

INSTITUTE OF HISTORY AND PHILOLOGY
ACADEMIA SINICA

Special Publications No. 71

CHIPEWYAN TEXTS

by

Fang Kuei Li

and

Ronald Scollon

Nankang, Taipei, Taiwan, ROC

1976

CHIPEWYAN TEXTS

Fang-Kuei Li

and

Ronald Scollon

INTRODUCTION

In the summer of 1928 Fang-Kuei Li recorded a set of Chipewyan texts and grammatical notes dictated by Francois Mandeville at Fort Chipewyan, Alberta. Those texts and notes have been the basis for his publications on Chipewyan (Li 1933a, 1933b, 1946, 1964). For many years it has been his wish to publish those texts with translations as well as to prepare a dictionary based on the texts and the notes. Unfortunately, because of his work on Sino-Tibetan languages he has been unable to prepare the texts with the exception of one short text (Li 1964). This volume makes available the remaining eighteen texts.

Chipewyan was one of the first of the Athapaskan languages to be documented (Pilling 1892). In more recent years Navajo has come to dominate the Athapaskan literature, undoubtedly because of the size, importance, and accessibility of the Navajo community. In doing his fieldwork, Li had as his goal the correction of a number of deficiencies in the

literature on Chipewyan. Although pitch had been reported to be significant by Father LeGoff (LeGoff 1916) it had not been marked in his transcriptions. Goddard's (1912) work on Chipewyan, which includes a small collection of texts, did not indicate pitch, and may have been phonetically inaccurate in other ways as well. Perhaps the principal contribution of Li's work, then, lies in the high degree of phonetic accuracy of his transcriptions. This is not to suggest that these texts are limited in their importance to phonetic questions. Perhaps the most critical current need in Athapaskan comparative linguistics is for grammatical descriptions of the languages of Alaska and Canada. It is hoped that the publication of this body of texts and of the lexicon to follow will facilitate research in this area.

The original texts were recorded in phonetic transcription with an interlinear translation. Words, or occasionally morphemes, were indicated by spaces. The interlinear translation gives English equivalents at the word level in most cases. Sentences and paragraphs were not indicated. We first independently edited and translated three texts (number 16, "How a Moosehide was Tanned; number 18, "My Beaver Hunt"; and number 19, "The Story of a Wise Man") basing our work on Li's earlier analyses as well as his more recent, though unpublished, work. When we had reached agreement on these texts, I then edited and made translations of four other

texts. We then discussed this work carefully before I undertook the work on the remaining texts. Those texts have also been reviewed by Professor Li and revised according to his recommendations.

Several decisions had to be made regarding the amount of editing of the Chipewyan originals and regarding the fidelity of the translations. In general we have followed the analysis of the stem list (Li 1933a) but with the revisions of the more recent grammatical sketch (Li 1946). In addition, the *w* glide preceding *o* has been deleted. The vowel *u* was often recorded as *u^u* in the originals. These have all been written here as a single long vowel. Apparent errors in the originals have not been changed. Since the significance of tone or nasalization, especially in the verbal prefix complex, is so easily overlooked, it was felt that corrections of apparent errors would stand too great a danger of obscuring important information.

In order to keep this volume of texts to a practical length, the original interlinear translations have not been given. Instead, the running translations have remained rather close to the Chipewyan, even though in cases this produces an English style which is not idiomatic. The translations have been regarded as an aid in the interpretation of the Chipewyan, not as literary texts in themselves. There has

also been no attempt to find unique translations for recurring Chipewyan forms. The sense of the passage under consideration has dictated the choice. Thus a single verb form has been translated as "camp", "stay", or "live", this variation being preferable to either a unique choice of one of these or the somewhat too literal "be in a place".

Notes on the texts and translations have been kept to a minimum since a more thoroughly annotated version would have delayed publication even further. The notes which are given indicate problematic forms, notes given in the originals, or places where quite obvious errors have occurred in the originals.

The texts are given in the order in which they were originally recorded. In working with these texts it has become increasingly clear that factors relating to the performance of the narration are significant in understanding the forms used. One finds, for example, second person references to the linguist only in the first text. The style of the first several texts is also rather difficult as compared to later texts. While this is probably the result of the initial difficulty of dictating texts, it also may relate to the narrator's reticence to perform these oral narratives in a non-traditional setting. This volume has

preserved the original order with one exception. The story "How I Made a Canoe" which has already been published (Li 1964) was number fifteen in the original sequence and is not repeated here.

The narrator of these texts was Francois Mandeville. This exceptional man had a great interest in language and spoke English and French as well as Chipewyan. We are deeply indebted to him for his narrative skill and for his patience and clarity in the face of the tedious task of dictation.

The preparation of these texts was generously supported by the Department of Linguistics of the University of Hawaii. We wish to thank the Chairman, Byron W. Bender, for his encouragement and assistance. We would also like to thank Laurence C. Thompson and William Seaburg for providing the typewriter and phonetic element in addition to many useful ideas about the presentation of this material.

Ronald Scollon

BIBLIOGRAPHY

- Goddard, Pliny Earle. 1912. Texts and analysis of Cold Lake dialect, Chipewyan. American Museum of Natural History, Anthropological Papers 10.1,2.
- LeGoff, Fr. L. 1916. Dictionnaire francais-montagnais. Paris, Desclee, De Brouwer and Co.

- Li, Fang-Kuei. 1933a. A list of Chipewyan stems. IJAL 7.3,4:122-151.
- _____. 1933b. Chipewyan consonants. Bulletin of the Institute of History and Philology of the Academia Sinica, Supplementary Volume 1:429-467.
- _____. 1946. Chipewyan. Linguistic structures of North America, edited by Harry Hoijer. New York: Viking Fund Publications in Anthropology.
- _____. 1964. A Chipewyan ethnological text. IJAL 30.2:132-136. Reprinted in: Bock, Philip K. 1970. Culture shock. New York: Alfred A. Knopf.
- Pilling, James C. 1892. Bibliography of the Athapascan languages. Bureau of American Ethnology Bulletin 14.

TABLE OF CONTENTS

1.	How Indian Children were Taught dene t'ə·t'ŭ· sekuyi xadaunelteni	2
2.	Now This will be about Fish ʔekú· ʔuwε-γə γwalé	18
3.	This will be about How Copper was Discovered t'ə·t'ŭ· t'atθε-hit'ŭ· tsə̀tθoyε hŭ·l'ə̀i ʔeyi hoyə γwalé	28
4.	How Iron was Discovered t'atθε t'ə·t'ŭ· tsə̀tsə̀né hεŭ·l'ə̀i	60
5.	The Way Raven Head Lived datsə̀tθí t'ə·t'ŭ· heyinái	(I) 70 (II) 98 (III) 124 (IV) 136
6.	The Story of Scabby ʔuri behoniyé	144
7.	The Story of Old Axe θatθə̀xi beyə honi	180
8.	The Story of Old Axe (Continued) θatθə̀xi beyə honi	212
9.	The Story of the Man-eater deneheldéxi beyə honi	236
10.	The Story of One Who Hibernated with a Bear sas-xéʔ ts'εyitʔi-γə honi	254
11.	The Adventures of Beaulieu boliö t'ahi ʔanáhóʔðeri hoyə honi	270
12.	The Story of the Man Who Became a Wolf dene nŭniye ʔenadli· beyə honi	322
13.	The Man Who Cheated in Gambling dene sənáðer-it'á ʔεneʔi·	358

14.	The Last Dogribs Who Fled		364
	ʔiʔsʔʔá t'ʔhʔi nʔdei tʔihě.ʔdeli		
15.	How I Made a Canoe (not published here)		--
	t'ʔ.t'ũ. ts'i ʔiʔtsʔi		
16.	How Moosehide was Tanned		368
	t'ʔ.t'ũ. deniye-ʔéʔ hɛʔɛi		
17.	The Prophet of the Yellowknives		376
	taldzʔ.t'ine nátsi		
18.	My Beaver Hunt		386
	tsá hʔka yeniyi.ʔʔ.		
19.	The Story of a Wise Man	(I)	418
	huyʔni behoniyé	(II)	430
	FOOTNOTES		444

**TEXTS
AND
TRANSLATION**

I.1-23¹⁾

1. How Indian Children were Taught

1. Indians were said not to teach each other. But they themselves did teach one another. So now I'll tell you how they taught each other. Those who were old men and old women taught the children. I'll tell you about that.

2. When the old man called for all the children, they all came to him. Then he told the children about a long time in the past; about all those who could do things well, those who were strong with medicine, or those who were fast, or those who could kill anything and how it was.

3. He told the children stories about those people who could do anything and what they did that made them unlike all other people. He thought that by telling the children now about what people had done in the past, and if they would act like those who could do anything, then it would be possible for these children to become like them, so that is why the old man taught the children.

1. dene t'ə·t'ǔ· sekuyi xadáunelteni

1. dene xaʃunelten-híle hubéts'edi. kúlú
ʔehedini tθ'i t'ə·t'ǔ· xadáʃunelteni hubets'í
hǔlí. ʔekú· t'ə·t'ǔ· xadáʃunelteni néʃ¹⁾ hok'a
yaywastei. ʔeneθékuyi tcǔ· ts'éyəkuyi dǎlí tcǔ·
t'ə·t'ǔ· sekuyi xadáunelten. ʔeyit'á néʃ husní.

2. ʔeneθékuyi t'ahi sekuyi dǎlí-sí· hodelyǔ·
hika yaʃteiú hodelyǔ· sekuyi beɣə nídét. kú·
ʔeyer yu·nísí θá hots'í t'ahi dene t'así· hot'á
hédét'e hǎlí-ní-sí· ʔík'ázé-t'á taú nátser-hit'á
taú náltʃa-t'á taú t'así· ʃeyǎʃde ba dúyé-híle-ní-sí·
ʔekwát'ei-ɣə sekuyi-xét holni.

3. dene t'ahi dúyé-híle dáɣílé-ní-sí· t'a²⁾
ʔadádjá-hit'á dene-ʔází ʔadáyít'ei ʔeyer hoɣə
sekuyi-xét dáholni. ʔeyit'á dǔhú sekuyi dǎlí
yu·nísí dene-t'á ʔadádjáí hok'ésí ʔat'í-dé
dǔhú sekuyi tθ'i dene dúyé-híle dáɣíle-ní hok'ésí
ʔanáhoʃdé-dé diri sekuyi tθ'i yek'ésí dúyé-híle
hǎlí-ɣwalí yeyɛniθen-hit'á ʔekwát'ǔ· sekuyi
xadáunelten t'ahi ʔeneθékuyi dǎlí.

I.1-23

4. (This is) how people used to be taught to be fast. They thought that if one was known to have dreamed of something which moved fast, then he himself would move fast. He was taught how to run fast. They told him what to eat so that he could become fast. They also told him if he ate certain things he would not run fast. Now I will tell you the things that keep people from running fast.

5. First of all one should not eat hard meat since one gets heavy from it. Again one should not eat the flesh of unborn animals. From that people's flesh soon becomes weak. Also one should not eat jackfish intestines. From that one's side aches when he runs. One should not drink the water from on top of the snow. From that one becomes heavy. One should only drink the water from soft surface snow. With that one gets light.

4. dene nálṭa-ixa t'á·t'ũ· xaúnelten-ṇi.
t'así· nálṭai-ts'én náte bek'óredj̣a-dé ?eḍini
tθ'i nálṭa-ixa beḥuṇiθ̣en-hit'á. t'á·t'ũ·
nálṭa-γwalf̣· xaúnelten. t'ahi-γ̣á céṭi-dé
nálṭa-γwalf̣· ?eyi benaé ?ekwáhodi. tθ'i
t'a-γ̣á céṭi-dé nálṭa-híle-γwalf̣· tθ'i béθ̣
?ekwáhodi. dene t'a bet'á náts'elṭa-híle
?eyi nen-naé bek'a yaywastei.

5. t'atθe bér-ḍeyéri-γ̣á céṭi-ixa-híle bet'á
ts'íḍáð-hit'á. tθ'i tsihetθén ?eyi-tθ'i-γ̣á
céṭi-ixa-híle. ?eyi bet'á ?iγ̣á dene-tθén
nátser-híle ?at'̣i-hit'á. ?uldai-ts'iyé tθ'i-γ̣á ³⁾
céṭi-ixa-híle. ?eyi bet'á tθ'i ṭibaỵeθ̣dí-dé
?iγ̣á dene ṭa hok'εðe húkaih-hit'á. dala-
yaθé- túé tθ'i heḍa-híle. ?eyi bet'á hoka
heḍiγ̣iθ̣ḍáð-hit'á. ceri túé yí heḍa. yst'á
hoka heḍiγ̣iθ̣ḍaya.

I.1-23

6. One should also not go close to women who are outside. He should be careful not to even step in their footsteps. That would take his medicine away from him. If one lost his medicine and then thought he'd run fast, even if he tried to do it he would not go fast. One is only capable because of his medicine if his medicine has not gone away.

7. Now he is taught what implements there are for hunting. First arrows are made for him. He is taught how to shoot something with arrows. If he becomes capable they let him make arrows for himself. They also tell him what kind of stick is used to make a bow. They also tell him how to make arrows with sticks, and what is good for bow strings, and also what feathers are good to feather the arrow.

6. ts'ékuyi bí't'así nádē.⁴⁾ ?eyi-tθ'i-t's'én
 niřdúwe honi-híle. yekeyé tθ'i náret'εθ
 tazá-híle ?alden. ?eyit'á be'ík'ázé yetc'azí
 ?adjá-γwalí-hit'á. be'ík'ázé betc'azí
 ?adjá-tí'áγá-dé náγwastia yeniden hýká
 hořder-dé-kúlú náltia-ixa-híle. ?ík'ázé yí
 bet'á hézét't'ε-hit'á ?oteyé ?edek'éγilní-hit'á.

7. be'ík'ázé betc'azí ?adjá-híle-dé ?ekú.
 t'a çani-yúγwé hęli xaunelten. t'atθε-hít'ũ.
 k'á ba hořé. t'á·t'ũ. t'así. hut'ás tθ'i
 xaunelten. hérét't'ε ?adjá-dé ?edini xádé
 k'á deltsi ?al'í. detcin t'á·t'ε-t'á ?ittín
 hořé. tθ'i benařé ?ahodi. detcin t'á·t'ε-t'á
 k'á hořé. ?eyi tθ'i t'ahi ?ittín-tí'uš nezú
 ?eyi tθ'i t'ahi-t'a nezú bet'á k'á helt'al-ixa
 ?eyi tθ'i benařé ?ahodi.

8. Now he is also taught all about how to hunt for things. He is also taught what a fish net is made with, and how it is made, and also how a snare is set. He is also taught all about snares; rabbit snares, lynx snares, bear snares, also caribou snares and moose snares and how each one is used and with what it is made and how it is set.

9. When he begins to hunt for wild game, he is taught how to hunt for moose. If he follows moose tracks, he is also told how to track moose. The wind must be noted carefully. One also notes well thickets of trees. One only comes up to a moose from below it.²⁾ That's because if one goes in the direction of the wind, the scent gives one away.

8. ?ekú. tθ'i bet'á t'así.-ka huniðeni
 nęli hodelyŷ. tθ'i xaunelten. t'ahi bet'á
 tabíŷ hoíŷ. tθ'i t'ą.t'ŷ. hoíŷ. tθ'i t'ą.t'ŷ.
 datŷ'ų ?eyi tθ'i xaunelten. bíŷ dąli tθ'i
 ga-bíŷ tcíze-bíŷ sas-bíŷ tθ'i ?etθen-bíŷ
 deníye-bíŷ ?eyi tθ'i hodelyŷ. beta hunélt'eu
 t'ahi-t'á hoíŷ. t'ą.t'ŷ. hoíeu t'ą.t'ŷ. daetŷ'ųi
 ?eyi tθ'i hodelyŷ. xaunelten.

9. tŷtc'a-nádėi hŷka nálzė hédjá-dė t'ą.t'ŷ.
 deníye yŷka náts'elzŷ. xaunelten. dení-keye
 yŷya-dė t'ą.t'ŷ. deníye helkát ?eyi tθ'i benatė
 ?ahodi. niŷts'i ?oteyė hehodi. detcin
 dárėla tθ'i ?oteyė behodi. deníye betcaya
 hots'ŷ yŷ beya nŷyŷdi. betθiye nŷyŷdí-dė
 ?etsŷ-hit'á ?ąheyaŷh-hit'á.

I.1-23

10. Thus he hunts, teaching himself about hunting. It is not difficult to kill moose if one knows how the moose acts and what it does when the wind blows and what it does when it is calm. One doesn't hunt for all the different kinds of game animals in the same way. (People) all teach each other how one looks for each different one.

11. He is taught how to handle the game animals when he kills them so that people will be lucky. It is also all told to him that if he handles it in a way that is different from his mind it is unlucky for people. They think that he must do things so that he will not bring bad luck on himself.

10. ?ekwát'ũ. nálzé ?edini. tθ'i názé
 hoyá hudɛnelten. deníye t'a ?anáhoɬdɛ̃,
 niɬts'iu t'a?at'í, niɬts'iu déðyelú t'a.náhoɬdɛ̃.5)
 tθ'i ?oteyé hek'ódelyá ?adjá-dé deníye
 ɬeyáɬde-ixa ba dúyé-híle ?at'í. tɪtc'a-nádɛ̃.
 t'a ?anélt'ɛ ?ɛɬek'étc'a dǎli ?ɛɬek'ésí
 bika huniðen-híle. hodelyũ. beta hounélt'ũ.
 t'á.t'ũ. ?ɛɬek'étc'a bika huniðeni tθ'i
 bédáunélt'ɛ ?eyi tθ'i hodelyũ. xadáɬunelten.

11. tɪtc'adɪ.6) ɬeyániɬθer-dé t'á.t'ũ. ?anáwédɪ--hit'á
 bayá dene-ts'én hodeni ?eyi tθ'i xaunelten.
 t'a ?anáwédɪ.-t'á7) bɪnik'étc'a ?al'í-hit'á dene-ts'en
 hodeni-híle ?ahot'í. ?eyi tθ'i hodelyũ. bɛnaɬé
 ?ekwáhodi. ?eyi tcilekuyi ?edini ?at'í-hit'á
 bɛts'én hodeni-híle ?adulne-sǎnǎ bɛhuniðen-hit'á.

I.1-23

12. Now one thing that is unlucky for people is if a woman should eat of the moose head, it is said. Also a woman should be told well to be careful to prevent her walking over new meat. It is also 3) unlucky for people if they put it under their feet. One should be careful to warn (people) of it well.

13. Now the young man would live as he had been taught. Since he did everything well according to his medicine, he would become lucky and capable of everything. Because he could kill game better than everybody else, he could provide the people staying with him with a living. Therefore many people lived with him.

12. kú. ?iʔáʔe bet'á dene-ts'én hodeni-híle
deníʔe tθí ts'ékuyi ʔeʔá céʔetʔ-dé bet'á
dene-ts'én hodeni-híle sni. tθ'i bér-góðé
tεθε dzérégaih hotc'á ts'ékuyi tθ'i ?oteyé
ʔeyi xahoʔni-ixa ?oteyé bεts'én yatei. tθ'i
dene ke-yaya bér-góðé nʔlye hot'á tθ'i
dene-ts'én hodeni-híle-hit'á. ?eyer hoʔá
tθ'i ?oteyé bεts'én yatei hεhoʔni-ixa.

13. ?ekú. ?eyi tcilekuyi t'á·t'ũ· xaunéʔ·l·á-k'ésí
ʔeʔina. tθ'i t'a bεʔik'ázé tθ'i ?oteyé
dak'ahoʔθer-hit'á bεts'én hodeni tθ'i hodelyŭ·
t'así·-ʔá héréʔt'ei ?adjá. tʔtc'adí· hodelyŭ·
dene ?ází ʔeʔáʔde-hit'á dene ?edéʔdáyelna
ʔat'í·-hit'á. dene ʔá yéʔ nádé ?at'í.

14. Now the people who live with him all respected his mind as an adult and they also respected him well in action. They also all worked for him. Now when everyone was all spread out hunting, if one suddenly saw tracks he did not hunt for it. He told one who was capable. If the one who was capable hunted for it, he would kill the game. That is well known, so he would tell him.

15. He would start to hunt for it the next day. Again, there would be no doubt that he would kill it. When he would hunt many people would follow him. When he would kill something, those who come to him would cut up the moose. Some of them would make fires. When the fires were made, the meat would be roasted. People would eat well. Then meat packs would be made in order for people to pack home. Now the one who is capable would not work himself. He would not pack even a little.

14. ?ekú. t'ahi dene yé? nádéi-sí. ho²elyŷ.
?a?neθe yít'i-xé? ?oteyé yeyá dáhoní. tθ'i
hodelyŷ. yayá dálayena. ?ekú. dene hodelyŷ.
?e?etc'azí nálzé ?et'axá ?i?áŷi ?ekeyé ho?i-dé
yika nálzé-híle. t'ahi dene héné?i'ei
?eyi-na?é ?ekwádi. t'ahí dene héré?t'ei ?eyi
yika nálzé-dé ?eyi títc'adí. yeðiyé he?tsi-ixa.
?oteyé hek'óredjá yeníðen-hit'á yena?é ?ekwádi.

15. ?ekú. yu·naθi dzíné-k'eu yika helzaih.
tθ'i lesá-híle yeðiyé he?tsi. nálzé-dé
dene ?á yek'éniye dzérédí?t. t'así. ?eyá?θi
beyá níts'ídel-dé t'ahí níniðeli ?eyi deníye
nát'aθ. nə·ne kún he?tsi. kún xóðli-tt'áŷá-dé
bér ká·t'éθ. ?oteyé céts'elyi. hú?dú.
bér-xé? hegá dene kú? hots'én dánats'egé?t-ixa.
?ekú. t'ahí dene héré?t'ei he?li ?edini
?eyáлана-híle. nayegé? tazá-híle.

16. Now when they would return home they would put all the good meat in the home of the capable one. Roasting the meat, they would all eat together. Then he would talk to the people. He would say how to work and where to go hunting. After he told them all that, they would go home.

17. Then before the night was over, a long time before dawn he would call out to the people, "Why are you sleeping? It dawned while you were sleeping. Get up quickly. I'm already going hunting. It is a long way to the moose tracks. Start after me quickly," he would say going off hunting already. So they would get up quickly and start off immediately after him. Even if they were to travel quickly, he would kill the moose before they got there. They would come to him when he was sitting near it. Like the first time, some of them would cut up the moose. Some of them would make a fire. After the fire was made the meat would be roasted. Again, after they ate, they would make packs. They would pack off all the meat. Thus nearly all the days would pass one by one in this way as they stayed with him, it is said.

16. ?ekú. t'ahi náhedē. ?eyer nihiḍil-dé
t'ahi bér nezųḥ hodelyų. dene héréḥt'ei
bekųé nílye. bér kâ-t'éθ hodelyų. ?ąta
céhelyi. ?ekú. ?eyer dene-ts'én yaḥtei.
t'ą-t'ų. ?eyálayeda-ixa tθ'i t'a hots'én
názé náts'udéḥ hēni. tθ'i hodelyų. dene-ts'én
?ekwâ·di. húḥdų. ?ąsedíḥ.

17. ?ekú. teθe huḍer-híle-hit'ų. yeKa-ts'én
θá-hit'ų. dene-ts'én heziú ?adi, ?edláyē
ba θuhtez-hit'á. nuhwetcaḡḡ yéḥkḡ. ?iyá
niuhdéḥ. si kút'a heze-si. deníye-keyé
hots'én níðá-ni. ?iyá sek'éniye tuhdéḥ,
hēniú kút'a helzai. ?eyit'á ?iyá nits'idéḥú
kú. deḍḡné bek'éniye ?iyá sedíḥ. ?iyá
ts'óḍdel-dé-kúlú dene-tθe-hit'ų. deníye ḥeyániḥθer.
yeḡá θedaú beḡḡ níts'edíḥ sni. t'atθe
hok'ésí nḡ·ne deníye nát'áθ. nḡ·ne tθ'i kún
heḥtsi. kún θeḥtsi-ti'ḡḡ bér hiKa kâ-t'éθ.
tθ'i céhelyi-ti'ḡḡ xei dáḡḡ. hodelyų. bér
henaxeiḥsedíḥ. k'áḥdjine dzine hédáunélt'eu.
?ekwáhot'jú béḥ náts'edai sni.

I.24-36

2. Now this will be about Fish

1. The first part will be about how the fish net is made. The net is made with willow bark, it is said. One strips the willow bark in the spring before the bark gets loose. Then the women twist this for the netting. Then one weaves the net. Again, they twist willow bark for the backing rope. After weaving the net one puts the backing on. Then the fish net floats are made. Then one gets the sinkers.

2. Now the net is set from a canoe. Even when the net is set, it is not set for a long time. It is not set for more than two days. The willow bark net will rot in the summer when the water is warm. Now in the winter when the water is cold, even if the net is left in the water for a rather long time it doesn't rot, it is said.

2. ?ekú. ʒuwe-ɣa ɣwalé

1. t'a·t'ũ. tabíʒ hoʒé. ?eyi t'atθe ɣwalé.
k'ai-t'uzé-t'á tabíʒ hoʒé sni. ʒuk'é
k'ai dalt'aʒ-híle-hít'ũ. k'ai-t'uzé daltc'uʒ.
kú. ts'ékuyi tabíʒ-tθáʒ-xa dáyídiθ. húʒdú.
tabíʒ hett'ɣ. ?ebált'ei-xa tθ'i k'ai-t'uzé
dáídiθ. tabíʒ hett'ɣ-tʒ'áɣa-dé bebənalt'ei.
húʒdú. ?et'ai-dzéré hoʒé. ?eketθé tθ'i
híltcú.

2. ?ekú. ts'i-yé tabíʒ datʒ'ɣ. tabíʒ
daθtʒ'ɣ-dé-kúlú θá daett'ɣ-híle. náke dzíné
?ázi datʒ'ɣ-híle. sine tu néθel-dé ?iyá
k'ai-t'uzé-tabíʒ heʒdjer-hit'á. ?ekú. xaye
tu nék'áθ-dé θá hoyaze tabíʒ túé θela kúlú
heʒdjer-híle sni.

I.24-36

3. Now they do not kill fish only with nets. They also kill fish with hooks. The (hook) line is also made with willow bark. The hook is made with bone. And also hooks are made with eagle claws. When the hook is made, then one sews on the bait. A short stick is made. Tying the line onto the fish hook, one sits at a fishing hole.

4. Now one jiggles the stick up and down until a fish is caught. Sometimes there are no fish. Sometimes when there are many fish one doesn't sit at a fishing hole for long. But one still catches many fish. Now one doesn't kill fish by just sitting at the hole. The hook would lie on the bottom. Therefore one (must) hook the fish. The old people lived on fish that way, it is said.

3. kú. tabíʔ yí-t'á ʔuwe ʔeyǎlde-híle.
 djéθ-tθ'i-t'á ʔuwe ʔeyǎlde-ní. djéθ-tʔ'uʔ
 ʔeyi tθ'i k'aí-t'uzé-t'á hoʔé. ʔekú.
 djéθ tθ'en-t'á hoʔé. tθ'i det'anítcoy
 kegane tθ'i djéθ hoʔé. djéθ hóðlí-dé
 tsen bik'ε húnékaih. dátí hoʔé. dátʔ'uʔ
 laʔa djéθ bétceðú djéθé ts'εðda.

4. kú. ʔeyer dáʔetí ʔuwe xáde hots'én.
 nahék'ε ʔuwe húle. nahék'ε ʔuwe ʔa-dé
 ʔíʔá djéθé ts'εðda θá-híle. kúlú ʔuwe
 ʔa xádaih. ʔekú. tθ'i djéθé ts'εðda
 yí-t'á ʔuwe-ðiyé hoʔé-híle. djéθ tεʔe
 θεʔa. ʔeyit'á tθ'i ʔuwe hílkeí. θáyé
 dene ʔekwát'ŭ. ʔuwe-t'á dáʔiná-ní sni.

- - - - -

5. Now this will be about how fish are cooked. Since the old people didn't have kettles they only roasted fish, it is said. The fish is cut into two equal pieces. One puts it on a stick in front of a fire. Now it roasts while it is hanging there. When one side is roasted it is turned over. Then the other side roasts. To prevent it from getting ashes on it from the fire, something is put under it, because sometimes it falls before it is well cooked.

6. For some fish, after cutting it open the insides are cleaned out well, then a cut is made in the tail. Then tying a string there, it is hung before the fire to roast. Then it is turned while it roasts to prevent it from being burned on one side. Doing this, even if the fire is strong it will not burn but will be well cooked.

5. ɬuwe t'ə·t'ŭ· bika ʔet'ésθi ʔeyi hoɣə
 ɣwalé. ʔekú· θáyé dne teli hubets'ɨ-híle-hit'á
 ɬuwe het'ésθ yɨ sni. ɬuwe ʔek'ésɨ
 nɨnélt'að. kún-naθə ges-t'á benáʔeltθ'i.
 ʔekú· ʔeyer benáʔelʔaú ʔet'ésθ. bek'eð
 θet'ε-dé narelte tθ'i ʔɨʔásk'eðe⁸⁾ het'ésθ.
 nahék'ə ʔoteyé θet'ε-híle-hɨt'ŭ· náltθ'i-hit'á
 t'asɨ· beyaya niɨ·nédi ʔet'axə nā·ltθ'er-dé
 tθiyelézé bek'ε ʔane-hitc'á.

6. nahéi tθ'i ɬuwe betcə ʔɨlt'áðú betcəne
 xályeú ʔoteyé hɨɣŭ· ʔalɨú hɨɨdú· betɨ'á
 níhurst'áθ. ʔeyer tɨ'ule bétceðú kún-naθe
 nā·lʔúɨ ʔalʔɨú het'ésθ. ʔekú· het'ésθ húk'ε
 narelbet ʔɨʔásk'eðe yɨ bek'erek'ə-hitc'á.
 ʔekwálʔɨú kún nátser kúlú bek'erek'ə-híle-hɨt'ŭ·
 ʔoteyé het'ésθ.

7. Now this is about how trout is cooked.

Sometimes the insides of the trout are eaten raw. When one kills a big fat trout just at this part of the summer when the leaves are growing, it is cut open. It is cut well into two connected pieces. Then leaves are put on a big burning fire. The trout is then thrown into the fire. Then it is constantly turned with a poker. When it has become browned it is taken out of the fire.

8. Then one calls out, "I have cut the rib bones," and then all the people who have heard come running. Now the one who threw the fish in the fire starts eating it as soon as he has called out. He has called for the people but he doesn't wait for them. They eat it up as quickly as possible. If they haven't eaten it all up and someone comes, then he starts eating immediately. Those who come after him also do that. Many people all eat quickly until the trout is eaten up, so that the trout is all eaten up, even if it is large.

7. ?ekú. ?uwe-zané t'á·t'ü. het'éθi hoyá
 ywalé. nahék'ε ?uwe-zané yéholt'ε-γá
 célyi. ?ekú. ?eyi síne k'áñí ?ít'átcáye
 nelcéú ?uwe-zané netcâ. ?ek'ái ?eyáldöer-dé
 betcá ?ílt'áð. ?oteyé ?εik'enílt'áð.
 húídú. ?ít'átcáye kún netcái déðk'ání-k'ε
 nílye. ?eyi-k'ε ?uwe-zané tθiredaih.
 ?ekú. ges-t'á nareltet. bekayak'erek'á-yaze
 ?adjá-dé tθiye xáltei.

8. kú. ?eyer ts'ezit. ?ítcatθ'ené k'enit'a...ð⁹⁾
 héníú ?ekú. dene yerétθ'ái-sí. hodelyü.
 yets'én tıbahedét. ?ekú. ?eyer t'áñı
 ?uwe-zané tθiye herınayet'a hıziıt dedané
 yeyá cılıyí. dene-ka hıziıt kúlú dene ba
 náhodét'ı-híle. t'á·t'ü. ?ıyá ?uwe-zané-k'ε
 heday-ywalı. ?ekwát'ü. céhelyi. dene-tθε
 yek'ε heday-híle-hıt'ü. t'áñı nıniya lāsı.
 ?ekú. dedané-hıt'ü. céútı. t'áñı yek'éniye
 nıñıdel lāsı. ?ehedıni tθ'i ?ekwáhet'ı.
 t'a hots'én ?uwe-zané hodelyü. bek'ε ts'ede
 hots'én dene ?á-xét tθ'i hodelyü. ?ıyá
 célyi-hit'á ?ıyá ?uwe-zané-k'ε ts'ede
 netcá-dé-kúlú.

I.24-36

9. (Sometimes it happens to) someone that the trout has been eaten up before he arrives, even though he has run hard, and none of it gets to his mouth. That is how he goes home again. Now they laugh hard at that man. They laugh at him but one doesn't really say anything. They say it in fun. That is how they have fun, so sometimes they do it. It is thought that this is nearly like a feast, so one is made happy just thinking about it.

9. ?ekú. nə·ne dene hýtʰ'édé tɨbaɣúðya-dé-kúlú
 betθe ɬuwe-zəné-k'ɛ ts'eday-dé beðá hɯni-híle.
 ?ekwát'ŭ. tθ'i ?əhedaih. ?ekú. ?eyi dene
 hýtʰ'édé beɣə nádáts'edlólɔ. ?ekú. beɣə
 nádáts'edlólɔ kúlú t'ahet'it'á ?ahodi-híle.
 sɛ-t'á ?ahodi. ?ekwát'ŭ. ?eyi-ɣə hubɨniyé-hit'á
 ?ək'ɛ ?ekwáhet'i. ?ekú. ?eyi k'áɬdjɨne
 násuwé-k'ésɨ ?aburiθen hýtʰ'édé beɣə hédáɣnéli-hit'á.

3. This will be about How Copper was Discovered

1. Long ago the Eskimos and the Indians fought. Then they fought again. Then when the Eskimos killed all the Indians, only one woman survived. Taking her with them, they started to their land. And the woman walked with them with a tanned hide put over her head. One Eskimo led her holding her hand. Every day they traveled in that way with the woman, it is said.

2. Now at night where they slept, they bound the woman's feet together. They also tied her hands. Then they covered the woman with a muskox hide. Thus they lay down along the edge of the hide. This was because they thought the woman might suddenly escape during the night. Thus they watched her, it is said.

3. t'a·t'ũ· t'atθε-hit'ũ· tsætθoys

·hũ·l'ʔai ʔeyi hoʔa ɣwalé

1. hotélʔená tcũ· dene tcũ· ʔeʔsga-ni
yʔ·nísi. ʔekú· tθ'i ʔeʔsts'egá nadli.
ʔekú· hotélʔená dene k'eyiʔxelú ʔiʔáyi yí
ts'ékuyi ʔeyiná. ʔeyi heʔiʔtcu béʔ
hubenéné-ts'én nahsödel.¹⁰⁾ ʔekú· ʔeyi ts'ékuyi
ʔeöéö hiðane betθí náréʔtcúθ-xéʔ nayeðat.
ʔiʔáyi hotélʔená yilá hʔtónú nayeʔelúʔ.
dziné héðáunelt'ũ· ʔekwát'ũ· ʔeyi ts'ékuyi
béʔ nats'edeʔ sni.

2. ʔekú· teöε-dé t'a ts'etszi ʔeyi ts'ékuyi
beké ʔeʔeltʔ'ʔ. bílá tθ'i ʔeʔeltʔ'ʔ.
ʔekwát'ũ· hotélʔedjeré-öéö hiðane ʔeyi
ts'ékuyi bek'e níʔtcio. ʔekwát'ũ· ʔeyi
ʔeöéö báné-k'e heötez. ʔeyi ts'ékuyi teöε
ʔet'axá detciné¹¹⁾ ɣiya-ɣwalí yehiniʔθen-hit'á.
ʔekwát'ũ· yek'éhelní sni.

3. Now when the Eskimos arrived home they said the woman should be killed. Now when they bring home a captured person, they make a big feast and dance. And while they dance they bring the stranger there. All the Eskimos dance in turn. Whoever dances holds a knife while he dances. He then cuts out a small piece of flesh with the knife from that stranger whom they have brought. He eats it. When he has done that another takes his place. He also cuts out a small piece of that stranger's flesh and eats it. So they treat the stranger, cutting out small pieces of his flesh from time to time. Until he dies. When Eskimos capture strangers and take them home this is how they kill them.

4. Now the woman was brought in. They said she should also be killed that way. Now before the person is killed, they bring the stranger to the one who is chief for him to see. Now after he has looked him over carefully, if he says he should be killed he is killed. If he says not to kill him he is usually not killed.

3. ?ekú. hotél?ená hubekúé nihiidelú ?eyi
 ts'ékuyi ?eyáwalðir hēhedi. ?ekú. ?eyi
 dene heyíttcúi hubekúé nihiyí·ttí-dé násuwé
 netcā. he·ttsiú dahedítt. kú. ?eyer
 dahedítt-húk'ε ?eyi ?edyni ?eyer níltei.
 hotél?ená hodelyŷ. ?εtεna dahedítt. t'ahí
 daltti.¹²⁾ bes hütón-xét daltti. ?ekú. ?eyi
 bes-t'á t'a ?edyni ?eyer níliti. yetθén-yaze
 xált'áθ. ?eyi-γā cétí. ?eyi ?ekwát'í
 húttú: tθ'i ?íttáyi yenaheyaih. ?edyni
 tθ'i ?eyi ?edyni-tθén-yaze xált'áθ-γā cétí.
 ?ekú. ?eyi ?edyni ?ekwál'íú ?akt'ε-yaze betθén
 xált'áθ. t'a hots'én ?eyáðir hots'én.
 hotél?ená ?edyni heríttcúi bekúé nihiyí·ttí-dé
 ?ekwát'ŷ. dene-ðiyé heittsi-hit'á.

4. ?ekú. ?eyi ts'ékuyi níliti. ?eyi tθ'i
 ?ekwát'ŷ. ?eyáwalðir hēhedi. ?ekú. dene
 ?eyáðir hotθε t'ahí k'áholðeri hēli ?eyi
 ?edyni beyā nílteih yene?í-ixa. ?ekú.
 ?oteyé yeníyítt'í-tt'áγā ?eyáwalðir hēni-dé
 ?eyáði. ?eyáwalðir-híle hēni-dé ?eyáði-híle.

I.37-II.15

5. Since that was their custom they now brought in the woman. They made her go to the one who was chief. Now the chief examined her carefully. For a long time he did not speak. Now his young men who were there (said), "Quickly, I want fresh human blood. Let's dance," some of them said, but the chief said nothing.

6. After a long time, speaking out suddenly he said, "This woman shall not be killed. This woman is still a girl, and she is also beautiful, and I also think she seems to be capable of working, so she will be one of our relatives," he said. So the woman was not killed, but the chief made her marry one of his sons. Thus the woman stayed with them.

5. ?ekwáhət'í-ní-hit'á ?eyi ts'ékuyi dūhú
nĩltĩ. ?eyi t'ahĩ k'áholðeri-γá nĩniya ?alyá.
?ekú. k'áholðeri ?oteyé yenĩγĩt'í. θá
hots'én xáyayĩt'tei-híle. kú. ?eyer betcilekuyi
dǎli, ?iyá, dene-delé goðé báhesθi. dayũ.dít,
nǎ.ne ?ekwárédi, kúlú k'áholðeri t'asĩ. ?adi-híle.

6. θá-tt'áγá ?et'axá xáyayĩt'teiu ?adi, diri
ts'ékuyi t'eyǎlðir-ixa-híle, heni. diri ts'ékuyi
?et'erske hǎli-t'e-xét tθ'i ?axenét'í tθ'i
?eyálayena-ixa hénét't'e ?ahunédi beyenesθen-hit'á
nuhwélot'ine hǎli-γwalí, heni. ?eyit'á ?eyi
ts'ékuyi t'eyǎlðer-híleú t'ahĩ k'áholðeri
biyese-γá néðda ?ayíla. ?ekwát'ũ. ?eyi
ts'ékuyi hubexét náðer.

7. The woman wanted to go to her land, but she did not know which direction it was. She didn't know where she had come because the hide had been covering her head.

8. For some time she stayed with the Eskimos. Now she carried around her one child at the time that he began to talk a little. She went far from her home to the edge of the sea. It happened that there was a long point extending out into the sea. When she came close to that point, she suddenly saw a caribou. It started out along that point. Now the woman sat up on a rock. From there she watched the caribou. When the caribou came to the end of the point, it went out onto the ocean. And then going on, it disappeared. After that another caribou came. Again, it did the same. Again, it disappeared toward where no land could be seen.

7. ?eyi ts'ékuyi senéné-ts'én navesdja-ni-dê.
yeniðen, kúlú t'a hots'én benéné hek'ódelya-híle.
?eðéð betθí ná?eréttcúð-xétt ?eyer níniya-ni-t'á
t'a hots'í níniya hek'ódelya-híle.

8. θá-yaze hotél?ená-xétt náγiðer. húttú.
?ittáγi beyaze ?ekú. ?eyi beyaze-yaze yañtei
?adjáú beyaze dzéréγi.¹³⁾ tu-tcoγ tabáγa
bekúé hots'í níðá níniya. ?et'axa ?ittáγe
nutcela nenéð tu-tcoγ-k'ezí ts'ixá?éð'a
?eyi yets'én niðúwe níniyaú ?et'axa ?etθén
γe?i. éyi nutcela-k'ezí níttá'a. ?ekú.
?eyi ts'ékuyi tθe-layé θeda. ?eyer hots'í
?etθén neñ?i. ?etθén nutcela-láγa níttá'á
tu-tcoγ-k'ezí níttá'a. ?ekwát'ú. heltá'et-hit'ú.
beyuréñi. ?eyi hotá'áγa tθ'i ?etθén ?ittáγe
heltá'et. tθ'i ?ekwá?anadjá. beyudeñi
ní hóret'í-híle hots'én.

I.37-II.15

9. Now suddenly the woman (thought), "How can that be? The ground is not visible. But the caribou are not swimming because their legs can be seen walking. The water must not be deep in the sea. The ground goes across. Could the caribou go across on the ocean?" she thought. So she started out there.

10. She thought, "I'll look carefully", so when she got there the caribou trail was deeply worn into the ground extending along the point into the water. She went there. From there she looked out onto the sea. She saw that the ground extended out under the water. Also from place to place the ground appeared to rise out of the water.

9. ?ekú. ?et'axá ?eyi ts'ékuyi ?edlǎ·t'ε
lǎ holǎ. ní hóret'ǎ-híle. kúlú ?etθén
yel?úǎ-hílsú bedzaré hóret?ǎú yet'ási.
?et'axá tu-tcoy-k'ε tεye bek'ε tǎniθá-híle.
ní nǎni?a. bek?ε ?etθén tu-tcoy-k'ε nǎ·l'aís-
hit'á-húsǎ, yenǎben. ?eyit'á ?eyer hots'én
téðya.

10. ?oteyé hunus?ǎ yenǎben-hit'á ?eyer
níniyáú ?etθén tene niðá hots'én ní
hoyédízázi nutcela-lǎyǎ hots'én tú hǎ?a.
?eyer níniya. hots'ǎ yǎ·tǎ tu-tcoy-k'εzǎ
honsǎ?ǎ. tεye ní niθε?a γε?ǎ. tθ'i
?ǎk'εú ?εk'ε ?ǎzǎ ní-yaze tεxánǎ?a
hódet'ǎ.

I.37-II.15

11. Now while she stood there another caribou started out. She watched it. As it moved in the water, not once did the water come above his feet, until his legs could no longer be seen. Again, gradually his body disappeared.

12. So now she thought about it. "The caribou are walking across the ocean but they do not come back. Land is not visible in that direction, so it must be that there is land lying underneath the ocean. I'll go after the caribou. If I die I am not among my relatives (anyway). Dying among the Eskimos or dying alone are the same to me," she thought.

11. ?ekú. ?eyer θeyi-hit'ŭ. ?et'axa
?iááye ?etθén ninaáttá'a. ?ekú. yshoñni.
túé nayeltá'et kúlú ?iáá kóli beké
?eáγánatai hodaya tu néá?á-híle-hit'ŭ.
bedzaré hóret'í-híle ?adjá. tθ'i
?ets'ínaθé bezí tθ'i heyuréñni nadli.

12. ?ekú. ?eyer yeyá náyeniyeðer. ?etθén
tu-tcoy-k'ezí niyεt'ás kúlú k'et'así
nil'aís-híle. ?ekozi ní hóret'í-híle
kúlú diri te ní niθe?ai tu-tcoy-k'e
nāñi'a. ?at'ε-hit'a-lesá. ?etθén-k'éniye
husá. seðiyé-dé-kúlú sélot'ins-ta násθer-híle.
hotél?ená-ta seðiyé tcŭ. θani tēyānesθiri
tcŭ. ?eáátt'ε, yeniθen.

I.37-II.15

13 That was enough, she went after the caribou carrying her baby on her back. So she walked on the land that lay under the water. Sometimes the land was above the water. She walked on that. Again, at the end there was no land. But she walked on the ground under the water. Thus she went quickly. Suddenly she thought, "If the Eskimos come after me they will catch me," so she traveled on day after night. Only in one place was it deep. There it came up to her belt. There she waded through. Thus she walked. All around land could not be seen.

14. Suddenly something could be seen coming into view behind her. She thought, "It seems that the Eskimos are coming behind me," so she went quickly. Before she had gone far, she suddenly saw land. She walked in that direction. What she had seen behind her came a little closer. But she did not know what it was. When she had come close to the land something could be seen behind her. When that came closer she could see that many caribou were running behind her. Now just at the same time the caribou came to her, she came to the land.

13. kút'a beyaze yeyet-xét' ?etθén-k'éníye
niθeya tu-tcoy-k'ε. ?ekú. ?eyi teye ní
héð'ai-k'ε yaregať. ?qtk'é ní texárať'a.
?eyi-k'ε yegať. ?eyi belqyq tθ'i ní
húle. kúlú teye ní héðai-k'ε yaregať.
?ekwát'ŭ. ?iqyá yegať. ?et'axq hotél'ená
sek'éníye héðdel-dé seya níñidel-γwalí,
yeniðen-hit'á dzine tcŭ. teðe tcŭ.
?eik'ésí nayedať. ?iřá yí tēdēřθā. húð'a.
?eyer beðéyq hots'én tanél'q. ?eyer
yarúðya. ?ekwát'ŭ. heyať. ní hóret'i-híle
horelyŭ. hots'én.

14. ?et'axq bek'éníye hots'i t'así. hóruθt'í.
hotél'ená sek'éníye héðdel ?at'ε ?ahunédí,
yeniðen-hit'á ?iqyá héðya. niðá níñiya-híle-hit'ŭ.
?et'axq ní ye?i. t'a hots'én yegať ?ekozi.
?ekú. t'así. bek'éníye hóret'i niđúwe-yaze
?adjá. kúlú ?atŭ. t'ahi ?at'ε yek'ódelyq-híle.
ní hots'én niđúwe níñiyau ?eyi bek'éníye
t'así. hóret'i-ni. ?eyi tθ'i bets'én
niđúwe ?adjáu yeneť'i-niú ?etθén řq
bek'éníye yeltť'et' ?at'ε bek'ε.¹⁴⁾ ?ekú.
?oteyé ?etθén beyq níltť'a-xét' ní hoqy
níñiya.

I.37-II.15

15. As soon as she came to land, she went to one side. There they all came out of the water onto the land on the caribou trail. Now she didn't know what land she had come to. She was on the land but she went on a long way. She didn't camp and didn't eat. So she got very tired.

16. Now she came to a good place with good moss. When she had taken her child down, she lay down on the moss. After sleeping a long time she woke up. Then she became hungry. But she had no meat to eat. Now there was no space between the caribou which were moving to land. As far as the eye could see the line of caribou extended.

15. ní hok'ε níniya dεdǵné ?iǵási-ts'én
níniya. ?eyer ?etθén betens-k'ε
hodelyǵ. ní hok'εzǵ táθεǵaz. ?ekú.
t'ahi néné-k'ε níniyai hek'órelyǵ-híle.
ní hok'ε níniya kúlú niǵá húǵya. ǵiti
húle-xéǵ tθ'i céǵeti-tθ'i-híle. ?eyit'á
húǵ'édé nínéǵitsǵ.

16. ?ekú. né?εli-k'ε ?oteyé hǵlǵ ?eyer
níniya. beyaze náríltǵú né?εli-k'ε néǵti.
θá ǵiti-tǵ'ǵǵ ts'εniǵer. kú. ?eyer
ǵér-ba héǵer. kúlú bér bets'i-híle ǵεǵǵ
cétǵ-ixa. ?ekú. ?etθén ní hot'a heǵ'ási
bek'εε hóǵǵ-híle. t'a-ts'én dene nayá
níniǵi hots'én ?etθén-tǵ'ule niǵ't'ei lá.t'ε
hóǵi.

I.37-II.15

17. Now she thought, "How can I kill the caribou?" Then when she looked inside her awl bag, she found her awl. Then she looked along the shore. There she found a stick two fathoms long and tied the awl to the end of it. So she sat down where the caribou came up out of the water.

18. Then when the caribou came there to her, and when one came which she thought was good and fat, she killed it by spearing. She pulled it to one side. Then she cut it up there with a small knife she had. Then she cut some meat thin. She spread the meat on a rock to dry it.

17. ?εκú· ?εdlá?asdjá-dé ?εtθén ?εγáñiθer-γwalí,
yeniðen. ?εκú· tθaθ-naθtcéð-yé hqneθ?iñú¹⁵⁾
tθaθ beyé θεtq hίtq. ?εκú· tabáγq nánεta.
?eyer detcin ná bek'ε nílni· hίtq ?eyi-lqγq
tθaθ dáθεθtθ'υ. ?eyit'á ?εtθén t'ahi
dáθ'ázi ?eyer yεγq néðda.

18. ?εκú· ?eyer ?εtθén beyq níñiθ'azú
?oteyé t'ahi ?εk'á yeniðeni ?eyi θεgorú
?εγáyíñiθer. ?εκú· yυ·?áñé ní yéniluð.
kú· ?eyer bes netcá-híle xqθ'q-ni ?eyi-t'á
náyt'að. ?εκú· bér nahi ?εθk'enθ'θt'að.
bér dáhíqaih-ixa tθε-k'ε ?εθkéyiríla.

I.37-II.15

19. Then, in order to make fire, she gathered dry moss together, and then went to look for quartz. She put two pieces of quartz down on the dry moss she had gathered and struck them together. The sparks from the rocks fell on the dry moss so it caught fire. Then when she had made a big fire, she roasted some meat. She ate that with her child.

20. Then the child began to talk to his mother like people talk to their wives, and said to his mother, "My wife." He did not say it well. She sat there. She thought, "I'll leave him", so she put a stone inside the (caribou) stomach and cooked the blood. Then after it was cooked, she put her child down inside the stomach. Then she told her child, "My boy, wait here for me and eat. I'm going after berries. Sit here until I come back," she said starting away from him.

19. ?ekú. kún heɬtsi-ixa tθ'al-yayé
 ?eɬéθeɬaú tθe-luzé hɨká θeya. tθe-luzé
 náke nɨnila ?eyi tθ'al-yayé ?eɬéγuéla-nɨ-k'ezí
 ?eɬenayeɬdeɬ. tθe-ts'ɨ kún ?eketɬ'ɨ
 tθ'al-yayé k'éγeɬɬ'ír-hit'á tθ'al déðk'ə.
 ?ekwát'ŭ. kún θeɬtsɨ. ?ekú. kún netcá
 θeɬtsɨú bér déɬt'ε. ?eyi-γə céhetɨ beyaze tcŭ.

20. ?ekú. ?eyi beyaze t'ə·t'ŭ. dene-ts'éyané
 béɬ yatei ?eyi-k'ésí bə-xéɬ yaɬtei tθ'i
 sets'éyané. hénɨ bə-ts'én. nezŭ. adi-híle.
 djə θeda. betc'azí husá yeyenɨθen-hit'á
 ?ebér-yé tθe γɨlai-hit'á ya ?eɬtcáz. ?ekú.
 ?eɬtcáz-tɬ'əγə beyaze ?ebér-yé hóðt'ei-γə
 yɨniɬtɨ, ?ekú. beyaze ?aɬni, seyazɨ, djə
 seba cénetɨ. na djíye hɨká γwasá. djə
 ninesdaih hots'én djə hɨdá, yéɬniú yetc'azí
 héðya.

I.37-II.15

21. Then she suddenly thought, "He may follow me," so she climbed a hill. She looked from there. Then from there she saw him sitting in the stomach eating with his hand. Thus she left. Since she didn't know in what direction her land was, she went toward the sun at noon. Thus she traveled.

22. When evening came she lay down. Early in the morning she started off again before the sun rose. When she had gone a long way, it suddenly became evening. Then she saw that there was light under the sky in the direction she was traveling. When she first saw it, she thought it seemed to be a big fire burning. Since she was already traveling in that direction, she continued traveling that way.

21. ?ekú. ?et'axá, sek'éniye héðya lãsqá,
yeyeniðen-hit'á céθ-layé hokáθeya. ?eyer
hots'i yenei'i. ?ekú. ?eyer beyaze
?ebér-yé hots'i bílá-t'á cétí θedaih
yeniγi'i. ?ekút'a téðya. t'a hots'én
benéné hek'ódelyá-híle-hit'á dzidize sa nayaya
hots'én téðya. ?ekwát'ũ. hegaɬ.

22. xíɬts'én ?anahot'jú nanstei. k'ábí
dedané sa há?a'aíh hotθe-hit'ũ. nahedaih.
niðá niðjáú ?et'axá xíɬts'én níúniðer.
?et'axá t'a hots'én nayedaɬ-ní ?ekozi
ya-tca ?eðler γε'i. t'atθe yeγe-íú, kún
netcã. déðk'án ?at'ε ?ahunédí, yeniðen.
?ekozi náyedaɬ-ní t'γ·t'ε-hit'á ?ekozi
nayedaɬ hóyí.

23. After many nights had passed, the light in the sky could be seen to have become bigger. Then finally she came to where it was not far to it. But only at night was there light in the sky; it was not seen in the day. So she went to it in the night.

24. When she got there the light in the sky disappeared. She stood among that from which the light came. But she did not know what it was. It seemed to be the meat from many game animals which were cut up and spread lying on the ground. "What is it? I'll take a good look," she thought so she took a piece. It was heavy. It looked almost like meat, but it was not meat and it was heavier than meat. She walked all around among it. It looked much like game that was cut up. Some of it looked like hide and some like dry meat, also ribs and back bone meat--all had the shapes of pieces of game. It was like that. They lay there.

23. holqni teðe-k'ε hoγiðerú de'ází
 ?oteyé ya-tca ?eðleri bóret'í ?adjá.
 ?ekú. ?ets'inaθé yets'én niðá-híle níniya.
 kúlú teðe yí ya-tca ?eðlerú dzi-θe bóret'í-híle.
 ?ekú. ?eyi-γaré teðe yeγq níniya.

24. yeγq níniyaú ya-tca ?eðler-ni beyuréñni.
 ?eyi t'ahi-t'á betst'í ya-tca ?eðler-ni
 yenizi θéyí. kúlú t'ahi ?at'ε yek'ódelyq-híle.
 titc'a-nádéi t̄q.náyεt'aði betθén ní hok'ε
 ?εtkéγelya θela lá'ahót'í. ?edláye ?at'ε
 nq̄l̄í. ?oteyé neγwas'í, yeniden-hit'á
 ?iθáye híttcú. nedáð. bér k'áθdjine lá'ahót'í.
 kúlú bér ?at'ε-híle-xéθ tθ'i bér ?ází nedáð.
 hodelyŷ. yeta dzéríγaih. titc'ad̄i. náye t'aði
 ?oteyé ?eyi ládáhot'í. nahi ?eðeðé láhot'íú
 nahi ?εgané tθ'íú ?εtc̄γq̄ ?εtθ'ε-tθéné horelyŷ.
 titc'ad̄i. t'a náudéθ'aih. ?eyi l̄q̄.t'ε. ?eyer
 t'a θelai.

25. Then the woman thought, "This isn't useful for me. But if I happen to see some people while I'm living I'll have them look at it," she thought, so taking a small piece of it, she started off again. She started off again from there in the direction she had been traveling.

26. Then when she had gone a long way, she happened to see people. She found that the people there spoke the same language as she did. The woman told the people there where she had arrived all about what she had done; how they had fought and also how she had stayed with the Eskimos, then how she had walked across the sea, and that she had seen something which was like meat but was not meat. She also told the people all about that. She also showed them the piece of it she had brought.

25. ?ékú. ?eyi ts'ékuyi, diri si sa
bet'ahodéð'á-híle. kúlú ?et'axá yesna-hit'ü.
dene yes'í-dé dene yü·?í ?aywasé, yeniden-hit'á
?eyer hots'í t'ahi ts'úgare híttcū.-xéé nahéθdja.
t'a hots'én nayedaí-ní ?ekozí nahéθdja nadlí
?eyer hots'í.

26. ?ékú. níðá níniyaú ?et'axá dene ye?í.
?eyi dene ?eyer nádéi béyaltei ?at'í-hik'é.
?eyi ts'ékuyi t'a ?adjá-hit'á ?eyer dene-γá
níniya ?oteyé dene-xéé holni; t'á·t'ü. béé
?ééts'elγel tθ'íú t'á·t'ü. hotél?ená-xéé
náγíðer hots'í t'a ?adjá-hit'á tu-tcoγ-k'e
níniya tθ'íú ?eyi t'así. bér lá·t'e kúlú
bér ?at'e-híle ye?í. ?eyi-γá tθ'i dene-xéé
holni. tθ'i t'a yet's'í híttcū. ?eyi tθ'i
γet'í ?adjá.

I.37-II.15

27. Then (they said), "It seems to be something useful. Let's go after it," they said, so she started off for it again with the people. Then when they had come to it, they took some of it. The woman told them thus, "It is not known what this is. So take good care of it. Also do not sin here on the earth," she told them.

28. But while they were staying there one man committed sin with her. He acted sinfully with his body. The woman strongly said, "No." But the man over-powered her so he did as he wished to her. For that the woman became angry and therefore they said they should leave. But she said, "I am not leaving," and just sat. They said they would not go without her. Therefore they said to carry her off, but she could not be lifted. So they started again away from here, it is said.

27. ?ékú. t'así. bet'á hudéð'á ?at'ε
 ?ahunédí. bekaúdéť, hehedi-hit'á ?eyi
 ts'ékuyi dene-xéť yika ná·θdja. ?ékú.
 yeγę níh̄inidelú yets'į t'así. náheťtsi.
 ?eyi ts'ékuyi ?ekwáhubéťni, diri t'así.
 t'ahi ?at'ε bek'óredja-híle. ?eyit'á
 ?oteyé besęyuhdí. tθ'i dja ní hok'ε
 tθ'i hosťini ?anáhuđé-sáná, hubéťni.

28. kúlú ?eyer náhedé-hit'ŭ. ?įťáγį
 deneyu hosťini ?anáyuwéðní. bezí-t'á
 hosťiniú ?anáhóťθer. ts'ékuyi hŭťť'éđé
 ?įhíle hēni. kúlú deneyu yedaya ?adúθt'é-hit'á
 yets'én k'ahóťθer. ?eyi hŭka ts'ékuyi
 hílťc'ε-hit'á nasu·déť sni. kúlú ?edįni
 nasdai-ixa-híle hēniú θeda hóyį. betc'azį
 nasudéť-híle sni. ?eyit'á nahulté sniú
 nidílťei, snįú θŭ. ?alyá. ?eyit'á bet'azį
 naséðdel sni.

I.37-II.15

29. Again, after a long time they came there again. They found the woman still sitting in the same place she had been sitting, and it looked like half of her body had gone down into the ground. But she did not speak to the people. And the copper which was lying there had also gone half into the ground, it is said.

30. Again, after that when they came there again they found that only the woman's hair could be seen. The copper had also all gone under the ground. Nearly all of it was not visible, only a little of some of it could be seen. By that they gathered them, it is said.

29. hotɬ'áɣa tθ'i ʔeyer nɪts'ɪdel θá-tɬ'áɣa.
ʔekú. ʔeyi ts'ékuyi t'ahi θɛda-nɪ ʔaɬũ.
ʔaɬani θɛda-t'ɛ-hik'éú bezi tanizɪ hots'én
nɪ hohéɬ'á ɣena láhót'ɪ-t'ɛ. kúlú dne-ts'én
xáyaɬtei-híle. ʔekú. ʔeyi t'ahi tsətθoyɛ
θɛla-nɪ ʔeyi tθ'i tanizɪ hots'én nɪ hoyáɣa
hots'én ʔarádjá sni.

30. ʔeyer hotɬ'áɣa tθ'i ʔeyer nɪts'ɪdelú
ʔekú. ts'ékuyi betθíɣá yɪ hóret'ɪ ʔadjá-hik'é.
tsətθoyɛ tθ'i hodɛlyũ. nɪ hoyáɣa hots'én
ʔadádjá. k'áɬdjɪne hodɛlyũ. bóret'ɪ-híleú
naɦɪ. yɪ-yaze bóret'ɪ. ʔeyi-ɣaré náɬtsɪ. sni.

I.37-II.15

31. Then again a long time afterward when they came to it again, nothing could be seen. The woman had also gone under the ground. Also all the copper had gone under the ground with her. So they had to search under the ground for it. Only in that way could it be found, it is said. Finally, because it went so far underground and was so difficult to get, they abandoned it, it is said.

31. ?ekú. tθ'i hotʔ'áγ̣á θá beγ̣á nʔts'ʔdelú.
 ?ekú. ?eyer t'asʔ. hóret'ʔ-híle. ts'ékuyi
 tθ'i nʔ hoyáγa hots'én ?adjá. tsətθoye tθ'i
 hodəlyŷ. béʔ nʔ hoyáγa hots'én ?adjá.
 ?eyit'á nʔ hoyáγa beká hyneta. ?ekwət'ŷ.
 yʔ behúl'áí sni. ?ets'ʔnaθé nʔ hoyáγa
 hots'én nʔá ?adjá-hit'á behúl'áí-ixa-dúyé-hit'á
 beká nats'edéʔi hoyá γeda-híle sni.

4. How Iron was Discovered

1. There was a man named Beaver Orphan.

Because he had strong medicine he could do anything, it is said. Therefore many people followed him wherever he went. Now once he started out (again) to the barren ground. ⁴⁾ Going along with many people in that direction he finally had gone a long way.

2. In the land of the Eskimos one man told him, "We have come far into the land of the Eskimos. It wouldn't be right to come upon Eskimos suddenly. Since we have so many children with us, if we were to fight, many of our children would be killed. But you have led us a long way into the land of the Eskimos," he told him. But Beaver Orphan did not say anything. Thus he went further on, it is said.

4. t'atθe t'a·t'ũ. tsatsáné heũ·l'ái

1. ?iʔáyi dene tsáts'ina húlye. ?ik'azé-t'á
nátser-hit'á t'así· hodelyũ. ba dúyé-híle heli¹⁶⁾
sni. ?eyit'á dene ʔa yek'aídéʔ t'ahú-k'e
dzéréyaih sni. ?ekú. ?iʔá hotélnáné-k'ezí
nahéθdja. dene-ʔa-xéʔ ?ekozi hegaʔ-hit'ũ.
?ets'inaθé niðá niniya.

2. hotél'ená-néné-k'e ?iʔáyi dene kwáyéʔni,¹⁷⁾
hotél'ená-néné-k'e niðá niniidel. ?et'axa
hotél'ená-ya niniidel-dé ?eʔtθ'i-híle. sekuyi
ʔa nuhwéʔ ?et'axa ?eʔets'elyel-dé sekuyi.
nuhwets'i ʔa ʔeyáldé-ywalí. kúlú nuhwéhobi
niðá hotél'ená-néné-k'e niniya, yéʔni. kúlú
tsáts'ina t'así ?adi-híle. ?ekwát'ũ. k'éʔané
hegaʔ hóyi sni.

3. Finally they came to the ocean shore. Then they went down to the beach. They discovered one place where many caribou passed. They stayed there. They killed many caribou. Then suddenly one of the young men who had gone out hunting said, "I was walking along the beach. Suddenly I came to something. I didn't know what it was. It looked nearly like stone. But it was not stone. It was like wood lying there. But it was also not wood," he said. One person questioned him, "Was that thing you're talking about heavy?" he asked. "I don't know because I didn't touch it," he said.

4. Then the next day they said about that thing, "Let's go to it. Let's look at it. Maybe one of the people knows what it is," they said. So the next day they went off to it. They arrived at it. But it was not known what it was. Therefore when they came home, they told Beaver Orphan. Beaver Orphan said, "I want to see what you are talking about too."

3. ?ets'inaθé tu-tcoy tabáγá nít's'idel.
 kú· tu-tcoy tabáγá séðdel. ?iáá ?etθén
 áá húá?ási-hik'é ?eyer hēhū·?á. ?eyer
 náhedé. ?etθén áá áeyáhíáde. ?ekú·
 ?eyer hots'í tcilekuyi názénádéái ?et'axá
 ?iááγí ?ekwá·di, tu-tcoy tabáγá nayesdaá-ní.
 ?et'axá t'así·-γá níniya. t'ahi ?at'e
 bek'ódesyá-híle. tθe k'áádjine lá'ahot'í.
 kúlú tθe ?at'e-híle. detcin θetá lā·t'e.
 kúlú detcin tθ'i ?at'e-híle, hēni. ?iááγí
 dene dayureáker ?eyi t'así· dīnī nedáá-húsá
 yéáni. bek'ódesyá-híle bédéγesdi-híle-hit'á,
 hēni.

4. ?ekú· k'ábíú ?eyi t'así· sni beyá naúdéá.
 neū·l?á·. t'ahi ?at'e yek'ódelyá ?iááγí tahi
 dene-ta-lesá, hēhedí. ?eyit'á k'ábíú yets'én
 hē·ðdel. beyá nít's'idel. kúlú t'ahi ?at'e
 bek'ódedja-híle. ?eyit'á hubekúé níhídelú
 tsáts'ina béá ?ekwáhedí. tsáts'ina, si tθ'i
 γwas?í ?eyi t'ahi ?ááuhni, hēni.

5. So the next morning Beaver Orphan went to it along with the people. But he too did not know. So they did not know what to do. A boy hit it with a stone. It just rang but it did not move. Not even a mark was seen where he hit it with the stone. Finally many boys hit it with stones. It just rang.

6. They still did not know what it was. "Let's burn it," they said. So they made a fire on it. Then the thing became red in the fire. But it didn't burn up. While the fire extinguished, the thing just began to look the way it had.

5. ?eyit'á k'ábíú tsáts'ina tθ'i dene-xéé
 yeγá níniya. kúlú ?edini tθ'i yek'ódelyá-híle.
 ?ekú. t'a ?aywalnei bek'ódédjā-híle. ?iḡáγi
 tcilekuyi tθε-t'á náyenitcéł. déḡtsér hóyíú
 náyéθdā-híle. t'ahi tθε-t'á náyenitcéli
 bek'é hóret'i tayā-híle. ?ets'inaθé tcilekuyi
 ḡā tθε-t'á dáyuḡcúḡ. déḡtsér hóyí

6. ?ets'inaθé t'ahi ?at'e bek'ódedjā-híle.
 bek'e du.lk'áih hehedi. ?eyit'á yek'e kún
 heheḡtsi. kú. ?eyi t'así. kún-t'á níḡílú
 delk'oz ?adjá. kúlú bek'e ?edeγik'ā-híle.
 kún néθtθaḡú ?eyi t'así. t'a ?ahot'i-ni
 tθ'i ?ekwá?ahot'i ?anadjá hóyí.

7. Suddenly Beaver Orphan said to the people, "I dreamed about this thing. This seems to be it. I'll try to think about it," he said. Therefore, sitting down on the end he started to sing. He sang for a little while. Then suddenly he took the thing in his hand and lifted it up. He carried it around over his head with one hand. Although it was heavy it was not heavy for him. Then he said, "I dreamed about this. This is it. I was told it is called iron. I found that this is it," he said. "Now I was told that it is a useful thing. It (may be) in vain but I'll try it," he said, and began singing again.

8. When he had sung a little, he took the end. He put the end close to his mouth. Singing, he blew on it. It broke in half ringing. He blew it again. Again, as it rang he broke it apart. It split apart like wood. He laid (the pieces) down separately. Then taking one half, he did the same thing. He blew it again. He broke it apart. He broke them all apart in small pieces like wood, it is said.

7. ?et'axą tsáts'ina dene-ts'én ?ekwá·di
 diri t'así· beya náθi·tí-ní. ?eyi ?at'ε
 ?ahunédí. sını-t'á hudéγwasdzaíh, héní.
 ?eyit'á ?eyi yeląya néðdaú xá?adeγı?ą. θá
 hoyaze γedjen. húđdú· ?et'axą ?eyi t'así·
 híttcú· bílá-t'á niyerítą. bílá-k'eð-t'á
 betθí daya dzéréyetí. nedáð-ní kúlú ?edini
 ba nedáð-híle. ?ekú· ?eyer ?ekwádi, diri
 beya náθi·tí-ní. ?eyi ?at'ε. tsátsáné
 húlye séts'edi-ní. ?eyi ?at'ε-hik'é, héní.
 ?ekú· t'así· bet'á hudéð?ái ?at'ε, séts'edi-ní.
 ?esdiniyé kúlú hudéγwasdzaíh, héníú xą?adeγı?ą.

8. yaze γedjen húđdú· yeląya híttcú. beðá
 hok'á nířayınıtą. t'a húdjen-hit'ŭ· yéðyuř.
 tsátsáné déłtsér-xéř tanizí hots'én níłtal.
 tθ'i nayéðyuř. tθ'i déłtsér ?eyi-xéř ?éłtc'azí
 yíttcú. detcin-k'ésí ?éłts'ıyızús. ?éłtc'azí
 níyınıla. húđdú· ?ıřáye yek'eð híttcú· ?eyi
 tθ'i ?ekwáyíłá. nayéðyuř. ?éłtc'azí nayíłtci.
 detcin-k'ésí hodelyŭ· netcá-híleú ?éłts'ıdáyéłsús
 sni.

9. Then they distributed all that iron among themselves. Doing that they made arrow heads. They also made spears. They did that. Thus they made much use of it, it is said. Thus iron was first discovered in that way, it is said.

9. kú. ?eyi tsątsąné hodelyŭ. ?eʔtats'eʔya.
?eyi bet'á tcá?áne tθ'i heγiγą. θųθ tθ'i
heγiγą. ?ekwá?alyá. ?eyit'á hýtʔ'éðé
bet'á horiðer sni. t'atθe-hit'ŭ. tsątsąné
hŭ.l?ą ?ekwát'ŭ. behúl?ą sni.

5. The Way Raven Head Lived

1. In the summer many people were staying together. Raven Head lived there with the people. Suddenly they said they were going on the war path. So Raven Head also went on the war path with the people. Now in the summer when they go on the war path, small birch cups are made for the people to drink water. They all have one tied to themselves in order to drink water. While they are on the war path they do not drink water lying down on their chests. It is said that it is unlucky for people to do that.

2. So Raven Head's younger sister also made a birch bark cup for him. It was tied to him but every time they drank water he said, "Lend me a cup so I can drink water." He said this every time. Finally one person said, "Why does he say that? He has a cup, but every time we drink water he says lend me a cup," and when he said that, Raven Head answered, "It is impossible for me to drink water from it because my (close) relative laughs at me." That was all he said.

5. datsátθí t'a·t'ü· heγinái

I.

1. sɪŋɛ dene ɬa ʔaʔanádé. ʔeyer datsátθí
dene-xéɬ náðer. ʔekú. ʔet'axa nábáhudéɬ sni.
kú' datsátθí tθ'i dene-xéɬ héðba. ʔekú.
sɪŋɛ nábáhedéɬú beyé tu ts'edá-ixa k'eih-tθ'aí-yaze
dene-xa héga. ʔeyi ʔedɛdátst'etɬ'ɥ beyé tu
ts'edá-ixa. nábáhudéɬú tu-γa nɬ'itcagǵeteíú tu
ts'edá-híle. ʔekwáhot'ɬ bet'á dene-ts'én
hodeni-híle-hit'á sni.

2. ʔeyit'á datsátθí tθ'i bedézé ya k'eih-tθ'aí
θeɬtsɪ. ʔeyi ʔedeyetɬ'ɥ kúlú tu ts'edá
hédáunélt'ü. tθ'aí seγa náneten beyé tu
γwasdá, héní. ʔiɬásɪ ʔekwádi. ʔets'inaθé
ʔiɬáγɪ dene kwáyéɬni¹⁹⁾ noγwɪ ʔedlát'ɛ-hit'á
ʔadi. tθ'aí tu ts'eldéɬ hédáunélt'ü. tθ'aí
seγa náγwatá heni ʔekwáyéɬniú, datsátθí ʔadi,
diri tθ'aí beyé ts'úɬci naɬinídloíh-hit'á
beyé tu hesdá-ixa-dúyé, héní. ʔeyi yɪ
ʔekwá·di.

3. Then they were traveling. Again, when they drank water he said, "Lend me a cup." "You drink water from your own cup." They said, "We will not lend you a cup," (and he said) "I cannot drink water in this cup. My (close) relative laughs at me with it," he said again. But he did not say how that was. Thus they went to war.

4. After they had gone a long way, they suddenly saw Dogribs camped. Then they went a short distance away. They were going to make a rush at them early in the morning when the daylight came. They sat waiting in the night a short distance away. They charged when daybreak came. They went across the lake toward them. When they were half way across the water, Raven Head was already there on the land above where the Dogribs were staying, and soon he disappeared among the people.⁶⁾ As soon as he disappeared among the people, they began crying out, but one couldn't tell what they were saying. Wherever he went among the people, they called out.

3. kú. ts'edéŋ. tu haldéŋ nadliú tθ'i
tθ'aí seŋá náŋwatá, héní. netθ'aíé-yé tu
nedá. tθ'aí neŋá náten-ixa-híle, hets'ediú
beyé tu hesdá-ixa-dúyé. diri tθ'aí beyé
ts'uŋci nasinídloih-hit'á, héní nadli.
kúlú t'á.t'ε héní-híle. ?ekwát'ũ. báhédéŋ.

4. níðá níts'idelú ?et'axá ŋitçayá nádéi
ŋet'í. kú. be?á níts'idel. k'ábí dedané
yeŋkaíh-xéŋ ts'úŋdés-ixa. teðε be?á zéŋtθ'i.
yéŋkaú ts'únŋidel. tu-k'ε betts'én náhéðdel.
tanizí níhidelú datsátθí k'aðdané t'a ŋitçayá
nádéi ?eyer níhot'aya ŋiyaú dedané dene-nizí
hots'én héðlé. dene-nizí ŋiyaú dedané dene-zelé
tsay-xéŋ ?ekwáhodi huniðen-híle. t'a húk'ε
dene-nizí ŋegali dáseli yatei.

5. This being so, when the cry arrived at the place where the tepees were, the people's shouting stopped, and suddenly Raven Head was calling. Shouting out he said, "That's all. The last is sticking up without a leg," he said. They came to him there. Though he did not kill a single Dogrib, he broke their left legs and right arms with a club, and they came to them with all of them still living in that way. Those who came killed all the Dogribs after Raven Head had wounded them all. After they killed the Dogribs, they took everything of theirs that was useful and started off again.

6. After fall, and they were still going away from their home, when it froze they started back home on the ice. They were heavily loaded because they were carrying many things which had belonged to the Dogribs they had killed. Therefore they did not move fast. So the people did not go all together. They went along, one a good distance after the other. They went along in groups of three people or sometimes four or five. Thus they were going home.

5. ?ekwát'ε-hít'ŭ. t'ahi-k'é-ləyā kúé
 níhodénílai ?eyer hots'én níúníðer dene-zelé
 dahgezú ?et'axā datsátθí yeziť. yeziťú
 ?adi, ?ekú-t'a. nāde dzadzí yaíkaih...,
 hēni. ?eyer beγā níts'ídel. ?íťáγí kóli
 řítcaγá řeyāníťθer-híleú ?edéxát-t'á ?íts'ísí-k'εðe
 yedzaré k'edáγeřxelú náťnísí-k'εðe yegāné
 k'edáγeřxelú hodelyŭ. dáγena-t'ε-hik'εú ?ekwát'ŭ.
 beγā níts'ídel. ?ekú. yeγā níńídeli hodelyŭ.
 řítcaγá řeyāníťdē datsátθí hodelyŭ. kañí
 yeγíŷā-tť'áγā. ?ekú. řítcaγá řeyāldē-tť'áγā
 bet's'í t'así. t'ahi bet'á hodéð'áíñ hodelyŭ.
 náheřtsí. kú nahéθdel.

6. xait'ází-tť'áγā bāhéðdel-ní-t'á hubekúé
 hotc'azí hehedéř-hít'ŭ. deðten-ní-hit'á ten-k'ε
 hubekúé hots'én nahéðdel. t'así. řā nahelēř.
 řítcaγá řeyāhēńíťdē. ?eyi hubets'í, ?eyit'á
 t'así. nedáðe nahelēř. ?eyit'á náhelťťā-híle.
 dene řā-hit'á hodelyŭ. ?āťā nats'edéř-híle.
 ?eřk'éniye súγwá ?aníťθaú ?eřγádáts'edðen.
 dene tane nahék'ε dīneú sasŷláne nahék'ε ?eyi
 ?á ?ahenéłt'εú ?eřγádáhedðen. ?ekwát'ŭ.
 řāhedéř.

7. Then without Raven Head's knowledge several said, "Why is it that when we fight, people cannot kill anyone before him? It must be known how he is. When he comes here, we'll race to those two people who are walking on the lake. We'll tell him they're enemies," they said. Thus they waited for him.

8. When Raven Head had come to the men they said to him, "Raven Head. What are you that you always club the enemy to death before other people? Now here we want to know all about you. So we'll race to those two people over there who are walking on the lake. Who will get to them first?" they said. At once he said, "O.K."

7. ?ekú. datsátθí benątąyą ?ekwáts'edi
 ?edlát'ε-hit'á. ?εtets'elyel-dé betθε dene
 ṭeyálöir-híle hóyí. t'ą. ?at'ε-hit'á-sî.
 bek'órudjá. dŷ. dją nįdja-dé yuywe dene
 nádene tu-k'ε nahet'ási hubets'én ?εtnadŷ. ldéṣ.
 ?ená hésẓ. hésẓ. dí hēhedi. ?eyit'á yeba
 ná?ahudéṣ?i.

8. datsátθí ?eyer dene-yą nįdjaú kwáts'edi²²⁾
 datsátθí hets'edi. ?edlānet'ε-hit'á dene-tθε
 ?ená k'eyịṭxáti ?ịṭáṣí. dŷ. dją ?oteyé
 nek'ódilyą-ixa t'a ?anet'ε-hit'á-sî. ?eyit'á
 yuywe nádene tu-k'ε nahet'ási hubets'én
 ?εtnadŷ. ldéṣ. ?edlāỵi-tθε yeyą nįniya ląywaḷi.
 hets'edi. dedąné, ?ε, hēni.

II.28-III.19

9. So they started running toward the two men. Before they had gone half way to them, Raven Head left the men behind with the snow flying up in a line behind him.⁷⁾ He ran up to the two men who were walking. He ran up to the first one and stabbed him in the middle of the back. Then he stabbed the other one. They both fell on one side of the trail with blood streaming out of their throats.

10. He turned back to the people who were coming behind him, "The last is sticking up without a leg," he said, calling out. Then they came to him. The people he had killed were lying there. Nothing could be done. They got angry at Raven Head. "You are not like a person. You have killed our relatives," they told him. Raven Head (said), "(You said) we'll suppose them to be the enemy and race to them. You said to do what you would do if they were the enemy, so I have done what I would do if they were the enemy, I killed them. If you had not told me that, I wouldn't have done it," he told them.

9. ?eyit'á ?eyi nádene hubets'én t̄ibahéðdel.
 hubets'én taniz̄i n̄its'ídel-híle-h̄it'ŭ. datsát̄θi
 bet̄t'áye tsīt̄ yaȳit'eiú dene yéxáγ̄iya.²³⁾
 nádene nayet'as-n̄i-γ̄a n̄it̄iban̄iya. t'at̄θe-γ̄a
 n̄it̄iban̄iyai θuθ-t'á yet'a-nize yéðgor. hú̄t̄d̄ú.
 t̄θ'i ?īt̄áγ̄i θegor. bá nélt'ŭ. beðe del
 xáγ̄iliú t̄ulu-γ̄a-k'edé náyit̄t'ir.

10. dene bek'éniye γ̄edé̄t-n̄i-ts'én nadéðyaú,
 n̄ade dzadz̄i yaíkaih hén̄iú γ̄izīt̄. ?ekú.
 beȳa n̄its'ídel. dene t̄eȳá̄n̄īt̄d̄é. ?eyer θela.
 ?aywalne húle. datsát̄θí-ts'én dáhiltc'ε.
 dene lá?anet'ε-híle. nuγ̄wélot'ine t̄eȳá̄n̄īt̄d̄é,
 heyé̄t̄edi. datsát̄θí ?ená̄ n̄iz̄i hubets'én
 ?elenad̄ŭ·ldé̄t̄. ?ená̄-dé ?edl̄á̄nelá̄ l̄a-γ̄wal̄ī.
 sé̄t̄uhni-hit'á ?ená̄-dé t'a ?as̄t̄á-γ̄wal̄ī.
 ?ekwá?ahubés̄t̄á-hit'á t̄eȳá̄hubé̄t̄nīt̄d̄é. nuhni
 ?ekwásé̄t̄uhni-híle-dé ?ekwásne-ixa-híle-n̄i,
 hubé̄t̄ni.

II.28-III.19

11. Then the (dead) men's relatives were sorry and while they sat by them crying they said to Raven Head, "Make these men come back to life. It is not difficult for you to kill people with your medicine. It shouldn't be hard for you to make them live again," they said to him. Then Raven Head said, "Something is not killed so that when it is dead it can be brought back to life again. Whatever man I have killed so that he will be dead, I will not bring back to life after I have killed him," he said.

12. Already it had become difficult for them to just sit there because they were traveling. And the two men were already dead so nothing could be done. So after only sitting there alongside of them crying, they started off again. "Raven Head, come with us," they said to him. But he said, "You are already angry with me so I won't travel with you." So while he was still sitting there, they went away from him.

11. ?ekú· dene bélot'ine k'edálij-hit'á
 yeγq tsay hedéttθ'i-xétt datsáttóí ?etediú
 diri dene dánahubítná. ne-ik'azé-t'á
 dene tseyáñitθir na-dúyé-híle. dene nayítná-ixa
 na-dúyé-híle-leseq, ?eyétni. kú· datsáttóí
 ?ekwádi, t'así· tseyáñlōer-dé tθ'i nayílnā·-ixa
 tseyáñlōir-híle. beōiyé-xa tseyáñlōer-sí· dene
 naywásná-ixa-híle tseyáñitθer-tt'áγq, hēni.

12. kút'a ?eyer zéttθ'i-ixa-dúyé nats'edéli-?at'e-hit'á.
 kú· diri nádene tθ'i k'áttāné tseyáñhubíldé
 tθ'i ?ahubilne-híle. ?eyit'á yek'ezí tsay
 hereltθ'í húyeyiú nahéōdel nadlij. datsáttóí
 nuhwétt nayídat, heyétni. kúlú sets'én
 dáhúttc'é-hit'á si nuhwétt nayesdat-ixa-híle,
 hēni. ?eyit'á ?eyer t'a húōda?hitt'ū· betc'azí
 naséōdel.

13. Thus they traveled again. Having traveled all day long, when the sun had nearly set they heard people talking on the trail behind. But in that direction there was no one who could be speaking. Only Raven Head was in that direction. "Who is he talking with? Let's wait here for him," they said. Suddenly they came out of the woods. There were three of them and Raven Head was walking between the men. The two whom he had killed were walking along on each side of Raven Head with nothing wrong, and Raven Head was walking between them. There he was saying funny things, and the two men were laughing at him. Thus they came to the people, it is said. The people were happy that their relatives who had been killed had come to them with nothing wrong.

14. Now it is said that up to then, since they had left their homes Raven Head had not eaten even once. Now since there were no caribou, there was no meat. So Raven Head said, "I'll go ahead of you again. Follow my trail. I'm going back to my home ahead of you," he said. As soon as he said that, he started off. It was impossible to say anything against him. People were afraid of him because he was not like people. So they traveled on his trail where he had gone.

13. ?ekwát'ũ. nats'edéť. hodelyũ. dzĩné-k'e
 dzine nats'eyedelú k'áđjĩne sa náyĩ'á
 yũ.né tũlu-k'é hots'én dáyatei tθ'ε. kú.
 ?eyer ?edlǎyĩ ?adi-hit'á ?ekozi dene húle-nĩ.
 datsǎtθí yĩ ?ekozi hǎlĩ-nĩ. ?edlǎyĩ-xéť
 yaťtei-hit'á. dǎ baba náhudũ.1?ĩ, hehedi.
 24)
 ?et'axǎ detciné xáhidel. tǎ hĩlt'eu
 datsǎtθí dene-geze nayedať. t'ahi dene
 řeyǎnĩđé-nĩ t'asǎ-hĩt'ε-híleú datsǎtθí násk'ezĩ
 nahet'asú datsǎtθí hubegeze nayedať. hots'ĩ
 súdí hũká yaťteiu nádene yeyǎ nahedloy.
 ?ekwát'ũ. dene-ǎ nĩhidel sni. dene hubeniyé
 k'ǎnĩ hubélot'ĩne řeyáhũbĩldé-nĩ kúlú t'asǎ-hĩt'ε-híleú
 dene-ǎ nĩhĩt'az-hit'á.

14. kú. ?eyer hots'én t'a hubekýé hédodel-nĩ
 hots'ĩ datsǎtθí ?ĩťá kóli céyety-híle sni. kú.
 ?eyer bér hubets'ĩ-híle ?adjá ?etθén húle-hit'á.
 ?eyer datsǎtθí ?ekwá'adi, si nuhwe-tθε nahucdjá
 setũlué-k'e nayuhdéť. sekýé hots'én nuhweba
 nahucdjá, heni. ?ekwá·di dedǎné nahéθdja.
 t'asĩ. ?adi-dé bek'é-tc'a ?ahodi-ixa-dúyé.
 dene lǎ·t'ε-híle-hit'á betc'á dahunedjer. ?ekú.
 t'a hots'én nahéθdjai betũlué-k'é nats'edéť.

II.28-III.19

15. Suddenly in a small clearing in the woods many of his tracks were all around. His tracks went all over, crossing each other in all directions. Having come there they said, "What has Raven Head done here to make so many tracks?" When they examined his tracks, there were some places between his tracks where the snow had not been touched. A few weasel tracks could be seen there. Otherwise there were no other (animal's) tracks to be seen.

16. Then they found he had started off again. They went after him on his tracks. While they were following his tracks in the bush, suddenly the ones who went in front started running back calling out, "Big bear." They all started running back. Suddenly one said, "There is no use in running. Let's try to kill it with (our) spears. Let's wait here for it. When it gets here, we'll all spear it at the same time from both sides of the trail. We will probably kill it," he said.

15. ?et'axa detcin-yáya hogayé-yaze-k'ε
 bekeyé holā húnj'a. náné-ts'én tθ'iu
 hodelyŭ. hots'én bekeyé ?εtts'j̄ tεθε dáhoð'a.
 ?eyer nŷts'idelú djā datsátθí ?edlá ?adjá-hit'á
 bekeyé holā, sni. ?eyit'á bekeyé honet'j̄-nj̄ú
 bekeyé hogeze ?ātk'é yaθ sulðani xarát'a.
 ?eyi-k'ε telk'aŷi-keyé-yaze hóret'j̄. benásj̄
 t'asŷi-keyé hóret'j̄-híle.

16. ?ekwát'ŭ. tθ'i nahéθdja-hik'é. bek'éniye
 bekeyé-k'é nats'edéŷ. detcin-yáya bekeyé-k'é
 nats'edéŷ-nj̄ú ?et'axa t'atθε nayedéŷ, sas-tcoy
 heediú dáhiyezélú huk?ε t'ásj̄ natj̄bahéθdel.
 hodelyŭ. yuné tθihéŷdel. ?et'axa ?j̄ŷáŷj̄
 ?ekwádi, yexε tθihíldéŷ hule. θyθ-t'á
 ŷeyáŷúlðir hudŭ·ldzaíh. djā beba niúdéŷ
 detcin-yáya tulu nask'esj̄ djā nílgé-dé
 ?εtats'j̄ hodelyŭ. ?εŷeyáré θyθ beyédáyúgé.
 ?et'axa ŷeyāñlðer lāsá, héní.

II.28-III.19

17. So they went into ambush. They sat there a little while but there was no bear. One person said, "How come, if a big bear sees something move he doesn't run away from it. It seems you people didn't meet a big bear," he said. Then the person who had seen it said, "It is a big bear. It is not far. I walked up to it. I could also see all of its teeth," he said. "It would be good to go look at it," they said.

18. So again two men started to it. Again they ran back frightened. They came back to the people saying, "Big bear." But there was still no big bear. When they had done that, then they said, "It seems that the big bear has killed Raven Head and so it won't come away from him. Let's go see well how it is," they said. So they walked to it. They were walking along the trail through the bush. Suddenly they came to where the trail turned. There, close, the big bear stood with its mouth open. But one person who was brave saw when he looked carefully that the big bear's mouth was propped open with a stick. Immediately (he said), "It seems that the big bear is not living. He has his mouth open but he doesn't move," he said.

17. ?eyit'á yeba k'áyé nǎhǎnǎdel. tθ'i
 ʔaze hots'én hedsɣeltθ'í kúlú sas-tcoy húle.
 ?ǎǎǎǎǎǎ ?ekwádi, ?edlǎt'ε-hit'á sas-tcoy t'asf.
 náyeda ɣe?ǎ-dé hotc'azǎ helger-híle-nǎ.
 sas-tcoy ?aʔuhni-híle-hit'á ?ahunédí, héní.
 kú. ?eyi dene t'ǎhǎ ɣeɣe?ǎ ?adiú, sas-tcoy
 ?ǎt'ε. nǎǎǎǎ-híle. beɣǎ nǎnǎiya. beɣú
 xǎli hodelyǎ. hódet'ǎ-nǎ, héní. honet'ǎ-dé
 súɣwá-ɣwalí, hehedi.

18. ?eyit'á nádene tθ'i yets'én héǎ?az. tθ'i
 k'ét'ásǎ natθǎhet'az. sas-tcoy, hehediú
 dene-ɣǎ nǎhǎt'az. kúlú sas-tcoy húle-t'ε.
 ?ekwá?ahedǎ hǎǎǎǎ. datsǎtθí sas-tcoy
 ʔeɣáyénǎǎǎer-hit'á sas-tcoy yetc'azǎ helger-híle-hit'á
 ?ahunédí, hehedi. t'ǎt'ε-sǎ. ?oteyé honáunǎ.tá,
 hehedi. ?eyit'á yets'én heɣedel. detcin-yáɣa
 tǎlu héǎ?a-k'é ts'edéǎ. xǎ tǎlu θeǎgóri-ɣǎ
 nǎhǎnǎdel. dǎǎ nǎǎǎǎǎ sas-tcoy dǎǎts'ayú
 θeyǎ. kúlú ?ǎǎǎǎǎǎ dene yenǎudenǎ-nǎ ?oteyé
 yenǎǎ?ǎ-nǎú sas-tcoy detcin beǎǎ hekéǎǎǎǎǎǎ
 ɣe?ǎ. dedǎné sas-tcoy ɣena ?ǎt'ε-híle
 ?ahunédí. dǎǎts'ay kúlú náyeda-híle, héní.

19. So he looked at it a little while, but since it didn't move he went up to it. When he got up to it, he found out that the big bear was dead. All the people came up to it. Raven Head had killed the big bear with a horn club. He clubbed its jaw in two and cut out only the fat between its legs. That was all he took from it. Thus he stood the big bear behind the trail with its mouth propped open with a stick. That's what he did, it is said.

20. Then after that Raven Head had made a fire. There he put the fat from between the bear's legs on a stick. Then he put the cup about which he used to say his relative was laughing at him under the bear fat to catch the dripping grease. Thus he started off again without eating, it is said.

19. ?eyit'á θá hoyaze yeniyi?í kúlú
 náyéðdā-híle-hit'á yets'én héðya. yεγá
 nīniyáú sas-tcoγ tεγáñiðer ?at'ε hik'έ.
 hodelyŷ. dene yεγá nīniðel. kú. ?eyi
 sas-tcoγ datsátθí tεγáyéniθerú ?edéxát-t'á.
 yeyétθ'ené k'edáθεtkelú yett'éler yí
 xáyitt'að. ?eyi yí yets'í t'así. híttcú.
 ?ekwát'ŷ. detcin sas-tcoγ-ðá béké?uittíú
 tulu-k'έ yu·né-ts'én dētts'ayú θeyi. ?eyíllá.
 ?eyi ?at'ε-hik'έ sni.

20. ?ekú. ?eyer húttú. datsátθí kún θettsi.
 ?eyer sas-tcoγ tt'élér kún-naθε yεγáyittí.
 ?ekú. ?eyi t'ahi tθ'aí beyé ts'úlci nasinídloín,
 héni-ni ?eyi sas tt'éler-yaya nīniqtáú beyé
 ttes nádeyetti-ixa ?ayíllá. ?ekwát'ŷ. céyetti-
 híle-hit'ŷ. nahéθdja nadli-hik'έ sni.

21. Now the people cut up the big bear because they were hungry. They ate well on the bear meat. Afterwards they started off again. They went along on Raven Head's tracks. So they were going toward his home against the cold west wind. They went out onto the lake where their houses were. They came onto the lake on the lower end of the lake where the west wind drifts on to the shore.

22. Something could be seen in the frozen snowdrift beside the trail. They saw a man's penis sticking out of the snow. One (said), "What is it? It looks like a man's penis. It is sticking out of the snow," he said. Suddenly, "It is a man's penis. It is my penis," Raven Head said. There he was waiting for the people. They said to him while he was lying in the snow, "Come with us. We'll go home together," they said. But he said, "No. When you get home (tell) my younger sister to come here to me," he said. So they went home without him. Then when those people got home (they said) "Raven Head said his younger sister must go to him. He is lying over there at the end of the lake in the snow with his penis sticking out. He says that from there," they said.

21. kú· ?eyer dene bér-ba hedé-ni-hit'á
 sas-tcoy náhít'að. sas-tcoy tθén ?oteyé-γa
 céhelyi. húđdú· tθ'i nahéðdel. datsátθí
 bekéyé-k'é nats'edéí. ?eku· t'a hubekúé
 hots'én dásiniłts'iyé-dá ?edza-cú nats'edéí.
 t'ahi tu bek'e hubekúé hóðla ?eyi bé
 nats'εθdel. dásiniłts'iyé-t'á tatcasí-t'á
 ?εsusi ?eyer tu bé nats'εθdel.

22. tsiłutené-k'e tulu-γa-k'εðé benásí t'así·
 hóret'i-híle. dene yeðé yaθ-yé xáyí?a
 hehe?i. ?iłáyí, ?edláye ?at'e. dene
 yeðé lá?ahót'i. yaθ-yé xáyí?a, héní.
 ?et'axa dene yeðé t'ų·t'e. si seyeðé· ?at'e,
 héní datsátθí. ?ekú· ?eyer dene ba náudeł?i.
 yaθ-yáya θetiú ?ekú· ?ekwáts'edi, nuhwexéł
 nayıdał. ?aıa nuhwekúé niúdeł, héts'edi.
 kúlú, ?ihíle, héní. nuhwekúé, ninuhdel-dé
 sedézé djá seγa náγwayá, héní. ?eyit'á
 bedi ?aséθdel. ?ekú· ?eyi dene bekúé
 niłidelú datsátθí sedézé seγa náγwayá, héní.
 yuγwe ta-k'é-tı'á beyeðé yaθ-yé xáyíł?áú
 θeti. ?eyer hots'i ?adi hehedí.

II.28-III.19

23. Raven Head's mother and father (said), "He is not like people. He will do something to his younger sister. She won't go to him," they said. Raven Head (had said), "Don't prohibit her coming to me. Tell them well how I am lying here," they said before her. Then the young girl also said, "I won't go to my elder brother." Her mother and father also said so. One person went back to Raven Head. "Your younger sister says she will not come to you. Your mother and father also say no."

24. Raven Head was not happy and said, "Quickly, my younger sister must come to me. She must see my penis," he said. "My mother and father must also not say no. Quickly," he said. That person who had gone to him returned and said this. Now the old man got angry and said, "Raven Head is not like people. His younger sister will not go to him lying like that," he said.

23. datsátθí bą tcũ. beta tcũ. dene
 láʔat'i-híle-ni. bedéze t'asá ʔaholá-ɣwalí.
 yeɣá náya-ixa-híle, hehedi. datsátθí
 seɣá náywayá-híle-sáná. tθ'i dja t'a·t'ũ.
 θi·ti tθ'i ʔoteyé benaʔé ʔekwáʔaduhní,
 héní-hit'á benaʔé ʔekwóhodi.²⁵⁾ kú. ʔeyi
 ʔet'ereke tθ'i sunaya beɣá nása-ixa-híle,
 héní. bą tcũ. beta tcũ. tθ'i ʔekwáhedi.
 datsátθí ʔiʔáɣi yeɣá niɟja. nedéze neɣá
 nása-ixa-híle, néʔni. na tcũ. netá tcũ.
 tθ'i, ʔihíle, hehedi.

24. datsátθí biniyé-híle-xéʔ ʔekwádi, ʔiyá,
 sedéze seɣá náywayá. seyeðé ɣwaʔí, héní.
 setá tcũ. ʔené tcũ. ʔihíle hiyéʔuni-sáná.
 ʔiyá, héní. ʔeyi dene t'ahí yeɣá niɟiya-ni
 bekúé niɟjáú tθ'i kwádi.²⁶⁾ ʔekú. ʔeneθékuyi
 híltc'ε-xéʔ ʔekwádi, datsátθí dene láʔat'ε-híle.
 ʔekwát'ũ. θeti bedéze yeɣá náyah-ixa-híle,
 héní.

25. They told Raven Head again and he got angry again. Suddenly he got up. When he broke out of the frozen snowdrift, he got up and started off to their home with the snow flying up behind him. Then they saw Raven Head coming to where they were staying. They said, "Raven Head is not like people, he'll do something to his younger sister," and all piled up on top of her to hide her. As soon as Raven Head walked in, his younger sister's foot was sticking out from under the people who were lying on top of each other. As soon as he saw that, he grabbed it. He pulled on it. Because there were many people lying on top of her and it was difficult to pull her out, he tore her whole leg out. He just walked out and threw his younger sister's leg to one side in the snow. Then he went back home.

26. When he got home his mother came after him crying. "Your younger sister is pitiful. Bring the one you have killed back to life again for me. Your father and I are pitiful. Only your younger sister works for us. You have killed her," his mother said crying. But talking to Raven Head was not like talking to people. After that his father also came to him. He said it again but Raven Head did not say anything. Later his father and mother both came to him again. Again they asked him.

25. datsátθí tθ'i bét ?ekwáhodi. nahíltc'é.
 ?et'axą nihíyah. tsitʔutené xádáθeyézú
 niyiháú hubekúé hots'én betʔ'áye tsiʔ
 yáyít'iu²⁷⁾ nahéθdja. kú. t'a nats'edéi hots'én²⁸⁾
 datsátθí nayedaʔ yst'í. ?eyit'á datsátθí
 dene lá·t'ε-híle-ni bedézé t'así. ?ayíllá-γwalí
 sniú hodelyŷ. dene yek'ε daθedel. nánelʔí-ixa.
 datsátθí yísi yidánidjau dɛdɛné dene ?εk'ε
 daθetezi-yaya bedézé kelá xáyíʔa. ?eyi γεʔí
 dɛdɛné yíʔtcú. yúníʔt'i. dene ʔa bek'ε
 daθetez-hit'á xáyεʔteih-ixa-dúyé-hit'á, yɛdzaré
 hodelyŷ. xáyíʔtc'il. tídjau bedézé dzaré
 yŷ.ʔáné yaθ-nizi hots'én yayíʔxel. kút'a bekúé
 hots'én nahéθdja.

26. bekúé nidjau ba yek'éniye nítseydéllya.
 nedézé ?estunét'ine. ʔeyániʔðeni sa nayíʔná.
 netá tcū. si tcū. ?estunéít'ine. nedézé yí
 nuhwa ?eyálayena-ni. ?eyi ʔeyániʔθer, héníú
 ba hetsay. kúlú datsátθí dene-ts'én yatei
 lá·t'ε-híle. hotʔ'áya betá tθ'i yeyá níniya.
 tθ'i ?ekwáyéʔni kúlú datsátθí yaʔtei-híle.
 hotʔ'áya betá tcū. ba tcū. tθ'i yeyá niyít'az.
 tθ'i ?ekwáyéʔedi.

II.28-III.19

27. Suddenly Raven Head got up. He said, "You two go home. That is enough. I'm getting disgusted with your noise," he said. Raven Head walked out and where he had thrown his younger sister's leg in the snow, it was frozen. He took it again and walked back into his father's house. Then he went up to where his sister's corpse was lying. Throwing her leg to her he said, "Get up." His younger sister sat up immediately.

28. Then turning to his father and mother, Raven Head said, "You said you love your daughter. You said you do, but you don't love her. If you love her, you'll talk to her well. If you had told her how to be good, she wouldn't have made a birch bark cup for me with her pubic hair. She doesn't know how to be good, so she made a birch bark cup for me with her pubic hair. If it had not been me, if she had done that to someone, and he drank water from that cup, it would have suddenly killed him. Now if I hadn't seen it, it would have killed me. But I saw it, and she has tried to kill me. But I didn't die from it. From now on she won't do that again to people or she won't live herself. To prevent that, you talk to her well if you love your daughter," he said and walked out again, it is said.

27. ?et'axą datsátθí nįyįya. ?ekwádi,
 nuhwékúé hots'én nayuht'ás. kút'a.
 nuhwedakurésťále-sį, hénı. datsátθí tınıyáú
 t'ahi bedézé dzaré yaθ-yé yįixel-nį ?eyı hεθten.
 naıltcú beta-kúé ?eyı-xét ?eyer yįdáníya.
 ?ekú. t'ahi bedézé θεttı-nį ?eyı-yą nınıya.
 yedzará-lu yets'én yéıgúı-xét ?adı, nįyaih,
 hénı. dedané bedézé ts'įđaya néđda.

28. kú. datsátθí betá bą tcũ.-ts'én
 nádéđyaú ?adı, nuhwelıé beyą yenıyıtą duhni.
 beyą yenıyuhıtą-hıle kúlú ?aduhni. beyą
 yenıyuhıtą-dé ?oteyé hųzų. hoxa bεts'én
 yayuıtei-ywalı. la hųzų. hoxa bεts'én -
 yayuıtei-nı-dé beyą-xét sa k'eih-tθ'aı
 ywaıtsı-hıle-nı. ?ekú. hųzų hεk'ódelyą-hıle-hit'á
 beyá-xét sa k'eih-tθ'aı θεıtsı. sı-hıle dene
 ?ekwá.lá-dé ?ekwát'ũ. ?eyı dene tθ'aı-yé
 tu yedą-dé ?et'axą ?eyıt'á seđıyé-ywalı. ?ekú.
 sı yes'ı-hıle-nı-dé bet'á seđıyé-ywalı-nı. kúlú
 yes'ı-hit'á seđıyé hıká suyéđnı. kúlú bet'á
 ıeyanı.đer-hıle. dįą hots'ı tθ'i ?ekwánaywade-sáną.
 tθ'i ?ekwáhıt'ei hųzų-hıle dene-ts'én ?ekwá?anadjá-dé
 ?edıni yena-ıxa-hıle-sı. kú. ?eyı hotc'á
 ?oteyé bεts'én yayuıtei nuhwelıé beyą yenıyutą-dé,
 hénıú tıđja sı.

II. - - - - -

8)

1. People were camped at a fishing lake one spring, it is said. Raven Head and his younger brother went off to get birch bark for a canoe. Finally they went a long way. But he didn't peel any birch bark. There was much good birch bark but (he said), "This is not good. There must be good birch bark ahead," he said going on further. Finally many days passed.

2. Suddenly he said, "We'll peel birch bark here. Having finished peeling birch bark he suddenly said to his younger brother, "My younger brother, since we have been away from home for a long time the enemy must have killed the people. Let's go home quickly," he said. Then his younger brother got frightened. He thought that it seemed that he said that because he knew that the enemy had killed the people in their absence. But he said nothing to him. Thus they started home.

II. - - - - -

1. ʔuk'é ʔuwε-túwé-γa náts'edé sni. datsátθí
 betcile tcũ. ts'i-xa k'eih hika hě·ð'az.
 ʔets'inaθé niðá niñini'az. kúlú k'eih
 dayiʔtc'il-híle. k'eih nezy ʔa kúlú diri
 nezy-híle. yunaθé k'eih nezy huli-lesá,
 héniú k'ε'áné hegaʔ. ʔets'inaθé dzine ʔa
 kehy·ðer.

2. ʔet'axa dja k'eih dahũ·ltc'ul héni.
 k'eih dahiyiʔtc'ilú ʔenahet'sú ʔet'axa betcile-ts'én
 ʔadi, setcilʔ, nuhwékúé hots'i tsθít'az-ni
 hots'i θá nuhwetʔ'áγa ʔená dene k'eyiʔxel-lesá.
 ʔiyá ʔahũ·t'ás, héni. ʔekú. betcile hětyeð.
 nuhwetʔ'áγa ʔená dene k'eyiʔxeli bek'ódelya-hit'á
 ʔadi ʔahunédí yeyiniθen. kúlú yets'én t'así.
 ʔadi-híle. ʔekwát'ũ. ʔahεθt'az.

3. Because it was far to their home, they arrived where their home was after a long time. Then they found out that all the people there had been killed. They came to only dead people lying all over. Raven Head walked around among all the dead people. Suddenly he said, "My younger brother, the enemy were happy here. It seems they have killed all our relatives," he said.

4. Then Raven Head searched among the dead people. He found where his father and his mother were lying. He put them together. He told his younger brother, "My younger brother, I'm going to lie down with my father and my mother. Don't speak to me if it is for nothing," he said spreading a raven skin blanket over himself and lying down between his father and his mother. He lay for a long time but he did not move.

3. hubekúĕ hots'én niðá-ni-t'á θá húĕdý.
t'ahi hubekúĕ-ni niĕit'az. ?eky. ?eyer
hodelyŭ. dene ɛɣáldé-hik'é. dene-ðiyé yí
?ɛkédɛɣila-niĕi niĕit'az. datsátθí hodelyŭ.
dene-ðiyé-ta dzéréɣaih. ?et'axá ?adi,
setcilĭ, djá ?ená bińiyé. nuhwélot'ine
ɛɣániĕdé ?ahunéđí, héní.

4. ?ekú. datsátθí dene-ðiyé-ta nánsta. betá
tcŭ. bá tcŭ. t'ahi heðlai híyíla. ?áta
níyénila. betcile ?aĕni, setcilĭ, setá
tcŭ. ?ené tcŭ. hubéɛ ɣwasté. t'asĭ--xa-híle-dé
sets'én yaɣyŭtɛi-sáná, héníú datsá-ðeð-ts'éré
?ɛdek'íltcúð betá tcŭ. bá tcŭ. ɣeze néðtĭ.
θá ɣĭtĭ kúlú náɣɛda-híle.

5. Finally the dead people (began) rotting. They were moving with maggots. Raven Head's raven skin blanket was also moving with maggots. But he himself did not move. His younger brother came to him. He thought, "Is he breathing?" He put his face close to him. But he did not hear him breathing. Thus Raven Head's younger brother stayed this way.

6. Suddenly he saw many sharp pointed canoes approaching on the lake. He went to his elder brother; "My elder brother, the enemy have come to us," he said. But Raven Head did not move. He told him that again. But he did not move. Finally the enemy were close. So the young man was frightened because he was small. "It seems that the peoples' ghosts have killed Raven Head. I speak to him but he does not move," he thought. "The enemy will kill me here too. It would be hard for me to defend myself against them," the boy⁹⁾ thought and cried.

5. ?ets'inaθé dene-ðiyé dáγiðdjer. hínáyi-t'á
 nádáyeda. datsátθí bédatsá-ðeð-ts'éré tθ'i
 hínáyi-t'á náyeda. kúlú ?edini náyeda-híle.
 betcile yeγá naídaih. hedjí lq·lî.
 yeγiniðen-hit'á. ?oteyé yets'én niðúwe
 niñet'aih. kúlú hedjî. yedítθ'ay-híle.
 datsátθí betcile ?ekwát'û. ?eyer náðer.

6. ?et'axá tu-k'e ts'i-tc'úwe áq-t'á ?ikozi-ts'én
 ts'edéð ye?i. bɔnaya-ga niñiya. sɔnayî.
 ?ená nuhγá niñidel, héni. kúlú datsátθí
 náyeda-híle. tθ'i ?ekwáyéñi. kúlú
 náyeda-híle. ?ets'inaθé ?ená niðúwe niñidel.
 kú. ?eyi tcilekuyi-yaze hēli-hit'á hétyeð.
 datsátθí dene-?iyuné áeyáyéniðer-hit'á ?ahunédí.
 bets'én yastei kúlú náyéθdā-híle, yeníðen.
 si tθ'i djá ?ená áeyásíðir-ixa. hubeyá
 k'esde-ixa-dúyé, yeníðenú ?eyi tcilekuyi-yaze
 hetsay.

7. Suddenly it just occurred to him to say, "Raven Head, a wolverine is coming toward us. Immediately Raven Head (said), "What?" and throwing off his raven skin blanket he stood up. "What did you say?" he said. His younger brother said, pointing to those who were coming in many canoes, "Look at that over there. It seems to be wolverines," he said. Raven Head looked. "It seems to be many people," he said. Then he said to his younger brother, "My younger brother, let's go over there into the woods.

8. So they went into the woods. There he shook out the decayed wood from a birch. Then (he said), "My younger brother, stand in this. Watch me from there," he said, cutting a hole in the birch for his eyes. Then Raven Head himself, coming to where he had thrown his blanket, took his blanket and started to the shore. Arriving there he made himself like a small boy. Then he sat there.

7. ?et'axə t'a xáyenuyǝderi datsátθi·, náγayi²⁹⁾
 huhγə nílgé, héní. dedəné datsátθí xái
 héníú datsá-θeθ-ts'éré xayǝ'arú nǝyǝya. ?edlá
 ?adini, héní. betcile ts'i-ǝ-γé ts'edéti
 ?eyi-ts'éń tθ'aǝ hétθíú ?adi, yuywe nǝǝ'ǝ,
 náγayi ?at'ǝ ?ahunédí, héní. datsátθí
 yensǝ'ǝ. dene ǝ ?ahunédí la, héní. ?ekú·
 betcile-ts'éń ?adi, setcilǝ·, yuywe detcin-ta
 nǝút'as, héní.

8. ?eyit'á detcin-ta nǝhǝnǝ'az. ?eyer
 k'eih-tθ'aθé-γé xáheγǝǝdzez. ?ekú· setcilǝ·,
 diri beyé θǝyǝ. djə hots'ǝ senǝǝ'ǝ·,
 héníú yenayá-k'ezí k'eih-γə dá'ésθt'aθ. ?ekú·
 datsátθí ?edǝni t'ahi bets'éré náγǝ'ari-nǝ-γə
 nǝdjau bets'éré t'aátcúθ tabáγə hots'éń téθya.
 ?eyer nǝnǝyau sekuyi netcá-híle lá'adílyá.
 ?ekú· ?eyer θeda.

9. Many people were approaching in canoes. Finally they came near. Suddenly one Dogrib said, "Isn't it here that we killed people?" he said. Then they all looked toward the land. "It was here we killed people. There it is," they said. They all looked toward the land. At the same time Raven Head started crawling away from the shore like a little child with the blanket on his back. "How come a little child is crawling around?" they said. They started to land saying, "What does he live on, eating dead people?"

10. One Dogrib said, "Don't kill him quickly. Let's play with him and kill him afterwards," he said. They all came to shore. "Let's play with him with a little willow stick," they said. Then Raven Head pretended to crawl away from the people in fright. Then when the Dogribs came to him they threw little willow sticks at him. They laughed at him. Raven Head pretended to cry like a little child and crawled away from the people. The Dogribs told him, "Child, look at the sun. Right now you're seeing the sun for the last time. Here will be your death," they told him throwing willow sticks at him.

9. ts'i-yé dene ɬə ʔekozi ɣedéɬ-ni.

ʔets'inaθé niɬdúwe niɬidel. ʔet'axə ʔiɬáyi
ɬitcəɣá ʔekwáʔadi, [də·ni dja déné ʔééya
hwide hiile ʔéyílani], heni. kú. hodelyü.
ni hots'én dáhoneɬʔi. dja dene ɬeyáníldé-t'ini.
ʔeyer t'ahú-t'ε, heedi. hodelyü. ni hots'én
dáhoneɬʔi. hoyaré datsátθi bets'ére t'adeltcúð-xét
tu-tc'azí héɬgé sekuyi-yaze-k'ési. ʔedlá·t'ε-hit'á
sekuyi-yaze dzéréguh, heedi. ʔedláye-t'á
ɣiná-hit'á súniâ. dene-ðiyé-ɣə cétí-hit'á ɣiná
ʔahunédí, heediú ni hots'én heheðdel.

10. ʔiɬáyi ɬitcəɣá ʔadi, ʔiyá ɬeyáyuθir-sáná.
béɬ sánáúdé húɬdú. ɬeyáyúlðir, heni. hodelyü.
dáhiɬidel. k'ai-yaze-t'á béɬ sánáúdé, heedi.
ʔekú. datsátθi dene-tc'azí tθiyéɬgé ʔahúlá.
kú. ɬitcəɣá yeyə niɬidelú k'ai-yaze-t'á dáheyuɬgúɬ.
yeyə náráedlóy. datsátθi sekuyi hetsay láʔadiú
dene-tc'azí heduθ. ɬitcəɣá ʔayéledi, sekuyí,
sa niɬʔi. ʔekút'a nəde sa neʔí. dja
neðiyé-ixa heyélediú k'ai-t'á naheyúɬgúɬ.

11. Raven Head, kicking his legs kept moving away from the people and crying. Thus he gradually moved away from the lake. Many Dogribs came. Thus, treating him this way they laughed at him. Finally, they all came in to shore from the canoes. Raven Head watched that and suddenly the last one came ashore. Having come some distance away from the lake, the Dogribs told Raven Head again, "Child, we are not saying that for nothing. Now look at the sun. Look at the sun for the last time before your death," they told him.

12. Suddenly when they did not notice, Raven Head sprang up quickly. He threw his raven skin blanket off to one side, "You told me to see the sun for the last time. But I guess you won't be pleased by looking at the sun," he said clubbing two men down and away from each other with a horn club.

11. datsáθí naítsaihú. dene-tc'azí ?edenánaíl'iθ.
 ?ekwát'ũ. tu-tc'azí ?edehol'a† †itcaγá †á
 yeγá nínidel. ?ekwá?ayε†iú yeγá nádáhedlóγ.
 ?ets'ínaθé hodelyũ. ts'i-yé hots'í dānidel.
 datsáθí ?eyi heho†ni-niú ?et'axá t'ahi nāde
 dāniya. tu-tc'azí niđá hoyaze níníyaú tθ'i
 †itcaγá datsáθí ?a†edi, sekuy†, dūhú
 ?esdiriníyé ?arídi-híle. ?ekú. sa ni†?í.
 neđiyé hotθ'e ?ekút'a nāde sa ni†?í-ixa-sí,
 ?ayé†edi.

12. ?et'axá datsáθí náréđ?í-híleú nitibahíya.
 datsá-đeđ-ts'éré yu?áné héđ'ar. nāde sa
 yeš'í, sé†uhni. kúlú nuhni tθ'i nuhweníyéú
 sa nuγu†?í-híle-lesá, héníú ?edéxá†-t'á
 nádene ?ε†etc'azí heníníγi†xel.

13. They said, "How can it be, it seems to be Raven Head," and all of them started running to their canoes. But Raven Head went between them and their canoes and clubbed down all the Dogribs who started towards the canoes. Not even one Dogrib had taken out a spear. So they had nothing from the canoes with which to defend themselves. Thus he wounded all the Dogribs.

14. Then Raven Head clubbed (in two) one arm and one leg of the last Dogrib and when he fell Raven Head (said) "That's finished, the last one is sticking up without a leg," he said. Then he went to his younger brother. He lifted up the decayed birch bark and his younger brother came out from under it. "My younger brother, these Dogribs have killed our relatives. Now with this spear, you kill all of them," he said.

13. ?edlǎ·t'a datsǎtθí ?at'ǐ ?ahunédí, hēhedíú
 ǎitcǎǎǎ hodelyǎ· hubets'iyē-ts'én natǐbahéðdel.
 kúlú datsǎtθí ts'i θela-nǐ hots'ǎ-k'ēðe ǎǎyau
 ǎitcǎǎǎ t'ǎhǐ ts'i-ts'én nahéðdeli hodelyǎ·
 k'eyēǎǎǎǎ. ǎitcǎǎǎ ?ǐǎǎǎ kóli θuθ kóli
 híttcú-híle. ts'i-yé hots'ǐ ?eyit'á yet'á
 k'ehudǐ· hubets'ǐ-híle. ?ekwǎt'ǎ· hodelyǎ·
 ǎitcǎǎǎ kǎheǎǎǎ.

14. kú· ?eyer t'a nǎde yedzaré-k'eð tcǎ·
 yegáné-k'eð tcǎ· ?eǎna-tc'asǐ k'edǎyēǎxeli
 ǎitcǎǎǎ náǎeltθ'erú datsǎtθí ?eyer, kút'a
 nǎde dzádzi ǎáǎkaih, hēni. ?ekú· bǎtcile-ǎǎ
 nǎnǎya. k'eih-tθ'áðé nǎrǐtǎǎ bǎtcile yeyaya
 hots'ǐ xǎǎya. sǎtcilǐ·, nuhwélot'ǎne
 ǎeyǎnǐǎde-nǐ diri ǎitcǎǎǎ. dǎhú nen
 hubēðuθé-t'á hodelyǎ· ǎeyǎhubenǐǎde, hēni.

15. So his younger brother took a spear from the Dogrib's canoe. He speared them all with it. So the young man walked among the wounded Dogribs killing them. The Dogribs made crooked fingers at him. ¹⁰⁾ "Yes. You think you are a man. But you wouldn't do that like a man if it was you alone," they said to the young man.

16. After he had killed all the Dogribs, Raven Head said, "My younger brother, make a canoe now. I'm going to wash the maggot excrement off myself. Tell me when you've made a canoe," he said going into the water at the shore. Then his younger brother made a canoe. The young man finally finished the canoe. Then he also made two paddles. Then he came to the shore.

15. ?eyit'á bətcile ʔitcəyá-ts'iyé-yé hots'í
θuθ híʔtcú. ?eyit'á hodelyŭ. yek'ε ?eyígé.
?ekú. tcilekuyi ʔitcəyá kəhí-nize yəgal
ʔeyáyíʔde. ʔitcəyá yets'én dáʔεʔdjuz. ?ǰ,
dəneyu həʔí yeníðen. kúlú nen yí-dé
dəneyu-k'εʔí ?ekwáhŭt'í-híle-lesá, həhədi ?eyi
tcilekuyi-ts'én.

16. hodelyŭ. ʔitcəyá ʔeyániʔdé-tʔ'áya datsáθí
?ekwáʔadi, sətcilí, ?ekú. nen ts'i nəʔtsi.
si hínáyi-tsáné ?εdek'ənáywastsiʔ. ts'i
θíʔtsi-dé səts'én yayŭʔtei, həniú tabáya
təniya. ?ekú. bətcile ts'i həʔtsi. ?eyi
tcilekuyi ?ets'ínaθé ts'i ?ənat'ε. ?ekú.
t'ooé tθ'i náke θəʔtsi. húʔdú. tabáya
níniya.

17. "My elder brother," he said. But he did not answer. Again he called, "My elder brother." But again he did not answer the young man. Finally thinking, "My elder brother seems to be drowned," he cried. Then he started off crying by the shore. "My elder brother," he cried out and suddenly Raven Head said, "What? I'm washing maggot excrement off myself. What did you call me for here?" he said coming up from under water.

18. The young man said, "I have already made the canoe. That's why I have spoken to you," he said. Raven Head went to the canoe. After he had examined the canoe well he said, "My younger brother, now we'll canoe north." Now before they got into the canoe Raven Head said, "My younger brother, the people have been killed, but it is not good not to take something from the enemy, it is said. Cut off all the Dogrib's penises," he said.

17. sʉnɑyɿ̆, hɛni. kʉlʉ bɛt'ásɿ̆ xáyɑyɿ̆tei-híle.
 tθ'i hɛziɿ̆, sʉnɑyɿ̆, hɛni. kʉlʉ tθ'i
 ?ɛyi tcilekuyi bɛts'én xáyɑyɿ̆tei-híle. ?ɛts'inaθé
 sʉnɑyɑ tunéθdɑ-hit'á ?ahunédí, yenɿ̆ðenú hɛtsɑy.
 ?ɛkú. tabɑyɑ tsɑy ?ɛdɛhɛ́tʃɑ. sʉnɑyɿ̆,
 hɛniú naɿ̆ziɿ̆-xɛ́t ?ɛt'axɑ datsɑ́tθí, xɑyɿ̆,
 hɛni. hɿ̆náyɿ̆-tʃɑné ?ɛdɛk'ɛnáyɛstsiɿ̆. dʒɑ
 ?ɛdláye hɿ̆ka nɛziɿ̆, hɛniú tɛ hɔts'ɿ̆ nɿ̆yɿ̆yɑ.

18. ?ɛyi tcilekuyi ?adi, ?ɛkút'a ts'i θiɿ̆tsɿ̆.
 ?ɛyit'á nɛts'én yastei, hɛni. datsɑ́tθí
 ts'i-yɑ nínɿ̆yɑ. ts'i ?oteyé nɑúnéðtɑ húɿ̆dú̆,
 setcilɿ̆, ?ɛkú. yʉ·tθé hǔ·kɛ̆, hɛni. kú.
 ts'i-yé hɛyɛ?ási hɔtθɛ datsɑ́tθí ?adi, setcilɿ̆,
 dɛnɛ tɛyɑ́lde kʉlʉ tc'é?ɛzil³²⁾?a-híleú nɛzʉ-híle
 sni. tɿ̆tɛyɑ́ hodelyǔ̆. hɜbɛyɛðé tɛɿ̆hɿ̆t'áθ,
 hɛni.

19. Now after the young man had done that, he strung all the Dogrib's penises on a rope. Then he made it stretch all around the gunwale of the canoe. Thus they started off to the north.

20. They carried the canoe wherever there were portages. Thus they canoed to the north. Then the men's penises started stinking because they were rotting in the summer heat. Therefore the young man untied one. He pushed it in the water. Suddenly Raven Head saw it. "How come there is only one knot here?" he said. Finally they stunk much more, so the young man pushed them in the water two or three at a time. When Raven Head saw that, he said again, "Here I have found another knot." Doing that, the young man finally pushed them all in the water. Finally only the rope was strung on the gunwale, it is said.

19. ?ekú. ?eyi tcilekuyi ?ekwáyílá húđdú.
tš'ule-t'á hodelyŷ. šitcaŷá-yeðé tatš'urétceð.
?ekú. ?eyi ts'i-?eyeyí-k'ε ?εitš'inaθet'i
?ayílá. ?ekwát'ŷ. yŷ·tθé hehéðki.

20. t'ahi hoteθ dáhúli hoteθ ts'i naheti.
?ekwát'ŷ. heŷekeš yŷ·tθé. kú. sine ?edu-hit'á
dene-yeðé dáŷíđdjir homa ?adádjá. ?eyit'á
tcilekuyi ?ištáŷe yek'eyi?ar. túsí hénitšní.
datsátθí ?et'axa yeŷe?i. ?edlát'a dja
?ištáŷe cás yí θe?a, héní. ?ets'inaθé
de?ází homa ?adádjá-hit'á ?eyi tcilekuyi
nákeú nahék'ε taye ?εšeyaré túsí yédánašni.
datsátθí ?eyi nat'íú dja tθ'i cás naθt'a-hik'ε,
héní. ?eyi tcilekuyi ?ekwáyεš?i-hit'ŷ.
?ets'inaθé hodelyŷ. túsí yeŷéđdel. ?ets'inaθé
tš'ule yí ?eyeyí-k'ε nit'i ?adjá sni.

21. Now the young man was thinking about his relatives and his parents who had been killed. He cried sometimes feeling lonesome. But Raven Head said nothing to him. One evening the young man was crying again because he was lonesome.

22. Suddenly Raven Head said, "My younger brother, why are you crying? Our relatives have speared caribou in the north at a caribou crossing. With white tepees standing on flat sandy ground, they are running around playing with a ball. They must not be crying over us," he said. Besides that he said nothing else. Then the young man thought, "How can that be, since we left all our dead relatives." Thus they canoed north.

21. ?ekú. ?eyi tcilekuyi bélot'ine tcü.
betikuyi tcü. ?eyáldê.-ya náyeniyēder.
?áyeniyēð'á-hit'á ?ak'é hetsay. kúlú
datsátθí yets'én t'así. ?adi-híle. ?iá
xíts'én tcilekuyi ?áyeniyēð'á ?eyit'á
hetsay nadli.

22. ?et'axá datsátθí ?adi, setcilí,
?edláye-ya netsay. nuhwélot'ine dýhú
yü.tθí. ?edaya ?etθén k'ehigê. θai
té1-k'ε ni bále-goðé nádáréðgayú dzolé-ya
dzérétibahedít-sí. nuhwék'ε dátsay-híle-lesá,
héní. tθ'i yenásí t'así. ?adi-híle.
?ekú. ?edlá'at'ε-hit'á ?ekwá?adi nuhwélot'ine
hodelyü. ?eyáldé ?eyer hotc'azí hí.kí-ní,
yeniden ?eyi tcilekuyi. ?ekwát'ü. yü.tθé
hehekeí.

23. Finally they came to the lake with the caribou crossing. They came to the caribou crossing after the sun had passed noon. Many white tepees could be seen standing. They canoed to them. When they had come near, the people staying there came to the shore.

24. Because they saw a canoe and they had come close, Raven Head's father and mother canoed out to them. "My sons were gone looking for birch bark in the early spring. We have said that it seemed they were killed over there. It seems that there they are," they said, the old man and the old woman starting out to meet their two children in a canoe.

23. ?ets'inaθé t'ahi tu bek'ε ?edayá
hoð?á-ní ?eyi tu-k'ε nîhînikî. dzîdize
hodázî sa nîhî?áú ?edayá hots'én ts'ehéðkî.
nîbále áá nádárégaih hóret'î. hots'én
heyekéá. niðdúwe nîhînikîú ?eyer ðene nádéi
tabáya nînídel.

24. ts'i heyε?î-hit'á ?oteyé niðdúwe
nîhînikîú datsátθí betá tcũ. bá tcũ. dláyî
?îkozí heyekéá. áuk'é ðaðané sezkenε k'eih
hîka héð?az hubehúle. ?ekozí áeyáhubíldé
?ahunédí díyídi-t'îni. ?edîni ?ahet'î
?ahunédí lá?át'ε, hehedíú ?enséékuyi tcũ.
ts'éyákuyi tcũ. hubezkenε-ke nahékéá
heshíðéð?az.

25. Then Raven Head said, "The enemy cannot kill me. I thought it seemed that the enemy had killed only you," he said. Thus if people had not done wrong, after they are killed they came to that place to which Raven Head and his younger brother canoed, it is said.

25. ?ekú. ?eyer datsátóí, si ?ená
?eyásí?θir-ixa-híle. nuhni yí ?ená
?eyánuhwíni?dé. ?ahunédí yenesθen-ní, héní.
?ekwát'ŭ. dene' ?eyáldé-tí'áγá ?ekozí nadlí
dene t'asá ?adá·t'ε-híleú datsátóí betcile
tcŭ. dene-γá níhínikí sni.

III.- - - - -

1. Once one person said, "Let's go on the war path without Raven Head. When Raven Head is with people, no one kills the enemy beside him. Only after he wounds all the enemy, then we kill them. It is not enjoyable to kill wounded people that way. So let's go to war without his knowledge," he said. So they didn't tell Raven Head. Then they spread the news to all the people who were staying there. They all started preparing separately for war. They passed the word to each other. They said, "We'll all start together on the war path after gathering."

2. Then they all gathered there where they had said. They made the one person whom they considered to have the strongest medicine the leader of the war party. Thus they started on the war path. Finally, they came to the land of the Dogribs. But they saw no Dogribs. The leader of the war party made medicine there. He looked ahead. He then saw to where the Dogribs were staying. He told his relatives that while singing with medicine. So the next day they started out in the direction where he had said the Dogribs were staying.

III. - - - - -

1. ?iʔá datsátθí bedi nábahũ·dét, héní
 ?iʔáyí. datsátθí dene-xét ?at'íú benásí
 ?ená tɛyálðir-híle. ?edini yí hodelyŷ.
 ?ená dáyítkaih-tʔ'áya hútdú. nuhni tɛyánilde.
 ?eyi ?ekwát'ũ. dene kaŋi tɛyáldei benáhodet'í-híle.
 ?eyit'á benatayá bǎũ·dét, héní. ?eyit'á
 datsátθí bets'én ?ekwáhodi-híle. kú ?eyi
 dene t'ahi ?eyer nádéi hodelyŷ. ?etɛyá
 honihí·lðer-hit'á bá-xa hodelyŷ. sedáhúdjá ?at'k'éú
 dásíyídel. ?etɛyá níyatihílya. ?eyi-yaré
 t'ahi ?etɛhũ·dét ?eyer hots'í hodelyŷ. ?aʔa
 bahũ·déli hehedi-ní-hit'á.

2. ?ekú. t'ahi hehedi-ní ?eyer hodelyŷ.
 ?etɛheðdel. ?eyer ?iʔáyí dene t'ahi ?ik'ázé-t'á
 de'ází nátser behuníθeni ?eyi bek'a bá'etdétí
 heyetsí. ?ekwát'ũ. bǎhě:ðdel. ?ets'inaθé
 tɛtɛyá néné-k'ɛ níhíndel. kúlú tɛtɛyá
 heyetsí-híle. ?ekú. ?eyer bek'a bá'etdétí
 ?ik'ázé heɛtsí. natθe náyéð'í. t'ahi hots'én
 tɛtɛyá nádéi yeyetsí. ?ik'ázé-t'á hedjen-húk'ɛ
 bélot'ine-ts'én ?ekwá·di. ?eyit'á yu·naθi
 dziné-k'éú t'ahi hots'én tɛtɛyá nádéi héní-ní
 ?ekozí heheðdel.

III.51-IV.7

3. Now in the evening the sun had nearly gone down. They came there to the lake where the Dogribs were staying. Then they sat down a little way away from the Dogribs. They were going to rush them early in the morning. Then when dawn had come, suddenly one person said, "Let's look carefully. It seems like there are too many people," he said.

4. Then one man climbed a tree. From there he looked at where the Dogribs were camped. "There seem to be many people. Many fires can be seen," he said. Since it was still not very light they took turns climbing up. They all looked from there at where the Dogribs were camped. Suddenly someone spoke up to them. "How come you are sitting up there," Raven Head said, coming out of the woods toward them. "We said we seem to see fires over there. That's why we are looking from here. But it doesn't seem to be fires," they said.

3. ?ekú. xíʔts'én k'áʔdjine sa náyiʔá.
?eyer t'ahi ʔitcaʔá nádéi ?eyi tu-ʔá
nʔhʔnidel. ?ekú. ?eyer ʔitcaʔá ?á heréʔtθ'i.
k'áʔí dɛdɛné hiyúʔdɛʔ-ixa. ?ekú. k'áʔí
yekaih húdúʔt'íú ?et'axá ?iʔáyi ?ekwá·di,
?oteyé honü·lʔí. dɛʔázi dene ʔá ?ahunédí,
héni.

4. ?ekú. ?iʔáyi dene detcin-k'e dahiya.
?eyer hots'í t'ahi ʔitcaʔá nádéi honɛʔí.
dene ʔá ?ahunédí. kún ʔá hóret'í, héni.
?aʔü. ?oteyé dzí·θɛ-híɛ-t'e ?eyit'á ?ɛʔɛna
danaheʔídíʔ. ?eyer hots'í ʔitcaʔá t'ahi
nádɛ· dáhonɛʔí. ?et'axá hubets'én náyaθstei.
?ɛdláʔɛ-xa ?eyer dadu·ʔtθ'i-hit'á, héniú
datsáʔtθí detciné³³⁾ xáyiya hubets'én. yuʔwe
kún hóret'í ?ahunédí, dídí. ?eyit'á djá
hots'í dánílʔí. kúlú kún ?at'ɛ-híɛ
?ahunédí, hɛɛdi.

5. "I'll look too," he said, stepping out of his snowshoes. He climbed up a big tree. He came to where the fires could be seen. Getting there he said, "It can't be seen well," and went further up. "Raven Head, it is already very light. The Dogribs will suddenly see you. Don't climb up far," they said. Raven Head said, "From here it can't be seen well. I think I'll get a good look," he said going further up.

6. Then one person took Raven Head's snowshoe. He cut it up with a knife. He cut up all the webbing. He broke the frame all into small pieces. Then he took the other snowshoe. He did the same thing again. Then he scattered them all over in the snow.

5. si tθ'i hynus'í, héníú ?aih-yé
xádíl'εθ. ?í?áye detcin netcá ?eyi-k'e
heγiya. t'ahi hots'í kún hóret'í ?eyer
hots'én níniya. níniyaú djá hots'í ?oteyé
bóret'í-híle, héníú k'édaya yegal. datsátθí,
k'aádané ?oteyé dzí·θε. ?et'axá ?ítcaγá
neye?í-γwalí. níθá daθiyaih-híle kúlú,
hét's'edi. datsátθí ?adi, djá host'í ?oteyé
bóret'í-híle. ?oteyé hunásí yenesθen, héníú
k'édaya yegal.

6. ?ekú. ?í?áγí dene datsátθí be?aihé
hí?tcú. bes-t'á náyet'áθ. ?aih-tí'ule
hodelyŷ. náγít'aθ. ?aih-yí tθ'i hodelyŷ.
netcá-híleú yek'áta xádéθeyez. hú?dú. ?í?aye
?aih náíltcú. tθ'i ?εík'ésí ?ayílá. hú?dú.
yaθ-níze hots'én ?εítc'azí yayí?del.

III.51-IV.7

7. Suddenly the Dogribs rushed at them. Raven Head started down from the tree. "It's all tied up in knots," he said, and they started running away from him. When they had gone way into the middle of the lake, Raven Head left the people behind with his snowshoes making snow fly up behind him.

8. Thus he arrived at the land. People were shouting all among the tepees. His relatives did not understand. When they had nearly come to him he said, "Now the last is sticking up without a leg." He had wounded all the Dogribs. They lay spread out outside. They came to him standing among them. Then (he said), "I made them easy for you. Now you kill them," he said. Raven Head's relatives were not happy with him. So one told him, "Why have you wounded them? You kill them. We won't kill them," he told him.

7. dedané ʔitçayá heʔniʔdel. datsátθí
detcin-k'ε nahéðdja. ʔεʔénadjáse héníú
ʔekwát'ũ. betc'azí tɪbahéðdel. tu ʔoteyé
tadjáya nɪhɪnɪdelú datsátθí ʔaih yédεl'éð-xét
betʔáye tsiʔ yayít'i lã·t'εú dene-yé xáyɪya.

8. ʔekwát'ũ. ní hoyá nɪnɪya. kúé honɪzɪ
hots'én dene-zilé yí ekwahodi. hɪnɪðen-híle
bélot'ɪne. k'áʔdjɪne yeɣá nɪnɪdelú, kú.
t'ahi nade dzadzɪ yaíhah, héní. hodelyũ.
ʔitçayá dáγɪʔkəih. bí't'asɪ ʔεʔké dáɪɪɪla.
hubenizɪ θeyɪú yeɣá nɪhɪnɪdel. ʔekú. nuhxa
hubéhureni ʔasʔá. ʔeyánuʔde ʔekú, héní.
bélot'ɪne datsátθí-ts'én hɪbɪnɪyé-híle.
ʔeyit'á ʔɪʔáɪɪ ʔekwáyéʔni t'ahi-xa dáγɪʔkəih
sɪ. nen ʔeyánuʔde. nuhni ʔeyánílde-ixa-híle,
yéʔni.

III.51-IV.7

9. Raven Head said, "Yes, If you had been by yourselves, you would not have defended yourselves, the Dogribs would have killed you. So I protected you. The Dogribs haven't killed you yet. You said, 'We'll kill Dogribs without him', and without my knowledge started out on the war path. Here without me you would all have been killed. You are living because I have defended you again. But you say you won't kill the wounded. And yet, you said it was impossible for you to kill those who were not wounded," he said. So saying he immediately started away from the people again toward his home.

10. Now Raven Head had known well when they had started away from him on the war path, but he had said nothing to the people. So he stayed there at home. Suddenly he had said, "People have gone on the war path. They might have been killed. If it is only them, I'll go after them," he said going after the people. So he had come to his relatives at the time when the Dogrib people had said they were going to rush them. It was found out that that is what he did, it is said.

9. ?ǰ, héní datsátθí. nen yí-dé
k'ensedi-híléú ?ítçayá ?eyáníniθer-γwalí-ní.
si nuhwek'esni-hit'á. ?ítçayá ?eyánuhwéniθdé-híle-t'ε.
bedí ?ítçayá ?eyáyúlde senátayá duhniú báhuhdel.
djá si sedí-dé hodelyŷ. ?eyánuhwéldé-γwalí-ní.
si nuhwek'ε naysdí-hit'á dayuhna ?ekwát'ε.
kúlú kəhí ?eyaywasθir-híle dīni. kəhí-híle
?eyi ?eyáníθir-ixa-na-dúyé kúlú ?adīni,
yéñni. ?ekwā·di dēdāné dene-tc'azí nhéθdja
bekúǰ huka.

10. ?ekú· datsátθí t'ahú bεtc'azí bəhεðdel
?oteyé hek'ódelyá kúlú dene-ts'én t'así ?adi-híle-ní.
?ekwát'ŷ. ?eyer náder bekúǰ. ?et'axá ?ekwā·di
dene bəhě·ðdel-t'īnī. hubek'eyeljel ləşá.
?edīnī yí-dé hubek'éniye husá, héníú dene-k'éniye
téðya. ?ekú· ?eyi dene ?ítçayá huyúθdéθi-ixa
níúníðerú ?eyer bélot'īns-γá níniya-ní. ?eyi
?ekwá?anáθíθer-hit'á-hik'é sni.

III.51-IV.7

11. Afterwards his relatives came home. But because they were unhappy they came home without taking any of the property of the Dogribs they had killed, it is said. Then Raven Head told them this, "You said you didn't kill people by yourselves. For that you got mad. From here on you will go on the war path alone. You have said that it is not enjoyable to kill people after I have wounded them for you. So now you can kill Dogribs who are not wounded. Thoroughly enjoy yourselves," he told them.

12. Then his relatives started on the war path again. Not even one of those who started out on the war path returned. It seems that the Dogribs killed them all, it is said. Suddenly Raven Head said, "They went out on the war path saying that they would kill Dogribs with pleasure. So it seemed they were killing many Dogribs. But it is a long time that they have not come home," he said. "They lived because I defended them. I told them that alone they would be clubbed down like little puppies. That must have been what happened," he said. Now those people who had gone on the war path just never came home, it is said.

11. hotʔ'áɣɔ bɛlot'ɪnɛ ʔaɣɪdel. kúlú
hubɪnɪyɛ-híle-hit'á ʔɪtcɔɣɔ ʔɛɣáldɛ. hubɛyúɣwɛ
náhɛʔtsɪ-híleú t'asɪ. hɛdɪ ʔaɣɪdel sni. kú.
datsáʔtʰí ʔɛyɛr du. ʔahubéʔni, nuɣni θani
dɛnɛ ʔɛɣáníldɛ-híle duɣni. ʔɛyi huɣa dáhuʔtc'ɛ.
dɣɔ hots'ɪ yu·naθɛ nuɣni θani náɓáhuʔdɛʔ-ixa.
sɪ. nuhwɛxa dɛnɛ hɛskɔɪh-tʔ'áɣɔ ʔɛɣáɣuʔdɛ
bɛnáduht'ɪ-híle duɣni. ʔɛyit'á ʔɛkú. nuɣni
ʔɪtcɔɣɔ kɔɣɪ-híleɪ ʔɛɣáɣuʔdɛ. ʔoteyɛ
bɛnádeɣuht'ɪ, hubéʔni.

12. kú. bɛlot'ɪnɛ tθ'i nabáɣhɛ·ɔdel. t'ɔɣɪ
báɣhɛɔdeli ʔɪʔáɣɪ kóli ʔáɔɔja-híle. hodɛlyŭ.
ʔɪtcɔɣɔ ʔɛɣáhubɛnɪʔdɛ. ʔahunɛdí sni. datsáʔtʰí
ʔɛt'axɔ ʔɛkwáʔadi, nuhwɪnɪyɛ ʔɪtcɔɣɔ ʔɛɣáɣúlde,
hɛɛdiú báɣhɛɔdel-nɪ. ʔɪtcɔɣɔ ʔɔ ʔɛɣáhɪlde
ʔɛyit'á ʔahunɛdí. θá kúlú ʔaɣɪdɛʔ-híle,
hɛni. si hubɛk'esni-hit'á dahɛna-nɪ. ʔɛdɪni
θani-dɛ ʔɪ-yazɛ k'ɛlyáʔi-k'ɛsí hubɛk'ɛɣɛlyɛl-ɣwalí
hubɛɛɛsɪ-nɪ. ʔɛkwáhubɛlyá-lɛsá, hɛni. kú.
ʔɛyi dɛnɛ báɣhɛɔdel-nɪ ʔaɣɪdel-híle hóyɪ t'ʊt'e sni.

IV. - - - - -

1. For Raven Head everything was easy.

Suddenly it became impossible for him to kill anything. He started off away from the people with his wife and children. Although he hunted he killed nothing. Only with much difficulty did he ever kill anything. Suddenly they came to where people were camped. They stayed with those people.

2. From the time when they joined those people, it also became impossible for them to kill anything. So they started off. Raven Head also went with the people. The men went hunting. Every day until after the evening twilight (became) night, Raven Head and his wife and children followed the people on the lake.

IV.

1. datsátθí hodelyŭ. t'así. ba hódeni.

?et'axa t'así. t̤eyáθ̤ir-ixa-dúyé ?adjá.

bets'éyané tcũ. beskene-xét dene-tc'azí

hěðdel. nálzé kúlú t'así. t̤eyáθ̤ir-híle.

hŭt̤'édé nálteí hŭt̤dŭ. ?i̤áye t'así. t̤eyáθ̤i.

?et'axa dene nádéi-γa níh̤iñidel. ?eyi

dene-xét náhedé.

2. dene-γa níñiñidel hots'í ?eyer dene nádé-ni

tθ'i t'así. t̤eyáθ̤ir-ixa-dúyé ?ahedjá.

?eyit'á hě.ðdel. datsátθí tθ'i dene-xét

heðya. deneyu názénádét. dzine hédáunelt'ŭ.

teðe hots'én xíts'én hŭnéxíxí-t̤'áγa datsátθí

bets'éyané beskene-xét dene-k'éniye tu-k'e

hehedét.

3. Suddenly a small fire showed up on the shore. Again, nearby, a small fire could be seen. Again, further on, a small fire could be seen. Suddenly Raven Head's little daughter (said), "Mother, it looks like a fire over there. What is it?" she said. "No, my daughter, it is nothing," she answered. While they were standing there, fires could be seen extending all around the lake's edge.

4. So the woman said to her child, "It is like fire over there but it is not known what it is. Don't tell you father," she said. Thus they went on. They came to where the people were camped. Then after the woman had made camp, Raven Head returned. He had killed nothing that day.

3. ?et'axą tabáya kún netcá-híle hóróθt'í.
 hogá tθ'i ?íáya kún-yaze hóróθt'í nadli.
 tθ'i ho?ází tθ'i kún-yaze hóróθt'í nadli.
 ?et'axą datsátθí belíé-yaze, ?ení, yuywe
 kún lá?at'e hórét'í. ?edláye ?at'e á,
 héní. ?íhíle, selíé t'así. ?at'e-híle,
 héní. ?eyer náhedéya-hít'ü. hodelyü.
 tu-báne kún hórét'í tadanahóð'a ?adjá.

4. kú. ?eyi ts'ékuyi beskene-ts'én ?adi,
 seskení, yuywe kún lá?at'e kúlú t'ahi ?at'e
 bek'ódedjá-híle. netá bets'én ?ekwáduhni-sáná,
 héní. ?ekwát'ü. hě.ðdel nadli. t'ahi dene
 netési-ya níhínidel. ?ekú. ?eyi ts'ékuyi
 kúé hótsi-tá'áya datsátθí ?adja. t'así.
 éyaníðer-híle.

5. Then suddenly one of his daughters said, "My father, back on the lake we passed, many fire-like (things) could be seen. What are they?" she said. As soon as his daughter said that, Raven Head grabbed his horn club and started out. He said, "I think this has something to do with my inability to kill anything. Don't say this in fun," he said going out.

6. He started running back on the trail to the lake. Then the woman got angry with her daughter. "I told you not to tell your father that. It is not known what it is. It might do something suddenly to your father," she said. It dawned while Raven Head was gone. Then Raven Head's wife said to the people, "Last night my daughter told my husband that we saw many fires," she said. "My husband went to them. He has not returned yet," she said. So the people started out to that lake.

5. ?eyi dzinə-k'e ?ekú. ?et'axə ?iʔáyi
 beliǰé ?ekwā·di, setā·, yu·ní tu-k'e húθídeli
 kún láʔat'e ʔə xadáúret'í. ?edláye ʔat'e
 ā·, héní. ?eyi beliǰé ?ekwā·di dedəné
 datsátθí beʔedéxál híʔtcú tíyéðya. ?adiú-k'e,
 seliǰé, t'así· ʔeyánesθir-ixa-dúyé nots'én
 hūli ʔast'ε-lesá yenesθen-ní. sə-t'á
 ?adīni-híle-lesá, héníú tíniya.

6. yu·né tulu-k'e natıbahéðdja tu-k'e hots'én.
 ?ekú. ?eyi ts'ékuyi beliǰé-ts'én híltc'é.
 netá béʔ ?ekwáʔaduní-sáná, nélési-ní. t'ahi
 ʔat'e bek'ódedja-híle ?et'axə netá t'así·
 ʔalá ləşá, héní. datsátθí húle-hit'ŭ.
 yéikə. ?ekú. datsátθí bets'éyané dene-ts'én
 ?ekwáʔadi, sedene yuniteðé seliǰé yets'én
 ?ekwáʔadi kún ʔə yít'í, héní. ?eyi-ts'én
 sedene téðya-ní. ʔəʔŭ. ʔadja-híle, héní.
 ?eyit'á dene ?eyi tu-ts'én héðdel.

7. When they came to the lake they found where he had started to walk out on the lake and had started clubbing the ice people, and they followed his tracks where he had gone clubbing the ice people. The people walked on his tracks nearly all around the lake. There they found Raven Head's corpse lying, it is said. Since there was no blood on it they all examined it.

8. They said, "It must be known how he died. They all examined him. But there was no wound on him. One person in looking at his fingers found a small splinter of ice stuck under the fingernail of the little finger. Only that was seen. Nothing else could be seen. Now his heart lay there. It had been stabbed with that ice splinter. It was found out that he was killed with that, it is said.

7. tu-γᾱ nῑnῑdelú ʔeyer datsátθí tu hḗθeya
 ʔeyer hots'ῑ ten-yé-denḗ k'ehúnῑḗx-el-hik'ḗú
 datsátθí bekeγḗ t'a húk'ε ten-yé-denḗ
 k'εγḗxálú húḗya. bekeγḗ-k'ḗ ts'edḗḗ k'áḗdjine
 hodelyŷ. tadanahóḗer. ʔeyer datsátθí θḗḗḗ
 híltῑ sni. kú. bek'ε del hóret'ῑ-híle-hit'á
 hodelyŷ. yenáheneta.

8. ʔedláγḗ-t'á ḗγᾱnῑḗer lᾱ-γwalῑ, heḗdi.
 hodelyŷ. yenáhenḗḗtᾱ. kúlú bekayá bek'ε
 hóḗʔᾱ húle. ʔῑḗḗḗ yῑla-tθ'aḗḗ dᾱneḗʔῑnŷ.
 bῑla-tθ'aḗḗ-tcile-k'ε bῑla-ganḗ-t'á ḗur-zúzé-yaze
 γῑʔa. ʔeyi yῑ γet'ῑ. benásῑ t'asῑ.
 γet'ῑ-híle. ʔekú. ʔeyer bedziyé θḗʔᾱ. ʔeyi
 ḗur-zúzé-t'á heḗgor. ʔeyit'á ḗγᾱlḗer-hik'ε
 sni.

6. The Story of Scabby

1. There was a boy who was covered with scabs. All of his body except for the soles of his feet, his face, and his hands was covered with scabs, it is said. His parents took care of him. Still he got more scabs. If he moved the scabs would crack. Then they would bleed. Therefore his parents did not want to take care of him. So Scabby stayed with his grandmother.

2. This is how his grandmother took care of him. It is said she made rabbit skin clothing for him. Thus his grandmother carried him around after the people wherever they went. Now when the sun returned and it became warm and there where the people were staying, the children ¹¹⁾ were playing outside chasing and calling each other around the houses, suddenly Scabby said, "Grandmother, put me outside. I want to watch the children playing from there," he said. His grandmother (said), "Be quiet and sit down. They told you that they don't like to look at you and that's why you are staying here with me. Don't look at people," she told him. But Scabby said, "A person won't die if I look at him. Take me outside," he said.

6. ɣuri behoniyé

1. ʔiɣáɣi sekuyi ɣuri hɛli sni. hodelyŷ.
betθén-k'ɛ ɣur yí beke-tɣaya tcũ. bɛné tcũ.
bɛlá tcũ. ʔeyi yí bek'ɛ ɣur húle sni.
t'ahɛ betikuyi dáli yek'élní. ʔets'inaθé
ɣur deʔází ʔadjá. náyeda-dé beluré dánayíltaiɣ.
ʔeyer hots'ɪ del hódáθeli ʔanat'ɪ. ʔeyit'á
betikuyi yek'éhelní-ixa heyenéli-híle. ʔeyit'á
ɣuri betsuné-xéɣ náðer.

2. ʔekwát'ũ. betsuné yek'élní. gá-ðéð. yú.
ya heɣɪɣa sni. ʔekwát'ũ. dene-k'éniye betsuné
dzéréyeɣteih t'ahú-k'ɛ dene dzérédíti. ʔekú.
nasanéðt'áú ʔedu ʔaudjáú, t'ahi náts'edé. ʔeyer
bít'asɪ sánádé. kúé honáre dzéréɣhenedjuih
dáhiziɣ húk'ɛ ʔet'axa ɣuri ʔadi, setsunŷ,
bít'asɪ nɪsɪnɪteih. ʔeyer hots'ɪ sekuyi
sánádé. neɣwasʔɪ, héni. betsuné dɪlðiu θɪda.
nenet'ɪ nehonéli-híle néts'edi ʔeyit'á djá séɣ
nánðer. nen dene nɪɣ'ɪ-híle kúlú, betsuné
yéɣni. kúlú ɣuri dene nesʔɪ kúlú ʔeyit'á
dene ɣeyáɣwaðir-híle. tɪsɪnɪteih, héni.

3. Finally his grandmother took him out. She made him sit to one side of the door. His grandmother was working. She worked far from their home. She started back there. Then when evening came, the children who were playing finished. When the old woman came home she brought Scabby in again.

4. Suddenly a wise man (said), "The children must come to me. One by one they must come," he said. He passed the word among all the houses. Then the children came to him. "Don't all come in at the same time. Only one come in," the wise man said.

3. ?ets'inaθe betsuné tíyénit̄ti. tídá
hoγá-k'εðé θεδα ?ayílá, ?ekú. betsuné
?eyálayena. hubekúé hots'én niðá ?eyer
?eyálayena-ni. ?eyer hots'én nahéθdja.
?ekú. xí̄ts'én níúniðerú sekuyi sanádē.
?enahet'ε. ts'éyākuyi bekúé niðjaú, t̄uri
yidanīt̄ti.

4. ?et'axá huyanī sekuyi seγá náγwadé̄t̄.
?ak'éú ?it̄áyi seγá niγwadaih, hēni. hodelyŷ.
kúé hota yatei θε̄̄θer. ?ekú. sekuyi yeγá
ninīdel. hodelyŷ. t̄eyaré yidánuhdē̄t̄-sán̄a.
?it̄áyi yí yisī yidáγwadaih, hēni huyanī.

5. Therefore one of the boys went in. Then the wise man looked at him well. Then the wise man said, "Yes, my grandson. That is enough for you. Go home again," he told him. Then another one came in. He told that one the same thing and sent him home. Thus all the children came to him and returned (home).

6. Then only Scabby had not been seen by the wise man. Suddenly he said to his daughter, "My daughter, tell Scabby to come here to me," he said, commanding his daughter to go to Scabby. Then when the girl had come to Scabby she said, "My father says come to him" she said. Then the old woman was not pleased. "That old man does not speak like people. He knows it is impossible for my grandson to walk around. But he says he should go to him. My grandson will not go to him," she said.

5. ?eyit'á sekuyi ?i?áyi yidániya. ?ekú.
huyani ?oteyé yeniyi?í. hútdú. huyani ?adi,
?é. sunayi, nen kut'asi. kú. nekúé hots'én.
nayida?, yé?ni. hútdú. tó'i ?i?áyi yidániya.
?eyi tó'i ?ekwáyé?niú, ?ayeyei?á. ?ekwát'jú
hodelyŭ. sekuyi yeyá náθedel.

6. ?ekú. ?uri yí huyani yeyei?i-híle. ?et'axá
belié ?a?ni, selié, ?uri djá seya náγwayá
?ekwá?ini, héníú belié ?uri-ts'én hé?á.
?ekú. ?eyi ?et'ereke ?uri-ya níniyaú ?adi,
setá seya náγwayá né?ai, héní. ?ekú. ts'éyákuyi
biniyé-híle. ?eyi ?eneθékuyi dene lá yaltei-híle.
diri sunaya-yaze dzéréyah-ixa-dúyé yek'ódelyá.
kúlú seya náγwayá héní. sunaya-yaze náya-ixa-híle,
héní.

IV.16-62

7. Therefore when the girl had returned to her father she said, "It is impossible for Scabby to go around. So his grandmother told him not to come here," she said.

8. "Well..." he said. "If it is impossible for him to come here, tell his grandmother to bring him here," the wise man said. So the girl went back to the old woman. "My father says if it is impossible for Scabby to walk, then bring him to me," the girl said. The old woman became more angry and said, "Why does he send word again that he wants to see him? If he thinks he wants to see him, let him come here himself. I won't carry my grandson over there," she said, ordering the girl home.

7. ?eyit'á ?et'ereke betá-γá nǐdjaú ?adi,
ǎuri dzéréγaih-ixa-dúyé. ?eyit'á betsuné
?adiú djá náya-ixa-híle yéǎni, héní.

8. hu hu ..., héní. djá náya-ixa-dúyé-dé
betsuné djá níyúǎtei ?ekwáǎni, héní huyǎni.
?eyit'á ?et'ereke ?eyi ts'éyǎkuyi-γá nǐniya
nadi. setá ?adiú ǎuri seγá nǐniǎtei
hegaǎ-ixa-dúyé-dé néǎni, héní ?et'ereke.
ts'éyǎkuyi de?ǎzǎ hǐlto'éú dǎ?adi, ?edláye-xa
γwas'ǎ héní tθ'i yǐka yaǎtei. γwas'ǎ
yeniðen-de, ?edǐni djá níγwayá. si sunaya-yaze
?ekozǎ hesteih-ixa-híle, héníú, ?eyi ?et'ereke
?ǎhéǎ?á.

IV.16-92

9. Then when the girl had returned home she told her father the old woman said, "I won't bring my grandson here." The old man (said), "Does one think that if the child is seen he will die? She is hiding him to prevent people from seeing him," he said starting out to that place.

10. As soon as he came inside the house, after looking at Scabby he said, "My grandmother, I am not saying anything. The children have all come to me. Now since this, my grandson, is also a child I simply thought I'd see him too. So now I am satisfied that I have seen him. I'm going back home," he said, going out. It was not known why the wise man had the children go to him. Only he knew.

9. ?ékú. ?et'ereke bekúé nǐdjaú betá-ts'én
 ts'éyákuyi ?adiú, súnaya-yaze djá
 nǐnesteih-ixa-híle hénì, hénì. ?eneθékuyi
 ?eyi sekuyi yet'ì-dé tseyǎnǐðer-γwalí
 behunǐtθen-hit'á-húsá. ðene ye?í hotc'á
 náyenǐt'í, héníú ?eneθékuyi ?ekozí héðya.

10. yísì yǐdǎnǐγǐya ðedǎné turi neγǐt'íú
 hútǐdú. ?adi, setsunǐ. t'así--ixa ?adesǐ-híle.
 sekuyi hodelyǔ. seγǎ náθedel. kú. diri
 súnaya-yaze tθ'i sekuyi hǐlǐ-hit'á ?edǐni
 tθ'i γwas?í yenesθen hóyí. ?eyit'á
 ?adesǐ ðuhú γes?í kút'a. sekúé hots'én.
 nahesdaih, héníú tǐdja. huyǎnǐ t'ahi.
 huka sekuyi yeγǎ naθedel ?ǎlásí. bek'ódedjǎ-híle.
 ?edǐni yí yek'ódelyǎ.

11. A long time afterwards he explained to people that children who were playing had run past his door. On the end of the foot of one of them rabbit hair could be seen. He saw that once when he stepped down on some wood. The way he stepped was not too much like the way children usually step. He made all the children come to him so that he would know who it was by looking at his feet. But there was not even one whose foot was like that. So he went to Scabby. He found it was him when he looked at his feet. He was different ¹⁴⁾ from people in that, but the wise man found out about Scabby who was hiding, it is said. But the wise man did not tell the people, it is said.

12. The wise man's son-in-law was called Thunder Maker. It is said he was married to both of the wise man's most excellent daughters. Suddenly, Thunder Maker started making medicine. After he had sung for a long time he said to the people, "A man ¹⁵⁾ has adulterated my wife. I don't know who he is. Therefore I have made medicine. But I didn't see him. If he is one of the people here, I'll know tomorrow. Then whoever he is will not live," he said.

11. hott'áγ̆ θá-tt'áγ̆ dene-ts'én ?ekwá?adi
 ?eyer sekuyi sanádē. betidá natibahúðdel.
 ?eyi ?ittáγ̆ beké-láγ̆ gayá hóret'í. ?eyi
 ?ittá detcin-k'e nádeγ̆et'éd̄i ?eyi γ̆e?í. ?edí
 sekuyi t'q̆·t'eš. nádehet'iθi huk'ésí-híleú
 nádeγ̆et'éd̄. t'q̆hí ?at'í bek'órusyá beké-γ̆aré
 yeníðen-hit'á sekuyi hodelyŷ. beγ̆ náθedel
 ?qlá. kúlú ?ittáγ̆ kóli beké ?ekwát'e húle.
 ?eyit'á t̄uri-γ̆ n̄niya. yeké neγ̆itt'íú ?eyi
 ?at'ε-hik'é. ?eyi-γ̆aré dene-?ází ?at'ε, kúlú
 t̄uri ná?edenel?í. h̄yq̆n̄i yehútt'q̆ sni. kúlú
 h̄yq̆n̄i dene-ts'én ?ekwá?adi-híle sni.

12. kú. h̄yq̆n̄i baze ?ídíhi-náke-tc̄ihorísē.
 húlye. ?eyi h̄yq̆n̄i belíq̆ nádene t'ahi
 de?ází ?axehi ?eyi b̄n̄élt'ŷ. γ̆áθeda sni.
 ?et'axq̆ ?ídíhi-náke-tc̄ihorísē. ?ik'q̆zé
 h̄yn̄itts̄i. θá γ̆edjen h̄útt̄d̄y. dene-ts'én
 ?ekwá?adi, dene seγ̆ tc̄'enánétt'í. t'q̆hí
 ?at'í bek'óresyq̆-híle. ?eyit'á ?ik'q̆zé
 θiitts̄i. kúlú γ̆es?í-híle. dj̆q̆ hots'í
 dene ?at'í-dé k'q̆bí bek'óresyq̆-ixa. ?ekú.
 t'q̆hí ?at'í-sf̄. γ̆ena-ixa-híle, h̄eni.

IV.16-62

13. Then when the next day came, Thunder Maker brought a hawk to life. Having it sit in front, from there he said, "All the men must come to me." He had the news passed among the houses. All the men went to him. But he saw nothing. Finally, he said, "All the small boys must also come to me," he said. They also all went to him. But again he saw nothing. Only Scabby had not gone to him.

14. Finally he said, "Scabby must come to me too." But his grandmother got angry. "They don't talk like people. One should not think about my grandson (having anything to do) with women. Apparently they are sending word for him." Then Scabby said, "My grandmother. I'll go to him. I want to know why he's saying this," he said. "After you have carried me out, I'll go to him alone," he said. His grandmother thought, 'No', but she carried him out.

13. kú· yu·naθi dziné-k'ε níúñðerú,
 ?ídíhi-náke-tcihorísě· tatsěitcoy yena
 ?ǎlá·. ?eyi ?edenatθe yéídaú ?eyer hots'í,
 ðene hodelyŷ· seya náγwadéť, hēni. kúé
 hota honiθeťθer. hodelyŷ· ðeneyu yeyá
 níθedel. kúlú daúdí t'así· hoye?í-híle.
 ?ets'ínaθé tcilekuyi-yaze tθ'i hodelyŷ· seya
 náγwadéť, hēni. ?eyi tθ'i hodelyŷ· yeyá
 náθedel. kúlú tθ'i t'así· hoye?í-híle.
 řuri yí yeyá náθeya-híle.

14. ?ets'ínaθé řuri tθ'i seya náγwayá
 hēni. kú· betsuné híltc'ě·. ðene lá
 dáyaheltei-híle. diri súnaya-yaze ts'ékuyi-ya
 beyá náyenñhoðer-γwalí-híle. ?edini tθ'i
 bıkayatei-sí·. kú· řuri ?adi, setsuně·
 beyá náγwasá. t'ahi hıka ?adi-sí·
 bek'órusyá, hēni. tísenıttı-tť'áγá-dé
 si θani bets'én tusáı, hēni. betsuné,
 ?íhíle yenıðen kúlú bınaya-yaze tíñıttı.

IV.16-62

15. Then Scabby started to the man. When he came near the tepee, the door flap was partly raised. Under that Scabby saw that Thunder Maker had the hawk which was living sitting near him. As soon as he saw it, the hawk ruffled up its feathers. As soon as Scabby motioned with his hand for it to move down, the hawk forced its feathers back and stopped moving.

16. Then Scabby went in. When he had stood a little while Thunder Maker told him, "Go out again." After Scabby had gone out, Thunder Maker started making medicine again. He sang for a long time but he still did not know who had sinned with his wife. Suddenly he said, "It seems it was a Dogrib. One man was lying in the blanket with the woman. He copulated well with her but she thought it was me. So she said nothing. Then when he finished and got up, he took my wife's foot and threw it between my legs. So I woke up. Then the man ran out but I didn't see him well. I went out after him but I didn't see him. A man should not laugh at me this way. It was not a man who is staying here. It seems to be a Dogrib. We'll go on the war path for them," he said.

15. ?ekú. ?uri dene-ts'én téðya. niþále-gá
 nínnyau tídá niþále daxá?éttcúð. ?eyi yaya
 ?ídíhi-náke-tcihorísě. tatsettcoy yenai ?edegá
 yétdai ?uri yeve?i. yeve?i dedané tatsettcoy
 bet'á niþaurílzé hédjá. dedané ?uri yets'én
 náhoýtsí bílá-t'á dedané tatsettcoy bet'á
 bets'én nahudéttéihú náveda-híle ?adjá.

16. kú. ?uri yídáníya. yaze yiyíú
 ?ídíhi-náke-tcihorísě. tññdaih, yétni. ?uri
 tídjau ?eyi hotí'áya ?ídíhi-náke-tcihorísě.
 tθ'i ?ik'azé nahúníttsi. θá yedjen kúlú
 t'ahí yets'éyané-xét hostini xanahóθer
 hek'ódelyá-híle-t'ε. ?at'axá ?ittcayá ?at'i
 ?ahunédí, héní. ts'ékuyi hubét θettiú ?iáyi
 dene yet'anéðti. ?oteyé yék'ε kúlú sets'éyané
 si ?att'i seyññθen. ?eyit'á t'así. ?adi-híle.
 ?ekú. ?enat'eú niyyíyau sets'éyané ké híttcú.
 setí'éye yíttcél. ?eyit'á ts'eni.ðer. kú.
 ?eyi dene tíbaniya kúlú ?oteyé yes?i-híle.
 bek'éniye tíniya kúlú yes?i-híle. dene ?ekwát'ŭ.
 seyá náedlóg-ixa-híle. djá dene nádě. ?eyi
 ?at'i-híle. ?ittcayá ?at'i ?ahunédí. hubíká
 báhŭ.dét, héní.

IV.16-62

17. Now Thunder Maker himself had stronger medicine than all the people. Therefore, having made himself the head of the war party, they went on the war path for the Dogrib. After that the wise man stayed with those who still remained.

18. Suddenly the wise man said to his wife, "Old wife, do you have sinew? I'm going to make rabbit snares," he said. When the old woman had given him sinew, then the wise man twisted it for rabbit snares. Then he worked for two whole days stringing many rabbit snares on a stick. Then afterwards he said to his wife, "Wife, take these rabbit snares to Scabby. He'll set rabbit snares for me," he said.

17. ?εkú. ?ídíhi-náke-tcihorísě. ?εdini hodelyŷ.
dene-?ází ?ik'ázé-t'á nátser hęli-ni. ?eyit'á
bek'abá?εđđéti ?εđétsiú bėlot'ine-xéť řitcaŷá
hika bąhě.đdel. ?εkú. ?eyi hotť'áŷa huyani
?eyer t'ąhi ?ąťŷ. nádě. ?eyi-xéť náđer.

18. ?et'axa huyani bęts'ėyané-ts'én ?adi,
ts'ėyanť. tθ'ė nets'ı-hŷsá. ga-bíť ęwasxą,
hėni. ts'ėŷakuyi tθ'ė yitťayá ęilaú ?εkú.
huyani tθ'ė dáideθ ga-bíť-xa. ?εkú. ga-bíť
ťa dayáunéťt'i náke dziné-k'ε-tť'á ęęálayılá.
kú. hŷđđŷ. bęts'ėyané ?ađni, ts'ėke, diri
ga-bíť řuri bęts'én ęitťť. sa ga-bíť
daywa tť'ŷť, hėni.

19. So when the old woman had taken the rabbit snares to Scabby she said to the old woman, "My old sister-in-law, your brother-in-law doesn't talk like people. He said my grandson must set rabbit snares for him. So I've brought these rabbit snares," she said. Scabby's grandmother became angry. "My grandson will freeze if he gets cold with his scabs. It is impossible for him to move even inside," she said.

20. Then Scabby said, "No, my grandmother, my grandfather ordered me to do these snares. I'll set rabbit snares for him. If I get cold with my scabs, I'll start back again," he said. The wise man's wife started home again. After that Scabby (said), "I'll set rabbit snares. If I can't do it I will start back this way. Grandmother, carry me to where the trail goes into the woods," he said. His grandmother said, "No." But since he finally talked her into it, his grandmother took him there. Then he said, "My grandmother, go home. I'll try to set the rabbit snares. His grandmother left him and started home.

19. ?eyit'á ts'éyákuyi ?uri-γá ga-bí? níñitáú
 ?adi ?í?áγí ts'éyákuyi-ts'én, seγeyuní·,
 netcáye dene lá ?ayaltei-híle. nuγwí
 súnaya-yaze ya ga-bí? daywatí'γ héní. ?eyit'á
 diri ga-bí? djá níñitá, héní. ?uri betsuné
 híltc'é. súnaya-yaze beluré bét ník'áð-dé
 hedlu-ixa. djá yísí kóli náγeda-ixa-dúyé,
 héní.

20. ?ekú· ?uri ?íhíle, setsuní·, setsíye
 ga-bí?-ts'én seγí?á·. ba ga-bí? daywastí'γ.
 seluré sé? ník'áð-dé yγ·kozi nahesdja-γwalí,
 héní. huyānī, bets'éyané ?ahéðdja. hotí'áγá
 ?uri ga-bí? daywastí'γ. θú· ?asdjá-dé·
 yγ·kozi nahesdja-γwalí. setsuní· yuywe detcine³⁵⁾
 tγlu γí?ai ?eyer hots'én nísiníiteih, héní.
 betsuné ?íhíle, héní. kúlú ?ets'inaθé
 betsuné daya?adarédjá-hit'á betsuné ?eyer hots'én
 níyéníttí. ?ekú· setsuní· nen ?ahída? si.
 ga-bí? daywastí'γí hudéγwasdaihi, héní.
 betsuné yetc'azí ?ahéðdja.

21. Suddenly in the middle of the day Scabby's scabs were frozen. He was nearly dying from where the blood that had come out of the cracked scabs had dripped down and frozen, and this is how he returned home. His grandmother became angry with the old man. "With so many young men living around here he should not have ordered my grandson to go somewhere in the cold weather. He nearly caused my grandson to die with the cold," she said.

22. When evening came the wise man said, "My grandson went to set rabbit snares for me. It is said he nearly froze to death. I'll go to him," he said going out. When he had come to Scabby, (Scabby) told him, "My grandfather, I was nearly frozen while setting rabbit snares. I set one, but I did not set it well." "Well, well, my grandson has apparently nearly frozen. My grandson what have you done with the snares? Did you bring them here?" "No, my grandfather, I couldn't hold the rabbit snare pole because my hands were cold, so I left it sticking up in the snow and came home." "Well, my grandson, now you have tried yourself out. But never mind, it seems impossible," the wise man said going out.

21. dzidize ?et'axą ɬuri beluré béɬ heθten.
nahúk'ε dáýíltáɬi hots'ɨ del nádáíltenu
hɥkayena húléú ?εkwát'ũ. nɨdja. betsuné
?eneθékuyi-ts'én héltc'é. yũ·?áúk'ε tcilekuyi
ɬą nárádê. diri sunaya-yaze hok'að-yáya t'asɪ.
hots'én hel'a-ɣwalɪ. lá'ɬt'ε-híle. sunaya-yaze
k'áɬdjine hok'að-t'á ɬeyáñiðer ?alyâ., héní.

22. xíɬts'én níúñiðerú hɥyáñi ?adi, sunaya-yaze
sa ga-bɪɬ dahstɬ'ɥ hɥká θeya. k'áɬdjine
heθdli sni. beyá náywasá, héníú tíñiya.
ɬuri-ɣą níñiyáú ɬuri ?ayéɬni setsíye, ga-bɪɬ
dahstɬ'ũ·-k'ezɪ k'áɬdjine θesdli. ?eyit'á
?ɪɬáye daθitɬ'ɥ kúlú ?oteyé ?asɬá-híle.
?ε... , sunaya-yaze k'áɬdjine heθdli-hik'ela.
sunayɪ, ga-bɪɬ ?edlá ?anelâ. dją nɨñitą-húsq.
?ɪhíle, setsíye, sɪlá ?edza-hit'á ga-bɪɬ-tciné
hustón-ixa-dúyé-hit'á yuywe yaθ-k'ε náýitθiú
betc'azɪ ?ənsdja. ?ei..., sunayɪ, ?εkú.
?edudɪyıldzaih. kúlú dúyé-hik'ela kúlú,
héníú hɥyáñi tɨdja.

23. Early the next morning the wise man said, "Wife, my grandson could not set the rabbit snares," he said. "I'll set the rabbit snares," he said, starting off in that direction. It got dark, yet the wise man did not come home. The next day, when the day had passed and it was long into the night, he came home. Then he said, "Wife, a man has set the rabbit snares for me. The old man told about how he found the rabbit snares had been set. The way he found that Scabby had set them was by putting tossing poles high up on the tree so that snared rabbits would get tossed up so high that the old man had to make a hook in order to get them down. Using that he hooked at them. Only in that way could he get the rabbits. "Therefore I was gone a long time," he said.

24. Scabby had set all of the many snares which were given to him. He walked around far. The wise man was gone two whole days because he was walking all around after him, gathering the rabbits and fixing the snares.

23. yunaθi-dzɪnɛ-k'ɛ k'abɪ dɛdɔnɛ hɥɔɔɔɔ ʔadi,
 ts'ɛkɛ, sɥnaɣa-yaze ga-bɪɪ datɪ'ɥ-ixa θɥ.
 ʔasdjá, hɛni. si ga-bɪɪ daɣwastɪ'ɥ, hɛniú
 ʔekozɪ tɛðya. hɥɔɔɔɔ ʔadja-híle-hit'ũ. náɣɪɪxɛl.
 yunaθi-dzɪnɛ-k'ɛ dzɪnɛ hoɣɪðerú teðɛ θá hɥɪɪdɥ.
 ʔadja. ʔekú. ts'ɛkɛ deneyu sa ga-bɪɪ daθɛtɪ'ɥ-hik'ɛ-sɪ,
 hɛni. ʔɛnɛθɛkuyi t'ɔ.t'ũ. ga-bɪɪ daɣɛtɪ'ɥ-hik'ɛ
 lái hoɣɔ holni. ɪuri ga-bɪɪ t'ɔ.t'ũ. daθɛtɪ'ɥi
 dɛtcin-k'ɛ dariɣɪðáɪ hwíyɛ daɬaɣɛðla-hik'ɛú
 ga híluí yɥdaɣá nɪðá beyaɬaʔinílɣwɛí-hit'á
 ʔɛnɛθɛkuyi sáɪ yɛni θɛɪtsɪ. ʔɛyit'á nayíɪsaíh.
 ʔɛkwáɪt'ũ. yɪ ga náɪtsí. ʔɛyit'á θá hɥɪɪɛ,
 hɛni.

24. ʔekú. ɪuri t'ahi bɪɪ ɪɔ bɪɪtɪ'áɣɛ ɣɛlyanɪ,
 hodɛlyũ. daθɛtɪ'ɥ. nɪðá ʔɛɪts'ɪ naθɛya.
 ʔekú.-k'ɛ hɥɔɔɔɔ yɛk'ɛniyɛ ga déɛú ga-bɪɪ
 tθ'i sɛdánaɪʔɪú ʔɛkwáɪt'ɪ-hit'á náke-dzɪnɛ-k'ɛ-tɪ'á
 bɛhɥɪɪɛ sni.

IV.16-62

25. After that the wise man said again, "Wife, Scabby will tend my net for me. She told him that. Again, Scabby's grandmother said, "No, my grandson will be frozen on the lake." But "Oh, my grandmother, I'll go to my grandfather's net for him. Carry me over there in the woods. I'll look after my grandfather's net," he said. Again his grandmother said, "No." But Scabby talked her into it again, so his grandmother carried him again in the woods.

26. Before long Scabby came back, apparently nearly frozen. Then the wise man came to him. "My grandson, did you look at my nets?" he asked. "No, my grandfather, while I was taking one fish that was caught out of the net my hands were nearly frozen. The net was also frozen. It just broke under the water because it was frozen. So I left it that way and came home," he said.

25. ?eyer hotɬ'áŋa hɣɣani ?anaredi, ts'éke,
 ɬuri setabíɬé sa neɣwaɬ'ɬ. ?ekwáɬini.
 naredi ɬuri betɣuné, ?íhíle, sɣnaɣa-yaze
 tuk'e heθdli-ɣwalɬ, héni. kúlú, ?a...,
 setsɣnɬ, setsíye ba tabíɬ-ɣa náɣwasá.
 yuɣwe detciné siɬteih. setsíye betabíɬé
 naɣwas'ɬ, héni. betɣuné, ?íhíle, naredi.
 kúlú ɬuri yelaya nadarédjá-hit'á betɣuné
 37)
 detciné nayíɬti.

26. θá-híle-hít'ũ. ɬuri k'áɬdjine heθdli-hik'ésú
 niɬja. kú. hɣɣani yeɣa níniya. sɣnaɣɬ,
 setabíɬé naniɬ'í-húsá, héni. ?íhíle, setsíye,
 ?iɬáɣe ɬuwe heθtú. ?eyi tabíɬ-k'e xásteih-k'ezí
 k'áɬdjine sílá dáiten. tabíɬ tθ'i heθten.
 belu tenaniyéɣ hóyí. ?ekwáɬ'ũ. betc'azí
 ?anesdja, héni.

IV.16-62

27. "Well, now my grandson is apparently nearly 'frozen," the wise man said, going out. When he arrived home (he said), "Wife, they said my net froze and broke. I'm going to it. Come with me," he said. Then he and his wife together started to the net. They saw Scabby's tracks when they came on to the lake. He had run to the net on one side of the trail. Having seen that, the wise man started running along stepping in Scabby's tracks.

16)

28. He ran up to the net basin. Then at the net basin, Scabby had jumped up on a piece of ice. When the wise man ran up to the net basin, he also ran up onto the piece of ice. As soon as he jumped on it, all the ice pieces broke. The old man fell into a hole in the water. He was in the water a long time since he could not get out. Scabby had chiseled all the ice thin. That's why the old man fell into the water. Thinking that was what the old man would do, he had chiseled the ice thin. Apparently that's what happened, it is said.

27. ?a..., kú. sunaya-yaze k'áádjine heθdli-hik'éla,
 héníú huyani tija. bekúé ?adjaú ts'éke,
 setabííé belu tiyidjéz sni. beya náywasâ.
 séí ?anet'í, héní. ?ekú. bets'éyane tcü.
 ?áta tabíí-ts'én hě.ō?az. tu héheō?azú furí
 bekeyé hehoγe?í. tulu-γa-k'εōé tabíí-ts'én
 tībahéōya láí. huyani ?eyi hoγwe?íú furí
 bekeyé-k'é nádáret'éōú tībahéōya.

28. tabíí-k'é níttībaníya. ?ekú. furí tabíí-k'é
 holuré-k'ezí yayíltā láí. ?eyer huyani
 níttībaníyaú ?edini tθ'i tabíí-k'é holuré-k'ε
 hots'én yayíltā. yek'ε náγeltā dedané fur
 hodelyŷ. náγeté. tākāγa ?eneθékuyi teγilgoz.
 θá túé náγīōer teγe xáyaih-ixa-dúyé. furí
 ten hodelyŷ. ts'et'aleú níyénigéi. ?eyit'á
 ?eneθékuyi teγilgoz. ?eyi ?eneθékuyi ?ekwáγwane
 furí yenīōen-hit'á ten ts'et'alŷ³⁸⁾ níyénigē.
 ?eyi ?at'ε-hik'é sni.

IV.16-62

29. Thus his wife came to him while he was still in the water. "You're an old man. It is impossible for you to act like a young man. But you are testing yourself like a young man. If some old man other than you were to jump here into the water he would certainly not nearly drown," she said while taking the old man out of the water. "Wife, be quiet. Apparently the man has set my net for me again," he said. The old man's clothes were frozen. Therefore, he was nearly frozen, it is said.

30. Then after it had been a long time since those had started off on the war path, Scabby suddenly said, "Grandmother, do you have some leather?" His grandmother told him, "Yes." "If so, tell the wise man's most beautiful daughter to make moccasins for me. Take the moccasin leather to her," he said. "Oh my grandson, you are a pitiful sight. A woman like that certainly won't make moccasins for you. I would take the leather to her in vain." "My grandmother (it should be) so but (only) when she says 'no' will it be so. Take the leather to her," he said.

29. ?ekwát'ŭ. túé naðer-hít'ŭ. bets'éyane
 yeγa níniya. ?eneθékuyi nɛli. tcilekuyi
 hubek'ésí ?anene-ixa-dúyé. kúlú tcilekuyi-k'ésí
 ?edudíldzaih. nen-hílei ?eneθékuyi-dé djə
 teγwalgusi k'átdjine tɥnudá-híle-sí, héníú-k'e
 ?eneθékuyi tɛxáγíttí. ts'éke dílði. deneyu
 sa tabítt nanel'í-k'ésí, héní. ?eneθékuyi
 beyúγwé bétt heθten. ?eyit'á k'átdjine heθdli sni.

30. ?ekú. ?eyer hotc'azí báheðdel-ní hots'í
 θá níúniðer-tí'áγa t̥uri ?et'axa ?ekwā·di,
 setsuní, ke-káté nets'í-húsá, héní. betsuné
 ?ǣ, yéttni. kú-dé huyani belíé t'ahi
 de'ází ?axe nét'í t'ini ?eyi sa ke γwaitsi
 ?ekwátini. ke-xa ke-káté beya níniittcuθ, héní.
 ?e..., sunayí, ?estu·nítt'ine. ts'ékuyi
 ?ekwá'at'ei na ke γwaitsi-híle-sí. ?esdiriníyé
 ke-káté beya níniittcuð-γwalí. setsuní,
 ?ekwát'e kúlú ?íhíle héní-dé ?ekwát'a ləsq̄.
 ke-káté beya níniittcuθ, héní.

31. Therefore when the old woman had taken the leather to her, she said to the old woman, "My sister-in-law, I do not know what my grandson thinks by what he says. He said that my granddaughter sitting there must make moccasins for him, so I have brought the leather here," she said, and when the girl did not speak out the wise man said, "Yes, my daughter, make moccasins for him in the most beautiful way you can," he said, and so the girl, not saying anything, took the leather. Then she started making the moccasins at once.

32. Thus Scabby's moccasins were made. After that he said to his grandmother, "My grandmother, my uncles may have been clubbed down. I'll go after them," he said. Then his grandmother said nothing since even though he was scabby it was known that he could do some things. "My grandmother, the wise man's daughter has made moccasins for me. Put them on me. I'll go for my uncles," he said.

31. ?eyit'á ts'éyákuysi ke-kááé yeyá níniátcuóú
 ?adi ts'éyákuysi-ts'én, seeyuní, sunaya-yaze
 t'ahi ?ayenióen-hit'á ?adi-sí. bek'óresyá-híle.
 nuwí saré-yaze óedai sa ke ywaátsi héní-hit'á
 djá ke-kááé níniátcuóú, héníú ?et'ereke
 xáyayíátei-híle-hit'ú. huyani dú?adi, ?é.
 selíí, ?oteyé t'á.t'ú. de?ázi ?axe náyú.ní-sí.
 ?eyit'á ba ke níátsi, héní-hit'á ?eyi ?et'ereke
 xáyayíáteih-híléú ke-kááé híátcú. ?ekú. dedané
 ke húníátsi.

32. ?eyit'á áuri ke bahóóli. hotá'áya
 betsuné-ts'én ?adi, setsuní, se?ekuyi
 hubek'eyelgel láá. hubek'éniye náywasá, héní.
 ?ekú. áuri héli kúlú k'ááané t'así. ba
 húreni bek'ódédjá-hit'á betsuné yets'én t'así.
 ?adi-híle. setsuní, huyani belíé sa ke
 óeátsi-t'ini. ?eyi yése?íá?éó. se?ekuyi
 hubíka tusáí, héní.

33. His grandmother put the moccasins on him. Thus they went to sleep. Early in the morning his bed was empty. He was not there. His grandmother did not know when he had left. Then Scabby went after the people. Then those who had gone on the war path came to the Dogribs. They charged the Dogribs early in the morning. Suddenly from behind, someone started running alongside of those who were running. He left the people behind as if they were standing in the same place. When the people came to the Dogribs, they began to fight. The fighting went to the edge of the camp.

34. Three Dogrib men surrounded Thunder Maker. Just when they were about to kill him, Scabby came running to him. "I have abused you, Thunder Maker. When you were sleeping with your wife, before you woke up I threw her foot between your legs and you woke up. Then you said you have the strongest medicine and made medicine to see (who did it). Finally, it seemed to be a Dogrib. You said you'd kill them, and making yourself the war party leader, you went on the war path after the Dogribs. You are calling out in fright like a little dog which cannot move because he is tied up without me here it would have been your death. Your wives do not belong to you. Men who are like you do not have women, even though there is nothing wrong with them," he said, killing the Dogribs who had surrounded Thunder Maker.

33. bətsʉnɛ́ ʁɛ yɛyɛʔiɣiʔɛ́ð. ʔɛkwát'ũ.
 hənɛ́ðtes. k'ábí dɛdɛnɛ́ bɛʔɛθtɛyɛ́ yí hód'ə.
 ʔɛdɪni húlɛ. t'ahú tɪnɪya-sí. yɛk'ódɛlyə-híle
 bətsʉnɛ́. ʔɛkú. ʔuri dɛnɛ-k'ɛniyɛ yɛgaf. ʔɛkú.
 ʔɛyi t'əhí bəhě·ðdel-ní ʔitɕəyá-yə níhɪnidɛl.
 k'ábí dɛdɛnɛ́ ʔitɕəyá hɛúniʔdɛl. ʔɛt'axə dɛnɛ-k'ɛniyɛ
 hots'í ʔiʔáyi tɪbats'ɛdɛ́ti dɛnɛ-yə-k'ɛðé tɪbahɛ́ðya.
 ʔəʔa nɪnázɛ́tya láʔat'ɛú dɛnɛ yɛxáɣiya. ʔitɕəyá-nizí
 ts'ɛyɪdɛlú ʔɛʔɛts'ɛlyɛl. kúɛ́-k'ɛ-ləyə níhudɛ́nɪla
 ʔɛyɛr níhúniðɛr.

34. ʔídihi-náke-tɕihorísě. ʔitɕəyá təní yɛnádɛyɪdɛl.
 kút'a ʔɛyáhɛyíʔθir-ixa níúniðɛrú ʔuri yɛyə níttɪbaniya.
 ʔídihi-náke-tɕihorísě, si nɛyə ts'ɛtúnánɛs'í.
 nɛts'ɛyanɛ́ bɛ́t θiti kúlú tɕ'ɛniðɛr tasə-híleú
 nɛts'ɛyanɛ́ bɛkɛ́ nɛtʔ'ɛ ɣiʔcɛ́li ʔɛyɛr húʔdú.
 ts'ɛni·ðɛr. ʔɛkú. ʔik'əzɛ́ nɛðé hɛstí dɪniú
 ʔik'əzɛ́-t'á ɣwasʔí. dɪniú ʔik'əzɛ́ níʔtsi. ʔɛts'ínaθé
 ʔitɕəyá ʔat'í ʔahunɛ́dí. si ʔitɕəyá ʔɛyáɣwasde
 dɪniú bɛk'ábáʔɛʔdɛ́ti ʔɛdɪɣɪltsɪú ʔitɕəyá híka
 ɣibáni. ʔi-yazɛ dɛyɛtʔ'ui ʔɛyi-k'ɛsí náyídáí-ixa-dúyɛú
 xənɪtsayi si sɛdɪ-dé djə nɛðiyɛ́-ixa-ní. nɛts'ɛyanɛ́kɛ
 nɛts'í-ixa-híle. dɛnɛ nɛn láʔat'ɛi ts'ɛkuyi
 bɛts'í-híle kúlú t'asə. hút'ɛ-híle, yɛʔniú-k'ɛ t'əhí
 ʔitɕəyá ʔídihi-náke-tɕihorísě. nádɛyɪdɛl-ní ʔɛyi
 ʔɛyániʔdɛ́.

35. Then at once he started running back. Then one of Scabby's uncles who was one of the relatives left behind when people rushed at them thought, "That seems to be Scabby," so he started running back again. Then when he had come to the place from which the Dogribs had made the rush, there he came to Scabby's scabs, shaped just like a person lying up on a tree. He took the scabs down. He pounded them all to pieces with a stick. After he scattered them around, Scabby, having no scabs, (became) a handsome and well-built young man. His (uncle) came running to him. There his uncle pounded all his scabs. He got angry with his uncle for that. It is said, he nearly killed him. There Scabby became the same as other people and also he became very capable. Therefore wherever he stayed with people, they made him be in charge. He took both of Thunder Maker's wives and made them his own wives, it is said.

35. dɛdɔnɛ yʉnɛ natɪbahɛθdja. kú. dɛnɛ
 hɛts'únɪθdelú ?eyi bɛlot'ɪnɛ yɛxá tɪbaɪɪya-nɪ
 ?ɪθáɣɪ θuri bɛθ?ɛ θuri ?at'ɪ ?ahunɛdí
 yɛnɪθɪ-hit'á yʉnɛ natɪbahɛθdja. ?ɛkú. t'ahi
 hɔts'ɪ θɪtcɔɣá hɛúnɪθdel-nɪ ?eyer nɪdjaú
 θuri bɛlurɛ ?oteyɛ dɛnɛ lá náhudɛθ?áú dɛtcɪn-k'ɛ
 daθɛtɔɪ-ɣá nɪniya. ?ɛkú. θur náɣɪtɔ.
 dɛtcɪn-t'á hodɛlyǔ. náyɛɣɪθxɛl. ?ɛθɛtc'azɪ
 yayɪθdel hotθ'áɣá θuri bɛk'ɛ θur húlɛú tcɪlekuyi
 ?axɛ nɛt'ɪú tθ'i ?axɛɣɪθt'ɛ. yɛɣɛ nɪtɪbanɪya.
 kú. ?eyer bɛlurɛ hodɛlyǔ. bɛθ?ɛ náyɛɣɪθxɛl.
 ?eyi-ka bɛθ?ɛ-ts'ɛn hɪlɪc'ɛ. k'áθdjɪnɛ
 θɛɣáɪθθɛr sni. ?ɛkú. ?eyer hɔts'ɪ θuri
 dɛnɛ hɛθt'ɛ ?adjá-xɛθ tθ'i dɛnɛ hɛrɛθt'ɛi
 hɛθɛɪɪ. ?eyit'á t'ahi dɛnɛ-xɛθ náθɛri ?ɛdɪni
 k'aholθɛr hɛɪɪ ?ahɛyɪla. ?ídɪhi-náɛ-tɪhorísɛ.
 bɛts'áɛ bánɛlt'ǔ. náθɛtsɪ. ?ɛdɪni bɛts'áɛ
 dáɪɪ ?ayɪlá sni.

7. The Story of Old Axe

1. There was a man called Old Axe. He did not have medicine. But because he was clever, everything he did came out right, and even though he lived with all people he was not killed, it is said. He stayed often with the Dogribs. He also stayed often with his relatives. It is said that was how he lived.

2. Now once while he was staying with the Dogribs, there were two men among those Dogribs who had strong medicine, it is said. Old Axe thought he would like to kill them, but he did not know how to do it. Thus Old Axe went about with the Dogribs who were staying there.

7. 0at0εfi beγa honi

1. ?iʔáγi dene 0at0εfi húlyε. ?eyi dene
?ik'ázé hɛli-híle. kúlú ?oteyé t'así.
hɛnidení-hit'á t'a ?anáhoʔ0eri hodɛlyŭ. ?εitθ'iú
tθ'i hodɛlyŭ. hodɛné-xét náðer kúlú ʔɛγálðir-híle
sni. ʔitcayá-xét tθ'i nánadði. nahék'ε
bélot'ine-xét nánadði. ?ekwát'ŭ. γina sni.

2. ?ekú. ?iʔá ʔitcayá-xét nánadðerú ?eyer
ʔitcayá nádéi hubeta nádene ?ik'ázé-t'á
náhetser hɛli sni. ?ekú. 0at0εfi ʔɛγániʔdé-ni-dê.
yeniðen, kúlú t'aʔat'ŭ. ʔɛγáyɛniʔdé-γwalí.
hek'ódɛlyá-híle. ?ekwát'ŭ. 0at0εfi ʔitcayá-xét
náðeri ?eyer hots'í dzéréyah.

3. Once he found where eagles were living. There where the eagles were nesting were cliffs. A river flowed underneath. There was a big rapids. He found the eagles nesting above it. But he did not say anything about it.

4. Suddenly, he said to the Dogribs, "Do you have lots of feathers? If you do not have many feathers, it would be good to go after them. If we have lots of arrows, we can defend ourselves from the Yellowknives if they attack suddenly," he said. He went among all the Dogribs saying this.

3. ?iʔá dɛt'anitcoy dahɛθna hʊʔa. kú.
?eyi t'ahi dɛt'anitcoy dahɛθnai tθɛɟɛré
hʊli. ?eyi-yaya des nʊli. tθɛba-nɛθé
hʊli. ?eyi hok'ezí dɛt'anitcoy dahɛθnai-hik'ɛ.
hʊʔa sni. ?ɛkú. ?eyi hoyá t'asá ?adi-híɛ.

4. ?ɛt'axá ʔitɕayá-ts'én dũ·adi, t'a ʔa
nuhwets'í-húsá, héní. t'a ʔa nuhwets'í-híɛ-dé,
t'a káθídel-dé súɣwá-ɣwalí. k'á ʔa nuhwets'í-dé
taldzəhot'ine hubɛɣá k'ɛídi-ɣwalí ?ɛt'axá
?ɛʔɛts'ɛɣá-dé héní. héníú hodɛlyŭ. ʔitɕayá-ta
nahɛdaih.

5. Then he treated the two Dogribs who had strong medicine just like his own relatives. He pretended that he loved them well. Whenever he went out for something he said to the two, "Come with me." Thus he treated them well. Therefore, the Dogribs never said, "no" to him. Old Axe said, "If the Yellowknives were to come and club us down, wherever those two whom I love with my heart are killed, there I will also die with them." He said, "I will not stay on the earth after those whom I love with my heart are dead."

6. Then he said thus, "Wherever you go, if you see eagles nesting, tell us here about it. We'll get feathers from there," he said. But the Dogribs did not see any nesting eagles. Then at once he said himself, "We'll go (far) for feathers. It is likely that one may find nesting eagles. But (don't go) alone. If you are in company and the Yellowknives suddenly come to you, run. The Yellowknives are not good. You know them. They will attack people on the war path when they are not expected, it is known. Therefore, look out. Look after one another well," he said.

5. ?ekú. ?eyi t'ahi t̥itcayá ?ik'ázé-t'á nátseri
 ?eyi níke ?oteyé ?edéhot'ine yí·t'í. tθ'i
 ?oteyé yeyá yenyéðtá ?ahúθen. ?ekú. t'así·
 hots'én heyah-dé ?eyi nádene séθ huh'ás,
 héni. ?eyit'á ?oteyé ?aheyíθen. ?eyit'á
 t̥itcayá tθ'i, ?íhíle, heyéledi-híle. θatθéθi
 ?ekwá?adi, taldzáhot'ine nuhywá níñidelú nuhwék'e
 hehēixát-dé diri t'ahí nádene sedziyé-t'á hubeyá
 yenyi·t̥ai ?eyi t'ahi t̥eyáhubíldé lāsí· ?eyer
 si tθ'i hubéθ seðiyé-ixa. dene t'ahi sedziyé-t'á
 beyá yenyit̥ai ?eyi t̥eyáhubíldé-dé si tθ'i
 hubek'é-t̥'á ní hok'e násθer-ixa-híle, héni.

6. ?ekú. ?ekwá·di, yuywé dzérédíθi ?et'axá
 det'anitcoy dahēθnai yu?í-dé djá dene-naté
 ?ekwá?aduhní. ?eyer hots'í t'a dúltcuí, héni.
 kúlú t̥itcayá det'anitcoy dahēθnai ye?í húle.
 ?et'axá ?edíni ?ekwá?adi, níðá hots'én t'a híká
 yúdéθ. ?et'axá ?íθáyi det'anitcoy dahēθnai
 hehúθ'á lāsá, héni. kúlú θani-ixa-híle. ?et̥eyá
 dáts'εθdōenú ?et'axá taldzáhot'ine nuhweyá
 níñidel-dé hubet̥'á natθihúθéθ. taldzáhot'ine
 dá-nezū-híle. hubek'óruθyá. ?et'axá t'ahi
 hubeyá huni-híleí ?eyer, dene-yá níbáñidel-γwalí
 sū·ní. ?eyit'á ?oteyé xáudenú?én. ?oteyé
 ?et̥ek'éhuθní, héni.

7. Then when the time came to start out he said, "Those two Dogribs who have good medicine will be with me." Thus they started. They traveled far. Suddenly a rapids could be heard. Now Old Axe said, "If there are cliffs there, there must be eagles nesting. Let's go there," he said. They went there.

8. Old Axe went straight back to where he had seen the eagles nesting. He was looking at the edge of the cliff from below. The eagle's nest could be seen. Then he said to the Dogribs, "Look. It seems that it would be possible for one of you to go to the nest."

7. kú. sɛdɛ́ɛ-ixa nɪ́uniðerú, t'ahí ɛ́itcɔ́ɔ́
ʔik'ázé-t'á nátseri, ʔeyi-ke si séɛ ʔawat'í,
héni. kú. ʔekwát'ũ. hɛhéðdel. nɪ́ðá
nɪ́hɪ́nidel. ʔet'axá tθɛba dí-tθ'ay. ʔekú.
ʔeyer θatθɛ́ɛi ʔadi, tθɛgeré hɪ́lɪ-dé det'anitcoy
dayena-lesá. ʔeyer hots'én hũ.déɛ, héni.
ʔekú. ʔeyer nɪ́hɪ́nidel.

8. θatθɛ́ɛi t'ahi det'anitcoy dayenai hoɔɛʔi-nɪ-t'á
ʔɛ́itθ'i yɛɔ́ɔ́ nɪ́dja. ʔekú. tθɛgeré k'abáɔ́ɔ́
hots'í yɔ́.yayá honɛ́ɛʔi. det'anitcoy bet'oy
hórɛt'í. ʔekú. ɛ́itcɔ́ɔ́ ʔaɪni, nuɛ́ʔi. ʔet'oy-ɔ́ɔ́
nɪ́tc'aɪnɪ-ixa-dúyé-híle ʔahunéɛ́ɛ́, héni.

9. Then Old Axe took out many caribou snares he had brought along in order to lower people down to the nest. He tied them all together end to end. Then he said, "Tie this caribou snare to one of you. That way we'll lower him down to the eagle's nest. Then when he has gathered eagle's feathers we'll hoist him up again," he said.

10. Then the Dogribs said, "Old Axe, we won't do it. If we lower you down it'll be all right,¹⁷⁾ the Dogribs said. Then Old Axe (said), "Tie the line on me. Lower me down to the nest. I'll get the feathers," he said. Then the Dogribs tied the snares to him. They lowered him down to the nest. Then Old Axe picked up many feathers. Then the Dogribs hoisted him up again.

9. ?ekú. θatθξ̄i ?eyi ?et'oy-ts'én bet'á
dene náγedlú.-ixa ?etθén- bíξ̄ ξ̄a héðla-ní
?eyi xáyila. hodelyǔ. ?εξ̄εγ̄a dánayeréξ̄xen.
kú. ?adi, nuhni ?íξ̄áγ̄i diri ?etθén-bíξ̄-t'á
detξ̄'uγwatceθ. ?ekwát'ǔ. det'anitcoy-t'oy-γ̄a
náγúdlú. ?ekú. det'anitcoy t'a náθεξ̄tsi-dé
hokánaúdlú., héní.

10. kú. ξ̄itcayá ?ahedi [hwákui náξ̄eni ?áhwidε-ixa-diyε.
40)
neni yahjî. nedehwidlu-ní-de siyaweli] heedi
ξ̄itcayá. kú. θatθξ̄i, si sétt'ule huftceð.
yγ̄.yayá ?et'oy-γ̄a níśénuhú. t'a náγwastξ̄i,
héní. kú. ξ̄itcayá bíξ̄-t'á θatθξ̄i hétξ̄'ule
heettceð. yγ̄.yaya ?et'oy-k'ε níhiyénílú:
kú. θatθξ̄li t'a ξ̄a náθεξ̄tsi. húξ̄dú. ξ̄itcayá
hokánayeyéðlú.

11. Then he said to the Dogribs, "I got a lot of feathers but there are still many lying there. Now it will be one of you. If those who have gone out for feathers have not found any, these feathers will not be enough for all the people staying at home." He said this. One Dogrib said, "All right, Old Axe. Lower me down. I'll get feathers," he said.

12. Then they tied the line on one of the Dogribs. They lowered him down. Then the Dogrib got feathers. Then they started hoisting him upwards again. Now Old Axe had set a good sized rock near himself when they had started lowering the Dogrib. Now it lay near them. Then he had made the Dogrib sit down in front of him. In that way they were hoisting up the (other) Dogrib.

11. ?ekú. ʔitʔaŋá-ts'én ?adi, t'a ʔa
 híʔtʔú kúlú ?aʔŷ. t'a ʔa ʔelat'ε. kú.
 dʔhú nʔhni ?iʔáŋi' ɣwalé t'ahí yuywé t'a
 híka héðdel-ni t'a heshʔʔa-híle-dé nuhwékúé
 t'ánélt'ε dene nádéi huba t'a ʔa-híle.
 diri héní. ʔitʔaŋá ?iʔáŋi ?adi, ʔatʔéʔi
 ?éʔtʔi ?adi. si yʔ·yayá náseuhʔú. t'a
 náŋwastsíʔ, héní.

12. ?ekú. ?iʔáŋi ʔitʔaŋá hetʔ'úle heshʔtʔeð.
 ?eyi yʔ·yayá níhíniʔlú. ?ekú. ʔitʔaŋá t'a
 náʔéʔtʔi. ?ekú. yʔ·dayá nahseyeðlú. ?ekú.
 ʔatʔéʔi tʔe suywa ?alyá ?edegá níniʔa-ni
 t'ahú yʔ·yayá ʔitʔaŋá hseyeðlú. ?ekú. ?eyi
 hubegá ʔeʔa. ?ekú. ʔitʔaŋá yenatʔe néðda
 ?áʔá. ?ekwát'ŷ. ʔitʔaŋá hokánahelúʔ.

13. Suddenly Old Axe picked up the stone. He hit the Dogrib who was sitting in front of him on the head with it. At once he pushed him ahead with his foot. The Dogrib started falling from the top of the cliff down to the big rapids. "Hey, one of our relatives started falling," he called out. "Old Axe, don't let me fall too! Hold on to the rope well," he said.

14. Then Old Axe hoisted him upwards. When he had nearly hoisted him up, suddenly Old Axe said, "A big bear is rushing at me," and saying so he beat the line against the rock with a stone. Then the Dogrib said, "That may be so but hoist me up again." But Old Axe kept hitting the line. Suddenly when the line broke, that Dogrib also started to fall into the big rapids. Thus he killed the Dogribs. Then taking all the feathers himself, he started home.

13. ?et'axa θatθexi tθe nirí'ǵ. ?eyit'á
ǵitcǵǵá benatθe θedai ystθí nǵnǵcél. dedǵné
yǵ·naθé yeyeni'εθ. ?eyi ǵitcǵǵá tθeǵeré-layé
hots'i tθeba-neθé-ts'én hodábéǵtθ'er. ?é...y,
?ǵǵǵǵi nuhwélot'ǵne hodáheǵtθ'e...r, héníú
hezit. θatθexi, si tθ'i hodáustθ'ir-sǵǵá.
?oteyé tǵ'ule hǵtón, héní.

14. ?ekú. θatθexi yǵ·dayá nayelút. k'ǵǵdjǵne
hokánayéθlú. ?et'axa θatθexi ?adi, sas-tcoy
seyǵ nǵnǵgez, héníú tθe-t'á tθek'ezí tǵ'ule
heǵcel. kú. ?eyi ǵitcǵǵá ?adi, ?ekwǵt'ε
kúlú hokánaséθǵlú, héní. kúlú θatθexi tǵ'ule
heǵcél. ?et'axa tǵ'ule k'εnǵǵcélú ?eyi ǵitcǵǵá
tθ'i tθeba-tcoy-ts'én hodáheǵtθ'er. ?ekwǵt'ǵ.
ǵitcǵǵá ǵeyǵnǵǵdé. ?ekú. ?edǵni t'a hodelyǵ.
náθeǵtsǵ. ?eyi-xéǵ ?ǵhéθdja.

V.1-36

15. When he arrived home, some others had already come back. Then in the evening Old Axe said, "Here I'll divide the feathers I brought among the people. Come to me" he said.

16. Then Old Axe told the people there. "Those two of our relatives who started off with me said they would go far away for feathers. I told them, 'No, we'll go about together.' They said, 'You are an old man and will become tired.' They told me to come home. I told them, 'The enemy is dangerous. Don't go far.' Thus they started away from me. They are not back here yet but I'll put aside feathers for them. They must not have found feathers," he said.

15. bekúǵ nǐdjaú nǎ·ne ʔeyer nǐdel k'aǎdǎné.
ʔekú· xǐǎts'én 0at0ǵǎi ʔadi, djǎ t'a
nǐnilai dene taywasǎé. seyǎ nǐnuhdéǎ, héni.

16. ʔekú· ʔeyer dene-xéǎ holni 0at0ǵǎi.
t'ǎhǐ nuhwélot'ǐne nádene séǎ hǎ·0ʔaz-nǐ
yuywé nǐ0á náút'ás t'a hǐka, hǎedi. ʔǐhǐle,
ʔǎǎ dzéréúdíǎ, hubélesǐ. kúlú, nen
ʔene0ékuysi nǎli-hit'á nǐnéyǐtsǎ-ywalí. nuhwékúǵ
hots'én nayúdaǎ, séhǎedi. ʔená-tc'á honǎdjer.
nǐ0á hots'én yuhʔás-sǎná, hubélesǐ. ʔekwǎt'ǔ.
setc'azǐ hǎhǎ0ʔaz. ʔekú· djǎ hubehúlet'e,
kúlú hubeba t'a nǐnesǎe-ixa. ʔedǐni t'a
hǎhǔ·ǎʔǎ-hǐle-lesǎ, héni.

17. Then he divided the feathers among the people. Then when he picked up good feathers, naming the two men whom he had killed out there, and kissing the feather (he said), "These are for my relatives whom I have loved with my heart." Saying so, he made two separate (piles of) feathers. "I'll keep these feathers for them," so saying he divided all the feathers among the people.

18. Afterwards he put the feathers in a birch tree. He made two separate bundles. "I have made these hoping to please these two whom I love with my heart," he said, half speaking and half singing.

17. kú· t'a dene tayelé. ?ekú· t'a nezú
 nirítá-dé yuywé t'ahí dene t'eyáñí#dés-ní ?eyi
 naúdziú t'a helts'únú diri t'ahí sélot'ine
 sedziyé-t'á beya yeniyi·tái ?eyi beba, héníú
 ná ?ek'k'é t'a níle. si hubeba diri t'a
 hek'ésní-ixa, héníú ?ekú· hodelyü· t'a dene-ta
 θela.

18. hot#'áya k'eih-yé t'a yíla. náke
 ?ak'k'eu xéi-yaze θeítsi. dene t'ahí sedziyé-t'á
 beya yeniyitái beba diri si hubíníyé ?ahubés#á
 nidê· yenesθeni, héníú tanize-ts'én ya#teiú
 tanize-ts'én hedjen-xéi ?ekwá?adi.

19. Then the next morning those two Dogribs did not come home. When evening had come Old Axe went around among the houses crying, "It seems something has happened to our relatives. They did not come home. In the morning we'll all look for them," he said. Then the Dogribs who were camped there told him, "They are probably living. They may come here tomorrow. Don't cry, Old Axe," they said. Then Old Axe lay down crying.

20. The next day before it had dawned he went among the people calling, "Have our two relatives who were gone come home?" he said. Then the Dogribs called out from their houses, "No," they said. "Then if they aren't (here) yet, let's start out for them quickly," he called out. Then at once he started among the people. Then whichever house he came to (he said), "Quickly, our relatives whom we appreciate 18) have still not come home. It seems they are not living. Quickly," so saying, he walked among the people.

19. ?ekú. k'əbíú ?eyi ʔitcəyá nádene ?əhít'az-híle.
 xíʔts'én níúniðerú ʔatθəʔi kúé hota nahedaih
 hetsayú, nuhwélot'ine t'asá ?ahədjá-hit'á
 ?ahunédí. ?əhít'az-híle. k'əbí hodelyŷ.
 hobíká hú·dés, héní. kú. ?eyer ʔitcəyá
 nádéi ?aheyéledi, heyna kúlú ?ahít'ε-ləsá.
 k'əbí djə nihít'az ləsá. [hwakŷi netsé-ilé],⁴¹⁾
 hēdi. ?ekú. ʔatθəʔi tsay hēdenéʔti.

20. k'əbí yáʔkə-híle-hít'ŷ. dene-ta hots'én
 heziú ?adi, nuhwélot'ine nádene hubehúlet'í-ni
 nihít'az-hŷsá..., héní. kú. ?eyi ʔitcəyá
 t'ahi hubekúé hóðlai ?eyer hots'í, ?íhíle,
 héts'edi. ?ekú. hubehúlet'ε-dé ?iyá bŷka
 hŷ·dés, héníú hezi. ?ekú. dēdāné dene-ta
 hēðya. t'ahi kúé hoyə niðai, ?iyá
 nuhwélot'ine ?oteyé hubet'á hodéθíl'á-ni ?əʔŷ.
 ?əhít'az-híle. heyna-híle ?ahunédí. ?iyá,
 héníú dene-ta yəgə.

21. Then when he had gone among all the people (he said), "I am going. My relatives are like my own heart to me. So I will not sit here," he said and left. Then the Dogribs started out after him. He went away through the woods crying as if he were singing. The people followed him.

22. Finally they came to him. Then Old Axe said, "They left me on that rocky hill over there. I'll return there with you. From there we'll separate from each other. All of you go all around so that if the Yellowknives have killed them we may find them," he said.

21. kú. hodelyŭ. dene-ta yúðyaú si hesaih.
sélot'ine sedziyé lǎ'ǎt'e si sa 'eyi hubehúle.
'ekwǎt'ŭ. si djǎ θida-ixahíle, héníú teðya.
'ekú. ǎitcǎǎ yek'éníye héðdel. yuywé detcin-ta
tsay 'edelaǎi hedjen lá'adiú yegat. bek'éníye
ts'edéǎ.

22. 'ets'inaθé yeyǎ níhǎnǎdel. kú. 'eyer
θatθǎǎi 'adi, yuywe tθecéθ-k'e setc'azǎ
hě.θ'az-nǎ. 'eyer nuhwéǎ níywasdjǎǎ. 'eyer
hots'ǎ hodelyŭ. 'eǎetc'azǎ hŭ.déǎ. hodelyŭ.
'oteyé nánuhtá taldzǎt'ine ǎeyáhubǎnǎdǎ-lǎ-dǎ
hubǎlya lǎsǎ, héní.

23. "If one of you finds one of our relatives, tell me. I'll go to him. I want to see them while they are still alive. And if I don't see them while they are still living, I want to see them even in death. If they are dead I will not go on living (on earth). If the people I love with my heart are dead, I will also die like them.

24. Then they all started away from each other. Then they all went all around but they did not find the two men. When they had arrived home Old Axe cried very much. "I will also die. I'll go away to die alone. I'll go off in a canoe that way," he said. The Dogribs cried for him, grown men and women as well. "We love you, Old Axe. Don't die alone," they told him. But he started off in a canoe.

23. nuhni ?iʔáʔi ?eyi nuhwélot'ine-ðiyé
 híla-dé senaʔé ?ekwá?aduhní. beʔa náʔwasáʔi.
 heʔena-ni-t'ŭ. nahubest'í. -ni-dê. yenesθen.
 ?ekú. heʔenaú nahubest'í-ixa-híle-dé beðiyé
 kóli ʔwasʔí. ?eyi sélot'ine ʔeʔánidé-dé
 si ní hok'ε ʔesna-ixa-híle. dene t'ahí sedziyé-t'á
 beʔa yeniyítá ʔeʔánidé-dé si tθ'i hubek'ésí
 seðiyε-ixa, héní.

24. ?ekú. hodelyŭ. ?εʔtc'azí séðdel. kú.
 hodelyŭ. húk'ε dzéréheʔidíʔ, kúlú ?eyi nádene
 hubehúlʔa-híle. hubekúé nihiðelú θatθεʔi
 hýʔʔ'édé hetsay. si tθ'i seðiyé-ixa. yuywé
 θani ʔeʔáʔwasθir. ?ekoʔí huské, héní.
 ʔiʔcayá deneyu xíli ts'ékuyi yeyá dátsay.
 θatθεʔi, neʔa yeniyítá. θani ʔeʔáhŭ.lθir-híle,
 hiyéledi. kúlú ts'i-yé ʔiyau hédki. ?ekwát'ŭ.
 benéné-ts'én nahéθki.

25. Then when he canoed to his relatives he said, "The Dogribs are staying over there. They always stay there because there are many caribou and many fish. Let's go there on the war path after them next summer. I have killed the two men who had strong medicine," he said. Then during the winter he went around wherever people were staying. "We'll go on the war path after the Dogribs," he said, taking the people with him. Finally, he had gathered many people. When spring came they went on the war path after the Dogribs.

26. Now Old Axe knew the land. In that way they went to where the Dogribs were staying. Then when they had come close, they saw many Dogribs camping. Then Old Axe said, "You sit here. I'll go to the Dogribs in a canoe. When I get to them, I'll make them all come to me on the shore. Then when they have done that, you charge at them from the woods. I'll kill any of them who may go out in canoes from the water (side)," he said. So saying, he started off toward the Dogribs.

25. kú. bélot'ine-ya níhiú ?adi, yuywe
 ʔitçayá nádéi. ?etθén ʔáú tθ'i ʔuwe tθ'i
 ʔa-hit'á ?iʔási náheθdaih. ?eyer kú. yu·naθe-ziné-k'e
 hubiká báhũ·déʔi. t'ahí nádene ?ik'ázé-t'á
 nátser-ní ʔeyáhubéníʔdé-sí, héní. ?ekú. xaye
 t'ahúk'e nádáts'edéi dene-ta dzéréyah.
 ʔitçayá-ká báhũ·déʔi, héníú dene náʔtsí.
 ?ets'inaθé dene ʔa náθeʔtsí. ʔuk'é níúniðerú
 ʔitçayá hika báhě·ðdel.

26. kú. θatθeʔi níhek'ódelya. hoyaré t'ahi
 ʔitçayá nádé-ní ?eyer hots'én hě·ðdel. kú.
 ?eyer hots'én níðúwe níhínidelú ʔitçayá ʔa
 nádé· heheʔi. ?ekú. θatθeʔi ?adi, djá
 duʔtθ'i. si ʔitçayá-ts'én huskéi. hubeyá
 nínikí-dé hodelyŷ. seya tabáya níhínidel
 ?ahobúsʔe. ?ekú. ?ekwáhedjá-dé detcin-yáya
 hots'í hubéhuʔdéʔi. si tu-k'e hots'í t'ahí
 ts'i-yé yíya lá-sí· k'a-t'á hubeðiyé ywastsi,
 héní. héníú ?ekozi ʔitçayá-ts'én hěðki.

27. Since the Dogribs were staying on a point where two lakes came together, he canoed toward there along one lake. When he came into view of the Dogribs he called out, "Many big jack pine!" he said, lying chest down on top of his canoe. Doing that for a good while, he then started off again. Suddenly he said it again. The Dogribs, having seen him said "Who (is it)?" A Dogrib said, "It seems that it is no one," while they all looked at him.

28. Old Axe finally canoed in close to them. The Dogribs all said, "This is what Old Axe has become. Old Axe did not do what he said," they said. Then from the canoe which was floating a good distance out there he said, "A big jack pine is sticking out." Then a Dogrib said, "Old Axe, why do you say that? Come over here to us," he told him. Then Old Axe said, "No! I was raising an orphan for myself. He died. The sorrow is impossible for me to bear. So it is better for me if I keep calling out. So I am accustomed to saying that," so saying, he cried out again from chest down on the canoe, "A big jack pine is sticking out in view."

27. tu ?ε#έγίτ'ái ?eyer nutcela-k'e #ítcaγá
 nádé-hit'á ?í#áyε tu-k'έ ?eyer hots'én
 γεκε#. #ítcaγá-ts'én ts'εθεκίú nahídzi#.
 gane-tcoγ, #á...., héníú ts'i daya ní#tcāneteih.
 súγwá ?aní#θá hots'én ?εkwálat'íú, tθ'i
 nahekeih. tθ'i ?εt'axá ?εkwā·di. #ítcaγá
 hi·ye?íú, ?edláyí, ?adi. #ítcaγá ?adi-híle
 ?ahunédí. hehediú hodelyŷ. dáhiyene#?í.

28. θatθε#i ?ets'ínaθé ní#dúwe hubets'én ní#níkí.
 hodelyŷ. #ítcaγá, θatθε#i ?at'í-hik'ε. ?edlá
 ?adjá-hit'á, ?adi. θatθε#i ?εkwá?adi hŷlí-híle-ní,
 hehedi. ?ékú. yu·tθí súγwá ?aní#θa ts'i-yé
 he#tá hots'í gane-tcoγ ts'εγel'a..., héní. ?ékú.
 #ítcaγá ?adi, θatθε#i ?edláyε-ka ?adíni. djá
 núhγá ní#níkeih, heyéledi. ?ékú. θatθε#i ?adiú,
 ?íhíle. ts'ínai denesye-ní. ?eyi #εγá#í#er.
 ?eyit'á ?εste-t'á sa dúyé. ?eyit'á nahesdzíú
 yí sa súγwá. ?eyit'á ?εkwáresí hedareγesden,
 héníú gane-tcoγ ts'εγel'a..., nadediú tθ'i ts'i
 daya ní#tcānéti.

29. Finally he canoed close to land. The Dogribs said, "We'll grab Old Axe and his canoe." So they waded out into the water together. Twice then he paddled away from the Dogribs. He said, "A big jack pine is out in the water." Then he lay chest down on his canoe. Then from where they were standing in the water, the Dogribs saw that Old Axe had something covered in his canoe. The Dogribs said, "Old Axe, what is it that you have covered up in your canoe?" "I paddle around the orphan who died. That's what it is," he said.

30. "A big jack pine is out in the water. Quickly! Quickly!" he called out. One Dogrib said, "Well, Old Axe is pitiful. Come here to us to the land," he said. Suddenly Old Axe (said) "Hey! A wolverine is coming at us up there!" he said, and it was found out that what he was covering in his canoe was a shield.

29. ?ets'inaθé ní hots'én niθdúwe nínikí.
 †itçayá θatθξ†i bé† ts'i hũ·ltcu, he·di.
 ?ets'inaθé yets'én tá†yaherídel. kú·
 †itçayá-tc'azí ná ?ehéθt'ayú, gane-tcoy
 táγελ?a..., héní. ?ekú· ts'i daγa ní†tcanétí.
 ?ekú· ?eyer †itçayá túé nádé†ya hots'í
 θatθξ†i βets'iyé-yé t'así· k'ε?ε†tcúθi heγe?í.
 †itçayá θatθξ†i ?edláγe ?at'ε ?eyi nets'iyé-yé
 bek'ε ?ε†tcúθi, yé†ni. diri ts'ínai †εγ†niθeri
 βedzéréskeih ?eyi ?at'ε, héní.

30. gane-tcoy táγελ?a...?íγá, ?íγá, héníú hezi†.
 ?í†áγí †itçayá ?adi, ?a?a?...θatθξ†i he†tunét'ine.
 dja nuhγá ní hoγá nínikéih, yé†ni. ?et'axá
 θatθξ†i ?εih yu·daγa naγaih nuγ†nίlgé, héníú,
 ?eyi βets'iyé-yé t'ahi bek'ε ?ε†tcúθ-ní ?εθgane
 ?at'ei-hik'ε·.

V.1-36

31. He took it out and having thrown it on himself he picked up his arrows. He shot at the people with them. Then Old Axe's relatives attacked the Dogribs from the upper side. Then Old Axe shot the Dogribs with arrows who were going to start out in canoes one after the other. Doing that, not even one Dogrib started out from land in a canoe, and they all killed many of the Dogribs, it is said. Not even one of Old Axe's relatives was killed, it is said.

31. ?eyi xáyitą ?edek'ezí bétγelú bek'á
 náθεtsi. ?eyi-t'á dene huftás. ?ekú.
 θatθεxi bétlot'ine tθ'i yu·das dezí-ts'i
 t̄itcayá huniixel. ?ekú. θatθεxi t'axi
 t̄itcayá ts'i-yé nadaihi yu·tθi. dezí hots'i
 k'á-t'á t̄itcayá naítc'i. ?ekwát'i-hit'ũ.
 ?iíáyí kóli t̄itcayá ts'i-yé ní hotc'azí
 niθεki húε-hit'ũ. hodelyũ. t̄itcayá t̄a
 t̄eyáheniídé sni. θatθεxi bétlot'ine ?iíáyí
 kóli t̄eyáld̄er húε sni.

8. The Story of Old Axe

1. Once upon a time many people were camping, it is said. Now Old Axe was staying there again with the people, it is said. Suddenly Old Axe said thus, "Over there in the Dogrib's land, there is a caribou crossing one place on a big lake. They stay there by the caribou. And it is a long way across that lake where the caribou crossing is, and many caribou swim across. There are also many fish in that lake. Therefore it is good for them living there. So I'm going (in a canoe) to the Dogrib's land.

2. "Then when I have arrived among them, I'll make them gather there where the caribou crossing is. Then you come next summer in the middle of the summer after the berries have ripened. Pass the news among you. Get a good number of people from each place where people are staying and come over there in large number. I'll make many Dogribs come there. So if there are not many of you, the Dogribs will club us all down," he said.

8. 0at0εξί bεγα honi

1. ?ίξά-ni-si. dene ξα nádé sni. ?εκού.
0at0εξί dene-xéξ nánad0er sni. ?εκού. ?εt'axα
0at0εξί ?εkwá?adi, yuywe ξίtcαγα-néné-k'ε
?ίξά tu-tcoy-k'ε ?εdaya hó0?α. ?eyer ?εt0én-γα
nánahedaih. ?εκού. tu nené0-hit'á t'ahi ?εdaya
hó0?αi ?εt0én ξα nα.l'úξ. ?εκού. ?eyi tu
bek'ε ξuwe t0'i ξα. ?eyit'á ?eyer náts'edé-ixa
huzy. ?εκού. ξίtcαγα-néné-k'ε hots'én nauskei.

2. ?εκού. hubeta nineski-dé ?eyer t'ahi ?εdaya
hó0?αi ?eyer ?εξéhudéξ ?ahubúξε. ?εκού.
yυ.nε0i-ziné-k'ε sine tanizi djíye dánídlér-tξ'áγα-dé
?eyer níyuhdéξ. hodelyǔ. ?εξeta honiyuξ0er.
t'ahúk'ε nádáts'edéi hotaúnélt'ésú hots'ί dene
súywá ?anélt'ε náhuξtsí huξáú ?eyer yuywe
níyuhdéξ. ξίtcαγα ξα ?eyer nídéξ ?aywasξε.
?εκού. ?eyit'á nuhni huξα-híλε-dé ξίtcαγα
nuhwe-k'ε γίξxel-γwalí, héni. ?εκού. ?eyer
nínuhdél-dé seyateié yuhni húξdú. ξίtcαγα
hulγeli, héni.

3. Then he taught the people well about the land. "If you go by how the big lakes are lying and how the big mountains are placed you will come straight to the caribou crossing," he said. After he had said that before all the people, he himself started out again to the Dogrib's land.

4. Then his relatives who stayed passed the news all among each other. Therefore by summer all had gathered. Then when the time came that Old Axe had told them to start, many people all started together. Finally, they came to the Dogrib's land. They they went by the way that Old Axe had told them. Suddenly they came to a big lake. Since Old Axe had said the lake was big, they said, "This seems to be it."

3. ?ekú. ?oteyé ní hoyá dene hunéttá.
tu-tcoy t'a-hít'ŭ. dáθelai, céθ-tcoy tθ'i
t'q·t'ŭ. dáθelai, ?eyi-γaré t'ahi húk'e
huhdés̄-dé yuywe ?edaya hots'én ?ettθ'i
níhuhdel-γwalí, hēni. hodelyŭ. dene-našé
?ekwá?adi, hŭšdŭ. ?edini šitcaγá-néné-ts'én
nahéθki.

4. ?ekú. ?eyer t'ahi bēlot'ine nádē. ?eyer
hots'í hodelyŭ. ?ettγá honihīðer. ?eyi-γaré
šine níúnīðerú hodelyŭ. ?ettēhēðdel. ?ekú.
t'ahú huyuhdés̄ θatθēti hubéñni-ni ?ekú.
níhŭñīðerú dene ša hodelyŭ. ?qša hēhēðdel.
?ets'inaθé šitcaγá-néné-k'e níhñīðel. ?ekú.
θatθēti t'ahi-k'e huyuhdés̄ hubéñni-ni ?eyi-γádé
hēhedés̄. ?et'axa tu netcā-γa níhñīðel.
?ekú. θatθēti tu netcá hēni-ni, ?eyi diri
?ahunédí, hēedi.

5. Then they started through the woods along the shore. Suddenly, in the woods they saw sticks which were two fingers long lying on the green moss with a little dirt on top of them. "Old Axe has put this little bit of dirt on top of these, it seems. We'll search well around here," they said. Therefore, they all searched. Then a good distance up in the woods above where the little dirt was on top (of the sticks) they also found one small stick standing up. They saw that there was also a little dirt on top of it. Then above that they saw another one like it. "Now this is Old Axe for sure. So we'll wait here for him in the woods. He has done this himself here. He has done it so that we'll know by it that people are camped here near to us. So he must come here (in a canoe). We'll wait for him," they said.

6. The sun came to just below noon. Suddenly someone could be seen paddling along (near to the) land. It was very calm then. He was paddling quietly along the shore toward the people. Sometimes he stopped still, listening to the woods. Thus they waited in the woods for him.

5. ?ekú· tabáya detcin-yáya heheðdel.
 ?et'axa detcin-yáya né?eli-k'e detcin náke-yaré
 ?ayitneθi ?eyi belayé ní-yaze dáθe?á heye?i.
 ?ekú· diri ní-yaze daθe?ai θatθxi dayéð?á
 ?ahunédi: dja honáre ?oteyé nánũ·tá, heedi.
 ?eyit'á hodelyũ· náheneta. ?ekú· ?eyi t'ahi
 ní-yaze daθe?á-ni bedaya detcin-ta súywa
 ?aniθa ?eyer .tθ'i ?iáye detcin-yaze náyetθi.
 ?eyi-layé tθ'i ní-yaze daθe?á heye?i. ?ekú·
 ?eyi bedaya-ts'én tθ'i ?iáye ?ekwá·t'e heye?i.
 ?ekú· diri θatθxi ?at'i t'ũ·t'e. ?ekú·
 dja detcin-yáya beba náhorũ·l'i: dja ?edini
 ?ayel'i. nuhni nuhba beyaré dja hots'én
 niðúwe náts'edê· bek'órilya-ixa ?ayet'i. ?ekú·
 ?edini dja nákeih-lesá. beba náhurũ·l'i,
 hehedí?

6. dzidize hodázi sa níni?á. ?et'axa ní
 hoga ts'eket hódúθt'i. kú· ?oteyé déðgel.
 tabáya húk'e dene-ts'én ts'éθié yeket. ?ak'é
 náiltíú detcin-ta hots'én yuðéttθ'á. ?ekwát'ũ·
 detcin-yáya beba zéttθ'i.

7. Finally, he came to the people. It was Old Axe. Suddenly, he stoped. One whistled quietly to him. Old Axe immediately said, while making crooked fingers ¹⁹⁾, "Yes. Only now it seems you are saying you have come. You should have brought your buttocks here long ago. I had many Dogribs gather. But nearly all of them have started off again already. There is only one house. Now he is one person, but it will not be enjoyable to kill him. Only he stays," he said.

8. Then he came to the people. There were many people sitting in the woods. He walked among them all. Then he said, "I see there are many of you. But there are also many Dogribs. I said there was only one Dogrib staying here, but there are many. Since there are so many it will be impossible to kill them all if we don't do it well," he said. "But I'll make them dance. At night when they are dancing you come on the other side of that hill near where they are camped," he said. "So don't let them find out about you," he said. "Then I'll come to you at night. I'll tell you then what to do," he said and went off in his canoe.

7. ?ets'inaθé dene-tθé. nínikí. θatθéxi
 ?at'í t'ý·t'ε. kú. ?et'axá nayíltá.
 ts'εθíé ?íááγí yets'én yútcis. dεdáné
 θatθéxi ?adi dene-ts'én ?εheθdjuzú, ?é?,
 dýhú húθdý· nínuhdel-hit'á ?aduhni ?ahunédí.
 θá dεdáné djá nítt'ánuáya-γwalí-sí. áitcayá
 á ?εéθedel ?ahubésá-ní. kúlú k'áθdjine
 hodelyý· nahéθdel. ?íááγε yí kúé hób'á.
 dýhú dene kúlú áεγáθir bénáhoret'í-γwalí-hílei.
 ?eyi húáí náθer, héní.

8. húθdý· dene-γá nínikí. ?ekú· detcin-ta
 dene á dέtθ'i. hodelyý· taθeya. kú·
 ?adi, huáá-hik'á la. kúlú áitcayá tθ'i á
 nádéi. ?íááγí yí áitcayá náθer desí, kúlú
 á nádé-sí. ?oteyé-híle-dé hubek'ε hílyáti-ixa-dúyé
 híγíla-t'á, héní. kúlú dahedíá ?ahubúsε.
 ?ekú· dahedíá-dé nuhni ?eyer náts'edé hogá
 céθ θε'á ?eyi ?ází níγuhdésá teθε-dé, héní.
 ?ekú· xánuhweherúl'í-sáná, héní. kú· teθε si
 nuhγá nása-ixa. ?ekú· ?eyi-γaré t'a ?ahuhne-ixa
 ?ekwánuhwélusí, héníú ?áhéθkí.

9. Then he paddled to where the Dogribs were staying. He paddled along crying. It sounded not far from here. Then when he had come close to his home the Dogribs said, "Old Axe didn't used to do that. What has happened, he is coming home crying," they said. Then Old Axe cried out more. Thus crying, he came back to the Dogribs.

10. Many Dogribs came to him there. "Old Axe, why are you crying?" one asked him. "Be quiet," he answered. Crying, that is all he said. Finally, nearly all the Dogribs came to him. They spoke to him. Appeasing him (they said), "We are pleased that you are staying here with us Old Axe. We don't like to see you crying that way," they told him. If we knew something to please you with, we would do it quickly," they told him.

9. kú. t'ahi t̥it̥çayá nádéi hots'én nayeketi.
 huk's hets'ayú ?ayeketi. djá niðá-híle
 hots'én la?adi. kú. bekúé hots'én niðúwe
 níkiú t̥it̥çayá ?ahedi, θatθeti ?ekwá?adi
 hūli-híle-ni. ?edlá ?adjá-hit'á ?adi
 ?atsayareketi, hehedi. ?ekú. θatθeti de?ází
 hezilú hetsay. ?ekwá?adi-hit'ū. t̥it̥çayá-ya
 níki.

10. ?eyer t̥it̥çayá t̥a yeçá níniðel. θatθeti
 ?edláye-ya netsay, yéni. dílði, héní.
 hetsay t'ahi ?adi hóyí. ?ets'inaθé t̥it̥çayá
 k'áidjine hodelyŷ. yeçá níniðel. yets'én
 dáyaŷtei. dásúyeŷ?aŷú θatθeti, djá nuhxiŷ
 náneðeri ?oteyé nuhwiniyé. ?ekú. ?ekwát'ū.
 netsay neníl?i-ni-dē. yeníðben-híle, heyéledi.
 t'así. bet'á níniyé-γwalí. hek'ódilya-dé, ?iyá
 na θíŷtsi-γwalí, heyéledi.

11. Old Axe (said), "Be quiet. When I think about all of our nice relatives whom the enemy has killed, I truly do not wish to live on this earth. You who are living are not like those one is pleased by and lives on earth for. You talk funny and you do not dance. With that ²⁰⁾ those whose hearts are longing may have their hearts made strong. You have abandoned it. So how will someone's heart be made strong who stays with you? You who are living are like the dead. I think it seems you are anticipating your death. So while you are still living my heart cries for you."

12. "Don't cry, Old Axe. We'll make a big feast for you this evening. We'll dance all night long for you," they told him. "'Yes, let's dance', you say, but when you have started some will fall asleep, some others will sit down at home, when one looks there will be no one dancing, it is known," he said. "No. Old Axe, when the dance starts everyone will dance for you," he said.

11. 0at0ɛɛi dúɬɔi. t'aʔanél't'e nuhwélot'ine
 ʔaxe dǎnet'i hodelyŷ. ʔená ɛɛɣáyéniɬdɛi ʔeyi
 hubeyǎ náyeniyesɔerú diri ní hok'e ɣesna-ni-dɛ.
 yenesθen-híle-si. ʔekú. nuhni t'ǎhi dáɣuhnai
 nuhwet'á denihíyɛú ní hok'e ʔeyena-ɣwalí
 láʔahuht'e-híle. sanádaruhdɛ tθ'i-híle dayuhdíti.
 ʔeyi bet'á nə·ne t'ǎhi hubedziyɛ ʔádáyeniɣéɔʔa-si.
 ʔeyi tθ'i hubedziyɛ nádátser ʔahuɬʔi-ni. ʔeyi
 tθ'i beyá ɣuhna-híle. ʔekú. ʔedláɣe-t'á dene
 nuhxɛɬ náðeri bedziyɛ nátser-ɣwalí. nuhni
 t'ǎhi dáɣe·na kóli ɛɛɣánidɛ láʔadáhuht'e.
 nuhweðiyɛ náʔadáhuht'e ʔahunédí yenesθen. ʔeyit'á
 nuhni tθ'i ʔǎɬŷ. dáɣuhna-t'e kúlú nuhweyǎ
 hŷtɬ'ɛɔɛ sedziyɛ hetsay.

12. 0at0ɛɛi, netsay-híle. duhú xíɬts'én na
 ɳásuwé netɕǎ. hiltsi-ixa. hodelyŷ. teðé-k'e na
 daídíɬ-ixa-si, heyéledi. ʔɛ. daúdíɬ duhni.
 kúlú dadúhdɛl-dɛ nə·ne netesú nə·ne tθ'i bekúɛ.
 déɬtθ'iú t'ahi dats'edíti hoʔí tazǎ-ixa-híle
 sŷ·ni, hɛni. [ʔihilɛ. hwákyŷ. dáʔagóɣ wuhní-dɛ
 hodeijŷne dene nexa dabohwi-ixa] hɛni.
 43)

13. Old Axe said, "Yes, if so, dance for me. If you don't all dance for me, don't dance." "No, we will all dance," they said. Then Old Axe said, "All right."

14. When evening came, those who had good meat put all their meat together. When all of the people, even the children, had eaten well they started to dance. Then Old Axe also danced among the Dogribs. Suddenly he said, "Yellowknives are people but they are not like people. It would be good to put two men on watch," he said. Then he took two young men. He ordered them to stay away from the people. Then he went around among the people. While he ordered the people to dance (he said), "People must not sit at home. People are dancing here. They must dance here," he said. "I'll look among the houses. If there is one who sits in his house, I'll order him to dance," he said, starting among the houses.

13. θatθɛxi, ?ɛ. ?ɛkwá·t'ɛ-dé sa dayuhdíɛ.
?ɛkú· hodelyŷ· dayuhdíɛ-ixa-híɛ-dé sa dayuhdíɛ-híɛ.
kúlú, ?íhíɛ, hodelyŷ· na daídíɛ-ixa, hɛɛdi.
?ɛkú· θatθɛxi, ?ɛ, héní.

14. xíɛts'én níúñíðerú t'əhí bér nezɥ hubets'í
hodelyŷ· bér ?əɛta níhñíla. hodelyŷ· dɛne
sekuyi xíli ?oteyé céɥelyi húɛdú· dahɛrídɛl.
?ɛkú· θatθɛxi tθ'i ɛítɥəɥá-nize daltɛi. ?ɛt'axə
?ɛkwá?adi, taldzə́t'ine dɛne dǎli kúlú dɛne
lá?adət'ɛ-híɛ. tcilekuyi náke dɛne-ɣá hodɛhɛnɛɛ?én-d
súɣwá-ɣwalí, héní. ?ɛkú· tcilekuyi náke híɛtcú.
dɛne ?ənénídáyéɛ?á. ?ɛkú· ?ɛdini dɛne-ta
dzéréɣaih. dats'edíɛi hots'én dɛne dátaú-k'ɛ
?ɛkú· dɛne bekúɛ dɛɛtθ'i-ixa-híɛ hodelyŷ· djə
dats'edíɛi. ?ɛyɛr dahɛdíɛ-ixa, héní. kúɛ
hota hɥnəɛ?í. ?íɛəɣí tahi bekúɛ θɛda hɥli-dé
daltɛi hots'én ɣwas?áɛ, héníú kúɛ hota héðya.

15. Then where he went inside he cut nearly through the bow strings of the bows lying there. He hid all the spears. Thus he went among all the houses. Then he started also among the canoes at the shore. With a knife he cut through all the canoes which were lying at the shore. After doing that he returned to those who were dancing.

16. Then he started dancing again calling out saying, "Now I am pleased. This is how my relatives danced when they were happy. I am pleased to see them," he said dancing. Then he said quickly, having finished, "Now I'll watch for people in the place of that one young man over there. Now you enjoy yourselves well," he said, starting over to the young man. Then coming up to the young man he said, "Yes, you go back to where people are dancing. You dance with the people. I'll sit here in your place."

15. ?ekú. t'ahi yísí yídádaihi, ?eyer
 ?ítín dáθelai ?eyi ?ítín t'ut k'áídjine
 k'edáθet'að. θuθ hodelyŷ. nádánéí?í. ?ekú.
 ?ekwát'u. kŷé hodelyŷ. hota θeya. kú.
 tabáŷa ts'i-ta nahéθdja. t'ahi ts'i tabáŷa
 θelai hodelyŷ. bes-t'á yeŷa dáθet'að. ?ekwá'adjá
 hŷídŷ. dats'edíí dene-ŷa nídjá.

16. kú. tθ'i danaríltta hé...niú heziú, kú.
 sŷíníyé. t'á·t'ŷ. t'áhi sélot'ine dáŷenai
 hubŷíníyú. dahedíí. hubenes?íú hŷtt'édé sŷíníyé.,
 héníú daltíi. kú. ?íŷá-hít'ŷ. ?enat'eú ?adi,
 dŷhú si dene-ŷá hodenus?én yuŷwe ?ítáŷí
 tcilekuyi bena. kú. nuhni ?oteyé sŷanáuhdé,
 héníú yuŷwe tcilekuyi-ts'én téðya. ?eyer
 tcilekuyi-ŷa níniŷaú ?adi, ?é. nen dats'edíí
 hots'én nahídaí. ?eyer dene-xéí daneltíi. si
 djá nena ŷwasdá, héní.

17. Not long after the young man had started home he (Old Axe) started to where he had told his relatives to go. Having come to his relatives he said, "I have already cut through their canoes. I have also cut their bow strings. I have also hidden their spears. I have ruined all their ways to defend themselves. Now when it has dawned, I'll make them all dance. Then wherever I go around among the people, I'll be sure to talk to them. By that you'll know me," he said, starting back to the Dogribs who were dancing.

18. Then when he had come back to the Dogribs, it could be seen to be dawning. Then he said thus, "Now that it has dawned, all of you dance at the same time. Not even one will sit. Those two who were over there watching will also dance here with the people. I'll look at you that way from a little distance. The Dogribs said, "Yes." Old Axe said, "Good." "We're dancing for him. Therefore he is very happy. We'll do as he said," they said, all of them starting to dance.

17. tcilekuyi ?ahéòdja hots'í ðá-híle-hít'ũ.
 t'ahi bélot'ine níyuhdés hubéñi-ní ?eyer hots'én
 téòya. bélot'ine-ya níhiyaú ?adi, k'aíðané
 hubets'iyé-ya dáòit'az. hubs'íttín-tí'ulé t'ò'i
 k'edáòit'az. hubsòyòé t'ò'i nádání?í. yst'á
 k'ehedi. hodelyũ. tsíyíðé. ?ekú. ?oteyé
 yétká-dé hodelyũ. dahudít ?ahubúsé. ?ekú. si
 t'ahúk'è dene-nizí dzérésaih lāsî. hesít húk'è
 hubets'én yastei-ixa-sí. ?eyi hoyaré sek'óduíya-ixa,
 héniú íttçayá dahedíti hots'én nahéòdja.

18. ?ekú. íttçayá-ya níðjaú yekaih hódútt'í.
 ?ekú. ?ekwá?adi, kú. yétká hodelyũ. ?étyaré
 dayuhdés kút'a. nade ?íttáyí kóli ywadá-sáná.
 yuywe nádene ho·ñi-t'í-ní ?edini t'ò'i djá
 dene-xét dahultí. ?ekwát'ũ. si yú. ?á hoyaze
 hots'í nuhwenas?í. ?é, hesdi íttçayá.
 ðatòéti, ?étt'ò'i, ?adi. ?edini ba dahídít.
 ?eyit'á hýtí'ésòé bíníyé. t'a ?anuhwéñi
 bek'ésí ?ahú·t'í, hesdiú, hodelyũ. daherídel
 sekuyi xíli hodelyũ.

19. Then Old Axe stood off to one side. He spoke to them from there. He said, "Now I am happy. Looking at you dancing pleases me very much. I am not sad. Now at last you are dancing very well," he said. "They have all started to dance," he yelled out and suddenly the ground in the woods thundered.

20. The Yellowknives charged at the Dogribs. Old Axe said, "Bad. The enemy is charging us. Quickly, return to your houses. Get your arrows. Defend yourselves with them. It would be good for the women and children to flee in canoes," he ran around among the people yelling. Then he took up his arrows. He shot at the Dogribs with them.

19. ?ekú. θatθξi yu·?á θeyi. ?eyer hots'í
hubets'én yaštei. ?adi, ?ekú. sınıyé.
?ekwát'u. dayuhdíti nuhwens?íú ?oteyé sınıyé.
?ayeniyi?á-híle. ?oteyé hýt±'éðé dayuhdí±
dühú nadesí, héní. kút'a hodelyŷ. daherídel,
héní heziú, ?et'axá detsin-yáya hots'í ní
horétye±.

20. taldzát'ine íitçayá hınıđdel. θatθξi
t'así. djere ?ená nuhwınıđdé...l, héní. ?iyá
nuhwekýé hots'én nauhdé±. nuhwek'á náyútsí.
bet'á k'eyuhdi-ixa. sekuyi tcũ. ts'ékuyi tcũ.
ts'iyé tθihéđdel-dé súywá-γwalí, héníú heziú
dene-ta dzérétıbayaih. ?ekú. ?edini bek'á
náθeıtsı. ?eyit'á íitçayá dáyuıtás.

21. Then the Dogribs got to their houses. They got their arrows. They were going to defend themselves with them. Then they pulled the bow strings to shoot arrows at the enemy. The bow strings all broke. They broke all the bow strings that way. Not even one Dogrib shot an arrow. There were also no spears. So they had nothing to defend themselves with. Thus they were all killed.

22. Also some men and women went in canoes. When they had gone a good distance out, the canoes all started sinking with them. While the women and children started drowning there, some men started swimming to land. Before those who were swimming to land could get out of the water, Old Axe killed them. He was running around on the shore calling out like a crazy bear, "People out there are drowning. Go get the people in canoes," he called out, running around on the shore.

21. kú: ʃitçayǵá t'ǵhǵ bekúǵ nǵdel. bek'á
náheǵtsǵ. yet'á k'ehedi-ixa. kú. ?ená
húttáse-ixa k'á-xéǵ ?ǵttín-tǵ'uǵ nauǵt'i-sǵ.
?eyi ?ekú. dedǵané ?ǵttín-tǵ'uǵ naiǵtaǵǵ.
?ekwá.het'ǵ-hǵt'ǵ. hodelyǵ. ?ǵttín-tǵ'uǵ
tcǵhe.ǵtal. ʃitçayǵá ?ǵǵǵǵ kóli k'á
téttáz-hǵle. 0y0 t0'i hodelyǵ. dáhúle.
?eyit'á yet'á k'ehu.dǵ. hubets'ǵ-hǵle. ?ekwǵt'ǵ.
hodelyǵ. hubek'eyelǵáǵ.

22. ?eyit'á ʃitçayǵá deneyu t0'i nǵ.ne ts'ékuyi-xéǵ
ts'i-yé ǵǵdel. ǵy.t0ǵ. súǵwǵ.nǵǵ0a nǵdǵǵi ?eyer
hodelyǵ. hubexéǵ ts'i tǵ.tǵ'ǵr. ?eyer ts'ékuyi
sekuyi xǵli tu dáhenǵldǵǵú deneyu nǵ.ne nǵ
hots'én dánayǵl'el. t'ǵhǵ nǵ hoyǵ nǵbihi
texǵǵaih-hǵle-hǵt'u. 0at0ǵǵi ʃeyǵǵǵǵde. tabǵǵǵ
hezǵǵú dzérétǵbayaih sas neǵelé. nǵ.t0ǵ
tuzeldǵǵ. ts'i-yé dene húttcú, hénǵú hezǵǵ
tabǵǵǵ dzérétǵbayaih.

23. Thus all those who started out in canoes were drowned and all those who stayed on the shore were clubbed down. Old Axe did this. Therefore it is said he killed many Dogribs. Since then the Dogribs and the Yellowknives fight. Since that one time that they fought, many Dogribs have been killed, it is said.

23. ?ekwát'ũ. ʔitçayá t'ahí ts'i-yé tɛðdiʔi
hodelyũ. tunéʔdelú ní hok'e t'ahí nádɛ.
hodelyũ. hubek'e yelyel. ʔatʔɛʔi ?ekwánáhóʔɔer.
?eyit'á ?edini bet'á ʔitçayá ʔa ʔeyáldé sni.
t'a hots'í ʔitçayá húʔdú. ?iʔá ?ɛʔts'eyelyeli
ʔitçayá ʔa ʔeyáldé sni.

9. The Story of the Man-eater

1. Once upon a time a man started out hunting, it is said. At noon the sun could be seen moving. Thus he was going along on a mountain. Suddenly it became impossible to walk. He tried to force his way ahead but something was pulling him back. He did not know what it was. Although he looked around him, he could see nothing. He also passed his knife all around him but there was nothing. He tried to go ahead but something was pulling him back.

2. Suddenly someone approached him on the hill. So he sat down to wait. When he had come close he found it was the Man-eater. So the man made as if he was dead. When the Man-eater had come to him he said, "That is why I have put a sharp stick for people," so saying, he took the man. Then he tied the man up with sunbeams. It is said that that is how he tied up the man. Then having put the man in a coarse hunting bag, he started packing him.

9. deneheldéti beya honi

1. ?iá-ni-sí. ?iáyi dene hélzé sni.
?ekú. dzidize sa ts'eyε?at. ?ekwát'ũ.
céθ-k'ε yegať. ?et'axa yegaťi-ixa-dúyé.
yū.naθé nahurílteih, kúlú t'así. yū.né
nayú.ťt'í. t'ahi ?at'ei yek'ódelya-híle.
benáre nūnεť?i, kúlú t'así. hóret'í-híle.
bes tθ'i hodelyũ. benáre dzéré?aih, kúlú
tθ'i dáúdí. yū.naθé nahudílteih, kúlú
k'et'así t'así. nayú.ťt'í.

2. ?et'axa céθ-k'ε bets'én tc'aheníť.
?ekú. dene ba θeda. niťdúwe níniyaú
deneheldéti ?eyi ?at'í-hik'é. ?eyit'á
?eyi dene tsyániđer lá?adílyá. deneheldéti
yeyá níniyaú ?adi, t'a hoyáú dene-ya
na?εεctc'ú-ni, héníú dene híťtcú. ?ekú.
?eyer sa tť'ulé-t'á dene-ya da?εđť'ũ.
?eyer dene θelú ?eyit'á ?at'ε-hik'é sni.
kú. beyéťť'ūnizayá-yé dene yiťťiú, dene
nahéθgi.

3. When he started packing him up a steep hill, he started breaking wind because the man was heavy. (The man) laughed at him. Suddenly the Man-eater said, "What did you say? It seems as if he's alive," and put the man on the ground. Then he tickled the man's hand with his fingernail. He also tickled the root of the man's teeth. "It seems that he is not alive. He doesn't laugh." Then saying so, he started packing the man again.

4. When he had packed the man back to his home, he hung up the bag with the man on the end of a ²¹⁾ cache . Then he said, "Where have I seen good kidney-sticks?" while standing there thinking. "Yes!" he said suddenly, "I have seen a good kidney-stick over there," and started out in that direction.

3. céθ káhurélgeri ?eyer dene huká
nahéθgíú dene ba nedáθ-hit'á deldjer. yeyá
ná?edlóγ. ?et'axá, ?edlá?adi, héní
deneheldéti. γena ?ahunédí, héníú dene ní
nínítti. ?ekú. dene-la gané-t'á ho+xós.
dene-γutcinε tθ'i ho+xós. γena-híle ?ahunédí.
ná?edlóγ-híle. kú. héníú tθ'i dene nahéθgí.

4. t'ahi bekúé ?eyer dene nígíú dzi+tín-láγá
dene-xét beyét+?unizayá dahoyadíttá. ?ekú.
?adi, ?edlí·sí ?ets'ézetsát nezúí yes?í-ní,
héníú náyiniyeðerú θeyí. ?et'axá, ?é·, yuywe
?íttá ?ets'ézetsát nezúí yes?í-ní, héníú ?ekozi
téðya.

5. When he had gone into the woods, the man began to swing himself. Doing that, the coarse hunting bag suddenly fell to the ground with him. Then he climbed out of the bag. The Man-eater's children began calling "Father...your caribou is coming back to life," and as they said that, the man went into the house. He put hot ashes in the little Man-eaters' throats, and he put hot ashes with burning charcoal sparks on the buttocks of the Man-eater's wife and walked out.

6. At once he ran away frightened. When he had crossed a good sized lake he looked back. He saw that the Man-eater was already chasing him. Again, when he came to a big lake, he went a long way out onto the lake. Then the Man-eater came out onto the lake. Then it seemed that he stopped moving. He thought, "I'll go quietly."

5. ?ekú. detcin-ta nįyaú kú. ?eyi dene
 ?edúlbił hédjá. ?ekwát'ı-hıłt'ŭ. ?et'axą
 beyétł'ųnįzayá nį bét náyıłkeð. kú.
 beyétł'ųnįzayá-yé xáyıya. deneheldéłi bezkene
 dá.ził, setá....ne?ıłtθéné nayeda...,heediú,
 kú. ?eyi dene yıdánıya. łez-ðel holdıłe-yaze
 ðedáθeðıru, holdıłe bets'énanı tθ'i łez-ðel
 kún-tθire-xéł yetł'éyıðıru ?ekwát'ŭ. tıdja.

6. ðedanı tθıłhéłca. tu súywa-?alyą-k'e
 nánıyaú yų.né honel?ı. k'ałđanı dene.ldéłi
 yeneyuł ye?ı. tθ'i ?ıłáye tu-netcá-ya
 nınıyaú ?eyi tu-k'é nıðá nınıya. hųłdı.
 dene.ldéłi tu héθeya. ?ekú. náłła-hıłe
 ?ahunédı. ts'εθıé huśá yenıðen.

7. Then before he had gone far, it suddenly started to blow strongly. Then the Man-eater walked a good distance toward him. Finally the Man-eater got warm. So he threw away all of his clothing. That's how he was chasing the man.

8. Suddenly (he said) "My grandchild, wait for me! I am not fast," so he called after the man. Then when finally the Man-eater was not moving fast again, he called again after the man, "My grandchild, wait for me! I am freezing cold," he said. But (the man) did not wait for him. The man then started toward the land.

7. ?ekú. níðá níniya-híle-hít'ŭ. ?et'axą
hýtŭ'édé tétts'i. ?ekú. dene·ldéŭi yets'én
súywá ?aniŭθa ɣegaŭ. ?ets'inaθé dene·ldéŭi
níðíl. ?eyit'á hodelyú. beyúɣwé ?ahéŭdel.
?ekwát'ŭ. dene neyuŭ.

8. ?et'axą, setθue, seba náudŭl'ŭ. nástŭa-híle,
héníú dene-k'éníye heziŭ. kú. ?ets'inaθé
dene·ldéŭi náltŭa-híle ?adjá tθ'i dene-k'éníye
nadziŭ, setθue, seba náudŭl'ŭ. θesdli-sŭ,
héní. kúlú yebe náhudéŭŭ-híle. ?ekú. ?eyi
dene ní hots'én héðya.

9. When he had come to the land the Man-eater had gotten very cold. His jaws were shivering. His teeth began to chatter. Then he said, "My grandchild, light a fire. It is impossible for me to live. I am nearly frozen," he said. The man thought, "I'll light a fire, whatever will happen will happen." Then he lit a fire. He piled much wood together. Thus he made a big fire.

10. Then the Man-eater came near the fire. "I am pleased. My grandchild made a fire for me. Without my grandchild I would not have lived," he said. Then the man kept piling up the firewood. Finally he made a big fire. From behind the Man-eater who was sitting by the fire, (the man) clubbed him on the head. He was stunned. (The man) immediately threw him into the fire. Thus he kept clubbing him. Sometimes the Man-eater got up in the fire, but he kept clubbing him down again.

9. ní hoʔə níniyaú dene·ldéti heθdli.
 ?əyétθ'en deldél. ?ətéxudeldel hédjá. ?ekú·
 ?adi, setθui, hodiik'əih. yesna-ixa-dúyé.
 hýtí'édé θesdli, héni. ?eyi dene ?edlá?adjá
 lə ɣwalí· horusk'ə yeniden. ?ekú· horéik'ə.
 tsez-tə ?ətək'édíɣíla. ?eyit'á kún netcá
 θətsi.

10. ?ekú· dene·ldéti kún-gá níniya. ?ekú·
 siníyé. setθue sa kún θətsi. setθue
 bedi-dé yesna-ixa-híle-ní, héni. kú· ?eyi
 dene tθ'i tsez ?ətək'édíle. ?ets'ínaθé kún
 netcá θətsi. dene·ldéti kún-gá θedai yet'asi
 hots'í yetθí nənítxel. honíniε. dedané
 tθiyé yedeyinay. ?ekwát'ú· yutxaɬ. dene·ldéti
 nahék'ε nīnahídai kún-yáya kúlú tθ'i nánayenitxaiɬ.

11. Doing that to him, he killed him but his head was moving. Finally his neck was roasted. He clubbed it. The head fell on one side. Immediately it started rolling forward the man. It rolled around all over the man. He threw the Man-eater's head away. It fell on one side. Immediately, it started rolling toward the man again. Again, it rolled around all over the man. Finally, throwing it into the fire, he started away from it.

12. The next night where he camped, suddenly in the night something was rolling on him. That woke him up. He got up quickly, thinking it seemed to be a live fur-bearing animal. He found that it was the Man-eater's skull. Then making the fire again, he threw it in the fire. Again, he started away from it. During the next night where he camped again, the Man-eater's skull came rolling to him. Again, he started away from it. Thus he kept moving away from it, but each night the skull came rolling to him.

11. ?ekwáyεt?i-hit'ŭ. tεγǎñiðer kúlú betθí
 náγεda. ?ets'ínaθé bek'oð θεt'ε. ?eyi
 nǎñiǎxel. betθí yu'ǎ náγεltθ'er. dεdǎné
 dεne-ts'én hεðbǎð. hodelyŭ. húk'ε dεne-k'ε
 dzérébǎiθ. ?eyi dεne·ldéti tθí yu'ǎné
 yεγéǎcél. yu'ǎnéγεltθ'er. dεdǎné tθ'i
 dεne-ts'én nahéθbǎð. tθ'i hodelyŭ. dεne-k'ε
 dzérébǎiθ. ?ets'ínaθé tθiyé yεriγiǎcélú
 yetc'azí téðya.

12. yu·naθi teðé-k'ε t'ahi neðti teðé ?εt'axǎ
 t'así. bek'ε dzérébǎiθ. ?eyi bet'á ts'eniyiðer.
 ?ekú, ?etc'εre γenai ?at'i ?ahunédí, yenidenú
 ?iyǎ nihiya. ?eyi dεne·ldéti tθí-tθ'ené
 ?at'i-hik'é. kú. horéǎk'ǎú tθ'i tθíyεnaysdεγilcel.
 tθ'i yetc'azí nahéθdja yu·naθi teðé-k'ε t'ahi
 néðti ?eyer tθ'i dεne·ldéti tθí-tθ'ené beyǎ
 niǎbǎð. tθ'i yetc'azí nahéθdja. ?ekwá?at'i
 yetc'azí nahedaih, kúlú teðé nédáunélt'ŭ.
 ?εtθí-tθ'ené beyǎ niǎbǎiθ.

13. Finally, spring came. Then he got disgusted with it, so he made a big fire again. Then he thought, "It will burn all up there." So he threw it in the fire but the skull rolled out of the fire. The man grabbed it again. He threw it back into the fire. He took a stick. He clubbed it with that. The skull tried to roll out of the fire, but the man clubbed it with the stick.

14. Suddenly he smashed the skull in the fire. From there something, he could not tell what, started becoming like smoke. It sounded like buzzing on him and all around him. It completely covered the man's face. They bit the man. Finally, though he defended himself, they nearly killed him. Finally, only when he went into the smoke they left him.

13. ?ets'inaθé ɬuk'é níúniðer. ?ekú.
 yeunílále-hit'á kún-tcoγ θeɬtsi nadli. ?ekú.
 ?eyer hodelyŷ. bek'e ?eruk'qih yeniden.
 ?eyit'á tθiyé yeriyiɬcél, kúlú ?etθí-tθ'ené
 kún-yáya hots'i xáyibəð. kú. ?eyi dene
 nayíltcú. tθ'i tθiye·riyiɬcél.⁴⁴⁾ detcin
 híttcú. ?eyit'á yu·ɬxáɬ. ?etθí-tθ'ené
 kún-yaya hots'i xábəθ-ixa ?eduréldzaih, kúlú
 ?eyi dene detcin-t'á yu·ɬxáɬ.

14. kún-yáya hots'en ?et'axə ?eyi ?etθí-tθ'ené-γə
 ?eniɬxel. ?eyer hots'i t'ahi hek'órelyə-híle
 t'así·horítθ'é lá ?adjá. hodelyŷ. dene-k'e
 tθ'íú dene-náre tθ'i ?edələðél lá ?ahodédjá.
 deni-né hédelyə ?adjá. ?eyi dene dánaíguih.
 ?ets'inaθé beγə k'ets'edi kúlú k'áɬdjine dene
 ɬeyániθer. ?ets'inaθé ɬer-yáya níniyau húɬdú.
 dene-tc'azí heðdel.

15. It was impossible to breathe because of the smoke. So he came out of the smoke. Immediately, they lighted on the man again, biting him again. He didn't know what to do. It occurred to him to start running. Then he left whatever it was behind him. When he looked back, they were flying after him. It appeared like smoke. As soon as he stopped, they flew up to him. Again, they lighted all over him.

16. Finally, he started running away from them again. But because it was warm, it was impossible to run very far. Finally, he came to a lake. There he went into the water away from them. Only his face stuck out of the water. Thus he lay under water. Now that which was following him was like smoke over the water ~~where~~ he had gone in. Finally, there were so many it became impossible to see through them.

15. ?ekú. ?er-xé? hedjí-ixa-dúyé. ?eyit'á
 ?er-yé hots'í xáyíya. dedané tθ'i hodelyŷ.
 dene-k'ε nenéθdelú tθ'i dene dánaíguih nadlí.
 t'ahi ?aywane hek'ódelya-híle. t'ahi
 xáyenŷŷíðeri tìbahéðya. ?ekú. ?eyi t'ahi
 t'así. ?at'í yeyé xátìbayíya. yŷ.né honet'íú
 bek'éníye cedéti. ?er lá'at'ε bóret'í.
 naídjí dedané beyá niyedí? tθ'i hodelyŷ.
 bek'ε nãnedí?.

16. ?ets'ínaθé yetc'á natìbaheθdja, kúlú
 ?edu-hit'á níðá hots'én tìbayegat-ixa-dúyé.
 ?ets'ínaθé tu-ŷá níniya. ?eyer yetc'á
 teniya. bíné yí texáyí?a. ?ekwát'ŷ. teye
 θetí. ?ekú. ?eyi t'así. bek'éníye níniðeli
 ?eyer t'ahi hok'ezí ?er lá'at'ε. ?ets'ínaθé
 beyá yít'í-híle ?adjá ?at-hit'á sni.

17. Then the man became hungry. So it was impossible to lie in the water any longer. Therefore, when he got up he started out on the land. Wherever he went it was like smoke after him. It finally became impossible for him. He made a fire. He found out that that which was following him around didn't like smoke. Therefore, when there were many he made a fire. Since they went away from the fire, it was a little better for the man, it is said.

18. In the fall when the leaves change color they instantly disappear, it is said. It is said, they are mosquitoes. The Man-eater was not wise. It was found out that the mosquitoes were his brain, it is said. Thus the mosquitoes are something from inside the Man-eater. Therefore mosquitoes also like to eat people's blood, it is said.

17. ?ekú. ?eyi dene bér-ba héðer. ?eyit'á
 ho?á ?anııá túé 0etı-ixa-dúyé. ?eyit'á
 niııyaú ní hok'e téðya. t'ahúk'e dzéreyá
 bek'éniye horé0t0'ay lá?at'e. ?ets'ına0é ba
 dúyé ?adjá. ?ekú. kún 0eıtsı. ?eyi
 t'ahi t'ası. bek'éniye dzéredııi ter huba
 nátser-hık'0. yęúı?á. ?eyit'á hııı'éðé ıáú
 kún naıtsı. ?eyerú kún-tc'azı nahedıı-hit'á
 ?eyi dene ba súywa-yaze sni.

18. ?ekú. xait'azı ?et'á-tc'áyi hídılú, ?ekú.
 hııdı. húle ?adjá sni. kú. ?eyi dedjúlı
 ?at'e sni. dene-ldéıi hıya-hıle-nı. dedjúlı
 bet0ııá hęlı ?eyit'á ?at'e-hık'0 sni.
 ?ekwát'e-hit'á dedjúlı deneheldéıi-yáya hots'ı
 t'ası. hęlı. ?eyit'á dedjúlı t0'i dene-delé
 heldéı henélı sni.

10. The Story of One who Hibernated with a Bear

1. Once upon a time people were camping, it is said. Then when spring came they made canoes, it is said. Now one person, nearly having finished making a canoe, went looking for the gunwales. Having hewed them out in the woods, he was carrying them on his shoulder. He carried them along in the woods that way. Sometimes they got caught on the branches of trees. It was as if something were pulling him backwards. Thus it happened several times, again and again. He thought, "I am getting annoyed. I suppose it's a bear," he said looking back. He found a bear was standing there.

2. Then the bear said, "I certainly am," he said. "Now listen!" he said. So the man listened. A rapids could be heard not far away. Then the bear asked, "Do you hear that rapids?" The man answered, "Yes." Then the bear said, "Let's go there. There are many fish in the rapids. We'll eat fish there," he said.

10. sas -xéɬ ts'eyítɬi-γa honi

1. ?iɬá-ni-si. náts'edé sni. ?ekú. ɬuk'é
 níúníðerú ts'i dága sni. ?ekú. ?iɬáyi dene
 k'áɬdjine ts'i 0eɬtsi ?enat'ésú ?eyí huka
 héðya. detcin-yáya ?eyí γádáɬiɬt0elú ?eyí
 nahéðla beye0é-k'ε. ?ekwát'ũ. detcin-yáya
 nayeyelɬ. ?aɬk'é detcin t0ú-k'ε dayádánayigeis.
 t'así. yu.né dánayúɬt'í lá?at'í. ?ekwát'ũ.
 holá ?ekwá?adjá t0'i ?ekwá?anadjá. yu.na0é
 yeɬt'í kúlú yu.né t'así. nayúníɬt'i. t'a
 xáyeníúníðeri beunésɬá-lesí. sas ?at'í sɬ.ni
 héniú yu.né honíɬ?í. ?eyer sas 0eyi-hik'é.

2. kú. sas ?adi, si ?ast'í t'ũ.t'ε, héni.
 ?ekú. ?uðíɬt0'a, héni. ?eyit'á ?eyi dene
 ?uðéɬt0'a. níðá-híle hots'én t0εba dítt0'ay.
 ?ekú. sas ?adi, ?eyi t0εba dítt0'ay-húsá,
 héni. ?ǣ., héni ?eyi dene. ?ekú. sas
 ?adi, ?eyer hots'én hũ.t'ás. ?eyer t0εba-γa
 ɬuwe ɬa. ?eyer ɬuwe húldéɬi, héni.

3. Now the man was frightened of the bear. He thought, "If I go with the bear, he will kill me." Immediately the bear said, "I won't kill you. We'll eat fish together over there," he said. So he went with him. Finally, though he went a long way with the bear, the rapids were still heard at the same distance, it is said.

4. Finally, since the berries had ripened, the bear said, "Let's stay here at the berries. The rapids are not far. We have arrived. After we have stayed here at the berries, then we'll live by the fish in the rapids," he said. Then they stayed at the berries. Finally autumn came. Then the bear said, "Now we'll go to the fish." Then they went.

3. ?ekú. ?eyi dene sas-tc'á neldjer. sas
bé? tchiya-dé ?eyáséni?θer-γwalí yeníðen.
dedané sas ?adi, neðiyé hestsi-ixa-híle.
yuywe ?a?ta ?uwe húldé?i, héni. ?ekú.
bé? yě·θdí. ?ets'ínaθé niðá sas-xé? níniya,
kúlú tθeba ?a?áni?θa hots'én díθ'ay sni.

4. ?ets'ínaθé djíye dáníðlerú sas ?adi,
djá djíye-γá náú·døer. tθeba-ts'én niθá-híle.
níní·t'az. djá djíye-γá náγí·døer-t?áγá-dé
hú?dú. yuywe tθeba-γá ?uwe-γá náú·døer, héni.
?ekú. ?eyer djíye-γá náhiðer. ?ets'ínaθé
xait'azí níúniðer. ?ekú. sas ?adi, ?ekú.
?uwe-ts'én hū·t'ás, héni. ?ekú. hě·ð?az.

5. When it was well into autumn, they came to the rapids in a small river. Then the bear said, "Yes, let's eat fish here," he said. It crawled along the shore. The man went with him along the shore. They found that small river was full of suckers below the rapids, it is said. Then lying down at the shore, the bear ate suckers. Then the man also ate raw suckers. He also ate berries sometimes.

22)

6. In that way winter finally arrived. A little snow was lying on the ground. Then the bear said, "Now it seems to have become winter. Let's make a house," he said. So they started away from there again. They went far. Suddenly they found an old bear den. After the bear had examined it well he said, "It is good here. This will be our house. We'll fix it well," he said.

5. ?oteyé xait'ází níúñíðer húđdú. des-yaze
 bek'é tθeba hu·li-γa níhñi?az. ?ekú. sas
 ?adi, ?ǵ., djā tuwe húldéti, héní. tabáγa
 nílgé. béti tabáγa níhídi. ?eyi des-yaze-k'é
 tθeba-tcaya deldéti dáníl'ā-hik'é sni. ?ekú.
 ?eyer sas tabáγa θetiú deldéti heldéti.
 ?ekú. ?eyi dne tθ'i deldéti-t'ε heldéti.
 ?ak'é tθ'i djíye heldéti.

6. ?ekwát'ǔ. ?ets'ínaθé xaye níúñíðer. yaθ-yaze
 ní hok'é θela ?ahudjáú. ?ekú. sas ?adi,
 ?ekú. xaye níúñíðer ?ahunédi. kúǵ hodǔ·ltsi,
 héní. ?ekú. ?eyer hotc'azí nahεθt'az. níðá
 níhñi?az. ?et'axā θayé sas-?āγa hεhǔ·t'ā.
 ?ekú. sas ?oteyé honanéðtāú húđdú. ?adi, djā
 huzū. diri nuhwekúǵ-γwalí. ?oteyé séhúlne,
 héní.

7. Then when they had fixed the bear den, he said, "Now we'll lie here. Now you go in and I'll go in after you," he said, and the man went in. Then the bear went in after him. Then from inside the den, he stuffed up the entrance hole. Then they lay down. The bear did not move after he lay down.

8. After a long time passed, he turned over. Then from somewhere the man put a sucker's tail in his palm. Then he went to sleep again. After he had slept for a long time, he turned over again. Again, the man put a sucker's tail in his palm again, it is said.

7. ?ékú· sas-?ąąą sėhŷ·lau, kú· dją hútez,
 hėni. ?ékú· hoyenyaih si nik'ėniye
 hoyeywasā·, hėniú dene hoyeyiya. hŷđđŷ·
 sas yek'ėniye hoyeyiya. kú· yısı hots'į
 ?et'oy ?e?ąąą hodayė ?eınídėni?ą. ?ekwăt'u·
 henėđtez. sas t'ahú nėđti hots'į nánėđđą-híle.

8. 0á hŷ·?ą hŷđđŷ· nadėtti. kú· t'ahi
 bots'į bek'ódedjā-híle deldeıi-tı'á dene hitı'ayá
 hitı. ?ékú· ?ekwăt'ŷ· nahę0ıál. 0á nayetı
 hŷđđŷ· t0'i narėtti. t0'i deldeıi-tı'á dene
 hitı'ayá nayıtti sni.

VI.28-44

9. Thus a long time passed. Suddenly he gestured away from himself with his hand. Then again he went to sleep, and a good while later he turned over again. The man put a sucker's tail in his palm again.

10. Then suddenly, he motioned to himself with his hand. Not long after that, suddenly a person was heard walking on the snow. Then having come there, he poked a stick into the bear den. Then the bear snorted. So the person pulled out the stick and started away from there again.

9. kú. ?ekwát'ǔ. θá hǔ. ?á. ?et'axá
bílá-t'á ?edetc'azí ?ihēni. tθ'i nahēθíálú
súywá ?aniθáú tθ'i naréiti. deldeiti-tí'á.
dene hití'ayá nayítí.

10. kú. ?et'axá bílá-t'á ?edets'én yuwedi.
θá-híle ?et'axá yaθ-k'ε dene yegaí díθ'ay.
?ekú. ?eyer níniyaú detcin sas-?ayá
hoyeyítθi. ?ekú. sas hýtí'ésé hédji. ?ekú.
?eyi dene detcin xayítáú ?eyer hotc'azí
nahédja.

11. Then the bear said, "A person has found us in the den. Tomorrow make a hand print on the snow. Make it clearly visible. Then if someone comes here to us (and if he says) 'How come his meat is here again? I thought it seemed to be a person,' then you say, 'There is that meat again,' and walk out. Then people will do nothing to you. Then they will kill me," he said. Since the time when he began hibernating with the bear, only then did the bear speak to him.

12. Then the bear said, "I have turned over here sometimes. I did that when the moon was full. All of us bears do that. Now when I am killed, eat me all up. And all of the people who are camped together must eat my flesh. Even a small piece from my head must not be put on the ground under people's feet. My penis must also not be cut with a knife. Whoever may do that will not kill a bear again. Those of us who are bears are like one another. Also people should not laugh at us. All of those things are bad to us. You tell that to all the people. People will learn what is bad to us for the future," he said.

11. ?ekú. sas ?adi, dene nuhwíttθa. k'ábí-dé
yaθ-k'ε nílá-k'έ hýttsi. ?oteyé bóret'í
?ahý.λε. ?ekú. djá dene nuhγa nínídel-dé,
?edlǎ?at'a djá natθénhéthli. yenesθen-ní
dene ?ahunédí, héní-dé, natθénhéthli, dý.níú
xáyγ.yá. ?ekú. nen dene nets'én t'asǎ
?ane-ixa-híle. kú. si tseyǎsúlθir, héní.
t'ahú sas-xét néθtí. hots'í ?ekú. hýttú.
sas yets'én xáyayítteí.

12. ?ekú. sas ?adi, djá ?ǎk'έ nadeyesteih-t'í-ní.
?eyi ?oteyé ?eldzi θebéθú ?ekú. ?ast'í. sas
dáídlí hodelyǔ. ?ekwá?at'í. ?ekú. tseyásílθer-dé
hodelyǔ. sehudaih. kú. hodelyǔ. t'ahi dene
?ǎta nádéi hodelyǔ. setθén-γa céhulyi.
netcá-híle-dé-kúlú setθí-ts'í t'así. dene ke-yaya
ní nínúγwadi-sǎnǎ. seyeθé tθ'i bes-t'á
bek'eywat'áθ-sǎnǎ. t'ahí dene ?ekwá?adjá lǎsí.
tθ'i sas tseyǎtθir-ixa-híle. t'ahi sas dáídlí
hodelyǔ. ?eték'ésí ?ahít'ε. tθ'i dene nuhweγa
ná?udlóγ-sǎnǎ. ?ekwáhunélt'ε t'así. nuxa
nezγ-híle. ?eyi hodelyǔ. dene-ts'én ?ekwá?adúhni.
t'ahi nuxa nezγ-hílei dene yek'ódulyá yγ.nεθé-hoba,
héní.

13. Therefore when morning came, that person who had hibernated with the bear made his hand-print on the snow at the entrance to the bear den. Suddenly they heard people coming. Having come to the bear den, one person said, "How come his meat is here again? I thought it seemed to be a person. Here is his hand-print," he said. Immediately, the one who hibernated with the bear said, "His meat certainly is here again," and went out.

14. Then those who had come became frightened. Then the man told them, "I am a man. There is a bear lying here. Kill it," he said. But the people got suspicious. "It isn't like a bear. A person slept with it," they said. Then the man said again, "It certainly is a bear. Kill it. After that I'll tell you all about him," he told them.

13. ?eyit'á k'ábí níúniðerú kú. ?eyi dene
t'ahí sas-xét θeti-ni sas-?ayá hodayé yaθ-k'ε
bílá-k'é hótsi. ?et'axá dene yedéti díθ'ay.
sas-?ayá níhíndelú ?itáyi dene ?adi, ?edlá?at'εa
djá natθéhnéθdli. yenesθen-ni, dene ?at'ε
?ahunédi, djá dene nílá-k'é hóð?á, héní
dedané t'ahí sas-xét θeti. natθéhnéθdli
t'ÿ.t'ε, héníú xáyia.

14. ?ekú. t'ahí níndeli dáhílyeð. kú. ?eyi
dene ?ahubéñni, si dene hestí. sas djá
θeti. beðiyé huñtsi, héní. kúlú dene yeyá
dáudéðlí. sas lá?at'ε-híle-lesá. dene yét
yití, heedi. kú. ?eyi dene tθ'i ?anaredi,
sas t'ÿ.t'ε. beðiyé huñtsi. nądezí ?oteyé
beyá nuhwe-xét husní, hubéñni.

VI.28-44

15. Then they killed the bear. They cut the bear up. Then they packed off all the bear meat. Now they were suspicious of the bear meat but the one who hibernated with the bear (said), "Cook all the bear meat. When we eat the bear there by the fire I'll tell you how I hibernated with the bear and also what he has told me," he said.

16. Therefore they cooked all the bear meat. Then all the people ate together. The one who hibernated with the bear told everything to all the people. Thus it was learned what was not good to the r. Therefore if a bear is killed, its head is kept well and its penis is also not cut. Thus one hibernated with a bear, it is said.

15. hũđđú. sas ɛɣáhɛnɪɪθer. sas náhit'eð.
 ?ekú. hodelyŷ. sas-tθén dánabi.gɪ. ?ekú.
 sas-tθén-ɣá dáhureli kúlú t'əhɪ sas-xéɪ
 ɣitɪ. sas-tθén hodelyŷ. káut'és. kú. ?eyer
 sas-ɣə cílyi-dé t'a ?anáhóðer-hit'á sas-xéɪ
 ɣitɪ. tθ'i sas t'a ?aséɪni tθ'i nuhwenáé
 ?ekwá?adisɪ., héní.

16. ?eyit'á sas-tθén hodelyŷ. káɣet'ε. kú.
 hodelyŷ. dene ɣə-ɪa ⁴⁶⁾ céhɛlyi. ?eyi t'əhɪ
 sas-xéɪ ɣitɪ. hodelyŷ. dene-xéɪ holni.
 ?eyi-ɣaré sas t'ahi ba nezɥ-híle bek'ódɛdjá.
 ?eyi-ɣaré sas ɛɣǻlðer-dé betθí ?oteyé
 hek'éhoní tθ'i betc'iné tθ'i k'ε?ɛt'aθ-híle.
 ?ekwát'ũ. sas-xéɪ ts'ɪ.tɪ-ni sni.

11. The Adventures of Beaulieu

1. It is said that at first there were only two half-breeds staying around here. Their fathers were French. They came to this land in canoes. From their marriage to Indian women, there were two half-breeds, one called Beaulieu and one called Mandeville. The one called Beaulieu had strong medicine. Therefore the people were all afraid of him. Seven women were married to him, it is said.

2. Even so, if he saw a beautiful woman, he would take her from the man. Before he had been married to her for long, he would send her home. After he had done so in all his land, he started out to the Slaveys. "I'll kill whoever has strong medicine, and if I see a beautiful woman, I'll take her," he said, and when he came among the Slaveys, he took whichever beautiful woman he saw. If the woman's husband said anything about it, he killed him. Then when he had not been married to that woman for long, he went away from the people. Doing so, once again he came to the Slaveys who were camping.

11. boliö t'ahi ?anáhóǰöeri hoǰa honi

1. t'atθe-hit'ǰ. nádene beǰárě.ǰk'ǰ-yaze yǰ
de.zǰ néné-k'e náheǰer sni. hubstá bǰǰlai
hehǰli. de.zǰ néné-k'e nǰhǰnǰkǰ. ?eyi dene
ts'ékuyi-ǰá hikéi ?eyi hots'ǰ nádene beǰárě.ǰk'ǰ-yaze
?ǰǰǰǰ boliö húlye, ?ǰǰǰǰ mandevíl húlye. kú.
?eyi t'ǰhǰ boliö húlyei ?ǰk'ǰzé-t'á nátser hǰli.
?eyit'á dene hodelyǰ. yetc'a dánǰldjer. ?ekú.
ts'ékuyi ?ǰǰásǰdǰǰǰ yeyá déttθ'i sni.

2. ?ekwát'e kúlú ts'ékuyi ?axe nét'ǰi ǰe?ǰ-dé
deneyu-ǰa yǰttcu. θá-híle yeyá ǰǰdá hotǰ'ǰǰǰ
?ǰyeyǰ'aih. hodelyǰ. benéné-k'e ?ekwáheǰet'ǰ
hǰǰdǰ. desneθéhot'ǰne-ta hots'én téǰya. t'ǰhǰ
?ǰk'ǰzé-t'á nátser-sǰ. ?eyi beǰiyé ǰwastsi tθ'i
ts'ékuyi ?axe nét'ǰi ǰe?ǰ-dé húctcú, héníú
?ekú. desneθéhot'ǰne-ta nǰnǰyáú t'ǰhǰ ts'ékuyi
?axe nét'ǰi ǰe?ǰ-sǰ. ?eyi híttci. ts'ékuyi
bedené ?eyi hoǰa ǰǰttei-dé deneyu tǰǰǰǰ. kú.
θá-híle hots'én ?eyi ts'ékuyi-ǰá ǰǰdá-dé ?eyer
dene-tc'azǰ heǰaih. ?ekwát'ǰú tθ'i ?ǰǰǰ
desneθéhot'ǰne nádéi-ǰa nǰnǰya nadǰli.

3. Then he saw there one person who had strong medicine. Then he thought, "I'll kill him. But I am only one going around among strangers. It would be better if someone were to go around with me. Then I'll tell this man who seems to be nearly like me with medicine that he'll go around with me. He'll be my partner. Then, when I have told him that, if he says 'no', I'll kill him," he thought.

4. Therefore, having come to that man, he said, "Now I go around among all the people, but I am alone. I have not yet found one who will be my partner. I think it would be good if you were my partner. Now what do you think?" he said. Then for a good while that person did not speak to him.

3. ?ekú. ?eyer ?iṭáyi dene ?ik'azé-t'á
 nátser ye?i. ?ekú. beḍiyé gwastsi yenṭen.
 kúlú si ?iṭá nest'ε yí ?eduni dzérésaih.
 ?iṭáyi séṭ dzéréyah-dé súgwá-γwalí. kú.
 diri dene ?ik'azé-t'á k'áṭdjine séṭt'ε ?ahunédí
 séṭ dzéréyah-ixa ?ekwálu-sí. sets'é?eni-γwalí.
 ?ekú. ?ekwáresíú, ?ihíle, héní-dé beḍiyé
 gwastsi yenṭen.

4. ?eyit'á ?eyi dene-γq níníyau ?adi, kú.
 hodelyŷ. dene-ta dzérésaih kúlú ?iṭá nest'ε
 yí ?ast'í. sets'é?eni hḗli-γwalí. hḗhú.ṭ?q-híle-t'ε.
 nen sets'é?eni nelí-dé súgwá-γwalí yenesθen.
 ?ekú. nen ?edlá yenṭen, héní. kú. ?eyi
 dene súgwá ?aniṭá hots'én yets'én xáyayṭṭei-híle.

5. Suddenly he said, "You tell me what you are going around for, for which I'll be your partner," he said. Then Beaulieu said, "I am telling you that you'll be my partner. Therefore I'll tell you what I'm going around after," he said. "Then when I have told you what I'm going after, but if you don't like it and don't start out with me, it won't matter to me," he said. Then the Slavey said, "Tell me what you are doing," he said. Then Beaulieu said, "I go around among all the people. I take (for myself) any woman that is good from her husband. Then if any man says anything to me about his old woman, I fight him. Then after I have hurt him, if he still says something to me about it, I kill him. Then also if I hear about a person who has strong medicine, I kill him too. By my hand or with medicine or with whatever I can kill him I kill him. Now this is how I go around among people.

5. ?et'axą ?adi, ?edláye híká dzéréneyaih ?eyi
 48) heni nets'é?eni ywaséé sélîni, héní. kú.
 boliö ?adi, sets'é?eni hü·lé néhesî. ?eyit'á
 t'ahi huka dzérésaih nets'én ?ekwâ·dusi, héní.
 kú. t'ahi huka dzérésaih nenaéé ?ekwâresî kúlú
 benîlî-híle-dé séî tiya-híle kúlú sa t'asá
 ?at'ε-híle, héní. ?ekú. desneθéhot'îne ?adi,
 t'ahi híka ?anet'î-sî. sets'én ?ekwádîni, héní.
 ?ekú. boliö ?adi, hodelyŷ. dene-ta dzérésaih.
 t'ahi ts'ékuyi nezų yss?îi bedené-ya xáresteih.
 ?ekú. deneyu bets'ákuyi-ya t'asî. ?aséîni-dé
 sîlá-t'á bek'enásθer. ?ekú. betθén ?eya
 ?asîá-tî'áya ?áŷŷ. ?eyi-ya sets'én t'asî ?adi-dé
 beðiyé hestsî. kú. tθ'i t'ahî dene ?ík'azé-t'á
 nátseri beya ?edéstθ'ay-dé ?eyi tθ'i beðiyé
 hestsî. sîlá-t'á taú ?ík'azé-t'á taú t'ahi-t'á
 beðiyé θiîtsî-ywalí sî. ?eyit'á beðiyé hestsî.
 ?ekú. t'ą·t'ŷ. dene-ta dzérésaih.

6. "Now if you think you'll be my partner, you will be my partner. Now if you think not, we won't talk about it for long," he said. Then the Slavey did not say anything for a long time. He saw that way. Then suddenly he said, "I'll be your partner. Now you will be the boss. Whatever you might say, I'll act accordingly. Even if you order me to my death, I'll act according to you. But there is one thing I have to say to you. Don't force me with a woman even if she is good. Only one whom I love in my own mind will be a woman for me. Now you may think you'll take any woman, and about that you are the master. So, if this which I have said is all right with you, I'll be your partner. Now if in what I have told you my words are contrary to you, then we will not be partners. Now tell me whatever you think about this," he said.

6. ?ékú. nen bəts'é?əni ɣwaslé yenɪðen-dé
 sɛts'é?əni nəli ɣwalí. kú. ?ɪhíle yenɪðen-dé
 θá hoɣa naíltei-ixa-híle, héní. ?ékú.
 desnəθéhot'ɪnə θá t'así. ?adi-híle. ?ekwát'ŭ.
 ɣídá. húɪdú. ?ət'axa ?ekwá?adi, nɛts'é?əni
 ɣwaslé. ?ékú. nen k'aʊðeri-ixa. t'a ?adɪni
 ləsí. hok'a hosθer-ixa. səðiyé hots'én sɪʔa-dé-kúlú
 nək'a. hosθer-ixa. kúlú ?ɪʔáye t'así. hoɣa
 nɛts'én ?ekwadu.sí. ts'ékuyi nəzʊ-dé-kúlú bəts'én
 səhunɪtəih-sáná. si xádésɪnít'á bəts'én
 xáyəni.ðen ləsí. ?eyi yí sa ts'ékuyi lá?ət'ɛ-ixa.
 ?ékú. nen t'əhɪ ts'ékuyi húctcu yenɪðen ləsí.
 ?eyi-ɣa nen ?ədɛts'én k'áhʊ.lðer. ?ékú. diri
 t'a ?adɛsɪ ?eyi na súɣwá-dé nɛts'é?əni hɛsɪɪ-ixa.
 dʊhú t'a ?anələsɪ səyateié ts'ɪtɛθɛ ?anáhúθɪtθér-dé
 ?eyer hots'ɪ ?ɛtɛts'é?əni hidli-ixa-híle. kú.
 diri bəɣa t'a.ʔayenɪðen-sí. sənəé ?ekwá?adɪni,
 héní.

7. Then Beaulieu said, "You are like the one I wished to be my partner. It is not difficult for you to say what you think. I think that a man who is like that is a man," he said taking his hand. Then Beaulieu said, "From this day on, I am the boss. Now we'll go to the Dogribs," he said. Then they started away from the women he had taken there.

8. Then they came to the Dogrib land. They camped there. Suddenly Beaulieu said, "I know a little medicine and I can also defend myself a little with it. If I think I'll take a man's woman, it is not difficult for me to take the woman. If I fight for her with my hands only a strong man can overpower me. Then if people around me are helping each other, even if it is two or three men it is not difficult for me to kill all of them. Because I am like that, I am looking here on this land for a woman who people think is extremely good and who also has strong medicine and I think she'll be mine. Whoever that woman is she will be married to a man who is extremely capable in everything. Therefore, whatever man I see married to a woman who is outstanding I'll kill at once and I'll take that woman.

7. ?ekú· boliö ?adi, nen lá?at'ei dene
 sets'é?eni hęli-ni-dé yenesθen-ni. t'a
 ?ayeniθeni yanętτει na dúyé-híle. dene.
 ?ekwá?at'ei deneyu hęli beyenesθen, hėniú
 yilá huwıtún. ?ekú· ?adi boliö, si k'ahosθer,
 diri dzıné-k'e hots'ı. kú· ıtçayá-ta hots'én
 yũ·t'ás, hėni. ?ekú· ?eyer t'ahı ts'ėkuyi
 hııtçú-ni ?eyi-tc'azı hėó?az.

8. ?ekú· ıtçayá néné?k'e nıhını?az. ?eyer
 henetės. ?et'axá boliö ?adi, ?ık'ázé-yaze
 hek'ódesyá tθ'i yaze bet'á k'esdi-ixa dúyé-híle.
 ts'ėkuyi deneyu-ya xádústeı yenesθen-dé ?eyi
 ts'ėkuyi xádénestėi sa dúyé-híle. bıka sılá-t'á
 dene k'enásθer-dé dene nátseri yı senaθ?arėt'e-ixa.
 ?ekú· dene seya ?eıts'ėhedi-dé nádene taú tanı
 taú-dé-kúlú hodelyũ. hubeđiyé hestsı-ixa sa
 dúyé-híle. ?ekwá?ast'e ?eyit'á dja néné-k'e
 ts'ėkuyi t'ahi de?ázı nezı tθ'i ?ık'ázé-t'á
 nátser dene yeyeniθen sı. ?eyi sı sets'ı
 ywalé yenesθen, ?eyi kánesta. ?ekú· ts'ėkuyi
 t'ahı ?ekwá?at'e-sı. deneyu t'ahı de?ázı
 hėrė·tt'ei hodelyũ. hoya ?eyi yeyá θeda-ywalı.
 ?eyit'á ts'ėkuyi t'ahı de?ázı ?at'ei deneyu
 yeyá θeda sı. yes?ı-dé dedanı beđiyé hestsıú
 ?eyi ts'ėkuyi hęctcu-ixa.

9. "Then, in a place where people camp, I suppose the man which they think to be above others is the boss. Then if the time has come to take the woman from that man, he'll say he'll kill us, and perhaps, order his men to do it. Then, if they do that, will you be able to defend yourself?" he said. Then the Slavey said, "I cannot defend myself with medicine. But if there are many people, even three one after the other, if I think about them while I speak out, they will not have much strength. Also whatever I may think about them, I think they will act out according to my mind. Also if the time comes that a person defends himself with his hands, I could also defend myself a little. This is how I am, so it is not like you were alone. A little, not much, I could defend you," he said.

10. Then they went on to the Dogribs. Suddenly they saw many Dogribs camping. Then Beaulieu said, "We'll do nothing to the people. In that way, we'll arrive. If they do nothing to us, we'll stay with them. Then if I see a woman such as I am looking for I'll take her. If I don't see such a woman, we'll stay there with the people a good while. Then later we'll go on away from the people," he said. "Then from the time when we arrive there with the people, always be ready. Be ready in case they do something suddenly. We will also work on how we will kill them," he said.

9. ?ekú. ?iáá náts'edéi t'ahí deneyu de?ází
 beyniðeni ?eyi k'aholðer sŷ.ni. ?ekú.
 ts'ékuyi deneyu-γá héctcu níúniðer-dé ?eyi dene
 nuhweðiyé huéé, héni. hots'én betcilekuyé-hiá?
 lāsá. ?ekú. ?ekwáhédjá-dé nen k'enedi-ixa na
 dúyé-híle-húsá, héni. kú. desneθéhot'ine ?idi,
 si ?ik'azé-t'á k'esdi-ixa dúyé. kúlú dene
 áá-dé-kúlú ta ?ek'enaθé hubeyá náyniyesθerú
 hubets'én hütá'éðé xadáyaθiítei-dé hubet'i áá
 húle-γwalí. tθ'i si t'a ?ahubeyenesθeni lāsí.
 k'áádjine sŷní k'ahelyá-γwalí yenesθen. tθ'i
 dene bílá-t'á k'edi ?eyer níúniðer-dé tθ'i yaze
 k'eyesdí-γwalí. si dŷ. ?ast'ε ?eyit'á nen θani
 lá'aret'ε-híle. yaze hütá'éðé-híle kúlú
 nek'eyiní-γwalí, héni.

10. ?ekú. áitcayá hika hě.ð?az. ?et'axá áitcayá
 áá nádéi heye?í. ?ekú. boliö ?adi dene-ts'én,
 t'asá ?ahú.de-híle. ?ekwát'ŷ. dene-γá níút'ás.
 ?edlá nedjá lá-γwalí. nuhwets'én t'asá ?ahene-híle-dé
 hubéá náúðer. ?ekú. ts'ékuyi t'a ?at'ε hika
 ?ast'í. yes?í-dé hectcu-ixa. ?ekú. ts'ékuyi
 ?ekwá?at'ei yes?í-híle-dé súγwá ?aniáθá hots'én
 ?eyer dene-xéá náúðer. hütá'ú. dene-tc'azí
 nahŷ.t'así, héni. kú. ?eyer dene-γá. níní't'az
 γwalé sí. hots'í t'a hots'én sadŷ.t'é. ?et'axá
 t'asá ?ahedjá-dé ts'etá. nuhni tθ'i t'á.t'ŷ.
 áeyáhubéníldé-γwalí. ?ekwá?ahŷ.deí, héni.

11. Then they went toward the people. Now when they arrived at the Dogribs, (the Dogribs) were afraid of them. Though they were strangers, they acted bravely. Not fearing, even though there were many Dogribs camping, coming among the Dogribs, Beaulieu said, "We were going around hunting for ourselves. We finally have come far away from our home where we were staying. But we haven't killed anything so we are very hungry. Here people are staying. It seems that you have meat," he said.

12. At once a Dogrib said, "Two strangers who are hungry have come here to us. Bring here whatever very good meat we have. The strangers will eat well," he said. Immediately good meat and many caribou tongues were brought from the homes that were around there. Then when the meat was cooked, all the aged ones who were staying there gathered together. There they ate well.

11. hűđdű. dene-ts'én hešš'az. kú. řitcaŷá-ŷá
 nįhįni'azú řitcaŷá hubetc'á dáhi.lyeš. ?eduni
 kúlú yenihet'įú ?anáho.řer. řitcaŷá řá
 nádé kúlú hahoreři-híleú řitcaŷá-nize hi.'az-hit'á
 kú. boliš ?adi nádį.lzėú dzérít'aís-nį. t'ahi
 náldėi hots'į ?ets'įnaθé nuhwėkűé hotc'azį
 nįšá nįnįt'az. kúlú t'asį. řeyánílšer-híle-hit'á
 hűtř'ėšé bér-ba híššer-nį. džá náts'edé. bér
 nuhwets'į ?ahunėdí, hėni.

12. dedané řitcaŷá ?adi, džá ?eduni bér-ba
 he.šeri nádene nuhŷá nįnį'az. bér t'ahi
 be'ázį nezų sř. džá nįnuhře. ?eduni ?oteyé
 céhu.tį., hėni. dedané ?eyer honáre kűé
 hó.šlai hots'į bér nezų tθ'ű. ?etθén tθú
 tθ'i řá nįlya. ?ekú. bér káhet'ėú ?eyer
 nádėi t'ąhį ?ąřneθe dąlį hodelyű. ?eřéθedel.
 ?eyer ?oteyé céhelyi.

13. Then one old man said to Beaulieu, "My Grandson, it is far to your lang, but you have come here to the people. What did you start out for?" he asked. Beaulieu said, "There is no meat at our home so we started off hunting. Now after we had travelled far there was a heavy snow storn. Therefore we lost our way. Thus we were going but we did not know where. Finally, it seemed that we were going away from our lang, but because we thought we might kill something ahead, we went on. Therefore, we came here. My Grandfather, if we had not come here to you where you are camping, we would have died without meat. Now it seems there are caribou here. Apparently you are living here on good meat," he said. Back there from where we have come we have not even seen caribou tracks," he said.

14. Now the old man became suspicious of them. He said, "Now it is a wonder that they have lost their way," he said. Beaulieu said thus, "If we had lost our way we would not have come here to the people. Now we have come here where people are staying. Therefore it is not like we have lost our way. One who comes to people is not a wonder. It is not just now only that people have come to one another. I thought that because you were people it was nothing that one would come to you, so I have come. Now it seems that it is a wonder to you that one does that. If you are alive in the future, you may see more wonderful things than this," he said. Then the Dogribs said nothing. Therefore Beaulieu also did not speak.

13. ?ekú. ?iʔáʔi ?eneθékuyi ?adi boliö-ts'én,
 sunayí, nuhwenéné-ts'én niðá kúlú djá dene-ʔa
 nínuhʔaz. ?edláʔe hika huhʔaz-hit'á, héni.
 boliö ?adi, nuhwekúé bér húlε-hit'á téθílzε-ni.
 kú. ?ets'ínaθé niðá nínit'az-tʔáʔa hýtʔ'éðé
 nátcahóðer. ?eyit'á ?ahí·t'az. ?ekwát'ũ. t'a
 hots'én hek'órilya-híε, kúlú hit'as. ?ets'ínaθé
 nuhwenéné-tc'azí ?ahunédí kúlú yu·naθé t'así.
 ʔeyánílðer lʔasá, yenídðen-hit'á ?ekwát'ũ. ts'íʔahí·t'az.
 ?eyit'á djá nínit'az. setsíʔe djá náúhdéi nuhʔa
 nínit'az-híε-dé bér hedí huhðiyé-ʔwalí-ni. kú.
 djá ?etθén hu·lí ?ahunédí. bér nezʔ kíne djá
 náúhdé-hik'éla, héni. yu·nisi húθít'azi ?etθén-keʔé
 tazá hũ·t'í-híε, héni.

14. kú. ?eneθékuyi dene-ʔa hudéðlí láʔadjá. kú.
 ?adi, ?ekú. yenihóriya ?ets'ʔts'éreʔási, héni.
 boliö ?ekwáʔadi, ?ahí·t'az-ni-dé djá dene-ʔa
 níút'ás-híε-ni. kú. djá dene nádéi-ʔa nínit'az.
 ?eyit'á ?ahí·t'az lʔáʔat'ε-híε. dene-ʔa níʔyuihi
 yeno·ríya-híε. dʔhú yí ?eʔʔanídja-ni niʔat'ε-híε.
 dene dáhuʔí ?eyit'á nuhweʔa nítc'ahini t'asá
 ?at'ε-híε-lesá yenesθen-hit'á djá nuhʔa níniya-ni.
 ?ekú. ?ekwáʔahot'í nuhxa yeneurílya hik'ela.
 yu·neθé dáʔuhna-dé diri hoʔází yeneurílya heʔuhʔí
 lʔasá, héni. ?ekú. ʔitcʔʔé xáyahitʔei-híε.
 ?eyit'á boliö tθ'i deʔází yayitʔei-híε.

15. Then they slept there with the Dogribs. When morning came, Beaulieu said to the Dogribs, "We won't sit here all the time with you. We'll go walk around the homes off a little ways where people are staying. After we have visited all the people, we'll start back to our land," he said and they started visiting. Now there was one tepee which was the biggest nearly in the middle of the tepees. Having seen it standing there he said, Beaulieu, my cousin, there is a tepee standing over here. Let's go there. It seems to be the home of a well-to-do person," he said.

16. So they went inside there. The person seemed remarkable well-to-do. Two women were married to him. Also there was one young unmarried man staying there inside. Then, across the fire from that well-to-do person, there was also one who was married but still looked like a young man, sitting with his wife. So in that way Beaulieu and his partner also came inside. Then, when they had come in, the Dogrib told them, "Sit down."

15. ?ekú. ?eyer řitcaŷá-xéř heŷítéz. k'ábí
 n'únířerú boliö ?eyi řitcaŷá-ts'én ?adi, dŷa
 t'a hots'én hots'én néř 0íke-ixa-híle.
 yu. ?áhúk'e dene nádéi hubeŷa kúř hōta
 nahít'aís-ixa. hodelyŷ. dene-ŷa kútaná0ít'az-tř'áŷa-dé
 ?ekú. nuhwenéné-ka nahít'ás-ixa, héníú kútahě.0'az.
 ?ekú. ?iřáŷe niábale de?ází netcá. k'ářdjine
 kúř hutaniŷi. ?eyer náŷi?aih ŷe?iú adi,
 boliö, sela, héní, yuŷwe niábale náŷi?aih.
 ?eyer náút'ás. dene-?axě kúř ?ař'e ?ahunédí, héní.

16. ?ekú. ?eyer yísí yidáheni?az. dene ho?úřŷ.
 ?axe hęli ?ahunédí. náke ts'ékuyi beŷáréřt0'i.
 ?ekú. ?iřáŷi tcilekuyi xahot'i-híle ?edřni t0'i
 ?eyer yísí nádēr: kú. ?eyi t'ahi dene ?axei
 beta-tc'asi t0'i ?iřáŷi xahot'i kúlú tcilekuyi
 lá-ahót'i ?edřni t0'i bets'énané-xéř ?eyer 0eda.
 ?ekú. ?ekwát'ŷ. boliö bets'é?eni tcŷ. yísí
 yidáheni?az. kú. yidáheni?azú řitcaŷá, 0uhke,
 hubéřni.

17. As soon as they had sat down, Beaulieu said to the Dogrib, "I have not come to sit here for long. I will be starting out for my land soon. Now I do not want to have come to this land for nothing. It seems that you have two women. If you were to give one to me I would be very pleased," he said. Then that Dogrib said, "Oh!Oh!...I also think I am a man. So it is that I have married two women. I do not care about other people," he said thus, speaking angrily.

18. Then Beaulieu said, "If you were to give the woman to me, I would love her just as you have loved her," he said. The Dogrib said, "Women are not given one to another like that! Therefore, I will not give you a woman," he said. At once Beaulieu got up and took a woman. He picked her up. He put her there where he was sitting. Then he said this to the Dogrib, "Did you say you thought I'd take her? I already took her. It is enough for me," he said. The Dogrib said, "It seems you think you are a man. I also am a man. I think you won't take a woman from me like that," he got up saying.

17. həněōke dədəné boliö ?adi eyi ʔitçayá-ts'én,
 θá θida-ixa djā nīniya-híle. ʔiyá senéné
 huka nahesdaih-ixa. ʔekú. ʔesderiníyé dū.ʔaniθa
 nása-ixa-híle. kú. nen náke ts'ékuyi nets'í
 ʔahunédí. ʔiʔáyí seýá niʔti-dé hütá'éðé
 sīnáyé-γwalí, hēni. ʔekú. ʔeyi ʔitçayá,
 ho...ho..., hēni. si tθ'i deneyu hesʔi
 yenesθen. ʔeyit'á náke ts'ékuyi seýá déttθ'i
 ʔat'ε. dene ʔeʔadu.ni-xa beyenesθen-híle,
 híltc'ε láʔadiú ʔekwáʔadi.

18. ʔekú. boliö ?adi, ts'ékuyi t'ā.t'ū. beýa
 yeniyitā huk'ésí si tθ'i beýa yeniyitā-γwalí
 seýá niʔti-dé, hēni. ʔitçayá ?adi, ʔekwát'ū.
 ts'ékuyi ʔeʔeyáts'iltelh-híle. ʔeyit'á si
 ts'ékuyi neýá nesteih-ixa-híle, hēni. dədəné
 boliö niyyíyau ts'ékuyi híttcú. niyeríʔti.
 t'ahi θeda-ni ʔeyer niyyéníʔti. kú. ʔitçayá-ts'én
 dū.ʔadi, ʔekwát'ū. yúttcu beyeniθen-hit'á
 ʔadīni-hýsá. k'aʔdāné híttcú. si sa-ixa kút'a,
 hēni. ʔitçayá ?adi, deneyu hesʔi yeníðen
 ʔahunédí. si tθ'i deneyu sétt'ε. ʔekwát'ū.
 ts'ékuyi seýa hüttcu yenesθen-híle-ni, hēniú
 niyyiya.

19. Beaulieu said, "Sit there! Don't speak again. If you speak once more, I'll take both of your wives," he said. At once the Dogrib spoke out, yet before he had spoken, Beaulieu took him and threw him out.

20. Then the Dogrib got angry. (Going) away and talking among the people he said, "Those two strangers who came here have thrown me out for my women. Come this way. We'll make him see what he is looking for," he said. Immediately, many Dogribs came to him. Then they said, "This man is the master of the people who are staying here. A stranger won't treat him that way. Come out of there!" they said. From inside ²³⁾ Beaulieu said, "Don't even one come inside here! Here is my home," he said.

19. boliö ?adi, ?eyer 0ida. t0'i ?iáá
xáyayúiten-sáná. t0'i ?iáá xáyayúitei-dé
nets'áneke bánélt'ũ. nástsí-ixa, héní. dedané
títçayá xáya.ltei, ?ááũ. xáyayúltei-híle-hít'ũ.
boliö yíttcú tíyě.0nay.

20. kú. títçayá híltc'0. yú'á-k'e dene-ta
hots'én yašteiú ?adi, djá ?eduní t'ahí nuhyá
níní?az-ní ts'ékuyi híka tíseyé0nay. yúkozi
yuhdét. t'ahi hoká neta ywa?í ?ah0.lne,
héní. dedané títçayá tá yeyá nínídel. kú.
?ahedi, djá náts'edéi diri dene k'ahol0eri
həli. ?ekwát'ũ. ?eduní ?ekwá?ayeit?i-ixa-híle.
?eyer hots'í tínuht'ás, hehedi. bí't'asi
hots'í⁴⁹⁾ boliö ?adi, djá ?iááyí kóli yísí
yídáywayá-sáná. djá si sekúé həli sí, héní.

VI.45-VIII.16

21. "Go back to all your homes!" he said.

Immediately, that Dogrib whose home it had been
said, "Too much! He'll learn!"²⁴⁾ he said and started
to walk inside. Yet before he had gotten well inside,
Beaulieu hit his head with his fist. At once the
Dogrib fell down. Beaulieu took him and threw him
out. Another Dogrib poked his head inside.

(Beaulieu) also hit his head with his fist. Having
been stunned, he fell down outside. The Dogribs
spoke much among themselves. "He is doing too much;
it'll be his death," they said.

22. At that time, the Slavey shouted to the
Dogribs. All of you go back to your homes. Whoever
stands here may die. It seems you are saying that you
want people to die. If you stand here, not even one
of you will see his home again," he said. His voice
was loud. Again he spoke like thunder, and the
Dogribs became very frightened of him. Then they
all started to their homes again. "We thought those
were people who came to us, but it seems they are not
like people. We'll leave them or they will kill us,"
they said and they carried those two Dogribs away to
their homes whom Beaulieu had hit and were lying
unconscious as if in death. In that way they all
went home.

21. hodelyŭ· nuhwekúĕ hots'én nauhdéĕ, héní.
 dedané ?eyi řitcayá t'ahí ?eyer bekúĕ-ní, ?edí
 de?ází, ?adi. hek'ódulyá, héníú yísí yídáhéďya.
 ?ařŭ· ?oteyé yídániya-híle-hít'ŭ· boliö yetŕí
 nániřt'us. dedané řitcayá náyelto'er. boliö
 yřitcú tíyě·ďnay. to'i ?iřáyi řitcayá yísí
 yídátŕíniřtoi. ?eyi to'i yetŕí nániřt'us.
 hohíniřú bířt'así náyelto'er. řitcayá hŭřt'ěďé
 ?eřeta náyaherířtei. ?edí de?ází ?at'í
 beďiyé-řwalí, heedi.

22. ?ekú· ?eyer hŭřdŭ· desneŕéhot'ine řitcayá-ts'én
 hŭřt'ěďé xáyayířtei. hodelyŭ· nuhwekúĕ hots'én
 nauhdéĕ. t'ahí dĵa ŕeyí ľasí· beďiyé-ixa.
 dene-ďiyé ba řuhde ?eyit'á ?aduhni ?ahunédí.
 dĵa náduřya-dé ?iřáyi kóli bekúĕ nahot'í-ixa-híle,
 héní. beďiyé danířt'ěď. to'i deľyel lá?adiú
 řitcayá hŭřt'ěďé yetc'á dáhi·ľyeď. ?ekú·
 hodelyŭ· hubekúĕ hots'én nahě·ďdel. ?eyi dene
 ?ahít'ě dĵa nuřyá níhíniřaz, yeníďđeni dene
 lá?ahít'ě-híle ?ahunédí. hubeyá řú·daih-híle
 k'ěna -dé řeyánuhwě·niřdě-řwalí, heediú t'ahí
 řitcayá nádene boliö nádáyenéřt'us-ní ?eyi
 dene k'ódáherelya-híleú dene-ďiyé ŕela 'ládát'ě.
 ?ekú· ?eyi řitcayá řyřá kúĕ hots'én híyě·ďla.

23. Then Beaulieu said to the two men who were sitting inside, "Don't be afraid of us. We won't do anything to you. You'll work for us. You'll do whatever we may order you to do. You'll cook for us and also you'll keep much firewood lying at the door. Now we won't work," he said. In that way they stayed there. "When there is no meat, bring meat to us from among the houses," he said. Then at once they brought meat to them.

24. Finally, the Dogribs said, "Let's kill them. There is no advantage for them to stay here with us." Then the Dogrib whose wives were taken from him and because Beaulieu had hit him had nearly died, for a long time he had been sick. But when he became well enough to go around again, then he all the more said, "They are strong with their hands but it would not be impossible to kill them with weapons. Without Beaulieu's knowledge they talked about them, but they knew all that was said. Then, finally, it was said they would be killed.

23. kú. boliö ?eyi deneyu nádene ?eyer yísí
 heðke-ní ?eyi hubets'én ?adi, nuhni nuhwetç'á
 neyudjer-sáná. nuhni nuhwets'én t'asá?aíde-híle.
 nuhni nuh-xa ?eyála?uhná. t'ahi hots'én
 nuhwehil?a lāsí. ?eyi hułtsi. nuhwe-xa bér
 káhułt'éθ tθ'i kún tθ'i t̄a tθídá déðla ?ayudθí.
 kú. nuhni ?eyála?eyíday-ixa-híle, héní. ?ekwát'ũ.
 ?eyer náheðer. bér hubets'í-híle-dé kúé hota
 hots'í bér nuhɣa níɣwalyet, héní. kú. deðané
 bér hubeyɣa nílye.

24. ?ets'ínaθé, t̄itçayá hubeðiyé hultsi.
 ?esderiniyé djɣ nuh-xét náheðer, heedi. ?ekú.
 t̄itçayá t'ahí betç'á.ke beyɣ xázélya-ní ?eyi
 tθ'i boliö náyiniłt'us-hit'á k'áđdjine t̄eyániðer
 θá hots'én ?eya ɣíle. kúlú kút'a súɣwá
 dzérégaih ?enadjáú kú. ?edini de?ází ?adi,
 hubíla-t'á náhetser kúlú bek'áhuhini-t'á-dé
 hubeðiyé hołé-ixa dúyé-híle. boliö hubenatayɣ
 hubeyɣa náyaten kúlú t'a hubéts'édi hodelyũ.
 hek'ódelyɣ. kú. ?ets'ínaθé hubeðiyé hu.łé sni.

25. Then when the time came, Beaulieu said to his partner, "My partner, be well prepared. We will certainly see today what we have started out for. But they won't kill us. I have already seen that we have gone away from here. But if they try hard to kill us it will be all of their deaths. Now if they don't do that we'll only kill those who have done the most," he said.

26. Then they got up early in the morning. The sun was out but still they were not doing anything. Finally, Beaulieu said, "My partner, when something is done it is only good if it is done quickly. It is so that they have told us what will be done to us and I must hurry to it," he said. "We'll go for them. It seems that they are afraid," he said. At once his partner said, "I have also become impatient." Having started off, immediately they went to the Dogrib from whom he had taken the women. When they went in, Beaulieu said loudly so that all the Dogribs would hear him, "It seems that you want more people to die. You say, 'I'll kill people.' That is only your talk. If one who is a man thinks he'll kill, before he talks about it many times, he kills. Now what you desire will be yours," he said hitting him in the head with his fist.

25. ?eyer nǫ́nǫ́ðerú boliö bəts'és'eni-ts'én ?adi, sets'és'eni ?oteyé sədeγy·t'é. t'ahi bǫ́ka tésóít'az-nǫ́ diri dzǫ́nək'e γít'ǫ́-ixa sǫ́. kǫ́lú nuhwəðiyé həsətsi-ixa-hǫ́le. k'aǫ́ðané djǫ́ hotc'azǫ́ natésóít'azi hoγes?ǫ́. kǫ́lú nuhwəðiyé həsətsi-ixa hǫ́tǫ́'éðé ?ahədǫ́-dé hodəlyǫ́. huwəðiyé-ixa. kú. ?ekwáhədǫ́-hǫ́le-dé t'ǫ́hǫ́ dəs'ǫ́zǫ́ ?adǫ́-γwalǫ́-sǫ́. ?eyi yǫ́ ṭəγáγulde, hénǫ́.

26. ?ekú. k'ǫ́bǫ́ dədǫ́né nǫ́hǫ́?az. sa xáyǫ́?ǫ́ kǫ́lú ?ǫ́ǫ́. t'asǫ́ ?ahene-hǫ́le. ?əts'ǫ́naθé boliö adi, sets'és'eni t'asǫ́. huśé huǫ́nǫ́ðerú ?ǫ́γǫ́ hoǫ́. yǫ́ nəzγ. t'ahi ?anuhúlne nuhwéts'ədi t'ǫ́-nǫ́ hots'én nahúθəsdi, hénǫ́. nuǫ́ni huwa bəhunúlðir. nənəldjer ?ahunédǫ́, hénǫ́. dədǫ́né bəts'és'eni, si tθ'i nauθəsdi-nǫ́, hénǫ́. dədǫ́né tǫ́hǫ́nǫ́?azú ṭətcəγǫ́ t'ǫ́hǫ́-γǫ́ ts'ékuyi náθətsǫ́-nǫ́ ?eyi-ts'én hě·ð?az. yǫ́dáhənǫ́?azú boliö hodəlyǫ́. ṭətcəγǫ́ sədútθ'ǫ́ yənǫ́ðen-hit'á hǫ́tǫ́'éðé yǫ́ṭəiú ?adi, nən dəne-ðiyé bǫ́hǫ́ðǫ́ ?ahunédǫ́. dəne ṭəγáγwasde, dǫ́ni. ?eyi yǫ́ nəyateié hǫ́lǫ́. dəneyu hǫ́lǫ́ t'asǫ́. ṭəγáγwasθir yənǫ́yǫ́ðen-dé ?ekwá?anél't'e yəγǫ́ yǫ́ṭəi-hǫ́le-hǫ́t'ǫ́. yəðiyé həsətsi. kú. nən t'ahi bəbǫ́hǫ́ðǫ́ nəts'ǫ́ γwalé, hénǫ́i yəstθǫ́ nǫ́nǫ́ṭ't'us.

27. Immediately, he knelt down on him. He grabbed hold of his hair. He twisted his neck. A noise was heard from his neck. When he let him go his head fell to one side. At once all those who were sitting there inside got up. At once (Beaulieu) and his partner hit the Dogribs with their fists and they fell down. They called out, "Here the strangers are killing us all! Come here quickly!" they said. Finally, they killed all those who were inside. They went out. Already some Dogribs were standing outside holding arrows.

28. Then the Slavey said, "Don't shoot even one of those arrows you're holding up. Whoever shoots one will be shot himself," he said. Not even one was shot. As one raised up his arrows thinking he'd shoot, Beaulieu took a mink body out of its hide. Holding that mink skin by its head he swung it toward the Dogrib who was getting himself into position, about to shoot an arrow. As he did this, the Dogrib fell on the ground with the blood bursting out of his throat.

27. dedané yek'ék'órilya. yetθíyá híttcú.
 yek'oð θegéθ. bek'oð-tš'én náuðéttθ'á. yedeyanıú
 betθí bı́k'εðε nı́ltθ'er. dedané ?eyer t'ahi
 yısı deıttθ'i hodelyŭ. yets'én niyı́del. dedané
 bets'é?eni tcü. ı́ttcayá t'ahı́ nánahεnεtt'usi
 nátt'ır. dáhi·ziı́, dja ?eduni hodelyŭ.
 ı́eyánuhwehı́de. ?ı́yá hı́kozi huhdét, hεedi.
 ?ets'ınaθé ?eyer t'ahı́ yısı nádé-nı́ hodelyŭ.
 ı́eyáhenı́dédé. tíhı́nı́?az. ı́ttcayá k'aı́dane
 nă·ne k'a dáutunú bı́t'ası́ nádárétya.

28. ?ekú· desnáhot'ı́ne ?adi, ?eyi k'á dahı́ttı́
 ?ı́ttáye kóli tu·tt'ás-sáná. t'ahı́ ?ehě·ttáz
 ląsı́. ?edı́ni ?edı́tc'ı́-ı́xa, hénı. ?ı́ttáyi kóli
 ?ehě·ttáz-hı́le. t'ahı́ ?ehı́stáz yεnεðenú k'á
 nı́narılı boliö tedjusi θéðyé xáyeltı́. ?eyi
 tedjusi-ðéð yetθíyá yı́·túnú ı́ttcayá t'ahı́ k'á
 te·ttási-ı́xa-nı́ ho?aihi ?eyi tedjusi-ðéð yets'én
 hudé?ai. ?ekwánayet'ı́ dedané ?eyi ı́ttcayá
 beðε del xątc'ı́ı́ú nı́ hok'e nąltθ'i.

29. Finally, they had killed many Dogribs. Then finally, the Dogribs became frightened. Therefore, some ran inside. Then they started among all the Dogribs. They killed those they came to. Since the Dogribs did not defend themselves, they killed them all. Then they started back to their home.

30. Now when they had arrived there Beaulieu said to the two women, "Many people's deaths (were made) for you. But since it is not your fault, you will live," he said. Then he said, "I will not kill these two men who have worked for us either. Then he turned around to those who had been his servants and said, "Because you have worked well for me, you'll live. Now you'll keep these two women. Treat them well. Together with my partner I am starting out for our land, but in the next winter we'll come this way again among the Dogribs. At that time, you'll see us again," he said. "Now tell everything that has happened here to whatever Dogribs you may see." He said that. Thus they started back.

29. ?ets'inaθé ?itcayá ?a ?eyáheni?dé. kú.
 ?itcayá ?ets'inaθé dáhĩ·lyeð. ?eyit'á nã·ne
 yísí yídátθihini?del. kú. hodelyŷ. ?itcayá
 tahě·ð'az. kú. t'ahĩ-γá nihet'aísi ?eyáhiγi?de.
 ?itcayá k'ehedí-híle-hit'ŷ. hodelyŷ. ?itcayá
 ?eyáheni?dé. hŷ?dŷ. hubekŷé hots'én nahet'az.

30. kú. ?eyer nihit'azú boliö ts'ékuyi nádene-ts'én
 ?adi, nuhni nuhweka dene ?a-ðiyé. kúlú nuhni
 nuh-xayŷit'ε-híle ?eyit'á γuhna-ixa, héni. ?ekú.
 diri dene nádene t'ahĩ nuh-xa ?eyála?eyinái
 ?eyi tθ'i beðiyé hestsí-ixa-híle, héni. hŷ?dŷ.
 ?eyi t'ahĩ betcilekuyé heγiíéi ?eyi-ts'én
 nadéðyaú ?adi, ?oteyé sa ?eyála?euhná-hit'á
 nuhni γuhna-ixa. ?ekú. diri nádene ts'ékuyi
 nuhni hubek'é γuñní. ?oteyé ?ahubéu·?θí.
 sets'é?eni tcŷ. ?a?a nuhwenéné-ts'én nahít'ás
 dŷhú kúlú yu·neθε xayé-k'ε tθ'i de·zí ?itcayá-ta
 nihít'az-ixa. ?ekú.-dé tθ'i nanuyuh't'í-ixa,
 héni. ?ekú. ?itcayá t'ahĩ γuh?í lāsí·djá
 t'a ?anáhóðeri hodelyŷ. hubé? huγuñní. ?eyi
 hoγá héni. ?ekwát'ŷ. nahě·θt'az.

31. Having returned to their land, Beaulieu took two women from his relatives. He lived with them. In the autumn when the ice was frozen hard on the inland lakes, then (he said) "My partner, we'll start out to the Dogribs' land again. I want to see the two women again who are staying there," he said and they started again to the Dogribs' land.

32. Having returned to the Dogribs' land, they came to one place where many Dogribs were staying. Because the Dogribs had already heard about them, though they came to the people, nothing was said. Many Dogribs were staying together but they were afraid of him. They knew that they were said to be very strong men, therefore whichever woman Beaulieu thought was good he married, going inside to her without even speaking out, he took that woman's hand and led her out. Then, having led her to where he stayed, he said to that woman, "Don't go back out of here! I am your husband from now on," he said.

31. hubenéné-k'ε nihit'azú boliö bélot'ine-ts'í
 ts'ékuyi nádene dáθεtstí. ?eyi-γά γιδά.
 xait'ází déθten hotc'atúé-k'ε ten deyé?adjáú
 ?ekú. sets'és?eni títcaγá-néné-ts'én nahũ·t'ás.
 ts'ékuyi nádene ?ekozí nádé-t'í-ní nahobust'í·,
 héníú títcaγá-néné-ts'én nahě·θt'az.

32. títcaγá-néné-k'ε nihit'azú ?íá títcaγá tã
 nádéi-γã níhíni?az. k'aθdane títcaγá hubeyã
 ?eherítθ'ay-ní·t'á dene-γã níhíni?az, kúlú
 hubets'én t'asã ?ahodi-híle. títcaγá tã ?ãta
 nádé kúlú yetc'á dáheneldjer. dene hýtí'ésé
 nátseri hęlí hubéts'edi hek'óherelyã ?eyit'á
 kú. boliö t'ahí ts'ékuyi nezú yeníðeni ?eyi
 xahot'í, kúlú yísí yeyã yídániyaú xáyayíttei
 tazã-híleú ?eyi ts'ékuyi hílá híttcú tíyénílú.
 kú. t'ahi nádér-ní ?eyer níyénílú. ?adi ?eyi
 ts'ékuyi-ts'én, djã hots'í tíγγ·djá-sánã. si
 nedené hesí dýhú hots'í, héní.

33. In that way he went around among the Dogribs. Whichever woman he thought was good, even if her husband was sitting there, he took her hand and went out with her. Although he did that, they did not speak out to him because the Dogribs were afraid of him. While doing this, he finally made seven women stay with him. Then they stayed a long time with the Dogribs.

34. Now suddenly, they heard it said that away from them many Dogribs were staying. So suddenly Beaulieu said, "My partner, tomorrow we'll start off to where it is said the Dogribs are staying. Those two women that I have made stay probably are staying there with those people," he said. Right then he led the first woman he took back to her husband. Then he said, "My rival. Here I have brought your woman back to you. I am well pleased that she stayed with me. Now I am going away again. If we're alive maybe we'll see each other sometime in the future," he said. "You treat your wife well," he said. Then having said that to all the men from which he had taken wives, he gave them back.

35. The next morning while it was still dark they started away from the people. They arrived over there where the people were staying. There they found both of the two women he had married, staying with the people, each married to one man. Beaulieu went there with his partner. At once Beaulieu heard where his former wives were staying. He went right in there. Then he said to that Dogrib, "Get up from here. This (is) my place from now on. I will be married. You will work for me," he said.

36. The Dogrib was afraid of him immediately, so he said nothing. Thus he got up. He sat across the fire from him. Then he started to one of his former wives. He also took her again. He told that man, "Come with me to my home. Work for me there," he said and went back out with the woman. Then, when he came back to his home, the Dogrib came after him. Then Beaulieu told those two men sitting together, "As long as I stay here, you shall not think about these women. I am their master. You'll work for me. You'll stay with me," he said and there again whichever of the Dogrib's women seemed good to him he took.

35. k'əbǫú tɛðɛ-hít'ǔ. ʔeyer dɛne-tc'azǫ́ hɛ·ðʔaz.
 yuywɛ náts'ɛdɛ. ʔeyer dɛne-ɣǫ níhǫníʔaz. ʔeyer
 t'əhǫ́ ts'ékuyi nádɛne yɛɣǫ́ dɛɣɛltθ'í-nǫ
 hubǫ́nɛ́lt'ǔ. dɛneyu hubɛ́xɛ́lt'ɛ-ɣǫ́ hɛðkɛú dɛne-xɛ́t
 náhɛðer-hik'ɛ. boliö ʔeyer bɛts'ɛʔɛni tcǔ.
 níhǫníʔaz. dɛdǫ́nɛ́ boliö bɛts'ɛyǫ́·kɛ-nǫ́ t'ahi
 náhɛðeri hoɣǫ́ ʔɛrɛ́θtǫ́'ǫ́. dɛdǫ́nɛ́ ʔeyer yidánǫ́ya.
 kú. ʔeyi ǫ́tɕǫ́ɣǫ́ ʔaǫ́ni, djǫ́ hots'ǫ́ níɣaih. si
 sɛyaya dɣhú hots'ǫ́ si xǫ́host'ǫ́-ixa. nen sa
 ʔɛɣǫ́laʔɛɣǫ́na-ixa, hɛ́ni.

36. dɛdǫ́nɛ́ ǫ́tɕǫ́ɣǫ́ yɛtc'á nɛldjɛr-hit'á yɛts'ɛ́n
 t'asǫ́ ʔadi-híɛ. ʔɛkwǫ́t'ǔ. níɣǫ́ya. hubɛta-tc'asǫ́
 nɛ́ðda. húǫ́dú. ʔǫ́ǫ́ɣǫ́ bɛts'ɛyanɛ́-nǫ́ ʔeyi-ts'ɛ́n
 hɛ́ðya. ʔeyi tθ'í naítcú. ʔeyi dɛneyu ʔaǫ́ni,
 yuʔǫ́ sɛkúǫ́ hots'ɛ́n sɛ́t hǫ́gǫ́t. ʔeyer sa
 ʔɛɣǫ́layu·ná·, hɛ́niú ts'ékuyi-xɛ́t tǫ́dja. ʔɛkú.
 bɛkúǫ́ nídjǫ́ hotǫ́'ǫ́ɣǫ́ ʔeyi ǫ́tɕǫ́ɣǫ́ yɛk'ɛ́niyɛ
 níɣǫ́ya. ʔɛkú. ʔeyi dɛneyu nádɛne ʔǫ́ta hɛðkɛú
 boliö ʔahubɛ́tǫ́ni, djǫ́ násθɛr hots'ɛ́n diri
 ts'ékuyi hubɛɣǫ́ náyɛniɣuhθɛr-sǫ́nǫ́. si hubɛts'ɛ́n
 k'ahosθɛr. nuhni sa ʔɛɣǫ́layuhna-ixa. sɛ́t
 náɣuhθɛr, hɛ́niú ʔeyer tθ'í ǫ́tɕǫ́ɣǫ́-ts'ǫ́ ts'ékuyi
 ba nɛzɣ sǫ́. nátsǫ́ nadǫ́.

37. Finally, because he had taken many women, the Dogribs (said), "He is doing too much. While he is the master of our wives we are staying without women. It is not right. We'll go after his women," they said. One Dogrib saw his former wife outside. "You were my wife. It would be good if you would come to me once," he said. Beaulieu heard him. At once he went out to him and nearly killed him with his hands.

38. Then the Dogribs got angry with him. For that Beaulieu and his partner killed many Dogribs. But they did not kill half of those who were staying there. They started away from those people again. They heard about where Dogribs were staying. They went from place to place among all the Dogribs. Taking women from people and sometimes also killing people, they arrived in that way at Great Bear Lake. From there they started back to their land. This is what they did, therefore they killed many Dogribs, it is said.

37. ?ets'inaθé ts'ékuyi ɬa náθeɬtsi-hit'á
 ɬitçayá ?edí de?ázi ?at'í. nuhni nuhwets'éya·ke-ts'én
 k'aholðerú nuhni ts'ékuyi hedí náídé. ?eɬtθ'i-híle.
 beya ts'ékuyi-k'e náúdé, heedi. ?iɬáyi ɬitçayá
 bí'tasi bets'éyané-ni ye?í. sets'éyané nelí-ni.
 ?iɬá seya náθiya-dé súywa-ɣwalí, héni. boliö
 yeréθtθ'a. dedané yets'én tɬiniyaú bílá-t'á
 k'áɬdjine ɬeyáyéniθer.

38. ?ekú. ɬitçayá yets'én dáíltc'é. ?eyi huka
 boliö bets'é?eni tcü. ɬitçayá ɬa ɬeyáheniθdé.
 kúlú ?eyer nádéi tanizi ɬeyáhéniθdé-híle. ?eyer
 hots'í dene-tc'azí nahě·θt'az. t'ahi ɬitçayá
 nárádé hoyá ?eherítθ'ay. hodelyü. ɬitçayá-ta
 nahet'aís. ts'ékuyi dene-ɣa náɬtsíú nahék'e
 tθ'i dene ɬeyáhiθdeú ?ekwát'ü. sas-tcoy-túé-ɣa
 hots'én nihiñi?az. ?eyer hots'í hubenéné-ts'én
 nahě·θt'az. ?ekwá?anáhő·θer ?eyit'á ɬitçayá
 ɬa ɬeyáheniθdé sni.

39. Then after they stayed again on their land for a long time, it was said that among the Hares there was one woman who had very strong medicine and also was beautiful beyond all women, so that the two Hare men who had the strongest medicine were both married to her.

40. Beaulieu and his partner heard about that. Then Beaulieu said, "Yes, my partner, it is a woman like that we are looking for. Now we'll go see that. It is not known in this land that two men are married to one woman. Now it seems that it is said the woman we have heard about is very strong. We'll start out for her tomorrow. We'll soon see and know what they mean," he said. Therefore they started the next day.

39. ?ekú· hubenéné-k'ε θá nánahədðer hotʔáγá
 k'á-tcoγ-hot'ine hubeta ?iʔáγi ts'ékuyi hýtʔ'édé
 ?ik'ázé-t'á nátser hɛli-xét tθ'i ts'ékuyi hodelyŷ-
 ?ází ?axe nét'i, ?eyit'á k'a-tcoγ-hot'ine deneyu
 nádene t'ahi de?ází ?ik'ázé-t'á náhetser, ?eyi
 bánélt'ŷ. ?eyi ?iʔáγε ts'ékuyi-γá hεθk'ε sni.

40. boliö bεts'é?eni tcŷ. ?eyi-γá ?sherédθ'á.
 ?ekú· boliö ?adi, ?ǰ. sεts'é?eni ?eyi ts'ékuyi
 ?ekwá?at'ei bika níta-ni. ?ekú· ?eyi hŷ·t'i.
 diri ní hok'ε ?iʔáγi ts'ékuyi deneyu nádene
 yεγá deʔtθ'i bek'óhoredjā-híle. ?ekú· ?eyi
 ts'ékuyi bεγá ?editθ'ayi hýtʔ'édé nátser-hit'á
 ?ahodi ?ahunédí. yŷ·naθε dziné-k'ε bika
 hŷ·t'ás. ?iγá hŷ·t'íi t'a·t'ei ?ats'edi
 bek'ódŷ·lyá, héní. ?eyit'á yŷ·naθε dziné-k'ε
 hě·ð?az.

41. Finally, they came to where that strong woman was staying. And the two men were capable (men). They killed moose. Therefore, they had much meat. Then Beaulieu said, "We won't kill this woman's husbands in front of her. They say she has strong medicine. It may be true. Now since they have gone off hunting, we'll go too. Then if we see them out there, we'll kill them;" he said. The next day Beaulieu said, "My partner and I are going to hunt together. We have also eaten up much of your meat. Already now this has become difficult," he said.

42. The next day they started hunting. So they started after the Hares. When they had gone far they came to the Hares. There they killed them. Then Beaulieu returned. At once he married the woman. Then Beaulieu and his partner did not hunt. They lived only on the meat that was lying there. Finally, they ate up all the meat. Beaulieu said to his partner, "There is no meat but don't kill any moose. For a good while they have said that we may have killed the men. They know about us but they have said nothing. When they say something, we'll kill them," he said.

41. ?ets'inaθé ?eyi ts'ékuyi nátseri t'ahi
 náðeri ?eyer nǎhǎni?az. ?ekú. ?eyi deneyu
 nádene hetárǎtt'ε. deníye t̄eyáhiǎde-ixa. ?eyit'á
 bér t̄a hubetsǎ. ?ekú. boliö ?adi, diri
 ts'ékuyi bǎnaǎé bēdené t̄eyáhubúlde-híle. ?ik'ǎzé-t'á
 nátser nǎts'edi-nǎ. ?edlá?adjá lǎ-γwalǎ. dǎhú
 hēhēǎzé-dé nǎhni tθ'i náúlzé. kú. ?ekoǎí
 hubí·t'ǎ-dé t̄eyáhubúlde, hēni. yu·naθε dzǎné-k'εú
 boliö ?adi, diri sets'é?eni tǎ. náúlzé. nǎhni
 tθ'i bér t̄a nuhwets'ǎ k'εíldel. k'ǎǎǎné kú.
 t'a hots'én hots'én ?ekwǎt'ε-ixa dúyé, hēni.

42. yu·naθε dzǎné-k'εú hēhēǎzé. ?ekú. ?eyi
 k'á-tcoy-hot'ǎne-k'éniye hǎ·ö?az. nǎðá nǎhǎni?az
 hǎǎdú. k'á-tcoy-hot'ǎne-γǎ nǎhǎni?az. ?eyer
 t̄eyáǎǎǎniǎdé. ?ekú. boliö nǎdǎ. dǎǎǎné
 ts'ékuyi-γá néðda. kú. boliö bēts'é?eni tǎ.
 náhelzé-híle. ?eyer bér θεla-nǎ ?eyi yǎt'ádáhe·na.
 ?ets'inaθé bér horelyǎ. k'εhǎldel. boliö ?adi
 bēts'é?eni-xǎt, bér húle, kúlú deníye t̄eyáǎǎθir-sǎǎǎ.
 súǎǎ ?ǎnǎθá hots'én ?edlá ?ahedi lǎ-γwalǎ. dene
 t̄eyǎníldé. nuhwétk'óhedelyǎ, kúlú nuhwets'én
 t'asǎ ?ahedi-híle. t'asǎ ?ahedi hǎǎdú. hubeðiyé
 húltsi, hēni.

43. Since there was no meat they hunted, but there was none. Finally, because it was impossible to stay there (the people) went out. For three days the wind was good for hunting. Then Beaulieu and his partner started hunting. They returned in the evening. They had killed nothing. Coming inside he said, "The wind is good but I have killed nothing." Now that woman's mother was staying with them. The old woman said, "It is said that anything is easy for this stranger. There was much good meat here so we were staying. It seems we will starve with the stranger," she said.

44. At once Beaulieu took his big knife. He said, "My partner, this seems to be what we were waiting for," he said and stabbed the knife into his wife. But the woman's body he stabbed got up with blood streaming out of it and started to go out. So Beaulieu grabbed her again. He fought with her. Because she was strong, he could not throw her down. Beaulieu suddenly grabbed his knife. He chopped the woman's neck with it. He chopped her neck tendon in two. The woman groaned and fell on her face. At once Beaulieu cut off her head. He put it to one side. Now the head was lying far away from the body but she moved her eyelids. Her body without the head began crawling toward the head.

43. bér húlε-hit'á náhelzé kúlú dáúdí. ?ets'ínaθé
 ?eyer náhedε--ixa-dúyé-hit'á hě·ōdel. hots'į
 taye dzįnéú názé-ixa niłts'i nezy. kú· boliö
 bets'é?eni tcü· hě·įzé. xįłts'én niłhit'az.
 t'asį· įeyániłθer-híle. yįsį niđjaú, niłts'i
 nezy kúlú t'asį· įeyániłθer-híle, hėni. ?ekú·
 ?eyi ts'ėkuyi bą hubexėł náōer-nį. ?eyi
 ts'ėyąkuyi ?adi, ?eduni t'asį· ba noreni sni-nį.
 dja bér įą hųzy náídė-nį. ?eduni-xėł nuhwek'ε
 ?edli-γwalí ?ahunėdí, hėni.

44. dędąné boliö bes-tcoy hiłtcú. ?adi, sets'é?eni
 ?eyi beba náúdėθíl?į-nį ?eyi ?ahunėdí, hėniú
 bets'ėyąné bes yeyėyįgé. kúlú ts'ėkuyi bezį
 heθgori ?eyer hots'į del xayįli-xėł niųyau
 tiheōya. kúlú boliö tθ'i yįłtcú. yek'snáōer.
 ts'ėkuyi nátser-hit'á ?εįkeyí·naihíle. boliö
 ?et'axą bes hiłtcú. ?eyit'á ts'ėkuyi. k'ōō
 θetθėł. yek'ōōtc'ėré k'eniłtθel. ts'ėkuyi
 ni náneyęlyél. dędąné boliö yetθí k'eniłt'āō.
 yų?ą niųyini?ą. ?ekú· ?eyer betθí bezįtc'azį
 niđā θe?ą kúlú nagoōeti. bezį tθ'i betθíhedį
 kúlú t'ahi betθí θe?ai hots'én heduθ.

45. Then Beaulieu said, "It seems to be impossible to kill her with a knife. Make a big fire," he said. When the Slavey had made a big fire, they threw in the woman's body and also her head. Then Beaulieu said, "My partner, we have done what we started out to do. Now we'll return," he said and they started home.

46. Having returned home, Beaulieu said in the evening, "My partner, (I said) I would kill those whom people thought to be beyond others. And I said I would be master to the woman who was beyond all others. I have done it enough. But it is of no advantage to us. I will not finish with woman. But I have already killed many people. Now I am finished with that. Now if you think we'll stay together as partners, we'll stay together. Now if you think you'll stay alone that is up to you," he said.

45. ?ekú· boliö ?adi, bes yeðiyé heĩtsi-ixa-dúyé
 ?ahunédí. kún netcâ· neĩtsi, héní. desneθéhot'ine
 kún netcâ· θeĩtsiú ?eyer ts'ékuyi bezí tcü·
 betθí tcü· tθiyé heyeriðdel. kú· boliö ?adi,
 sets'é?eni t'ahi-ka hít'az-ni hóθéłtsi. ?ekú·
 nahü·t'ás, héníú ?ahεθt'az.

46. ?ahit'azú xĩłts'én boliö ?adi, sets'é?eni
 ?ekú· t'ahı de?ázı dene ?ayeniθeni ?eyi
 beðiyé húltsi. ts'ékuyi tθ'i t'ahı de?ázı
 hodelyü· bets'én k'ahu·sθer, desıni. kút'a
 kwá?aldjá. kúlú hot'á hodi·lðer-híle. ts'ékuyi
 beya ?anast'ei-ixa-híle. kúlú dene řa-ðiyé
 θiłtsi k'ařdane. dıhú hots'i ?eyi beya
 ?enast'ε. ?ekú· ?eřets'é?enihıdli ?ařa náúðer
 yenıben-dé ?ařa náúðer. ?ekú· θani náúγwasθer
 yenıben-dé ?eyi hoyá k'ahılðer, héní.

47. The Slavey said, "I have killed many people because of you but I am happy I have stayed with you. I'll stay here on my land. Now it will be good if you start over there to your land. Even without you it is possible for me to defend myself from people who are like me. Now you are also like that. Therefore it is nothing for us to stay without each other," he said and having taken each other's hands, Beaulieu started away from him.

48. Having returned to his land Beaulieu took one woman. Not long after that he took another. Thus he took many women. He rejected the women that did not appeal to him and kept those who did. By doing that he had many women.

47. desneθéhot'ine ?adi, nen-nit'á dene ɬə
 ɬeyániɬdé, kúlú ?oteyé sɪníyé néɬ náyiðer.
 si djə senéné-k'ε náɣwasθer. kú. nen yuywe
 nenéné-ts'én nayɪdja-dé súɣwá-ɣwalí. si
 nedɪ-dé-kúlú dene sɛ́.ɬt'ei beɣə k'esdi-ixa-dúyé-híle.
 ?ekú. nen tθ'i ?ekwá?anet'ε. ?eyit'á
 ?εɬedɪnáíðer kúlú nuhwexa t'asá ?ahút'ε-híle,
 héníú boliö tcü. ?εɬilá huɣetúnú boliö
 yetc'azí nahéθdja.

48. boliö benéné k'enɪdjaú ts'ékuyi ?iɬáɣi
 híɬtcú. hots'ɪ θá-híle-hɪt'ǔ. tθ'i ?iɬáɣi
 náíltcú. ?ekwát'ɪ-hɪt'ǔ. ts'ékuyi ɬə náθɛɬtsɪ.
 t'əhɪ ts'ékuyi ba nezɣ-híle ?eyi ?əhɛɬdeɬ,
 tθ'i ?eyi-hílei náíltci. ?ekwát'ɪ-hit'á
 hýtɬ'éðé ts'ékuyi ɬə bɛts'ɪ ɣílé.

49. Then the first priest came to this land. At that time Beaulieu was married to seven women. They all lived with him. Then the priest told him of God's words. So Beaulieu was converted. Leaving six women he was correctly married to only one by the priest. Then from that time he prayed much for himself. He also made penance. He found out that God did not approve of his killing many people. Then (he said), "I'll make penance for my sins. I'll go about wherever I have killed people while I make penance," he said. After he had done that, he stayed in one place. He died well after he had lived long and his children were grown.

49. ?ekú. yaŕtei. t'atθe dezí néné-k'ε
 nínikí. ?ekú. boliö ?íŕásí-díyí ts'ékuyi-ýá
 θeda. ?eyi hodelyŕ. béŕ nádé. ?ekú.
 yaŕtei. níhŕŕtsíni-yaŕteié-ýá yéŕholni. kú.
 boliö yaŕtei--ýá dénŕya. ?áŕk'étaye ts'ékuyi-ýá
 ýena-híleú ?íŕáýí yí yaŕtei.-t'á ?εŕtθ'i
 ýeyá néöda. ?ekú. hots'í ?oteyé yatei déŕ?á.
 tθ'í dadel'a. dene ŕá ŕeyánŕŕdé-ní hŕŕŕ'éöé
 níhŕŕtsí ba ?εŕtθ'i-híle-ní-hik'é. kú.
 sehoŕŕné-k'éŕŕxa dadus'a. t'ahúk'ε dene.
 ŕeyánŕŕdé-ní dzéréýwasaih dadεs'a húk'ε, héní.
 ?ekwá'adjá hŕŕdŕ. ?áŕani náýíθer. θá ýeyŕná
 tθ'í bezkene dánεtcá hŕŕdŕ. hŕzŕ ŕeyánŕθer.

12. The Story of the Man Who Became a Wolf
25)

1. There was a man called Spread Wings. It is said that man became a wolf. It is said that when he became a man again after being a wolf, he became like a young man. Three times he lived until old age and became a (young) man. So it is told about how once again he became a wolf.

2. At that time, he having become very old again, a wolf said to him, "If you wish to live on the earth yet, you must live with us again. If you do that, you will live for a long time in the future," it told him. Then Spread Wings thought, "I won't be a wolf again." But the wolf told him, "If you do not become a wolf again, it will not be long until you die," he told him. Spread Wings said, "I wish to live on the earth yet, so I'll become a wolf," he said. At once he became a wolf.

12. dene nuniye ?enadli? beya honi

1. ?it?ay? dene ?edekali hulye. ?eyi
dene nuniye henadli? sni. ?eyi nuniye yile-t?ay?
dene henaθdli?-de? tcilekuyi la?at'e ?anat'í sni.
ta ?oteyé hýt?é?é níúnit?er hots'én dene
yile? sni. ?ekú. ?itá nuniye nayedle? hoqa
holni.

2. ?ekú. ?oteyé níúnit?er nadliú nuniye
?ayé?ni. ?at??. ní hok'e náγwasθer yeniden-de?
nuhwe-xé? nánanedθer. ?ekwá?anedjá-de?
y?naθé θá yina-ixa, yé?ni. kú. ?edekali,
nuniye naywasdle?-híle yeniden. kúlú nuniye
?ayé?ni, nuniye henaθidli?-híle-de? neθiyé-ixa
θá-híle, yé?ni. ?edekali ?adi, ?at??. ní
hok'e náγwasθer yenesθen ?eyit'á nuniye γwasé?,
héni. dedané nuniye heθeli?.

3. Then he found out that the wolf that was talking to him was an old woman. Then as soon as Spread Wings had become a wolf, the old woman said to him, "My Grandson, there are probably many caribou to the North. Now we'll start out that way," she said. Then they started to the North.

4. That wolf was old, but since she went fast, she went to the end of the big lake in no time. And so doing they finally came again to the barren ground. Then suddenly they saw caribou tracks. His grandmother said to him, "My Grandson, we are hungry now. (This which left these) tracks which we are looking at is meat. Now since I am old it is impossible for me, but you are a young man. Therefore I suppose it is not impossible for you. You go after it. Then I'll start after you. If by chance you have killed the caribou, I will come to you," she said.

3. kú. ?eyi t'ahi nūniye yets'én yaŋtei-ni
 nūniye ts'éyākuyi ?eyi ?adi-hik'é. kú.
 ?edeŋkali nūniye heθeli dedāné nūniye ts'éyākuyi
 51)
 ?ayéŋni, sūnayı, yū·tθé ?etθén ŋa-lesá.
 dūhú ?ekozi hū·t'ás, hēni. ?ekú. yū·tθé
 hě·ō?az.

4. ?eyi nūniye nīúniθer, kúlú náltŋa-hit'á
 tu netcá kúlú hóō?ā-híle yek'é tθ'ánalguih.
 ?ekwát'i-hit'ŭ. ?ets'inaθé hozué-k'e nihit'az.
 ?ekú. ?et'axā ?etθén-keyé ?ahu·ye?i. betsué
 ?ayéŋni, sūnayı, ?ekú. bér-ba hí·dōer. diri
 bekeyé níl?i ?eyi bér ?at'e. ?ekú. si
 nīúniθer-hit'á sa dúyú, kúlú nen tcilekuyi
 nelí. ?eyit'á na dúyé-híle-lesá. nen
 bek'éniye niŋaŋ. ?ekú. si nek'éniye tusā.
 ?et'axā ?etθén ŋeyāniθer-dé ?eyer neyā
 níni·ya-γwalí, hēni.

5. Then Spread Wings started after the caribou. They came to the barren ground, yet in some places there were small woods here and there. Among them he tracked the caribou. He tracked the caribou far in the night moonlight on the barren ground. Then again there was a small woods in one place. The caribou tracks went into there. He thought, "So there the caribou must be lying."

6. Then he started to the leeward. He came to the leeward of the woods but there were no caribou tracks. Then he thought, "It seems they are there." Quietly he crawled toward it. Finally, having crawled nearly through the woods, and having come so that he could see through the woods he saw a caribou lying close to the trees. Then quietly he crawled toward it. Finally, having crawled out of the woods close to the caribou he thought, "If it were to see me and jump up from me, it would be impossible for me to kill it." So he looked carefully at the ground between him and the caribou. He crawled to a place where if the caribou jumped up and came down and jumped up again, he could
26)
jump at it.

5. ?ekú. ?ereikali ?etθén-k'énise téðya.
 hozué-k'ε níhíni?az-ní kúlú ?áíÿ. ?áík'έ
 detcin-yaze dáréðla. ?eyi-ta ?etθén heíkát.
 teðe ?eldziné níðá ?etθén níniíke hozué-k'ε.
 húíðú. tθ'i ?ííá detcin-yaze déð?á. ?etθén-keγέ
 ?eyer hots'én hō.ð'a. ?eyit'á ?eyer ?etθén
 θεítez-lesá, yeníðen.

6. kú. yetcaya héðya. ?eyi detcin-tcaya
 níniya, kúlú ?etθén-keγέ húle. kú. ?eyer hots'én
 héli ?ahunédí yeníðen. ts'έθiyέ híka helgoí.
 detcin-yáya ?ets'ínaθέ k'áídjine detcin-γá helgeú
 detcin-γá yít'í ?adjaú detcin nuzí ?etθén θeti
 γε?í detcin-ts'én níðúwe. kú. ts'έθiyέ yetts'én
 γεduθ. ?ets'ínaθέ detcin-yé xáyeduú ?etθén
 níðúwe kúlú seye?í-dé setc'á níγílkoz-tí'áγα-dé
 beðiyé hestsi-ixa-dúyé yeníðen. ?eyit'á t'a
 ?aníθai ?oteyé ní níhoni?í ?etθén-ts'én. ?ekú.
 ?eyer t'ahi θeti hots'í yaγílgoz-dé t'a náyelgozi
 tθ'i ?eyer hots'í yanaílgos-dé ?etθén-γá náyelgoz-γwalí
 ?ekwá?aníθa yetts'én níduð.

VIII.16-IX.10

7. Then from there he jumped up toward the caribou. The caribou saw him. At once he jumped up but the wolf also jumped up again. He jumped at the caribou. At once he caught its throat with his teeth. While he was holding its throat with his teeth, the caribou started to jump with him. But he was chewing the caribou's throat. Finally, the caribou began to move slowly. Suddenly it fell down. Then Spread Wings released the caribou from his teeth. He looked back. His grandmother having already caught the caribou's leg tendon in her teeth said, "My Grandson, tear open its stomach, it will get up again."

8. Spread Wings bit the caribou's stomach at once. He pulled it. At once his grandmother alongside of him bit it. They pulled away from each other. In that way they tore the caribou open. Then the caribou died.

7. ?ekú. ?eyer hots'í ?etθén-ts'én yaílgoz.
?etθén yeγe?í. dedané niyílgoz, kúlú nuniye
tθ'i yanayílgoz. ?etθén-γa náγelgoz. dedané
yek'ásé hǵltǵa. ?etθén-k'ásé hǵtθay huk'e
?etθén yéǵ hǵǵgoz. kúlú ?etθén-k'ásé he?áǵ.
?ets'ínaθé ?etθén náltǵa-híle ?adjá. ?et'axǵ
?ǵkǵtθ'er. kú. ?edeǵkali ?etθén hedeγeltǵa.
yúnéhoneǵ?í. k'aǵdǵané betsqúné ?etθén dza-tc'éré
hǵtθayú, sunayǵ betcǵnǵtǵc'uǵ nǵnaíltǵ'a-γwalí,
héni.

8. dedané ?edeǵkali ?etθén-bér θe?áǵ. yúnǵtǵt'i.
dedané betsqúné yeγǵ-k'eǵé yéǵ?áǵ. ?ǵtǵtc'azǵ
hiyúnǵtǵt'i. ?ekwǵt'ǵ. ?etθén-tcǵ henǵtǵc'el.
?ekú. ?etθén tǵγánǵber.

VIII.16-IX.10

9. Then the old woman said, "My Grandson, now we've made meat. We'll sing, then eat. If someone who is hungry is not far from here, he will hear us. If so, then he'll eat with us," and so saying she started to howl. She howled for long but there was no one. "My Grandson, it seems there is no one. If someone were near to us here, he would have come here already but there is none. Now we'll eat," so saying, they started eating.

10. They had eaten half of the caribou. Then the old woman said, "My Grandson, we have not eaten for a long time. We will over-eat if we eat much. We'll sleep now, then we'll eat again," she said. Then they lay down. When they had lain down a long time the old woman said, "My Grandson, now we'll eat again," she said. Therefore they ate again.

9. ?ekú. ts'éyəkuyi ?adi, sɔnayı, kú. bér
θíłtsı. hú·djen húıdú. céúti. dene bér-ba
hedđiyi ⁵²⁾ dja hots'én niđá-híle-dé nuherétθ'ə-ɣwalı.
kú. ?ekwá?adjá-dé nuh-xéı céɣwatı, hénıú
xáyıtsé. θá ɣıtsay kúlú dene húle. kú.
sɔnayı, dene húle ?ahunédı. dja hots'én
niđúwe dene-nı-dé k'aıdane dja dene-ɣwalı-nı,
kúlú dene húle. kú. nuhni céúti, hénıú
céhı·tə.

10. ?etθén tanızı-ts'én heeday. kú. ts'éyəkuyi
?adi, sɔnayı, θá hots'ı cí·tı-híle. ?eyit'á
húı'édé cíıtı-dé ?ihídáy-ɣwalı. kú. hútez
húıdú. tθ'i céúti, hénı. kú. henéđtez. θá
heɣítez húıdú. ts'éyəkuyi ?adi, sɔnayı, kú.
nacéúti, hénı. ?eyit'á nacéhe·tı.

11. They ate up nearly all of the caribou. Finally when there were only bones lying, the old woman said, "My Grandson, if there are not many caribou, generally people are in need of meat. We'll cache these bones here at the place where the game was killed. If a person who is hungry comes, he'll eat it," she said. Then they put all the bones in one place. They scraped snow up on them. Then the old woman said, "My Grandson, now we'll start. Maybe this isn't the only caribou. There may be many caribou ahead," she said and they started again.

12. They went a long way but there were no caribou tracks. Finally they became hungry. There the old woman said, "My Grandson, it seems there are no caribou tracks. We'll go to the woods again. If we kill a moose for ourselves, we will eat well. Around here there are no caribou," she said.

11. k'áádjine hodelyŭ. ?etθén k'eheday.
 ?ets'ínaθé tθ'en yí θela ?adjaú kú. ts'éyākuyi
 ?adi, sūnayi, ?etθén řa-híle-dé dene bér-ba
 hede sŭ.ni. diri tθ'en hútsa dja tc'āk'és.
 dene t'āhī bér-ba hēdōiyi nīnīya-dé yeŷa
 céŷwatī, hēni. kú. tθ'en hodelyŭ. ?īřá
 nīhēnīla. yaθ yeκ'és hī.ts'éř. hūřdŭ.
 ts'éyākuyi ?adi, sūnayi, kú. hŭ.t'ás. ?etθén
 diri yí-híle-leśá. yŷ.naθé ?etθén řa-leśá,
 hēniú, nahε.ōt'az.

12. nīōá nīhīnī?az kúlú ?etθén-keŷé húlε.
 ?ets'ínaθé bér-ba hě.ōer nadlī. ?eyer ts'éyākuyi
 ?adi, sūnayi, ?etθén-keŷé húlε ?ahunédí.
 detcin-ta hots'éń nau.t'ás. deníye řeyádénílōer-dé
 ?oteyé cíŷítī-ŷwalí. de.zí ?etθén húlε, hēni.

13. Then they started for the woods again. They travelled far, but in the barren ground there were no caribou tracks. "There are probably many caribou in the woods. There are none around here," she said. Finally, they came into the woods but there were no caribou. Finally, they got hungry but they did not see the tracks of anything. Having come far into the woods again, they saw moose tracks there. Then the old woman said, "My Grandson, this is meat. We have gotten hungry. We'll go after it. We'll track it," she said. Then they started after it.

14. When they had followed it a long way, they came to fresh moose tracks. Then she said, "My Grandson, I am hungry so I am not strong. Now you track it. I'll start after you," she said. Then Spread Wings started tracking the moose.

13. ?ekú. detcin-ta hots'én nahě·θt'az. niđá
 nahě·θt'az, kúlú hozué-k'ε ?etθén-keγé húε.
 detcin-ta ?etθén t̄q-lεsá. de·zĩ dáúhdí,
 héni. ?ets'inaθé detcin-ta niđit'az, kúlú
 ?etθén húε. ?ets'inaθé bér-ba hě·ðer, kúlú
 t'asĩ-keγé hoγe?i-híε. niđá detcin-ta niđit'azú
 ?eyer deníye-keγé hoγe?i. kú. ts'éyākuyi ?adi,
 s̄unayĩ, diri bér ?at'ε. bér-ba tí·ðer.
 bek'éníye hũ·t'ás. náúlké, héni. ?ekú.
 yek'éníye hě·ð'az.

14. niđá yek'éníye niđini?az húđdú. deníye-keγé
 horegódi niđini?az. ?ekú. ?adi, s̄unayĩ,
 bér-ba ti·ðer-hit'á nástser-híε. ?ekú. nen
 yiđkáđ. si nek'éníye hu·sáĩ, héni. kú.
 ?edeđkali deníye hěđke.

VIII.16-IX.10

15. When he had tracked it a long way, he started to its leeward. Suddenly the moose smelled his scent. Because of that he started to it. He came close, but because he was hungry he was not strong. He thought, "It's impossible for me to kill the moose." He followed the moose.

16. Having come close behind in the woods, he jumped at the moose. Because it jumped to its feet quickly, he missed biting its throat. It was impossible for him because the moose went too fast for him to come at its throat. Finally, he grabbed at the moose's leg tendon. While he was holding that, the moose ran with him. His grandmother caught the moose's throat with her teeth before the moose had taken several steps. The moose ran on with them that way.

15. niðá níyéníþke húþdú· yetcaya héðya.

?et'axą deníye tsí þetsen. ?eyi-ýaré

yets'én héðya. niþdúwe yeγą níñiya, kúlú

bér-ba héðer ?eyit'á nátser-híle. deníye-ðiyé

hestsi-ixa-dúyé yeníðen. deníye-ts'én hegaþ.

16. detcin-úzi niþdúwe yeγą níñiyaú deníye-ts'én

yahílgoz. deníye ?iγą níyílgoz-hit'á yek'ásé

?ú·hé·ð'al. ?ekú· yek'ásé-γą níyah-ixa deníye

?edínáltþa ?eyit'á ?edini ba dúyé. ?ets'ínaθé

deníye-dzato'éré héltþa. ?eyi hutθay huk'e

deníye yéþ tþbahegaþ. deníye holą náðe·t'éd-híle-hit'

k'aþðané betsuné deníye -k'ásé hé·ltþa. ?ekwát'ũ·

deníye hubexéþ hegaþ.

VIII.16-IX.10

17. Finally, the moose stopped. Then the old woman said, "My Grandson, tear its insides open. I am not strong so I cannot hold it in my teeth for long," she said. Spread Wings caught the moose's stomach with his teeth at once. He chewed and pulled it. Suddenly he tore through the stomach. From there the intestines fell out. The moose fell off its feet. Because the old woman already had torn out its throat, the moose died.

18. Then the old woman said, "My Grandson, we won't eat. We'll only drink a little blood. Then after we lie down we'll eat. I am very tired. I am not strong because I have travelled so much," she said. "We have not eaten for a long time. Therefore there is no meat in our stomachs. So if we eat much, we'll get sick from over-eating," she said. Then after having drunk blood and eating a little meat, they lay down.

17. ?ets'inaθé deníye híyí. kú. ts'éyəkuyi
 ?adi, sұnaıı, betqa ?anıttc'ut. si
 nástser-híle-hit'á θá hustθay-ixa-dúyé, hénı.
 dedané ?edeθkali deníye bér hē.ltta. ye?aθ-xéθ
 tθ'i yeθt'í. ?et'axa yebér-γa nıttc'el.
 ?eyer hots'ı betqane xáyıtt'ir. deníye
 ?eθkeθtθ'er. ts'éyəkuyi k'aθdané yek'ásé
 xáyıttc'el-hit'á deníye θeyanıθer.

18. kú. ts'éyəkuyi ?adi, sұnaıı, céúttı-híle.
 del yı-yaze húdā. kú. hútez húθdú. céúttı.
 hıtt'édé nınıyıtqa. nástser-híle kúlú
 hıtt'édé húθiya-hit'á, hénı. θá hots'ı bér-γa
 cíttı-híle. ?eyıt'á bér nuhwebíye húle.
 ?ekwāt'ŭ. hıtt'édé céyıtı-dé ?eneθı.dáy-γwalı,
 hénı. kú. del heθdú bér ts'úgare tθ'i-γa
 céhetı húθdú. henéθtez.

VIII.16-IX.10

19. Then after the old woman had slept, having got up she said, "My Grandson, now let's eat," she said. It is a fat moose but don't eat much fat. We'll only eat a little meat," so saying, they ate. Then they lay down again. Then before they had slept long, the old woman got up again. She said, "My Grandson, get up. Let's eat again," she said.

20. Then they went to where the moose was lying dead. Then the old woman said, "My Grandson, we killed a moose but before we had sung we ate. So now we'll sing, then eat," she said. Then the old woman started singing. After they had sung a long time she said, "My Grandson, now we'll eat much," she said. Then both of them ate much.

19. kú· ts'éyəkuyi γətí hűđdű· nıyíyau
 ?adi, sұnayı, kú· céútı, hénı. denıye
 ʔek'á kúlú ʔek'a ʔayə céyutı-səná. bér
 yı-yaze-γə cú·tı, hénıú céhetı. hűđdű·
 nahenéðtez. kú· θá hıyıtéz-híle-hıt'ű·
 ts'éyəkuyi nınayıdja. ?adi, sұnayı, nı·γaih.
 nacéútı, hénı.

20. ʔekú· t'ahi denıye θeıtı-γə nıhını?as.
 kú· ts'éyəkuyi ?adi, sұnayı, denıye ʔeyánılðer
 kúlú γıdjen-híle-hıt'ű· céyıtı. ʔekú· dұhú
 húdjen hűđdű· céútı, hénı. ʔekú· ts'éyəkuyi
 xâ·deyı?ə. θá həsđjen hűđdű· ?adi, sұnayı,
 ʔekú· dұhú hűtʔ'édé céútı, hénı. ʔekú·
 bənélt'ű· hűtʔ'édé céhe·tı.

VIII.16-IX.10

21. Then the old woman said, "My Grandson, because we have not eaten meat for a long time, we have become skinny. Let's stay here until we eat up all this moose," she said. "When we become strong again, we'll start off again," she said. Therefore, they stayed there. After they had eaten all the moose, they started again.

22. Winter finally passed. The days having become long, the old woman said, "My Grandson, it is far to the barren ground. Now in the spring they usually are gathering and mating. We'll go there," she said. Then they started again.

21. hũđdũ· ts'ěyąkuyi ʔadi, sųnayı, kú· 0á
 bér-ya cíitĩ-híle-hit'á nuhwε-t0'én hũle ʔahídjá-nĩ.
 diri deníye hodelyũ· híđaih hots'én dja naúđ0er,
 hénĩ. náitser ʔanahídjá-dé nahũ·t'ásĩ, hénĩ.
 ʔeyit'á ʔeyer náhi·0er. deníye hodelyũ·
 k'εε·day hũđdũ· nahě·t'az.

22. ʔεts'ina0é xaye hu·0er. dzĩne nenε0
 ʔadjáu ts'ěyąkuyi ʔadi, sųnayı, hozué-k'ε hots'én
 niđá. ʔekú· ɣuk'é ʔeyer ʔεɣéε0đéi ʔeyer
 ʔεɣąts'edi-ixa sũ·ni. ʔeyer hots'én nahũ·t'ás,
 hénĩ. ʔekú· nahě·0t'az.

VIII.16-IX.10

23. Finally, it became warm. Water started to float on the ice. Then the old woman said, "My Grandson, the time has come when they are mating. I am in a hurry to get to where they have gathered in the north," she said, starting again. She started again from there moving fast. Finally, she had left him behind but the way she went they came to the distant barren grounds again.

24. Then she stopped on a mountain top. She said, "My Grandson, listen!" she said. Spread Wings listened. He heard wolves howling from a distance. The old woman said, "My Grandson, there they are talking. Quickly, (let's go) there to the sound where they are mating," she said, starting off. Finally, they came to where many wolves were staying near a sand hill. The young men and the young girls who were not mating were staying there. On the other side of the sand hill those who were mating were staying. As soon as he was with the old woman she said, "My Grandson, you stay here with them. I'm going over there where they are staying," she said. At once she started to her side.

23. ?ets'inaθé ?edu ?ahú·djá ten-k'e nítayí?el.
 kú· ts'éyākuyi ?adi, sūnayi, t'ahú ?εtγats'edi
 ?eyer nīhúñōer. yu·tθí ?εtéhēōdel-sí·. ?eyer
 hots'én nauθesde, hēniú nahéōdja. ?eyer hots'í
 de?āzī náltāu nahéōdja. ?ets'inaθé dene
 yāxáγiya kúlú t'āhī t'ā· nayeda† hōyí, hozué-k'e
 nīōá nīhīt'az.

24. hūtdú· céθ-layé ?eyer hīyí. kú· adi, sūnayi,
 ?uōīttθ'u, hēni. ?eyit'á ?ede†kali ?uōéttθ'a.
 nīōá hots'én nūniye dátsayaten dītθ'ay. ts'éyākuyi
 sūnayi, ?eyi dáciyatei, ?adi. ?eyer ?εtγadáhedi
 ?eyer hots'én ?ahodi ?iγá, hēniú nahéōdja.
 ?ets'inaθé θayos-gá nūniye †ā nádéi-γā nīhīnī?az.
 kú· ?eyer tcilekuyi tcū· ?et'ereke tcū· ?ā†yū·
 ?εtγadádi-hílei ?eyer nádéú. θayos yu?á sek'ēde
 t'āhī ?εtγā dádii ?ekozi nádé. ts'éyākuyi
 bé† ?ekwáhodi dedāné, sūnayi, nen djā hubexé†
 nānēōer. si yuywe náts'edéi hots'én tu·sā·,
 hēni. dedāné ?ekozi téōya.

VIII.16-IX.10

25. So he stayed a long time with the young men who were staying there. Then his grandmother came to him. Then she said, "My Grandson, now they are all finished. Now they will all start away from each other," she said. "We'll go up on the sand hill. There after we have all sung together, we'll start away from each other," so saying, all those staying there gathered together with her. There on top of the sand hill, after they had sung together for a long time, his grandmother told him, "My Grandson, now we'll start to the south again. These people are starting to the north," she said. So they started again.

26. After they had gone far again, the old woman said, "My Grandson, we'll make a house here," she said. Then after they had made a house in the ground she said, "My Grandson, I'll stay here. You hunt for yourself away (from here). Then when the summer berries have grown return here. It is not far back here. When you have killed something bring the meat to me here. But do not come inside here," she said.

25. kú. θá ?eyer t'ahí tcilekuyi nádéi-xéí
 náyiðer. hútdú. betsuné yeyá niðja. ?ekú.
 ?adi, sunayi, kú. hodelyŷ. ?anahút'ε. dŷhú
 hodelyŷ. ?εtetc'azí nasédéí-ixa, héní. ?ekú.
 θayos-layé niút'ás. ?eyer hodelyŷ. ?ala
 dáídjen hútdú. ?εtetc'azí nahídéí-ixa, héníú
 béí hodelyŷ. t'ahí ?eyer nádé-ní hεéðdel.
 ?eyer θayos-layé hodelyŷ. ?aíta θá hots'én
 dáciyahí·t̄ei hútdú. betsuné ?ayéñi, sunayi,
 kú. nuhni yu·nayá nau·t'ás. nə·ne yu·tθé
 hots'én nahédéí, héní. kút'a nahē·θt'az.

26. niðá nihit'az hútdú. ts'éyəkuyi ?adi, sunayi,
 djá kúé hŷ·ltsi, héní. kú. ní hoyáya kúé
 hŷ·t̄tsi hútdú. ?adi, sunayi, si djá náγwasθer.
 nen yuywé nádílzé. kú. sine djiye dánílca-dé
 djá niħudjá. djá, hots'én niðá-híle. t'así.
 t̄eyáni·t̄θer-dé djá bér seγá niu·?aš. kúlú djá
 yísi yidáhŷ·yá-sáná, héní.

VIII.16-IX.10

27. In that way Spread Wings started away from his grandmother. After he had stayed away from there for a long time, he returned. Then his grandmother saw him from outside where she was standing. She said, "My Grandson, apparently you are still alive. I am hungry," she said. "Have you killed something?" she asked. "Not far away I have killed one caribou. There it is all lying," he said. Then the old woman said, "We'll go to it and I'll eat from it," she said.

28. Then they started to it. When they had come to the caribou, they ate. Then she started packing the caribou hind quarter to one side. They returned to their home. Then the old woman said, "My Grandson, look inside here," she said. Then Spread Wings looked inside. He saw the old woman's four small children staying there inside. The old woman said, "My Grandson, these are your nephews. Until they are able to hunt, the two of us will hunt for them," she said. So in that way they stayed there.

27. ?ekwát'ũ. ?edeɬkali betsuñé-tc'azí t'éðya.
 θá ?eyer hotc'azí náγiðer hotɬ'áγá ?eyer
 niðja. ?ekú. betsuñé bí't'asi θeyi hots'í
 yeγe?í. ?adi, suñayí, γina-t'ε-hik'έ la.
 si bér-ba hi·ðer. t'así. ɬeyániɬer-húsq,
 héni. niðá-híle ?etθén ?iɬáγe ɬeyániɬer.
 ?eyer ?at'eri θeɬti, héni. kú. ts'éyəkuyi
 ?adi, suñayí, ?eyi beγá náút'ás. bets'í
 céγwastí, héni.

28. kú. yetts'én hě·ð'az. ?etθén-γá niñini?azú
 ?etθén-γá céhe·ti. húɬdú. ?etθén-tɬ'á-k'εð
 nahéð'á. hubekúé niñit'az. ?ekú. ts'éyəkuyi
 ?adi, suñayí, djá yísí huñiɬ'í, héni. kú.
 ?edeɬkali yísí honeɬ'í. ts'éyəkuyi bezkene
 diñe dats'úγare ?eyer yísí nádé γe?í. ts'éyəkuyi
 ?adi, suñayí, diri na·zeke ?adá·t'ε. t'a
 hots'én náhe·lzé nē·dɛɬt'ε hots'én nuñni nánilt'éú
 huba náílzé-ixa, héni. kú. ?ekwát'ũ. ?eyer
 náhedé.

29. Finally, when autumn had come, the four small wolves had become large. Then the old woman said, "My Grandson, it is impossible for your nephews to hunt but they can walk around. Therefore it will be all right if we started away. We have killed everything around here. It is not possible for us to stay here," she said. Then they started. Having come into the woods, they came upon many caribou. So they followed the caribou about wherever they went. During that winter the young wolves came to kill caribou.

30. Then the old woman said, "My Grandson, these, your nephews, have become able to kill caribou. Now we'll go to the south. If it became possible for them to kill moose too, they would stay alone from that time," she said. Then they started to the south. They went far into the woods. There, having seen moose tracks, the old woman said, "My Grandson, you track the moose and your nephews will go around with you. You teach them how one kills a moose. Then if you do not have to go far to the moose, you make them kill the moose themselves," she said.

29. ?ets'inaθé xai-t'azí nǫnúñðerú nǫniye-yaze
 dǫnetcá ?arádjá. ?ekú. ts'éyǫkuyi ?adi, sǫnayí,
 na·zexe náhelzé-ixa-dúyé, kúlú dzéréhedíť-ixa-dúyé-híle.
 ?eyit'á yuywé téθídel-dé súywa-γwalí. djǫ
 hǫnáre t'así. hodelyǫ. řeyáníldé. djǫ náíldé-ixa-dúyé,
 héní. ?ekú. hě·ðdel. detcin-ta henídelú
 ?etθén řǫ-nizí hídel. kú. ?etθén t'a húk'e
 dzéréltť'i yéť dzéréhedíť. ?eyi xayé-k'e-hít'ǫ.
 nǫniye-yaze ?etθén řeyáhíťde ?ahedjá.

30. ?ekú. ts'éyǫkuyi ?adi, sǫnayí, diri na·zexe
 ?etθén řeyáhíťde-dúyé-híle ?ahedjá. kú. yǫ·nayá
 hǫ·deť. deníye tθ'i řeyáhíťde-ixa-dúyé-híle
 ?ahedjá-dé ?ekú. hots'í θani náhedé-ixa, héní.
 ?ekú. yǫ·nayá hě·ðdel. detcin-ta nǫđá
 nǫhǫnǫdel. ?eyer deníye-keyé hohuye?íú ts'éyǫkuyi
 ?adi, sǫnayí, deníye náheťké na·zexe néť
 dzéréhu·díť. t'ǫ·t'ǫ. deníye řeyǫ·lðiri
 xáúbúníťten. ?ekú. nǫđá-híle deníye-ts'én
 nǫnuhdel-dé ?edǫni deníye řeyáhíťθer ?ahubǫ·le, héní.

VIII.16-IX.10

31. Then she said to her children, "Moose is not like caribou. It is hard and it is also strong, but if there are two and one holds onto its leg tendon and one holds onto its throat, it is killed quickly. Then watch its feet carefully to avoid being kicked. That's how moose are killed. So go after moose. I'll start after you," she said. Then they went after moose.

32. Finally, they came to fresh moose tracks. Then Spread Wings said, "Follow quietly after me. I'll start toward it. When I get to it, I'll wait for you," he said. So he started after the moose. Before (going) far he came to the moose lying. There in the snow near it he lay looking at it from there. Then before long the young wolves crawled up after him. Then he whispered quickly. He said then, "You kill him. I'll come after you. Quickly, go after it. Since he'd move fast if he got up, he'd be impossible to catch," he said.

31. hũtđú. bezkɛnɛ-ts'én ?adi, deníye ?etθén
lá?at'ɛ-híle. deyér hũtθ'ı nátser, kúlú
nátst'ilt'ɛ-dé ?ıt'á?ı yekɛtc'éré híltııú ?ıyá
tɛyálđi. ?ekú. beké ?oteyé ho?odi dene
hı?iθ hɛtc'á. ?ekwát'ũ. deníye tɛyáldɛ. kú.
deníye-k'éníye huhdét. si nuhwɛk'éníye tusá,
héni. ?ekú. deníye-k'éníye hě.đdel.

32. ?ets'ınaθé deníye-keyé horegóθi nıhıııdel.
kú. ?edeıkali ?adi, sek'éníye ts'éθıyé huhdét.
si betst'én tusá. beyá nıniya-dé nuhweba
náudus?ı, héni. ?ekwát'ũ. deníye-k'éníye hédya.
nıđá-híle-t'ũ. deníye θetı-yá nıniya. ?eyer
yegá yaθ-yáya θetı hots'ı yeneı?ı. ?ekú.
θá-híle-ıt'ũ. nıniye-yaze yek'éníye nıhıı?az.
?ekú. ts'éθıyé yatei deı?us. kú. ?adi, nıhıı
beđıyé huıtsı. si tθ'i nuhwɛk'éníye husá.
?ıyá betst'én tuhdeı. nıyıya-tı'á?ı-dé náltıa-hit'á
bɛtc'a?ı.ııı-ıxa-dúyé, héni.

VIII.16-IX.10

33. Then all four of the young wolves jumped at it at the same time. Before the moose got up, one wolf got its throat. Two more wolves got his leg tendon. One also crossed back and forth in front of it. So it was impossible for the moose to go ahead. Finally, it grabbed hold of the nose. Before long the moose fell off its feet. There they killed it. Then the old woman coming up after them said, "My children, you have killed a moose. I am pleased. Now we'll all sing, then we'll eat," she said.

34. At once she started singing. They all sang, then ate. They ate up all the moose. Then they started again. They went far but killed nothing. Finally, they came near people who were staying (there). Then they went around to all the places where big game was killed. They ate the bloody snow there. Besides that, no food touched their mouths. Finally, it was impossible to kill anything. Then they became weak. The old woman said, "My Grandson, you have stayed with us again for long. Stay with your people again. If you hunt and kill something, always leave a little meat for us. As long as you live, whatever you might kill remember this. We'll sing for you, then go back to your people," she said. They all sang for him, then Spread Wings went away from them again.

33. ?ekú. nuniye-yaze dihiłt'eú hodelyű. ?e?eyaré
yets'én niđáyılgoz. deníye niyíya-híle-hit'ű.
?i?áyi nuniye yek'ásé héłtša. náke nuniye tθ'i
yedzadc'éré hę.ltša. ?i?áye tθ'i nuniye nađaya
náné nahelguih. ?eyit'á deníye yu.naθé
teyah-ixa-dúyé. ?ets'inaθé deníye hiłsi hę.ltša.
θá-híle-hit'ű. deníye ?e?ke?tθ'er. ?eyer
?eyáheyéni?θer. kú. ts'éyakyi hubek'éniye niñiyáú
?adi, sezkené deníye ?eyánu?θer. siñiyé. kú.
hodelyű. dáciyaúltei hú?dú. cú.lyi, héni.

34. dedané xá.deyi?á. hodelyű. dáciyahit'ten hú?dú.
céhe.lyi. hodelyű. deníye hseday. ?ekú.
nahě.ödel. niđá niñiniđel, kúlú t'así.
?eyá.ni?θer-híle. ?ets'inaθé dene nádéi-gá
niñiniđel. kú. tc'á?k'é hota nahedí??. ?eyer
?e?dja θi-ya céhe.lyi. biłásí t'así. hubeθá
honi-híle. ?ets'inaθé t'así. ?eyáhehi?θir-ixa-dúyé.
?ekú. náhtser-híle ?ahedjá. ts'éyakyi ?adi,
sunayı, θá nuhwexé? nánayıdöer. ?ekút'a nélot'ine
hubé? nánanedöer. nánelzéi t'así. ?eyá.ni?θer-dé
bér-yaze nuweba niųitci. t'a hots'én yiña
hots'én t'ahi t'así. ?eyáni?θer laší. diri
benų.lní. ?ekú. nahúdjén hú?dú. nélot'ine
hubets'én nahudjá, héni. hodelyű. ya daciyahit'tei
hú?dú. ?ede?kali hubetc'azí nahéödja.

VIII.16-IX.10

35. He saw one person who was walking on a lake. He went toward him on all four feet. Having come close to him, the man thought, "I'll shoot" and reached for his gun. Then the wolf said, "Don't kill me. I am your people," he said. Then because that man got frightened, he did not shoot. Then Spread Wings said, "Go back to your home. I'll start after you. I'll wait for you close to your home. Bring man's clothing to me from your home," he said.

36. Then, having come to his home, the man said nothing to the people. Having taken clothing, he started back to the wolf. Then, having returned, the wolf told him, "I look like a wolf but I am a person. Don't be afraid of me. Wait over there in the woods for me. After I put the clothes on. I'll come to you. We'll go back to the people together," he said. Therefore the man, having done that, after the wolf put the clothing on, he went to him. Together they went to the people. Then Spread Wings told the people about how he had been a wolf. In that way he became a person again, it is said.

35. ?i?á?i dene tu-k'ε na?eda?i γε?i. yets'én
 hé?gé. yets'én ni?dúwe nílgéú ?eyi dene
 húsk'εθ yeniden-hit'á telk'íθi yenihí?tcú. ?ekú.
 nuniye ?adi, se?iyé hu?tsi-sáná. nélot'ine hes?i,
 héni. kú. ?eyi deneyu hé?yeθ ?eyit'á
 níuni?k'eθ-híle. ?ekú. ?ede?kali ?adi, nekúé
 hots'én nahida?. nek'éniye tusá. nekúé hots'én
 ni?dúwe ?eyer neba náudus?i. nen nekúé hots'i
 deneyu yú?wé se?á ní?u.le?, héni.

36. ?ekú. ?eyi deneyu bekúé nídjau dene-ts'én
 ?ekwá?adi-híle. yú náθe?tsiú nuniye-ts'én
 nahéθdja. kú. nuniye-?á nídjau nuniye ?ayé?ni,
 nuniye lá?ahóst'i, kúlú dene hes?i. setc'á
 ne?udjer-sáná. nen yu?we detcin-ta seba
 náhode?yl'i. si yút'a θesya-t?á?á-dé nets'én
 husá. ?á?a dene-?á níút'ás, héni. ?eyit'á
 ?eyi deneyu ?ekwá?adjáú nuniye yú t'á. ?ya hot?á?á
 ye?á níniya. ?á?a dene-?á níhini?az. kú.
 ?eyer ?ede?kali t'á.t'ú. nuniye ?iléi ho?á dene-xé?
 holni. ?ekwát'ú. dene henadli sni.

13. The Man Who Cheated in Gambling

1. There was a man called Pierre Dry-Tendon. It is said that he gained much from many people with the hand-game. Many people played against him one after another, but there was not even one who won. He won tobacco, clothing, ammunition, and many other such things from many people, it is said. Finally, people said without his knowledge, "It seems that he wins at the hand-game because he cheats." Then while they were playing again, they watched him carefully. When he placed the hand-game object, they guessed carefully but they could not guess it (correctly). Thus of those people playing with him, though they all guessed, they could not guess it (correctly).

2. Then when they had not yet made their guess again, when he placed it, one person grabbed both his hands. Then he thought, "I'll pull (my hands) out of his," but the man who had grabbed him was strong and in vain he tried to pull his hands out. Then the man who grabbed him looked in his palms. In each hand he held a button. Each was tied with a thread. The thread was strung through his sleeve passing over his neck and passing through the other sleeve. In that way, it was strung in both hands. So holding one button in each hand, if one side was guessed, by pulling the thread to one side with one of his hands it went into his sleeve. That way he made it appear to people that there was nothing in his palm. It was found out that that was how he won from people. All the people got angry with him.

3. Then he himself became ashamed, and in the middle of many people he cried like a child. The people who had played on his side had also won much from many people. But some of them were good people and said, "We thought it was being played correctly but it is not so. Therefore we will give back to people all of the things we have won," they said. Therefore they gathered in one place all that they had won. Then they said, "You people know whatever are your goods. You take your things back," they said to the people. Then they did that.

4. Then the person who had won from the people with his cheating said himself, "I'll also give people's goods back." But the people got very angry with him. So they said to him, "Right now you are lying. After you are known to have stolen those goods we won't take them back. Go to hell with the many things you have stolen!" they told him.

3. ?ekú. ?edini hudéθdjá -hit'á dene ɬá-nize sekuyi-k'ésí ɣitsay. kú. dene yets'isk'eðe dá'uywizɬ. ?eyi tθ'i hýtɬ'édé t'así. ɬá dene-ɣá honéɬnǎ. kúlú nǎ·ne dene dánɛzɣ hubita-ni ?eyi ?ahedi, ?ɛtθ'i sǎnǎts'edé-lesǎ, yeníððen-ni kúlú ?ekwát'ε-híle. ?eyit'á diri t'así. dene-ɣá néθílnǎ, hodelyǔ. t'ǎhi bɛts'í dálí hubɛɣá nílyε-ixa, heedi. ?eyit'á t'ahi hehenéɬnǎi hodelyǔ. ?ɛt'heyéðla. kú. ?ahedi, nuhni t'ahi nuhweyúɣwé bɛk'óduɬɣá. ?eyi-ɣaré nuhweyúwé nǎnauɬtsí, dene-ts'én heedi. ?ekú. ?ekwáhédjá.

4. hýtɬdú. ?eyi dene t'ahi behots'iyét'á dene-ɣá honéɬnǎ-ni ?edini tθ'i yú dene hýtɬ'ayá naywasɬɬ, héní. kúlú dene hýtɬ'édé yets'én dǎhí·ltc'é. ?eyit'á ?ahiyéledi, k'aɬðǎné hɣts'f.-hit'á. ?eyi yú niɣi'í nek'óðedjǎ-tɬ'ǎɣá nahéltcu-ixa-híle. t'así. ɬá niɣi'í ?eyi bɛt t'a bɛstini-kúé hots'én tɣ·yá, hiyéledi.

IX.11-18

5. And so after staying the summer at the fort, they started out again. While they had not yet gone far, Dry-tendon got sick. He was in pain all summer and when autumn came he died. Therefore it is said that in spite of all the things he had stolen from people he died. It is said that even in gambling there is no luck to one who cheats. Therefore if people play for something, it is said they should play straight.

5. ?ekú. ?ekwát'ŭ. sine kúé nábi·dé hotá'áγá
nahě·ōdel. niđá nihiđel-híle-hít'ŭ. ?etc'erégan
bébodéniđer. hodelyŭ. -zíné-k'e ?eya γihéú
xait'ází ni'húniđerú řeyániđer. ?eyit'á t'así.
řá dene-γá néđ'á-ni yst'á horiřer-híle-hít'ŭ.
řeyániđer sni. sät'á kúlú dene ?eneđ'í-dé
?eyi hoyá bets'én hodeni-híle sni. ?eyit'á
dene t'así. hek'ę·ř-xa řanáde-dé ?oteyé ?eřtθ'i
řanáhedí sni kút'a.

14. The Last Dogribs Who Fled

1. Once a man was going along by himself. Then he came to a great lake. He saw people's tracks. They seemed to be Dogribs'. So he started back into the woods. Then he climbed to the top of a hill and from there he saw the Dogribs sitting at the fishing holes on the lake, extending one after the other from the land in a line out onto the lake. Then he thought, "If they were to see my tracks, they would kill me." Therefore when evening came, he had piled up heaps of dry spruce boughs in the woods on the side of the hill. Having piled dry branches in many places a good distance from each other, in the evening when it became dusk, and seeing that the Dogribs who had been sitting at the fish hole started in toward shore again, he started to burn the dry branches.

2. Then wherever he had piled up dry branches he started to burn them. They saw fires in many places on the hillside. Then they said, "It seems the Yellowknives have come upon us from one side," Then having all gotten ready in the night, before it had dawned, they started off. They were starting one after the other, and some of them started after dawn. Then when it had become full day they could be seen on the lake one after the other following the current. Then the Yellowknife started down to where the Dogribs had stayed. When he had come there, only the campsite remained. Not even one person remained. Then he found out that some of the Dogribs had left behind the fishing platforms on which they had lain. The Yellowknife lived on the fish, it is said.

14. ʔitcaɣá t'ahí n̄dei tθihě.ʔdeli

1. ʔiʔá dene ʔiʔá.lt'éú nayeɗaʔ. ʔekú. tuneθé-ɣa
 n̄niya. kú. dene-keɣé hoɣeʔi. ʔitcaɣá ʔat'i
 ʔahunéɗí. ʔeyit'á detcin-yáɣa hots'én nahéθɗja.
 kú. céθ-layé hoká θeya hots'i tu-k'e ʔitcaɣá
 djéθé déttθ'i, ní hots'i yu.tθé ʔeʔek'étθé
 niheréʔya, ʔeyi ɣeʔi. ʔekú. sekeɣé heɣeʔi-dé
 seðiyé heʔtsi-ɣwalí, yen̄ðen. ʔeyit'á xíts'én
 níún̄ðerú céθ-t'aya detcin-yáɣa detθ'i ʔeʔéɗáúwéðla.
 ʔaʔk'é ʔeʔets'én súɣwá ʔaniʔθa holá detθ'i
 ʔeʔéɗáúwéðlau xíts'én hunéʔxiʔ ʔahúɗjáú ʔekú.
 ʔitcaɣá djéθé déttθ'i-ni t̄.hě.ðdel. ʔeyi
 ɣeʔiú detθ'i déʔk'á.

2. ʔekú. t'ahúk'e detθ'i ʔéɗáúweɣéðla-ni hodelyü.
 dáɣeɣéʔk'á. céθ-t'aya kún ʔa dárék'á heɣeʔi.
 kú. talɗz̄hot'ine nuhweʔá n̄niɗdel ʔahunéɗí, heɗi.
 ʔekú. ʔeyi teðé-k'e hodelyü. sehɗjáú yéʔk̄a-híle-hit'ü.
 hě.ðdel. kú. ʔoteyé dzine ʔahúɗjáú tu-k'e
 ʔeʔek'énye yu.dá hots'én he.déʔ hubóret'i. kú.
 ʔeyi talɗz̄hot'ine ʔeyer t'ahi ʔitcaɣá náɣiɗéi
 hots'én téɗya. kú. ʔeyer n̄niyaú kú-k'é yí
 hóðla ʔiʔáɣi kóli ʔeyer náðer-híle. kú. n̄ne
 ʔitcaɣá ʔuwe dziʔtí-k'e ɗaɗáθelai-tc'ází
 dáhiw̄idel-hik'é. ʔeyi talɗz̄.t'ine ʔuwe-t'á ɣiná sni.

3. It is said those were the last Dogribs who stayed. They all started down the river running from the Yellowknife in flight. Therefore now it is said about those last who were staying that one Yellowknife made them all flee by what he did. Since then Dogribs have not been seen anywhere on this land. They all stay down the river where they had gone in flight, it is said. And that place where they started out from, where the Dogribs sat in a line at their fishing holes, that land is now called "Where people sit in a line." That is where Lake Athabasca extends to the north. That's where Fond-du-lac is. Near there is called "Where people sit in a line." From there the last Dogribs who were staying fled from the Yellowknife, it is said.

3. kú. ?eyi ʃitcaɣá t'a nade nádéi ?eyi
 ?at'ε-ni sni. hodelyŭ. yu.dá-ts'én taldzá.t'ine-tc'á
 tθihě.ʃdel-ni. ?eyit'á duhú t'ahí nade nádé-ni
 ?eyi ?iʃáɣi taldzá.t'ine ?ekwá?adjá-hit'á hodelyŭ.
 tθihě.ðdel ?ahobíla sni. ?ekúéú hots'i ʃitcaɣá
 t'ahi hubnéné-ni yek'ε nahot'i húε. hodelyŭ.
 yu.dá níttθiniʃdeli ?eyer nádé sni. kú. ?eyer
 t'a hots'i tθihě.ʃdeli ?eyer ʃitcaɣá djéθé
 hereltθ'í. ?εʃek'etθé niherelyái-ni-t'á ?eyer
 ní duhú nizelyáihí húlyε. ?eyi k'aíteli-túé-k'ε
 yu.tθé níttani?ai. duhú yu.tθíkúé hóðlai. ?eyer
 hots'én niʃdúwe ?eyer nizelyaíhi húlyε. ?eyer
 hots'i ʃitcaɣá t'ahi nade nádéi ?iʃáɣi
 taldzáhot'ine-tc'á tθihě.ʃdel-ni sni.

16. How Moosehide was Tanned

1. Once I shot a moose. It fell down ²⁸⁾,
facing downward. Then because it was big and
after I exerted hard at it, I laid it facing
upward. Then I cut off its head. Then I cut
along its front side.

2. Having cut the front side, I cut open
its legs. I tore off the skin from its legs.
Then I tore off the skin from its body. Then I
cut off the legs one after the other from the
moose. Then I cut out its insides. I took out
all that is inside the body (internal organs).
Then I chopped off its ribs with an axe. I also
cut its back in two. Then I gathered the meat
together. So I cached it. I brought only the
moose skin home.

16. t'ə·t'ŭ· deníye-ðéð heðei

1. ʔiʔá deníye θiʔk'éθ. yaɣálʔaú ʔeʔkeʔtθ'er.
ʔekú· netcá-hit'á hŭtʔ'éðé hudesteih hŭʔdŭ·
dayálʔaú nŭ·ʔtʔi. hŭʔdŭ· betθí k'eni·t'að.
hŭʔdŭ· bebəɣə hŭθeʔt'að.

2. bebəɣə náyi·t'að-tʔ'áɣə bedzaré-k'ε dáúθi·t'að.
bedzaré-k'ε dáθéθiʔtc'el. hŭʔdŭ· bezi-k'ε-ðéð
yiʔtc'el. hŭʔdŭ· deníye bedzaré dɛdárɛyi·t'að.
hŭʔdŭ· betcə niʔt'að. hodelyŭ· betcəne
xáyi·la. kú· betcəɣə tθɛʔ-t'á xadáθiʔtθei.
benené tθ'i k'eni·t'að. hŭʔdŭ· bér ʔeʔéhuɣwi·la.
ʔekwət'ŭ· ʔeyer θi·tʂa. deníye-ðéð yí sekúé
nŭniʔtcúð.

3. In order to make the moosehide I took the moosehide frame (sticks) then I made the moosehide place.²⁹⁾ Then I made the moosehide frame. Then I stretched the moosehide with line on the moosehide frame I had made. So with a scraper I scraped the inner side of the hide, and I picked off all the fibres. Then I forked up the moosehide. So it lay there. After its inside had dried up, I took the hide together with its frame back down.

4. Then I started scraping it. After I had scraped all over it, I untied the moosehide from the frame. Then I put it up above the smoke. In order to smoke the inside, I kept turning it over above the smoke, therefore the smoke got into it quickly, then I rubbed it all over with the brains. So, in order to get the smoke into it again, I put it up above the smoke again. When it had not been there long, I took it back down.

3. ?εκú· deníye-ðéð hestsí-íxa deníye-ðéð-detciné
 náθiítsi húíú· deníye-ðéð-k'έ hóθiítsi.
 kú· deníye-ðéð-detciné θiítsi. deníye-ðéð
 ketarííttceð. ?εkwát'ú· néttθaí-t'á ?εðéð-tané
 náyi·gé, bet'uzé hodelyú· ketahurígé. húíú·
 deníye-ðéð beya ?enííxoz, ?εkwát'ú· daθετα.
 betané hóðgan-tí'áγα ?εðéð bedetciné-xéí náyi·τα.

4. ?εkwát'ú· húni·γυí. hodelyú· yi·γυí-tí'áγα
 deníye-ðéð ketahurí·?ar. ?εkwát'ú· íer-k'εzí
 daθiíttcúð beyé horetθ'ε-íxa, kú· íer-k'εzí
 narεγctceθ-t'á ?íγα beyé hodeγεtθ'έ, húíú·
 ?εtθίγα-t'á bek'ε ?εyi·?α. ?εkwát'ú· tθ'i
 beyé nahoretθ'ε-íxa íer-k'εzí danaθiíttcúð. ?eyer
 θá dayííttcúð-híle-hít'ú· náyiíttcúð.

5. Then in order to tan it, I put it in water. When it was well soaked, I took it out of the water. Then with a twister ³⁰⁾ I twisted it. I twisted hard but water still dripped from it. Therefore I tied one end of the twister to a tree, and in that way I put the twisted hide there. For a long while the twisted hide stayed there, then again, I twisted it a little, but water did not drip from it.

6. Therefore, I took the hide down. Then I stretched it in all directions over the fire. While I was doing that for a long time afterwards I turned it there over the fire. Sometimes I stretched it, and sometimes not long after I had put it repeatedly over the fire, I stretched it again. So finally I dried the hide. Then because I thought I made it very soft, I folded it up, and so stored it up.

5. húřdú· hesθe-ixa táyitćúō. ?oteyé
 beγā ?eniřtsel, húřdú· texáyitćúō. kú·
 ?egéθ-detćiné-t'á nauni.géō. húřt'édé nauni.géō,
 kúlú ?āřŭ· betš'į tu detθer. ?eyit'á
 ?egéθ-detćiné daheniřt'ų, ?ekwāt'ŭ· ?eyer ?eōéō
 beγéθ nřni.řā. súγwá ?aniřθá hots'én ?eyer
 beγéθ dayiřá, húřdú· tθ'i yaze nauni.géō, kúlú
 betš'į tu deθtθer-híle.

6. ?eyit'á ?eōéō náyitćúō. ?ekwāt'ŭ· kún-k'ezį
 náunest'í. ?ekwářasřį-hįt'ŭ· θá húřdú· ?eyer
 kún-k'ezį nadeγectceθ. nahék'e naunest'íú,
 nahék'e kún-k'ezį θá-híle hots'én daθeřtćúō
 ?anasřřú tθ'i naunest'í. ?ekwāt'ŭ· ?ets'řnaθé
 ?eōéō θiřgan. ?ekú· ?oteyé denur řasřá
 yenesθen-hit'á ?oteyé beřeyéřeyiřnřú ?ekwāt'ŭ·
 senřniřtćúō.

7. Three days elapsed after that and I took the hide again because I wished to smoke the inner side. I thought I had made the hide soft, but because of the fact that it was not thoroughly dried, it became stiff when thoroughly dry, I found out.

8. Then because it was too stiff to make moccasins with it, I put it in water again, and it was well soaked again. Afterwards again I twisted it. Then I did again what I did the first time in tanning it, and I kept on stretching it until it became thoroughly dried. When I made it quite soft again, I stored it again wondering what it might become (later). It remained there a long time, but it did not become stiff. So I sewed it into a sack. I smoked the inner side with rotten wood. Because I did so, I tanned the moosehide well.

7. hoti'áγa tayε-dziñé-k'ε hoγiðerú, ?εðéð
nahéctcú, beyé horustθ'ε yenesθen-hit'á.
?εðéð denur ?asiá yenesθen-ni, kúlú ?oteyé
θegan-híε-hit'á ?at'ε-ni-k'ésú, ?oteyé θeganú
dekai-t'ε-hik'és.

8. kú. bet'á ke hoñé-ixa ?edí de?ází
dekai-hit'á tθ'i tenaniñtcúð, ?oteyé naθεñtsel
nadi. hýñdý. tθ'i nauni.géð. kú. t'atθε
t'a ?asiá γiñθa-ni hok'ésí ?anasiáú, ?oteyé
beyá ?enigan hots'én nauniγiñt'i. kú. ?oteyé
denur ?anasiáú tθ'i ?edlá ?adjá la-γwalñ.
yenesθen-hit'á seniniñtcúð. θá γiñtcúð, kúlú
nadeγekai-híε. ?ekwát'ũ. beyé honi.ká.
tcin-djiré-t'á beyé hodeγiñtθ'és. ?ekwá?asiá-hit'á
deníyε-ðéð ?oteyé γiñθa.

17. The Prophet of the Yellowknives

1. There was a man called Sinew Water. That man was a prophet, it is said. He dreamed about what was good. He taught people what was good by his dreams, and also he described how the future would be to the people. He had songs about the many things which annoyed people and with (the songs) he alleviated the annoyance. Because of these things, that man became one who was very useful, it is said.

2. One spring the people started away from the fort where they had stayed. There on the great lake where the crossing was widest many people, women and children in many canoes started across. There were many large canoes. Some men alone in small canoes were crossing. When they had crossed into the middle of the lake, suddenly it started to blow very hard. Although it had still not blown for long, the waves became big. Finally the waves started going over the canoes. Women and children were bailing out the canoes, but since the water on the inside was finally coming almost to the top, all the people started drowning.

17. taldzá·t'ine nátei

1. ?iááγi dene tθ'é-túé húlye. ?eyi dene nátei hēli sni. húzy hots'én náte. ?eyi bebeé-γaré húzy dene xádaunelten tθ'i yu:naθé t'ahút'e hoγá tθ'i dene-ts'én hok'a yaŋtei. t'ahonélt'e t'asf. bet'á hunílai ?eyi hoγá cen bet's'i yet'á hunílai hotc'á hudékér. ?ekwá?at'e-hit'á ?eyi dene ?oteyé bet'a hodéð?á·-γilé sni.

2. ?iáá áuk'é kúé nats'i·dē. hots'i kúé hotc'azí naséθdel. tuncθé?k'e náhúni?a nádheθá ?eyer dene áá ts'ékuyi xíli sekuyi xíle áá ts'i áá-yé náhē·ðdel. ts'i-tcoγ áá t'a·?ahet'i. nă·ne deneyu θani ts'i-yaze-yé nahedéí. ?eyer náúni?aih tadjáya níhíniðdelú ?et'axá hýtí'édé héts'i. θá níts'í-híle kúlú tadetié netcá ?adjá. ?ets'inaθé ts'i-tcθe dánatadeγeti. ts'ékuyi sekuyi xíli ts'i-yé hots'i tu dáhezal, kúlú ?ets'inaθé k'áádjine ts'i-yé tu dádánéí?á kút'a hodelyŷ. tuzíldéí-ixa níúniðer.

3. Suddenly the prophet called out to the people from behind, "Wait for me. I'll paddle ahead of you," he said. So they stopped to wait for him. Then having passed all the canoes and having passed ahead of the first canoe, the prophet began to sing. As soon as he sang, the wind stopped. It got very calm. In that way he paddled along ahead of the people, singing. So the people continued to cross after him.

4. When they had come among all the islands, he led them to where a river flowed in. ³¹⁾ Then he^s said, "We'll camp here. We'll go ashore here," he said. Everyone went ashore. Then he said again, "Put up all the tepees well. Make them good and strong. Also quickly put all the canoes up on land. The wind is still not finished. If it starts to blow again, the wind will be strong. So put something on the canoes. If it started to blow at once, the canoes would be blown away," he said.

3. ?et'axą nátsi dene-k'énise hots'į dene-ts'én
 ȳiziš, seba náuduš'į. si nuhwenatθe nauskê.,
 héni. ?eyit'á yebe hĩ·lyá. kú. nátsi
 hodelyű. ts'i-ȳa húčkíú t'atθe ts'i heštai
 ?eyi naθe nínikíú xā·ni'ą. xá'adeȳi'ą dedané
 ništs'i ?enat'ε. ?oteyé díȳél. ?ekwát'ű.
 dene-natθe nacín'ede·lkeš. ?ekwát'ű. bek'énise
 nă·ts'idel.

4. hodelyű. nu·ta níhĩnidelú t'ahi des-k'é
 lá'ahút'ei ?eyer dene henį'eniškį. kú. ?adi,
 dją ȳú·tez. dją dáú·dét, héni. hodelyű.
 dene dánidel. kú. ?anaredi, hodelyű. níbále
 hųű. náró·šbál. ?oteyé dáhoreȳér ?ahuhš.
 ?iȳá ts'i tθ'i hodelyű. ní hok'ε níȳu·te.
 ništs'i ?ašű. ?anat'ε-híle. tθ'i nahéšts'i-dé
 ništs'i nátser-ȳwalí. ?eyit'á t'así. ts'i-k'ε
 níuhšš. xą héšts'i-dé ts'i héšcál-ȳwalí, héni.

5. All the tepees were put up quickly. All the canoes were also put up on land. The prophet having seen that said, "Let it blow now! My children are sitting on land," he said. At once it blew among the woods on the hilltop. It sounded like thunder. So it blew among the people. Because the wind was strong the tepees were nearly blown apart. For a good while it blew that way. Then the wind became much more moderate. It blew that way for three days. It is said that because of what the prophet did in stopping the wind, the people were not killed by the water.

6. That prophet said thus, "If I die, there will not be another prophet here among the people," he said. "Around here on this land, there is only one person who usually sees what I usually see. Once while I was floating down from up above, I met him. He was moving upwards, it was found out." "Then around here I did not see people. Only just now I have seen a person," he said. Then he said, "I am a Beaver Indian. What people are you?" "I am a Yellowknife," he told him. "So I am pleased that we have seen each other here. We won't see each other in vain. We'll give each other two songs," he said. Therefore they gave each other two songs. Sinew Water sang two songs. The Beaver Indian himself also sang two songs, a Beaver Indian song and a Yellowknife song. "I have also seen a Yellowknife going upwards," he said, it is said.

5. hodelyŭ. ?iŷá niǰáls náráǰbál. ts'i tθ'i
 hodelyŭ. ní hok'e nílyá. nátsi ?eyi ɣe?iú
 ?adi, ɣwaŷts'í ?ekúhú. sezkené ní hok'e
 heréttθ'i kút'a, héní. dɛdǰané céθ-layé hots'én
 dɛtcin-ta niŷts'i. herétyeŷ lá?ahorédjǰá.
 ?ekwát'ŭ. dene-nizi ɣiŷts'í. niŷts'i nátser-hit'á
 k'áǰdjine niǰáls niǰarífcál. súɣwá ?aniŷθá
 ?ekwát'ŭ. ɣiŷts'í. húŷdú. niŷts'i k'éda?úǰí
 ?adjǰá. ?ekwát'ŭ. taye-dzine hots'én ɣiŷts'í.
 ?eyi nátsi ?ekwá?adjǰá-hit'á niŷts'i ho·díŷ?á
 ?ǰalǰá. ?eyit'á dene tu ŷeyáyéneŷdɛ-híle sni.

6. ?eyi nátsi ?ekwá?adi, si ŷeyáni·ðer-dé tθ'i
 nátsi huŷi-ixa-híle djǰá dene-ta, héní. dɛ·zǰí
 ?eyi néné-k'e dene ?iŷáŷi yǰí si t'ahi nahost'ŷ.
 ?eyer nahot'ǰí. ?iŷá yudasi nadeɣesdðeŷ húk'e
 beschodéŷθer. ?edǰini yudayá nadeɣedðeŷ-hik'é.
 kú. dɛ·zǰí dene ɣes?i húle-nǰí. k'ani húŷdú.
 dene ɣes?i, héní. ?ekú. si tsáhot'ine hesŷi.
 nen ?edláɣe-dɛné neli, héní. si talǰzǰahot'ine
 hesŷi, yéŷni. ?ekú. djǰá ?eŷeyít'ǰí. siníyé.
 ?esderiníyé ?eŷeyú·t'ǰí-híle. cen náke ?eŷeyáú·t'ǰá,
 héní. ?eyit'á cen náke ?eŷeyániŷlyá. ?eyi
 tθ'é-túé cen náke-t'á ɣedjen. tsáhot'ine-yené
 tsáhot'ine tθ'i talǰzǰahot'ine-yené náke-t'á ɣedjen
 ?edǰini. tθ'i yudayá talǰzǰahot'ine ɣes?i. cen
 náke seɣániŷla, héní sni.

7. Then once Sineu Water was sick. Then he said to his relatives, "My relatives, I am sick, but I am not sick with an illness. I am sick with the mind of the people. I will not be living, but you people will go on living. If you say so, I will live, I am told. Therefore you are in control of it. I do not wish to live here on the land after my children have died," he said. Then one of his relatives told him, "It will be good if you live with us. Because you speak to us well, the children who are with you know the good ways. So you are very useful to us," he told him. Sineu Water said, "If only one person loves me, I will not live. But if many people think about one another, I am told, I will live," he said. Then all of his relatives told him, "You'll live." At once he came to life. He again did not feel sick, it is said.

7. kú. tθ'é-túé ?iáá ?eya hęli. kú. bélot'ine-ts'én
 ?adi, sélot'inı, ?eya hostı, kúlú dáday-t'á
 ?eya hesı-hıle. dene-yını-t'á ?eya hesı.
 yesna-ixa-hıle kúlú nuhni ęuná. séluni-dé
 yesna-ęwalı séts'edi. ?eyit'á nuhni ?eyer hoyę
 k'ahudé. si sezkenę teyanıdés-tı'ęę dję néné-k'e
 yesna hoyę yeniyi-tę-hıle, heni. kú. bélot'ine
 ?iáęyi ?ayéni, nuhwe-xéı ęına-dé súwá-ęwalı.
 ?oteyé nuhwets'én yanętei-hit'á sekuyi dęli tθ'i
 neýaré hužų. hek'ódelyę. ?eyit'á ?oteyé
 net'ahudéθíla, yéni. tθ'é-túé ?adi, dene
 ?iáęyi yı seęę yeniyétę-dé yesna-ixa-hıle. kúlú
 dene te seęę ?eıek'ésı ?aheyeniðen-dé ęına-ixa
 séts'edi, heni. kú. bélot'ine hodelyų, ęuná,
 hiyéledi. dedęné nayeda. ?eya hérédi-hıle
 ?anadjá sni.

IX.41-53

8. Thus he lived long. Then he became sick again. So again he said to his relatives, "I have become an old man. So I am still living on this land. But it is not pleasant for me. However, you will go on living. Again I am told that if you think about me, I'll live," he said. But the people said nothing to him. In that way he became sick. In the winter he said, "When the leaves have grown to a good size in the spring, then I will be called, I am told. Therefore I will start away from you at that time. Now I am living but I died already. So even if you say 'You'll live,' my death will come," he said. Then in the spring when the leaves had grown to a good size, he died quietly as if going to sleep, it is said.

8. ?ekwát'ǔ. θά γῆνά. hǔtǔ. bénahurédǔer.
 kú. ?anaredi b'élot'ine-ts'én, s'élot'iní
 ?eneθékuyi hεθilí. ?eyit'á dirí nénék'ε
 ?ǎtǔ. γesna kúlú sa hodélya+híle. kúlú
 nuhni γunát'ε. seyenuθen-dé γuná séts'edi
 nadlí, héní. kúlú dene yets'én t'asá
 ?adi-híle. ?ekwát'ǔ. ?eya hǎlí. xaye
 ?adi, tǔk'έ ?et'átcáyi súγwá ?alyá nínénitǎca-dé
 ?ekú. síka yatei-ixa séts'edi. ?eyit'á ?ekú.-dé⁵⁵⁾
 nuhwetǎazí tesai. dǔhú γesna kúlú k'atǎané
 tǎγáni.ǔer. ?eyit'á, γuná, duhni-dé-kúlú
 seǔiyé-ixa, héní. kú. tǔk'έ ?et'átcáyi
 súγwá ?alyá nínínitǎcáú ts'έθiyé hǎtǎ.θǎl
 lá?adjáú tǎγánitǔer sni.

18. My Beaver Hunt

1. Once in the winter we hunted ³²⁾ beavers. There was a large beaver lodge on the ground. We took that lodge down, then we dug the ice to form a trench on the shore to look for beavers. I dug through where there seemed to be a beaver den.

2. I poked around with a curved stick. I kept poking against the ground one place after another. In the middle it was deep, and also I could not touch the ground. Therefore at last I dug through the ice where it (water) extended to the land. The bubbles from the beavers started to come out from under water. I dug through the ice there toward the land. Then I took the beaver barrier sticks. With these I made a good barrier across. There was no hole through it. After I did that, I talked to the people.

18. tsá hika yeniyi·ōŋ.

1. ?iáá xaye tsá-ya náyí·dé. tsá-kí
netcá ní hok'ε θε?á. ?eyi ?ekí náyílya
húđú· tabáya beká ten dī·lgé. tsá-?aya
?ahunédí, ?eyer ten-ya ?ani·gé.

2. náitθihi-t'á ná'estθi. ?εtetc'azí ní
hot'á na'eréstθi. ta-nizí taníθá, tθ'i
ní hot'á ?éréstθi-híε. ?eyit'á náde ní
honél?ai ?eyer ten-ya ni·gé. kú· tsá
hoyosé texáhéōtá'ir. ?eyer ní hots'én nátendéyi·gé.
húđú· náđōeli-detciné náθiátsi. ?eyi bat'á
?oteyé ná·nī·ōel. ?oteyé beyá hūnī'a-híε,
?asá húđú· dene-ts'én yastei.

IX.54-X.4

3. "Here I have barred the beaver den. We will see. One person will dig through the beaver den, I said. Then the people came to me. When I had thrown the chunks of ice out of the hole in the ice, I stuck two willow sticks up on the beaver trail.

4. Then I came to the barrier with a beaver hook. I shoved the hook under water in the ice hole. One person who was poking above the beaver den suddenly dug through. At once the beavers crawled into the water. Then the water in the ice hole moved much. At once the two willow sticks which were stuck into the water also moved. At once I tried to hook for the beaver in the water. I hooked one beaver.

3. djə tsá-ʔəyá nâ·nî·ðel honũ·lʔí. ʔiʔáyi
sa tsá-ʔəyá-yə ywager, dəsí. kú· dene seyə
nîniðel. ʔəkəyá ʔoteyé dáʔuri·lau, tsá-tene-k'é
náke k'ai náyi·tθi.

4. kú· tsá-záʔ-xéʔ nânéðeli-yə nîni·ya.
ʔəkəyá sáʔ teni·tθi. ʔiʔáyi dene tsáʔəyá
hok'ezí nîhogor-ni ʔet'axə tsáʔəyá-ts'én
ní hoyə niyé. dedəné tsá teniʔaz. ʔəkəyá
hýʔ'éðé tu náyéðdə. dedəné k'ai náke
tedáθeʔa-ni ʔeyi tθ'i nádáyéðdə. dedəné tsá
hika teyeʔeyi·záy. tsá θiʔsáih.

IX.54-X.4

5. I took the beaver out from under the water. I threw it into the snow over on one side. At once I thrust the hook into water again. Again the water moved. I hooked another beaver. Then I threw it again into the snow. The people who were standing around me clubbed the top of the beaver's heads.

6. Then the water did not move. They dug a big hole above the beaver den, but because only two beavers crawled into the den there, we killed only these two. One of them was a medium sized beaver, and the other was a large beaver.

5. tsá texáyiit̄i. yuʔá yaθ yéyi·nay.
dɛdɛné tθ'i sáɬ tenani·tθi. tθ'i tu
nánă·θdɛ. tθ'i ʔiɬáye tsá naθiɬsaīh. kú·
ʔeyi tθ'i yaθ-yé nayi·nay. segá dɛne
nádádéɬya-n̄i tθɛɬ-t'á tsá-tθí-t'aya ʔɛɬi·ɬcél.

6. ʔekú· tu náyéθdɛ-híle. ʔoteyé tsáʔɛyɛ
hok'ez̄i hod̄itcâ. ní-ɣɛ níɣé,⁵⁷⁾ kúlú tsá náke
yí ʔeyer beʔɛyɛ níniɬʔaz-hit'á, ʔeyi yí
ɬɛyáníɬdé. ʔeyi tsá ʔiɬáye ʔekúye, kú·
ʔiɬáye tsá-neθé.

7. Yet the beavers were numerous. They were there toward the lake. Therefore, separating from each other, we searched for the beaver den. I dug the ice time and again, and I poked around time and again, but I did not find the beaver den. Finally, near where I took the two beavers out, I poked through the ice. There the beaver den extended to the shore. Again, I poked across the ice, I barred across it well. Then I called the people again. When they came back to me again, one of them dug through above the beaver den for me. At once the beavers crawled into the water.

8. Again, the water moved very much. While I thrust the beaver hook into the water, and as I was standing by the ice hole where I stuck two willow sticks on the beaver trail, the sticks moved again. At once I hooked at it again under water, but I missed it. I hooked the other beaver which crawled into the water. I threw it into the snow over there. It was a small beaver, I found out.

7. kú. ʔáɬy̆. tsá ɬá, ʔeyi tu-k'ɛ hots'én
dáyélɿ. ʔeyit'á hodelyy̆. ʔɛɬɛtc'azɿ
tsá-ʔáɣá hoká ní.ta. ten-ɣá naʔɛsguih,
nánaʔɛstɔi, kúlú tsá-ʔáɣá hósʔaíh-híɛ.
ʔɛts'ɿnaθé t'ahi náke tsá xáɣi.la-nɿ hogá
ten-ɣá ʔeni.gé. ʔeyɛr tθ'i tsá-ʔáɣá
táhǒ.θʔa. tθ'i nə.tendɛɣi.gé, ʔoteyé
nǎ.ʔɛnɿ.θel. húɬdú. dene hɿka nayastei.
tθ'i seɣá nihiɬelú, ʔiɬáɣɿ sa tsá-ʔáɣá
hok'ezɿ dɛɣá nəʔanɿgé. dedǎné tsá tenɿɬʔaz.

8. húɬɬ'édé tu nánayéθdǎ. tsá-záɬ teniɬʔáú
tǎkǎɣá θi.yɿ-nɿ-t'á tsá-tɛnɛ-k'é náke k'aí
nádánaθi.tθi-nɿ nádánayéθdǎ. dedǎné tɛɣɛ
naʔɛɣi.záy, kúlú tsá-ɣá yi.záy. tθ'i ʔiɬáɣɛ
tsá tenǎlgɛ, ʔeyi θiɬsaíh. yúʔá yaθ-yé
naɣi.nay. ʔekú. ʔeyi tsá-ɣɛ ʔat'ɛ-hik'é.

IX.54-X.4

9. I was standing at the barrier thrusting the hook into the water, but the water did not move. Then many chunks of ice fell into the ice hole. Therefore I took out the ice again with a wooden spoon. But the water did not move.

10. At the beginning the water moved much when the beavers crawled under water. It was not only one beaver that did it, I presumed. If the beaver trail extended away from each other (in two directions), then the beavers crawled away the other way, it seemed. "We shall examine it well," I said.

9. kú. náððeli-ya sáŋ teniŋʔaú ʔi.yi,
kúlú tu náyeda-híle. kú. ʔur ʔa teniŋʔir
təkəyá. ʔeyit'á detcin-lus-t'á ʔoteyé dəŋurɣi.la.
kúlú tu náyeda-híle.

10. t'atθe tsá teniŋʔazi hýtʔ'édé tu
náyéðda-ni, ʔiŋáye yi tsá ʔat'i-híle-lesá.
tsá-tene ʔeŋk'e hŋ.ʔa-dé ʔekozi tsá niθeŋʔaz
ʔahunédí. ʔoteyé honəŋŋ.tá, deŋi.

IX.54-X.4

11. Then at the beaver den where they had dug through, I dug at it to enlarge it. In that way I saw the beaver den. The beavers had crawled in flight way back in the beaver den. I saw three beavers were sitting there. Then I dug through the ground above them. We made the hole big.

12. We took the small beavers out by means of their tails. It was difficult for us to take the large beaver out by means of its tail. Its feet clung to the ground fast. Therefore finally we raised its hind part up. Its hind feet became detached from the ground.

11. kú. tsá-ʔaʔa t'ahi beʔa ʔigé-ni ʔeyer
ʔáhorigé. ʔekwát'ũ. tsá-ʔaʔa honésʔi.
tsá-ʔaʔa ʔoteyé hotʔ'aya tsá nítθiniʔaz.
ʔeyer tsá taye déttθ'i yesʔi. kú. bek'ezí
ní hoʔa ʔeni.gé. horitcá ʔahúyilyá.

12. kú. tsá-ye betcé-t'azí xáyilya. tsá-neθé
betcé-t'azí xáyilteih-ixa- dúyé, ʔoteyé ní
hot'á dárédʔéd. ʔeyit'á ʔets'inaθé nítʔ'aríyilti.
benésé-ké níhédedí-híle ʔadjá.

IX.54-X.4

13. Then it was pulled away, and while it was pulled, its feet did not cling to the ground and it was taken out. Now we killed five beavers all together. Then the beavers living with the medium sized beaver were numerous, it seems.

14. It was large inside the beaver lodge. The place where they stayed was splendid. Their food was plentiful. By the wood on the ground, at which they worked, the beavers were numerous, it seemed.

13. hũđdũ. tẽitĩ, ɣeltẽt hũk'ẽ nĩ hot'á
ɣĩ'ẽđ-Hĩle-hĩt'ũ. xáyeltĩ. kũ. tsá sasuláɣe
ɛɣáníldẽ, hodelyũ. hot'á. kũ. ?ekúɣe
bẽt nádẽ tsá ɛɣ ?at'ĩ ?ahunédĩ.

14. ?ekĩ-yáɣa horĩtca. bezázẽ-k'ẽ tθ'i ?axe.
bedɣnẽ tθ'i netcá. nĩ hok'ẽ t'ahi dẽtcin-ɣɣ
náyĩdẽi ?edjũ-ɣárẽ tsá ɛɣ ?at'ĩ ?ahunédĩ.

15. Therefore we said again, "If we search for them, it will be good." Therefore again we searched for the den. Finally it was evening. We camped there. (It was) at the shore of the beaver lake. Then in the evening we took out all the beavers' insides. Then we looked at the female beaver's womb. By that we found out that we had killed almost all the beavers. Only one medium sized beaver and one young beaver were still alive, it was found out.

16. Then when it was morning, we looked for beavers again. As we had not found their den yet, we ate when noon time came. Then one person said, "They are somewhere at the beaver dam, it seems," he said.

15. ?eyit'á tθ'i bɪká ní·ta-dé súɣwá-ɣwalí,
 dí·di. ?eyit'á tθ'i tsá-?əɣə hɪká ní·ta.
 ?ets'inaθé xíʔts'én níúnɪðer. kú. ?eyer
 kú-k'é hoθíʔtsɪ, tsá-túé tabəɣə. ?ekú.
 xíʔts'én tsá hodelyŷ. betɕə dáθílya. kú.
 tsá dets'íyi bets'éɾ neɣílʔí. ?eyi-ɣaré
 k'áʔdjɪne hodelyŷ. tsá ʔeɣáníldé-hik'é.
 ?iʔáɣe ?ekúyeú ?iʔáɣe tsá-ye yí ?əʔŷ.
 dáɣena-hik'é.

16. ?ekú. k'əbí níúnɪðerú tθ'i tsá-ká ní·ta.
 be?əɣə húyút'ə-híle-hɪt'ŷ. dzɪdize níúnɪðerú
 cíyílyi. kú. ?iʔáɣɪ ?adi, ?eʔ-ɣə t'asɪ.
 hots'én dáhelɪ ?ahunédí, héní.

17. Then one person said, "There was a small beaver lodge somewhere on the bog but we did not see it because there was much snow on it. That is probably the reason," he said. "At last we'll abandon it. We'll go home now. If one of us here sees it again next winter, he will kill the beavers for himself. It is a medium sized beaver now, in the spring it may have young ones. Therefore next winter a family of beavers may stay here.

18. "Then even if one of us here does not see it, if one who is not one of us kills them, it will be useful to him," they said. So from there we started off again and we came back home.

17. kú· ?iʔáʔi ?adi, t'asʔ· helesiʔk'ε
 tazəʔani-yaze θeʔə. kúlú yaθ ʔə bek'ε-hit'á
 ʔi·t'í-híle. ?eyit'á-lesá, héní. ?ets'inaθé
 ?ekwát'ǔ· beyá ʔú·daí-híle. ?əhǔ·déʔ dɤhú,
 yunaθi-ʔayé-k'ε nuhni ?iʔáʔi djə nahot'í-dé
 ?eyi tsá ʔeyáyerúlde. ?ekúye dǔ· ʔuk'é
 beyazé huʔi ʔəsá. ?eyit'á yunaθi-ʔayé-k'ε
 djə tsá-dəyazé nánadé-ixa.

18. kú· nuhni ?iʔáʔi djə nahot'í-híle-dé-kúlú
 nuhni-hílei ?iʔáʔi ʔeyáyeréldε-dé yet'á
 hodeʔθir-ixa, heedi. ?ekwát'ǔ· ?eyer hotc'azí
 nahí·del, nuhwekúé níní·del.

19. Then one person said, "Let's look for caribou," he said. Therefore the next day we started looking for caribou. When we came a long distance, old caribou tracks were numerous. In the woods the faintly visible old caribou tracks were also numerous, but we did not see fresh caribou tracks. So we (decided to) camp there.

20. Early the next morning we started off again. We climbed up on a hill top toward the lake. Many caribou were lying down on the lake, it was seen. We started down the valley toward the lake.

19. ?εkú. ?iʔáyi dne ?adi, ?εtθén-ká
γú·δέʔ, héní. ?eyit'á yu·naθε dziné-k'ε
?εtθén-ka téθi·del. niðá níni·delú tu-k'ε
θayé ?εtθén-keγé holá. detcin-ta tθ'i
?εtθén k'έγózé holá. kúlú ?εtθén-keγé
hodεgóði hū·t'í-híle. ?εkwát'ŭ. ?eyer yi·téz.

20. k'ábí dεdáné nahí·del. ?iʔáye tu-ts'én
cέθ-layé hoká θí·del. tu-k'ε ?εtθén ʔá
θεʔtez bóret'í. ?úl'ai-k'έ tu-ts'én
hodáhí·del.

21. In that valley a small creek flowed out from inside the mountain. From there the glacier extended up (the mountain). Because it came out from inside the mountains, it did not freeze although the winter was cold.

22. Then the water was forming a glacier up (the mountain). Glaciers were forming in several places far into the woods. The caribou tracks around those glaciers were numerous. As the lake was big, we surrounded the caribou. We made trail marks in the bay. One person sat at the end of each point of land in the bay. Trail marks were made in this way all around the lake.

23. After having done this, one person went toward the caribou. While he was running around shooting at those (caribou) which were running around, the person who sat at the point of land in the bay shot at those which were passing the point back and forth. In this way the caribou ran away from each other. We killed nearly all of them. Not many escaped from the shooting. Finally, they ran over the track marks.

21. ?eyi ?ú1?ai bek'és des-tstile-yaze céθ-yé
hots'í xátayíli. ?eyer hots'í tθ'eði
hodáhö.ó?a. ?eyer céθ-yé hots'í xáyíli.
tu néðel-hit'á xaye ?edza-kúlú deten-híle.

22. ?ekú. ?eyi tu-k'és dayáyeltθ'θ. detcin-k'és
níðá hots'én níráttθ'eð. ?eyi tθeði benáre
?etθén-keýé holá. kú. tu netcá-hit'á
?etθén nádeýí·del. ?eltsini tš'ází níðarí·lya.
t'ahi nutcelayiyé hotáúnelt'ü. ?ištáyí θeda.
hodelyü. tu-k'és ?eltsini.

23. ?ekwát'ü. ?ests'inádeðla. ?áilyáú húštú.
?ištáyí. ?etθén-ts'én níθeya. nádéti-ya dzérétibayaih
yušk'ésθ-húk'és t'ahi nutcela-ya henarédiši, ?eyer
tθ'i t'áhi θedai yušk'ésθ. ?ekwát'ü. ?etθén tu-k'és
?ests'én nídíšt. ?ekwát'ü. k'áštjine hodelyü.
šeyáníldé. štá-hílei yí t'ahi beyá ?ehéšt'keði
?ests'ináθé ?eltsini teðe nídel.

24. So they ran from the lake to the shore.
We killed the different kinds of caribou ³³⁾ which
were staying among themselves. We killed the
female caribou (without young ones) which were fat.
We also killed the big and small male caribou which
were fat, the young male caribou (three year olds)
and the female caribou (with their young ones) but
they were not fat. We also killed two young male
caribou (one year olds).

25. When spring came and after the ice began
to break up, I started off in a canoe to hunt beaver.
I paddled against the swift current in the river. I
reached an eddy below a point (in the bay). There I
was floating (in the canoe). Suddenly a beaver swam
into view at the point of the bay. It swam to me. I
shot it. I put it in the canoe.

24. ?ekwát'ũ ní hok'ε táθεdel. ?εtθén
 ?εtek'étc'a ?εteta nádéi tεγáníldé. ts'udaihi
 tθ'i dátek'á tεγáníldé. bedzi-tcoγ tθ'i
 yaze dátek'á yágusi tθ'i dābe tθ'i
 tεγáníldé. kúlú ?eyi dátek'á-híε. bedzi-yaze
 náke tθ'i tεγáníldé.

25. tük'έ níúñíðerú tühéðgoz-tt'áγá tsá hika
 hi.ki. des-k'έ ?ε·ðtc'ér níli dá γεsket.
 nutcela hetcaya ?óγwe níni.ki. ?eyer θεstá.
 ?εt'axá nutcela γiyé tsá ts'εθεbi. seγá
 níñibi. θiák'έθ. ?eyi tsá ts'i-yé γiitti.

IX.54-X.4

26. Then I started paddling again. I paddled a long way against the current. There I saw the tracks of the beaver. There were beaver logs³⁴⁾. So I paddled quietly against the current. I saw a beaver sitting in shallow water. I paddled toward it. While I was still far from it, it became aware of my scent, and therefore it jumped under water out there in the river. I drifted again looking for it following the current. There was something floating from the shore into the lake down below in the bay. I thought it would probably come out of the water there, so while I was floating toward that place, it poked its head out under the water in front of me, under the things which were floating up and down out onto the lake. Having floated to the beaver, I shot at its head.

27. At once I thrust the beaver spear into it. While I was holding it by this means, it was drowned. Then I paddled up to the shore. There I put it into the canoe. Then again, I paddled against the current. I paddled a long way. When darkness came in the evening, it became impossible to see along the top of the gun³⁵⁾. Then I came out onto the shore. Having camped there, I started off paddling again when it dawned early in the morning.

26. hũđdũ. naheski. nĩli-dá nĩđá nĩni.ki.
 ?eyer tsá-keýé hoýwes?i. ?edjú tabáýa 0ela.
 ?ekwát'ũ. ts'éθiyé nĩli-dá yeskeɛ. naya tsá
 0eda yes?i. bets'én yeskeɛ. bets'én nĩđá-hĩt'ũ.
 ?etsĩ yĩnĩ. ?eyit'á yũtθi tadjáya teýɛlgoz.
 nĩli-k'ésĩ bika navesdlár. nũdá tĩ'ázĩ túsĩ
 ts'ixáne?úti hũli. ?eyer texáyilé ląsá
 yenesθen-hit'á kú. ?eyer hots'én hesɛɛ-hĩt'ũ,
 senaé túsĩ ts'ixáne?úti-yaya senaé texátθi'itθi.
 beyá nĩni.lárú betθi 0iik'éo.

27. dedané tsá-đuθ beyé yi.gé. ?eyi t'ázĩ
 hustún-hĩt'ũ. tunéđdą. kú. nĩ hot'aya yi.ki.
 ?eyer ts'i-yé yĩtti. kú. tθ'i nĩli-dá
 naveski. nĩđá nĩni.ki. xĩts'én yĩtxelú
 telk'íθi-lare horɛt'i-híle ?adjá. ?ekú. ?eyer
 dáni.ya. ?eyer yi.tĩú, k'ąbí dedané yéikąú
 tθ'i naheski.

IX.54-X.4

28. When the sun rose, a beaver was swimming toward me from above along the shore. I floated in the canoe waiting for it. There it swam near to me. I shot its head, but I did not shoot well. Because I stunned it in the shooting, it did not dive. It swam around and around on the water. I paddled around and around after it. Finally I paddled to it. There I shot its head again. Then it floated up. There I put it in the canoe.

29. I started off again in the canoe. Before I had paddled far, an otter swam toward me. While it was still far away, it dived into the water because of my scent. I paddled around and around that place for a long time, but I did not see it again. In this way I paddled far up the river. I slept there in the day time.

28. sa xáyí'ǰú yǰdasí tabǰyǰ tsá sets'én
 ǰeβeǰ. beba θestǰ. ʔeyer niǰdúwe seǰyǰ
 níniǰbí. βetθí θiǰk'éeθ, kúlú ʔoteyé θiǰk'éeθ-híle.
 bek'e dení'ǰk'éeθ-hit'á tenilé-híle. tu-k'e
 dzérébi. bek'éníye dzéréskeih. ʔets'ǰnaθé
 beǰyǰ níni'kí. ʔeyer βetθí naθiǰk'éeθ. kú.
 hílár. ʔeyer ts'i-yé ǰiǰtí.

29. tθ'i naheski. níǰá níni'kí-híle-hít'ǰ.
 nábiye sets'én naǰeβeǰ. níǰá-hít'ǰ. ʔetsí-t'á
 tǰnílé. θá ʔeyer honáre dzéréǰi'keih, kúlú
 naǰest'ǰ-híle. ʔekwát'ǰ. des-k'é níǰá yǰdayá
 níni'kí. ʔeyer dzǰne θi'tí.

30. Then after having slept, I skinned the beavers. After having carefully cut the flesh (from inside the skins) I stretched them flat. Afterwards I laid the beaver skins on a big spruce with many branches with sticks. In that way I paddled off again against the current. I paddled a long way, but I saw no beaver. I did not see beaver tracks either.

31. When it was evening, I slept there. Early in the morning I paddled again following the current. When I came back to where I had laid the beaver skins with sticks, I picked the beaver skins up again. The beaver skins had dried well during my absence I found out.

30. kú· yi·tí hýǵdú· tsá-k'ε dáθeyiǵtc'el.
 ?oteyé tǵdáriyít'að. hýǵdú· dáγíǵkaiǵ.
 hýǵdú· ts'u-tcoγ detθuni ?eyi-k'szǵ detcin-t'á
 tsá-ðéð-xéǵ dahē·nī·tǵ. ?ekwát'ǵ· tθ'i
 nǵǵ-dá naheski. nǵðá nǵni·ki, kúlú tsá
 γes?ǵ-híle. tsá-keγé tθ'i hoywes?ǵ-híle.

31. xǵts'én nǵúniðerú ?eyer yi·tí. k'ǵbí
 dǵdǵné nǵǵ-k'ésǵ naheski. t'ahi tsá-ðéð-xéǵ
 detcin dahē·nī·tǵ-nǵ, ?eyer nǵneskiú tsá-ðéð
 nánaθestsǵ. kú· tsá-ðéð setǵ'ǵγǵ ?oteyé
 dáγǵgan-hik'é.

32. I took out all the sticks with which I stretched the beaver skins. I folded the skins up. In that way I put them into the canoe. Then I paddled, following the current. Because the current was strong, I arrived at my home in the evening of that day. When I came near to my home, a beaver swam toward me. I shot it. In that way I returned home.

32. hodelyŭ. detcin t'ahi bet'á 0iikait-ni
xáyi·la. ?ekwát'ŭ. tsá-0é0 be?eiyédá?e0iini.
?ekwát'ŭ. ts'i-yé nayi·la. kú. nŭli-k'ézi
nayesket. ?ě·0tc'ér-hit'á ?eyi dziné-k'e
xíits'én sekúé hots'én nayesket. sekúé
hots'én niđúwe nŭneskiú, ?eyer ?iááye tsá
seyá nŭnibi. 0iik'é0. ?ekwát'ŭ. sekúé
nŭneski.

19. The Story of a Wise Man

1. Once upon a time people were camping, it is said. One person came back from where the people were hunting around and said, "I have seen enemy tracks. They have passed our tracks. Judging by their tracks, it seems to be a band of the enemy," he said. "If they come to us, they will club us down. Because we are not numerous, it will be difficult for us to defend ourselves against them," he said.

2. Since there was a wise man living among the people (someone said), "If one tells the wise man (the situation), it'll be good," he said. Therefore the men came to the wise man, and they told him. "Enemy tracks were seen, it is said. We thought we'd tell you. Therefore we have come to you here, people told (him).

19. huyani behoniyé

1. ?iʔá-ni-si· náts'edé sni. kú: ?eyer
hots'í dene nálzé-nádéʔi, ?iʔáʔi dene niɖjaú,
?ekwâ·di. ?ená-keʔé hoyes'í. nuhwekeʔé
hots'én heúðdel. hubekeʔé hoyaré ?ená-bané
?at'í ?ahunédí, héní. djá nuhweʔá níhniɖdel-dé
nuhwek'e heeʔxáʔ-ixa. nuhni hídlá-híle-t'á
hubeʔá k'ei·di-dé-kúlú dúyé-ɣwalí, héní.

2. ?eyer huyani dene-xéʔ náðer-ni-t'á,
huyani ?ekwáts'edi-dé súɣwá-ɣwalí, héní.
?eyit'á deneyu huyani-ɣá níniɖdel. ?ekwâ·heyéledi,
?ená-keʔé hoyet'í sni. ?eyi nenaʔé ?ekwâ·dũ·dí
yení·ðben. ?eyit'á djá neʔá níni·del, héts'edi.

X.5-18

3. The wise man said, "Who is it that has seen the enemy tracks?" Then one person said, "I have seen the enemy tracks," he said. Then the wise man said, "How did you see the enemy tracks? Tell (us) exactly the story about it," he said. Then that person told the wise man the story about how he had seen the enemy tracks. "The people seem to be numerous," he said.

4. He (the wise man) did not speak for a long time afterwards. Suddenly he said, "Today when you people went around hunting. You say that there was open water (in the river or lake). Was it so?" he said. Then one person said, "I saw there was open water in one place," he said. "If so we will go there," he said (the wise man). Then they went there. The wise man said, "Act as if you have seen nothing. Go around playing as people generally do. Then if we come to the place where there is open water, do not make many tracks. Prepare only whatever ropes we have," he said.

3. huyani ?adi, ?edláyí ?eyi t'ahí ?ená-keyé
 hoye?í-sí. kú. ?íťáyí dene ?adi, si ?ená-keyé
 hoyes?í, héni. ?ekú. huyani ?adi, t'á·t'ů.
 ?ená-keyé hoyí?í-sí. ?oteyé hoyá hylni, héni.
 kú. ?eyi dene ?ená-keyé t'á·t'ů. hoye?í
 ?eyi-ya huyani-xéť hoywelni. kú. dene řa
 ?ahunédí, héni.

4. θá hots'én xáyayíťtei-híle. ?et'axá ?adi,
 diri dziné-k'e nálzédzéréyuhdiťi des-k'é t'así.
 taldöeli hóđ'á yuh?í hylí-húsá, héni. kú.
 ?íťáyí dene ?adi, si ?íťá taldöeli hóđ'á
 hoywes?í, héni. ?ekú.-dé ?eyer hots'én
 tů.déť, héni. ?ekú. ?eyer hots'én hě.ödel.
 huyani ?adi, t'así. yuh?í-híle hok'ésí
 ?anáhuťdé. t'á·t'ů. dzéréts'edíťi hok'ésí
 sąnauhdé húk'e yuhdeť. ?ekú. ?eyer taldöeli-sí.
 ?eyer níní·del-dé nuhwekeyé řa huyťtsi-sáná.
 t'ahi tť'ule nuhwets'í-sí. ?eyi hodelyů.
 ts'etaya θani yuťá, héni.

X.5-18

5. In that way the people came to where the open water was. In the open water it was frozen a little along the surface, but in the middle the ice was thin. When they came to that place, the wise man said, "I'll go ahead of you. Come and follow me. Only step carefully on my tracks. Go one after the other. Now two persons sit here with all the ropes," he said. He started off holding the end of a rope.

6. Then when the rope came to the end, the two persons sitting back there tied the ropes together. While they were doing that, he finally walked with his rope around on where the ice was strong. In that way all of them went across after him. Then he came with his rope to (a place) opposite to them (the two persons).

5. ?εkwát'ǔ. ?eyer taldǒbeli hoɣa nĩts'idel.
taldǒbeli yaze takádeten, tadjáya kúlú ten
ts'et'ale. ?eyer nĩhĩnĩdelú huyani ?adi,
si nuhwetθe husá. sek'éniyε huhdét. ?oteyé
sekeyé yí nádáruht'éd. ?εkwát'ǔ. ?εk'éniyε
huhdét. kú. nádene tǎ'ule hodelyǔ.-xét djá
huké, héní. ?εkwát'ǔ. tǎ'ule-lá yutúnú
hédya.

6. ?εkú. tǎ'ule-láɣa nĩhodǒiú yuní nádene
θεke tǎ'ule yeyá nareixen. ?εkwá?ahiyεǎ?i-hĩt'ǔ.
?ets'inaθé tǎ'ule-xét t'ahúk'ε ten deyéri
?εts'εnaθeya. ?εkwát'ǔ. hodelyǔ. bek'éniyε
náhenĩdel. yuná hubetatc'así tǎ'ule-xét
nĩniya.

X.5-18

7. Then he said, "Gather spruce boughs for me," he said. When the young men had gathered many spruce boughs by him, they tied them to the middle of the ropes. He said to the two persons who were sitting opposite from him, "Drag these spruce boughs on the ice in that direction," he said. They having dragged the spruce boughs across the ice, then the wise man dragged them back again toward himself. They dragged them across many times. Finally, there came to be a big trail extending across, then the wise man dragged them back toward himself again. Then he said, "Enough. Both of you go around following our tracks. In that way come here," he said.

8. Then the two men came around following the people's tracks. Then they all arrived there. The wise man said, "On the side here there is plenty of dry wood; build houses. We will camp (sleep) here," he said. Then after the houses were built, he said, "All the children play outside. Act as if we know nothing until it starts to get dark," he said.

7. kú. ?adi, ?el sa húttcú, héní. tcilekuyi
 ?el ɬá yeɣá nídénɬlaú. tɬ'ule-tanizí ?eyer
 ?el hɛ·tceð. yúná betatc'así nádene 0εke,
 ?eyi-ts'én ?adi, diri ?el ten-k'ε ?εkozí
 nánuhɬεθ, héní. ?eyi dene ten-k'ε ?el
 náhenɬluð, húɬdú· huyani tθ'i ?edets'én
 nə·yídluð. holá náheyɬnɬluð. ?ets'inaθé
 tɬlu-tcoy nani?a lá?adjá húɬdú· huyani ?edets'én
 nə·yídluð. kú. kút'a, héní. nuhwekeɣé-k'é
 nánuhɬ'εú nuhwek'éniye ?ets'εnauh?as. ?εkwát'ú·
 djá nínuh?ás, héní.

8. kú. ?eyi nádene dene-keɣé nádáheret'édú
 ?εɬts'engahě·ð?az. ?ékú· hodelyŭ· ?eyer
 níhɬnɬdel. huyani ?adi, djá hot'aya tsez
 ɬá, ye huhya. djá yú·tez, héní. ?ékú·
 ye hoɣwegá hotɬ'áɣá, ?adi, sekuyi hodelyŭ·
 bí't'así sánáɣwadé. t'a hots'én huníɬxεɬ
 hots'én t'así· hεk'ódílyá-híle hok'ésí
 ?anáhuɬdé, héní.

X.5-18

9. In the evening while the children were playing and shouting together, so it became dark. "Enough," he said. Then the wise man told all the people, "They will probably attack us only early in the morning. Then if the ice in the open water does not break with them, we'll defend ourselves. Even if the ice breaks, some of them will probably come out of the water. Kill whoever comes out of the water," he said. So they pretended to go to sleep.

10. All the people sat through the night inside the tepees without fire. When it dawned in the morning, the ground thundered across on the other side. The enemy came to attack the people. They came onto the ice. They came running where they had made a big trail with spruce boughs. When they came to the middle (of the trail), the newly formed ice broke, and all of them fell into the water. Immediately the wise man said, "It seems that the ice has broken together with the people. Go there quickly," he said.

9. xíʔts'én səkuyi sənádé dásɛɛyaʔteiu,
 ʔɛkwát'ũ. húnéʔxíʔ ʔahúdjáú, kút'a, héni.
 ʔɛkú. huyəni hodelyũ. dene ʔɛkwáʔáʔni,
 k'əbí dɛdɛné yí dene hújɛʔ-ixa sʊ·ni.
 kú. taldöeli-k'ɛ ten hubɛxéʔ náyɛtɛ-híɛ-dé
 k'ɛí·di-ixa, ten náyɛtɛ-dé-kúlú nə·ne
 tɛxáyɛdel ɫəʂá. t'əhi tɛxáyɛya-ɫəʂɪ. ʔeyi
 bɛðiyé huʔtsi, héni. ʔɛkwát'ũ. hənédɛz
 ʔahɫá.

10. hodelyũ. tɛðé-k'ɛ kún hɛdɪ' nɪbáɛ-yayá
 hɛ·réʔtθ'i. k'əbí yɛʔkəú yunase-k'ɛθɛ
 nɪhoréʔyɛʔ. ʔɛná dene húnɪʔdel. ʔɛkwát'ũ.
 ten-k'ɛ nɪhɛðdel. t'ahi ten-k'ɛ tɫulu-tcoy
 hɛɛʔtsɪ. ʔɛl-t'á ʔeyi-k'ɛ nɪbaheðdel. tadjáya
 nɪhɪnɪdelú hubɛxéʔ tɛʔdzɪni náyɛtɛ. horelyũ.
 tɛɛnɪʔt'ir. dɛdɛné huyəni ʔadi, dene-xéʔ
 ten náyɛtɛ ʔahunédí. ʔiyá hots'én huhdɛʔ,
 héni.

11. They went running to the shore . Then the wise man said, "Four of you go around following our old tracks toward the other side. When one of them comes out of the water, spear him with your spears," he said. At once four men went running following their tracks. So the enemy came up one on top of the other, and they pushed one another into water. Those who were drowned drifted under the ice. Finally, not many were left. So finally, as not even one of them came out of the water, the enemy band were all killed by water, it is said.

12. The wise man said, "Now water killed many people, but what will be said about it? The people themselves did not order them (to go) there. It happened because they themselves wished it. If we ordered them (to go) there, we would have thought that many people died because of us, but it was not so. As we did not sleep in the night, now we will have a good sleep in day time." So saying, he went back home. The wise man acted this way, and thereby he made the water kill the enemy band, it is said.

11. tabáŷa nítibahenidel. kú. huyani ?adi,
 dīnuŷt'ésú nuhwekeŷé-k'és ?ets'inauhdés. yunáné-ts'én
 ?iŷáŷi texáŷiya-dé θuθ beyé yuhger, hēni.
 dedané dīne hubekeŷé-k'és ?ets'ī natībahē.ōdel.
 ?ekwát'ŷ. ?ená ?ek'edanahedít, ?ets'ena teŷedána
 58) cshelyi. t'ahī tunedí-sī. ten-ye ɣe'és.
 ?ets'inaθés ŷa-híle ?ane. ?ekwát'ŷ. ?ets'inaθés
 hodelyŷ: ?iŷáŷi kóli texáŷiya-híle-hít'ŷ.
 ?ená-bánés hodelyŷ. tu ŷeyáyēnīŷdé sni.

12. huyani ?adi, ?ekú. dene ŷa tu
 ŷeyáyēnīŷdé, kúlú ?edláhodi-ɣwalíú, ?edīni ?eyer
 hots'én dene hubeyít'á-híle. ?edīni xádés
 ?aheyenīðen-hit'á ?ahet'ī. nuhni ?eyer hots'én
 hubeyíl'á-nī-dés nuhni nuhwet'á dene ŷa
 ŷeyánīdés yení.dðen-ɣwalí-nī. kúlú ?ekwá'at'ε-híle.
 kú. teðe ɣí.tez-híle-nī, kú. dūhú dzīne
 ?oteyé hú.tez, hēniú bekúé hots'én nahéθdja.
 huyani ?ekwá'anáhóθer. ?eyit'á ?ená-bánés
 tu ŷeyáyēnīŷdé ?alá sni.

- - - - -

1. Once upon a time a wise man was staying with the people. Then suddenly one young man came back from hunting. He said, "I saw the enemy. From a hilltop I saw many people ³⁷⁾," he said. And afterwards another one came back. He also said, "I passed close to many of the enemy. There are many people, it seems. From a hilltop I saw them through the bush but it seems that they didn't see me. I ran away from them at once," he said. Then they went to the wise man. So they said in front of him.

2. Then he sat thinking. After a long time he said, "Well, it was not in vain I have thought a while ago. ³⁸⁾ Now it seems I would have thought in vain," he said. "Have you who were hunting seen anywhere a steep place that goes down to a lake between hills?" he asked. Then two people told him, "At the lake which lies ahead there is a steep place between hills," they said. "If so, we'll go there," he said.

- - - - -

1. ?iʔá-ni-sí· huyani dene-xéʔ náðer. ?ekú·
 ?et'axa ?iʔáyi tcilekuyi názé hots'i nįdja.
 ?adi, ?ená yes'i. céθ-layé hots'i dene ʔa
 yes'i, heni. ?ekú· hotʔ'áya tθ'i ?iʔáyi
 nįdja. ?eyi tθ'i ?ekwá?adi, ?ená ʔa-ts'én
 niʔdúwe náθi·ya. dene ʔa ?at'i ?ahunédí.
 céθ-layé hots'i detcin-nuzí hubeyes'i, kúlú
 ?edini sehe·?i-híle ?ahunédí. dedané hubetc'azí
 natθihesya, heni. ?ekú· huyani-ya nįhįnįdel.
 benaʔé ?ekwáhodi.

2. ?ekú· náyeniyeðerú θeda. θá hųʔdú· ?adi,
 kú· θų náyenesθer hųi-híle-ni. dųhú θų
 náyeniθi·ðer-γwalí ?ahunédí, heni. názénáúhdéʔi
 t'así· céθ-goze tu-ts'én horílgeri yuh'i-hųsá.
 heni. ?ekú· nádene ?ekwáyéʔni, yų·naθe tu
 θeʔai ?eyer céθ-goze bets'én horílger hóðʔa,
 heedi. kú·-dé ?eyer hots'én hų·dét, heni.

3. Having arrived there he said, "Make a trail extending from there up above down to the lake," he said. "Then after the trail is made wide with snowshoes, punch a hole in the ice," he said. Then they punched through the ice. "Using as many kettles as you have, pour water on the trail. In that way it will freeze," he said. So they did it. Then when the water was well frozen he said, "Make it so that it extends very straight on the ice," he said. Having made it so, "Then pour water on it again. Make it very slippery to the lake," he said.

4. After they did that he said, "Put a tepee up in the middle. Then use only four tepee poles," he said. When they had made it so he said, "So you go ahead and I'll sit here." Then one person told him, "It would be good if two of us were to sit here with you. If you sit here alone, the enemy will probably kill you," he said.

3. ?eyer n̄h̄iŋidelú ?adi, t̄ulu huŋtsi
 tu-k'ε hots'én yu·daya huká hóð'a ?eyer
 hots'ì, h̄eni. kú. t̄ulu neteli hóðlì ?aih-t'á
 húđdú. ten-ya nuhger, h̄eni. kú. ten-ya
 ?ehenigé. teli t'a ?anélt'ε nuhwets'ì-si.
 ?eyi-t'á t̄ulu-k'ε tu n̄iuhneŋ. ?ekwát'ũ.
 yuten, h̄eni. ?ekwá?ah̄eyílá. húđdú. tu
 ?oteyé yatenú ?adi, ?oteyé ten-k'ε ?εtθ'i
 h̄ó·ð'a ?auh̄ε, h̄eni. ?ekwá·lyau, húđdú. tθ'i
 tu bek'ε n̄·h̄niŋ. tu-k'ε hots'én ?oteyé
 dezur ?ahuŋε, h̄eni.

4. ?ekwá?alyá. húđdú. tanizì n̄ibáε náuŋbaŋ,
 h̄eni. n̄ibáε-ðahé d̄iyì yí-t'á ywalí, h̄eni.
 ?ekwá·lyau ?ekwát'ũ. nuhni yu·naθé huhd̄éŋ,
 si d̄j̄a ywasd̄áì, h̄eni. kú. ?iŋáŋyì ?ayéŋni,
 nádene-tahi néŋ d̄j̄a θeke-dé súywa-ywalí. nen
 yí d̄j̄a θ̄ida-dé ?ená ŋeyánéniŋθer l̄asá, h̄eni.

X.19-32

5. The wise man said, "No. They'll kill me alone. If they kill me it would also be the death of the other two. Therefore I'll sit here alone. I have stayed on the earth a long time already, so even if the enemy kills me it means nothing.

6. Now if you who are young men live, it will be good. So if you flee to somewhere far, you will probably come to where people are staying. Now if I live I'll start out after you. If I do not come after you, it will be because the enemy has killed me. I will be gone," he said. So he put four green-wood clubs down next to himself. Thus they started away from him.

5. huyani ?adi, ?ihíle. si θani ?eyásehú·θir.
si ?eyásehéníθer-dé nádene tθ'i hubeðiyé-γwalí.
?eyit'á si θani djā γwasdáí. si θá ní
hok'ε náyi·ðer k'aíðané ?eyit'á ?ená
?eyáséníθer-dé-kúlú t'asá ?at'ε-híle.

6. ?ekú· nūhni tcilekuyi dáγuhí γuhna-dé
súγwá-γwalí. níðá hots'én tθíγuðdét t'así.
náts'edéi dene-γā nínuhdel lāsá. kú· si γesna-dé
nuhwék'éniye hesaih-γwalí. nuhwék'éniye níni·ya-híle-dé
?ená ?eyáséníθer-hit'á. sehúle-γwalí, hēni.
?ekwát'ŭ· dēdlīni-xaθ dīγī ?edsgá níγīlyā.
?ekwát'ŭ· betc'azí séðdel.

7. Those who started out that day, traveling by day and also traveling by night came to the fish lake where their relatives were staying by noon of the next day. They told those people the news. They said what the wise man had done. "The enemy will kill him. Many of the enemy have been seen. He is alone by himself and cannot possibly kill that many of them," they said.

8. Then those who were staying there said, "It would be good for us to go to him. If the enemy has killed him, they will come here following our trail," they said. At once all the men started out taking all of the arrows they had.

7. ?eyi t'ah̃i hédódeli ?eyi dzíné-k'ε dzíne
 hídelú teðe tθ'i hídelú yu·naθe dzíné-k'ε
 dzídize níúníðerú t̃uwe-túé-k'ε náts'ed̃:
 hubélot'ine-γ̃a níh̃iñidel. ?eyer dene-xé̃t̃
 heolni. h̃uỹani t'a·náhõt̃er, h̃é̃di. ?ená
 t̃eỹáyéñit̃er-γ̃walí. ?ená t̃a γ̃et'í. ?ed̃ini
 ?it̃á̃lt'ε yí ?ená ?ekwánélt'ε t̃eỹá̃t̃de-ixa- dúyé,
 heh̃edi.

8. ?ekú. ?eyer t'ah̃i nádéi ?ah̃edi, bet̃s'én
 téθí·del-dé súγwá-γ̃walí. ?ená t̃eỹáyéñit̃er-dé
 ?ená dj̃a ní̃ñidel-γ̃walí nuhwet̃ylué-k'ε, h̃é̃di.
 ded̃ané deneyu hodelỹ. k'á t'a·nélt'ε hubets'í
 hodelỹ.-xé̃t̃ heh̃é̃del.

9. The evening of that day they were going on a lake. Suddenly a person was going along dragging something on the lake. They came to him. It was found to be the wise man. And what he was dragging was all the bows he had taken from the many enemy he had killed. They found out that was what he was dragging, it is said.

10. When he had come to the people he said, "I have clubbed down all the enemy. There I have taken all their bows. The orphans who do not have any bows can use them, I thought," he said. "If you think you want to see over there where I have killed the enemy, then go. I'll go over there where the people are camped following your tracks," he said.

9. ?eyi dziné-k'ε xíʔts'én tu-k'ε ts'edéʔ.

?et'axá tu-k'ε ?iʔáyi dene t'asf. yeluoú

γεγαʔ. γεγα níhiniidel. huyani ?at'i-hik'é.

kú. ?eyi t'ahi yeluo-ni ?ená t'a.nélt'ε

ʔeyániʔdé hubeʔiʔtíné hodelyŷ. náθeʔtsi. ?eyi

yeluo ?at'ε-hik'é sni.

10. dene-γá níniyaú ?adi, ?ená hodelyŷ.

hubek'eyi.ʔxal. ?eyit'á hubeʔiʔtíné hodelyŷ.

náθi.ʔtsi. ts'inai t'ahi ?iʔtín bεts'i húle-sf.

?eyi yst'á ?aywat'í yenesθen-hit'á, héní.

?ekú. yuywe t'ahi ?ená ʔeyáni.ʔdéi ?eyer hü.t'í

yenuhθen-dé ?eyer nauhdéʔ. si nuhwekeγé-k'é

yuywe t'ahi náts'edéi hots'én tusa, héní.

11. So he started off on their tracks while the people went on to the place where he had killed the enemy. Having arrived there, (they saw) dead people lying along from the ice upwards to the tepee standing up above. They extended one touching the other nearly to where the tepee was standing. Then this was how the wise man killed so many people.

12. He stood in the tepee holding a green-wood club. The people thought of attacking early in the morning. They having seen that there was only one tepee standing there, thought that all of them were staying there, therefore they put on snowshoes. Because it was still dark they didn't see the ice.

11. ?ekwát'ǔ. dene-kεγέ-k'έ hέōyáú dene yuywe
t'ahi ?ená tεγάνiǰdéi hots'én hě.ōdel. ?eyer
nǰhǰiǰdelú yu·daya nǰbále náγi?áú yu·tθǰ
ten-k'ε hots'i yu·dayá nǰbále-ts'én dene-ōiyé
dě.ōla. hodelyǰ. ?εtédεdíú k'áǰdjǰε t'ahi
nǰbále náγi?ai ?eyer hots'én nél?ǰ. kú.
huyǰani t'ǰ·t'ǔ. dene tǰ tεγάνiǰdéi.

12. nǰbále-yáya dedlǰni-xaǰ yǰtúnú θeyǰ. k'ǰbí
dedǰné dene húnǰǰdel dáγenǰōen. ?eyer ?ǰtáγε
nǰbále náγi?ai heγε?ǰú, ?eyer hodelyǰ. nats'edé
heγenǰōen-hit'á, kú. ?aih-yé dáherel'éd.
?eyit'á ?ǰtǰ. honéǰxǰǰ-hit'á ten he·neǰ?ǰ-hǰle.

X.19-32

13. In that way they walked up in snowshoes one after the other on the ice. They kept falling and sliding downwards. They slid into the tepee. There the wise man clubbed them on the head one after the other with a big green-wood club. In that way they all slid downward to the lake one after the other and he clubbed down all the enemy band although he was alone by himself, it is said.

13. ?ekwát'ú. ?aih-yé ten -k'é nahídaih.
?eikenahítθiú yu·yayá hodánahedzus. niábáε-yáya
niǰzus. ?eyer huyani dēdl̥ni-xaǰ-tcoγ-t'á
yεtθí nánayεǰxaiǰ. ?ekwát'ú. yu·yayá tu-k'ε
hots'én bezus hodelyǰ. ?εǰek'éniye ?ekwá?at'ǰ-hǰt'ú.
hodelyǰ. ?εná-bǰné k'εγǰǰxel ?εd̥ni ?ǰǰǰt'ε
yǰ kúlú sni.

FOOTNOTES TO THE ENGLISH TRANSLATIONS

1. These numbers refer to the book and page of the original field notes, p. 2.
2. That is, downwind, p. 8.
3. This may mean literally 'step on it', p. 12.
4. Literally, 'land of the Eskimos', p. 60.
5. Told in four parts but probably best considered a single story, p. 70.
6. People are Dogribs in this case, p. 72.
7. Because of the tail of the snowshoe, p. 78.
8. ts'ε, the third person indefinite, is translated here as 'people', p. 98.
9. Literally, 'small young man', p. 102.
10. An obscene gesture, p. 112.
11. sekuyi may be translated either 'children' or 'boys'. The original has 'children' in the interlinear here, 'boys' below in paragraphs 3 and 4, p. 144.
12. Original has hots'én 'to' here, p. 146.
13. This must be translated 'boy' here because of 'grandson' in following sentence, p. 148.
14. Original has 'beyond', p. 154.
15. Original has 'he has been hiding (sneaking)', p. 154.
16. Area where the fish net is placed, p. 170.

17. In the original this quotation shifts in style or dialect, p. 188.
18. Original has 'they are useful to us', p. 198.
19. An obscene gesture, p. 218.
20. That is to say, with dancing, p. 222.
21. Platform for storage of meats, etc., p. 238.
22. Original has 'autumn'. This is probably an error, p. 258.
23. Original has 'outside', p. 290.
24. Original has 'he'll know', p. 292.
25. Literally, 'his own wings are spread as in flight', p. 322.
26. This sentence has been altered considerably in order to get idiomatic English, p. 326.
27. Literally, 'the home of that which is bad', p. 360.
28. From standing on its feet, p. 368.
29. A place to work on the hide, p. 370.
30. Made of a stick, p. 372.
31. It is difficult to know if this is where a river enters the lake or where the lake drains into a river. Perhaps it is the head of the Mackenzie river, p. 378.
32. Literally, 'stayed at', p. 386.
33. That is, male, female, young, old, etc., p. 408.
34. Logs of wood bitten and chewed by beavers, p. 410.
35. In order to aim, p. 410.

36. The edge of the open water, p. 428.
37. There is some variation in the use of dene 'people' when referring to the enemy, p. 430.
38. These two sentences are very difficult to translate, p. 430.

FOOTNOTES TO THE CHIPEWYAN TEXTS

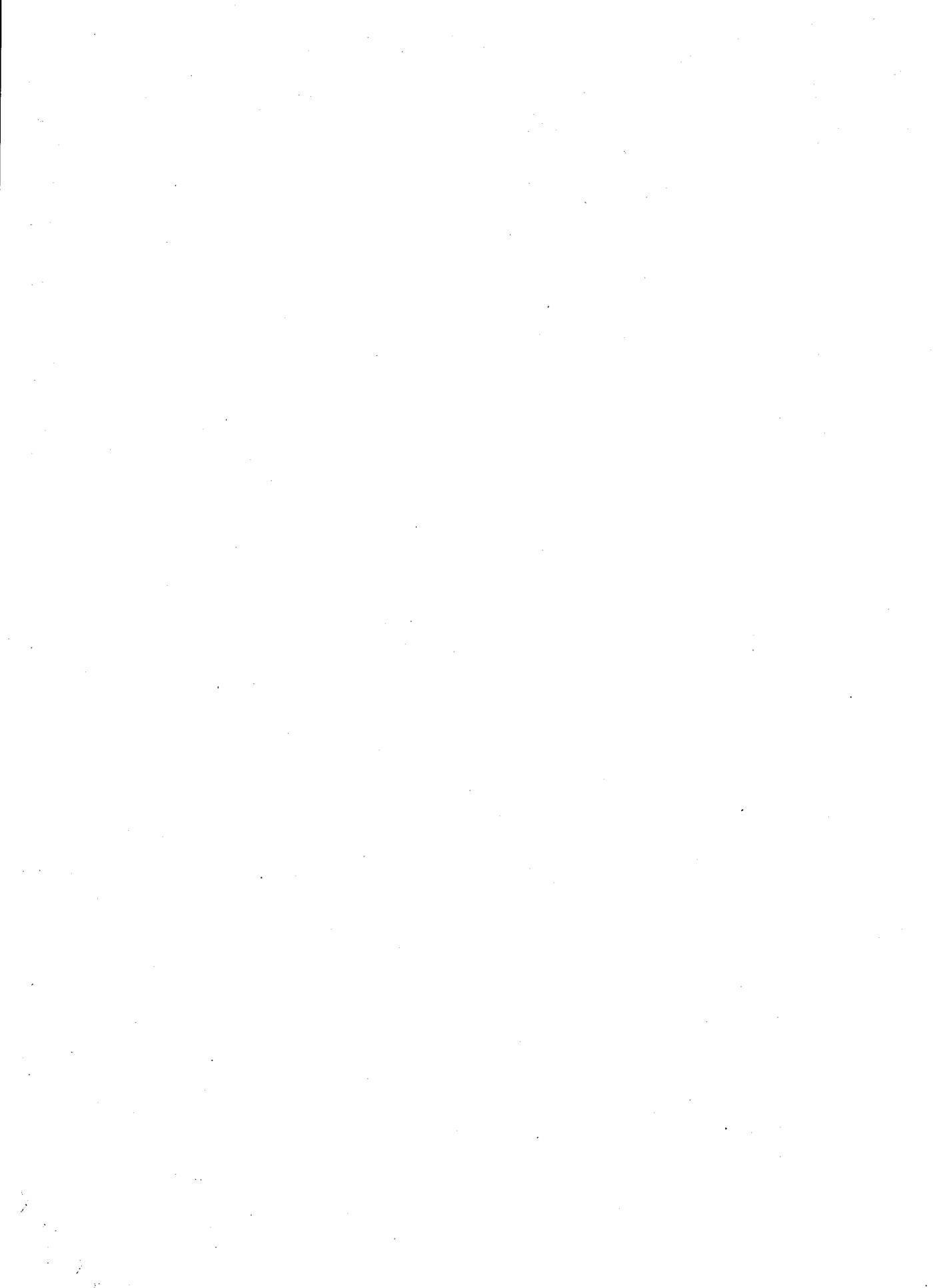
1. This second person reference to the linguist (FKL) and several others which follow mark the narrative style of this story as quite different from all of the others in this collection in which no references to the immediate situation occur, p. 3.
2. Possibly reduced from t'ahi. Other similar cases follow. They are more frequent in this narrative than in following ones, p. 3.
3. In some cases where -ya is attached to a noun phrase or full clause it is hyphenated only to the final element, p. 5.
4. nádê derives from nádé 'they stay' plus the relative suffix -i. The reference may be to menstruating women, p. 7.
5. This form is probably reduced from t'a'anáhoïdê, e.g. several clauses earlier. Frequently forms repeated within a paragraph or sometimes a longer narrative become successively reduced (see also FN 6), p. 11.
6. Probably reduced from t̥t̥canádéi, 'game' (literally, 'those who live away from trails'), p. 11.

7. This is another example of discourse governed reduction, p. 11.
8. The form ?iʔásk'eðe probably comes from ?iʔási-k'eðe, p. 33.
9. The series of dots (...) in t'a...ð represents a drawing out of the syllable, p. 25.
10. In later stories this form is written nahě•ðel, p. 29.
11. The original has detciǰ, p. 29.
12. The long final vowel is caused by the relative fix -i, p. 31.
13. This sentence appears to be quite awkward. It may include several 'false starts', p. 35.
14. The unusual positioning of this form at the end of the sentence may be done as a type of emphasis, p. 41.
15. The stem -i becomes -in sometimes when the suffix -ú is added, p. 45.
16. Original has hɛhɛli, p. 61.
17. Probably reduced from ?ɛkwáyɛɛni, p. 61.
18. Original has bɛkorɛcyǰ. The changes k' to k, d to r, and sy to cy all appear to be rapid speech changes, p. 63.
19. Probably reduced from ?ɛkwáyɛɛni, p. 71.
20. For dzadi, 'without the leg', a mocking word made up by Raven Head. This same form occurs later as well, p. 75.
21. The dots (...) indicate the prolongation of the syllable, p. 75.

22. Probably reduced from ?εkwáts'edi, p. 77.
23. The snow flies up behind because of the snowshoe tail. See also below, Part III, paragraph 7, p. 79.
24. Original has dεtcíé, p. 83.
25. Compare this with ?εkwáhodi in paragraph 25, p. 93.
26. Probably reduced from ?εkwádi, p. 93.
27. Because of snowshoe tail. See FN 23 above, p. 95.
28. Original has nahéǝdja, p. 95.
29. Compare with nayaih, FN 42, p. 105.
30. Quoted as a style or dialect shift, p. 107.
31. See FN 20, p. 111.
32. Original has ts'é and tc'é superimposed. ts'é, third person indefinite subject is, perhaps, correct, but tc'é appears to be the final form given by Li, p. 115.
33. Original has dεtcíé, p. 127.
34. Compare this with tatseǝ 'mist', 'vapor', and tcoy 'big', p. 157.
35. Original has dεtcíé, p. 163.
36. This is a rare occurrence of initial hw. Possibly the form is xuiyε. Compare with 'to fork (up)' -xus, -xos, -xus, p. 167.
37. Original has dεtcíé, p. 169.
38. Compare this with ts'εt'aléú just preceding. This appears to be a type of discourse governed reduction, p. 171.

39. Perhaps from nuhweya, p. 185.
40. This appears to be a shift in style or dialect, p. 189.
41. A style or dialect shift similar to that in paragraph 10, p. 199.
42. Compare this with naya, FN 29, p. 209.
43. A style or dialect shift similar to those noted above (FN 40, 41), p. 223.
44. From tōiyé yeriyiçél, p. 249.
45. Original has xait'ází, p. 259.
46. This seems to be an unusual construction, p. 269.
47. Phonetic spelling of the French names Beaulieu and Mandeville is used here, p. 271.
48. Possibly this is an error in the original, p. 275.
49. This seems to be a mistake for hots'én, p. 291.
50. From yaṭtei 'he speaks' and the relative suffix -i, p. 321.
51. sunayí from sunaya and the vocative suffix -i, p. 325.
52. Sometimes a final -i and the relative suffix -i result in -iyi, p. 331.
53. Note switch from human to non-human counting, i.e. ?içáyí to -içáyε, p. 355.
54. The French name Pierre is spelled phonetically, p. 359.
55. ?syer is also given in the original as a possible form here, p. 385.

56. Probably should be ten-γὰ nigé, p. 387.
57. Compare this with ten-γα ni·gέ in paragraph two, p. 391.
58. Original has a question mark (?) over ce, p. 429.



中 文 摘 要

赤坡巖 Chipewyan 是北美印地安人的一族。他們的語言屬於阿塔巴斯坎 Athapaskan 語系。本書的材料是 1928 年夏我在加拿大北部亞魯勃塔省 Alberta 的赤坡巖鎮 Fort Chipewyan 收集的。發音人是曼德威 François Mandeville。我因為藏漢語系的工作忙錄，未能把這部材料整理出來付印。

近來斯氏 Ronald Scollon 參加工作，先試譯第 16, 18 及 19 三篇故事。根據原稿中的每個單字的譯文，及其文法的分析 (1933a, 1933b, 1946, 1964) 及其他著作試譯，由我校訂，然後繼續翻譯。原來語音的記錄也根據 1946 的意見略加整理一致化。本書的註只限於有問題的字。不能詳註如 1964 所註的第十五篇故事 (這篇沒有在這兒重印)。故事的次序依原記錄的次序。這本書只是供給一部分資料，為將來寫一部赤坡巖語文法及詞典之用。本書共有下列的故事十八篇。原有十九篇，第十五篇已發表，故未收入。

- | | |
|--|-------------------------|
| 1. <u>印地安人</u> 如何教育小孩子 | 11. <u>波律</u> (人名) 的事蹟 |
| 2. 現在討論魚 | 12. 變狼的人的故事 |
| 3. 最初如何發現銅 | 13. 賭博時欺騙人的人 |
| 4. 最初如何發現鐵 | 14. 最後逃走的 <u>狗肋族</u> 的人 |
| 5. <u>鴉頭</u> (人名) 的生活 (I, II, III, IV) | 15. 我如何造樺皮船 (未收) |
| 6. <u>癩兒</u> (人名) 的故事 | 16. 如何硝製麋皮 |
| 7. <u>老斧頭</u> (人名) 的故事 | 17. <u>黃刀族</u> 的先知者 |
| 8. <u>老斧頭</u> 的故事 (續篇) | 18. 記我獵取水獺 (I, II) |
| 9. 吃人者的故事 | 19. 一位智者的故事 |
| 10. 一個跟熊冬眠的人的故事 | |

收集材料時曾得洛氏基金 Rockefeller Foundation 的資助。後來斯氏翻譯時又得夏威夷大學語言學系的協助。謹在此申謝，尤其系主任本德教授 Byron W. Bender。

湯孫教授 Laurence C. Thompson 及西堡先生 William Seaburg 借給我們語音符號字模，並參加些寶貴的意見，也在此一併致謝。最可感激的還是我們的發音人曼德威先生。他已於1952年去世。他敘述故事的技巧，對語言的興趣，不嫌麻煩的解釋值得在出版這本書的時候去紀念他。

李 方 桂

中央研究院
歷史語言研究所
專刊之七十一
赤坡巖語故事集

不准翻印

精裝 每册定價新臺幣 貳佰肆拾元
平裝 貳佰元

350

著者	李方桂 斯可倫
編輯者	中央研究院歷史語言研究所 出版品編輯委員會
發行者	中央研究院歷史語言研究所 臺北市南港區研究院路
印刷者	東亞製本所 臺北市中華路二段八十一巷三十五號
代售處	各大書局

中華民國六十五年十二月出版