט?oldid=15928961](http://he.wikipedia.org/wiki/סליפינג_ג'יאנט?oldid=15928961) תורמים: Matanya, Shannen, עידו, Michael, Yonidebot, Legobot וגם Matanyabot, OfekBot, Shefa, דקי

### 2.7 תמונות

- קובץ: [Manabozhointheflood.png](http://upload.wikimedia.org/wikipedia/commons/1/1d/Manabozhointheflood.png) מקור: <http://upload.wikimedia.org/wikipedia/commons/1/1d/Manabozhointheflood.png> רישיון Public domain תורמים: R. C. Armour, R. C. *North American Indian Fairy Tales Folklore and Legends*. London: Gibbons & Co., 1905. Page 70. האמן המקורי R. C. Armour
- קובץ: [Sleepinggiantontario5743.jpg](http://upload.wikimedia.org/wikipedia/commons/f/f2/Sleepinggiantontario5743.jpg) מקור: <http://upload.wikimedia.org/wikipedia/commons/f/f2/Sleepinggiantontario5743.jpg> רישיון CC-BY-3.0 תורמים: Sleepinggiantontario5743.jpg האמן המקורי Vidioman
- קובץ: [William\\_Armstrong\\_-\\_Sleeping\\_Giany.jpg](http://upload.wikimedia.org/wikipedia/he/a/af/William_Armstrong_-_Sleeping_Giany.jpg) מקור: [http://upload.wikimedia.org/wikipedia/he/a/af/William\\_Armstrong\\_-\\_Sleeping\\_Giany.jpg](http://upload.wikimedia.org/wikipedia/he/a/af/William_Armstrong_-_Sleeping_Giany.jpg) רישיון Sleeping\_Giany.jpg רשות הציבור תורמים: <http://thunderbaymuseum.com/armstrong.htm> האמן המקורי William Armstrong, 1822-1914

### 3.7 רישיון לתוכן

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Throughout time there have been many Serpents of Wisdom in North American, but one fair skinned or “pale” prophet stands apart from the rest. This wise teacher is remembered in tribal legends as having once traveled the length and breadth of the continent while spreading important religious rites and spiritual wisdom to many native people. He visited the early Algonquins and is remembered by them as Emeeshtotl, the “Feathered Serpent.” The Choctah received him as him Ee-me-shee, the wind god. The Iroquois called him Hia-wa-sah, the “Plumed Serpent,” and recognized him as one of the Masters who have served them for many ages as their respected spiritual teachers. The Pawnees remember him as Paruxti and the Dacotahs still refer to him as Waicomah.

According to most tribal legends, when the prophet first appeared to a tribe he was clothed in a long white robe and wore sandals upon his feet. Upon his hand was inscribed the Tau cross, symbol of the androgenous Serpent Sons. Wherever he went he rallied around him twelve disciples and was, therefore, always associated with the number thirteen, the number of the Dragon/Phoenix. When he departed, the natives continued to venerate him as Venus, the Celestial Phoenix.

Pinkham, Mark Amaru (2013-09-11). *The Return of the Serpents of Wisdom* (Kindle Locations 3659-3663). Adventures Unlimited Press (September 11, 2013). SCB Distributors. Kindle Edition.

sight to the blind and restore the crippled by his word alone. In all myths he converses with the elements and animals and has power over them. Although endowed with super-earthly attributes, he definitely walks the earth as a man. Quite universally he is recognized as the civilizing hero who introduces many arts such as writing, farming and animal domestication, and astronomy. Some of his recurrent names are the Pale God or the Dawn God. Dawn God meaning in this case the god of the dawning of humankind, as we will see later. In many Native American cultures he either fights against monsters and beasts to bring peace, or does so by vanquishing the priesthood that practices human sacrifice.

Other names for the being of Manabozho according to Schoolcraft are Inigorio and Micabo, according to different Indian tribes.<sup>5</sup> In the extensive research of L. T. Hansen, the prophet is called E-See-Co-Wah (Lord of Wind and Water) in Georgia, and Chee-Zoos (the Dawn God), in West Virginia. The Pawnees call him Paruxti; Wacona or **Waicomah** by the Dakotah; the Chippewa, Wis-Ah-Co; the Choctaw (Oklahoma), Ee-Me-Shee; the Yakima (Washington), Tacoma (the highest mountain is named after him); the Seri (Gulf of California), Tlazoma.<sup>6</sup>

## [Spiritual Turning Points of North American History](#)

By Luigi Morelli

**Name:** Nanabozho

**Tribal affiliation:** [Ojibway](#), [Algonquin](#), [Ottawa](#), [Menominee](#), [Potawatomi](#)

**Alternate spellings:** Wenabozho, Wenaboozhoo, Waynaboozhoo, Wenebojo, Nanaboozhoo, Nanabojo, Nanabushu, Nanabush, Nanapush, Nenabush, Nenabozho, Nanabosho, Manabush, Winabojo, Manabozho, Manibozho, Nanahboozho, Minabozho, Manabus, Manibush, Manabozh, Manabozo, Manabozho, Manabusch, Manabush, Manabus, Menabosho, Nanaboojoo, Nanaboozhoo, Nanaboso,

Nanabosho, Nenabuc, Amenapush, Ne-Naw-bo-zhoo, Kwi-wi-sens Nenaw-bo-zhoo  
**Pronunciation:** Varies by dialect: way-nuh-boo-zhoo, nuh-nuh-boo-zhoo, nain-boo-zhoo, muh-nah-boash, or mah-nah-boo-zhoo

**Also known as:** Michabo, Michabou, Michabous, Michaboo, Mishabo, Michabo, Misabos, Misabooz, Messou

**Type:** [Culture hero](#), [Transformer](#), [trickster](#)

**Related figures in other tribes:** [Gluskabe](#) (Wabanaki), [Napi](#) (Blackfoot), [Wesakechak](#) (Cree)

Nanabozho is the benevolent culture hero of the Anishinaabe tribes. His name is spelled so many different ways partially because the Anishinabe languages were originally unwritten (so English speakers just spelled the name however it sounded to them at the time), and partially because the Ojibway, Algonquin, Potawatomi, and Menominee languages are spoken across a huge geographical range in both Canada and the US, and the name sounds different in the different languages and dialects they speak. The differing first letters of his name, however, have a more interesting story: Nanabozho's grandmother, who named him, used the particle "N-" to begin his name, which means "my." Other speakers-- who are not Nanabozho's grandmother-- would normally drop this endearment and use the more general prefixes W- or M-. So if you listen to a fluent Ojibwe speaker telling a Nanabozho story, he may refer to the culture hero as Wenabozho most of the time, but switch to calling him Nanabozho while narrating for his grandmother!

Stories about Nanabozho vary considerably from community to

community. Nanabozho is usually said to be the son of either the West Wind or the Sun, and since his mother died when he was a baby, Nanabozho was raised by his grandmother [Nokomis](#). In some tribal traditions Nanabozho is an only child, but in others he has a twin brother or is the eldest of four brothers. The most important of Nanabozho's brother figures is [Chibiabos](#) or Moqwaio, Nanabozho's inseparable companion (often portrayed as a wolf) variously said to be his twin brother, younger brother, or adopted brother. Nanabozho is associated with rabbits and is sometimes referred to as the Great Hare ([Misabooz](#)), although he is rarely depicted as taking the physical form of a rabbit. Nanabozho is a trickster figure and can be a bit of a rascal, but unlike trickster figures in some tribes, he does not model immoral and seriously inappropriate behavior-- Nanabozho is a virtuous hero and a dedicated friend and teacher of humanity. Though he may behave in mischievous, foolish, and humorous ways in the course of his teaching, Nanabozho never commits crimes or disrespects Native culture and is viewed with great respect and affection by Anishinabe people.

<http://www.native-languages.org/nanabozho.htm>

# Nanabozho

Not to be confused with Naniboujou Club Lodge.  
In Anishinaabe mythology, particularly among



*Manabozho in the flood. (Illustration by R.C. Armour, from his book North American Indian Fairy Tales, Folklore and Legends, 1905)*

the Ojibwa, **Nanabozho** [nɛ.nɛbɔʔzɔ] also known as **Nanabush**<sup>[1]</sup> is a spirit, and figures prominently in their storytelling, including the story of the world's creation. Nanabozho is the Ojibwe trickster figure and culture hero (these two archetypes are often combined into a single figure in First Nations mythologies).

## 1 Similar characters in other cultures

Among the eastern Algonquian peoples located north of the Abenaki areas, a similar character to Nanabozho existed, called *Tshakapesh* in the Innu language, *Tcikapec* in Attikamek, *Tcakabesh* in Algonquin, *Chikapash* among the eastern James Bay Crees and *Chaakaapaas* by the Naskapi, changing to various animal forms to various human forms (adult to child) and to various mythical ani-



*Pictograph of Nanabozho on Mazinaw Rock, Bon Echo Provincial Park, Ontario*

mals such as the Great Porcupine, or Big Skunk. He conquered or diminished these mythical animals to smaller size after killing or changing them with his trickery or shape shifting. Among the Meskwaki, *Wisakehā* serves a similar role, as does *Wisakedjak* among northern Algonquian peoples and for the Saulteaux in the Great Plains. The Abenaki-influenced Algonquin had a similar figure called *Kanòjigàbe* (Fiero spelling: *Ganoozhigaabe*; Abenaki *Gluskabe*).

## 2 Nanabozho name variations

The *Nanabozho* name varies in the Anishinaabe language depending on whether it is presented with a **n1** (first-person) prefix *n-* (i.e. *Nanabozho*), **n3** (third-person) prefix *w-* (i.e. *Wanabozho*) or **nX** (null-person) prefix *m-* (i.e. *Manabozho*); the “Manabozho” form of the name is most commonly associated with Menomini-version of these stories. In addition, depending on the story and the narrator’s role in telling the story, the name may be presented in its regular nominative form (with the final “o”, i.e. *Nanabozho*) or in its vocative form (without the final “o”, i.e. *Nanabozh*). Due to the way the two “o” sounds, they are often each realized as “oo” (i.e. *Nanaboozhoo*). In some dialects, “zh” is reduced to “z.” These variations allow for associating the name with the word for “rabbit(-



)" (*waabooz(o-)*).

Due to the placement of word stress, determined by metrical rules that define a characteristic iambic metrical Foot, in which a *Weak* syllable is followed by a *Strong* syllable, in some dialects the weak syllable may be reduced to a schwa, which may be recorded either as “i” or “e” (e.g. *Winabozho* or *Wenabozho* if the first weak syllable is graphically shown, *Nanabizho* if the second weak syllable is graphically shown).

In addition, though the Fiero double-vowel system uses “zh”, the same sound in other orthographies can be realized as “j” in the Algonquin system or “s” (or “sh”) in the Saulteaux-Cree system (e.g. *Nanabozho* v. *Nanabojo*). To this mix, depending on if the transcriber used French or English, the Anishinaabe name may be transcribed to fit the phonetic patterns of one of the two said languages (e.g. “Winnaboujou” and “Nanabijou”: French rendering of *Winabozho* and *Nanabizho* respectively, or “Nanabush”: English rendering of *Nanabozh*).

### 3 Stories

Nanabozho was one of four sons of Wiininwaa (“Nourishment”),<sup>[2]</sup> a human mother, and E-bangishimog (“In the West”), a spirit father.

Nanabozho most often appears in the shape of a rabbit and is characterized as a trickster. In his rabbit form, he is called **Mishaabooz** (“Great rabbit” or “Hare”) or **Chiwaabooz** (“Big rabbit”). He was sent to Earth by Gitche Manitou to teach the Ojibwe. One of his first tasks was to name all the plants and animals. Nanabozho is considered to be the founder of *Midewiwin*. He is thought to be the inventor of fishing and hieroglyphs. This deity is a shape-shifter and a cocreator of the world.<sup>[3][4]</sup>

In more recent myths among the Ojibwe, Nanabozho saves the forests from Paul Bunyan. They fought for forty days and nights, and Nanabozho killed Bunyan with a Red Lake walleye.

### 4 Mishaabooz name variations

Like the transcription variations found among “Nanabozho,” often *Mishaabooz* is transcribed into French as *Michabous* and represented in English as Michabou. Additional name variations include:

“Winnaboujou, Winabojo, Wenabozho, Wenaboozhoo, Waynaboozhoo, Wenebojo, Nanaboozhoo, Nanabojo, Nanabushu, Nanabush, Nanapush, Nenabush, Nenabozho, Nanabosho, Manabush, Manabozho, Manibozho, Nanahboozho, Minabozho, Manabus, Manibush, Manabozh, Manabozo, Manabozho, Manabusch, Manabush, Manabus, Menabosho, Nanaboojoo, Nana-boozhoo, Nanaboso, Nanabosho, Nenabuc, Amena-

push, Ne-Naw-bo-zhoo, Kwi-wi-sens Nenaw-bo-zhoo [...] Michabo, Michabou, Michabous, Michaboo, Mishabo, Michabo, Misabos, Misabooz, Messou”<sup>[5]</sup>

## 5 Naniboujou Club Lodge

The spirit Naniboujou also provided the namesake for the Historical **Naniboujou Club Lodge**, built in the late twenties, due to his suggested role in the creation of nature.<sup>[6]</sup>

## 6 Notes

- [1] *Legendary Native American Figures: Nanabozho (Nanabush)*
- [2] The Anishinaabeg say the mother’s name means “nourishment”, but Schoolcraft suggests the name is from the Dakota *Winona* (“first-born daughter”).
- [3] “The Great Hare”. Community-2.webtv.net. Retrieved 2010-06-29.
- [4] “Nanabozho, Access genealogy”. Accessgenealogy.com. Retrieved 2010-06-29.
- [5] <http://www.native-languages.org/nanabozho.htm>
- [6] *Naniboujou Club Lodge History*

## 7 See also

- Aayaase
- Glooscap
- Naniboujou Club Lodge
- Sleeping Giant (Ontario)
- Winneboujou, Wisconsin
- Wisakedjak
- Maymaygwashi

## 8 References

- Benton-Banai, Edward. *The Mishomis Book: The Voice of the Ojibway*. Hayward, WI: Indian Country Communications, 1988.
- Chamberlain, A. F. “Nanibozhu amongst the Otchipwe, Mississagas, and other Algonkian tribes,” *Journal of American Folklore* 4 (1891): 193-213.
- Johnston, Basil. *Ojibway Heritage*. Toronto: McClelland and Stewart, 1976.
- Barnouw, Victor. *Wisconsin Chippewa Myths and Tales*. Madison: University of Wisconsin Press, 1977.

## 9 External links

- “Manabosho’s Hieroglyphics” recorded by Seth Eastman at Northern Illinois University
- “Nanabozo” in *The Canadian Encyclopedia*
- “Nanabozho” in *Handbook of American Indians North of Mexico*, 1907. Reproduced in *Handbook of Indians of Canada*, 1913.
- How Nanabush Created the World
- Nanabush and the Giant Beaver
- The Legend of 'Nanabozho' (from the CBC radio archives, as an audio file)
- Nanabozho (his entry at [www.godchecker.com](http://www.godchecker.com))
- Native American: North Gods: Algonquin
- Nanabozho, Access genealogy.

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[Louise Erdrich: A Critical Companion - Page 23 - Google Boo...](#)

[books.google.com/books?isbn=0313306125](https://books.google.com/books?isbn=0313306125)

Lorena Laura Stookey - 1999 - Literary Criticism

**Nanabozho**, whose name **means** "trembling tail," is also sometimes called the White ... sets out on a quest (as Erdrich's Lipsha **does**) to search for his parents.

## [Louise Erdrich: A Critical Companion](#)

By Lorena Laura Stookey