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# **CHYPEWYAN TEXTS**

by

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### 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and number 19, "The Story of a Wise Man") basing our work on Li's earlier analyses as well as his more recent, though unpublished, work.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<sup>u</sup>* 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.

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Ronald Scollon

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**TEXTS**  
**AND**  
**TRANSLATION**

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'a·t'ũ· sekuyi xadáuñelteni

1. dene xaṭuñelten-híle hubéts'edi. kúlú  
ʔehedini tθ'i t'a·t'ũ· xadáṭuñelteni hubets'í  
húli. ʔekú· t'a·t'ũ· xadáṭuñelteni néṭ<sup>1)</sup> hok'a  
yaywastei. ʔeneθékuyi tcũ· ts'éyəkuyi dǎli tcũ·  
t'a·t'ũ· sekuyi xadáuñelten. ʔeyit'á néṭ husní.

2. ʔeneθékuyi t'ahi sekuyi dǎli-sí· hodelyũ·  
hika yaṭteiú hodelyũ· sekuyi beṛə níḍéṭ. kú·  
ʔeyer yu·nisi θá hots'í t'ahi dene t'así· hot'á  
héḍéṭt'e héli-ni-sí· ʔik'ázé-t'á taú nátser-hit'á  
taú náltia-t'á taú t'así· ʔeyáṭde ba dúyé-híle-ni-sí·  
ʔekwát'ei-ṛə sekuyi-xéṭ holni.

3. dene t'ahi dúyé-híle dáṽilé-ni-sí· t'a<sup>2)</sup>  
ʔadádjá-hit'á dene-ʔází ʔadáyit'ei ʔeyer hoṛə  
sekuyi-xéṭ dáholni. ʔeyit'á dṽhú sekuyi dǎli  
yu·nisi dene-t'á ʔadádjái hok'ésí ʔat'í-dé  
dṽhú sekuyi tθ'i dene dúyé-híle dáṽile-ni hok'ésí  
ʔanáhoṭdé-dé diri sekuyi tθ'i yek'ésí dúyé-híle  
héli-ṛwalí yeyəniθen-hit'á ʔekwát'ũ· sekuyi  
xadáuñelten t'ahi ʔeneθékuyi dǎli.

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-n̄i.  
 t'as̄i· nálṭai-ts'én náte bek'óredja-dé 'ed̄ini  
 tθ'i nálṭa-ixa beh̄un̄iθen-hit'á. t'á·t'ũ·  
 nálṭa-γwal̄i· xaúnelten. t'ahi-γá cét̄i-dé  
 nálṭa-γwal̄i· 'eyi benāé 'ekwáhodi. tθ'i  
 t'a-γá cét̄i-dé nálṭa-h̄ile-γwal̄i· tθ'i bé̄  
 'ekwáhodi. dene t'a bet'á náts'elṭa-h̄ile  
 'eyi nen-nāé bek'a yaywastei.

5. t'atθe bér-d̄eyéri-γá cét̄i-ixa-h̄ile bet'á  
 ts'̄idá̄o-hit'á. tθ'i tsihetθén 'eyi-tθ'i-γá  
 cét̄i-ixa-h̄ile. 'eyi bet'á '̄iγá dene-tθén  
 náts̄er-h̄ile 'at'̄i-hit'á. '̄uldai-ts'iyé tθ'i-γá <sup>3)</sup>  
 cét̄i-ixa-h̄ile. 'eyi bet'á tθ'i t̄ibaȳeθdí-dé  
 '̄iγá dene t̄c̄á hok'̄ē̄e húkaih-hit'á. dala-  
 yaθé- túé tθ'i h̄ed̄a-h̄ile. 'eyi bet'á hoka  
 h̄ed̄iγ̄īd̄á̄o-hit'á. ceri túé ȳí h̄ed̄a. yst'á  
 hoka h̄ed̄iγ̄īd̄aya.

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.<sup>4)</sup> ?eyi-tθ'i-ts'én  
 niłdúwe honi-híle. yekéyé tθ'i náret'εθ  
 tazá-híle ?alōen. ?eyit'á be'ík'ázé yetc'azí  
 ?adjá-γwalí-hit'á. be'ík'ázé betc'azí  
 ?adjá-tí'áγá-dé náγwastíá yenīōen hýká  
 hołōer-dé-kúlú náltíá-ixa-híle. ?ík'ázé yí  
 bet'á hézét't'ε-hit'á ?oteyé ?edek'éγılını-hit'á.

7. be'ík'ázé betc'azí ?adjá-híle-dé ?ekú.  
 t'a cāni-yúγwé hęlı xaunelten. t'atθε-hít'ũ.  
 k'á ba hołé. t'á·t'ũ. t'así. hut'ás tθ'i  
 xaunelten. hérét't'ε ?adjá-dé ?edini xádé  
 k'á deltsi ?al'ı. detcin t'á·t'ε-t'á ?ıttín  
 hołé. tθ'i benałé ?ahodi. detcin t'á·t'ε-t'á  
 k'á hołé. ?eyi tθ'i t'ahi ?ıttín-tí'ut nezú  
 ?eyi tθ'i t'ahi-t'a nezú bet'á k'á helt'al-ixa  
 ?eyi tθ'i benałé ?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.<sup>2)</sup> 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  
 nɛli hodelyŭ. tθ'i xaunelten. t'ahi bet'á  
 tabíi hoíi. tθ'i t'á·t'ŭ. hoíi. tθ'i t'á·t'ŭ.  
 datí'ŷ ?eyi tθ'i xaunelten. bíi dǎli tθ'i  
 ga-bíi tcíze-bíi sas-bíi tθ'i ?etθen-bíi  
 deníye-bíi ?eyi tθ'i hodelyŭ. beta hunélt'eu  
 t'ahi-t'á hoíi. t'á·t'ŭ. hoíeu t'á·t'ŭ. dastí'ŷi  
 ?eyi tθ'i hodelyŭ. xaunelten.

9. títc'a-nádéi hika nálzé hédjá-dé t'á·t'ŭ.  
 deníye yika náts'elzɛ. xaunelten. dení-keɛé  
 ɣiya-dé t'á·t'ŭ. deníye helkáí ?eyi tθ'i benaté  
 ?ahodi. níits'i ?oteyé hehodi. detcin  
 dáréla tθ'i ?oteyé behodi. deníye betcaya  
 hots'í yí beɣa níyídi. betθiye níyídí-dé  
 ?etsí-hit'á ?ahɛɣaih-hit'á.

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. ʔekwát'ũ. nálzé ʔedini. tθ'i názé  
 hoyá hudənəlten. deníye t'a ʔanáhołdē.,  
 niłts'iu t'aʔat'ı, niłts'iu déöyelú t'a.náhołdē.<sup>5)</sup>  
 tθ'i ʔoteyé hek'ódelyá ʔadjá-dé deníye  
 ɬeyáɬde-ixa ba dúyé-híle ʔat'ı. titc'a-nádē.  
 t'a ʔanél't'e ʔɬɬek'étc'a dǎlı ʔɬɬek'ésı  
 bıka hunıðen-híle. hodelyũ. beta hounél't'ũ.  
 t'á.t'ũ. ʔɬɬek'étc'a bıka hunıðeni tθ'i  
 bédáunél't'e ʔeyi tθ'i hodelyũ. xadátunəlten.

11. titc'adı.<sup>6)</sup> ɬeyániłθer-dé t'á.t'ũ. ʔanáwédı.-hit'á  
 bayá dene-ts'én hodenı ʔeyi tθ'i xaunəlten.  
 t'a ʔanáwédı.-t'á<sup>7)</sup> bınik'étc'a ʔal'ı-hit'á dene-ts'en  
 hodenı-híle ʔahot'ı. ʔeyi tθ'i hodelyũ. bənaɬé  
 ʔekwáhodi. ʔeyi tcilekuyi ʔedini ʔat'ı-hit'á  
 bəts'én hodenı-híle ʔadulne-sǎnǎ bəhunıłθen-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. ʔiʔáʔe bet'á dene-ts'én hodení-híle  
 deníʔe tθí ts'ékuyi ʔeʔá céʔetí-dé bet'á  
 dene-ts'én hodení-híle sni. tθ'i bér-góóé  
 tεθε dzérégaih hotc'á ts'ékuyi tθ'i ʔoteyé  
 ʔeyi xahoʔni-ixa ʔoteyé betts'én yatei. tθ'i  
 dene ke-yaya bér-góóé níʔye hot'á tθ'i  
 dene-ts'én hodení-híle-hit'á. ʔeyer hoʔá  
 tθ'i ʔoteyé betts'én yatei hchoʔni-ixa.

13. ʔekú. ʔeyi tcilekuyi t'á·t'ũ· xaunéʔ·á-k'ésí  
 ʔeyina. tθ'i t'a beʔik'ázé tθ'i ʔoteyé  
 dak'ahoʔθer-hit'á betts'én hodení tθ'i hodelyũ·  
 t'así·-ʔá héréʔt'ei ʔadjá. tʔtc'adʔ· hodelyũ·  
 dene ʔází ʔeʔáʔde-hit'á dene ʔedéʔdáyelna  
 ʔat'í-hit'á. dene ʔá ʔéʔ nádé ʔat'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. ho?elyŭ.  
 ?á?neθe yít'i-xé? ?oteyé yeyá dáhoní. tθ'i  
 hodelyŭ. yayá dálayena. ?ekú. dene hodelyŭ.  
 ?etetc'azí nálzé ?et'axá ?i?áŷi ?ekeyé ho?i-dé  
 yika nálzé-híle. t'ahi dene hénéti'ei  
 ?eyi-nafé ?ekwádi. t'ahí dene héréti'ei ?eyi  
 yika nálzé-dé ?eyi títc'adí. yeðiyé heitsi-ixa.  
 ?oteyé hek'órédjā yeníðen-hit'á yenafé ?ekwádi.

15. ?ekú. yu·naθi dzíné-k'eu yika helzaih.  
 tθ'i lesá-híle yeðiyé heitsi. nálzé-dé  
 dene ?ā yek'éniye dzérédí. t'así. teyáθi  
 beyā nít's'ídel-dé t'ahí nínídeli ?eyi deníye  
 nát'aθ. nə·ne kún heitsi. kún xóðli-tt'áŷā-dé  
 bér kâ·t'éθ. ?oteyé céts'elyi. hŷtdŷ.  
 bér-xé? hegā dene kŷé hots'én dánats'egé-ixa.  
 ?ekú. t'ahí dene héréti'ei hēli ?edini  
 ?eyáлана-híle. nayegé tazā-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 nezųi hodelyŭ· dene hérét't'ei  
bekŭé nílye. bér kâ·t'éo hodelyŭ· ?ąta  
céhelyi. ?ekú· ?eyer dene-ts'én yaitei.  
t'ą·t'ŭ· ?eyálayeda-ixa tθ'i t'a hots'én  
názé náts'udét héní. tθ'i hodelyŭ· dene-ts'én  
?ekwâ·di. hŭtđŭ· ?asedít.

17. ?ekú· teðe huðer-híle-hit'ŭ· yeka-ts'én  
θá-hit'ŭ· dene-ts'én heziú ?adi, ?edláyē  
ba θuhtez-hit'á. nuhwetçąŭ yétką. ?iŭá  
niuhdét. si kút'a hesze-si. deníye-keyé  
hots'én níðá-ni. ?iŭá sek'éniye tuhdét,  
héníú kút'a helzai. ?eyit'á ?iŭá nits'idétú  
kú· deðané bek'éniye ?iŭá sedít. ?iŭá  
ts'óðdel-dé-kúlú dene-tθe-hit'ŭ· deníye teŭąniθer.  
yeŭá θedaú beŭą níts'edít sni. t'atθe  
hok'ésí nə·ne deníye nát'áθ. nə·ne tθ'i kún  
heitsi. kún θeitsi-ti'ąŭ bér hiķa kâ·t'éo.  
tθ'i céhelyi-ti'ąŭ xeit dąŭą. hodelyŭ· bér  
henaxeiŭedít. k'átdjine dzine hédáunélt'eu.  
?ekwáhot'iu bét náts'edai sni.

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. ɬuwe-ɣa ɣwalé

1. t'a·t'ũ. tabíɬ hoɬɛ. ?eyi t'atθe ɣwalé.  
k'ai-t'uzé-t'á tabíɬ hoɬé sni. ɬuk'é  
k'ai dalt'aɬ-híle-hɪt'ũ. k'ai-t'uzé daltc'uɬ.  
kú. ts'ékuyi tabíɬ-tθáɬ-xa dáyídiθ. húɬdú.  
tabíɬ hɛtɬ'u. ?ebált'ei-xa tθ'i k'ai-t'uzé  
dáídiθ. tabíɬ hɛtɬ'u-tɬ'áɣa-dé bebəɣalt'ei.  
húɬdú. ?et'ai-dzéré hoɬé. ?eketθé tθ'i  
híltcú.

2. ?ekú. ts'i-yé tabíɬ datɬ'u. tabíɬ  
daθtɬ'u-dé-kúlú θá daɛtɬ'u-híle. náke dzɪné  
?ází datɬ'u-híle. sɪne tu néθel-dé ?iɣá  
k'ai-t'uzé-tabíɬ hɛɬdjer-hit'á. ?ekú. xaye  
tu nék'áθ-dé θá hóyaze tabíɬ túé θɛla kúlú  
hɛɬdjer-híle sni.

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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. tabíṭ yí-t'á ʔuwe ʔeyǎlde-híle.  
 djéθ-tθ'i-t'á ʔuwe ʔeyǎlde-ní. djéθ-tṭ'uṭ  
 ʔeyi tθ'i k'aí-t'uzé-t'á hoṭé. ʔekú.  
 djéθ tθ'en-t'á hoṭé. tθ'i det'anítcoy  
 kegane tθ'i djéθ hoṭé. djéθ hóðlí-dé  
 tsen bik'e hunékai. dátí hoṭé. dátṭ'uṭ  
 laṛa djéθ bétceðu djéθé ts'eðda.

4. kú. ʔeyer dáʔetí ʔuwe xáde hots'én.  
 nahék'e ʔuwe húle. nahék'e ʔuwe ʔa-dé  
 ʔiṭá djéθé ts'eðda θá-híle. kúlú ʔuwe  
 ʔa xádaih. ʔekú. tθ'i djéθé ts'eðda  
 yí-t'á ʔuwe-ðiyé hoṭé-híle. djéθ teye  
 θeʔa. ʔeyit'á tθ'i ʔuwe hílkeí. θáyé  
 dene ʔekwát'ũ. ʔuwe-t'á dáṽiná-ní sni.

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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. ʔuwe t'ə·t'ŭ· bika ʔet'əθi ʔeyi hoɣə  
 ɣwalé. ʔekú· θáyé dene teli hubets'ɿ-híle-hit'á  
 ʔuwe het'əθ yɿ sni. ʔuwe ʔɛk'ésɿ  
 nɪnélt'að. kún-naθɛ ges-t'á benáʔeltθ'i.  
 ʔekú· ʔeyer benáʔelʔaú ʔet'əθ. bek'eð  
 θet'e-dé narelte tθ'i ʔɿʔásk'eðe<sup>8)</sup> het'əθ.  
 nahék'ɛ ʔoteyé θet'e-híle-hɿt'ŭ· náltθ'i-hit'á  
 t'asɿ· beyaya niɿ·nédi ʔet'axə nā·ltθ'er-dé  
 tθiyelézé bek'e ʔane-hitc'á.

6. nahéi tθ'i ʔuwe betcə ʔɿlt'áðú betcəne  
 xályeú ʔoteyé hɿzɿ· ʔalɿú hɿɿdɿ· betɿ'á  
 níhuret'áθ. ʔeyer tɿ'ule bétceðú kún-naθɛ  
 nā·lʔúɿ ʔalʔɿú het'əθ. ʔekú· het'əθ húk'e  
 narelbeɿ ʔɿʔásk'eðe yɿ bek'erek'ə-hitc'á.  
 ʔekwálʔɿú kún nátser kúlú bek'erek'ə-híle-hɿt'ŭ·  
 ʔoteyé het'əθ.

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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'q·t'ũ. het'éθi hoyá  
 ywalé. nahék'ε ?uwe-zané yéholt'ε-ya  
 célyi. ?ekú. ?eyi sine k'aní ?it'átcáye  
 nelcéú ?uwe-zané netcā. ?ek'ái ?eyáldōer-dé  
 betcā ?ilt'áō. ?oteyé ?εk'énilt'áō.  
 hūtdū. ?it'átcáye kún netcái déōk'aní-k'ε  
 nīlye. ?eyi-k'ε ?uwe-zané tθiredaih.  
 ?ekú. ges-t'á nareltet. bekayak'erek'á-yaze  
 ?adjá-dé tθiye xáltei.

8. kú. ?eyer ts'ezit. ?itcatθ'ené k'enit'a...ō<sup>9)</sup>  
 héníú ?ekú. dene yerétθ'ái-sī. hodelyŭ.  
 yetts'én tībahedét. ?ekú. ?eyer t'ahí  
 ?uwe-zané tθiye herīnayet'a híziť dedané  
 yeyá cūlyí. dene-ka híziť kúlú dene ba  
 náhodét?i-híle. t'q·t'ũ. ?iyá ?uwe-zané-k'ε  
 heday-ywalí. ?ekwát'ũ. céhelyi. dene-tθe  
 yek'ε heday-híle-hít'ũ. t'ahí nīniya lāsī.  
 ?ekú. dedané-hít'ũ. céútí. t'ahí yek'éniye  
 nīnīdel lāsī. ?ehedīni tθ'i ?ekwáhet'í.  
 t'a hots'én ?uwe-zané hodelyŭ. bek'ε ts'ede  
 hots'én dene ?q-xét tθ'i hodelyŭ. ?iyá  
 célyi-hit'á ?iyá ?uwe-zané-k'ε ts'ede  
 netcá-dé-kúlú.

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 tɪbaɣúðya-dé-kúlú  
betθe ʔuwe-zəné-k'ε ts'eday-dé beðá hɯni-híle.  
?ekwát'ũ. tθ'i ʔəhedaih. ?ekú. ?eyi dene  
hýtʰ'édé beɣə nádáts'edlók. ?ekú. beɣə  
nádáts'edlók kúlú t'ahet'it'á ʔahodi-híle.  
sə-t'á ʔahodi. ?ekwát'ũ. ?eyi-ɣə hubɪniyé-hit'á  
ʔək'ε ?ekwáhet'ɪ. ?ekú. ?eyi k'áɬdjɪnɛ  
násuwé-k'ɛsɪ ʔaburɪθen hýtʰ'édé beɣə hédáɣnéɪɪ-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. tsatθoys

·hũ·l'əi ?eyi hoŋə ɣwalé

1. hotél'əná tcũ. dene tcũ. ?εtsəgə-ni  
yū·nísi. ?ekú. tθ'i ?εts'εgə nadli.  
?ekú. hotél'əná dene k'εɣiɬxelú ?iɬáɣi yí  
ts'ékuyi ?εɣiná. ?eyi hεɣiɬtcu bét  
hubənéné-ts'én nahsödel.<sup>10)</sup> ?ekú. ?eyi ts'ékuyi  
?εöéö hiðəne betθí nárɛɬtcúθ-xét nayɛdaɬ.  
?iɬáɣi hotél'əná yilá hütónú nayeɣelúɬ.  
dzinə hédáunelt'ũ. ?ekwät'ũ. ?eyi ts'ékuyi  
bét nats'edɛɬ sni.

2. ?ekú. teðε-dé t'a ts'etszi ?eyi ts'ékuyi  
beké ?εtseltɬ'ũ. bilá tθ'i ?εtseltɬ'ũ.  
?ekwät'ũ. hotél'ədjeré-öéö hiðəne ?eyi  
ts'ékuyi bek'ε nɪltciθ. ?ekwät'ũ. ?eyi  
?εöéö bənέ-k'ε hεðtsz. ?eyi ts'ékuyi teðε  
?et'axə detciné<sup>11)</sup>ɣiya-ɣwalí yehiniθen-hit'á.  
?ekwät'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 nîhîdelú ?eyi  
 ts'ékuyi ðeyáwalðir heðedi. ?ekú. ?eyi  
 dene heyîttcúi hubekúé nîhiyî-tî-dé násuwé  
 netcâ. he-ttsiú dahedît. kú. ?eyer  
 dahedît-húk'ε ?eyi ?eduni ?eyer nîltei.  
 hotél?ená hodelyŷ. ?etena dahedît. t'ahî  
 daltîi.<sup>12)</sup> bes hŷtón-xét daltîi. ?ekú. ?eyi  
 bes-t'á t'a ?eduni ?eyer nîltî. yetθén-yaze  
 xált'áθ. ?eyi-γá cétî. ?eyi ?ekwát'î  
 húîdú: tθ'i ?îîáŷî yenaheŷaih. ?edîni  
 tθ'i ?eyi ?eduni-tθén-yaze xált'áθ-γá cétî.  
 ?ekú. ?eyi ?eduni ?ekwál'îú ?ák'ε-yaze betθén  
 xált'áθ. t'a hots'én ðeyáðir hots'én.  
 hotél?ená ?eduni herîttcúi bekúé nîhiyî-tî-dé  
 ?ekwát'ŷ. dene-ðiyé he-ttsi-hit'á.

4. ?ekú. ?eyi ts'ékuyi nîltî. ?eyi tθ'i  
 ?ekwát'ŷ. ðeyáwalðir heðedi. ?ekú. dene  
 ðeyáðir hotθε t'ahî k'áholðeri heŷî ?eyi  
 ?eduni beŷá nîlteih yene-t'î-ixa. ?ekú.  
 ?oteyé yenîŷî-tî-tî'áŷá ðeyáwalðir héni-dé  
 ðeyáðî. ðeyáwalðir-híle héni-dé ðeyáðî-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. ?ekwáhst'í-ní-hit'á ?eyi ts'ékuyi dūhú  
 nĩltĩ. ?eyi t'ahĩ k'áholōeri-γā nĩnĩya ?alyá.  
 ?ekú. k'áholōeri ?oteyé yenĩγĩt'ĩ. θá  
 hots'én xáyayĩṭteĩ-hĩle. kú. ?eyer betcilekuyi  
 dāli, ?ĩγā, dene-delé goōé báhesθi. dayũ·díť,  
 nă·ne ?ekwárēdi, kúlú k'áholōeri t'asĩ. ?adi-hĩle.

6. θá-tť'āγā ?et'axā xáyayĩṭteĩú ?adi, diri  
 ts'ékuyi ṭeyālōir-ixa-hĩle, hēni. diri ts'ékuyi  
 ?et'ereke hēli-t'e-xēť tθ'i ?axenēt'ĩ tθ'i  
 ?eyálayena-ixa hēnēt't'e ?ahunēdí beyenesθen-hit'á  
 nuhwélot'ine hēli-γwalí, hēni. ?eyit'á ?eyi  
 ts'ékuyi ṭeyālōer-hĩleú t'ahĩ k'áholōeri  
 biyese-γā néōda ?ayĩlá. ?ekwāt'ũ. ?eyi  
 ts'ékuyi hubexēť náōer.

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<sup>2</sup>ená-xétt náyiðer. húttú.  
 ?ittáyi beyaze ?ekú. ?eyi beyaze-yaze yañtei  
 ?adjáú beyaze dzérétyi.<sup>13)</sup> tu-tcoy tabáya  
 bekúé hots'í níðá níniya. ?et'axa ?ittáye  
 nutcela nenéð tu-tcoy-k'ezí ts'ixá?éð'a  
 ?eyi yetts'én níttúwe níniyaú ?et'axa ?etθén  
 ye?í. éyi nutcela-k'ezí níttá'a. ?ekú.  
 ?eyi ts'ékuyi tθe-layé θeda. ?eyer hots'í  
 ?etθén ne?í. ?etθén nutcela-láya níttá'au  
 tu-tcoy-k'ezí níttá'a. ?ekwát'ũ. heltt'et-hitt'ũ.  
 beyuréñi. ?eyi hott'áya tθ'i ?etθén ?ittáye  
 heltt'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-híε. kúlú ?etθén  
 γel?úǎ-híεú bedzaré hóret?ǎú yet'ási.  
 ?et'axá tu-tcoγ-k'ε tεγε bek'ε tǎniθá-híε.  
 ní nǎni?a. bek?ε ?etθén tu-tcoγ-k'ε nǎ·l'aís-  
 hit'á-húsǎ, yenǎden. ?eyit'á ?eyer hots'én  
 téðya.

10. ?oteyé hunus?ǎ yenǎden-hit'á ?eyer  
 níniyaú ?etθén tene niðá hots'én ní  
 hoyéðízázi nutcela-lǎγǎ hots'én tú hǎ?a.  
 ?eyer níniya. hots'ǎ yǎ·tǎ tu-tcoγ-k'εzǎ  
 honeǎ?ǎ. tεγε ní niθε?a γε?ǎ. tθ'i  
 ?ǎǎk'εú ?εǎk'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  
 ?iʔáye ?etθén ninaʔtʔ'a. ?ekú. yshoʔni.  
 túé nayeltʔ'et kúlú ?iʔá kóli beké  
 ?etʔánatai hodaya tu néʔʔá-híle-hit'ŭ.  
 bedzaré hóret'í-híle ?adjá. tθ'i  
 ?ets'inaθé bezí tθ'i heyuréʔni nadli.

12. ?ekú. ?eyer yeyá náyeniyeðer. ?etθén  
 tu-tcoy-k'ezí niyeʔʔás kúlú k'et'así  
 nilʔaís-híle. ?ekozí ní hóret'í-híle  
 kúlú diri te ní niθeʔai tu-tcoy-k'e  
 nánʔ'a. ?at'e-hit'a-lesá. ?etθén-k'éniye  
 husá. seðiyé-dé-kúlú sélot'ins-ta násθer-híle.  
 hotélʔená-ta seðiyé tcŭ. θani ʔeyánesθiri  
 tcŭ. ?etʔet'e, yeniθen.

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'e. ?ekú. ?eyi teye ní  
 héð'ai-k'e yaregať. ?at'k'é ní texárat'a.  
 ?eyi-k'e yegať. ?eyi beləyā tθ'i ní  
 húle. kúlú teye ní héðai-k'e yaregať.  
 ?ekwát'ŭ. ?iyā yegať. ?et'axā hotél'ená  
 sek'éníye héðdel-dé seya nínídel-ywalí,  
 yeniden-hit'á dzine tcū. teðe tcū.  
 ?et'k'ésí naýedať. ?it'á yí tēdētθā. húð'a.  
 ?eyer beðéyā hots'én tanél'a. ?eyer  
 yarúðya. ?ekwát'ŭ. heyať. ní hórét'i-híle  
 horelyŭ. hots'én.

14. ?et'axā bek'éníye hots'i t'así. hórúθt'í.  
 hotél'ená sek'éníye héðdel ?at'e ?ahunédí,  
 yeniden-hit'á ?iyā héðya. nīðá níníya-híle-hit'ŭ.  
 ?et'axā ní ye?i. t'a hots'én yegať ?ekozí.  
 ?ekú. t'así. bek'éníye hórét'i niðdúwe-yaze  
 ?adjá. kúlú ?at'ŭ. t'ahi ?at'e yek'ódelyā-híle.  
 ní hots'én niðdúwe níníyaú ?eyi bek'éníye  
 t'así. hórét'i-ní. ?eyi tθ'i bet's'én  
 niðdúwe ?adjáú yeneť'i-níú ?etθén t'a  
 bek'éníye yeltť'eť ?at'e bek'é.<sup>14)</sup> ?ekú.  
 ?oteyé ?etθén beyā nítť'a-xét' ní hoyā  
 níníya.

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 dedané ?iʔásí-ts'én  
 níniya. ?eyer ?etθén betens-k'ε  
 hodelyŭ. ní hok'szí táθεʔaz. ?ekú.  
 t'ahi néné-k'ε níniyai hek'órelyə-híle.  
 ní hok'ε níniya kúlú niðá húðya. γiti  
 húle-xéʔ tθ'i céγeti-tθ'i-híle. ?eyit'á  
 hýtʔ'édé nínéγitsə.

16. ?ekú. né?eli-k'ε ?oteyé hylzə ?eyer  
 níniya. beyaze náríltiú né?eli-k'ε néðti.  
 θá γiti-tʔ'áγə ts'eníðer. kú. ?eyer  
 óer-ba héðer. kúlú bér bεts'i-híle γεγə  
 céti-ixa. ?ekú. ?etθén ní hot'a heʔási  
 bek'εε hóð'ə-híle. t'a-ts'én dene nayá  
 níniði hots'én ?etθén-tʔ'ule nit'ei læ·t'ε  
 hóyí.

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. ?ekú. ?edlá?asdjá-dé ?etθén ?eyáñiθer-γwalí,  
 yeniden. ?ekú. tθaθ-naθtcéð-yé hqneθ?ínú<sup>15)</sup>  
 tθaθ beyé θetá hítá. ?ekú. tabáγá náneta.  
 ?eyer detcin ná bek'e nílní. hítá ?eyi-láγá  
 tθaθ dáθeθtθ'ý. ?eyit'á ?etθén t'ahi  
 dáθ'ázi ?eyer yeγá néðda.

18. ?ekú. ?eyer ?etθén beyá níñiθ'azú  
 ?oteyé t'ahi ?ek'á yenideni ?eyi θegorú  
 ?eyáyíñiθer. ?ekú. yý. ?áñé ní yéniluð.  
 kú. ?eyer bes netcá-híle xáθ'á-ní ?eyi-t'á  
 náýit'að. ?ekú. bér nahi ?eθk'ení.θt'að.  
 bér dáhígáih-ixa tθe-k'e ?eθkéyiríla.

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 heĩtsi-ixa tθ'al-yayé  
 ?eĩéθelaú tθe-luzé hĩká θeya. tθe-luzé  
 náke nĩnila ?eyi tθ'al-yayé ?eĩéγuéla-nĩ-k'ezĩ  
 ?eĩenayeĩdeĩ. tθe-ts'ĩ kún ?eketĩ'ũ  
 tθ'al-yayé k'éγetĩ'ĩr-hit'á tθ'al déók'á.  
 ?ekwát'ũ. kún θeĩtsĩ. ?ekú. kún netcá  
 θeĩtsĩú bér déĩt'ε. ?eyi-γá céhetĩ beyaze tcũ.

20. ?ekú. ?eyi beyaze t'á·t'ũ. dene-ts'éyané  
 béĩ yatei ?eyi-k'ésĩ bā-xéĩ yaĩtei tθ'i  
 sets'éyanē. hēni bā-ts'én. nezũ. adi-híle.  
 djā θeda. betc'azĩ husá yeyenĩθen-hit'á  
 ?ebér-yé tθe γĩlai-hit'á ya ?eĩtcáz. ?ekú.  
 ?eĩtcáz-tĩ'áγá beyaze ?ebér-yé hóót'si-γá  
 yĩniĩtĩ, ?ekú. beyaze ?aĩni, seyazĩ, djā  
 seba cénetĩ. na djíye hĩká γwasā. djā  
 ninesdaih hots'én djā hūdá, yéĩniú yetc'azĩ  
 héōya.

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 lāsá,  
 yeyenit̚θen-hit'á c'éθ-layé hokáθeya. ?eyer  
 hots'í yenet̚?í. ?ekú. ?eyer beyaze  
 ?ebér-yé hots'í bɪlá-t'á cétí θedaih  
 yenit̚yit̚?í. ?ekút'a téðya. t'a hots'én  
 benéné hek'ódelyá-híle-hit'á dzidize sa nayaya  
 hots'én téðya. ?ekwát'ũ. hegaɬ.

22. xítts'én ?anahot'íú nanetei. k'ábí  
 dedané sa há'a'aíh hotθe-hit'ũ. nahedaih.  
 nɪðá nɪdjaú ?et'axá xítts'én nɪúniðer.  
 ?et'axá t'a hots'én nayedaɬ-nɪ ?ekozi  
 ya-tca ?eðler ye?í. t'atθe yeγe-íú, kún  
 netcā. déðk'án ?at'e ?ahunédí, yeniden.  
 ?ekozi náyedaɬ-nɪ t'ɥ·t'e-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. holani teðe-k'ε hoɣiðerú deʔází  
 ʔoteyé ya-tca ʔeðleri bóret'í ʔadjá.  
 ʔekú. ʔets'ínaθé yets'én niðá-híle níniya.  
 kúlú teðe yí ya-tca ʔeðlerú dzi-θe bóret'í-híle.  
 ʔekú. ʔeyi-ɣaré teðe yeɣa níniya.

24. yeɣa níniyaú ya-tca ʔeðler-ní beyuréɛni.  
 ʔeyi t'ahi-t'á bets'í ya-tca ʔeðler-ní  
 yenizi θéyi. kúlú t'ahi ʔat'ε yek'ódelya-híle.  
 titc'a-nádeí ɛá náyet'aði betθén ní hok'ε  
 ʔeɛkéɣelya θela lá'ahót'í. ʔedláye ʔat'ε  
 nəlɪ. ʔoteyé neɣwas'í, yeniden-hit'á  
 ʔiɛáye híɪtcú. nedáð. bér k'áɛdjine lá'ahót'í.  
 kúlú bér ʔat'ε-híle-xéɪ tθ'i bér ʔází nedáð.  
 hodelyǔ. yeta dzéríɣaih. titc'adɪ. náyet'aði  
 ʔoteyé ʔeyi ládáhot'í. nahi ʔeðeðé láhot'íú  
 nahi ʔegané tθ'iú ʔetɕayá ʔetθ'ε-tθéné horelyǔ.  
 titc'adɪ. t'a náudéɪʔaih. ʔeyi lə.t'ε. ʔeyer  
 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'ũ.  
 dene yes'í-dé dene yũ. ?í ?aywasé, yeníðen-hit'á  
 ?eyer hots'í t'ahi ts'úgare híttcũ.-xéé nahéðdja.  
 t'a hots'én nayedaí-ní ?ekozí nahéðdja 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 ?ádjá-hit'á ?eyer dene-ya  
 níniya ?oteyé dene-xéé holni; t'á.t'ũ. béé  
 ?ééts'elvel tθ'íú t'á.t'ũ. hotél'éná-xéé  
 náyíðer hots'í t'a ?adjá-hit'á tu-tcoy-k'e  
 níniya tθ'íú ?eyi t'así. bér lá.t'e kúlú  
 bér ?at'e-híle ye?í. ?eyi-ya tθ'i dene-xéé  
 holni. tθ'i t'a yet's'í híttcũ. ?eyi tθ'i  
 yet'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. ?ekú. t'así. bet'á hudéð'á ?at'e  
 ?ahunédí. bekaúdé, hehedi-hit'á ?eyi  
 ts'ékuyi dene-xé yika ná·θdja. ?ekú.  
 yeyə níh̄inidelú yet's'í t'así. náheɬtsi.  
 ?eyi ts'ékuyi ?ekwáhubéɬni, diri t'así.  
 t'ahi ?at'e bek'óredja-híle. ?eyit'á  
 ?oteyé beseyuhdí. tθ'i djə ní hok'e  
 tθ'i hosɬini ?anáhuɬdé-sáná, hubéɬni.

28. kúlú ?eyer náhedé-hit'ũ. ?iɬáyi  
 deneyu hosɬini ?anáyuwéðní. bezí-t'á  
 hosɬiniú ?anáhóθer. ts'ékuyi h̄utɬ'éðé  
 ?íhíle hēni. kúlú deneyu yedaya ?adúθt'é-hit'á  
 yet's'én k'ahóθer. ?eyi h̄uka ts'ékuyi  
 híltc'e-hit'á nasu·déɬ sni. kúlú ?ed̄ini  
 nasdai-ixa-híle hēniú θeda hóyí. betc'azí  
 nasudéɬ-híle sni. ?eyit'á nahulté sniú  
 nidíltei, sniú θy. ?alyá. ?eyit'á bet'azí  
 naséðdel sni.

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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 bæzi tanizɪ hots'én  
 nɪ hohéɬ'á ɣɛna láhót'ɪ-t'ɛ. kúlú dɛne-ts'én  
 xáyáɬtei-híɬɛ. ʔekú. ʔeyi t'ahi tsə́tθoɣɛ  
 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 bɛtθíɣá yɪ hóɾɛt'ɪ ʔadjá-hik'ɛ.  
 tsə́tθoɣɛ tθ'i hodɛlyũ. nɪ hoyáɣa hots'én  
 ʔadádjá. k'áɬdjɪnɛ hodɛlyũ. bóɾɛt'ɪ-híɬɛú  
 naɦɪ. yɪ-yaze bóɾɛt'ɪ. ʔeyi-ɣáɾé 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'áya θá beya nʔts'idelú.  
 ?ekú. ?eyer t'así. hóret'í-híle. ts'ékuyi  
 tθ'i ní hoyáya hots'én ?adjá. tsatθoye tθ'i  
 hodelyŭ. béʔ ní hoyáya hots'én ?adjá.  
 ?eyit'á ní hoyáya beká hyneta. ?ekwæt'ŭ.  
 yí behúl'aí sni. ?ets'inaθé ní hoyáya  
 hots'én nʔá ?adjá-hit'á behúl'aí-ixa-dúyé-hit'á  
 beká nats'edéʔi hoyá yeda-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.<sup>4)</sup> 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. tsatsâné heũ·l'ái

1. ?iʔáyi dene tsáts'ina húlye. ?ik'ázé-t'á  
nátser-hit'á t'así· hodelyũ. ba dúyé-híle heli<sup>16)</sup>  
sni. ?eyit'á dene ʔa yek'aʔdét t'ahú-k'e  
dzéréyaih sni. ?ekú. ?iʔá hotélnáné-k'ezí  
nahéθdja. dene-ʔa-xét ?ekozi hegaʔ-hit'ũ.  
?ets'inaθé niðá nĩniya.

2. hotél'ená-néné-k'e ?iʔáyi dene kwáyéʔni,<sup>17)</sup>  
hotél'ená-néné-k'e niðá nĩnidel. ?et'axa  
hotél'ená-ya nĩnidel-dé ?etθ'i-híle. sekuyi  
ʔa nuhwét ?et'axa ?ets'elyel-dé sekuyi.  
nuhwets'i ʔa ʔeyáldé-ywalí. kúlú nuhwéhobi  
niðá hotél'ená-néné-k'e nĩniya, 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 tabáya nít's'idel.  
 kú. tu-tcoy tabáya séðdel. ?iá ?etθén  
 á hú?ási-hik'é ?eyer hehü. ?a. ?eyer  
 náhedé. ?etθén á áyáhiðe. ?ekú.  
 ?eyer hots'í tcilekuyi názénádéti ?et'axá  
 ?iáyi ?ekwá·di, tu-tcoy tabáya nayesdaí-ní.  
 ?et'axá t'así·-ya níniya. t'ahi ?at'e  
 bek'ódesya-híle. tθe k'áídjine lá'ahot'í.  
 kúlú tθe ?at'e-híle. detcin θetá lá·t'e.  
 kúlú detcin tθ'i ?at'e-híle, héni. ?iáyi  
 dene dayureíker ?eyi t'así· dīnī nedáð-húsá  
 18)  
 yéni. bek'ódesya-híle bédéyesdi-híle-hit'á,  
 héni.

4. ?ekú. k'ábíú ?eyi t'así· sni beyá naúdét.  
 neü·l?í. t'ahi ?at'e yek'ódelyá ?iáyi tahi  
 dene-ta-lesá, hehedi. ?eyit'á k'ábíú yets'én  
 hē·ðdel. beyá nít's'idel. kúlú t'ahi ?at'e  
 bek'ódedja-híle. ?eyit'á hubekúé níhiðelú  
 tsáts'ina bét ?ekwáhedí. tsáts'ina, si tθ'i  
 ywas?í ?eyi t'ahi ?áíuhni, héni.

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-xéi  
 yeyá níniya. kúlú ?edini tθ'i yek'ódelyá-híle.  
 ?ekú. t'a ?aywalnei bek'ódédjá-híle. ?iááyi  
 tcilekuyi tθε-t'á náyenitcéli. déitsér hóyíú  
 náyéθdǎ-híle. t'ahi tθε-t'á náyenitcéli  
 bek'é hóret'i tayá-híle. ?ets'inaθé tcilekuyi  
 áǎ tθε-t'á dáyuicúǎ. déitsér hóyí

6. ?ets'inaθé t'ahi ?at'e bek'ódédjá-híle.  
 bek'e du.lk'áih hehedi. ?eyit'á yek'e kún  
 heheitsi. kú. ?eyi t'así. kún-t'á níóílú  
 delk'oz ?adjá. kúlú bek'e ?edeyik'ǎ-híle.  
 kún néθtθaóú ?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'axə tsáts'ina dene-ts'én ?ekwá·di  
 diri t'así· beɣə náθi·tí-ní. ?eyi ?ət'ε  
 ?ahunédí. sɪní-t'á hudéɣwasdzaíh, héní.  
 ?eyit'á ?eyi yeləɣə néðdaú xá?adeɣí?ə. θá  
 hoyaze ɣedjen. húɬdú· ?et'axə ?eyi t'así·  
 híɬtcú· bílá-t'á niyerítə. bílá-k'eð-t'á  
 betθí daya dzéréyetí. nedáð-ní kúlú ?edini  
 ba nedáð-híle. ?ekú· ?eyer ?ekwádi, diri  
 beɣə náθi·tí-ní. ?eyi ?ət'ε. tsátsǎné  
 húlye séts'edi-ní. ?eyi ?ət'ε-hik'é, héní.  
 ?ekú· t'así· bet'á hudéð?ái ?ət'ε, séts'edi-ní.  
 ?esdiniyé kúlú hudéɣwasdzaíh, héníú xə?adeɣí?ə.

8. yaze ɣedjen húɬdú· yeləɣə híɬtcú. beðá  
 hok'á níɬayínítə. t'a húdjen-hit'ŭ· yéðyuɬ.  
 tsátsǎné déɬtsér-xéɬ tanizí hots'én níɬtal.  
 tθ'i nayéðyuɬ. tθ'i déɬtsér ?eyi-xéɬ ?éɬtc'azí  
 yíɬtcú. detcin-k'ésí ?éɬts'iyízús. ?éɬtc'azí  
 níyíníla. húɬdú· ?íɬáye yek'eð híɬtcú· ?eyi  
 tθ'i ?ekwáyíllá. nayéðyuɬ. ?éɬtc'azí nayíltci.  
 detcin-k'ésí hodelyŭ· netcá-híleú ?éɬts'ídáyétsús  
 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. ʔeyi tsątsąné hodelyŭ. ʔɛʔɛtats'ɛɬya.  
 ʔeyi bɛt'á tcáʔáne tθ'i hɛɣɪɣə. θyθ tθ'i  
 hɛɣɪɣə. ʔɛkwáʔalyá. ʔeyit'á hýtɬ'ɛðé  
 bɛt'á horɪðer sni. t'atθɛ-hɪt'ŭ. tsątsąné  
 hŭ.lʔə ʔɛkwát'ŭ. bɛhúlʔə 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'ũ· heγinái

I.

1. sinq dene ɬa ʔaʔanádé. ʔeyer datsátθí  
dene-xéɬ náðer. ʔekú. ʔet'axa nábaħudéɬ sni.  
kú datsátθí tθ'i dene-xéɬ héðba. ʔekú.  
sinq nábaħedéɬú beyé tu ts'edá-ixa k'eih-tθ'aí-yaze  
dene-xa héga. ʔeyi ʔededáts'etɬ'ɥ beyé tu  
ts'edá-ixa. nábaħudéɬú tu-ɣa nɬ·ɬtcagǵteíú tu  
ts'edá-híle. ʔekwáhot'ɬ bet'á dene-ts'én  
hodeni-híle-hit'á sni.

2. ʔeyit'á datsátθí tθ'i bedéze ya k'eih-tθ'aí  
θeɬtsɬ. ʔeyi ʔedeyetɬ'ɥ kúlú tu ts'edá  
hédaunélt'ũ. tθ'aí seɣa náneten beyé tu  
ɣwasdá, héní. ʔɬáásɬ ʔekwádi. ʔets'inaθé  
ʔɬááɣɬ dene kwáyéɬni<sup>19)</sup> noɣwɬ ʔedlǵt'ɛ-hit'á  
ʔadi. tθ'aí tu ts'eldéɬ hédaunélt'ũ. tθ'aí  
seɣa náɣwatá heni ʔekwáyéɬniú, datsátθí ʔadi,  
diri tθ'aí beyé ts'úɬci naɣnídloíh-hit'á  
beyé tu hesdá-ixa-dúyé, héní. ʔeyi yɬ  
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.<sup>6)</sup> 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 hédéŋ nadliú tó'i  
 tó'aí seŋá náŋwatá, héní. netó'aíé-yé tu  
 nedá. tó'aí neŋá náten-ixa-híle, hets'ediú  
 beyé tu hesdā-ixa-dúyé. diri tó'aí beyé  
 ts'uŋci nasínídlóih-hit'á, héní nadli.  
 kúlú t'á.t'e héní-híle. ?ekwát'ũ. báhedéŋ.

4. níðá nits'idelú ?et'axá ŋitcayá nádéi  
 yet'i. kú. be?á nits'idel. k'ábí dedané  
 yeŋkaíh-xéŋ ts'úŋdés-ixa. teðe be?á zéŋtó'i.  
 yéŋkaú ts'únŋidel. tu-k'e bets'én náhéðdel.  
 tanizí níhidelú datsátóí k'aŋdané t'a ŋitcayá  
 nádéi ?eyer níhot'aya ŋiyaú dedané dene-nizí  
 hots'én héðlé. dene-nizí ŋiyaú dedané dene-zelé  
 tsay-xéŋ ?ekwáhodi huníðen-híle. t'a húk'e  
 dene-nizí yegali 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'ũ. t'ahi-k'έ-ləyá kúέ  
 níhodénílai ?eyer hots'én níúniðer dene-zelέ  
 dahəgezú ?et'axá datsátθí γεziť. γεziťú  
 ?adi, ?ekú-t'a. nade dzadzí yaíkaih...,  
 héní. ?eyer beγá níts'ídel. ?íťáγí kóli  
 řítcaγá řeyáñíťθer-híleú ?edéxáť-t'á ?íts'ísí-k'εðe  
 yedzaré k'edáyεřxelú náťnísí-k'εðe yegáné  
 k'edáyεřxelú hodelyű. dávena-t'ε-hik'εú ?ekwát'ũ.  
 beγá níts'ídel. ?ekú. yeγá níniðeli hodelyű.  
 řítcaγá řeyáñíťdé datsátθí hodelyű. kañí  
 yeγíŷá-tť'áγá. ?ekú. řítcaγá řeyáldé-tť'áγá  
 betš'í t'así. t'ahi bet'á hodéð'aín hodelyű.  
 náheťtsí. kú nahéθdel.

6. xait'ází-tť'áγá báhéðdel-ní-t'á hubekúέ  
 hotc'azí hehedéť-hít'ũ. deðten-ní-hit'á ten-k'ε  
 hubekúέ hots'én nahéðdel. t'así. řá nahelēť.  
 řítcaγá řeyáñíťdē. ?eyi hubets'í, ?eyit'á  
 t'así. nedáðe nahelēť. ?eyit'á náhelťťa-híle.  
 dene řá-hit'á hodelyű. řáťa nats'edéť-híle.  
 ?εťk'éníye súγwá ?aníťθaú ?εťγádáts'edðen.  
 dene tane nahék'ε dīneú sasuláne nahék'ε ?eyi  
 řá ?ahenélť'εú ?εťγádáhedðen. ?ekwát'ũ.  
 řahedéť.

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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 benatayá ?ekwáts'edi  
 ?edlát'ε-hit'á ?εtets'elyel-dé betθε dene  
 tεyálðir-híle hóyí. t'a. ?at'ε-hit'á-sí.  
 bek'órudjá. dǔ. djá nǐdja-dé yuywe dene  
 nádene tu-k'ε nahet'ási hubets'én ?εtnadǔ·ldéǎ.  
 ?ená hézǎ. héǎ·dí hēhedi. ?eyit'á yeba  
 ná?ahudéǎ?

8. datsátθí ?eyer dene-γá nǐdjaú kwáts'edi<sup>22)</sup>  
 datsátθí héts'edi. ?edlānet'ε-hit'á dene-tθε  
 ?ená k'eyǎxáǎi ?ǎásǎ. dǔ. djá ?oteyé  
 nek'ódílyá-ixa t'a ?anet'ε-hit'á-sí. ?eyit'á  
 yuywe nádene tu-k'ε nahet'ási hubets'én  
 ?εtnadǔ·ldéǎ. ?edlǎyǎ-tθε yeyá nǎniya lǎywalǎ.  
 héts'edi. dedǎné, ?ǎ, hēni.

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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.<sup>7)</sup> 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 tībahéōdel.  
 hubets'én tanizī nīts'īdel-híle-hīt'ŭ. datsátθi  
 bett'áye tsiť yayít'eiú dene yéxáyīya.<sup>23)</sup>  
 nádene nayet'as-nī-γā nītībanīya. t'atθe-γā  
 nītībanīyai θuθ-t'á yet'a-nize yéōgor. hūťdŭ.  
 tθ'i ?īťáyī θegor. bá nélt'ŭ. beōe del  
 xáyīlīú tŭlu-γā-k'ēōé náyītť'ir.

10. dene bek'énye γedéť-nī-ts'én nadéōyaú,  
 nāde dzadzi yaíkaih hénīú γīziť. ?ekú.  
 beyā nīts'īdel. dene řeyānīťdē. ?eyer θela.  
 ?aywalne hūle. datsátθí-ts'én dáhiltc'ε.  
 dene lá'anet'ε-híle. nuγwélot'īne řeyānīťdē,  
 heyéťedi. datsátθí ?ená nīzi hubets'én  
 ?elenadŭ·ldéť. ?ená-dé ?edlānelá lā-γwalī.  
 séťuhni-hit'á ?ená-dé t'a ?asťá-γwalī.  
 ?ekwá'ahubésťá-hit'á řeyāhubéťniťdē. nuhni  
 ?ekwáséťuhni-híle-dé ?ekwásne-ixa-híle-nī,  
 hubéťni.

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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'edáľi-hit'á  
 yeyá tsay hedétt'í-xétt datsát'í ?etediú  
 diri dene dánahubítná. ne-ik'azé-t'á  
 dene tseyáñit'í na-dúyé-híle. dene nayítná-ixa  
 na-dúyé-híle-leśé, ?eyétni. kú· datsát'í  
 ?ekwádi, t'así· tseyáľöer-dé t'í nayílná-ixa  
 tseyáľöir-híle. beöiyé-xa tseyáľöer-sí· dene  
 naywásná-ixa-híle tseyáñit'í-tt'áya, héní.

12. kút'a ?eyer zétt'í-ixa-dúyé nats'edéľi-?at'e-hit'á.  
 kú· diri nádene t'í k'áttané tseyáhubíldé  
 t'í ?ahubilne-híle. ?eyit'á yek'ezí tsay  
 herelt'í húyeyiú nahéödel nadľi. datsát'í  
 nuhwétt nayídat, heyétni. kúlú sets'én  
 dáhúttc'é-hit'á si nuhwétt nayesdat-ixa-híle,  
 héní. ?eyit'á ?eyer t'a húöda?hit'ü· betc'azí  
 naséödel.

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. dziné-k'e  
 dzine nats'eyedelú k'áđjine sa náŷi'á  
 yũ.né tũlu-k'é hots'én dáyatei tθ'e. kú.  
 ?eyer ?edláyŷi ?adi-hit'á ?ekozi dene húle-nŷi.  
 datsátθí yŷi ?ekozi héli-nŷi. ?edláyŷi-xéť  
 yaŷtei-hit'á. dja beba náhudũ.1'ŷi, hehedi.  
 24)  
 ?et'axa detciné xáŷidel. tã hŷit'eu  
 datsátθí dene-geze nayedať. t'ahi dene  
 ʔeyáŷiđé-nŷi t'asá-hŷit'e-híleú datsátθí násk'ezŷi  
 nahet'asú datsátθí hubegeze nayedať. hots'ŷi  
 súdí hŷká yaŷteiu nádene yeyã nahedloy.  
 ?ekwát'ũ. dene-ŷã nŷiđidel sni. dene hubenŷyé  
 k'ani hubélot'ine ʔeyáhubíldé-nŷi kúlú t'asá-hŷit'e-híleú  
 dene-ŷã nŷihŷit'az-hit'á.

14. kú. ?eyer hots'én t'a hubekúé héđdel-nŷi  
 hots'ŷi datsátθí ?ŷá kóli céŷetŷi-híle sni. kú.  
 ?eyer bér hubets'ŷi-híle ?adjá ?etθén húle-hit'á.  
 ?eyer datsátθí ?ekwá'adi, si nuhwe-tθe nahucdjá  
 setũlué-k'e nayuhdéť. sekúé hots'én nuhweba  
 nahucdjá, heni. ?ekwã·di dedané nahéđdja.  
 t'asŷi. ?adi-dé bek'é-tc'a ?ahodi-ixa-dúyé.  
 dene lã·t'e-híle-hit'á betc'á dahunedjer. ?ekú.  
 t'a hots'én nahéđdjai betũlué-k'é nats'edéť.

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. ʔet'axą detcin-yáya hogayé-yaze-k'ε  
 bekeyé holą húnı'a. náné-ts'én tθ'ıú  
 hodelyŭ. hots'én bekeyé ʔεʔts'ı tεθε dáhoð'a.  
 ʔeyer nıts'ıdelú dją datsáθı ʔedlá ʔadjá-hit'á  
 bekeyé holą, sni. ʔeyit'á bekeyé honet'ı-nıú  
 bekeyé hogεze ʔąk'ε yaθ sulðani xaráʔa.  
 ʔeyi-k'ε telk'aʔi-keyé-yaze hóret'ı. benásı  
 t'ası-k'ε hóret'ı-hıε.

16. ʔekwát'ŭ. tθ'i nahéθdja-hik'ε. bek'énye  
 bekeyé-k'ε nats'edéʔ. detcin-yáya bekeyé-k'ε  
 nats'edéʔ-nıú ʔet'axą t'atθε nayedéʔ, sas-tcoy  
 heediú dáhiyezelú huk'ε t'ásı natıbahéθdel.  
 hodelyŭ. yuné tθıheʔdel. ʔet'axą ʔıʔáıı  
 ʔekwádi, yεxε tθıhıldéʔ hule. θıθ-t'á  
 ʔeyáyúlðir hudŭ·ldzaıh. dją beba niúdéʔ  
 detcin-yáya tulu nask'esı dją nılgé-dé  
 ʔεʔats'ı hodelyŭ. ʔεʔeyáre θıθ beyédáyúgé.  
 ʔet'axą ʔeyanıłðer ląsá, héni.

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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 nîhîndel. tθ'i  
 ɬaze hots'én hedsɣeltθ'í kúlú sas-tcoy húle.  
 ?iɬáyí ?ekwádi, ?edlât'ε-hit'á sas-tcoy t'así.  
 náyeda ɣe?i-dé hotc'azí helger-híle-nî.  
 sas-tcoy ?aɬuhni-híle-hit'á ?ahunédí, héní.  
 kú. ?eyi dene t'ahî ɣeɣe?i ?adiú, sas-tcoy  
 ?at'ε. nîðá-híle. beɣa nîniya. beɣú  
 xíli hodelyŭ. hódet'i-nî, héní. honet'i-dé  
 súywa-ɣwalí, hehedi.

18. ?eyit'á nádene tθ'i yet's'én héð'az. tθ'i  
 k'ét'ásí natθihet'az. sas-tcoy, hehediú  
 dene-ɣa nîhît'az. kúlú sas-tcoy húle-t'ε.  
 ?ekwá?ahedjá húɬdú. datsátθí sas-tcoy  
 ɬeɣáyéníθer-hit'á sas-tcoy yetc'azí helger-híle-hit'á  
 ?ahunédí, hehedi. t'á·t'ε-sí. ?oteyé honáunŭ·tá,  
 hehedi. ?eyit'á yet's'én heɣedel. detcin-yáya  
 tɬlu héð'a-k'é ts'edéɬ. xá tɬlu θegóri-ɣa  
 nîhîndel. djá niɬdúwe sas-tcoy déts'ayú  
 θeyí. kúlú ?iɬáyí dene yeníudeni-nî ?oteyé  
 yenet'i-níú sas-tcoy detcin beðá hekéɣí?ai  
 ɣe?i. dedané sas-tcoy ɣena ?at'ε-híle  
 ?ahunédí. déts'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 yetts'én héðya. yeyá  
 nīniyau sas-tcoy tēyāñiðer ?at'ε hik'έ.  
 hodelyŷ. dene yeyá nīniðel. kú. ?eyi  
 sas-tcoy datsátθí tēyāyēniθerú ?edéxá-t'á.  
 yeyétθ'ené k'edáθetxelú yett'élér yí  
 xáyitt'að. ?eyi yí yetts'í t'así. híttcú.  
 ?ekwát'ŷ. detcin sas-tcoy-ðá béké?uittíu  
 tulu-k'έ yu·né-ts'én dētts'ayú θeyí. ?eyíllá.  
 ?eyi ?at'ε-hik'έ sni.

20. ?ekú. ?eyer hútdú. datsátθí kún θetstí.  
 ?eyer sas-tcoy tt'élér kún-naθe yeyáyittí.  
 ?ekú. ?eyi t'ahi tθ'aí beyé ts'úlci nasinídloín,  
 hēni-ní ?eyi sas tt'élér-yaya nīnītāú 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 where. 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. ʔeyer dene bér-ba hédé-ni-hit'á  
sas-tcoy náhít'að. sas-tcoy tθén ʔoteyé-ya  
céhelyi. húʔdú. tθ'i nahéðdel. datsátθí  
bekéyé-k'é nats'edéʔ. ʔeku. t'a hubekúé  
hots'én dásiniʔts'iyé-dá ʔedza-cú nats'edéʔ.  
t'ahi tu bek'e hubekúé hóðla ʔeyi bé  
nats'εθdel. dásiniʔts'iyé-t'á tatcasí-t'á  
ʔεθsusi ʔeyer tu bé nats'εθdel.

22. tsiʔutené-k'e tʔlu-ya-k'εðé benásí t'así.  
hórét'i-híle. dene yeðé yaθ-yé xáyíʔa  
heheʔí. ʔíʔáyí, ʔedláye ʔát'e. dene  
yeðé láʔahót'i. yaθ-yé xáyíʔa, héni.  
ʔet'axá dene yeðé t'ʔ.t'e. si seyeðé. ʔát'e,  
héni datsátθí. ʔekú. ʔeyer dene ba náudeʔí.  
yaθ-yáya θetiú ʔekú. ʔekwáts'edi, nuhwexéʔ  
nayídaʔ. ʔáʔa nuhwékúé niúdéʔ, héts'edi.  
kúlú, ʔihíle, héni. nuhwékúé, ninuhdel-dé  
sedézé djá seya náɣwayá, héni. ʔeyit'á  
bedí ʔáséθdel. ʔekú. ʔeyi dene bekúé  
nihiðelú datsátθí sedézé seya náɣwayá, héni.  
yuywe ta-k'é-tʔ'á beyeðé yaθ-yé xáyíʔaú  
θeti. ʔeyer hots'i ʔadi 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 náwayá-híle-sáná. tθ'i dja t'a·t'ũ.  
 θi·ti tθ'i ʔoteyé benaʔé ʔekwáʔaduhní,  
 héní-hit'á benaʔé ʔekwóhodi.<sup>25)</sup> kú. ʔeyi  
 ʔet'ereke tθ'i sunaya beɣá nása-ixa-híle,  
 héní. bą tcũ. betá tcũ. tθ'i ʔekwáhedi.  
 datsátθí ʔiʔáɣi yeɣá niɖja. nedéze neɣá  
 nása-ixa-híle, néɬni. ną tcũ. netá tcũ.  
 tθ'i, ʔíhíle, hehedi.

24. datsátθí biniyé-híle-xéʔ ʔekwádi, ʔiɣá,  
 sedéze seɣá náwayá. seyeðé ɣwaʔí, héní.  
 setá tcũ. ʔené tcũ. ʔíhíle hiyéɬuni-sáná.  
 ʔiɣá, héní. ʔeyi dene t'aɣi yeɣá niniya-ni  
 bekúé niɖjaú tθ'i kwádi.<sup>26)</sup> ʔekú. ʔeneθékuyi  
 híltc'ε-xéʔ ʔekwádi, datsátθí dene láʔat'ε-híle.  
 ʔekwát'ũ. θeti bedéze yeɣá náyah-ixa-híle,  
 héní.

II.28-III.19

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'axá nihíyah. tsitʔutené xádáθeyézú  
 niyíhau hubekúé hots'én betʔ'áys tsiʔ  
 yáyí't'iu<sup>27)</sup> nahéθdja. kú.<sup>28)</sup> t'a nats'edéi hots'én  
 datsátθí naʔedaʔ ʔet'í. ?eyit'á datsátθí  
 dene lá·t'·s-híls-ní bedézé t'así. ?ayíllá-ʔwalí  
 sniú hodelyű. dene ʔek's daθedel. nánel'í-ixa.  
 datsátθí yísi yídanídjau dɛdɛné dene ?ek'k's  
 daθetezi-yaya bedézé kelá xáyí'a. ?eyi ʔe'í  
 dɛdɛné yíʔtcú. yúníʔt'i. dene ʔa bek's  
 daθetez-hit'á xáyéʔteih-ixa-dúyé-hit'á, ʔedzaré  
 hodelyű. xáyíʔtc'il. tídjau bedézé dzaré  
 yű.ʔáné yaθ-nizí hots'én yayíʔxel. kút'a bekúé  
 hots'én nahéθdja.

26. bekúé nídjau bá ʔek'éníys nítsaydélyá.  
 nedézé ?estunét'ins. ʔeyáńíʔðeni sa naʔíʔná.  
 netá tcű. si tcű. ?estunéít'ins. nedézé yí  
 nuhwa ?eyálayena-ní. ?eyi ʔeyáńíʔθer, héníú  
 bá hetsay. kúlú datsátθí dene-ts'én yatei  
 lá·t'·s-híls. hotʔ'áʔá betá tθ'i ʔeyá níniya.  
 tθ'i ?ekwáyéʔni kúlú datsátθí yaʔtei-híls.  
 hotʔ'áʔá betá tcű. bá tcű. tθ'i ʔeyá 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,  
 nuhwékúǵ hots'én nayuht'ás. kút'a.  
 nuhwedakurésťále-sį, héní. datsátθí tınıyaú  
 t'ahi bedézé dzaré yaθ-yé yįǵxel-nį ?eyi hεθten.  
 naíltcú beta-kúǵ ?eyi-xét ?eyer yįdáníya.  
 ?ekú. t'ahi bedézé θεťtį-nį ?eyi-γą nįniya.  
 yedzará-lu yets'én yéǵgúť-xét ?adi, nįyaih,  
 héní. dedané bedézé ts'įǵaya néōda.

28. kú. datsátθí betá bą tcũ.-ts'én  
 nádéōyaú ?adi, nuhweliǵ beyą yeniyíta duhni.  
 beyą yeniyuhtą-híle kúlú ?aduhni. beyą  
 yeniyuhtą-dé ?oteyé hųzų. hoxa bets'én  
 yayuťtei-γwalí. la hųzų. hoxa bets'én -  
 yayuťtei-nį-dé beyą-xét sa k'eih-tθ'aí  
 γwaťtsi-híle-nį. ?ekú. hųzų hεk'ódelyą-híle-hit'á  
 beyá-xét sa k'eih-tθ'aí θεťtsį. si-híle dene  
 ?ekwá.lá-dé ?ekwát'ũ. ?eyi dene tθ'aí-yé  
 tu yedą-dé ?et'axą ?eyit'á seōiyé-γwalí. ?ekú.  
 si yes?į-híle-nį-dé bet'á seōiyé-γwalí-nį. kúlú  
 yes?į-hit'á seōiyé hįká suγwéōní. kúlú bet'á  
 ǵeyáni.ōer-híle. dįą hots'į tθ'i ?ekwánaywade-sáną.  
 tθ'i ?ekwáhųť'ei hųzų-híle dene-ts'én ?ekwá?anadjá-dé  
 ?edįni γena-ixa-híle-sį. kú. ?eyi hotc'á  
 ?oteyé bets'én yayuťtei nuhweliǵ beyą yeniyutą-dé,  
 héníú tįdja sni.

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 ʔuwe-túwé-ya náts'edé sni. datsátθí  
 betcile tcũ. ts'i-xa k'eih hika hě.ðʔaz.  
 ʔets'inaθé nĩðá nĩhĩnĩʔaz. kúlú k'eih  
 dayĩtʔc'il-híle. k'eih nezy ʔa kúlú diri  
 nezy-híle. yunaθé k'eih nezy hũlĩ-lesá,  
 héníú k'eʔáné hegaʔ. ʔets'inaθé dzĩne ʔa  
 keshy.ðer.

2. ʔet'axa dja k'eih dahũ.ltc'ul héní.  
 k'eih dahĩyĩtʔc'ilú ʔenahet'sú ʔet'axa betcile-ts'én  
 ʔadi, setcilĩ., nuhwékúé hots'ĩ tsθít'az-nĩ  
 hots'ĩ θá nuhwetʔ'áya ʔená dene k'eyĩtʔxel-lesá.  
 ʔiyá ʔahũ.t'ás, héní. ʔekú. betcile hětʔeð.  
 nuhwetʔ'áya ʔená dene k'eyĩtʔxeli bek'ódelya-hit'á  
 ʔadi ʔahunédí yeyĩnĩtʔen. kúlú yet's'én t'asĩ.  
 ʔadi-híle. ʔekwát'ũ. ʔahet'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. hubekúé hots'én nĩðá-nĩ-t'á θá hũđú.  
 t'ahi hubekúé-nĩ nĩhĩt'az. ?ekũ. ?eyer  
 hodelyũ. dene tseyáldé-hik'é. dene-ðiyé yĩ  
 ?ekédeyĩla-nĩzĩ nĩhĩt'az. datsátθí hodelyũ.  
 dene-ðiyé-ta dzéréyah. ?et'axá ?adi,  
 setcilĩ., djá ?ená bĩnĩyé. nuhwélot'ĩne  
 tseyáñĩđé ?ahunéđí, héní.

4. ?ekú. datsátθí dene-ðiyé-ta nánsta. betá  
 tcũ. bą tcũ. t'ahi heðlai hĩyĩla. ?ąta  
 nĩyénila. betcile ?aĩni, setcilĩ., setá  
 tcũ. ?ené tcũ. hubé t̥ɣwast̥. t'asĩ--xa-híle-dé  
 sets'én yayũt̥tei-sáną, héníú datsá-ðeð-ts'éré  
 ?edek'íltcũð betá tcũ. bą tcũ. geze néðtĩ.  
 θá ɣĩtĩ kúlú náɣeda-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 boy<sup>9)</sup> thought and cried.



5. ?ets'inaθé dene-ðiyé dáyiðdjer. hínáyi-t'á  
 nádayeda. datsátθí bédatsá-ðeð-ts'éré tθ'i  
 hínáyi-t'á náyeda. kúlú ?edini náyeda-híle.  
 betcile yeyá naídaih. hedjí lq·lî.  
 yeyiniðen-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 yé?î. bûnaya-ga nínîya. súnayî,  
 ?ená nuhyá nínîdel, hénî. kúlú datsátθí  
 náyeda-híle. tθ'i ?ekwáyéðni. kúlú  
 náyeda-híle. ?ets'inaθé ?ená niðúwe nínîdel.  
 kú. ?eyi tcilekuyi-yaze hēli-hit'á héðyēð.  
 datsátθí dene-?iyuné áeyáyéniðer-hit'á ?ahunédí.  
 bets'én yastei kúlú náyéðdā-híle, yenîðen.  
 si tθ'i djā ?ená áeyásíðir-ixa. hubeyá  
 k'esds-ixa-dúyé, yenîðenú ?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. ʔet'axə t'a xáyenuyǝɾi datsátθí·, náɣayi<sup>29)</sup>  
 huhɣə nílgé, héní. dɛdɛné datsátθí xái  
 héníú datsá-ɔeɔ-ts'éré xayǝ'arú nǝɣǝya. ʔɛdlá  
 ʔadini, héní. betcile ts'i-ɬə-yé ts'ɛdɛ́ɬi  
 ʔeyi-ts'én tθ'aɬɛ hɛ́tθíú ʔadi, yuɣwe nǝɬ'ǝ,  
 náɣayi ʔat'ǝ ʔahunédí, héní. datsátθí  
 yɛnɛɬ'ǝ. dɛne ɬə ʔahunédí la, héní. ʔɛkú·  
 betcile-ts'én ʔadi, sɛtcilǝ·, yuɣwe dɛtcin-ta  
 nǝ́út'as, héní.

8. ʔeyit'á dɛtcin-ta nǝ́hǝnǝ'az. ʔeyer  
 k'eih-tθ'aɔ́ɛ-yé xáheɣǝ́dzez. ʔɛkú· sɛtcilǝ·,  
 diri bɛyé θǝɣǝ. dǝɣə hots'ǝ sɛnɣǝ'ǝ·,  
 héníú yɛnaya-k'ɛzǝ k'eih-ɣə dá'ɛ́ɔt'aɔ. ʔɛkú·  
 datsátθí ʔɛdǝni t'ahi bɛts'éré náɣǝ'ari-nǝ-ɣə  
 nǝ́dǝáú bɛts'éré t'aátcúɔ tabáɣə hots'én tɛ́ɔya.  
 ʔeyer nǝ́nǝyaú sɛkuyi nɛtcá-híɬɛ lá'adǝlyá.  
 ʔɛkú· ʔeyer θɛda.

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 ʔedéɬ-ni.

ʔets'inaθé niɬdúwe niniɬdel. ʔet'axə ʔiɬáyi

ɬitcəyá ʔekwáʔadi, [də.ni dja déné ʔééya

hwiɬe hiile ʔéyílanil], héní. kú. hodelyŷ.

ní hots'én dáhoneɬʔi. dja dene ɬeyáníldé-t'ini.

ʔeyer t'ahú-t'ɛ, heɬdi. hodelyŷ. ní hots'én

dáhoneɬʔi. hoyaré datsátθí bəts'ére t'adeltcúð-xéɬ

tu-tc'azí héɬgé sekuyi-yaze-k'ési. ʔedlá-t'ɛ-hit'á

sekuyi-yaze dzéréguh, heɬdi. ʔedláye-t'á

yiiná-hit'á sýniá. dene-ðiyé-ya céti-hit'á yiiná

ʔahunédi, heɬdiú ní hots'én heheðdel.

10. ʔiɬáyi ɬitcəyá ʔadi, ʔiyá ɬeyáyuɬθir-sáná.

béɬ sánáúdé húɬdú. ɬeyáyúlðir, héní. hodelyŷ.

dáhiɬdel. k'ai-yaze-t'á béɬ sánáúdé, heheɬdi.

ʔekú. datsátθí dene-tc'azí tθiyéɬgé ʔahúlá.

kú. ɬitcəyá yeyá niniɬdelú k'ai-yaze-t'á dáheyuɬgúɬ.

yeyá náráedlók. datsátθí sekuyi hetsay láʔadiú

dene-tc'azí heɬduθ. ɬitcəyá ʔayéleɬdi, sekuyi,

sa niɬʔi. ʔekút'a náde sa neʔi. dja

neðiyé-ixa heyéleɬdiú 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. datsátθí náítsai hú. dene-tc'azí 'edenánaíl'iθ.  
 'ekwát'ũ. tu-tc'azí 'edehol'ať t̥itcayá t̥a  
 yeyá n̥in̥idel. 'ekwá'ayet̥iú yeyá nádáhedlók.  
 'ets'inaθé hodelyũ. ts'i-yé hots'i d̥an̥idel.  
 datsátθí 'eyi hehoñni-niú 'et'axá t'ahi n̥ade  
 d̥an̥iya. tu-tc'azí n̥iðá hoyaze n̥in̥iyaú tθ'i  
 t̥itcayá datsátθí 'aťedi, sekuyt̥, d̥uhú  
 'esdir̥iniyé 'arídi-híle. 'ekú. sa n̥iť'i.  
 neðiyé hotθ'e 'ekút'a n̥ade sa n̥iť'i-ixa-si,  
 'ayéťedi.

12. 'et'axá datsátθí náréð'i-híleú nit̥ibahíya.  
 datsá-ðeð-ts'éré yu'áñé héð'ar. n̥ade sa  
 yes'í, séťuhni. kúlú nuñni tθ'i nuhweníyéú  
 sa nuyuť'i-híle-lesá, héníú 'edéxáť-t'a  
 nádene 'et'etc'azí hen̥in̥iyiťxel.

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 'ahunéǎí, hehédiú  
 ǎitcǎyǎ hodelyǔ· hubets'iyε-ts'én natǐbahéǎdel.  
 kúlú datsǎtθí ts'i θela-nǐ hots'ǔ-k'εǎε yǐyáú  
 ǎitcǎyǎ t'ǎhǐ ts'i-ts'én nahéǎdeli hodelyǔ·  
 k'εyεǎxǎǎ. ǎitcǎyǎ 'ǐǎǎyǐ kóli θyθ kóli  
 híǎtcú-hǐε. ts'i-yé hots'ǐ 'eyit'á yet'á  
 k'εhudǐ· hubets'ǐ-hǐε. 'εkwǎt'ǔ· hodelyǔ·  
 ǎitcǎyǎ kǎheγǐyǎ.

14. kú· 'eyer t'a nǎde yǎdzaré-k'eǎ tcǔ·  
 yǎgǎné-k'eǎ tcǔ· 'εǎεna-tc'asǐ k'εǎyǎεǎxeli  
 ǎitcǎyǎ náγεltθ'erú datsǎtθí 'eyer, kút'a  
 31)  
 nǎde dzǎdzǐ yǎǎkaih, héní. 'εkú· betcile-yǎ  
 nǐnǐya. k'eih-tθ'ǎǎé nǐrǐtǎǔ betcile yeyaya  
 hots'ǐ xǎyǐya. setcilǐ·, nuhwélot'ǐne  
 ǎeyǎnǐǎǎé-nǐ diri ǎitcǎyǎ. dǔhú nen  
 hubeǎyθé-t'á hodelyǔ· ǎeyǎhubenǐǎǎé, héní.

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.<sup>10)</sup> "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  
 0y0 híʔtcú. ?eyit'á hodelyǔ. yek'ε ?eyígé.  
 ?ekú. tcilekuyi ʔitcəyá kəhí-nize yəgal  
 ʔeyáyíʔde. ʔitcəyá yets'én dáʔεʔdjuz. ?ǣ,  
 dəneyu həsʔí yeníðen. kúlú nen yí-dé  
 dəneyu-k'εsʔí ?ekwáhut'í-híle-ləsá, həhədi ?eyi  
 tcilekuyi-ts'én.

16. hodelyǔ. ʔitcəyá ʔeyániʔdé-tʔ'áya datsáʔí  
 ?ekwáʔadi, sətcilǔ, ?ekú. nen ts'i nəʔtsi.  
 si hínáyi-tsáné ?εdek'ənáywastsiʔ. ts'i  
 0ʔʔtsi-dé səts'én yayúʔtei, həniú tabáya  
 təníya. ?ekú. bətcile ts'i həʔtsi. ?eyi  
 tcilekuyi ?ets'ína0é ts'i ?enat'ε. ?ekú.  
 t'o0é t0'i náke 0εʔtsi. húʔdú. tabáya  
 níníya.

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. sʉnəyɿ̌, héní. kúlú bət'ásɿ̌ xáyayɿ̌tei-híle.  
 tθ'i heziɿ̌ú, sʉnəyɿ̌, héní. kúlú tθ'i  
 ʔeyi tcilekuyi bəts'én xáyayɿ̌tei-híle. ʔəts'inaθé  
 sʉnəyɿ̌ tunéθdɿ̌-hit'á ʔahunédí, yeníθenú hetsay.  
 ʔekú. tabáɿ̌ɿ̌ tsay ʔedəhéhéɿ̌ya. sʉnəyɿ̌,  
 héníú naíziɿ̌-xéɿ̌ ʔət'axɿ̌ datsáɿ̌tθí, xáyɿ̌,  
 héní. hínáyi-tsané ʔedək'ənáyestsɿ̌. dɿ̌ɿ̌  
 ʔedláye híka neziɿ̌, héníú tɿ̌ hots'ɿ̌ níɿ̌ɿ̌ya.

18. ʔeyi tcilekuyi ʔadi, ʔekút'a ts'i θiɿ̌tsɿ̌.  
 ʔeyit'á nɿ̌ts'én yastei, héní. datsáɿ̌tθí  
 ts'i-ɿ̌ níniɿ̌ya. ts'i ʔoteyé nənúnéθtɿ̌ húɿ̌dú̌,  
 setcɿ̌lɿ̌, ʔekú. yɿ̌.tθé hú.kɿ̌, héní. kú.  
 ts'i-yé heyeʔási hotθɿ̌ datsáɿ̌tθí ʔadi, setcɿ̌lɿ̌,  
 dɿ̌ne ɿ̌eyáɿ̌de kúlú tc'éʔezil<sup>32)</sup>ʔa-híleú nezy-híle  
 sni. ɿ̌itcayá hodelyɿ̌. hubeyəóé tcɿ̌hɿ̌t'áθ,  
 héní.

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 hűđđú.  
 tť'ule-t'á hodelyű. řitcayá-yeđé tatť'uréřtceđ.  
 ?ekú. ?eyi ts'i-?eyeyí-k'e ?ets'inaθet'i  
 ?ayílá. ?ekwát'ű. yű.tθé hehéđki.

20. t'ahi hoteθ dáhúli hoteθ ts'i naheti.  
 ?ekwát'ű. heyekeř yű.tθé. kú. sine ?edu-hit'á  
 đene-yeđé dáyířdjir homa ?adáđjá. ?eyit'á  
 tcilekuyi ?iřáye yek'eyi?ar. túsí hénířní.  
 datsátθí ?et'axa yeyeyí. ?edlăt'a đja  
 ?iřáye cás yí θe?a, héní. ?ets'inaθé  
 đe?ází homa ?adáđjá-hit'á ?eyi tcilekuyi  
 nákeú nahék'e taye ?eteyaré túsí yédánařni.  
 datsátθí ?eyi nat'íú đja tθ'i cás naθt'a-hik'e,  
 héní. ?eyi tcilekuyi ?ekwáyeyí-hit'ű.  
 ?ets'inaθé hodelyű. túsí yeyéřdel. ?ets'inaθé  
 tť'ule yí ?eyeyí-k'e nít'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 b'elot'ine tcũ.  
 betikuyi tcũ. ?eyáldé.-yá náyeniyéðer.  
 ?áyeniyéð'á-hit'á ?á+k'é hetsay. kúlú  
 datsátθí yets'én t'así. ?adi-híle. ?íá  
 xíts'én tcilekuyi ?áyeniyéð'á ?eyit'á  
 hetsay nadli.

22. ?et'axá datsátθí ?adi, setcilí.,  
 ?edláys-yá netsay. nuhwélot'ine dühú  
 yū.tθí ?edayá ?etθén k'ehigé.. θai  
 t'él-k'e n'ibále-goðé nádáréðgayú dzolé-yá  
 dzérétibahedíí-sí.. nuhwék'e dátsey-híle-lesá,  
 h'eni. tθ'i yenásí t'así. ?adi-híle.  
 ?ekú. ?edlá'at'e-hit'á ?ekwá?adi nuhwélot'ine  
 hodelyū. ?eyáldé ?eyer hotc'azí hí.kí-ní,  
 yeníðen ?eyi tcilekuyi. ?ekwát'ū. yū.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'e ?edayá  
 hoð?á-ni ?eyi tu-k'e nîhînikî. dzîdize  
 hodázî sa nîhî?áú ?edayá hots'én ts'ehéðkî.  
 nîbále áá nádáregaih hóret'î. hots'én  
 heyeket. niðdúwe nîhînikîú ?eyer dene nádéi  
 tabáya nîniðel.

24. ts'i heye?î-hit'á ?oteyé niðdúwe  
 nîhînikîú datsátθí betá tcũ. bá tcũ. dláyî  
 ?îkozi heyeket. áuk'é dæðané sezkené k'eih  
 hîka héð?az hubehúle. ?ekozi áeyáhubíldé  
 ?ahunédí díyídi-t'îni. ?edîni ?ahet'î  
 ?ahunédí lá?at'e, hehedíú ?eneθékuyi tcũ.  
 ts'éyákuyi tcũ. hubezkené-ke naheketî  
 hshîdéð?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?í?ir-ixa-híle. nühni yí ?ená  
 ?eyánuhwíni?dé ?ahunédí yenesθen-ní, héní.  
 ?ekwát'ŭ. dene' ?eyáldé-tí'á?á ?ekozi nadli  
 dene t'asá ?adá·t'ε-híleú datsátóí betcile  
 tcŭ. dene-?á níhíni?í?i sni.

III.51-IV.7

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. ?iáá datsátθí bedi nábhũ·dét, héní  
 ?iááyi. datsátθí dene-xét ?at'íú benásí  
 ?ená tɛyálðir-híle. ?edini yí hodelyũ.  
 ?ená dáýítkaih-tt'áya hútdý. nũhni tɛyánilde.  
 ?eyi ?ekwát'ũ. dene kahí tɛyáldei benáhodet'í-híle.  
 ?eyit'á benatayá bǎũ·dét, héní. ?eyit'á  
 datsátθí bets'én ?ekwáhodi-híle. kú ?eyi  
 dene t'ahi ?eyer nádéi hodelyũ. ?etɛyá  
 honihí·lðer-hit'á bá-xa hodelyũ. sedáhúdjá ?ák'ésú  
 dásíyídel. ?etɛyá níyatihílya. ?eyi-yáré  
 t'ahi ?etɛhũ·dét ?eyer hots'í hodelyũ. ?áta  
 bábhũ·déli hehedi-ní-hit'á.

2. ?ekú. t'ahi hehedi-ní ?eyer hodelyũ.  
 ?etɛheðdel. ?eyer ?iááyi dene t'ahi ?ík'ázé-t'á  
 de'ází nátser behuníθeni ?eyi bek'a bá?etðéti  
 heyetsi. ?ekwát'ũ. báhě·ðdel. ?ets'inaθé  
 tɛtcayá néné-k'e níhínidel. kúlú tɛtcayá  
 heyetsi-híle. ?ekú. ?eyer bek'a bá?etðéti  
 ?ík'ázé heetsi. natθe náýéð?í. t'ahi hots'én  
 tɛtcayá nádéi yeyetsi. ?ík'ázé-t'á hedjen-húk'e  
 bélot'ine-ts'én ?ekwá·di. ?eyit'á yũ·naði  
 dzíné-k'ésú t'ahi hots'én tɛtcayá 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. xítts'én k'átdjine sa náyi?á.  
 ?eyer t'ahi títqayá nádéi ?eyi tu-ya  
 nñhñidel. ?ekú. ?eyer títqayá ?á héréttθ'i.  
 k'ábí dēdāné hiyútdétt-ixa. ?ekú. k'ábí  
 yekaih húdúót'íú ?et'axá ?ítáyi ?ekwā·di,  
 ?oteyé honū·l?í. dē?ází dēne t̄a ?ahunédí,  
 hēni.

4. ?ekú. ?ítáyi dēne detcin-k'e dahiya.  
 ?eyer hots'í t'ahi títqayá nádéi honett'í.  
 dēne t̄a ?ahunédí. kún t̄a hóret'í, hēni.  
 ?atū. ?oteyé dzī·θe-híle-t'e ?eyit'á ?etena  
 danaheýídítt. ?eyer hots'í títqayá t'ahi  
 nádē. dāhonet'í. ?et'axá hubets'én náyaθstei.  
 ?edláye-xa ?eyer dadu·ttθ'i-hit'á, hēniú  
 33)  
 datsátθí detciné xáyiya hubets'én. yuýwe  
 kún hóret'í ?ahunédí, dídí. ?eyit'á djā  
 hots'í dáníl?í. kúlú kún ?at'e-híle  
 ?ahunédí, hēdi.

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 hɯnusʔí, héníú ʔaih-yé  
xádílʔeð. ʔíʔáyɛ dɛtcin netcá ʔɛyi-k'e  
hɛyíya. t'ahi hots'í kún hóret'í ʔeyer  
hots'én níniya. níniyaú djá hots'í ʔoteyé  
bóret'í-híle, héníú k'édaya ɣegal. datsátθí,  
k'aɬdɛné ʔoteyé dzǐ·θɛ. ʔɛt'axá ʔítcɛyá  
nɛɣɛʔí-ɣwalí. níðá daθíɣaih-híle kúlú,  
hét's'edi. datsátθí ʔadi, djá host'í ʔoteyé  
bóret'í-híle. ʔoteyé hunɛsí yɛnɛsθen, héníú  
k'édaya ɣegal.

6. ʔɛkú. ʔíʔáyí dɛne datsátθí bɛʔaihé  
híʔtcú. bes-t'á náyet'áθ. ʔaih-tʔ'ule  
hodɛlyǔ. náɣít'að. ʔaih-yí tθ'i hodɛlyǔ.  
netcá-híleú yɛk'áta xádéθɛyɛz. húʔdú. ʔíʔáyɛ  
ʔaih naíltcú. tθ'i ʔɛk'ésí ʔayílá. húʔdú.  
yaθ-níze hots'én ʔɛʔɛtc'azí yayíʔdel.

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 ɬitɬəyá heŋniɬdel. datsátθí  
 detcin-k'ə nahéðdja. ?eɬénadjáse héníú  
 ?ekwát'ũ. betc'azí tɪbahéðdel. tu ?oteyé  
 tadjáya nɪhɪniɬdelú datsátθí ?aih yédəl'éd-xét  
 betɬ'áye tsiɬ yayít'i lə·t'əú dene-yé xáyɪya.

8. ?ekwát'ũ. ní hoyá nɪniya. kúé honizí  
 hots'én dene-zilé yí ekwahodi. hɪniðen-híle  
 bélot'ine. k'áɬdjine yeyá nɪniɬdelú, kú.  
 t'ahi nəde dzadzí yaíhah, héní. hodelyŷ.  
 ɬitɬəyá dáɣíɬkəih. bí't'así ?eɬké dáriɣɪla.  
 hubenizí ɵeyíú yeyá nɪhɪniɬdel. ?ekú. nuhxa  
 hubéhureni ?asɬá. ɬeyánuɬde ?ekú, héní.  
 bélot'ine datsátθí-ts'én hibɪníyé-híle.  
 ?eyit'á ?iɬáɣí ?ekwáyéɬni t'ahi-xa dáɣíɬkəih  
 sɪ. nen ɬeyániɬde. nuhni ɬeyánínde-ixa-híle,  
 yéɬni.

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.       ʔǿ·, héní datsátθí.   nen yí-dé  
k'ensedi-híléú   t̤itcəyá   t̤eyán̤n̤iθer-ɣwalí-n̤i.  
si nuhwek'esni-hit'á.   t̤itcəyá   t̤eyánuhwén̤iθé-híle-t'ε.  
bed̤i   t̤itcəyá   t̤eyáyúlde   senətəyá   duhniú bəhuhdel.  
d̤jə si s̤ed̤i-dé   hodelyŷ·.   t̤eyánuhwéldé-ɣwalí-n̤i.  
si nuhwek'ε   nəyesdí-hit'á   dayuhna   ʔekwát'ε.  
kúlú   kəh̤i   t̤eyaywasθir-híle   d̤ini.   kəh̤i-híleɪ  
ʔeyi   t̤eyán̤iθir-ixa-na-dúyε   kúlú   ʔad̤ini,  
yéɬni.   ʔekwā·di   dəd̤ənε   dəne-tc'azí   nhéθd̤ja  
bəkúǿ   huka.

10.   ʔekú·   datsátθí   t'ahú   bət̤c'azí   bəh̤eðdel  
ʔoteyε   hək'ódelyə   kúlú   dəne-ts'én   t'así   ʔadi-híle-n̤i.  
ʔekwát'ŷ·.   ʔeyer   náder   bəkúǿ.   ʔet'axə   ʔekwā·di  
dəne   bəh̤ě·ðdel-t'̤in̤i.   hubək'eyelɣel   ləsá.  
ʔed̤in̤i   yí-dé   hubək'én̤iye   husá,   hén̤iú   dəne-k'én̤iye  
téðya.   ʔekú·   ʔeyi   dəne   t̤itcəyá   huyúθdéθi-ixa  
n̤íún̤iðerú   ʔeyer   bélot'̤inε-ɣə   n̤in̤iya-n̤i.   ʔeyi  
ʔekwāʔanáhóθer-hit'á-hik'ε   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. hotɬ'áɣə bɛlot'ɪnɛ ʔəhɪdel. kúlú  
hubɪnɪyɛ-híle-hit'á ɬɪtcəɣə ɬɛɣǎldɛ. hubɛyúɣwɛ  
náhɛɬtsɪ-híleú t'asɪ. hɛdɪ ʔəhɪdel sni. kú.  
datsǎtθí ʔeyer du. ʔahubɛɬni, nuɣni θani  
dɛnɛ ɬɛɣáníldɛ-híle duɣni. ʔeyi huɣa dáhuɬtc'ɛ.  
dɟə hots'ɪ yu·naθɛ nuɣni θani nábəhuɬdɛɬ-ixa.  
sɪ. nuhwɛxa dɛnɛ hɛskəɪh-tɬ'áɣə ɬɛɣáɣuɬdɛ  
bɛnáduht'ɪ-híle duɣni. ʔeyit'á ʔɛkú. nuɣni  
ɬɪtcəɣə kəɪh-híleɪ ɬɛɣáɣuɬdɛ. ʔoteyɛ  
bɛnádeɣuht'ɪ, hubɛɬni.

12. kú. bɛlot'ɪnɛ tθ'i nabəhɛ·ɔdel. t'əhɪ  
bəhɛɔdeli ʔɪɬáɣɪ kóli ʔəɟa-híle. hodelýŷ.  
ɬɪtcəɣə ɬɛɣáhubɛnɪɬdɛ. ʔahunɛdí sni. datsǎtθí  
ʔɛt'axə ʔɛkwáʔadi, nuhwɪnɪyɛ ɬɪtcəɣə ɬɛɣáyúlde,  
hɛɛdiú báhɛɔdel-nɪ. ɬɪtcəɣə ɬə ɬɛɣáhɪlde  
ʔeyit'á ʔahunɛdí. θá kúlú ʔəhɪdɛɬ-híle,  
hɛni. si hubɛk'ɛsni-hit'á dahɛna-nɪ. ʔɛɟɪni  
θani-dɛ ɬɪ-yaze k'ɛlyáɬi-k'ɛsí hubɛk'ɛɣɛlyɛl-ɣwalí  
hubɛɛɛsɪ-nɪ. ʔɛkwáhubɛlyá-lɛsǎ, hɛni. kú.  
ʔeyi dɛnɛ báhɛɔdel-nɪ ʔəhɪdel-híle hóyɪ t'ʊt'ɛ 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. tseyáθir-ixa-dúyé ?adjá.

bets'éyané tcŭ. beskens-xét dene-tc'azí

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

hŭt'ěðé nálteí hŭtdŭ. ?iáye t'así. tseyáθi.

?et'axa dene nádéi-ya níhñidel. ?eyi

dene-xét náhedé.

2. dene-ya nññidel hots'í ?eyer dene nádé-ni

tθ'í t'así. tseyáθir-ixa-dúyé ?ahedjá.

?eyit'á hěðdel. datsátθí tθ'í dene-xét

heðya. deneyu názénádét. dzine hédáunelt'ŭ.

teðe hots'én xíts'én hŭnétxí-tt'áya datsátθí

bets'éyané beskens-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'axa tabáya kún netcá-híle hóróot'í.  
 hogá tθ'i ?iáaye kún-yaze hóróot'í nadli.  
 tθ'i ho?ází tθ'i kún-yaze hóróot'í nadli.  
 ?et'axa 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 tadanahóö?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.ödel nadli. t'ahi dene  
 netési-ya níhíndel. ?ekú. ?eyi ts'ékuyi  
 kúé hótsi-tá'áya datsátθí ?adjá. t'así.  
 éyaníθer-híle.

IV.7-15

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 dzine-k'e ?ekú. ?et'axa ?i?áyi  
 beliǵ ?ekwā·di, setā·, yu·ní tu-k'e húθídeli  
 kún lá?at'e ǵa xadáúret'í. ?edláye ?at'e  
 ā·, hēni. ?eyi beliǵ ?ekwā·di dedané  
 datsátθí be?edéxál híttcú tíyéōya. ?adiú-k'e,  
 seliǵ, t'así· ǵeyánesθir-ixa-dúyé nots'én  
 hūlǵ ?ast'e-lesá yenesθen-nǵ. sa-t'á  
 ?adǵini-híle-lesá, hēniú tǵniya.

6. yu·né tulu-k'e natǵbahéōdja tu-k'e hots'én.  
 ?ekú. ?eyi ts'ékuyi beliǵ-ts'én híltc'é.  
 netá béǵ ?ekwá?aduní-sānǵ, nélési-nǵ. t'ahi  
 ?at'e bek'ódedja-híle ?et'axa netá t'así·  
 ?alá lǵsǵ, hēni. datsátθí húle-hǵt'ŭ.  
 yéǵkǵ. ?ekú. datsátθí bets'éyané dene-ts'én  
 ?ekwá?adi, sedene yuniteōé seliǵ yets'én  
 ?ekwá?adi kún ǵa yít'í, hēni. ?eyi-ts'én  
 sedene téōya-nǵ. ?ǵǵŭ. ?ǵdja-híle, hēni.  
 ?eyit'á dene ?eyi tu-ts'én héōdel.

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-γḗ nĩnĩdelú ʔeyer datsḗtθí tu hḗθeya  
 ʔeyer hots'ĩ ten-yḗ-dənḗ k'ehũnĩḗxel-hik'ḗú  
 datsḗtθí bekeγḗ t'a húk'ε ten-yḗ-dənḗ  
 k'εγḗḗxálú húḗya. bekeγḗ-k'ḗ ts'edḗḗ k'áḗdjine  
 hodelyŭ. tadanahóḗer. ʔeyer datsḗtθí θḗḗtĩ  
 híltĩ sni. kú. bek'ε del hóret'ĩ-híle-hit'á  
 hodelyŭ. yenáheneta.

8. ʔedláγḗ-t'á ḗγḗnĩḗer lḗ-γwalĩ, heḗdi.  
 hodelyŭ. yenáhenḗḗtḗ. kúlú bekayá bek'ε  
 hóḗʔḗ húle. ʔĩḗḗγĩ yĩla-tθ'aḗḗ dḗneḗʔĩnũ.  
 bĩla-tθ'aḗḗ-tcile-k'ε bĩla-ganḗ-t'á ḗur-zúzḗ-yaze  
 γĩʔa. ʔeyi yĩ yet'ĩ. benásĩ t'asĩ.  
 yet'ĩ-híle. ʔekú. ʔeyer bedziyḗ θḗʔḗ. ʔeyi  
 ḗur-zúzḗ-t'á heḗgor. ʔeyit'á ḗγḗlḗer-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<sup>11)</sup> 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. ɬuri behoniyé

1. ʔiɬáyi sekuyi ɬuri hɛli sni. hodɛlyŭ.  
 bɛtθén-k'ɛ ɬur yi bɛkɛ-tɬaya tcũ. biɛé tcũ.  
 biɬá tcũ. ʔeyi yi bɛk'ɛ ɬur húɛ sni.  
 t'ahɪ bɛtikuyi dɛli yɛk'ɛlní. ʔɛts'ɪnaθé  
 ɬur dɛʔázɪ ʔadjá. náyɛda-dɛ bɛɬurɛ dánayíltaiɬ.  
 ʔeyer hots'ɪ del hódáθɛli ʔanat'ɪ. ʔeyit'á  
 bɛtikuyi yɛk'ɛhɛlní-ixa heyɛnɛli-híɛ. ʔeyit'á  
 ɬuri bɛtsɯné-xɛɬ náðɛr.

2. ʔɛkwát'ũ. bɛtsɯné yɛk'ɛlní. gá-ðéð. yú.  
 ya heyiya sni. ʔɛkwát'ũ. dɛne-k'ɛniyɛ bɛtsɯné  
 dzérɛyɛɬteih t'ahú-k'ɛ dɛne dzérɛdíɬi. ʔɛkú.  
 nasanéðt'áú ʔɛdu ʔaudjáú, t'ahi náts'ɛdɛ. ʔeyer  
 biɬ'asɪ sɛnádɛ. kúɛ honáɛ dzérɛɬhɛnɛdjuɪh  
 dáhiziɬ húk'ɛ ʔɛt'axá ɬuri ʔadi, sɛtsɯnɪ.,  
 biɬ'asɪ nɪsɪnɪɬteih. ʔeyer hots'ɪ sekuyi  
 sɛnádɛ. nɛɣwasʔɪ, hɛni. bɛtsɯné dɪlðiú θɪda.  
 nɛnɛt'ɪ nɛhonɛli-híɛ nɛts'ɛdi ʔeyit'á dɪɬ sɛɬ  
 náɛðɛr. nɛn dɛne nɪɬʔɪ-híɛ kúlú, bɛtsɯné  
 yɛɬni. kúlú ɬuri dɛne nɛsʔɪ kúlú ʔeyit'á  
 dɛne ɬɛɣáɣwaðir-híɛ. tɪsɛnɪɬteih, hɛni.

3. Finally his grandmother took him out. She made him sit to one side of the door. His grandmother<sup>12)</sup> 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'ínaθə bətsʉné tǵyénǵttǵ. tǵdá  
 hoʁə-k'əðé θəda ?ayílá, ?ekú. bətsʉné  
 ?eyálayəna. hubəkúǵ hots'én nǵðá ?eyer  
 ?eyálayəna-nǵ. ?eyer hots'én nahéθdja.  
 ?ekú. xǵts'én nǵúnǵðerú səkuyi sǵnádǵ.  
 ?ənahet'ə. ts'éyǵkuyi bəkúǵ nǵdjaú, ǵuri  
 yǵðǵnǵttǵ.

4. ?et'axə hǵyǵnǵ səkuyi səʁə náʁwadéǵ.  
 ?ǵǵk'éú ?ǵǵǵyǵ səʁə nǵʁwadaih, hénǵ. hodəlyǵ.  
 kúǵ hota yatei θəǵθer. ?ekú. səkuyi yəʁə  
 nǵnǵdel. hodəlyǵ. ǵeyáré yǵðǵnuhdéǵ-sǵnǵ.  
 ?ǵǵǵyǵ yǵ yǵsǵ yǵðǵʁwadaih, hénǵ hǵyǵnǵ.

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 ?iṭṭáyi yidániya. ?ekú.  
 huyani ?oteyé yeniyiṭ'í. húṭdú. huyani ?adi,  
 ?ṣ. sunayi, nen kut'asi. kú. nekúṣ hots'én  
 nayidaṭ, yéṭni. húṭdú. tṭ'i ?iṭṭáyi yidániya.  
 ?eyi tṭ'i ?ekwáyéṭniú, ?ayeyet'á. ?ekwát'íú  
 hodelyṭ. sekuyi yeyá náṭedel.

6. ?ekú. ṭuri yí huyani yeyet'í-híle. ?et'axá  
 belíṣ ?añni, selíṣ, ṭuri djá seya náywayá  
 ?ekwáṭini, héníú belíṣ ṭuri-ts'én héṭ'á.  
 ?ekú. ?eyi ?et'ereke ṭuri-ya níniyaú ?adi,  
 setá seya náywayá néṭai, héní. ?ekú. ts'éyákuyi  
 biniyé-híle. ?eyi ?eneṭékuyi dene lá yaltei-híle.  
 diri sunaya-yaze dzéréyah-ixa-dúyé yek'ódelyá.  
 kúlú seya náywayá héní. sunaya-yaze náya-ixa-híle,  
 héní.

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. ʔeyit'á ʔet'ereke betá-ɣə nɨdjaú ʔadi,  
ʔuri dzééréyah-ixa-dúyé. ʔeyit'á betsuné  
ʔadiú djə náya-ixa-híle yéɨni, héní.

8. hu hu ..., héní. djə náya-ixa-dúyé-dé  
betsuné djə níyútteɨ ʔekwáɨɨni, héní huyani.  
ʔeyit'á ʔet'ereke ʔeyi ts'éyəkuyi-ɣə nɨniya  
nadi. setá ʔadiú ʔuri seɣə nɨniɨteí  
hegaɨ-ixa-dúyé-dé néɨni, héní ʔet'ereke.  
ts'éyəkuyi deʔázɨ híltc'éú dũ.ʔadi, ʔedláye-xa  
ɣwasʔɨ héní tθ'i yɨ·ka yaɨtei. ɣwasʔɨ  
yeniðen-de, ʔedini djə níɣwayá. si sunaya-yaze  
ʔekozɨ hesteih-ixa-híle, héníú, ʔeyi ʔet'ereke  
ʔəhéɨʔá.

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. ?ekú. ?et'ereke bekúé nǐdjaú betá-ts'én  
 ts'éyákuyi ?adiú, súnaya-yaze djá  
 nǐnestéih-ixa-híle hénì, hénì. ?eneséékuyi  
 ?eyi' sekuyi yet'í-dé tseyǎnǐðer-ɣwalí  
 behunǐθen-hit'á-húsǎ. dene ye?í hotc'á  
 náyenǐt'í, héníú ?eneséékuyi ?ekozí hédya.

10. yísǐ yǐdǎnǐɣǐya dedǎné t̥uri neyǐt'íú  
 hút̥dú. ?adi, setsunǐ. t'así--ixa ?adesǐ-híle.  
 sekuyi hodelyǔ. seɣǎ náθedel. kú. diri  
 súnaya-yaze tθ'i sekuyi hǎlǐ-hit'á ?edǐni  
 tθ'i ɣwas?í yenesθen hóyí. ?eyit'á  
 ?adesǐ d̥uhú ɣes?í kút'a. sekúé hots'én.  
 nahesdaih, héníú tǐdja. huyǎnǐ t'ahi.  
 huka sekuyi yeɣǎ naθedel ?ǎlásí. bek'ódedja-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 <sup>14)</sup> 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 <sup>15)</sup> 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. hotʔ'áɣə θá-tʔ'áɣə dene-ts'én ʔekwáʔadi  
 ʔeyer sekuyi sanádē. betɪdá natɪbahúðdel.  
 ʔeyi ʔɪʔáɣɪ beké-ləɣə ɣáɣá hóret'ɪ. ʔeyi  
 ʔɪʔá detcin-k'ɛ nádeɣet'édɪ ʔeyi ɣɛʔɪ. ʔedɪ  
 sekuyi t'ə·t'ě. nádəhet'iθi huk'ésɪ-híleú  
 nádeɣet'éd. t'əhɪ ʔat'ɪ bek'órusyá beké-ɣaré  
 yenɪðen-hit'á sekuyi hodəlyŭ. beɣə náθədel  
 ʔəlá. kúlú ʔɪʔáɣɪ kóli beké ʔekwáʔt'ɛ húle.  
 ʔeyit'á ʔuri-ɣə nɪniya. ɣeké neɣɪʔʔɪú ʔeyi  
 ʔət'ɛ-hik'é. ʔeyi-ɣaré dene-ʔəzɪ ʔət'ɛ, kúlú  
 ʔuri náʔedənəlʔɪ. huyəɣɪ ɣehúʔʔə sni. kúlú  
 huyəɣɪ dene-ts'én ʔekwáʔadi-híle sni.

12. kú. huyəɣɪ baze ʔídíhi-náke-tcihorísě.  
 húlyɛ. ʔeyi huyəɣɪ belɪɛ nádene t'ahi  
 deʔəzɪ ʔaxəhi ʔeyi bənél't'ŭ. ɣáθəda sni.  
 ʔet'axə ʔídíhi-náke-tcihorísě. ʔɪk'əzɛ  
 hɪnɪʔtsɪ. θá ɣədjen húʔdú. dene-ts'én  
 ʔekwáʔadi, dene seɣə tc'enánéʔɪ. t'əhɪ  
 ʔat'ɪ bek'óresyá-híle. ʔeyit'á ʔɪk'əzɛ  
 θiʔtsɪ. kúlú ɣesʔɪ-híle. dʒə hots'ɪ  
 dene ʔat'ɪ-dé k'əbɪ bek'óresyá-ixa. ʔekú.  
 t'əhɪ ʔat'ɪ-sɪ. ɣəna-ixa-híle, hénɪ.

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 nǫ́nǫ́ðerú,  
 ʔíðíhi-náke-tcihorísě· tatsɛ́tcoy ɣena  
 ʔǻlá·. ʔeyi ʔɛðenatθe yé́ðdaú ʔeyer hots'ǫ́,  
 ðene hodelyǫ́· seɣǻ náɣwadéǫ́, héní. kúǫ́  
 hota honiθɛ́θer. hodelyǫ́· ðeneyu yeɣǻ  
 níθɛdel. kúlú daúdí t'así· hoɣeʔǫ́-híle.  
 ʔets'ǫ́naθé tcilekuyi-yaze tθ'i hodelyǫ́· seɣǻ  
 náɣwadéǫ́, héní. ʔeyi tθ'i hodelyǫ́· yeɣǻ  
 náθɛdel. kúlú tθ'i t'así· hoɣeʔǫ́-híle.  
 ʔuri yǫ́ yeɣǻ náθeya-híle.

14. ʔets'ǫ́naθé ʔuri tθ'i seɣǻ náɣwayá  
 héní. kú· betsuné híltc'ε·. ðene lá  
 dáyaheltei-híle. diri sɯ́naya-yaze ts'ékuyi-ɣǻ  
 beɣǻ náyeñihoðer-ɣwalí-híle. ʔedini tθ'i  
 bǫ́kayatei-sí·. kú· ʔuri ʔadi, setsunǫ́·  
 beɣǻ náɣwasá. t'ahi hǫ́ka ʔadi-sí·  
 bek'órusyá, héní. tǫ́senǫ́ttǫ́-tǫ́'ǻɣǻ-dé  
 si θani bets'én tusáǫ́, héní. betsuné,  
 ʔǫ́híle yeñiðen kúlú bɯ́naya-yaze tǫ́niǫ́ttǫ́.

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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. nĩbále-gá  
 nĩniyaú tĩdá nĩbále daxá?éttcúð. ?eyi yaya  
 ?ídíhi-náke-tcihorísě. tatseittcoy yenai ?edegá  
 yétdai ?uri ye?e?i. ye?e?i dedané tatseittcoy  
 bet'á nĩtaurílzé hédjá. dedané ?uri yets'én  
 náhovĩtsĩ bílá-t'á dedané tatseittcoy bet'á  
 bets'én nahudéttcihú ná?eda-híle ?adjá.

16. kú. ?uri yĩdáníya. yaze yiyiú  
 ?ídíhi-náke-tcihorísě. tĩnĩdaih, yétni. ?uri  
 tĩdjau ?eyi hotť'á?á ?ídíhi-náke-tcihorísě.  
 t'ó'i ?ik'ázé nahúnĩtsĩ. óá yedjen kúlú  
 t'áhi yets'éyané-xét hostini xanahótt'er  
 hek'ódelyá-híle-t'ě. ?at'axá ttca?á ?at'i  
 ?ahunédí, héní. ts'ékuyi hubét t'etĩú ?iá?i  
 dene yet'anéttĩ. ?oteyé yék'ě kúlú sets'éyané  
 si ?att'i seyiniáthen. ?eyit'á t'asť. ?adi-híle.  
 ?ekú. ?enat'ěú nĩyiyau sets'éyané ké hĩttcú.  
 setť'ěye yĩttcél. ?eyit'á ts'eni.ðer. kú.  
 ?eyi dene tĩbaniya kúlú ?oteyé ?es?i-híle.  
 bek'ěniye tĩniya kúlú ?es?i-híle. dene ?ekwát'ũ.  
 seyá náedlóg-ixa-híle. djá dene nádě. ?eyi  
 ?at'i-híle. ttca?á ?at'i ?ahunédí. hubiká  
 báhũ.dét, héní.

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. ?edini hodelyŭ.  
 dene-?ází ?ik'ázé-t'á nátser hɛli-ni. ?eyit'á  
 bek'abá?εdđéti ?edétsiú bɛlot'ine-xéti tɛtcayá  
 hika bǎhě.ōdel. ?εkú. ?eyi hoti'áya huyani  
 ?eyer t'ani ?atiŭ. nádě. ?eyi-xéti náder.

18. ?et'axa huyani bɛts'éyané-ts'én ?adi,  
 ts'éyanŭ. tθ'é nets'i-húsá. ga-bíti γwasxá,  
 heni. ts'éyakuyi tθ'é yitɛayá γilaú ?εkú.  
 huyani tθ'é dáideθ ga-bíti-xa. ?εkú. ga-bíti  
 tɛ dayáunéti'i náke dziné-k'ε-ti'á yeyálayilá.  
 kú. hɛtɛdú. bɛts'éyané ?aŭni, ts'éke, diri  
 ga-bíti tɛuri bɛts'én γititi. sa ga-bíti  
 daywa ti'ut, heni.

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'éyəkuyi ɬuri-ɣa ga-bíɬ nínitáú  
 ?adi ?íɬáɣi ts'éyəkuyi-ts'én, seɣeyunɬ.,  
 netcáye dene lá ?ayałtei-híłe. nuɣwí  
 sɣnaɣa-yaze ya ga-bíɬ daywatɬ'ɣ héní. ?eyit'á  
 diri ga-bíɬ djá nínitá, héní. ɬuri betsuné  
 híłtc'é. sɣnaɣa-yaze beluré bét ník'áð-dé  
 hedlu-ixa. djá yísí kóli náɣeda-ixa-dúyé,  
 héní.

20. ?ekú. ɬuri ?íhíłe, setsunɬ., setsíye  
 ga-bíɬ-ts'én seɣíɬ'á. ba ga-bíɬ daywastɬ'ɣ.  
 seluré séɬ ník'áð-dé yɣ.kozí nahesdja-ɣwalí,  
 héní. huyəní, bets'éyané ?əhéðdja. hotɬ'áɣa  
 ɬuri ga-bíɬ daywastɬ'ɣ. 0ú. ?asdjá-dé  
 yɣ.kozí nahesdja-ɣwalí. setsunɬ. yuɣwe detcine<sup>35)</sup>  
 tɣlu ɣí?ai ?eyer hots'én nísíníłteih, héní.  
 betsuné ?íhíłe, héní. kúlú ?ets'ína0é  
 betsuné daya?adarédjá-hit'á betsuné ?eyer hots'én  
 níyéníłtí. ?ekú. setsunɬ. nen ?əhídaɬ. si.  
 ga-bíɬ daywastɬ'ɣi hudéɣwasdaihi, héní.  
 betsuné yetc'azí ?əhéðdja.

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 ʔet'axə ʔuri beluré bét heθten.  
 nahúk'ε dáýíltáʔi hots'ɪ del nádáíltenu  
 həkayena húléú ʔekwát'ũ. nɪdja. bətsuné  
 ʔenεθékuyi-ts'én héltc'é. yũ.ʔáúk'ε tcilekuyi  
 ʔə nárádε. diri sɔnaya-yaze hok'að-yáya t'asɪ.  
 hots'én hél'a-ɣwalɪ. láʔat'ε-híle. sɔnaya-yaze  
 k'áɬdjɪne hok'að-t'á ʔeyáɲɪðer ʔalyá., hénɪ.

22. xíʔts'én nɪúnɪðerú hɔyənɪ ʔadi, sɔnaya-yaze  
 sa ga-bɪʔ dahetɪ'ɣ həká θeya. k'áɬdjɪne  
 heθdli sni. bəyá náywasá, hénɪú tɪɲiya.  
 ʔuri-ɣə nɪɲiyaú ʔuri ʔayéʔni setsíye, ga-bɪʔ  
 dahetɪ'ũ.-k'ezɪ k'áɬdjɪne θesdli. ʔeyit'á  
 ʔɪʔáye daθitɪ'ɣ kúlú ʔoteyé ʔasá-híle.  
 ʔε... , sɔnaya-yaze k'áɬdjɪne heθdli-hik'ela.  
 sɔnayɪ, ga-bɪʔ ʔedlá ʔanɛlá. dja nɪɲɪʔə-húsá.  
 ʔɪhíle, setsíye, sɪlá ʔedza-hit'á ga-bɪʔ-tciné  
 hustón-ixa-dúyé-hit'á yuɣwe yaθ-k'ε náyitθiú  
 betc'azɪ ʔənesdja. ʔei..., sɔnayɪ, ʔékú.  
 ʔedudɪɣɪldzaɪh. kúlú dúyé-hik'ela kúlú,  
 hénɪú hɔyənɪ tɪdja.

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 dɛdɛnɛ hɥɥɛnɪ ʔadi,  
 ts'ɛkɛ, sɥnaɣa-yaze ga-bɪɪ datɪ'ɥ-ixa θɥ.  
 ʔasdjá, hɛni. si ga-bɪɪ daɣwastɪ'ɥ, hɛniú  
 ʔekozɪ tɛðya. hɥɥɛnɪ ʔadja-híle-hɪt'ũ. náɣɪɪxɛl.  
 yunaθi-dzɪnɛ-k'ɛ dzɪnɛ hoɣɪðerú tɛðɛ θá hɥɪɪdɥ.  
 ʔadja. ʔekú. ts'ɛkɛ dɛneyu sa ga-bɪɪ daθɛtɪ'ɥ-hik'ɛ-sɪ,  
 hɛni. ʔɛnɛθɛkuyi t'ɛ.t'ũ. ga-bɪɪ daɣɛtɪ'ɥ-hik'ɛ  
 láɪ hoɣɛ holni. ɪuri ga-bɪɪ t'ɛ.t'ũ. daθɛtɪ'ɥi  
 dɛtcɪn-k'ɛ dariɣɪðáɪ hwíɣɛ daɬaɣɛðla-hik'ɛú  
 ga híluí yɥdaɣá nɪðá bɛyaɬaʔinɪlxweɪ-hɪt'á  
 ʔɛnɛθɛkuyi sáɪ yɛni θɛɪtsɪ. ʔɛyit'á nayɪɪsaɪh.  
 ʔɛkwáɪt'ũ. yɪ ga náɪtsɪ. ʔɛyit'á θá hɥɪɪɛ,  
 hɛni.

24. ʔekú. ɪuri t'ahi bɪɪ ɪɛ bɪɪtɪ'áɣɛ ɣɛlyanɪ,  
 hodɛlyɥ. daθɛtɪ'ɥ. nɪðá ʔɛɪts'ɪ naθɛya.  
 ʔekú.-k'ɛ hɥɥɛnɪ yɛk'ɛniɣɛ ga déleú ga-bɪɪ  
 tθ'i sɛdánaɪʔɪú ʔɛkwáɪt'ɪ-hɪt'á náke-dzɪnɛ-k'ɛ-tɪ'á  
 bɛhɥɪɪɛ sni.

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'áɣə hɣəɲɪ ?anaredi, ts'éke,  
 ɬuri setabíɬé sa neɣwaɬ'ɬ. ?ekwáɬɪɲɪ.  
 naredi ɬuri betsuɲé, ?íhíle, sɣnaɣa-yaze  
 tɤk'e heθdli-ɣwalɪ, hénɪ. kúlú, ?a...,  
 setsuɲɪ, setsíye ba tabíɬ-ɣə náɣwasá.  
 yuɣwe detciné sɪɬteíh. setsíye betabíɬé  
 naɣwas'ɬ, hénɪ. betsuɲé, ?íhíle, naredi.  
 kúlú ɬuri yɛlaya nadaréɬjá-hit'á betsuɲé  
 37)  
 detciné nayɪɬtɪ.

26. θá-híle-hɪt'ũ. ɬuri k'áɬɬɪɲe heθdli-hik'ésú  
 nɪɬɬja. kú. hɣəɲɪ yeɣə nɪɲɪya. sɣnaɣɪ,  
 setabíɬé nanɪɬ'ɪ-húɣá, hénɪ. ?íhíle, setsíye,  
 ?ɪɬáye ɬuwe heθtú. ?eyi tabíɬ-k'e xásteíh-k'ezɪ  
 k'áɬɬɪɲe sɪlá dáɪten. tabíɬ tθ'i heθten.  
 belu tenaniyéɣ hóyɪ. ?ekwáɬ'ũ. betc'azɪ  
 ?anesɬja, hénɪ.

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 tídja. bekúé ?adjaú ts'éke,  
 setabííé belu tıyıdjéz sni. beya náγwasâ.  
 séí ?anet'ı, hénı. ?ekú. bets'éyane tcü.  
 ?áta tabíí-ts'én hě.ō?az. tu hěheō?azú ɬuri  
 bekeye hehoγe?ı. tılu-γa-k'eōé tabíí-ts'én  
 tıbahéōya láı. huyani ?eyı hoγwe?ıú ɬuri  
 bekeye-k'é nádáret'éōú tıbahéōya.

28. tabíí-k'é nıttıbanıya. ?ekú. ɬuri tabíí-k'é  
 holuré-k'ezı yayıltıa láı. ?eyer huyani  
 nıttıbanıyaú ?edıni tθ'i tabíí-k'é holuré-k'e  
 hots'én yayıltıa. yek'e náγeltıa dedané ɬur  
 hodelyŭ. náγeté. təkəγa ?eneθékuyı teγılgoz.  
 θá túé náγıōer teγe xáyaih-ixa-dúyé. ɬuri  
 ten hodelyŭ. ts'et'aléú nıyénıgéı. ?eyıt'á  
 ?eneθékuyı teγılgoz. ?eyı ?eneθékuyı ?ekwáγwane  
 ɬuri yenıōen-hit'á ten ts'et'alŭ. nıyénıgē.  
 ?eyı ?at'e-hik'é sni.

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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. ʔekwát'ũ. túé naðer-hít'ũ. bəts'éyanə  
 yəɣə níníya. ʔənəθékuyi nəli. tcilekuyi  
 hubək'ésí ʔanənə-ixa-dúyé. kúlú tcilekuyi-k'ésí  
 ʔədudíldzaíh. nen-hílei ʔənəθékuyi-dé djə  
 tɛɣwalgusi k'áɬdjine tɥnudá-híle-sí, héníú-k'ə  
 ʔənəθékuyi tɛxáɣíɬtí. ts'ékə dílði. dəneyu  
 sa tabíɬ nanəl'ɬ-k'ésí, héní. ʔənəθékuyi  
 bəyúɣwé béɬ həθten. ʔeyit'á k'áɬdjine həθdli sni.

30. ʔekú. ʔeyer hotc'azí báhəðdel-ní hots'í  
 θá níníðer-tɬ'áɣə ɬuri ʔet'axə ʔekwā·di,  
 sɛtsɥnɪ̰, kə-káɬé nɛts'í-húsa, héní. bətsɥné  
 ʔɛ̰, yéɬni. kú·-dé huyəni belíé t'əhi  
 dəʔází ʔaxe nɛt'í t'ini ʔeyi sa kə ɣwaɬtsi  
 ʔekwáɬini. kə-xa kə-káɬé bəɣə níníɬtcuθ, héní.  
 ʔə..., sɥnaɣí, ʔestu·nít'ine. ts'ékuyi  
 ʔekwáʔət'ei na kə ɣwaɬtsi-híle-sí. ʔesdiriníyé  
 kə-káɬé bəɣə níníɬtcuθ-ɣwalí. sɛtsɥnɪ̰,  
 ʔekwát'ə kúlú ʔíhíle héní-dé ʔekwát'a ləsa̰.  
 kə-káɬé bəɣə níníɬtcuθ, 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'éyəkuyi ke-káťé yeyə nínĩttcuđú  
 ?adi ts'éyəkuyi-ts'én, se?eyunĩ, sunaya-yaze  
 t'ahi ?ayeniđen-hit'á ?adi-sĩ bek'óresyá-híle.  
 nuwĩ saré-yaze 0edai sa ke ywałtsi hénĩ-hit'á  
 djá ke-káťé nínĩttcuđú, hénĩú ?et'ereke  
 xáyayĩttei-híle-hĩt'ũ. huyəni dú?adi, ?ǵ.,  
 selĩť, ?oteyé t'ə.t'ũ. de?ǵzĩ ?axe náyú.nĩ-sĩ.  
 ?eyit'á ba ke nĩłtsi, hénĩ-hit'á ?eyi ?et'ereke  
 xáyayĩtteih-híleú ke-káťé hĩłtcú. ?ekú. dedəné  
 ke hũnĩłtsi.

32. ?eyit'á ɬuri ke bahóđli. hotɬ'ǵyá  
 betsuné-ts'én ?adi, setsunĩ, se?ekuyi  
 hubek'eyelgel ləşá. hubek'əniye náywasá, hénĩ.  
 ?ekú. ɬuri həli kúlú k'ałdəné t'asĩ. ba  
 húreni bek'ódedjá-hit'á betsuné yet's'én t'asĩ.  
 ?adi-híle. setsunĩ, huyəni belĩǵ sa ke  
 0ełłtsi-t'ini. ?eyi yése?ĩł?e0. se?ekuyi  
 hubika tusáĩ, hénĩ.

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. betsuné ʔe yéyeʔiyiʔéð. ʔekwát'ũ.  
 henéðtes. k'ábí dedané beʔeθteyé yí hóð'á.  
 ʔedini húle. t'ahú tĩniya-sĩ. yek'ódelyá-híle  
 betsuné. ʔekú. ʔuri dene-k'énise yegaʔ. ʔekú.  
 ʔeyi t'ahí báhě·ðdel-ní ʔitcayá-yá níhĩnidel.  
 k'ábí dedané ʔitcayá heúniʔdel. ʔet'axá dene-k'énise  
 hots'í ʔiʔáyi tĩbats'edéʔi dene-yá-k'edé tĩbahéðya.  
 ʔáʔa nĩnázéʔya láʔat'eu dene yéxáyiya. ʔitcayá-nizi  
 ts'eyidelú ʔeʔets'elvel. kúé-k'é-layá níhudénĩla  
 ʔeyer níhúniðer.

34. ʔídíhi-náke-tcihorísě. ʔitcayá tani yenádeyidel.  
 kút'a ʔeyáheyiʔθir-ixa níúniðerú ʔuri yeyá nítibaniya.  
 ʔídíhi-náke-tcihorísě, si neyá ts'etúnanes'í.  
 nets'éyané béʔ θiti kúlú tš'eníðer tasá-híleú  
 nets'éyané beké netʔ'é yitcéli ʔeyer húʔdú.  
 ts'ení·ðer. ʔekú. ʔik'azé neðé heʔti dīniú  
 ʔik'azé-t'á ywasʔi. dīniú ʔik'azé níʔtsi. ʔets'ĩnaθé  
 ʔitcayá ʔat'í ʔahunédí. si ʔitcayá ʔeyáýwasde  
 dīniú bek'ábáʔeʔdéʔi ʔediýiltsiú ʔitcayá híka  
 yibáni. ʔi-yaze dayetʔ'ui ʔeyi-k'ésí náýídái-ixa-dúyéú  
 xanĩtsayi si sedí-dé djá neðiyé-ixa-ní. nets'éyanéke  
 nets'í-ixa-híle. dene nen láʔat'ei ts'ékuyi  
 bets'í-híle kúlú t'asá. hūt'e-híle, yéʔniú-k'e t'ahí  
 ʔitcayá ʔídíhi-náke-tcihorísě. nádeyidel-ní ʔeyi  
 ʔeyániʔdé.

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 yʊnɛ natɪbahɛθdja. kú. dɛne  
 hɛts'úɲɪɪdelú ʔeyi bɛlot'ɪnɛ yɛxá tɪbaɲɪya-nɪ  
 ʔɪɪáɲɪ ɪuri bɛθʔɛ ɪuri ʔat'ɪ ʔahunɛdí  
 yɛɲɪθɪ-hit'á yʊnɛ natɪbahɛθdja. ʔɛkú. t'ahi  
 hɛts'ɪ ɪɪtcɔɲá hɛúɲɪɪdel-nɪ ʔeyer ɲɪdjaú  
 ɪuri bɛlurɛ ʔoteyɛ dɛne lá náhudɛɪʔaú dɛtcin-k'ɛ  
 daθɛtɔɪ-ɲá ɲɪɲɪya. ʔɛkú. ɪur náɲɪtɔ.  
 dɛtcin-t'á hodɛlyʊ. náɲɛɲɪɪxɛl. ʔɛɪɛtc'azɪ  
 yayɪɪɪdel hotɪ'áɲá ɪuri bɛk'ɛ ɪur húlsú tcɪlekuyi  
 ʔaxɛ nɛt'ɪú tθ'i ʔaxɛɲɪɪt'ɛ. yɛɲá ɲɪtɪbaɲɪya.  
 kú. ʔeyer bɛlurɛ hodɛlyʊ. bɛθʔɛ náɲɛɲɪɪxɛl.  
 ʔeyi-ka bɛθʔɛ-ts'ɛn híltɔ'ɛ. k'áɪdɪɲɛ  
 ɪɛɲáɲɪɪθɛr sni. ʔɛkú. ʔeyer hɛts'ɪ ɪuri  
 dɛne hɛɪt'ɛ ʔadjá-xɛɪ tθ'i dɛne hɛrɛɪt'ɛi  
 hɛθɛɪɪ. ʔeyit'á t'ahi dɛne-xɛɪ náðɛri ʔɛɪɲɪ  
 k'aholðɛr hɛɪɪ ʔahɛyɪla. ʔídɪhi-náke-tcɪhorísɛ.  
 bɛts'áke báɲɛɪt'ú. náθɛɪtsɪ. ʔɛɪɲɪ bɛts'áke  
 dɔɪɪ ʔayɪlá 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. 0at0xi beya honi

1. ?i?ay? dene 0at0xi húlye. ?eyi dene  
?ik'azé hɛli-híle. kúlú ?oteyé t'así.  
hɛnidení-hit'á t'a ?anáhoθeri hodelyŭ. ?ɛtθ'iú  
tθ'i hodelyŭ. hodené-xéθ náðer kúlú ɛɣálðir-híle  
sni. ɛtcaɣá-xéθ tθ'i nánadði. nahék'ε  
bélot'ine-xéθ nánadði. ?ekwát'ŭ. ɣiná sni.

2. ?ekú. ?i?á ɛtcaɣá-xéθ nánadðerú ?eyer  
ɛtcaɣá nádéi hubeta nádene ?ik'azé-t'á  
náhetser hɛli sni. ?ekú. 0at0xi ɛɣániθdé-ni-dé.  
yeniðen, kúlú t'a?at'ŭ. ɛɣáyeniθdé-ɣwalí.  
hek'ódelya-híle. ?ekwát'ŭ. 0at0xi ɛtcaɣá-xéθ  
náðeri ?eyer hots'í dzéréɣaih.

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. ʔiʔá dɛt'anitcoy dahɛθna hʉʔa. kú.

ʔeyi t'ahi dɛt'anitcoy dahɛθnai tθɛɣɛré

hʉli. ʔeyi-yaya des nʉli. tθɛba-nɛθé

hʉli. ʔeyi hok'ezí dɛt'anitcoy dahɛθnai-hik'ê

hʉʔa sni. ʔɛkú. ʔeyi hoyá t'asá ʔadi-híɛ.

4. ʔɛt'axá ʔitcayá-ts'én dũ·adi, t'a ʔa

nuhwets'í-húsá, héní. t'a ʔa nuhwets'í-híɛ-dé,

t'a káθídel-dé súyvá-ɣwalí. k'á ʔa nuhwets'í-dé

taldzáhot'ine hubɛyá k'ɛídi-ɣwalí ʔɛt'axá

ʔɛtɛts'ɛɣá-dé héní. héníú hodɛlyǔ. ʔitcayá-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 níks ?oteyé ?edéthot'ine yí·t'í. tθ'i  
 ?oteyé ysá yenyéðtá ?ahúθen. ?ekú. t'así.  
 hots'én heyah-dé ?eyi nádene séθ huh'ás,  
 héní. ?eyit'á ?oteyé ?aheyíθen. ?eyit'á  
 t̥itcayá tθ'i, ?íhíle, heyéledi-híle. θatθéθi  
 ?ekwá?adi, taldzáhot'ine nuhywá níñidelú nuhwék'e<sup>39)</sup>  
 heheθxáθ-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, héní.

6. ?ekú. ?ekwá·di, yuywé dzérédíθi ?et'axá  
 det'anitcoy dahəθnai yu?í-dé djá dene-naé  
 ?ekwá?aduhní. ?eyer hots'í t'a dúltcuí, héní.  
 kúlú t̥itcayá det'anitcoy dahəθnai ye?í húle.  
 ?et'axá ?edíni ?ekwá?adi, níðá hots'én t'a híká  
 yúdéθ. ?et'axá ?íθáyi det'anitcoy dahəθnai  
 hehúθ'á lāsá, héní. kúlú θani-ixa-híle. ?et̥eyá  
 dáts'əððenú ?et'axá taldzáhot'ine nuhweyá  
 níñidel-dé hubet̥'á natθihuθéθ. taldzáhot'ine  
 dá-nezú-híle. hubek'óruθyá. ?et'axá t'ahi  
 hubeyá huni-hílei ?eyer, dene-ya níbáñinidel-γwalí  
 s̥q·ní. ?eyit'á ?oteyé xáudenut̥'én. ?oteyé  
 ?et̥ek'əhuθní, héní.

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 nǐuniðerú, t'ahǐ ɛ́ɛtcɔ́yá  
 ʔɛ́k'ázɛ-t'á nátsɛri, ʔɛyi-kɛ si sɛ́ɛ ʔawat'í,  
 héni. kú. ʔɛkwát'ũ. hɛhɛ́ðdel. nǐðá  
 nǐhǐnidɛl. ʔɛt'axá tθɛba dí·tθ'ay. ʔɛkú.  
 ʔɛyer θatθɛ́ɛi ʔadi, tθɛgeré hǐlǐ-dé dɛt'anitcoy  
 dayɛna-lɛsá. ʔɛyer hots'én hũ·dɛ́ɛ, héni.  
 ʔɛkú. ʔɛyer nǐhǐnidɛl.

8. θatθɛ́ɛi t'ahi dɛt'anitcoy dayɛnai hoɣɛʔǐ-nǐ-t'á  
 ʔɛ́tθ'í yɛyá nǐdja. ʔɛkú. tθɛgeré k'abáɣá  
 hots'ǐ yǐ·yayá honɛ́ɛʔǐ. dɛt'anitcoy bɛt'oy  
 hórst'ǐ. ʔɛkú. ɛ́ɛtcɔ́yá ʔaǐni, nuɛ́ʔǐ. ʔɛt'oy-yá  
 nǐtc'aǐnǐ-ixa-dúyɛ-híle ʔahunɛ́dí, 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<sup>17)</sup> do it. If we lower you down it'll be all right," 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. ?εkú. θatθεξι ?eyi ?et'oy-ts'én bet'á  
dene náγedlú.-ixa ?etθén- bíτ ια hédla-ni  
?eyi xáyila. hodelyǔ. ?εεεγá dánayerétxen.  
kú. ?adi, nuhni ?iτáγi diri ?etθén-bíτ-t'á  
detτ'uywatceθ. ?εkwát'ǔ. det'anitcoy-t'oy-γá  
náγúdlú. ?εkú. det'anitcoy t'a náθεετσι-dé  
hokánaúdlú., hénι.

10. kú. ιιτcayá ?ahedi [hwákuι náxenι ?áhwide-ixa-diye.  
neni yahjι. nedehwidlu-nι-dε siyaweli] hεedi  
ιιτcayá. kú. θatθεξι, si sétτ'ule huτtceθ.  
yγ.yayá ?et'oy-γá nísénuhú. t'a náywastsι.,  
hénι. kú. ιιτcayá bíτ-t'á θatθεξι hétτ'ule  
hεετtceθ. yγ.yaya ?et'oy-k'ε níhiyénιlú.  
kú. θatθελι t'a ια náθεετσι. hýτdý. ιιτcayá  
hokánayeyéδlú.

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. ʔekú. ʔitcəyá-ts'én ʔadi, t'a ʔa  
híttcú kúlú ʔaʔŭ. t'a ʔa ʔelat'ε. kú.  
dʰú nʰni ʔiʔáyi ʔwalé t'ahí yuywé t'a  
hika héðdel-ni t'a heshʔa-híle-dé nuhwékúǵ  
t'ǵnélt'ε dene nádéi huba t'a ʔa-híle.  
diri héní. ʔitcəyá ʔiʔáyi ʔadi, ʔatʔǵi  
ʔǵtʔi ʔadi. si yʊ.yayá náseuhú. t'a  
náywastsíi, héní.

12. ʔekú. ʔiʔáyi ʔitcəyá hetʔ'úle heshʔtceð.  
ʔeyi yʊ.yayá níhínlú. ʔekú. ʔitcəyá t'a  
náʔǵtsi. ʔekú. yʊ.daya nahseyólú. ʔekú.  
ʔatʔǵi tʔe suywa ʔalyá ʔedegá níniʔa-ni  
t'ahú yʊ.yayá ʔitcəyá hseyólúi. ʔekú. ʔeyi  
hubegá ʔeʔa. ʔekú. ʔitcəyá yenatʔe néðda  
ʔalá. ʔekwát'ŭ. ʔitcəyá hokánahelú.

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 θatθɛʔi tθɛ niríʔa. ?eyit'á  
 ʔitcayá benatθɛ θɛdai yɛtθí nánɪcél. dedané  
 yu·naθé yeyenɪʔɛð. ?eyi ʔitcayá tθɛɣɛré-layé  
 hots'ɪ tθɛba-nɛθé-ts'én hodábɛʔtθ'er. ?é...y,  
 ʔiʔáɣɪ nuhwélot'ɪnɛ hodáhɛʔtθ'ɛ...r, héníú  
 heziʔ. θatθɛʔi, si tθ'i hodáustθ'ir-sáná.  
 ?oteyé tʔ'ulɛ hɹtón, héní.

14. ?ekú. θatθɛʔi yu·dayá nayɛlúʔ. k'áʔdjɪnɛ  
 hokánayéðlú. ?et'axa θatθɛʔi ?adi, sas-tcoy  
 seɣa nɪnɪgez, héníú tθɛ-t'á tθɛk'ɛzɪ tʔ'ulɛ  
 heʔcel. kú. ?eyi ʔitcayá ?adi, ?ekwát'ɛ  
 kúlú hokánaséðlú, héní. kúlú θatθɛʔi tʔ'ulɛ  
 heʔcél. ?et'axa tʔ'ulɛ k'ɛnɪʔcélú ?eyi· ʔitcayá  
 tθ'i tθɛba-tcoy-ts'én hodáhɛʔtθ'er. ?ekwát'ũ.  
 ʔitcayá ʔeyánɪʔdɛ. ?ekú. ?ɛdɪni t'a hodɛlyũ.  
 náθɛʔtsɪ. ?eyi-xɛʔ ʔahéθdja.

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 nə·ne ʔeyer nǐdel k'aǵdǵné.  
ʔekú· xǐǵts'én 0at0ǵǵi ʔadi, dǵǵ t'a  
nǐnilai dene taywasǵé. seǵǵ nǐnuhdéǵ, héni.

16. ʔekú· ʔeyer dene-xéǵ holni 0at0ǵǵi.  
t'ǵhǐ nuhwélot'ǐne nádene séǵ hě·0ʔaz-nǐ  
yuywé nǐ0á náút'ás t'a hǐka, heedi. ʔǐhǐle,  
ʔǵǵa dzéréúdíǵ, hubélesǐ. kúlú, nen  
ʔene0ékuysi neli-hit'á nǐnéǵǐtsǵ-ǵwalǐ. nuhwekúǵ  
hots'én nayǵdaǵ, séheǵedi. ʔená-tc'á honedjer.  
nǐ0á hots'én ǵuhʔás-sǵǵǵ, hubélesǐ. ʔekwǵt'ǵ.  
setc'azǐ hehe0ʔaz. ʔekú· dǵǵ hubehúlet'e,  
kúlú hubeba t'a nǐnesǵe-ixa. ʔedǐni t'a  
hehǵ·ǵʔǵ-hǐle-leǵǵ, 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'eyáñíðé-ní ?eyi  
 naúdziú t'a helts'únú diri t'ahí sélot'ine  
 sedziyé-t'á beýá yeniýi·tái ?eyi beba, héníú  
 ná ?ek'k'é t'a níle. si hubéba diri t'a  
 hek'ésní-ixa, héníú ?ekú. hodelyŭ. t'a dene-ta  
 θela.

18. hotá'áýá k'eih-yé t'a ýíla. náke  
 ?ák'k'ú xéí-yaze θéítsí. dene t'ahí sedziyé-t'á  
 beýá yeniýitái beba diri si hubíníyé ?ahubésá  
 nidê. yenesθeni, héníú tanize-ts'én yaíteiú  
 tanize-ts'én hedjen-xéí ?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'ábíú ?eyi t̚itcəyá nádene ?əh̥it'az-híle.  
 xí̥ts'én níúniðerú θatθə̥ti kúé hota nahədaih  
 hetsayú, nuhwélot'ine t'asá ?ahədjá-hit'á  
 ?ahunédí. ?əh̥it'az-híle. k'ábí hodelyŭ.  
 hobiká hú·dé̥t, héní. kú. ?eyer t̚itcəyá  
 nádéi ?ahəyélədi, həyena kúlú ?ah̥it'ε-ləsá.  
 k'ábí djə ni̥h̥it'az ləsá. [hwakɣi netsé-ilé],<sup>41)</sup>  
 hə̥edi. ?ekú. θatθə̥ti tsay hə̥dené̥t̚ti.

20. k'ábí yḁ́tkə-híle-h̥it'ŭ. dəne-ta hots'én  
 həziú ?adi, nuhwélot'ine nádene hubəhúlet'̥i-ni  
 ni̥h̥it'az-hýsá..., héní. kú. ?eyi t̚itcəyá  
 t'ahi hubəkúé hóðlai ?eyer hots'̥i, ?̥ihíle,  
 hə̥ts'edi. ?ekú. hubəhúlet'ε-dé ?̥iyá b̥ka  
 hŭ·dé̥t, héníú həzi̥t. ?ekú. dəd̥ənέ dəne-ta  
 hə̥ðya. t'ahi kúé hoyá ni̥dai, ?̥iyá  
 nuhwélot'ine ?oteyé hubet'á hodéθíl'á-ni ?ə̥t̚ŭ.  
 ?əh̥it'az-híle. həyena-híle ?ahunédí. ?̥iyá,  
 héníú dəne-ta ɣəgḁt.

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 lă'at'e si sa 'eyi hubehúle.  
 'ekwăt'ŭ. si djă θida-ixahíle, héníú tēðya.  
 'ekú. t̥itcəyǎ yek'éníye héðdel. yuywé detcin-ta  
 tsay 'edelaŋi hedjen lá'adiú yegaŋ. bek'éníye  
 ts'edéŋ.

22. 'ets'inaθé yeyǎ níhĩnĩdel. kú. 'eyer  
 θatθəŋi 'adi, yuywe tθecéθ-k'e setc'azǐ  
 hě.θ'az-nĩ. 'eyer nuhwéŋ nĩywasdjáǐ. 'eyer  
 hots'ǐ hodelyŭ. 'etsetc'azǐ hŭ.déŋ. hodelyŭ.  
 'oteyé nānuhtá taldzăt'ine t̥eyáhubĩniŋdē-lă-dé  
 hubílya ləsqǎ, 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 ʔiʔáʔi ʔeyi nuhwélot'ine-ðiyé  
 híla-dé senaʔé ʔekwáʔaduhní. beʔa náʔwasáʔi.  
 heʔena-ni-t'ũ. nahubest'í. -ni-dê. yenesθen.  
 ʔekú. heʔenaú nahubest'í-ixa-híle-dé beðiyé  
 kóli ʔwasʔí. ʔeyi sélot'ine ʔeyáñidé-dé  
 si ní hok'ε ʔesna-ixa-híle. dene t'ahí sedziyé-t'á  
 beʔa yeniyíta ʔeyáñidé-dé si tθ'i hubek'ésí  
 seðiyε-ixa, héni.

24. ʔekú. hodelyũ. ʔεʔtc'azí séðdel. kú.  
 hodelyũ. húk'ε dzéréheʔidíʔ, kúlú ʔeyi nádene  
 hubehúlʔa-híle. hubekúé niñidelú θatθεʔi  
 hýʔʔ'éðé hetsay. si tθ'i seðiyé-ixa. yuywé  
 θani ʔeyáʔwasθir. ʔekozí huské, héni.  
 ʔitcayá deneyu xíli ts'ékuyi yeyá dátsay.  
 θatθεʔi, neʔa yeniyíta. θani ʔeyáhu·lθir-híle,  
 hiyéledi. kúlú ts'i-yé ʔiyaú héðkí. ʔekwát'ũ.  
 benéné-ts'én nahéθkí.

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. b'elot'ine-ya n'hiú ?adi, yuywe  
 t'itcayá nádéi. ?etθén t'áú tθ'i t'uwe tθ'i  
 t'á-hit'á ?it'ásí náheθdaih. ?eyer kú. yu·naθe-zin'é-k'e  
 hubiká b'ahũ·déti. t'ahí nádene ?ik'ázé-t'á  
 nátser-ni t'eyáhubénit'dé-si, h'eni. ?ekú. xaye  
 t'ahúk'e nádats'edéi dene-ta dzéréyah.  
 t'itcayá-ká b'ahũ·déti, h'eniú dene náitsi.  
 ?ets'inaθé dene t'á náθeitsi. t'uk'é n'únit'herú  
 t'itcayá hika b'ahẽ·ðdel.

26. kú. θatθeti n'hek'ódelya. hoyaré t'ahi  
 t'itcayá nádé-ni ?eyer hots'én hẽ·ðdel. kú.  
 ?eyer hots'én niidúwe n'hiñidelú t'itcayá t'á  
 nádé. hehe?i. ?ekú. θatθeti ?adi, dja  
 duittθ'i. si t'itcayá-ts'én huskéti. hubeyá  
 n'nikit'dé hodelyũ. seya tabáya n'hiñidel  
 ?ahobúsie. ?ekú. ?ekwáhedjá-dé detcin-yáya  
 hots'it' hubéhuít'déti. si tu-k'e hots'it' t'ahí  
 ts'i-yé yiyá lã-si. k'a-t'á hubeðiyé ywastsi,  
 h'eni. h'eniú ?ekozi t'itcayá-ts'én h'ẽðki.

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 ʔeʔéyít'ai ʔeyer nutcela-k'e ʔitcəyá  
 nádé-hit'á ʔiʔáye tu-k'é ʔeyer hots'én  
 yeket. ʔitcəyá-ts'én ts'εθekjú nahídziʔ.  
 gane-tcoy, ʔə...., héníú ts'i daya niʔtcəneteih.  
 súywá ʔaniʔθá hots'én ʔekwálat'jú tθ'i  
 nahskeih. tθ'i ʔet'axə ʔekwā·di. ʔitcəyá  
 hi·yeʔjú, ʔedláyí, ʔadi. ʔitcəyá ʔadi-híle  
 ʔahunédí. hehedíú hodelyű. dáhiyeneʔí.

28. ʔatθəʔi ʔets'ínaθé niʔdúwe hubets'én níniʔi.  
 hodelyű. ʔitcəyá, ʔatθəʔi ʔat'í-hik'ε. ʔedlá  
 ʔadjá-hit'á, ʔadi. ʔatθəʔi ʔekwáʔadi hųli-híle-ni,  
 hehedí. ʔekú. yu·tθí súywá ʔaniʔθa ts'i-yé  
 heʔtə hots'í gane-tcoy ts'eyel'a..., héní. ʔekú.  
 ʔitcəyá ʔadi, ʔatθəʔi ʔedláyε-ka ʔadini. djə  
 nuhyə níniʔkeih, heyéledi. ʔekú. ʔatθəʔi ʔadiú,  
 ʔíhíle. ts'ínai denesye-ni. ʔeyi ʔeyániðer.  
 ʔeyit'á ʔeste-t'á sa dúyé. ʔeyit'á nahesdzíú  
 yí sa súywá. ʔeyit'á ʔekwáresí hedareyesden,  
 héníú gane-tcoy ts'eyel'a..., nadédiú tθ'i ts'i  
 daya niʔtcənéti.

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'ínaθé ní hots'én níðúwe nínikí.  
 ʔitcayá θatθéʔi béʔ ts'i hũ·ltcu, hē·di.  
 ?ets'ínaθé yetts'én táyaheridel. kú·  
 ʔitcayá-tc'azí ná ?ehéðt'ayú, gane-tcoy  
 táyel?a..., héní. ?ekú· ts'i dayá níʔtcənétí.  
 ?ekú· ?eyer ʔitcayá túé nádéʔya hots'í  
 θatθéʔi bəts'iyé-yé t'así· k'eʔəʔtcúðí heyeʔí.  
 ʔitcayá θatθéʔi ?edláye ?at'e ?eyi nets'iyé-yé  
 bek'e ?əʔtcúðí, yéʔni. diri ts'ínai ʔeyəníðeri  
 bedzéréskeih ?eyi ?at'e, héní.

30. gane-tcoy táyel?a...?íyá, ?íyá, héníú heziʔ.  
 ?íʔáyí ʔitcayá ?adi, ?aʔa?...θatθéʔi hestunét'ine.  
 dja nuhyá ní hoyá nínikéih, yéʔni. ?et'axá  
 θatθéʔi ?əih yu·daya nayaih nuʔanílge, héníú,  
 ?eyi bəts'iyé-yé t'ahi bek'e ?əʔtcúð-ní ?əθgane  
 ?at'ei-hik'ē·.

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 xáyitə ?edək'ezí bésγelú bek'á  
 náθetsi. ?eyi-t'á dene huítás. ?ekú.  
 θatθxi bélot'ine tθ'i yu·das dezí-ts'i  
 ʔitcəyá huniixel. ?ekú. θatθxi t'əhi  
 ʔitcəyá ts'i-yé nadaihi yu·tθi. dezí hots'i  
 k'á-t'á ʔitcəyá naítc'i. ?ekwát'i-hít'ŭ.  
 ?iʔəyi kóli ʔitcəyá ts'i-yé ní hotc'azí  
 niθeki húle-hít'ŭ. hodelyŭ. ʔitcəyá ʔə  
 ʔəyáheniʔdé sni. θatθxi bélot'ine ?iʔəyi  
 kóli ʔəyálðer húle 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. 0at0xɛɛɪ bɛɣa honi

1. ʔɪɬá-nɪ-sɪ. dene ɬa náde sni. ʔekú.

0at0xɛɛɪ dene-xéɬ nánad0er sni. ʔekú. ʔet'axa

0at0xɛɛɪ ʔekwáʔadi, yuywe ɬɪtcəɣá-néné-k'e

ʔɪɬá tu-tcoɣ-k'e ʔɛdaya hó0ʔa. ʔeyer ʔet0én-ɣa

nánehedaih. ʔekú. tu nené0-hit'á t'ahi ʔɛdaya

hó0ʔai ʔet0én ɬa nɛ.1ʔúɬ. ʔekú. ʔeyi tu

bek'e ɬuwe t0'i ɬa. ʔeyit'á ʔeyer náts'edé-ixa

huyɣ. ʔekú. ɬɪtcəɣá-néné-k'e hots'én nauskeɪ.

2. ʔekú. hubɛta nɪneskɪ-dé ʔeyer t'ahi ʔɛdaya

hó0ʔai ʔeyer ʔɛɬéhudéɬ ʔahubúɬɛ. ʔekú.

yɣ.nɛ0i-zɪné-k'e sɪne tanizɪ dʒíye dánɪdler-tɬ'áɣa-dé

ʔeyer nɪyuhdéɬ. hodeɣyɣ. ʔɛɬɛta honiyuɬ0er.

t'ahúk'e nádáts'edéi hotaúnélt'ɛú hots'ɪ dene

súɣwá ʔanélt'e náhuɬtsí huɬáú ʔeyer yuywe

nɪyuhdéɬ. ɬɪtcəɣá ɬa ʔeyer nɪdéɬ ʔaywasɬɛ.

ʔekú. ʔeyit'á nuɬni huɬa-híɛ-dé ɬɪtcəɣá

nuhwe-k'e ɣɪɬxel-ɣwalí, héní. ʔekú. ʔeyer

nɪnuhdél-dé seyateiɛ yuhni húɬdú. ɬɪtcəɣá

hulɣelɪ, héní.

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'ũ. dáθelai, céθ-tcoy tθ'i  
 t'q·t'ũ. dáθelai, ?eyi-ýaré t'ahi húk'e  
 huhdésé-dé yuywe ?edayá hots'én ?éttθ'i  
 níhuhdel-ýwalí, héní. hodelyũ. dene-nafé  
 ?ekwá?adi, hýtdý. ?edini títçayá-néné-ts'én  
 nahéθkí.

4. ?ekú. ?eyer t'ahi bélot'ine nádê. ?eyer  
 hots'í hodelyũ. ?étyá honihíðer. ?eyi-ýaré  
 sine níúníðerú hodelyũ. ?ééheðdel. ?ekú.  
 t'ahú huyuhdésé θatθéti hubéñi-ní ?ekú.  
 níhýnðerú dene tá hodelyũ. ?áta hehéðdel.  
 ?ets'ínaθé títçayá-néné-k'e níhñíðel. ?ekú.  
 θatθéti t'ahi-k'e huyuhdésé hubéñi-ní ?eyi-ýádé  
 hehéðéti. ?et'axá tu netcâ.-ýá níhñíðel.  
 ?ekú. θatθéti tu netcá héní-ní, ?eyi diri  
 ?ahunédí, heédi.

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 daθe?a heye?i.

?ekú. diri ní-yaze daθe?ai θatθeti dayéð'a

?ahunédi. dja honáre ?oteyé nánũ.tá, heedi.

?eyit'á hodelyũ. náheneta. ?ekú. ?eyi t'ahi

ní-yaze daθe?a-ni bedaya detcin-ta súywa

?anitθa ?eyer .tθ'i ?itáye detcin-yaze náyetθi.

?eyi-layé tθ'i ní-yaze daθe?a heye?i. ?ekú.

?eyi bedaya-ts'én tθ'i ?itáye ?ekwá.t'e heye?i.

?ekú. diri θatθeti ?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'edē. bek'órilya-ixa ?ayet'i. ?ekú.

?edini dja nákeih-lesá. beba náhurũ.l'i,

hehedí.

6. dzidize hodází sa níni'a. ?et'axa ní

hoga ts'eket hódúθt'i. kú. ?oteyé déðgel.

tabáya húk'e dene-ts'én ts'éθié yeket. ?at'k'é

naíltíú detcin-ta hots'én yuðéttθ'a. ?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 <sup>19)</sup>, "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.   ʔets'ínaθé dene-tθé. nínikí.   θatθéʔi  
 ʔat'í t'ý·t'ε.   kú. ʔet'axə naýíltá.  
 ts'εθíé ʔíʔáýí yet's'én yútcis.   dεδané  
 θatθéʔi ʔadi dene-ts'én ʔehεʔdjuzú,   ʔéʔ,  
 dýhú hýʔdý. nínuhdél-hit'á ʔaduhni ʔahunédí.  
 θá dεδané djə nítt'ánuʔya-ýwalí-sí.   ʔítcəýá  
 ʔəʔéθedel ʔahubésʔá-ní.   kúlú k'áʔdjine  
 hodelyý. nahéθdel.   ʔíʔáýε yí kúé hóðʔə.  
 dýhú dene kúlú ʔεýálobir bénáhorét'í-ýwalí-hílei.  
 ʔeyi hýʔí náðer,   héni.

8.   hýʔdý. dene-ýə nínikí.   ʔekú. dεtcin-ta  
 dene ʔə déʔtθ'i.   hodelyý. taθeya.   kú.  
 ʔadi, huʔə-hik'á la.   kúlú ʔítcəýá tθ'i ʔə  
 nádéi.   ʔíʔáýí yí ʔítcəýá náðer dεsí, kúlú  
 ʔə nádé-sí.   ʔoteyé-híle-dé hubek'ε hílyáʔi-ixa-dúyé  
 híýila-t'á,   héni.   kúlú dahédíʔ ʔahubúsε.  
 ʔekú. dahédíʔ-dé nuhni ʔeyer náts'edé hogá  
 céθ θεʔə ʔeyi ʔází níýuhdésʔ teðε-dé,   héni.  
 ʔekú. xánuhweherúlʔí-səná,   héni.   kú. teðε si  
 nuhyə nása-ixa.   ʔekú. ʔeyi-ýaré t'a ʔahuhne-ixa  
 ʔekwánuhwélusí,   héniú ʔəhéθkí.

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 t̥it̥c̥aɣá nádeɪ hots'én naɣek̥ɛt̥.  
 huk'ɛ hets'aɣú ʔaɣek̥ɛt̥i. d̥ja n̥iðá-híle  
 hots'én laʔadi. kú. bekúɛ hots'én niðúwe  
 n̥ik̥iú t̥it̥c̥aɣá ʔahedi, 0at0ɛt̥i ʔekwáʔadi  
 h̥uɭi-híle-n̥i. ʔedlá ʔadjá-hit'á ʔadi  
 ʔatsayars̥ek̥ɛt̥i, h̥ehedi. ʔekú. 0at0ɛt̥i deʔáz̥i  
 h̥ezilú hetsay. ʔekwáʔadi-h̥it'ũ. t̥it̥c̥aɣá-ɣa  
 n̥ik̥i.

10. ʔeyer t̥it̥c̥aɣá t̥a ɣeɣa n̥in̥idel. 0at0ɛt̥i  
 ʔedláɣɛ-ɣa netsay, ɣéɛni. d̥il̥ði, h̥éni.  
 hetsay t'ahi ʔadi hóɣi. ʔets'ina0é t̥it̥c̥aɣá  
 k'áɛdj̥ɛ hodeɣy̥. ɣeɣa n̥in̥idel. ɣets'én  
 dáɣaɛtei. dásúɣɛt̥aʔú 0at0ɛt̥i, d̥ja nuhx̥ɛt̥  
 náneðeri ʔoteyé nuhw̥in̥íɣé. ʔekú. ʔekw̥at'ũ.  
 netsay nen̥ílʔi-n̥i-d̥ɛ. ɣen̥íð̥en-híle, h̥eyéledi.  
 t'as̥i. bet'á n̥in̥íɣé-ɣwal̥i. h̥ek'ód̥ilya-dé, ʔiɣá  
 na 0íɛts̥i-ɣwal̥i, h̥eyéledi.

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 <sup>20)</sup> 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. 0at0ɛʔi dúʔdi. t'aʔanél't'e nuhwélot'ine  
 ʔaxe dǎnet'ɪ hodelyǔ. ʔená ʔeyáyénɪʔdǎi ʔeyi  
 hubeyǎ náyenɪyesǒerú diri nɪ hok'e yesna-nɪ-dǎ.  
 yenesθen-híle-sɪ. ʔekú. nuhni t'ǎhɪ dáɣuhnai  
 nuhwet'á denɪhíyǎ nɪ hok'e ʔeyena-ɣwalɪ  
 láʔahuht'e-híle. sanádaruhdǎ tθ'i-híle dayuhdíʔi.  
 ʔeyi bet'á nə̌.ne t'ǎhɪ hubedziyǎ ʔǎdayeniýǒʔa-sɪ.  
 ʔeyi tθ'i hubedziyǎ nádátser ʔahuʔɪ-nɪ. ʔeyi  
 tθ'i beyǎ ɣuhna-híle. ʔekú. ʔedláye-t'á dene  
 nuhxǎ náðeri bedziyǎ nátser-ɣwalɪ. nuhni  
 t'ǎhɪ dáye·na kóli ʔeyánɪdǎ láʔadáhuht'e.  
 nuhweðiyǎ náʔadáhuht'e ʔahunédɪ yenesθen. ʔeyit'á  
 nuhni tθ'i ʔǎʔǔ. dáɣuhna-t'e kúlú nuhweyǎ  
 hɪʔt'ǎǎ sedziyǎ hetsay.

12. 0at0ɛʔi, netsay-híle. duhú xíʔts'én na  
 násuwǎ netɕǎ. hiltsi-ixa. hodelyǔ. teðǎ-k'e na  
 daídɪʔ-ixa-sɪ, heyǎledɪ. ʔǎ. daúdɪʔ duhni.  
 kúlú dadúhdel-dǎ nə̌.ne netesú nə̌.ne tθ'i bekýǎ  
 dǎtθ'íú t'ahi dats'edɪʔi hoʔɪ tazǎ-ixa-híle  
 sɔ̌.ni, hénɪ. [ʔihilǎ. hwákýʔ. dáʔagóɣ wuhnɪ-dǎ  
 43)  
 hodeijýne dene nexa dabohwi-ixa] hénɪ.

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. 0at0ɛʔi, ʔɛ. ʔɛkwá·t'ɛ-dé sa dayuhdíʔ.  
 ʔɛkú. hodɛlyŭ. dayuhdíʔ-ixa-híɛ-dé sa dayuhdíʔ-híɛ.  
 kúlú, ʔíhíɛ, hodɛlyŭ. na daídíʔ-ixa, hɛɛdi.  
 ʔɛkú. 0at0ɛʔi, ʔɛ, héní.

14. xíʔts'én nǐúnǐɔerú t'əhǐ bér nɛzɥ hubets'ǐ  
 hodɛlyŭ. bér ʔəʔa nǐhǐnǐla. hodɛlyŭ. dɛne  
 sɛkuyi xǐli ʔoteyé cɛɣɛlyi hǔʔdǔ. dahɛrǐdel.  
 ʔɛkú. 0at0ɛʔi t0'i ʔǐtcəɣá-nize daltǐ. ʔɛt'axə  
 ʔɛkwáʔadi, taldzəʔt'ɪne dɛne dǎli kúlú dɛne  
 láʔadəʔt'ɛ-híɛ. tcilekuyi náke dɛne-ɣá hodɛhɛnǐʔén-d  
 súɣwá-ɣwalǐ, héní. ʔɛkú. tcilekuyi náke hǐʔtcú.  
 dɛne ʔənénídáyéʔá. ʔɛkú. ʔɛdǐni dɛne-ta  
 dzérɛɣaih. dats'edǐʔi hots'én dɛne dáʔau-k'ɛ  
 ʔɛkú. dɛne bɛkúɛ dɛʔt0'i-ixa-híɛ hodɛlyŭ. dǰə  
 dats'edǐʔi. ʔɛyɛr dahɛdíʔ-ixa, héní. kúɛ  
 hota hǔnəʔǐ. ʔǐʔəɣǐ tahi bɛkúɛ 0ɛda hǔli-dé  
 daltǐ hots'én ɣwasʔáǐ, héníú kúɛ hota héɔya.

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. ʔekú. t'ahi yísí yídádaihi, ʔeyer  
 ʔítín dáθɛlai ʔeyi ʔítín tɬ'uɬ k'áɬdjine  
 k'edáθet'að. θuθ hodelyŭ. nádánéɬʔi. ʔekú.  
 ʔekwát'u. kúɛ hodelyŭ. hota θeya. kú.  
 tabáŷa ts'i-ta nahéθdja. t'ahi ts'i tabáŷa  
 θɛlai hodelyŭ. bes-t'á yeŷa dáθet'að. ʔekwáʔadjá  
 hýɬdú. dats'edíɬi dene-ŷa nɪdja.

16. kú. tθ'i danaríltɬa hé...niú heziɬú, kú.  
 síníyé. t'ə·t'ŭ. t'əhi sélot'ine dáŷenai  
 hubíníyú. dahedíɬ. hubenesʔiú hýɬɬ'ésé síníyé.,  
 héníú daltɬi. kú. ʔiŷá-hɪt'ŭ. ʔenat'ɛú ʔadi,  
 dýhú si dene-ŷá hodenusʔén yuŷwe ʔítáŷi  
 tcilekuyi bɛna. kú. nuhni ʔoteyé sənáuhdé,  
 héníú yuŷwe tcilekuyi-ts'én téðya. ʔeyer  
 tcilekuyi-ŷa níníyaú ʔadi, ʔɛ. nen dats'edíɬi  
 hots'én nahɪdaɬ. ʔeyer dene-xéɬ danɛltɬi. si  
 djá nɛna ɣwasdá, 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 θá-híle-hít'ũ.  
 t'ahi b'élot'ine níyuhdés hubéñi-ní ?eyer hots'én  
 téòya. b'élot'ine-ya níhiyaú ?adi, k'aíðané  
 hubets'iyé-ya dáθit'az. hubs'íttín-tá'ulé tθ'i  
 k'edáθit'az. hubsòyóé tθ'i nádání?í. yst'á  
 k'ehedi. hodelyũ. tsíyíðé. ?ekú. ?oteyé  
 yétká-dé hodelyũ. dahudí? ?ahubúsé. ?ekú. si  
 t'ahúk'ε dene-nizí dzérésaih lāsí. hesí? húk'ε  
 hubets'én yastei-ixa-sí. ?eyi hoyáré sek'óduíya-ixa,  
 héníú íttcayá dahedí?i hots'én nahéòdja.

18. ?ekú. íttcayá-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 tθ'i djá  
 dene-xé? dahultíi. ?ekwát'ũ. si yú. ?á hoyaze  
 hots'í nuhwenas?í. ?é., hesí? íttcayá.  
 θatθé?i, ?éttθ'i, ?adi. ?edini ba dahídí?.  
 ?eyit'á hýtí'ésóé bíníyé. t'a ?anuhwéñi  
 bek'ésí ?ahú.t'í., hesíú, 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. 0at0xi yu. ?á 0eyi. ?eyer hots'i  
 hubets'én yaitei. ?adi, ?ekú. sınıyé.  
 ?ekwát'u. dayuhdíi nuhwenes?iú ?oteyé sınıyé.  
 ?ayeni?i?á-híle. ?oteyé hüt?é'ée dayuhdíi  
 dühú nadesi, héní. kút'a hodelyü. daherídel,  
 héní heziú, ?et'axa detcin-yáya hots'i ní  
 horétyet.

20. taldzát'ine itcayá hünídel. 0at0xi  
 t'así. djere ?ená nuhwünídé...l, héní. ?iyá  
 nuhwekúé hots'én nauhdé. nuhwek'á náyútsí.  
 bet'á k'eyuhdi-ixa. sekuyi tcü. ts'ékuyi tcü.  
 ts'iyé t0ihédel-dé súwá-ywalí, héníú heziú  
 dene-ta dzérétibayaih. ?ekú. ?edini bek'á  
 ná0etsi. ?eyit'á itcayá dayutás.

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: ʔitʔaŋá t'əhɨ bəkúʔ nɨdel. bək'á  
 náheʔtsɨ. yet'á k'əhedi-ixa. kú: ʔená  
 hɨʔtáse-ixa k'á-xéʔ ʔiʔtín-tʔ'uʔ nauʔt'i-sɨ.  
 ʔeyi ʔekú. dedəné ʔiʔtín-tʔ'uʔ naiʔtaíʔ.  
 ʔekwá.het'ɨ-hɨt'ũ. hodelyũ. ʔiʔtín-tʔ'uʔ  
 tɕihɛ.ʔtal. ʔitʔaŋá ʔiʔáŋɨ kóli k'á  
 téʔtáz-híle. ʔuʔ tʔ'i hodelyũ. dáhúle.  
 ʔeyit'á yet'á k'əhu.dɨ. hubets'ɨ-híle. ʔekwát'ũ.  
 hodelyũ. hubək'ɛɣɛɣáʔ.

22. ʔeyit'á ʔitʔaŋá dəneyu tʔ'i nə.ne ts'ékuyi-xéʔ  
 ts'i-yé ɣɨdel. yu.tʔé súɣwá.nɨʔθa nɨdɛʔi ʔeyer  
 hodelyũ. hubexéʔ ts'i tɕ.tʔ'ír. ʔeyer ts'ékuyi  
 səkuyi xíli tu dáhɛnɨldɛʔú dəneyu nə.ne nɨ  
 hots'én dánayíl'el. t'əhɨ nɨ hoɣa nɨbihi  
 tɛxáɣaih-híle-hɨt'u. ʔatʔéʔi ʔɛɣáyɨʔde. tabáɣa  
 heziú dzérétɨbayaih sas nəɣɛlé. nu.tʔí  
 tuzɛldɛʔ. ts'i-yé dəne húʔtɕú, héniú heziʔ  
 tabáɣa dzérétɨbayaih.

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. ʔitcayá t'ahí ts'i-yé tɛðdiʔi  
 hodelyũ. tunéʔdelú ní hok'e t'ahí nádɛ.  
 hodelyũ. hubek'e yelyel. ʔatθɛʔi ?ekwánáhóʔɔer.  
 ?eyit'á ?edini bet'á ʔitcayá ʔa ʔeyáldé sni.  
 t'a hots'í ʔitcayá húʔdý. ?iʔá ?ɛʔets'eyelyeli  
 ʔitcayá 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. denehəldéʔi beɣa honi

1. ʔiʔá-ni-sí. ʔiʔáɣi dene hélzé sni.  
 ʔekú. dzɪdize sa ts'ɛɣɛʔaʔ. ʔekwát'ũ.  
 céθ-k'ɛ ɣegaʔ. ʔet'axa ɣegaʔi-ixa-dúyɛ.  
 yu·naθé nahurílteih, kúlú t'así. yu·né  
 nayú·ʔt'í. t'ahi ʔat'ɛi ɣek'ódɛlyá-híle.  
 benáre nɣnɛʔi, kúlú t'así. hóret'í-híle.  
 bes tθ'i hodelyũ. benáre dzéréʔaih, kúlú  
 tθ'i dáúdí. yu·naθé nahudílteih, kúlú  
 k'et'así t'así. nayú·ʔt'í.

2. ʔet'axa céθ-k'ɛ bets'én tc'aheníʔ.  
 ʔekú. dene ba θɛda. niʔdúwe níniyaú  
 denehəldéʔi ʔeyi ʔat'í-hik'ɛ. ʔeyit'á  
 ʔeyi dene ʔɛɣániðer láʔadílyá. denehəldéʔi  
 ɣɛɣa níniyaú ʔadi, t'a hoɣáú dene-ɣa  
 naʔeθɛtc'ú-ni, héníú dene híʔtcú. ʔekú.  
 ʔeyer sa tʔ'ulɛ-t'á dene-ɣa daʔɛðtʔ'ũ.  
 ʔeyer dene θɛlú ʔeyit'á ʔat'ɛ-hik'ɛ sni.  
 kú. beyétʔ'ɣnizayá-yɛ dene ɣiʔtiú, 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  
 nahéθgiú dene ba nedáθ-hit'á deldjer. yeyá  
 ná?edlóγ. ?et'axá, ?edlá?adi, héní  
 deneheldéti. γena ?ahunédí, héníú dene ní  
 níniiti. ?ekú. dene-la gané-t'á hoixós.  
 dene-γutcinε tθ'i hoixós. γena-híle ?ahunédí.  
 ná?edlóγ-híle. kú. héníú tθ'i dene nahéθgi.

4. t'ahi bekúé ?eyer dene nigíú dziittín-láγa  
 dene-xét beyétit'ynizayá dahoyadíttá. ?ekú.  
 ?adi, ?edlí·sí ?ets'ézetsát nezui γes'í-ní,  
 héníú náyiniγeðerú θeyí. ?et'axá, ?é·, yuywe  
 ?íttá ?ets'ézetsát nezui γes'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 nıyaú kú. ?eyi dene  
 ?edúlbi? hédjá. ?ekwát'ı-hı́t'ũ. ?et'axa  
 beyétı'ınyazayá nı bét náııkkeð. kú.  
 beyétı'ınyazayá-yé xáyıya. deneheldéıi bezkene  
 dá·zi?, setá....ne?ıtθéné nayeda..., hēediú,  
 kú. ?eyi dene yıdánıya. ıez-ðel holdı́ıe-yaze  
 ðedáθeðírú, holdı́ıe betı'énané tθ'i ıez-ðel  
 kún-tθiré-xéı yetı'éııðírú ?ekwát'ũ. tıdja.

6. dedané tθıhéıca. tu súıwá-?alya-k'ε  
 nánıyaú yı·né honeı?ı. k'aıdané dene·ldéıi  
 yeneyuı γε?ı. tθ'i ?ııáıe tu-netcá-ıa  
 nınıyaú ?eyi tu-k'é nıðá nınıya. hıııdı.  
 dene·ldéıi tu héθeya. ?ekú. náltıa-hı́ıe  
 ?ahunédı. ts'εθıé husá 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. ?εkú. nĩðá nĩnĩya-hĩle-hĩt'ũ. ?et'axą  
 hũtĩ'éðé tétts'i. ?εkú. dene·ldéti yets'én  
 súyvá ?anĩt̥θa ɣegaĩ. ?ets'ĩnaθé dene·ldéti  
 nĩðíl. ?eyit'á hodeɣyũ. beyúywe ?əhét̥del.  
 ?εkwát'ũ. dene neyuĩ.

8. ?et'axą, setθue, seba náudĩl'ĩ. nást̥ta-hĩle,  
 héníú dene-k'éníye heziĩ. kú. ?ets'ĩnaθé  
 dene·ldéti nált̥ta-hĩle ?adjá tθ'i dene-k'éníye  
 nadziĩ, setθue, seba náudĩl'ĩ. θesdli-sĩ,  
 héní. kúlú yebe náhudéti'ĩ-hĩle. ?εkú. ?eyi  
 dene nĩ 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·ldéʔi heθdli.  
 ʔəyétθ'en deldél. ʔəʔéxudeldel hédjá. ʔekú.  
 ʔadi, setθuʔ, hodiʔk'əih. ʔesna-ixa-dúyé.  
 hʔtʔ'édé θesdli, héní. ʔeyi dene ʔedláʔadjá  
 lə ʔwalʔ. horusk'ə ʔeniðen. ʔekú. horéʔk'ə.  
 tsez-ʔə ʔəʔek'édíʔʔla. ʔeyit'á kún netcá  
 θəʔtsʔ.

10. ʔekú. dene·ldéʔi kún-gá níniya. ʔekú.  
 sɿníyé. setθue sa kún θəʔtsʔ. setθue  
 bədi-dé ʔesna-ixa-híle-nʔ, héní. kú. ʔeyi  
 dene tθ'i tsez ʔəʔek'édíle. ʔəts'inaθé kún  
 netcá θəʔtsʔ. dene·ldéʔi kún-gá θədai yet'asʔ  
 hots'ʔ yetθí nənʔxəl. honíniʔ. dədəné  
 tθiyé yedeyinaʔ. ʔekwəʔ'ǘ. yuʔxaʔ. dene·ldéʔi  
 nahék'ə nənahídai kún-yáya kúlú tθ'i nánayeniʔxaíʔ.

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 toward 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. ?ekwáyεtʔi-hit'ŭ. tɛyǻnɪðer kúlú betθí  
 náyεda. ?ets'ínaθé bek'oð θet'ε. ?eyi  
 nǻnɪtɪxel. betθí yuʔǻ náyεltθ'er. dɛdǻné  
 dɛne-ts'én hǻðbǻð. hodɛlyŭ. húk'ε dɛne-k'ε  
 dzérébǻiθ. ?eyi dɛne·ldéti tθí yuʔǻné  
 yεyǻtɪcél. yuʔǻnéyεltθ'er. dɛdǻné tθ'i  
 dɛne-ts'én nahǻðbǻð. tθ'i hodɛlyŭ. dɛne-k'ε  
 dzérébǻiθ. ?ets'ínaθé tθiyé yεtɪyɪtɪcélú  
 yεtc'azɪ téðya.

12. yu·naθi teðé-k'ε t'ahi neðtɪ teðé ?et'axǻ  
 t'asɪ. bek'ε dzérébǻiθ. ?eyi bet'á ts'enɪyɪðer.  
 ?ekú. ?etc'εε yɛnai ?at'ɪ ?ahunédí, yɛniðenú  
 ?ɪyǻ nɪhɪya. ?eyi dɛne·ldéti tθí-tθ'ené  
 ?at'ɪ-hik'é. kú. horétk'ǻú tθ'i tθíyɛnaysɛyɪlcel.  
 tθ'i yεtc'azɪ nahǻðdja yu·naθi teðé-k'ε t'ahi  
 néðtɪ ?eyer tθ'i dɛne·ldéti tθí-tθ'ené bεyǻ  
 nɪbǻð. tθ'i yεtc'azɪ nahǻðdja. ?ekwá?at'ɪ  
 yεtc'azɪ nahɛdaih, kúlú teðé nédǻunélt'ŭ.  
 ?etθí-tθ'ené bεyǻ nɪbǻiθ.

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 ?uk'é níúniðer. ?ekú.  
 yeunílále-hit'á kún-tcoy θeétsi nadli. ?ekú.  
 ?eyer hodelyŭ. bek'e ?eruk'aih yeniden.  
 ?eyit'á tθiyé yeriyiθcél, kúlú ?etθí-tθ'ené  
 kún-yáya hots'i xáyibəð. kú. ?eyi dene  
 nayíltcú. tθ'i tθiye·riyiθcél.<sup>44)</sup> detcin  
 híttcú. ?eyit'á yu·ixáθ. ?etθí-tθ'ené  
 kún-yáya hots'i xábəθ-ixa ?eduréldzaih, kúlú  
 ?eyi dene detcin-t'á yu·ixáθ.

14. kún-yáya hots'en ?et'axə ?eyi ?etθí-tθ'ené-ya  
 ?enitxel. ?eyer hots'i t'ahi hek'órelya-híle  
 t'así· horítθ'é lá ?adjá. hodelyŭ. dene-k'e  
 tθ'íú dene-náre tθ'i ?edelbél lá ?ahodédjá.  
 deni-ne hédelyə ?adjā. ?eyi dene dánaíguih.  
 ?ets'inaθé beyə k'ets'edi kúlú k'átdjine dene  
 ?eyániθer. ?ets'inaθé ?er-yáya níniyaú hýtdŭ.  
 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? hédjǐ-ixa-dúyé. ?eyit'á  
 ?er-yé hots'ǐ xáyǐya. dэдэné tθ'i hodelyǔ.  
 dэne-k'э nэнэθdelú tθ'i dэne dánaǐguih nadlǐ.  
 t'ahi ?aywane hek'ódelya-híle. t'ahi  
 xáyenǔyǐθeri tǐbahéθya. ?ekú. ?eyi t'ahi  
 t'asǐ. ?at'ǐ yeyé xátǐbaǐya. yǔ.né hone?ǐú  
 bek'éníye cedéti. ?er lá'at'э bóret'ǐ.  
 naǐdjǐ dэдэné bəyǎ niyedǐt. tθ'i hodelyǔ.  
 bek'э nənédǐt.

16. ?ets'ǐnaθé yetc'á natǐbaheθdja, kúlú  
 ?edu-hit'á nǐθá hots'én tǐbayegaǐ-ixa-dúyé.  
 ?ets'ǐnaθé tu-yǎ nǐnǐya. ?eyer yetc'á  
 tenǐya. bǐné yǐ texáyǐ'a. ?ekwát'ǔ. təyε  
 θetǐ. ?ekú. ?eyi t'asǐ. bek'éníye nǐnǐdeli  
 ?eyer t'ahi hok'ezǐ ?er lá'at'э. ?ets'ǐnaθé  
 bəyǎ yǐt'ǐ-híle ?adjá ǐǎ-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-ıxa-dúyé. ?eyit'á  
 niyıyaú nı hok'e téðya. t'ahúk'e dzéréya  
 bek'éniye horé0t0'ay lă?at'e. ?ets'ına0é ba  
 dúyé ?adjá. ?ekú. kún 0eıtsı. ?eyi  
 t'ahi t'ası. bek'éniye dzérédiıi ıer huba  
 nátser-hık'ê. yęúı?á. ?eyit'á hıtt'éeé ıáú  
 kún naıtsı. ?eyerú kún-tc'azı nahedıı-hit'á  
 ?eyi dene ba súywa-yaze sni.

18. ?ekú. xait'ázı ?et'á·tc'áyi hídılu, ?ekú.  
 hııdı. húle ?adjá sni. kú. ?eyi dedjúli  
 ?at'e sni. dene·ldéıi hıya-hıle-nı. dedjúli  
 bet0ıyá hęli ?eyit'á ?at'e-hik'é sni.  
 ?ekwát'e-hit'á dedjúli deneheldéıi-yáya hots'ı  
 t'ası. hęli. ?eyit'á dedjúli t0'i dene-delé  
 heldéı henéli 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-ya honi

1. ʔíɬá-ni-sí. náts'edé sni. ʔékú. ɬuk'é  
 níúniðerú ts'i dága sni. ʔékú. ʔíɬáyi dene  
 k'áɬdjine ts'i 0eɬtsi ʔenat'eú ʔeyí huka  
 héðya. detcin-yáya ʔeyí yádáriɬt0elú ʔeyí  
 nahéðla beye0é-k'e. ʔekwát'ũ. detcin-yáya  
 \_nayeɬeɬt. ʔáɬk'é detcin t0ú-k'e dayádánayigeis.  
 t'así. yu.né dánayúɬt'í láʔat'í. ʔekwát'ũ.  
 holá ʔekwáʔadjá t0'i ʔekwáʔanadjá. yu.na0é  
 yeɬt'í kúlú yu.né t'así. nayúniɬt'i. t'a  
 xáyeníúniðeri beunésɬá-leɬi. sas ʔat'í sɬ.ni  
 héníu yu.né honiɬt'í. ʔeyer sas 0eyi-hik'é.

2. kú. sas ʔadi, si ʔast'í t'ũ.t'e, héní.  
 ʔékú. ʔuðíɬt0'a, héní. ʔeyit'á ʔeyi dene  
 ʔuðéɬt0'á. níðá-híle hots'én t0eba dítt0'ay.  
 ʔékú. sas ʔadi, ʔeyi t0eba dítt0'ay-húɬá,  
 héní. ʔǣ., héní ʔeyi dene. ʔékú. sas  
 ʔadi, ʔeyer hots'én hũ.t'ás. ʔeyer t0eba-ya  
 ɬuwe ɬá. ʔeyer ɬuwe húldéɬi, héní.

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. ʔekú. ʔeyi dene sas-tc'á neldjer. sas  
 béʔ tɛhiya-dé ʔɛɣásénɪʔθer-ɣwalí yɛniðen.  
 dedənɛ sas ʔadi, nɛðiyé hestsi-ixa-híle.  
 yuywe ʔaʔa ʔuwe húldéʔɪ, héní. ʔekú.  
 béʔ yě·θdí. ʔets'ínaθé niðá sas-xéʔ nínɪya,  
 kúlú tθɛba ʔaʔánɪʔθa hots'én díθ'ay sni.

4. ʔets'ínaθé djiye dáníðlerú sas ʔadi,  
 djá djiye-ɣá náú·dðer. tθɛba-ts'én niθá-híle.  
 níní·t'az. djá djiye-ɣá náɣí·dðer-tʔ'áɣá-dé  
 húʔdú. yuywe tθɛba-ɣá ʔuwe-ɣá náú·dðer, héní.  
 ʔekú. ʔeyer djiye-ɣá náhiðer. ʔets'ínaθé  
 xait'azɪ níúníðer. ʔekú. sas ʔadi, ʔekú.  
 ʔuwe-ts'én hú·t'ás, héní. ʔekú. hə·ðʔaz.

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 húđdý. des-yaze  
 bek'é tθeba hú·lį-γą níhįñi'az. ?ekú. sas  
 ?adi, ?ǵ., djā tuwe húldéǵi, hénı. tabáγą  
 nílgé. béǵ tabáγą níhıdı. ?eyı des-yaze-k'é  
 tθeba-tcaya deldéǵı dánıl'ǵ-hik'é snı. ?ekú.  
 ?eyer sas tabáγą θetǵú deldéǵı heldéǵı.  
 ?ekú. ?eyı dene tθ'i deldéǵı-t'ε heldéǵı.  
 ?ǵk'é tθ'i djıye heldéǵı.

6. ?ekwát'ǵ. ?ets'ınaθé xaye níúñíðer. yaθ-yaze  
 ní hok'é θela ?ahudǵáú. ?ekú. sas ?adi,  
 ?ekú. xaye níúñíðer ?ahunéđı. kǵǵ hodǵ·ltsı,  
 hénı. ?ekú. ?eyer hotc'azı nahεθt'az. nıðá  
 níhįñi'az. ?et'axǵ θayé sas-?ǵγǵ hεhǵ·ǵ'ǵ.  
 ?ekú. sas ?oteyé honanéðtǵú húđdý. ?adi, djā  
 hǵγǵ. đırı nuhwekǵǵ-γwalı. ?oteyé séhúlne,  
 hénı.

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. ?ekú. sas-?ayá séhũ·laú, kú. djá hutez,  
 héní. ?ekú. hoyeneyaih si nik'éniye  
 hoyeywasâ., héníú dene hoyeyiya. hũtdũ.  
 sas yek'éniye hoyeyiya. kú. yísí hots'í  
 ?et'oy ?e?ayá hodayé ?eínídéní?á. ?ekwát'u.  
 henéðtez. sas t'ahú néðtí hots'í náhéðdã-híle.

8. 0á hũ·?á hũtdũ. nadéttí. kú. t'ahi  
 bots'í bek'ódedjã-híle deldéti-tt'á dene hiti'ayá  
 hití. ?ekú. ?ekwát'ũ. nahé0ál. 0á nayetí  
 hũtdũ. t0'i naréttí. t0'i deldéti-tt'á dene  
 hiti'ayá nayittí sni.

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. ʔekwát'ũ. θá hũ.ʔǎ. ʔet'axá  
 bílá-t'á ʔedetc'azí ʔihɛɛni. tθ'i nahɛθǎlú  
 súɣwá ʔanǐθáú tθ'i naréɛti. deldɛɛi-tǐ'á.  
 dene hǐtǐ'ayá nayǐti.

10. kú. ʔet'axá bílá-t'á ʔedets'én yuwedi.  
 θá-híle ʔet'axá yaθ-k'ɛ dene ɣɛgaɛ díθ'ay.  
 ʔekú. ʔeyer nǐnǐyaú detcin sas-ʔǎɣǎ  
 hoyeyǐtθi. ʔekú. sas hǐtǐ'éðé hɛθdji. ʔekú.  
 ʔeyi dene detcin xǎɣǐtǎú ʔeyer hotc'azí  
 nahéθdja.

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 hýtsi. ?oteyé bóret'í  
 ?ahý·le. ?ekú. djá dene nuhyá nínídel-dé,  
 ?edlǎ?at'a djá natθénhéθdlí. yenesθen-ní  
 dene ?ahunédí, héní-dé, natθénhéθdlí, dý·níú  
 xáyý·yá. ?ekú. nen dene nets'én t'asǎ  
 ?ane-ixa-híle. kú. si tseyásúlðir, héní.  
 t'ahú sas-xétt néθtí. hots'í ?ekú. hýttý.  
 sas yetts'én xáyayíttei.

12. ?ekú. sas ?adi, djǎ ?ǎk'έ nadeysteih-t'í-ní.  
 ?eyi ?oteyé ?eldzi θebéθú ?ekú. ?ast'í. sas  
 dáídlí hodelyǔ. ?ekwǎ?at'í. ?ekú. tseyásílðer-dé  
 hodelyǔ. sehudaih. kú. hodelyǔ. t'ahi dene  
 ?ǎta nádéi hodelyǔ. setθén-ya céhulyi.  
 netcǎ-híle-dé-kúlú setθí-ts'í t'así. dene ke-yaya  
 ní nínúywadi-sǎnǎ. seyeðé tθ'i bes-t'á  
 bek'eywat'áθ-sǎnǎ. t'ahí dene ?ekwǎ?adjǎ lǎsí.  
 tθ'i sas tseyǎttθir-ixa-híle. t'ahi sas dáídlí  
 hodelyǔ. ?etk'ésí ?ahít'ε. tθ'i dene nuhweya  
 ná?udlóy-sǎnǎ. ?ekwáhunélt'ε t'así. nuxa  
 nezý-híle. ?eyi hodelyǔ. dene-ts'én ?ekwǎ?adýhní.  
 t'ahi nuxa nezý-hílei dene yek'ódulyá yý·neθé-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 nífúñíðerú kú. ?eyi dene  
 t'ahí sas-xét θetí-ní sas-?ayá hodayé yaθ-k'ε  
 bílá-k'ε hóttsi. ?et'axá dene yedéti díθ'ay.  
 sas-?ayá níhíñídelú ?ítáyi dene ?adi, ?edlá?at'εa  
 djá natθénhéθdlí. yenesθen-ní, dene ?at'ε  
 ?ahunédi, djá dene bílá-k'ε hóð?á, héní  
 dedané t'ahí sas-xét θetí. natθénhéθdlí  
 t'ũ·t'ε, héníú xáyíya.

14. ?ekú. t'ahí nínídeli dáhílyeð. kú. ?eyi  
 dene ?ahubéñni, si dene hesí. sas djá  
 θetí. beðiyé huítsi, héní. kúlú dene yeyá  
 dáudeðlí. sas lá?at'ε-híle-lesá. dene yéí  
 yítí·, heedi. kú. ?eyi dene tθ'i ?anaredi,  
 sas t'ũ·t'ε. beðiyé huítsi. nādezí ?oteyé  
 beyá nuhwe-xét husnî·, hubéñni.

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. hũtđũ: sas ṭeyáhenĩṭer. sas náhit'eð.  
 ?ekú. hodelyũ. sas-tθén dánabi.gĩ. ?ekú.  
 sas-tθén-γá dáhureli kúlú t'ahĩ sas-xéř  
 ỹitĩ. sas-tθén hodelyũ. káut'έθ. kú. ?eyer  
 sas-γá cílyi-dé t'a ?anáhóðer-hit'á sas-xéř  
 ỹitĩ. tθ'i sas t'a ?aséřni tθ'i nuhwenaṭé  
 ?ekwá'adisĩ., hénĩ.

16. ?eyit'á sas-tθén hodelyũ. káyet'ε. kú.  
 46)  
 hodelyũ. dene γá-ta céhelyi. ?eyi t'ahĩ  
 sas-xéř ỹitĩ. hodelyũ. dene-xéř holni.  
 ?eyi-γaré sas t'ahi ba nezũ-híle bek'ódedjá.  
 ?eyi-γaré sas ṭeyáðer-dé betθí ?oteyé  
 hek'έhoní tθ'i betc'iné tθ'i k'ε?ęt'aθ-híle.  
 ?ekwát'ũ. sas-xéř ts'ĩ.tĩ-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 ?anáhóǎðeri hoyá honi

1. t'atθe-hit'ŭ. nádene beýárě.ðk'a-yaze yí  
de.zí néné-k'e náheðer sni. hubetá bǎðlai  
hehǎli. de.zí néné-k'e níhnikí. ?eyi dene  
ts'ékuyi-ýá hikéi ?eyi hots'í nádene beýárě.ðk'a-yaze  
?íǎǎyí boliö húlye, ?íǎǎyí mandevíl húlye. kú.  
?eyi t'ǎhi boliö húlyei ?ík'ǎzé-t'á nátser hǎli.  
?eyit'á dene hodelyŭ. yetc'a dánildjer. ?ekú.  
ts'ékuyi ?íǎásidiyí yeyá déttθ'i sni.

2. ?ekwát'e kúlú ts'ékuyi ?axe nét'íi yes'í-dé  
deneyu-ýá yíttcu. θá-híle yeyá yídá hotǎ'ǎýá  
?ǎyett'aih. hodelyŭ. benéné-k'e ?ekwáheyet'í  
húttú. desneθéhot'íne-ta hots'én téðya. t'ǎhi  
?ík'ǎzé-t'á nátser-sí. ?eyi beðiyé ywastsi tθ'i  
ts'ékuyi ?axe nét'íi yes'í-dé húttcu, héníú  
?ekú. desneθéhot'íne-ta níniyaú t'ǎhi ts'ékuyi  
?axe nét'í yes'í-sí. ?eyi híttci. ts'ékuyi  
bedené ?eyi hoyá yaǎtei-dé deneyu tǎýáði. kú.  
θá-híle hots'én ?eyi ts'ékuyi-ýá yídá-dé ?eyer  
dene-tc'azí heýaih. ?ekwát'íú tθ'i ?íǎá  
desneθéhot'íne nádéi-ýá níniya nadli.

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 ?iṭṭáyi dene ?ik'azé-t'á  
 nátser γε?i. ?ekú. beḍiyé ywastsi yenṭḡen.  
 kúlú si ?iṭṭá nest'ε yí ?edunṭ dzéréσαιh.  
 ?iṭṭáyi séṭ dzéréσαιh-dé súywa-ywalí. kú.  
 diri dene ?ik'azé-t'á k'áṭdjine séṭt'ε ?ahunédí  
 séṭ dzéréσαιh-ixa ?ekwálu-sí. sets'é?eni-ywalí.  
 ?ekú. ?ekwáresíú, ?íhíle, héní-dé beḍiyé  
 ywastsi yenṭḡen.

4. ?eyit'á ?eyi dene-ya níníyau ?adi, kú.  
 hodelyŭ. dene-ta dzéréσαιh kúlú ?iṭṭá nest'ε  
 yí ?ast'í. sets'é?eni hḗli-ywalí. hḗhú.ṭ?á-híle-t'ε.  
 nen sets'é?eni nḗli-dé súywa-ywalí yenesḡen.  
 ?ekú. nen ?edlá yenṭḡen, héní. kú. ?eyi  
 dene súywa ?anṭṭá hots'én yetts'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.    ʔet'axə ʔadi, ʔedláye hɨká dzéréneyaih ʔeyi  
       48) heni nets'éʔeni ɣwasíé sélɨni, hénɨ.      kú.  
 boliö ʔadi, sets'éʔeni hɨ·lé néhesɨ.      ʔeyit'á  
 t'ahi hɨka dzérésaih nets'én ʔekwâ·dusɨ, hénɨ.  
 kú. t'ahi hɨka dzérésaih nenaíé ʔekwáresɨ kúlú  
 benɨlɨ-híle-dé séɨ tɨya-híle kúlú sa t'asá  
 ʔat'e-híle, hénɨ.      ʔekú. desneθéhot'ine ʔadi,  
 t'ahi hɨka ʔanet'ɨ-sɨ. sets'én ʔekwádɨni, hénɨ.  
 ʔekú. boliö ʔadi, hodelyŭ. dene-ta dzérésaih.  
 t'ahi ts'ékuyi nezu ɣesʔíi bedené-ɣa xáresteih.  
 ʔekú. deneyu bets'ákuyi-ɣa t'asɨ. ʔaséɨni-dé  
 sɨlá-t'á bek'enásθer.      ʔekú. betθén ʔeya  
 ʔasáá-tɨ'áɣa ʔáɨŭ. ʔeyi-ɣa sets'én t'asɨ ʔadi-dé  
 beðiyé hestsɨ.      kú. tθ'i t'ahɨ dene ʔik'ázé-t'á  
 nátseri beɣa ʔedéstθ'ay-dé ʔeyi tθ'i beðiyé  
 hestsɨ.      sɨlá-t'á taú ʔik'ázé-t'á taú t'ahi-t'á  
 beðiyé θiɨtsi-ɣwalí sɨ. ʔeyit'á beðiyé hestsɨ.  
 ʔekú. t'á·t'ŭ. 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'ě?əni ɣwaslé yəniðen-dé  
 səts'ě?əni nəli ɣwalí. kú. ?íhíle yəniðen-dé  
 θá hoɣa naíltei-ixa-híle, héní. ?ékú.  
 desnəθéhot'ine θá t'así. ?adi-híle. ?ekwát'ũ.  
 ɣídá. húɬdú. ?et'axa ?ekwá?adi, nəts'ě?əni  
 ɣwaslé. ?ékú. nen k'auðeri-ixa. t'a ?adini  
 ləsí. hok'a hosθer-ixa. səðiye hots'én siɬ?a-dé-kúlú  
 nək'a. hosθer-ixa. kúlú ?iɬáye t'así. hoɣa  
 nəts'én ?ekwadu.sí. ts'ékuyi nəzú-dé-kúlú bəts'én  
 səhuniɬteih-sáná. si xádésinít'á bəts'én  
 xáyeni.ðen ləsí. ?eyi yí sa ts'ékuyi lá?at'e-ixa.  
 ?ékú. nen t'ahí ts'ékuyi hútcu yəniðen ləsí.  
 ?eyi-ɣa nen ?edəts'én k'áhú.løer. ?ékú. diri  
 t'a ?adesí ?eyi na súɣwá-dé nəts'ě?əni həsɬi-ixa.  
 dɣhú t'a ?anələsɬi səyateié ts'íteθe ?anáhúθiɬθér-dé  
 ?eyer hots'í ?eɬəts'ě?əni hidli-ixa-híle. kú.  
 diri bəɣa t'a. ?ayəniðen-sí. sənaɬé ?ekwá?adini,  
 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 hɛlɪ-nɪ-dé yenesθen-nɪ. t'a  
 ?ayenɪθeni yaneɪtei na dúyé-híle. dene  
 ?ekwá?at'ei deneyu hɛlɪ beyenesθen, héníú  
 yɪlá huwɪtún. ?ekú· ?adi boliö, si k'ahosθer,  
 diri dzɪné-k'ɛ hots'ɪ. kú· ɬɪtcəɣá-ta hots'én  
 ɣũ·t'ás, héní. ?ekú· ?eyer t'əhɪ ts'ékuyi  
 hɪɬtcú-nɪ ?eyi-tc'azɪ hɛéð?az.

8. ?ekú· ɬɪtcəɣá néné?k'ɛ nɪhɪnɪ?az. ?eyer  
 henetés. ?et'axə boliö ?adi, ?ɪk'əzé-yaze  
 hek'ódəsyə tθ'i yaze bet'á k'esdi-ixa dúyé-híle.  
 ts'ékuyi deneyu-ɣə xádústeɬ yenesθen-dé ?eyi  
 ts'ékuyi xádénestéí sa dúyé-híle. bɪka sɪlá-t'á  
 dene k'enásθer-dé dene nátseri yɪ sɛnaθ?arɛt'ɛ-ixa.  
 ?ekú· dene seɣə ?ɛɬts'ɛhɛdi-dé nádene taú tanɪ  
 taú-dé-kúlú hodɛlyũ· hubeðiyé hɛtsi-ixa sa  
 dúyé-híle. ?ekwá?ast'ɛ ?eyit'á dɟə néné-k'ɛ  
 ts'ékuyi t'ahi dɛ?ázɪ nezu tθ'i ?ɪk'əzé-t'á  
 nátser dene yeyenɪθen sɪ· ?eyi si sets'ɪ  
 ɣwalé yenesθen, ?eyi kánesta. ?ekú· ts'ékuyi  
 t'əhɪ ?ekwá?at'ɛ-sɪ· deneyu t'əhɪ dɛ?ázɪ  
 hɛrɛ·ɬt'ei hodɛlyũ· hoɣə ?eyi yeɣá θɛda-ɣwalí.  
 ?eyit'á ts'ékuyi t'əhɪ dɛ?ázɪ ?at'ei deneyu  
 yeɣə θɛda sɪ· ɣes?ɪ-dé dedəné beðiyé hɛtsiú  
 ?eyi ts'ékuyi hɛctcu-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. ?iá náts'edéi t'ahí deneyu de'ází  
 beyniðeni ?eyi k'aholðer sū.ni. ?ekú.  
 ts'ékuyi deneyu-γá hēctcu nīúñðer-dé ?eyi dene  
 nuhweðiyé hué, hēni. hots'én betcilekuyé-hiá?  
 lāsá. ?ekú. ?ekwáhédjá-dé nen k'enedi-ixa na  
 dúyé-híle-húsá, hēni. kú. desneθéhot'ine ?di,  
 si ?ik'ázé-t'á k'esdi-ixa dúyé. kúlú dene  
 á-dé-kúlú ta ?ek'enaθé hubeyá náyiniyesθerú  
 hubets'én hūtí'éðé xádáyaθiítei-dé hubet'i á  
 húle-γwalí. tθ'i si t'a ?ahubeyenesθeni lāsí.  
 k'áádjine sīnī k'ahelyá-γwalí yenesθen. tθ'i  
 dene bílá-t'á k'edi ?eyer nīúñðer-dé tθ'i yaze  
 k'eyesdí-γwalí. si dū. ?ast'e ?eyit'á nen θani  
 lá'aret'e-híle. yaze hūtí'éðé-híle kúlú  
 nek'eyiní-γwalí, hēni.

10. ?ekú. áitcayá hika hě.ð'az. ?et'axá áitcayá  
 á nádéi heye?í. ?ekú. boliö ?adi dene-ts'én,  
 t'asá ?ahú.de-híle. ?ekwát'ũ. dene-γá nīút'ás.  
 ?edlá nedjá lá-γwalí. nuhwets'én t'asá ?ahene-híle-dé  
 hubéí náúðer. ?ekú. ts'ékuyi t'a ?at'e hika  
 ?ast'í. yes?í-dé hectcu-ixa. ?ekú. ts'ékuyi  
 ?ekwá?at'ei yes?í-híle-dé súγwá ?anítá hots'én  
 ?eyer dene-xéí náúðer. hūtíú. dene-tc'azí  
 nahũ.t'así, hēni. kú. ?eyer dene-γá. nínít'az  
 γwalé sī. hots'í t'a hots'én sadý.t'é. ?et'axá  
 t'asá ?ahedjá-dé ts'etá. nuhni tθ'i t'á.t'ũ.  
 áyáhubéníldé-γwalí. ?ekwá?ahũ.deí, hēni.

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. hűtdű. dene-ts'én hěő'az. kú. ɬitɕəɣá-ɣə  
 nĩhĩnĩ'azú ɬitɕəɣá hubetɕ'á dáhi·lyeð. ?edunĩ  
 kúlú yenihet'jű ?anáho·ɬer. ɬitɕəɣá ɬə  
 nádé kúlú hahoreɬi-híleú ɬitɕəɣá-nize hi·?az-hit'á  
 kú. bolið ?adi nádĩ·lzéú dzérít'aís-nĩ. t'ahi  
 náldéi hots'j ʔets'inaθé nuhwəkűé hotɕ'azj  
 nĩðá nĩnĩt'az. kúlú t'asĩ. ɬeyáníðer-híle-hit'á  
 hűtɬ'ěőé bér-ba híðer-nĩ. djə náts'edé. bér  
 nuhwets'j ʔahunédí, héní.

12. dedəné ɬitɕəɣá ?adi, djə ?edunĩ bér-ba  
 he·ðeri nádene nuhyə nĩnĩ'az. bér t'ahi  
 be'ázj nezy sĩ. djə nĩnuhɬe. ?edunĩ ʔoteyé  
 céhu·tj, héní. dedəné ʔeyer honáre kűé  
 hó·ðlai hots'j bér nezy tθ'ű. ʔetθén tθú  
 tθ'i ɬə nilya. ʔekú. bér káhet'ěú ʔeyer  
 nádéi t'əhi ʔəɬneθe dájłi hodeɣyű. ʔeɬéθedel.  
 ʔeyer ʔoteyé 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. ?iʔáʔyí ?eneθékuyi ?adi boliö-ts'én,  
 sunayí, nuhwenéné-ts'én niðá kúlú djá dene-ʔa  
 nínuhʔaz. ?edláʔe hika huhʔaz-hit'á, héní.  
 boliö ?adi, nuhwekúʔ bér húle-hit'á téθílzé-ní.  
 kú. ?ets'ínaθé niðá nínít'az-tʔáʔa hýtʔéðé  
 nátcáhóðer. ?eyit'á ?ahí·t'az. ?ekwát'ũ. t'a  
 hots'én hek'órílyá-híle, kúlú hit'as. ?ets'ínaθé  
 nuhwenéné-tc'azí ?ahunédí kúlú yu·naθé t'así.  
 ʔeyáníðer ləʔá, yeníððen-hit'á ?ekwát'ũ. ts'íʔahí·t'az.  
 ?eyit'á djá nínít'az. setsíʔe djá náúhdéi nuhʔa  
 nínít'az-híle-dé bér hədí huhðiyé-ʔwalí-ní. kú.  
 djá ?etθén hu·lí ?ahunédí. bér neʔu kine djá  
 náúhdé-hik'éla, héní. yu·nisi húθít'azi ?etθén-keyé  
 tazá hũ·t'í-híle, héní.

14. kú. ?eneθékuyi dene-ʔa hudéðlí láʔadjá. kú.  
 ?adi, ?ekú. yenihóriya ?ets'uts'éreʔási, héní.  
 boliö ?ekwáʔadi, ?ahí·t'az-ní-dé djá dene-ʔa  
 níút'ás-híle-ní. kú. djá dene nádéi-ʔa nínít'az.  
 ?eyit'á ?ahí·t'az láʔat'ə-híle. dene-ʔa níʔuihi  
 yeno·ríya-híle. dʔhú yí ?əʔʔanídja-ní niʔat'ə-híle.  
 dene dáhuʔí ?eyit'á nuhweʔa nítc'ahíní t'asá  
 ?at'ə-híle-ləʔá yeneθen-hit'á djá nuhʔa níniya-ní.  
 ?ekú. ?ekwáʔahot'í nuhxa yeneurílyá hik'éla.  
 yu·neθé dáʔuhna-dé diri hoʔází yeneurílyá həyuhʔí  
 ləʔá, héní. ?ekú. ʔitcəʔá xáyahíʔtei-híle.  
 ?eyit'á boliö tθ'i deʔází yayíʔtei-híle.

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 řitcayá-xéř heytéz. k'abí  
 níúníðerú boliö ?eyi řitcayá-ts'én ?adi, dja  
 t'a hots'én hots'én néř 0íke-ixa-híle.  
 yu. ?áhuć'e dene nádeí hubeyá kúě hōta  
 nahít'aís-ixa. hodelyŭ. dene-ya kútana0ít'az-tř'áya-dé  
 ?ekú. nuhwenéné-ka nahít'ás-ixa, héníú kútahě.0?az.  
 ?ekú. ?iřáye níbále de?ází netcā. k'ářdjine  
 kúě hutaniří. ?eyer náyi?aih ye?iú adi,  
 boliö, sela, héní, yuwe níbále náyi?aih.  
 ?eyer náút'ás. dene-?axě kúě ?at'e ?ahunédí, héní.

16. ?ekú. ?eyer yíř yidáheńi?az. dene ho?úřŭ.  
 ?axe hęli ?ahunédí. náke ts'ékuyi beyáréřt0'i.  
 ?ekú. ?iřáyi tcilekuyi xahot'i-híle ?edíni t0'i  
 ?eyer yíř náðer: kú. ?eyi t'ahi dene ?axei  
 beta-tc'así t0'i ?iřáyi xahot'i kúlú tcilekuyi  
 lá-ahót'i ?edíni t0'i bets'énané-xéř ?eyer 0eda.  
 ?ekú. ?ekwāt'ŭ. boliö bets'é?eni tcŭ. yíř  
 yidáheńi?az. kú. yidáheńi?azú řitcayá, 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 dēdāné boliō ?adi eyi ʔitcāyá-ts'én,  
 0á 0ida-ixa dja nīniya-híle. ʔiyá senéné  
 huka nahesdaih-ixa. ʔekú. ʔesderiníyé dū.ʔaniʔ0a  
 nása-ixa-híle. kú. nen náke ts'ékuyi nets'í  
 ʔahunédí. ʔiʔáyi seya nīttí-dé hūtt'ěōé  
 sīnīyé-ywalí, hēni. ʔekú. ʔeyi ʔitcāyá,  
 ho...ho..., hēni. si t0'i deneyu hesʔi  
 yenes0en. ʔeyit'á náke ts'ékuyi seya détt0'i  
 ʔat'e. dene ʔeʔadu.ni-xa beyenes0en-híle,  
 híltc'e láʔadiú ʔekwáʔadi.

18. ʔekú. boliō ?adi, ts'ékuyi t'ā.t'ū. beyā  
 yeniyitā huk'ésí si t0'i beyā yeniyitā-ywalí  
 seya nīttí-dé, hēni. ʔitcāyá ?adi,. ʔekwāt'ū.  
 ts'ékuyi ʔeʔeyáts'iltēih-híle. ʔeyit'á si  
 ts'ékuyi neya nesteih-ixa-híle, hēni. dēdāné  
 boliō nīyíyau ts'ékuyi híttcú. nīyeríttí.  
 t'ahi 0ēda-nī ʔeyer nīyēnīttí. kú. ʔitcāyá-ts'én  
 dū.ʔadi, ʔekwāt'ū. yúttcu beyenīʔ0en-hit'á  
 ʔadīni-hýsá. k'aʔdāné híttcú. si sa-ixa kút'a,  
 hēni. ʔitcāyá ?adi, deneyu hesʔi yenī0en  
 ʔahunédí. si t0'i deneyu sétt'e. ʔekwāt'ū.  
 ts'ékuyi seya hūttcu yenes0en-híle-nī, hēniú  
 nīyíya.

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 <sup>23)</sup> 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. nátsí-ixa, héní. dedané  
ítçayá xáya·ltei, ?ááũ. xáyayúltei-híle-hít'ũ.  
boliö yíítçú tíyě·ónay.

20. kú. ítçayá híltç'ê. yú'á-k'ê dene-ta  
hots'én yaíteiú ?adi, djá ?eduní t'ahí nuhyá  
níní?az-ní ts'ékuyi híka tíseyéónay. yúkozi  
yuhdét. t'ahi hoká neta ywa?í ?ahö·lne,  
héní. dedané ítçayá íá yeyá nínídel. kú.  
?ahedi, djá náts'edéi diri dene k'aholöeri  
hélí. ?ekwát'ũ. ?eduní ?ekwá?ayeí?í-ixa-híle.  
?eyer hots'í tínuht'ás, hehedi. bí't'así  
hots'í<sup>49)</sup> boliö ?adi, djá ?iááyí kóli yísí  
yídáywayá-sáná. djá si sekúé hélí sí, héní.

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

Immediately, that Dogrib whose home it had been

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said, "Too much! He'll learn!" 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 nauhdéŭ, héní.  
 dedané ?eyi řitcayá t'ahí ?eyer bekúĕ-ní, ?edí  
 de?ází, ?adi. hek'ódulyá, héníú yísí yídáhéďya.  
 ?ăŭ. ?oteyé yídáníya-híle-hít'ŭ. boliö yetŭí  
 nánítt'us. dedané řitcayá náyetŭ'er. boliö  
 yíttcú tíyě.ďnay. tŭ'i ?ítăyi řitcayá yísí  
 yídátŭínítŭi. ?eyi tŭ'i yetŭí nánítt'us.  
 hohínítú bítt'así náyetŭ'er. řitcayá hŭtt'ěďé  
 ?eřta náyaheríttei. ?edí de?ází ?at'í  
 beďiyé-ŭwalí, heďi.

22. ?ekú. ?eyer hŭtdŭ. desneŭéhot'ine řitcayá-ts'én  
 hŭtt'ěďé xáyayíttei. hodelyŭ. nuhwekúĕ hots'én  
 nauhdéŭ. t'ahí djă ŭeyí lăŝí. beďiyé-ixa.  
 dene-ďiyé ba ŭuhde ?eyit'á ?aduhni ?ahunédí.  
 djă náduŭya-dé ?ítăyi kóli bekúĕ nahot'í-ixa-híle,  
 héní. beďayiyé danítt'ěď. tŭ'i deŭyel lá?adiú  
 řitcayá hŭtt'ěďé yetc'á dáhi.lŭeď. ?ekú.  
 hodelyŭ. hubekúĕ hots'én nahě.ďdel. ?eyi dene  
 ?ăhítt'ě djă nuhyă níhíní?az, yeníďđeni dene  
 lá?ăhítt'ě-híle ?ahunédí. hubeyá ŭú.daih-híle  
 k'ěna -dé řeyánuhwě.nítté-ŭwalí, heďiú t'ahí  
 řitcayá nádene boliö nádáyenětt'us-ní ?eyi  
 dene k'ódáherelyă-híleú dene-ďiyé ŭela 'ládătt'ě.  
 ?ekú. ?eyi řitcayá ŭŭ?ă 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 nuhwetc'á  
 neyuðdjer-sáná. nuhni nuhwets'én t'asá'aíde-híle.  
 nuhni nuh-xa ?eyála?uhná. t'ahi hots'én  
 nuhwchil'a lāsí. ?eyi hułtsi. nuhwe-xa bér  
 káhułt'éθ tθ'i kún tθ'i ɬá tθída déðla ?ayutθí.  
 kú. nuhni ?eyála?eyídaγ-ixa-híle, héní. ?ekwát'ũ.  
 ?eyer náheðer. bér hubets'í-híle-dé kúé hota  
 hots'í bér nuhyá níγwalyet, héní. kú. dedané  
 bér hubeyá nílye.

24. ?ets'ínaθé, ɬitçayá hubeðiyé hultsi.  
 ?esderiniyé djá nuh-xét náheðer, heedi. ?ekú.  
 ɬitçayá t'ahí bets'á.ke beyá xázélya-ní ?eyi  
 tθ'i boliö náyniłt't-us-hit'á k'áɬdjine ɬeyániðer  
 θá hots'én ?eya γílé. kúlú kút'a súywá  
 dzérégaih ?enadjáú kú. ?edini de'ází ?adi,  
 hubíłá-t'á náhetser kúlú bek'áhuhini-t'á-dé  
 hubeðiyé hołé-ixa dúyé-híle. boliö hubenatayá  
 hubeyá náyaten kúlú t'a hubéts'édi hodelyũ.  
 hek'ódelyá. kú. ?ets'ínaθé hubeðiyé hu.ɬé 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 nřúnřberú boliö bəts'ě?eni-ts'én ?adi,  
 sets'ě?eni ?oteyě sədeyq̣·t'ě. t'ahi bika  
 těθít'az-ni diri dzinék'e yít'í-ixa si. kúlú  
 nuhweðiyě hěətsi-ixa-híle. k'ađđané dja  
 hotc'azí natěθít'azi hoyes?i. kúlú nuhweðiyě  
 hěətsi-ixa hýtť'ěðě ?ahədja-dě hodelyŭ.  
 huhweðiyě-ixa. kú. ?ekwáhədja-híle-dě t'ahí  
 də?ází. ?adja-řwalí-si. ?eyi yí řeyáŭulde, hěni.

26. ?ekú. k'abí dəđané nihi?az. sa xáyí?ə  
 kúlú ?əťŭ. t'asá ?ahene-híle. ?ets'inaθě boliö  
 adi, sets'ě?eni t'así. huě hynřberú ?iřə  
 hoťě. yí nezy. t'ahi ?anuhúlne nuhwěts'edi  
 t'í-ni hots'én nahúθesdi, hěni. nuhni huba  
 bėhunúlđir. neneldjer ?ahunédí, hěni. dəđané  
 bəts'ě?eni, si tθ'i nauθesdi-ni, hěni. dəđané  
 tihini?azú řitcəřə t'ahí-řə ts'ėkuyi náθətsi-ni  
 ?eyi-ts'én hě.ð?az. yidáheni?azú boliö hodelyŭ.  
 řitcəřə sədúťə yenřben-hit'á hýtť'ěðě yaťteiú  
 ?adi, nen dene-ðiyě báhiđi ?ahunédí. dene  
 řeyáŭwasde, đini. ?eyi yí neyateiě hėli.  
 deneyu hėli t'así. řeyáŭwasθir yeniyřben-dě  
 ?ekwá?anělt'e yeřə yaťtei-híle-hít'ŭ. yeðiyě hětsi.  
 kú. nen t'ahi bebáhiđi nəts'í řwalě, hěniú  
 yetθí naniťť'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'órílya. yetθíyá híttcú.  
 yek'oō θegéθ. bek'oō-ts'én náuōéttθ'á. yedeyaníú  
 betθí bík'eōe níltθ'er. dedané ?eyer t'ahi  
 yísí deittθ'i hodelyŭ. yetts'én niyídel. dedané  
 betts'é?eni tcū. tittcayá t'ahí nánaheneitt'usi  
 nátt'ír. dáhi·ziť, dja ?eduni hodelyŭ.  
 tēyánuhwehíťde. ?íyá híkozi huhdét, heedi.  
 ?ets'ínaθé ?eyer t'ahí yísí nádé-ní hodelyŭ.  
 tēyáheníťdē. tíhíniťaz. tittcayá k'aiddané  
 nă·ne k'a dautunú bíť'así nádáréťya.

28. ?ekú· desnáhot'ine ?adi, ?eyi k'á dahuteti  
 ?ittáye kóli tu·tt'ás-sáná. t'ahí ?ehě·ttáz  
 lāsí. ?edini ?edítc'í-ixa, hēni. ?ittáyí kóli  
 ?ehě·ttáz-híle. t'ahí ?ehustáz yeneōenú k'á  
 nīnaríli boliō tedjusi θéōyé xáyeltí. ?eyi  
 tedjusi-ōéō yetθíyá yū·túnú tittcayá t'ahí k'á  
 te·ttási-ixa-ní ho?aihi ?eyi tedjusi-ōéō yetts'én  
 hudé?ai. ?ekwánayet'í dedané ?eyi tittcayá  
 beōe del xātc'íú ní hok'e náltθ'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 ʔitcayá ʔa ʔeyáheniʔdé. kú.  
 ʔitcayá ?ets'inaθé dáhi·lyeð. ?eyit'á nə·ne  
 yísi yidátθihiniʔdel. kú. hodelyǔ. ʔitcayá  
 tahě·ð'az. kú. t'ahí-ya nihet'aísi ʔeyáhiyiʔde.  
 ʔitcayá k'ehedí-híle-hit'ǔ. hodelyǔ. ʔitcayá  
 ʔeyáheniʔdé. hýʔdý. hubekýé hots'én nahet'az.

30. kú. ?eyer nihit'azú boliö ts'ékuyi nádene-ts'én  
 ?adi, nuhni nuhweka dene ʔa-ðiyé. kúlú nuhni  
 nuh-xayúʔt'ε-híle ?eyit'á yuhna-ixa, héni. ?ekú.  
 diri dene nádene t'ahí nuh-xa ?eyála?eyiná  
 ?eyi tθ'i beðiyé hestsi-ixa-híle, héni. hýʔdý.  
 ?eyi t'ahí betcilekuyé heyiłéi ?eyi-ts'én  
 nadéðyaú ?adi, ?oteyé sa ?eyála?euhná-hit'á  
 nuhni yuhna-ixa. ?ekú. diri nádene ts'ékuyi  
 nuhni hubek'ε yuñní. ?oteyé ?ahubéu·ʔθí.  
 sets'ε?eni tcǔ. ?aʔa nuhwenéné-ts'én nahít'ás  
 dýhú kúlú yu·neθε xayé-k'ε tθ'i de·zǐ ʔitcayá-ta  
 nihít'az-ixa. ?ekú.-dé tθ'i nanuyuh't'í-ixa,  
 héni. ?ekú. ʔitcayá t'ahí yuh'í ləsi· dja  
 t'a ?anáhóðeri hodelyǔ. hubéʔ huɣuñní. ?eyi  
 hoɣa héni. ?ekwát'ǔ. 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 nīhīt'azú boliö bēlot'ine-ts'ī  
 ts'ékuyi nádene dáθεtsī. ?eyi-γά γιδά.  
 xait'ázī déθten hotc'atúé-k'ε ten deyér ?adjau  
 ?ekú. sets'é?eni tītcaγá-néné-ts'én nahũ·t'ás.  
 ts'ékuyi nádene ?ekozī nádé-t'ī-nī nahobust'ī·,  
 héníú tītcaγá-néné-ts'én nahě·θt'az.

32. tītcaγá-néné-k'ε nīhīt'azú ?ītá tītcaγá tē  
 nádéi-γá nīhīnī?az. k'ađdane tītcaγá hubeyá  
 ?cherítθ'ay-nī·t'á dene-γá nīhīnī?az, kúlú  
 hubets'én t'asá ?ahodi-híle. tītcaγá tē ?āta  
 nádé kúlú yetc'á dāhensldjer. dene hūtā'éóé  
 nátseri hēlī hubéts'edi hek'óherelyá ?eyit'á  
 kú· boliö t'āhī ts'ékuyi nezū yenīðeni ?eyi  
 xāhot'ī, kúlú yísī yeyá yídáníyau xáyayīttei  
 tazā-híleú ?eyi ts'ékuyi hīlá hīttcú tīyénīlú.  
 kú· t'ahi nádēr-nī ?eyer nīyénīlú· ?adi ?eyi  
 ts'ékuyi-ts'én, dja hots'ī tīyū·djá-sáná. si  
 nedene hesī dūhú hots'ī, 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.

33. ?ekwát'ũ. †itcayá-ta nahedaih. t'ahí  
 ts'ékuyi nezú yenideni ?eyi bedené 0eda-dé-kúlú  
 yílá híttcu yé† t†daih. ?ekwá?at'í kúlú  
 †itcayá yetc'á dáneldjer-hit'á yetts'én xáyah††tei-híle.  
 ?ekwá?at'í-h†t'ũ. ?ets'ina0é ?††ás†-d†y† ts'ékuyi  
 bé† nádé ?alá. kú. 0á †itcayá-xé† náh†.0er.

34. h††dú. ?et'axá yuywé t0'i †itcayá †á nádé  
 sni hoyá ?cheré0t0'á. ?ekú. ?et'axá boliö  
 ?adi, sets'é?eni yú.na0e dz†né-k'e yuywe †itcayá  
 nádé sni ?eyer †itcayá-ts'én h†.t'ás. ts'ékuyi  
 nádene dez† nádé ?ahubés†á-t'i-n†, ?eyer dene-xé†  
 náhe.0er-leśá, hén†. ?ekú. dedané t'at0e  
 ts'ékuyi híttcú-n† bedené-γá n†yén†lú. kú.  
 ?adi, sákoz† d†a nets'ékuyé neγá n†ni†††.  
 ?oteyé s†n†yé sé† náy†0er. ?ekú. si yuywé  
 nahesdaih. γ†da-dé t'a s†údé na.††.t'† lāsá,  
 hén†. nets'éγané ?oteyé ?ah††0†, hén†. ?ekú.  
 t'ah† dene-γá ts'ékuyi ná0e††s†n† hodelyŭ. hubets'én  
 ?ekwá?adiú hubets'á.ke hubeyan†la.

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 Dogribs' women seemed good to him he took.

35. k'əbɪú tɛðɛ-hɪt'ũ. ʔeyer dɛne-tc'azɪ hɛ.ðʔaz.  
 yuɣwɛ náts'ɛdɛ. ʔeyer dɛne-ɣə nɪhɪnɪʔaz. ʔeyer  
 t'əhɪ ts'ékuyi nádɛne yɛɣá dɛɣɛltθ'í-nɪ  
 hubánɛlt'ũ. dɛneyu hubɛxɛlt'ɛ-ɣá hɛðkɛú dɛne-xɛt  
 náhɛðer-hik'ɛ. boliö ʔeyer bɛts'ɛʔɛni tcũ.  
 nɪhɪnɪʔaz. dɛdɛnɛ boliö bɛts'ɛɣə.kɛ-nɪ t'ahi  
 náhɛðeri hoɣə ʔɛrɛθtɪ'ə. dɛdɛnɛ ʔeyer yidánɪya.  
 kú. ʔeyi tɪtcəɣá ʔaɪni, dʒə hots'ɪ nɪɣaih. si  
 sɛyaya dɣhú hots'ɪ si xəhost'ɪ-ixa. nɛn sa  
 ʔɛɣálaʔɛɣɪna-ixa, hɛni.

36. dɛdɛnɛ tɪtcəɣá yɛtc'á nɛldʒɛr-hit'á yɛts'ɛn  
 t'asá ʔadi-híɛ. ʔɛkwát'ũ. nɪɣɪya. hubɛta-tc'asɪ  
 nɛðda. hɪtɪdú. ʔɪtɪɣɪ bɛts'ɛyanɛ-nɪ ʔeyi-ts'ɛn  
 hɛðya. ʔeyi tθ'ɪ náɪtcú. ʔeyi dɛneyu ʔaɪni,  
 yuʔə sɛkúɛ hots'ɛn sɛt hɪɣat. ʔeyer sa  
 ʔɛɣálaɣu.nā., hɛniú ts'ékuyi-xɛt tɪdʒa. ʔɛkú.  
 bɛkúɛ nɪdʒa hotɪ'əɣə ʔeyi tɪtcəɣá yɛk'ɛniyɛ  
 nɪnɪya. ʔɛkú. ʔeyi dɛneyu nádɛne ʔəta hɛðkɛú  
 boliö ʔahubɛɪni, dʒə násθɛr hots'ɛn diri  
 ts'ékuyi hubɛɣə náɣɛniɣuhθɛr-sánə. si hubɛts'ɛn  
 k'ahosθɛr. nɣhni sa ʔɛɣálaɣuhna-ixa. sɛt  
 náɣuhθɛr, hɛniú ʔeyer tθ'ɪ tɪtcəɣá-ts'ɪ ts'ékuyi  
 ba nɛzɪ sɪ. náɪtsɪ nadɪɪ.

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 t̥a náθetsi-hit'á  
 t̥itcayá ?edí de?ází ?at'í. nuhni nuhwets'éya·ke-ts'én  
 k'aholōerú nuhni ts'ékuyi hedi náídé. ?ettθ'i-híle.  
 beya ts'ékuyi-k'e náúdé, hedi. ?it̥ayí t̥itcayá  
 bít'asi bets'éyané-ní ye?í. sets'éyané nelí-ní.  
 ?it̥á seya náθiya-dé súywa-γwalí, hēni. boliö  
 yeréθtθ'a. dedané yets'én t̥inīyaú bilá-t'á  
 k'átdjine t̥eyáyénit̥θer.

38. ?ekú. t̥itcayá yets'én dáíltc'é. ?eyi huka  
 boliö bets'é?eni tcū. t̥itcayá t̥a t̥eyáhenit̥dé.  
 kúlú ?eyer nádéi tanizí t̥eyáhénit̥dé-híle. ?eyer  
 hots'í dene-tc'azí nahě·θt'az. t'ahi t̥itcayá  
 nárádé hoγa ?cherítθ'ay. hodelyŭ. t̥itcayá-ta  
 nahet'aís. ts'ékuyi dene-γa nátsiú nahék'e  
 tθ'i dene t̥eyáhit̥deú ?ekwát'ŭ. sas-tcoγ-túé-γa  
 hots'én n̄h̄in̄i'az. ?eyer hots'í hubenéné-ts'én  
 nahě·θt'az. ?ekwá?anáhō·t̥θer ?eyit'á t̥itcayá  
 t̥a t̥eyáhenit̥dé 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'e θá nánahədðer hotɬ'áɣa  
 k'a-tcoɣ-hot'ine hubeta ?iɬáɣi ts'ékuyi hýtɬ'édé  
 ?ik'ázé-t'á nátser hɛli-xéɬ t'oi ts'ékuyi hodelyǔ-  
 ?ází ?axe nét'i, ?eyit'á k'a-tcoɣ-hot'ine deneyu  
 nádene t'ahi de?ází ?ik'ázé-t'á náhetser, ?eyi  
 bánélt'ǔ. ?eyi ?iɬáɣe ts'ékuyi-ɣá hɛθk'e sni.

40. boliö bɛts'és'eni tcǔ. ?eyi-ɣa ?shɛrés'ot'á.  
 ?ekú. boliö ?adi, ?ǧ. sɛts'és'eni ?eyi ts'ékuyi  
 ?ekwá?at'ei bíká níta-ni. ?ekú. ?eyi hǔ.t'i.  
 diri ní hok'e ?iɬáɣi ts'ékuyi deneyu nádene  
 yɛɣá dɛɬt'oi bɛk'óhoredjá-híle. ?ekú. ?eyi  
 ts'ékuyi bɛɣa ?edit'ayi hýtɬ'édé nátser-hit'á  
 ?ahodi ?ahunédí. yǔ.naθe dzíné-k'e bíka  
 hǔ.t'ás. ?iɣá hǔ.t'íi t'a.t'ei ?ats'edi  
 bɛk'ódǔ.lyá, héní. ?eyit'á yǔ.naθe dzíné-k'e  
 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 nîhîni?az. ?ekú. ?eyi deneyu  
 nádene hetárétt'e. deníye ṭeyáhiðde-ixa. ?eyit'á  
 bér ṭa hubetsi. ?ekú. boliö ?adi, diri  
 ts'ékuyi bînaé bēdené ṭeyáhubúlde-híle. ?ik'azé-t'á  
 nátser néts'edi-nî. ?edlá?adjá ḷa-ɣwalí. ḍuhú  
 ḥeheṭzé-dé ṇuhni ṭh'i náúlzé. kú. ?ekozí  
 hubí·t'î-dé ṭeyáhubúlde, hēni. yu·naθe dzîné-k'ēú  
 boliö ?adi, diri sets'é?eni ṭcũ. náúlzé. ṇuhni  
 ṭh'i bér ṭa nuhwets'î k'ēíldel. k'aððané kú.  
 t'a hots'én hots'én ?ekwát'e-ixa dúyé, hēni.

42. yu·naθe dzîné-k'ēú ḥeheṭzé. ?ekú. ?eyi  
 k'á-tcoy-hot'îne-k'ēniye ḥẽ·ð?az. nîðá nîhîni?az  
 ḥúðḍú. k'á-tcoy-hot'îne-ɣa nîhîni?az. ?eyer  
 ṭeyáhayîniðé. ?ekú. boliö nîdja. ḍedðané  
 ts'ékuyi-ɣá néðda. kú. boliö beṭs'é?eni ṭcũ.  
 náhelzé-híle. ?eyer bér θ̣ela-nî ?eyi yít'ádáhe·na.  
 ?ets'inaθé bér horelyŷ. k'eheldel. boliö ?adi  
 beṭs'é?eni-xétṭ, bér húle, kúlú deníye ṭeyáɣ̣ṭθir-ṣáṇá.  
 súɣwá ?aṇṭθá hots'én ?edlá ?ahedi ḷa-ɣwalí. ḍene  
 ṭeyáníldé. nuhwétk'óhedelya, kúlú nuhwets'én  
 t'asá ?ahedi-híle. t'asá ?ahedi ḥúðḍú. ḥuḅeðiyé  
 ḥúlṭsi, 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'í  
 taye dzínéú názé-ixa nítts'i nezy. kú· boliö  
 betts'é?eni tcü· hě·ízé. xítts'én nít't'az.  
 t'así· íeyániθer-híle. yísí nítjaú, nítts'i  
 nezy kúlú t'así· íeyániθer-híle, héní. ?ekú·  
 ?eyi ts'ékuyi bə hubexéí náðer-ní. ?eyi  
 ts'éyəkuyi ?adi, ?eduni t'así· ba noreni sni-ní.  
 djə bér íə hūzy náídé-ní. ?eduni-xéí nuhwək'ε  
 ?edli-γwalí ?ahunédí, héní.

44. dedané boliö bes-tcoy híttcú. ?adi, sets'é?eni  
 ?eyi beba náudéθíl'í-ní ?eyi ?ahunédí, héníú  
 betts'éyənέ bes ysyéyígé. kúlú ts'ékuyi bezí  
 heθgori ?eyer hots'í del xayíli-xéí níttyau  
 tíheðya. kúlú boliö tθ'i yít'tcú. yek'snáðer.  
 ts'ékuyi nátser-hit'á ?εkkeyí·naihíle. boliö  
 ?et'axə bes híttcú. ?eyit'á ts'ékuyi. k'ōð  
 θetθéí. yek'ōðtc'éré k'eniθtθel. ts'ékuyi  
 ní nánεγlyél. dedané boliö yetθí k'eniθ'tað.  
 yu'ə níyíni'ə. ?ekú· ?eyer betθí bezítc'azí  
 níðá θε'ə kúlú nagoðeti. bezí tθ'i betθíhedí  
 kúlú t'ahi betθí θε'əi 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 yeöiyé heätsi-ixa-dúyé  
 ?ahunédí. kún netcâ· neätsi, héní. desneθéhot'ine  
 kún netcâ· θéätsiú ?eyer ts'ékuyi bezí tcü.  
 betθí tcü· tθiyé heyeriädel. kú· boliö ?adi,  
 sets'é?eni t'ahi-ka hít'az-ní hóθéltsi. ?ekú·  
 nahü·t'ás, héníú ?ahεθt'az.

46. ?ahit'azú xíäts'én boliö ?adi, sets'é?eni  
 ?ekú· t'ahí de?ází dene ?ayéniäθeni ?eyi  
 beöiyé húltsi. ts'ékuyi tθ'i t'ahí de?ází  
 hodelyü· bets'én k'ahu·sθer, desini. kút'a  
 kwá?aldjá. kúlú hot'á hodi·löer-híle. ts'ékuyi  
 beŷa ?anast'ei-ixa-híle. kúlú dene äa-öiyé  
 θiätsi k'aädané. dühú hots'i ?eyi beŷa  
 ?enast'ε. ?ekú· ?éäts'é?enihídlí ?äa náúdöer  
 yeniden-dé ?äa náúdöer. ?ekú· θani náúŷwasθer  
 yeniden-dé ?eyi hoŷa k'ahülöer, 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 ɬa  
 ɬeyániɬdé, kúlú ?oteyé sɪníyé néɬ náyiðer.  
 si djá senéné-k'e náɣwasθer. kú. nen yuywe  
 nenéné-ts'én nayɪdja-dé súɣwá-ɣwalí. si  
 nedɪ-dé-kúlú dene sɛ́.ɬt'ei beɣa k'esdi-ixa-dúyé-híle.  
 ?ekú. nen tθ'i ?ekwá?anet'e. ?eyit'á  
 ?eɬedɪnáíðer kúlú nuhwexa t'asá ?ahút'e-híle,  
 héníú boliö tɕü. ?eɬilá huyetúnú boliö  
 yetc'azɪ nahéθdja.

48. boliö benéné k'enɪdjaú ts'ékuyi ?iɬáɣi  
 híɬtcú. hots'ɪ θá-híle-hɪt'ü. tθ'i ?iɬáɣi  
 náíltcú. ?ekwát'ɪ-hɪt'ü. ts'ékuyi ɬa náθeɬtsɪ.  
 t'ahɪ ts'ékuyi ba nezɣ-híle ?eyi ?ahɛɬdeɬ,  
 tθ'i ?eyi-hílei náíltci. ?ekwát'ɪ-hit'á  
 hýtɬ'éðé ts'ékuyi ɬa betɬ'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. yaŋtei. t'atθe dezi néné-k'e  
 nínikí. ?ekú. boliö ?íŋásí-díyí ts'ékuyi-yá  
 θeda. ?eyi hodelyŋ. bét nádé. ?ekú.  
 yaŋtei. níhúŋtsíni-yaŋteié-yá yéŋholni. kú.  
 boliö yaŋtei.-yá déniya. ?áŋk'étaye ts'ékuyi-yá  
 yena-híleú ?íŋáŋyí yí yaŋtei.-t'á ?éŋtθ'i  
 yeyá néöda. ?ekú. hots'í ?oteyé yatei déŋ'á.  
 tθ'í dadel'a. dene áŋ éyáŋíŋdé-ní hýŋt'éöé  
 níhúŋtsí ba ?éŋtθ'i-híle-ní-hik'é. kú.  
 sehoŋŋé-k'éŋŋa dadus'a. t'ahúk'e dene.  
 éyáŋíŋdé-ní dzéréywasaih dades'a húk'e, héní.  
 ?ekwá'adjá hýŋdý. ?áŋani náŋíθer. θá yeyíŋá  
 tθ'i bezkene dánecá hýŋdý. hýŋŋ éyáŋíθer.

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. ?itayit dene ?edetikali hulye. ?eyi  
dene nuniye henadli sni. ?eyi nuniye yile-tt'ayay  
dene henaθdli-dé tcilekuyi lá?at'e ?anat'í sni.  
ta ?oteyé hýtí'édé níúnítθer hots'én dene  
yile sni. ?ekú. ?itá nuniye nayedli. hoyá  
holni.

2. ?ekú. ?oteyé níúnítθer nadliú nuniye  
?ayéini. ?atit. ní hok'e náγwasθer yeniden-dé  
nuhwe-xét nánanedθer. ?ekwá?anedjá-dé  
yup-naθé θá yina-ixa, yéini. kú. ?edetikali,  
nuniye naywasdlé-híle yeniden. kúlú nuniye  
?ayéini, nuniye henaθdli-híle-dé neθiyé-ixa  
θá-híle, yéini. ?edetikali ?adi, ?atit. ní  
hok'e náγwasθer yenesθen ?eyit'á nuniye γwasité,  
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, sūnayi, yū·tθé ?etθén ŋa-lesá.  
 dūhú ?ekozi hū·t'ás, hēni. ?ekú. yū·tθé  
 hě·ō?az.

4. ?eyi nūniye nīúniθer, kúlú náltāa-hit'á  
 tu netcá kúlú hóō?ā-híle yek'é tθ'ānalguih.  
 ?ekwát'ī-hīt'ū. ?ets'inaθé hozué-k'e nīhīt'az.  
 ?ekú. ?et'axā ?etθén-keγé ?ahu·γe?i. betsuŋé  
 ?ayéŋni, sūnayi, ?ekú. bér-ba hí·dōer. diri  
 bekeγé nīl?i ?eyi bér ?āt'e. ?ekú. si  
 nīúniθer-hit'á sa dúyú, kúlú nen tcilekuyi  
 nelī. ?eyit'á na dúyé-híle-lesá. nen  
 bek'ēniye nīgaŋ. ?ekú. si nek'ēniye tusā.  
 ?et'axā ?etθén ŋeyānīθer-dé ?eyer neγā  
 nīni·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 níhñiñ?az-ni kúlú ?áññ. ?áñk'ε  
 detcin-yaze dáréðla. ?eyi-ta ?etθén heikáñ.  
 teðe ?eldziné niðá ?etθén níniñke hozué-k'ε.  
 húñdú. tθ'i ?iñá detcin-yaze déð?á. ?etθén-keγé  
 ?eyer hots'én hō.ð'a. ?eyit'á ?eyer ?etθén  
 θeñtez-lesá, yenñden.

6. kú. yetcaya héðya. ?eyi detcin-tcaya  
 níñiya, kúlú ?etθén-keγé húle. kú. ?eyer hots'én  
 hēliñ ?ahunédí yenñden. ts'έθiyé hika helgoñ.  
 detcin-yáya ?ets'ínaθé k'áñdjine detcin-γá helgeú  
 detcin-γá yít'í ?adjaú detcin nuzí ?etθén θetí  
 γε?í detcin-ts'én niñdúwe. kú. ts'έθiyé yetts'én  
 γεduθ. ?ets'ínaθé detcin-yé xáγεduú ?etθén  
 niñdúwe kúlú seγe?í-dé setc'á niγílkoz-tñ'áγá-dé  
 beðiyé hestsi-ixa-dúyε yenñden. ?eyit'á t'a  
 ?anññθai ?oteyé ní níhñiññ?í ?etθén-ts'én. ?ekú.  
 ?eyer t'ahi θetñi hots'í yaγílgoz-dé t'a náγelgozi  
 tθ'i ?eyer hots'í yanaílgoz-dé ?etθén-γá náγelgoz-γwalí  
 ?ekwá?anññθa 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 yeʔeʔí. dedané niyílgoz, kúlú nuniye  
 tθ'i yanayílgoz. ?etθén-ya náʔelgoz. dedané  
 yek'ásé hɛltɬa. ?etθén-k'ásé hɛtθay huk'e  
 ?etθén yéɬ hɛtgoz. kúlú ?etθén-k'ásé hɛʔaɬ.  
 ?ets'ínaθé ?etθén náltɬa-híle ?adjá. ?et'axá  
 ?ɛkɛtθ'er. kú. ?edeɬkali ?etθén hedeʔeltɬa.  
 yunéhonɛtʔí. k'aɬdane betsuné ?etθén dza-tc'éré  
 hɛtθayú, sunayí betcɛniɬtc'uɬ ninaíltɬ'a-ɣwalí,  
 héní.

8. dedané ?edeɬkali ?etθén-bér θɛʔaɬ. yúnɪtʔi.  
 dedané betsuné yeʔa-k'eðé yéðʔaɬ. ?ɛtɛtc'azí  
 hiyúnɪtʔi. ?ekwát'ũ. ?etθén-tcɛ hɛniɬtc'el.  
 ?ekú. ?etθén tɛʔániðer.

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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, sɯnayı, kú. bér  
 0íłtsı. hú·djen húıdú. céúti. dene bér-ba  
 hedđıyi<sup>52)</sup> dja hots'én nıđá-hılε-dé nuhwerétθ'a-ɣwalı.  
 kú. ?ekwá?adjá-dé nuh-xét ceywatı, hénıú  
 xáyıtsé. θá ɣıtsay kúlú dene húε. kú.  
 sɯnayı, dene húε ?ahunédı. dja hots'én  
 niıdúwe dene-nı-dé k'aıdane dja dene-ɣwalı-nı,  
 kúlú dene húε. kú. nıhni céúti, hénıú  
 céhı·tə.

10. ?etθén tanızı-ts'én heeday. kú. ts'éyəkuyi  
 ?adi, sɯnayı, θá hots'ı cí·tı-hılε. ?eyit'á  
 húıđú'édé cíyıtı-dé ?ıhıdáy-ɣwalı. kú. hútez  
 húıdú. tθ'i céúti, hénı. kú. henéðtez. θá  
 heyıtéz húıdú. ts'éyəkuyi ?adi, sɯnayı, 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'áǎdjĩne hodelyǔ. ʔetθén k'eheday.  
 ʔets'ínaθé tθ'en yí θela ʔadjaú kú. ts'éyǎkuyi  
 ʔadi, sɯnaɣi, ʔetθén ǎǎ-híle-dé dene bér-ba  
 hede sǫ.ni. diri tθ'en hútsa dǎǎ tc'ǎǎk'é.  
 dene t'ǎǎǎ bér-ba heddǎiyi nǎnǎya-dé yeyǎ  
 céɣwatǎ, héní. kú. tθ'en hodelyǔ. ʔǎǎǎ  
 nǎhǎnǎla. yaθ yek'é hǎts'é. hǎǎǎ.  
 ts'éyǎkuyi ʔadi, sɯnaɣi, kú. hǎt'ás. ʔetθén  
 diri yí-híle-lésǎ. yǎ.naθé ʔetθén ǎǎ-lésǎ,  
 héníú, nahǎ.ǎt'az.

12. nǎǎǎ nǎhǎnǎǎaz kúlú ʔetθén-keɣé húlǎ.  
 ʔets'ínaθé bér-ba hǎ.ǎer nadǎǎ. ʔeyǎ ts'éyǎkuyi  
 ʔadi, sɯnaɣi, ʔetθén-keɣé húlǎ ʔahunédí.  
 detcin-ta hots'éǎ náú.t'ás. deníye ǎeyádéníǎǎ-dé  
 ʔoteyé cíɣítǎ-ɣwalí. de.zǎ ʔetθén húlǎ, héní.

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. niðá  
 nahű·θt'az, kúlú hozué-k'ε ?etθén-keýé húε.  
 detcin-ta ?etθén t̥a-lɛsá. dɛ·zɪ dáúhdí,  
 héní. ?ets'inaθé detcin-ta nihit'az, kúlú  
 ?etθén húε. ?ets'inaθé bér-ba hě·ðer, kúlú  
 t'asɪ'-keýé hoýeʔi-híε. niðá detcin-ta nihit'azú  
 ?eyer deníye-keýé hoýeʔi. kú. ts'éyəkuyi ?adi,  
 sɯnaɣɪ, diri bér ?at'ε. bér-ba tí·ðer.  
 bek'éníye hű·t'ás. náúlké, héní. ?ekú.  
 yek'éníye hě·ð'az.

14. niðá yek'éníye nihiɲi'az húɬdú. deníye-keýé  
 horegóði nihiɲi'az. ?ekú. ?adi, sɯnaɣɪ,  
 bér-ba ti·ðer-hit'á nástser-híε. ?ekú. nen  
 ɣɪɬkáɬ. si nek'éníye hu·sáɪ, héní. kú.  
 ?edeɬkali deníye héɬke.

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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 níyénítké húðú. yetcaya héðya.

?et'axá deníye tsí tetsen. ?eyi-ýaré

yets'én héðya. niðúwe yetá níniya, kúlú

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

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

16. detcin-úzi niðúwe yetá níniyaú deníye-ts'én

yahílgoz. deníye ?iýá niýílgoz-hit'á yek'ásé

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

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

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

deníye yéþ tþahagaþ. deníye holá náðe·t'éd-híle-hit'

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

deníye hubexéþ hegaþ.

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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, sūnayí, betcə ?anítc'uʔ. si  
 nástser-híle-hit'á θá hustθay-ixa-dúyé, héní.  
 dedané ?edeʔkali deníye bér hē·ltʔa. yeʔaʔ-xéʔ  
 tθ'i yeʔt'í. ?et'axə yeber-γə nítc'el.  
 ?eyer hots'í betcəne xáyítʔ'ir. deníye  
 ?eʔkeʔtθ'er. ts'éyəkuyi k'aʔdané yek'ásé  
 xáyítc'el-hit'á deníye ʔeyəníðer.

18. kú. ts'éyəkuyi ?adi, sūnayí, céútí-híle.  
 del yí-yaze húdā. kú. hutez húʔdú. céútí.  
 hūtʔ'éðé níníyitsə. nástser-híle kúlú  
 hūtʔ'éðé húθiya-hit'á, héní. θá hots'í bér-γə  
 cíítí-híle. ?eyit'á bér nuhwebíye húle.  
 ?ekwət'ũ. hūtʔ'éðé céyítí-dé ?eneθí·dáy-γwalí,  
 héní. kú. del heedəú bér ts'úgarə tθ'i-γə  
 céhetí húʔdú. henéðtez.

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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 ɣatɪ húɬdú. nɪɣɪyau  
 ʔadi, sɯnayɪ, kú. céútɪ, hénɪ. deníye  
 ɬek'a kúlú ʔek'a ɬayɔ céɣutɪ-sáná. bér  
 yɪ-yaze-ɣa cú.tɪ, hénɪú céhetɪ. húɬdú.  
 nahenéðtez. kú. 0á hɪɣɪtéz-híle-hɪt'ũ.  
 ts'éyəkuyi nɪnayɪdja. ʔadi, sɯnayɪ, nɪ.ɣaih.  
 nacéútɪ, hénɪ.

20. ʔekú. t'ahi deníye 0ɛɬtɪ-ɣa nɪhɪnɪʔas.  
 kú. ts'éyəkuyi ʔadi, sɯnayɪ, deníye ɬɛɣánílðer  
 kúlú ɣɪdjen-híle-hɪt'ũ. céɣítɪ. ʔekú. dɯhú  
 húdjen húɬdú. céútɪ, hénɪ. ʔekú. ts'éyəkuyi  
 xâ.dɛɣɪʔa. 0á hɛɛdjen húɬdú. ʔadi, sɯnayɪ,  
 ʔekú. dɯhú hɪtɬ'éðé céútɪ, hénɪ. ʔekú.  
 bɛnélt'ũ. hɪtɬ'éðé céhe.tɪ.

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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. hűɬdű· ts'ěyəkuyi ʔadi, sɯnɤɣi, kú· θá  
 bér-ɣə cíítɨ-híle-hit'á nuhwε-tθ'én húle ʔahídjá-nɨ.  
 diri deníye hodelyű· hídaih hots'én djə naúðber,  
 hénɨ. náítser ʔanahídjá-dé nahű·t'ásɨ, hénɨ.  
 ʔeyit'á ʔeyer náhɨ·ðer. deníye hodelyű·  
 k'εε·day hűɬdű· nahě·t'az.

22. ʔets'inaθé xaye hɯ·ðer. dzɨnε nenεθ  
 ʔadjáu ts'ěyəkuyi ʔadi, sɯnɤɣi, hozué-k'ε hots'én  
 nɨðá. ʔekú· ɬuk'é ʔeyer ʔεɬéheðdéɬi ʔeyer  
 ʔεɬɣəts'edi-ixa sɯ·ni. ʔeyer hots'én nahű·t'ás,  
 hénɨ. ʔekú· nahě·θt'az.

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'éyákuyi ?adi, súnayí, t'ahú ?étyats'edi  
 ?eyer nínhúñóer. yú·tθí ?ééhéódel-sí·. ?eyer  
 hots'én naúθesde, héníú nahéódja. ?eyer hots'í  
 de?ází náltáú nahéódja. ?ets'inaθé dene  
 yáxáyiya kúlú t'ahí t'ă. nayedať hóyí, hozué-k'e  
 nĩóá nĩhít'az.

24. hútdú· céθ-layé ?eyer híyí. kú· adi, súnayí,  
 ?uóíttθ'ú, héní. ?eyit'á ?edeťkali ?uóéttθ'á.  
 nĩóá hots'én nuniye dátsayaten díttθ'ay. ts'éyákuyi  
 súnayí, ?eyi dáciyatei, ?adi. ?eyer ?étyádáhedii  
 ?eyer hots'én ?ahodi ?íyá, héníú nahéódja.  
 ?ets'inaθé θayos-gá nuniye řá nádéi-yá nínhini?az.  
 kú· ?eyer tcilekuyi tcű· ?et'ereke tcű· ?áťű·  
 ?étyádádi-hílei ?eyer nádéú. θayos yú?á sek'eóe  
 t'ahí ?étyá dádii ?ekozi nádé. ts'éyákuyi  
 béť ?ekwáhodi dedané, súnayí, nen djá hubexéť  
 nánéóer. si yuywe náts'edéi hots'én tu·sā·,  
 héní. dedané ?ekozi téóya.

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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-xéi  
 náyiðer. hútdú. bətsuné yeyə nɪdja. ?ekú.  
 ?adi, sɔnayı, kú. hodelyŭ. ?anahút'ε. dɔhú  
 hodelyŭ. ?εtətc'azı nasədət-ixa, hēni. ?ekú.  
 θayos-layé niút'ás. ?eyer hodelyŭ. ?ala  
 dáidjen hútdú. ?εtətc'azı nahídət-ixa, hēniú  
 bət hodelyŭ. t'ahí ?eyer nádé-ni hēdodel.  
 ?eyer θayos-layé hodelyŭ. ?ata θá hots'én  
 dáciyahı·təi hútdú. bətsuné ?ayətəni, sɔnayı,  
 kú. nɔhni yɔ·nayá naú·t'ás. nə·ne yɔ·tθé  
 hots'én nahədət, hēni. kút'a nahə·θt'az.

26. niðá niht'az hútdú. ts'éyəkuyi ?adi, sɔnayı,  
 dja kúé hū·ltsi, hēni. kú. nı hoyáya kúé  
 hō·ttsi hútdú. ?adi, sɔnayı, si dja náɣwasθer.  
 nen yuywé nádılzé. kú. sɪne djiye dánılca-dé  
 dja niɥudjá. dja, hots'én niðá-híle. t'ası.  
 tɛɣanıθer-dé dja bér seɣa niɔ·?at. kúlú dja  
 yısı yidáhı·yá-sáná, hēni.

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. ʔekwát'ũ. ʔedeʔkali betʂuné-tc'azí t'éðya.

θá ʔeyer hotc'azí náʔiðer hotʔ'áʔa ʔeyer  
niðja. ʔekú. betʂuné bít'así θeyí hots'í  
yeʔeʔí. ʔadi, ʂunayí, ʔina-t'ε-hik'é la.  
si bér-ba hi·ðer. t'así. ʔeyániʔer-húʂá,  
héni. niðá-híle ʔetθén ʔíʔáʔe ʔeyániʔer.  
ʔeyer ʔat'eri θeʔtí, héni. kú. ts'éʔakuyi  
ʔadi, ʂunayí, ʔeyi beʔa náút'ás. betʂ'í  
céʔwastí, héni.

28. kú. yetʂ'éñ hě·ðʔaz. ʔetθén-ʔa níhiniʔazú

ʔetθén-ʔa céhe·tí. húʔdú. ʔetθén-tʔ'á-k'εð  
nahéðʔa. hubekúé níhít'az. ʔekú. ts'éʔakuyi  
ʔadi, ʂunayí, djá yísí huníʔí, héni. kú.  
ʔedeʔkali yísí honeʔí. ts'éʔakuyi bezkene  
dine dats'úgaʔe ʔeyer yísí nádé ʔeʔí. ts'éʔakuyi  
ʔadi, ʂunayí, diri na·zeke ʔadá·t'ε. t'a  
hots'éñ náhe·lzé nē·dǣt'ε hots'éñ nuhni nánílt'éú  
huba náílzé-ixa, héni. kú. ʔekwát'ũ. ʔeyer  
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 nínúñðerú nuniye-yaze  
 dānetcá ?arádjá. ?ekú. ts'éyākuyi ?adi, sūnayi,  
 na·zekε náhelzé-ixa-dúyé, kúlú dzéréhedíť-ixa-dúyé-híle.  
 ?eyit'á yuywé téθídel-dé súywa-γwalí. djā  
 hunáre t'así. hodelyŷ. řeyáníldé. djā náíldé-ixa-dúyé,  
 héní. ?ekú. hě·ōdel. detcin-ta henídelú  
 ?etθén řā-nizí hídel. kú. ?etθén t'a húk'ε  
 dzéréltť'i yéť dzéréhedíť. ?eyi xayé-k'ε-hít'ŷ.  
 nuniye-yaze ?etθén řeyáhíťde ?ahedjá.

30. ?ekú. ts'éyākuyi ?adi, sūnayi, diri na·zekε  
 ?etθén řeyáhíťde-dúyé-híle ?ahedjá. kú. yū·nayá  
 hŷ·deť. deníye tθ'i řeyáhíťde-ixa-dúyé-híle  
 ?ahedjá-dé ?ekú. hots'í θani náhedé-ixa, héní.  
 ?ekú. yū·nayá hě·ōdel. detcin-ta nīđá  
 nínhínídel. ?eyer deníye-keýé hohuye?íú ts'éyākuyi  
 ?adi, sūnayi, deníye náheťké na·zekε néť  
 dzéréhu·díť. t'ā·t'ŷ. deníye řeyā·lōiri  
 xáúbúníťten. ?ekú. nīđá-híle deníye-ts'én  
 nínuhdel-dé ?edini deníye řeyáhíťθer ?ahubŷ·le, héní.

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. hų́đdų́. bezkenε-ts'én ?adi, deníye ?etθén  
 lá?at'ε-híle. deyér hų́tθ'ı nátser, kúlú  
 náts'ılt'ε-dé ?ı́đı́ yekεtc'éré hıĺtđı́ú ?ı́yđ  
 đeyálđı. ?ekú. beké ?oteyé ho?odi dene  
 hí?iθ hεtc'á. ?ekwát'ŭ. deníye đeyáldε. kú.  
 deníye-k'énıye huhđéđ. si nuhwεk'énıye tusá,  
 hénı. ?ekú. deníye-k'énıye hě.đdel.

32. ?ets'ınaθé deníye-keyé horegóθı nı́hı́ıdel.  
 kú. ?edeđkali ?adi, sek'énıye ts'éθıyé huhđéđ.  
 si bets'én tusá. beyá nı́nıya-dé nuhweba  
 náudus?ı, hénı. ?ekwát'ŭ. deníye-k'énıye hěđya.  
 nı́đá-híle-t'ŭ. deníye θεtı-yá nı́nıya. ?eyer  
 yegá yaθ-yáya θεtı hots'ı yeneđ?ı. ?ekú.  
 θá-híle-ıt'ŭ. nı́nıye-yaze yek'énıye nı́hı́đ'az.  
 ?ekú. ts'éθıyé yatei đεđ'us. kú. ?adi, nı́hı́  
 beđıyé huđtsı. si tθ'i nuhwεk'énıye husá.  
 ?ı́yđ bets'én tuhđεđ. nı́yıya-tđ'áya-dé náltđa-hit'á  
 betc'a?ı.đnı́-ıxa-dúyé, hénı.

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'eu hodelyũ. ?eɛɣáré  
yets'én niđáyılgoz. deníye niɣıya-híle-hı́t'ũ.  
?iɛáɣı nuniye yek'ásé hélťa. náke nuniye tθ'i  
yedzadc'éré hẽ.ltťa. ?iɛáye tθ'i nuniye nađaya  
náné nahelguih. ?eyit'á deníye yu.naθé  
teɣaih-ixa-dúyé. ?ets'inaθé deníye hiťsi hẽ.ltťa.  
θá-híle-hı́t'ũ. deníye ?eɛkeɛtθ'er. ?eyer  
ɛɣáhɛyénı̂θer. kú. ts'ɛyakuyi hubek'éníye nı́niyaú  
?adi, sɛzkene deníye ɛɣánuθer. sınıyé. kú.  
hodelyũ. dáciyaúltei húđú. cú.lyi, hénı.

34. dedané xá.deɣı'ə. hodelyũ. dáciyahı́tten húđú.  
céhe.lyi. hodelyũ. deníye hɛɛɗay. ?ekú.  
nahẽ.ðdel. niđá nihińıdel, kúlú t'ası.  
ɛɣá.nı̂θer-híle. ?ets'inaθé dene nádéi-gá  
nihińıdel. kú. tc'áɛk'é hota nahedı́. ?eyer  
?eɛdja θi-ɣa céhe.lyi. bı́lásı t'ası. hubeθá  
honi-híle. ?ets'inaθé t'ası. ɛɣáhɛhîθir-ixa-dúyé.  
?ekú. náhetser-híle ?ahedjá. ts'ɛyakuyi ?adi,  
sunaɣı, θá nuhwɛxéɛ nánayıđöer. ?ekút'a nélot'ıne  
hubéɛ nánanɛđöer. nánelzéi t'ası. ɛɣá.nı̂θer-dé  
bér-yaze nuhwɛba nîuťtci. t'a hots'én ɣına  
hots'én t'ahi t'ası. ɛɣánîθer ląsı. diri  
benəu.lnı. ?ekú. nahúđjen húđú. nélot'ıne  
hubets'én nahudjá, hénı. hodelyũ. ya daciyahı́ttei  
húđú. ?edeɛkali hubetc'azı nahéðdja.

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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. ?iʔáʔi dene tu-k'ε naʔedaʔi ʔeʔi. yets'én  
 héʔgé. yets'én niʔdúwe nílgéú ?eyi dene  
 húsk'εθ ʔeniðen-hit'á telk'íθi ʔenihíʔtcú. ?ekú.  
 nʔniye ?adi, seðiyé huʔtsi-sáná. nélot'ine hesʔi,  
 héni. kú. ?eyi deneyu héʔyeð ?eyit'á  
 níuníʔk'eð-híle. ?ekú. ?edeʔkali ?adi, nekúé  
 hots'én nahídaʔ. nek'énye tusá. nekúé hots'én  
 niʔdúwe ?eyer neba náudusʔí. nen nekúé hots'í  
 deneyu yúʔwé seʔa níʔu.leʔ, héni.

36. ?ekú. ?eyi deneyu bekúé nídjau dene-ts'én  
 ?ekwáʔadi-híle. yú náθeʔtsíú nʔniye-ts'én  
 nahéθdja. kú. nʔniye-ʔa nídjau nʔniye ?ayéʔni,  
 nʔniye láʔahóst'í, kúlú dene hesʔi. setc'á  
 neʔudjer-sáná. nen yuʔwe detcin-ta seba  
 náhodeʔʔl'í. si yút'a θesya-tʔ'áʔa-dé nets'én  
 husá. ?aʔa dene-ʔa níút'ás, héni. ?eyit'á  
 ?eyi deneyu ?ekwáʔadjau nʔniye yú t'á.ʔya hotʔ'áʔa  
 yeʔa níniya. ?aʔa dene-ʔa níhíniʔaz. kú.  
 ?eyer ?edeʔkali t'á.t'ú. nʔniye ʔiléi hoʔa dene-xéʔ  
 holni. ?ekwáʔt'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.



1. ?í?á?í dene piyé-r-?etc'erégan húlye. ?eyi  
 ?udzi-t'á t'así. ?á dene-ya honé?nə sni. kú.  
 dene ?á ye?á ?é?nanahedé? kúlú ?í?á?í kóli ye?á  
 honé?nə húle. ts'élt'ui yú xíli telk'éθi tθ'i  
 ?ekwát'ei t'así. hýtí'édé ?á dene-ya huné?nə sni.  
 ?ets'ínaθé ?udzi he·ho?ts'í. ?eyit'á dene-ya honé?nə  
 ?ahunédí, hét's'edi benətcə?á. ?ekú. tθ'i dá?udzi  
 nadlíú ?oteyé be?ehúθdi. ?udzi-xé? ní?e?aiú  
 ?oteyé naúdi, kúlú hítsi-híle. ?ekwát'ú.  
 hodelyŭ. t'əhí dene yé? ?udzi hodelyŭ. nahubítsi.  
 kúlú ?edíni hítsi-híle.

2. kú. tθ'i ní?eni?á kú. hýtser-híle-hít'ú.  
 ?í?á?í dene yílá-k'e hí?tcú. kú. dene ?ítí'ayá  
 xáru·sni, yeníðen, kúlú ?eyi dene t'əhí yíltcú  
 nátser-hit'á θŭ yítí'ayá xade·lni. ?ekú. ?eyi  
 dene t'əhí yílá hí?tcú yítí'ayá honé?í. kú.  
 ?ebə·layi bílá hénelt'e yŭ·tón. ?ekú. ?eyi  
 tθ'éyá·deði-t'á yérótí'uwéttceð. ?eyi tθ'éyádeði  
 bebáré-yáya hút'íú bek'oð-teθe yít'íú, tθ'i ?í?áye  
 bebáré-yé hút'i. ?ekwát'ú. bílá bánélt'ú.-ya  
 xadáθet'i. ?ekú. ?ekwát'ú. ?ebə·layi bílá  
 hénélt'ei yŭ·tónú ?í?ásk'éðe hots'én hŭdí-dé  
 ?í?ási-ts'én ?í?áye bílá-t'á tθ'éyádeði hŭtt'íú  
 ?ebəlayi bebáré yéltθ'i. ?ekwát'ú. bítí'ayá t'así.  
 húle honet'í ?adewet'í. ?ekwát'ú. dene-ya huné?nə  
 be?úl?á. hodelyŭ. dene yets'én dáíltc'é.

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 yitsay. kú. dene yet's'isk'éðe dá'uɣwizɬ. ?eyi tθ'i hýtɬ'éðé t'así. ɬá dene-ɣá honéɬnǎ. kúlú nǎ·ne dene dánɛzɣ hubita-ní ?eyi ?ahedi, ?éttθ'i sǎnáts'edé-leśá, yeníððen-ní kúlú ?ekwát'ε-híle. ?eyit'á diri t'así. dene-ɣá néθílnǎ, hodelyǔ. t'ǎhí bet's'í dálí hubɛɣá nílyε-ixa, heedi. ?eyit'á t'ahi hehenéɬnǎi hodelyǔ. ?éɬéheyéðla. kú. ?ahedi, nuhni t'ahi nuhweyúɣwé bek'óduɬɣá. ?eyi-ɣaré nuhweyúwé nǎnauɬtsí, dene-ts'én heedi. ?ekú. ?ekwáhédjá.

4. hýtɬdú. ?eyi dene t'ahi behots'iyét'á dene-ɣá honéɬnǎ-ní ?edini tθ'i yú dene hýtɬ'ayá naywasɬɬ, héní. kúlú dene hýtɬ'éðé yet's'én dǎhí·ltc'é. ?eyit'á ?ahiyéledi, k'aɬdǎné hýt's'í·-hit'á. ?eyi yú níɣí'í nek'óðedjá-tɬ'ǎɣá nahéltcu-ixa-híle. t'así. ɬá níɣí'í ?eyi bét t'a besɬini-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'ũ. sine kúé nábi·dé hot'á'á'á  
 nahě·ōdel. niōá nihiidel-híle-hit'ũ. ?etc'erégan  
 bébodénider. hodelyũ. -ziné-k'e ?eya yiheú  
 xait'ází níhúniderú íeyánider. ?eyit'á t'así.  
 íá dene-ya néō'á-ni yet'á horiθer-híle-hit'ũ.  
 íeyánider sni. sāt'á kúlú dene ?eneō'í-dé  
 ?eyi hoyá bets'én hōdeni-híle sni. ?eyit'á  
 dene t'así. hek'ē·í-xa sánádé-dé ?oteyé ?ētθ'i  
 sánáhēdí 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. ʔitcəyá t'əhi nədei tθihě.ʔdeli

1. ʔiʔá dene ʔiʔá.lt'eu nəyedaʔ. ʔekú. tuncθé-yə  
 nínɪya. kú. dene-keýé hoýeʔi. ʔitcəyá ʔat'i  
 ʔahunédí. ʔeyit'á detcin-yáya hots'én nahéθdja.  
 kú. céθ-layé hoká θeya hots'i tu-k'e ʔitcəyá  
 djéθé déʔtθ'i, ní hots'i yu.tθé ʔeʔek'étθé  
 nɪheréʔya, ʔeyi yeʔi. ʔekú. sekeýé heýeʔi-dé  
 seðiye heseʔtsi-ywalí, yeníðen. ʔeyit'á xíʔts'én  
 níúníðerú céθ-t'aya detcin-yáya detθ'i ʔeʔédaúwéðla.  
 ʔəʔk'é ʔeʔets'én súyá ʔaniʔθa holə detθ'i  
 ʔeʔédaúwéðlau xíʔts'én hunéʔxiʔ ʔahúdjáu ʔekú.  
 ʔitcəyá djéθé déʔtθ'i-ni tə.hě.ðdel. ʔeyi  
 yeʔiú detθ'i déʔk'ə.

2. ʔekú. t'ahúk'e detθ'i ʔédaúdeýéðla-ni hodelyű.  
 dáyeréʔk'ə. céθ-t'aya kún ʔə dárék'ə heýeʔi.  
 kú. taldzəhot'ine nuhweʔə nínɪdel ʔahunédí, heedi.  
 ʔekú. ʔeyi teðé-k'e hodelyű. sehədjáu yéʔkə-híle-hit'ű.  
 hə.ðdel. kú. ʔoteyé dzine ʔahúdjáu tu-k'e  
 ʔeʔek'éníye yu.dá hots'én he.déʔ hubóret'i. kú.  
 ʔeyi taldzəhot'ine ʔeyer t'ahi ʔitcəyá nəyíðéi  
 hots'én téðya. kú. ʔeyer nínɪyau kú-k'é yí  
 hóðla ʔiʔəyí kóli ʔeyer náðer-híle. kú. nə.ne  
 ʔitcəyá ʔuwe dziʔtí-k'e dadáθelai-tc'ází  
 dáhiwídel-hik'é. ʔeyi taldzə.t'ine ʔuwe-t'á yiná 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 ʔitcəyá t'a nade nádéi ?eyi  
 ʔat'ε-ni sni. hodelyŭ. yu.dá-ts'én taldzá.t'ine-tc'á  
 tθihě.ʔdel-ni. ?eyit'á dɥú t'əhi nade nádé-ni  
 ?eyi ʔiʔáyi taldzá.t'ine ʔekwáʔadjá-hit'á hodelyŭ.  
 tθihě.ʔdel ʔahobílá sni. ʔekúéú hots'i ʔitcəyá  
 t'ahi hubenéné-ni yek'ε nahot'i húε. hodelyŭ.  
 yu.dá níttθiniʔdeli ?eyer nádé sni. kú. ?eyer  
 t'a hots'i tθihě.ʔdeli ?eyer ʔitcəyá djéθé  
 hereltθ'í. ʔεʔek'etθé niherelyái-ni-t'á ?eyer  
 ní dɥú nizelyáihi húyε. ?eyi k'aíteli-túé-k'ε  
 yu.tθé níttaniʔai. dɥú yu.tθíkúé hóðlai. ?eyer  
 hots'én niʔdúε ?eyer nizelyáihi húyε. ?eyer  
 hots'i ʔitcəyá t'ahi nade nádéi ʔiʔáyi  
 taldzáhot'ine-tc'á tθihě.ʔdel-ni sni.

16. How Moosehide was Tanned

1. Once I shot a moose. It fell down <sup>28)</sup>,  
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 ʔiʔk'éθ. yaʔálʔaú ʔeʔkeʔtθ'er.  
 ʔekú· netcá-hit'á hŭtʔ'éðé hudesteih hŭʔdŭ·  
 dayálʔaú nŭ·ʔtŭ. hŭʔdŭ· betθí k'eni·t'að.  
 hŭʔdŭ· bebəʔə hŭθeʔt'að.

2. bebəʔə náyi·t'að-tʔ'əʔə bedzaré-k'ε dáuθi·t'að.  
 bedzaré-k'ε dáθéθiʔtc'el. hŭʔdŭ· bezi-k'ε-ðéð  
 yiʔtc'el. hŭʔdŭ· deníye bedzaré dɛdárɛyi·t'að.  
 hŭʔdŭ· betcə niʔt'að. hodɛlyŭ· betcəne  
 xáyi·la. kú· betcəʔə tθɛʔ-t'á xadáθiʔtθel.  
 benenɛ tθ'i k'eni·t'að. hŭʔdŭ· bér ʔeʔéhuɣwi·la.  
 ʔekwəʔt'ŭ· ʔeyer ʔi·tsa. deníye-ðéð yí sekúɛ  
 nŭniʔtcúð.

3. In order to make the moosehide I took the moosehide frame (sticks) then I made the moosehide place.<sup>29)</sup> 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. ?ekú. deníye-ðéð hestsi-ixa deníye-ðéð-detciné  
 náθiítsi húđdú. deníye-ðéð-k'é hóθiítsi.  
 kú. deníye-ðéð-detciné θiítsi. deníye-ðéð  
 ketarıíttcéð. ?ekwát'ũ. nētθaí-t'á ?eðéð-tané  
 náyi·gé, bet'uzé hodelyũ. ketāhurígé. húđdú.  
 deníye-ðéð beya ?enítxoz, ?ekwát'ũ. daθetā.  
 betāné hóðgan-tí'āyā ?eðéð bedetciné-xéí nāyi·tā.

4. ?ekwát'ũ. hūni·yuí. hodelyũ. yi·yuí-tí'āyā  
 deníye-ðéð ketāhurí·?ar. ?ekwát'ũ. íer-k'ezí  
 daθiíttcúð beyé horetθ'ε-ixa, kú. íer-k'ezí  
 nareyεctceθ-t'á ?iγā beyé hodeyεtθ'é, húđdú.  
 ?etθíγā-t'á bek'ε ?eyi·?ā. ?ekwát'ũ. tθ'i  
 beyé nahoretθ'ε-ixa íer-k'ezí danaθiíttcúð. ?eyer  
 θá dayiíttcúð-híle-hít'ũ. nāyiíttcúð.

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<sup>30)</sup> 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. hűtdű. hesθe-ixa táyiłtcúð. ?oteyé  
 beγa ?eniłtsel, hűtdű. texáyiłtcúð. kú.  
 ?egéθ-detciné-t'á nauni.géð. hűt'í'ée nauni.géð,  
 kúlú ?ałű. bets'ı tu detθer. ?eyit'á  
 ?egéθ-detciné daheniłt'ı, ?ekwát'ű. ?eyer ?eðéð  
 begéθ nıni.ʔa. súγwá ?aniłθá hots'én ?eyer  
 begéθ dayıʔá, hűtdű. tθ'i yaze nauni.géð, kúlú  
 bets'ı tu deθtθer-híle.

6. ?eyit'á ?eðéð náyiłtcúð. ?ekwát'ű. kún-k'ezı  
 náunest'ı. ?ekwáʔasʔı-hıt'ű. θá hűtdű. ?eyer  
 kún-k'ezı nadeγectceθ. nahék'ε naunest'ıú,  
 nahék'ε kún-k'ezı θá-híle hots'én daθełtcúð  
 ?anasʔıú tθ'i naunest'ı. ?ekwát'ű. ?ets'ınaθé  
 ?eðéð θiłgan. ?ekú. ?oteyé denur ?asłá  
 yenesθen-hit'á ?oteyé beʔeʔyéʔeyiłnıú ?ekwát'ű.  
 senıniłtcúð.

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. hotł'ąȳa taȳe-dzińś-k'ε hoȳiðerú, ?εðéð  
 nahéctcú, beyé horustθ'ε yenesθen-hit'á.  
 ?εðéð denur ?asłá yenesθen-ni, kúlú ?oteyé  
 θegan-híle-hit'á ?ąt'ε-ni-k'ésú, ?oteyé θeganú  
 dekai-t'ε-hik'és.

8. kú. bet'á ke hołś-ixa ?edł de?ązi  
 dekai-hit'á tθ'i tenaniłtcúð, ?oteyé naθełtsel  
 nadli. hųłdų. tθ'i nauni.géð. kú. t'atθe  
 t'a ?asłá ȳiłθą-ni hok'ésł ?anasłáu, ?oteyé  
 beyą ?enigan hots'én nauniȳiłt'i. kú. ?oteyé  
 denur ?anasłáu tθ'i ?edłá ?adjá lą-ȳwalł.  
 yenesθen-hit'á seniniłtcúð. θá ȳiłtcúð, kúlú  
 nadeȳekai-híle. ?ekwąt'ų. beyé honi.ką.  
 tcin-djirś-t'á beyé hodeȳiłtθ'és. ?ekwá?asłá-hit'á  
 deníȳe-ðéð ?oteyé ȳiłθą.

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. taldzǎ·t'ine nátsi

1. ʔiǰǎγi dene tθ'é-túé húlye. ʔeyi dene nátsi hǣli sni. húzy hots'én náts. ʔeyi bebeǰé-γaré húzy dene xádaunelten tθ'i yǰ:naθé t'ahút'e hoγǎ tθ'i dene-ts'én hok'a yaǰtei. t'ahonélt'e t'asf. bet'á hunílai ʔeyi hoγǎ cen bet's'i yet'á hunílai hotc'á hudekér. ʔekwá'ǰt'e-hit'á ʔeyi dene ʔoteyé bet'a hodéǰǎ·-γilé sni.

2. ʔiǰǎ ǰuk'é kǰǣ nats'i·dǣ. hots'i kǰǣ hotc'azǣ naséθdel. tuneθé'k'e náhúni'ǰa nádcheǰá ʔeyer dene ǰǎ ts'ékuyi xíli sekuyi xíle ǰǎ ts'i ǰǎ-yé náhǣ·ǰdel. ts'i-tcoγ ǰǎ t'a·ʔahet'i. nə·ne deneyu θani ts'i-yaze-yé nahedéǰ. ʔeyer náúni'ǰaih tadjáya níhniǰdelú ʔet'axǎ hǰtǰ'ésǰé héǰts'i. θá niǰts'í-híle kúlú tadǰtǰǣ netcǎ ʔadjá. ʔets'inaθé ts'i-tseθe dánatadeγetǣ. ts'ékuyi sekuyi xíli ts'i-yé hots'i tu dáhezel, kúlú ʔets'inaθé k'ǎǰdjine ts'i-yé tu dádánéǰǎ kút'a hodelyǰ. tuzǣldéǰ-ixa níúniǰer.

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. <sup>31)</sup> Then he<sup>3</sup> 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.     ʔet'axə náteɪ dene-k'énɪye hots'ɪ dene-ts'én  
 ɣɪziɬ, seba náuduɬ'ɪ.     si nuhwenatθe nauskê.,  
 hénɪ.     ʔeyit'á yeɓa hɪ·lyá.     kú. náteɪ  
 hodelyŭ. ts'i-ɣə húðkiú t'atθe ts'i hɛɬtai  
 ʔeyi naθe nɪnɪkiú xā·ni'ə.     xá'adeɣɪ'ə dedəné  
 nɪɬts'i ʔenat'e.     ʔoteyé dɪɣél.     ʔekwát'ŭ.  
 dene-natθe nacɪn'ede·lkeɬ.     ʔekwát'ŭ. bek'énɪye  
 nə·ts'ɪdel.

4.     hodelyŭ. nu·ta nɪhɪnɪdelú t'ahi des-k'é  
 lá'ahut'ei ʔeyer dene henɪ'eniɬki.     kú. ʔadi,  
 djə ɣú·tez.     djə dáu·déɬ, hénɪ.     hodelyŭ.  
 dene dánɪdel.     kú. ʔanaredi, hodelyŭ. nɪbále  
 hɪzŭ. náró·ɬbál.     ʔoteyé dáhoreɣér ʔahuhɛ.  
 ʔɪɣə ts'i tθ'i hodelyŭ. nɪ hok'e nɪɣu·te.  
 nɪɬts'i ʔaɬŭ. ʔanat'e-híɛ.     tθ'i nahéɬts'i-dé  
 nɪɬts'i nátser-ɣwalí.     ʔeyit'á t'asɪ. ts'i-k'e  
 níuhɛɬ.     xə héɬts'i-dé ts'i héɬcál-ɣwalí, hénɪ.

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 nĩbále náráðbál. ts'i tθ'i  
 hodelyŭ. nĩ hok'e nĩlya. nátei ?eyi ɣe?iú  
 ?adi, ɣwaŷts'í ?ekúhú. sezkenɛ nĩ hok'e  
 heréttθ'i kút'a, héní. dɛdɔné céθ-layé hots'én  
 dɛtcin-ta nĩŷts'i. herétyeŷ lá?ahorédjá.  
 ?ekwát'ŭ. dene-nizĩ ɣĩŷts'í. nĩŷts'i nátser-hit'á  
 k'áɛdjine nĩbále nĩdarĩŷcál. súɣwá ?aniŷθá  
 ?ekwát'ŭ. ɣĩŷts'í. húŷdú. nĩŷts'i k'édá?úgĩ  
 ?adjá. ?ekwát'ŭ. taye-dzĩné hots'én ɣĩŷts'í.  
 ?eyi nátei ?ekwá?adjá-hit'á nĩŷts'i ho·díŷ?á  
 ?alá. ?eyit'á dene tu ŷeyáyénɛŷdɛ-híle sni.

6. ?eyi nátei ?ekwá?adi, si ŷeyáni·ðer-dé tθ'i  
 nátei hũlĩ-ixa-híle djá dene-ta, héní. dɛ·zĩ  
 ?eyi néné-k'e dene ?iŷáŷi yĩ si t'ahi nahost'ĩ.  
 ?eyer nahot'ĩ. ?iŷá yũdasĩ nadɛɣesdðeŷ húk'e  
 bɛschodéŷθer. ?edĩni yũdayá nadɛɣedðeŷ-hik'é.  
 kú. dɛ·zĩ dene ɣes?ĩ húlɛ-nĩ. k'ani húŷdú.  
 dene ɣes?ĩ, héní. ?ekú. si tsáhot'ine hɛŷĩ.  
 nen ?edláyɛ-dɛné nɛli, héní. si talɔzəhot'ine  
 hɛŷĩ, yéŷni. ?ekú. djá ?ɛŷeyít'ĩ. sɪnĩyé.  
 ?ɛsderĩnĩyé ?ɛŷeyú·t'ĩ-híle. cen náke ?ɛŷeyáú·t'at,  
 héní. ?eyit'á cen náke ?ɛŷeyánĩlya. ?eyi  
 tθ'é-túé cen náke-t'á ɣedjen. tsáhot'ine-yené  
 tsáhot'ine tθ'i talɔzəhot'ine-yené náke-t'á ɣedjen  
 ?edĩni. tθ'i yũdayá talɔzəhot'ine ɣes?ĩ. cen  
 náke seɣániɭa, héní sni.

7. Then once Sinew 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. Sinew 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 ?íá ?eya hēlī. kú. bēlot'ine-ts'én  
 ?adi, sēlot'inī, ?eya hosī, kúlú dáday-t'á  
 ?eya hesī-híle. dene-yiní-t'á ?eya hesī.  
 yesna-ixa-híle kúlú nuhni yuná. sēluni-dé  
 yesna-ywalí sēts'edi. ?eyit'á nuhni ?eyer hoyá  
 k'ahudé. si sezkenē tēyánidē-tt'áya djá néné-k'e  
 yesna hoyá yeniyi-tā-híle, hēni. kú. bēlot'ine  
 ?íáya ?ayēni, nuhwe-xēt yina-dé súwá-ywalí.  
 ?oteyé nuhwets'én yanētei-hit'á sekuyi dāli tθ'i  
 neyáre hūžū. hek'ódelyá. ?eyit'á ?oteyé  
 net'ahudéθíla, yēni. tθ'é-túé ?adi, dene  
 ?íáya yí seya yeniyētā-dé yesna-ixa-híle. kúlú  
 dene tā seya ?ētek'ésí ?ahēyeniōen-dé yina-ixa  
 sēts'edi, hēni. kú. bēlot'ine hodelyū, yuná,  
 hiyéledi. dedané nayeda. ?eya hēredí-híle  
 ?anadjá sni.

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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. ʔekwăt'ũ. ʔá ɣɪná. hũɬdũ. bɛnahurɛdɔer.  
 kú. ʔanaredi bɛlot'ɪnɛ-ts'én, sɛlot'ɪnɪ  
 ʔɛnɛθɛkuyi hɛθilɪ. ʔɛyit'á dirɪ nɛnɛk'ɛ  
 ʔɛɬũ. ɣɛsna kúlú sa hodɛlyɛ+híɛ. kúlú  
 nuhni ɣunát'ɛ. sɛyɛnuɬθɛn-dɛ ɣuná sɛts'ɛdi  
 nadlɪ, hɛni. kúlú dɛnɛ yɛts'én t'asá  
 ʔadi-híɛ. ʔekwăt'ũ. ʔɛya hɛlɪ. xayɛ  
 ʔadi, ɬuk'ɛ ʔɛt'ɛtcáyɪ súɣwá ʔalyɛ nɪnɛnɪɬcɛ-dɛ<sup>55)</sup>  
 ʔɛkú. sɪka yatei-ixa sɛts'ɛdi. ʔɛyit'á ʔɛkú-dɛ  
 nuhwɛtc'azɪ tɛsai. duhú ɣɛsna kúlú k'aɬdɛnɛ  
 ɬɛɣáni.ɔer. ʔɛyit'á, ɣuná, duhni-dɛ-kúlú  
 sɛðiyɛ-ixa, hɛni. kú. ɬuk'ɛ ʔɛt'ɛtcáyɪ  
 súɣwá ʔalyɛ nɪnɪnɪɬcɛú ts'ɛθɪyɛ hɪɛ.θɬál  
 láʔadjau ɬɛɣɛnɪɔer sni.

18. My Beaver Hunt

1. Once in the winter we hunted <sup>32)</sup> 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  
húǵdú· tabáya beká ten dǵ·lgé. tsá-?aya  
?ahunédí, ?eyer ten-ya ?ani·gé.

2. náitθihi-t'á ná'estθi. ?εtεtc'azí ní  
hot'á na'eréstθi. ta-nizí tanǵθá, tθ'i  
ní hot'á ?éréstθi-híε. ?eyit'á nade ní  
honél?ai ?eyer ten-ya ni·gé. kú· tsá  
hoyosé tεxáhéōtǵ'ir. ?eyer ní hots'én nátendéyi·gé.  
húǵdú· náǵǵeli-dεtciné náθiǵtsí. ?eyi bat'á  
?oteyé ná·nǵ·ōel. ?oteyé beyá húnǵ'a-híε,  
?asáá húǵdú· dεne-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. djá tsá-ʔáya ná·ní·ðel honũ·lʔí. ʔíʔáyi  
sa tsá-ʔáya-ya ywager, desí. kú· dene seya  
níniðel. ʔakaya ʔoteyé dáʔuri·lau, tsá-tene-k'é  
náke k'ai náyi·tθi.

4. kú· tsá-záʔ-xéʔ náneðeli-ya níni·ya.  
ʔakaya sáʔ teni·tθi. ʔíʔáyi dene tsáʔaya  
hok'ezí níhogor-ni ʔet'axa tsáʔaya-ts'én  
ní hoya níge. dedané tsá teniʔaz. ʔakaya  
húʔʔ'éðé tu náyéðda. dedané k'ai náke  
tedáθeʔa-ni ʔeyi tθ'i nádáyéðda. dedané tsá  
hika teyeʔeyi·záy. tsá θiʔsaíh.

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 texáyiittí. yuʔá yaθ yéyi·nay.  
 dedané tθ'i sáɬ tenani·tθi. tθ'i tu  
 nánă·θdā. tθ'i ʔiɬáye tsá naθiɬsaíh. kú.  
 ʔeyi tθ'i yaθ-yé nayi·nay. segá dene  
 nádádéɬya-ní tθɬ-t'á tsá-tθí-t'aya ʔehi·ɬcél.

6. ʔekú· tu náyéθdā-híle. ʔoteyé tsáʔaya  
 hok'ezí hoditcā. ní-ya níge, kúlú tsá náke  
 yí ʔeyer beʔaya níniɬʔaz-hit'á, ʔeyi yí  
 ɬeyáníɬdé. 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. ʔaɬy̯. tsá ɬa, ʔeyi tu-k'ɛ hots'én  
dáyélɿ. ʔeyit'á hodɛly̯. ʔɛɬɛtc'azɿ  
tsá-ʔaɣa hoka ní.ta. ten-ɣa naʔɛsguih,  
nánaʔɛstɔi, kúlú tsá-ʔaɣa hósʔaíh-híɛ.  
ʔɛts'ɿnaθɛ t'ahi náke tsá xɣyi.la-nɿ hogá  
ten-ɣa ʔɛni.gɛ. ʔeyɛr tθ'i tsá-ʔaɣa  
táhǒ.θʔa. tθ'i nə.tendɛyi.gɛ, ʔoteyɛ  
nə.ʔɛnɿ.θɛl. hýɬdý. dene hɿka nayastei.  
tθ'i sɛɣa nɿhɿdelú, ʔɿɬáɣɿ sa tsá-ʔaɣa  
hok'ɛzɿ dɛɣa nəʔanɿgɛ. dɛdɛnɛ tsá tenɿɬʔaz.

8. hýɬɬ'ɛθɛ tu nánayɛθdɛ. tsá-záɬ tenɿɬʔaú  
ɬɛkɛɣa θi.yɿ-nɿ-t'á tsá-tɛnɛ-k'ɛ náke k'aí  
nádánaθi.tθi-nɿ nádánayɛθdɛ. dɛdɛnɛ tɛɣɛ  
naʔɛyi.záy, kúlú tsá-ɣa yi.záy. tθ'i ʔɿɬáɣɛ  
tsá tenɿlgɛ, ʔeyi θiɬsaíh. yɣʔá yaθ-yɛ  
nayi.nay. ʔɛkú. ʔeyi tsá-yɛ ʔat'ɛ-hik'ɛ.

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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. nădðeli-ya sáŋ teniŋʔaú ʔi.yí,  
 kúlú tu náysda-híle. kú. ŋur ʔa teniŋʔir  
 ʔakəya. ʔeyit'á detcin-lus-t'á ʔoteyé dafurɣi.la.  
 kúlú tu náysda-híle.

10. t'atθe tsá teniŋʔazi hŋtʔ'éðé tu  
 náyéðda-ni, ʔiŋáye yí tsá ʔat'i-híle-lesá.  
 tsá-tene ʔeŋek'e hŋ.ʔa-dé ʔekozi tsá niθeŋʔaz  
 ʔahunédi. ʔoteyé honəŋŋ.tá, deŋi.

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-ní ʔeyer  
ʔáhorígé. ʔekwát'ũ. tsá-ʔaʔa honésʔi.

tsá-ʔaʔa ʔoteyé hotʔ'aya tsá níʔθiniʔʔaz.

ʔeyer tsá taye déʔtθ'i yesʔi. kú. bek'ezí  
ní hoʔa ʔeni.gé. horitcá ʔahúyílyá.

12. kú. tsá-ye betcé-t'azí xáyílyá. tsá-neθé

betcé-t'azí xáyílteih-ixa- dúyé, ʔoteyé ní

hot'á dáréð'éd. ʔeyit'á ʔets'inaθé níʔʔ'aríyílti.

benésé-ké níhéðedí-híle ʔadjá.

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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. húɬdú. téɬtɬ, ɣeltɬɬ húk'ɛ ní hot'á  
ɣíʔéð-Híle-hɬt'ũ. xáyeltɬ. kú. tsá sasɣláɣɛ  
ɬɛɣáníldé, hodɛlyũ. hot'á. kú. ʔekúɣɛ  
béɬ nádé tsá ɬɛ ʔat'ɬ ʔahunédí.

14. ʔekí-yáɣa horɬtca. bezázé-k'é tθ'i ʔaxe.  
bedɛné tθ'i netcá. ní hok'ɛ t'ahi dɛtcin-ɣɛ  
náɣɬdéi ʔedjú-ɣáɛ tsá ɬɛ ʔat'ɬ ʔahunédí.

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-ʔaɣa hɪká ní·ta.  
 ʔets'inaθé xíɬts'én níúnɪðer. kú. ʔeyer  
 kú-k'é hoθíɬtsɪ, tsá-túé tabáɣa. ʔekú.  
 xíɬts'én tsá hodelyǔ. betɕa dáθíɬya. kú.  
 tsá dets'íyi bets'éɾ neɣílʔí. ʔeyi-ɣaré  
 k'áɬdjine hodelyǔ. tsá ʔeɣáníldé-hik'é.  
 ʔíɬáɣe ʔekúyeú ʔíɬáɣe tsá-ye yí ʔaɬǔ.  
 dáɣena-hik'é.

16. ʔekú. k'ábí níúnɪðerú tθ'i tsá-ká ní·ta.  
 beʔaɣa húyút'a-híɬe-hɪt'ǔ. dzɪdize níúnɪðerú  
 cíɣíɬyi. kú. ʔíɬáɣí ʔadi, ʔeɬ-ɣa t'asɪ.  
 hots'én dáhelɪ ʔahunédí, hénɪ.

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. heleʔiʔk'e  
 tazəʔani-yaze ʔeʔə. kúlú yaʔ ʔə bek'e-hit'á  
 ʔí·t'í-híle. ?eyit'á-leśá, héní. ?ets'inaʔé  
 ?ekwət'ǔ. beʔá ʔú·daí-híle. ?əhǔ·dés dǔhú,  
 ʔunaʔi-ʔayé-k'e nuhni ?iʔáʔi dʒə nahot'í-dé  
 ?eyi tsá ʔeyáyerúlde. ?ekúye dǔ. ʔuk'é  
 beʔazé hǔlǐ ləśá. ?eyit'á ʔunaʔi-ʔayé-k'e  
 dʒə tsá-deʔazé nánadé-ixa.

18. kú. nuhni ?iʔáʔi dʒə nahot'í-híle-dé-kúlú  
 nuhni-hílei ?iʔáʔi ʔeyáyeréldé-dé yet'á  
 hodeʔθir-ixa, heedi. ?ekwət'ǔ. ?eyer hotc'azǐ  
 nahí·del, nuhwekúǐ ní·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. ?ekú. ?iʔáyi dene ?adi, ?etθén-ká  
 yú·dés, héní. ?eyit'á yu·naθe dzíné-k'e  
 ?etθén-ka téθi·del. nǐǒá nǐní·delú tu-k'e  
 θayé ?etθén-keyé holá. detcin-ta tθ'i  
 ?etθén k'éyózé holá. kúlú ?etθén-keyé  
 hodégóǒi hǔ·t'ǐ-híle. ?ekwát'ǔ. ?eyer yi·téz.

20. k'ábǐ dǎdǎné nahí·del. ?iʔáye tu-ts'én  
 céθ-layé hoká θí·del. tu-k'e ?etθén ǥá  
 θǥtǥz, bóret'ǐ. ?ǔl'ǥai-k'é tu-ts'én  
 hodáhǐ·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-tsile-yaze céθ-yé  
 hots'í xátayíli. ?eyer hots'í tθ'eði  
 hodáhō.3?a. ?eyer céθ-yé hots'í xáyíli.  
 tu néðel-hit'á xaye ?edza-kúlú dsten-híle.

22. ?ekú. ?eyi tu-k'és dayáyeltθ'θ. detcin-k'és  
 nīðá hots'én nīráttθ'eð. ?eyi tθeði benáre  
 ?etθén-keýé holá. kú. tu netcá-hit'á  
 ?etθén nádeyí.del. ?eltsini tθ'ází nīdará.lya.  
 t'ahi nutcelayiyé hotáúnelt'ū. ?iθáyí θeda.  
 hodelyū. tu-k'és ?eltsini.

23. ?ekwát'ū. ?ets'ínádeðla. ?aílyáú hūtdú.  
 ?iθáyí. ?etθén-ts'én nīθeya. nádéti-ya dzérétibayaih  
 yuθk'ésθ-húk'és t'ahi nutcela-ya henarédiθi, ?eyer  
 tθ'í t'āhi θedai yuθk'ésθ. ?ekwát'ū. ?etθén tu-k'és  
 ?ets'én nīdíθ. ?ekwát'ū. k'áθdjine hodelyū.  
 θeyáníldé. θā-hílei yí t'ahi beyá ?ehéθk'eði  
 ?ets'ínaθé ?eltsini teðe nīdel.

24. So they ran from the lake to the shore.

33)  
We killed the different kinds of caribou 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 táθedel. ?etθén  
 ?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'é níúñíðerú tühéðgoz-tt'áγá tsá hika  
 hi.ki. des-k'é ?ē.ðtc'ér nīlī dá γεsket.  
 nutcela hetcaya ?óγwe níni.ki. ?eyer θestā.  
 ?et'axā nutcela γiyé tsá ts'εθebī. seγā  
 níñibī. θiik'έθ. ?eyi tsá ts'i-yé γiitti.

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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 logs<sup>34)</sup>. 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 gun<sup>35)</sup>. Then I came out onto the shore. Having camped there, I started off paddling again when it dawned early in the morning.

26. húɬdú. naheski. nɪli-dá nɪðá nɪni.ki.  
 ʔeyer tsá-keɣé hoɣwesʔi. ʔedjú tabáɣa ʔela.  
 ʔekwát'ũ. ts'éθiyé nɪli-dá ɣeskeɬ. naya tsá  
 ʔeda ɣesʔi. bets'én ɣeskeɬ. bets'én nɪðá-hɪt'ũ.  
 ʔetsí ɣɪnɪ. ʔeyit'á yutθi tadjáya teɣɛlgoz.  
 nɪli-k'ésí bika navesdlár. nɪdá tɬ'ází túsí  
 ts'ixəneʔúti hɪli. ʔeyer texáɣilé ləsqá  
 ɣenesθen-hɪt'á kú. ʔeyer hots'én hesɬɬ-hɪt'ũ,  
 senaɬé túsí ts'ixəneʔúti-yaya senaɬé texátθíʔitθi.  
 beɣa nɪni.láru betθí θiɬk'éθ.

27. dedəné tsá-θuθ beyé ɣi.gé. ʔeyi t'ází  
 hustún-hɪt'ũ. tunéðdą. kú. nɪ hot'aya ɣi.ki.  
 ʔeyer ts'i-yé ɣiɬti. kú. tθ'i nɪli-dá  
 naveski. nɪðá nɪni.ki. xíɬts'én ɣiɬxelú  
 telk'íθi-lare horet'ɪ-híle ʔadjá. ʔekú. ʔeyer  
 dani.ya. ʔeyer ɣi.tíú, k'əbí dedəné yéɬkəú  
 tθ'i naheski.

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'áú yúdasí tabáŷá tsá sets'én  
 ɣəbəɬ. beba 0estə. ʔeyer niɬdúwe səŷá  
 níníbi. bətθí 0iɬk'éo, kúlú ʔoteyé 0iɬk'éo-híle.  
 bek's dení.ɬk'éo-hit'á tənile-híle. tu-k's  
 dzérébi. bek'éniye dzéréskeih. ʔets'ina0é  
 beŷá níní.kí. ʔeyer bətθí na0iɬk'éo. kú.  
 hílár. ʔeyer ts'i-yé yiɬti.

29. tθ'i naheskí. niðá níní.kí-híle-hit'ú.  
 nábiye sets'én naɣəbəɬ. niðá-hit'ú. ʔetsí-t'á  
 tənile. 0á ʔeyer honáre dzéréŷi.keih, kúlú  
 naɣest'í-híle. ʔekwát'ú. des-k'é niðá yúdayá  
 níní.kí. ʔeyer dzine 0i.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 hýǵdý. tsá-k'ε dáθeyiǵtc'el.

?oteyé tǵdaráyít'að. hýǵdý. dáyǵǵkaiǵ.

hýǵdý. ts'u-tcoy detθuni ?eyi-k'εǵ detcin-t'á

tsá-ðéð-xéǵ dahε·nǵ·tǵ. ?ekwǵt'ǵ. tθ'i

nǵǵ-dá naheski. nǵðá nǵni·ki, kúlú tsá

γes?ǵ-hǵε. tsá-keγé tθ'i hoywes?ǵ-hǵε.

31. xǵts'én nǵúnǵðerú ?eyer yi·tí. k'ǵbí

dεdǵné nǵǵ-k'ésǵ naheski. t'ahi tsá-ðéð-xéǵ

detcin dahε·nǵ·tǵ-nǵ, ?eyer, nǵneskiú tsá-ðéð

nánaθestsǵ. kú. tsá-ðéð setǵ'ǵγǵ ?oteyé

dáγǵǵan-hik'ε.

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. dɛtcin t'ahi bɛt'á ʈiɬkaiɬ-ni  
 xáyi·la. ʔɛkwát'ŭ. tsá-ðéð bɛʔɛɬyédáʔɛʈiɬní.  
 ʔɛkwát'ŭ. ts'i-yé nayi·la. kú. nɪli-k'ézɪ  
 naɣɛskɛɬ. ʔɛ·ðtc'ér-hit'á ʔɛyi dzɪné-k'ɛ  
 xɪɬts'én sɛkúɛ hots'én naɣɛskɛɬ. sɛkúɛ  
 hots'én niɬdúwɛ nɪnɛskiú, ʔɛyɛr ʔiɬáɣɛ tsá  
 sɛɣá nɪnɪbi. ʈiɬk'ɛθ. ʔɛkwát'ŭ. sɛkúɛ  
 nɪnɛski.

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 nídjaú,  
?ekwâ·di. ?ená-keýé hoyes'í. nuhwekeýé  
hots'én heúðdel. hubekeýé hoyaré ?ená-báne  
?at'í ?ahunédí, héní. djá nuhweyá níhínidel-dé  
nuhwek'e heéʔxáʔ-ixa. nuhni hídlá-híle-t'á  
hubeyá k'éí·di-dé-kúlú dúyé-ɣwalí, héní.

2. ?eyer huyani dene-xéʔ náðer-ni-t'á,  
huyani ?ekwáts'edi-dé súywa-ɣwalí, héní.  
?eyit'á deneyu huyani-ɣá níñidel. ?ekwâ·heyéledi,  
?ená-keýé hoyet'í sni. ?eyi nenaʔé ?ekwâ·dũ·dí  
yení·ðen. ?eyit'á djá neyá níñí·del, héts'edi.

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-keýé  
 hoýe?í-sí. kú. ?íááyí dene ?adi, si ?ená-keýé  
 hoýes?í, héni. ?ekú. huyani ?adi, t'á·t'ũ.  
 ?ená-keýé hoýí?í-sí. ?oteyé hoýa hũni, héni.  
 kú. ?eyi dene ?ená-keýé t'á·t'ũ. hoýe?í  
 ?eyi-ýa huyani-xé? hoýwelni. kú. dene ?a  
 ?ahúnédí, héni.

4. 0á hots'én xáyayí?tei-híle. ?et'axa ?adi,  
 diri dzíné-k'e nálzédzéréyuhdi?i des-k'é t'así.  
 taldöeli hóó?á yuh?í hũli-húsá, héni. kú.  
 ?íááyí dene ?adi, si ?íá taldöeli hóó?á  
 hoýwes?í, héni. ?ekú.-dé ?eyer hots'én  
 tũ·dé?, héni. ?ekú. ?eyer hots'én hě·ödel.  
 huyani ?adi, t'así. yuh?í-híle hok'ésí  
 ?anáhu?dé. t'á·t'ũ. dzéréts'edí?i hok'ésí  
 sánauhdé húk'e yuhde?. ?ekú. ?eyer taldöeli-sí.  
 ?eyer níní·del-dé nuhwekeýé ?a huyátsi-sáná.  
 t'ahi t?·ule nuhwets'í-sí. ?eyi hodelyũ.  
 ts'etaya 0ani yu?á, héni.

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. ?ekwát'ũ. ?eyer taldöeli hoŷa nĩts'idel.  
 taldöeli yaze takádeten, tadjáya kúlú ten  
 ts'et'ale. ?eyer nĩhĩnĩdelú hũŷani ?adi,  
 si nuhwetθe husá. sek'éníye huhdét. ?oteyé  
 sekeŷé yĩ nádáruht'éð. ?ekwát'ũ. ?et'ek'éníye  
 huhdét. kú. nádene tĩ'ule hodelyũ-xét djá  
 huké, héní. ?ekwát'ũ. tĩ'ule-lá yutúnú  
 hédya.

6. ?ekú. tĩ'ule-láŷa nĩhodöiú yuní nádene  
 θeke tĩ'ule yeŷá nareixen. ?ekwá?ahiyeŷ?i-hĩt'ũ.  
 ?ets'ĩnaθé tĩ'ule-xét t'ahúk'e ten deyéri  
 ?et'ets'ĩnaθeya. ?ekwát'ũ. hodelyũ. bek'éníye  
 náhenĩdel. yuná hubstatc'asĩ tĩ'ule-xét  
 nĩnĩya.

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 yɛɣá nǐdénɬlaú. tɬ'ule-tanizǐ ?eyer  
 ?el hɛ·tcɛð. yúná betatc'asǐ nádene 0ɛkɛ,  
 ?eyi-ts'én ?adi, diri ?el ten-k'ɛ ?ekozi  
 nánuhɬɛ0, héní. ?eyi dɛne ten-k'ɛ ?el  
 náhenɬluð, húɬdú· huyani t0'i ?edets'én  
 nə·yǐdluð. holá náheɣɬnɬluð. ?ets'ina0é  
 tɬlu-tcoɣ nánǐ'a lá?adjá húɬdú· huyani ?edets'én  
 nə·yǐdluð. kú. kút'a, héní. nuhwekɛɣé-k'ɛ  
 nánuhɬ'ɛú nuhwek'éníye ?ets'ɛnauh?as. ?ekwát'ũ.  
 djá nǐnuh?ás, héní.

8. kú. ?eyi nádene dɛne-kɛɣé nádáheret'édú  
 ?ɛɬts'ɛnahɛ·ð?az. ?ekú. hodelyũ· ?eyer  
 nǐhɬɬidel. huyani ?adi, djá hot'aya tsez  
 ɬá, ye huhya. djá ɣú·tez, héní. ?ekú.  
 ye hoɣwegá hotɬ'áɣá, ?adi, sekuyi hodelyũ·  
 bí't'asǐ sánáɣwadé. t'a hots'én huníɬxɛɬ  
 hots'én t'asǐ· hɛk'ódílyá-híle hok'ésǐ  
 ?anáhuɬdé, héní.

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 dásələyaʔteíú,  
 ʔəkwaʔ'ǔ. húnéʔxíʔ ʔahúdjáú, kút'a, héní.  
 ʔəkú. huyəni hodelyǔ. dene ʔəkwaʔáʔni,  
 k'əbí dədəné yí dene hűđđéʔ-ixa sǫ.ni.  
 kú. talđđeli-k'ε ten hubexéʔ náyeté-híle-dé  
 k'εí.di-ixa, ten náyeté-dé-kúlú nə.ne  
 texáyidel ləşə. t'əhi texáyíya-ləşí. ʔeyi  
 beđiyé huʔtsi, héní. ʔəkwaʔ'ǔ. hənəđtez  
 ʔahúlá.

10. hodelyǔ. teđé-k'ε kún həđí' nǫbále-yayá  
 hə.réʔtθ'i. k'əbí yeʔkəú yunase-k'εθε  
 nǫhoréʔyeʔ. ʔəná dene hűnǫđdel. ʔəkwaʔ'ǔ.  
 ten-k'ε nǫhəđdel. t'ahi ten-k'ε tǫlu-tcoy  
 həʔtsí. ʔel-t'á ʔeyi-k'ε nǫbaheđdel. tadjáya  
 nǫhǫnǫdelú hubexéʔ tǫđdzǫni náyeté. horelyǔ.  
 tənǫtǫ'ir. dədəné huyəni ʔadi, dene-xéʔ  
 ten náyetε ʔahunéđí. ʔíyá hots'én huhđéʔ,  
 héní.

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. tabáŋa nítibahenidel. kú. huyani ?adi,  
 dīnuŋt'ěú nuhwekeŋé-k'ě ?ets'inauhdět. yunáné-ts'én  
 ?iŋáŋi texáŋiya-dé 0y0 beyé yuhger, hēni.  
 dedané dīne hubekeŋé-k'ě ?ets'ī natibahě.ōdel.  
 ?ekwāt'ŭ. ?ená ?ek'edanahedít, ?etena teŋedána  
 58) cshelyi. t'ahī tunedī-sī. ten-ye ɣe?ět.  
 ?ets'ina0é ŋa-híle ?ane. ?ekwāt'ŭ. ?ets'ina0é  
 hodelyŭ. ?iŋáŋi kóli texáŋiya-híle-hít'ŭ.  
 ?ená-bané hodelyŭ. tu ŋeyáyēnítédé sni.

12. huyani ?adi, ?ekú. dene ŋa tu  
 ŋeyáyēnítédé, kúlú ?edláhodi-ɣwalíú, ?edini ?eyer  
 hots'én dene hubeyít'á-híle. ?edini xádé  
 ?aheyení0en-hit'á ?ahet'ī. nuhni ?eyer hots'én  
 hubeyíl'á-nī-dé nuhni nuhwet'á dene ŋa  
 ŋeyánídé yení.d0en-ɣwalí-nī. kúlú ?ekwá?at'e-híle.  
 kú. te0e ɣí.tez-híle-nī, kú. dūhú dzīne  
 ?oteyé hú.tez, hēniú bekúé hots'én nahé0dja.  
 huyani ?ekwá?aná0ó0er. ?eyit'á ?ená-bané  
 tu ŋeyáyēnítédé ?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 <sup>37)</sup>," 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. <sup>38)</sup> 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 nɨdja.  
 ?adi, ?ená yes'i. céθ-layé hots'i dene ʔa  
 yes'i, héní. ?ekú. hotʔ'áya tθ'i ?iʔáyi  
 nɨdja. ?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.ʔi-híle ?ahunédí. dedané hubetc'azí  
 natθihesya, héní. ?ekú. huyani-ya nɨhɨnɨdel.  
 benaʔé ?ekwáhodi.

2. ?ekú. náyeniyeðerú θeda. θá hɨʔdú. ?adi,  
 kú. θú náyenesθer hɨʔi-híle-nɨ. dɨhú θú  
 náyeniθi.ðer-ɣwalí ?ahunédí, héní. názenáúhdéʔi  
 t'así. céθ-goze tu-ts'én horílgeri ɣuhʔi-húʔá.  
 héní. ?ekú. nádene ?ekwáyéʔni, yu.naθe tu  
 θeʔai ?eyer céθ-goze bets'én horílger hóðʔa,  
 heedi. kú.-dé ?eyer hots'én hɨ.ʔéʔ, héní.

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 nĩhĩndelú ?adi, tulu huĩtsi  
 tu-k'ε hots'én yu·daya huká hóõ'a ?eyer  
 hots'ĩ, hénĩ. kú. tulu neteli hóõlĩ ?aih-t'á  
 hũĩdũ. ten-ya nuhger, hénĩ. kú. ten-ya  
 ?ehenĩgé. teli t'a ?anélt'ε nuhwets'ĩ-sĩ.  
 ?eyi-t'á tulu-k'ε tu nĩúhneĩ. ?ekwát'ũ.  
 yuten, hénĩ. ?ekwá?aheyĩlá. hũĩdũ. tu  
 ?oteyé yetenú ?adi, ?oteyé ten-k'ε ?éĩtθ'i  
 hó·õ'a ?auhĩε, hénĩ. ?ekwā·lyau, hũĩdũ. tθ'i  
 tu bek'ε nũ·hniĩ. tu-k'ε hots'én ?oteyé  
 dezur ?ahuĩε, hénĩ.

4. ?ekwá?alyá. hũĩdũ. tanĩzi nĩbáε náuĩbaĩ,  
 hénĩ. nĩbáε-õahé dīyĩ yĩ-t'á ywalí, hénĩ.  
 ?ekwā·lyau ?ekwát'ũ. nuhni yu·naθé huhdēĩ,  
 si djā ywasdáĩ, hénĩ. kú. ?ĩĩǎyĩ ?ayéĩni,  
 nádene-tahi néĩ djā θεke-dé súyvá-ywalí. nen  
 yĩ djā θĩda-dé ?ená ǎeyánénĩĩθer lāsá, hénĩ.

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 tseyáshú·θair.  
 si tseyáshéníθer-dé nádene tθ'i hubeðiyé-γwalí.  
 ?eyit'á si θani djā γwasdáí. si θá ní  
 hok'ε náyi·ðer k'aíðané ?eyit'á ?ená  
 tseyáséníθer-dé-kúlú t'asá ?at'ε-híle.

6. ?ekú. nuhni tcilekuyi dáγuhí γuhna-dé  
 súγwá-γwalí. níðá hots'én tθíγuhídsé t'así.  
 náts'edéi dene-γā nínuhdel lāsá. kú. si γesna-dé  
 nuhwek'éníye hesaih-γwalí. nuhwek'éníye níni·ya-híle-dé  
 ?ená tseyáséníθer-hit'á. sehúle-γwalí, héní.  
 ?ekwát'ũ. dēdlīni-xaí díγí ?edegá níγílya.  
 ?ekwát'ũ. 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 h́éðdeli ?eyi dzíné-k'ε dzíne  
 hídelú teðε tθ'i hídelú yu·naθε dzíné-k'ε  
 dzídize ñíúñíðerú ɬuwe-túé-k'ε náts'ed̃:  
 hubélot'ine-γá ñíh̃íñidel. ?eyer dene-xéɬ  
 heolni. h̃uyani t'a·náhoɬθer, h́éɬdi. ?ená  
 ɬeyáyéñiθer-γwalí. ?ená ɬá yet'í. ?ed̃ini  
 ?íɬált'ε yí ?ená ?ekwánélt'ε ɬeyáɬde-ixa- dúyé,  
 hehed̃i.

8. ?ekú. ?eyer t'ah̃i nádéi ?ahedi, bet̃s'én  
 téθí·del-dé súγwá-γwalí. ?ená ɬeyáyéñiθer-dé  
 ?ená djá ñíñidel-γwalí nuhwet̃ylué-k'ε, h́éɬdi.  
 ded̃ané deneyu hodẽlyŭ. k'á t'a·nélt'ε hubets'í  
 hodẽlyŭ-xéɬ hehéðdel.

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 dzíné-k'ε xíłts'én tu-k'ε ts'edéł.

?et'axą tu-k'ε ?iłąyi dene t'asf. yeluthú

yegał. yeyą nihinidel. huyani ?at'i-hik'é.

kú. ?eyi t'ahi yeluth-ni ?ená t'a.nélt'ε

łeyániłdé hube?iłtíné hodelyű. náłłtsi. ?eyi

yeluth ?at'ε-hik'é sni.

10. dene-yą niniyaú ?adi, ?ená hodelyű.

hubek'eyi.łxal. ?eyit'á hube?iłtíné hodelyű.

náłi.łtsi. ts'ınai t'ahı ?iłtín bεts'i húle-sf.

?eyi yst'á ?aywat'ı yenesθen-hit'á, hénı.

?ekú. yuywe t'ahi ?ená łeyáni.łdéli ?eyer hű.t'ı

yenuhθen-dé ?eyer naúhdéł. si nuhwekεyé-k'é

yuywe t'ahi náts'edéli hots'én tusa, hénı.

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'ũ. dene-keγé-k'é héōyaú dene yuγwe  
t'ahi ?ená t̚eγán̚i̚d̚éi hots'én hě.ōdel. ?eyer  
n̚ih̚i̚n̚idelú yu·daya n̚ibále náγi'au yu·tθí  
ten-k'e hots'i yu·dayá n̚ibále-ts'én dene-ōiyé  
dě.ōla. hodelyŭ. ?e̚t̚é̚d̚ed̚íú k'á̚t̚dj̚i̚ne t'ahi  
n̚ibále náγi'ai ?eyer hots'én n̚él'ə. kú.  
huyani t'ə·t'ũ. dene t̚ə t̚eγán̚i̚d̚éi.

12. n̚ibále-yáya ded̚l̚i̚ni-xa̚t̚ yutúnú θeyi. k'əbí  
ded̚əné dene hún̚i̚t̚del dáyeni̚den. ?eyer ?i̚t̚áγe  
n̚ibále náγi'ai heγe'íú, ?eyer hodelyŭ. nats'edé  
heγeni̚den-hit'á, kú. ?aih-yé dáherel'éd̚.  
?eyit'á ?ə̚t̚ũ. honé̚t̚x̚í̚t̚-hit'á ten he·ne̚t̚i̚-híle.

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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'ǔ. ?aih-yé ten -k'é nahídaih.  
 ?éikenahítθiú yų.yayá hodánahedzus. nıbáλε-yáya  
 nıdzus. ?eyer hųyąni dedłini-xaı-tcoγ-t'á  
 yetθı nánayéıxaiı. ?ekwát'ú. yų.yayá tu-k'ε  
 hots'én bezus hodelyǔ. ?éıek'éniye ?ekwá?at'ı-hıt'ǔ.  
 hodelyǔ. ?ená-báne k'εγııxel ?edıni ?ııált'ε  
 yı 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 *títcanádéi*, '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 nahē·ðel, p. 29.
11. The original has dətciǰ, 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 həhəli, p. 61.
17. Probably reduced from ?əkwáyəni, p. 61.
18. Original has bəkorəcyə. 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 ?əkwáyəni, 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 detcié, 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 detcié, p. 127.
34. Compare this with tatseǝ 'mist', 'vapor', and tcoy 'big', p. 157.
35. Original has detcié, p. 163.
36. This is a rare occurrence of initial hw. Possibly the form is xuiye. Compare with 'to fork (up)' -xus, -xos, -xus, p. 167.
37. Original has detcié, p. 169.
38. Compare this with ts'et'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 náyayi, FN 29, p. 209.
43. A style or dialect shift similar to those noted above (FN 40, 41), p. 223.
44. From tóiyé yeriyi+cél, 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. súnayí from súnaya 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. ?iṭáyí to -iṭáye, p. 355.
54. The French name Pierre is spelled phonetically, p. 359.
55. ?seyer 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·gé' 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. <u>變狼</u> 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



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