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History.**

**Vol. X, Part 1.**

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**CHIPEWYAN TEXTS.**

**BY**  
**PLINY EARLE GODDARD.**

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VOL. X, PART I.

CHIPEWYAN TEXTS.

BY PLINY EARLE GODDARD.

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## INTRODUCTION.

These texts result from a visit to the Chipewyan of Cold Lake Reserve, Alberta, Canada, from June 28 to July 15, 1911. This visit was made with the desire of obtaining at first hand some definite knowledge of the sounds and structure of a northern or Déné dialect of an Athapaskan language for the purpose of comparison with Pacific Coast and southern dialects.

The band which numbers 273 is attached to Onion Lake Agency. They are the southernmost Chipewyan and therefore are closely associated with the Cree. Their manner of life is still much that which has prevailed in the Mackenzie Valley for a century. The winters are spent in hunting and trapping, for which purpose, long journeys are taken into the wilderness to the north, dogs and sledges being used for transportation, and tents for shelter. The food required is obtained from the fur-bearing animals trapped, and an occasional moose. A narrative of such a trip was obtained and is presented in text 15. The summers are spent about the lakes where fish and water fowl are plentiful. Travel is by birchbark canoes and may be continued many miles to the north and east with but short and occasional portages. Recently, grain has been sown, gardens raised, and a few milch cows kept.

The only primitive arts remaining relate to the building of canoes, and the making of snowshoes and moccasins. The moccasins are in one piece of moose skin colored by the spruce smoke with which the hide is cured and have decorations at the instep worked in silk.

The entire band are faithful Catholics. The church literature and ministrations are in the Chipewyan dialect. Father Le Goff<sup>1</sup> has been their missionary for forty years and knows their language thoroughly. No instance of the old religious practices or beliefs was observed. The older people remember an annual spring ceremony called, "feeding the fire" during which many small pieces of animal food were placed in the fire. Part of an old ceremony was unwittingly obtained in text 8. This was used in fishing, the story being related in accompanying songs. Inquiry resulted in securing one other fragmentary text (9), and accounts of other ceremonies relating to fishing and hunting. Mention was also made of the former use of a tall sweat lodge in which songs were sung and other ceremonial acts occurred.

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<sup>1</sup> The author of "Grammaire de la Langue Montagnaise." Montreal, 1889.

The texts are myths and tales apparently typical of the Chipewyan and other Déné. Most of them have parallels among those of Petitot<sup>1</sup> and those obtained by Dr. Lowie which will appear as a number of this volume. Unless otherwise indicated by footnotes, they were obtained from Jean Baptiste Ennou, a man of about thirty-five years of age who speaks good English although his schooling was confined to a few terms in a school formerly maintained on the Reserve. The texts are reproduced as first recorded with the exception of a few evident errors of writing. The inaccuracies and errors due to hearing have been intentionally retained since such errors often point to the character of the sounds misunderstood. The second part of this volume will furnish an analysis of the material here presented with many illustrative tracings. All comments on phonetics and structure are reserved for that paper.

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<sup>1</sup> "Traditions Indiennes du Canada Nord-Ouest, par Émile Petitot." Paris, 1886.

## KEY TO SOUNDS.

- a as in father.
- ã nasalized.
- e open as in met.
- ẽ nasalized.
- é closed as in they.
- i as in pin.
- í as in pique.
- í nasalized.
- o as aw in law.
- ó as in note.
- õ nasalized.
- ú as in rule.
- y as in yes.
- w as in will.
- m as in met.
- n as in net.
- ñ as ng in sing.
- r a tongue-tip trilled r related to d or t, one or the other of which may be used correctly in the place of r.
- l as in let.
- l a surd lateral spirant; the breath escapes between the back teeth and the sides of the tongue. Father Le Goff represents this by 'l.'
- l' the last sound with glottal affection. Father Le Goff writes this ttl or ll.
- θ as th in this, a sonant interdental spirant. Father Le Goff represents this sound with zh or dzh.
- θ' as th in thin, a surd interdental spirant for which Father Le Goff uses sh or dsh.
- θ' the last sound with glottal affection. Father Le Goff makes use of tth for this sound which he considers a compound one.
- z or j nearly as in lizard or azure. It seems the same sound was heard sometimes with one value and sometimes with the other. The different representations have been preserved with the hope that some regularity would indicate a real difference in sound. Father Le Goff makes similar distinctions.
- s or c as in sit or sh in shall. The remarks concerning z and j also apply.

- g a palatal sonant spirant similar to the sound of g in *Tage* as spoken in Northern Germany. Father Le Goff represents this sound and g by ρ, describing the sound as an uvular r (*r grassevant*).
- x a palatal surd spirant as ch in German nach.
- h as in hit, but often confused with x in writing.
- b as in bit; a fully sonant bilabial stop.
- d as in did; a fully sonant dental stop.
- t a strongly aspirated surd dental stop. Father Le Goff writes 't.
- t' a glottally affected surd dental stop. Father Le Goff uses tt.
- g as in go, a fully sonant palatal stop.
- g an intermediately sonant palatal stop. Father Le Goff sometimes writes 'g.
- k a strongly aspirated surd palatal stop; Father Le Goff writes 'k.
- k' a glottally affected surd palatal stop, indicated by Father Le Goff by means of kk.
- q a velar stop of intermediate sonancy.
- dz and dj are sonant affricatives.
- ts and tc are surd affricatives.
- ts' and tc' are glottally affected affricatives.
- ' is used to denote marked aspiration.
- '' is used for the glottal stop. Father Le Goff does not list or describe a glottal stop, but represents it by ''.

## TEXTS.

1. THE MONSTER BIRD.<sup>1</sup>

t'aθe xa ye naLsi' ts'i be de Lū de ne tel el t'a tsūn ne ne-  
 In the beginning young geese they took. Canoe they tied them to. Men  
 they took through the water. "Wherever your land is

2 nī si' e kō ze na nū hwe i ginal ūl ze tez ts'i be ye' ze tez e kū  
 to it take us." They two lay down. Canoe in it they two lay. Then  
 e t'a xa nī na θiz zil ya e kū xa ye e da nī yā hī k'e la e kū e yet'  
 after a time they got up. Then young geese were grown. Then there  
 4 a ne hwū ne hī hwū le hwū xa ye' e Le gal de hō de k'ā ts'el del  
 when they could do nothing young geese they killed. They built a fire. They ate  
 them.

xa ye' e ts'el del lū se 'as

Young geese when they had eaten they two set out.

6 nī ḡa nī zī 'as e kū a hwū ne hī hwū lū bet hū le' nū nī ye ga  
 Far they two came. Then they could do nothing. Meat was none. Wolves  
 to them  
 nī zī as Les hel e ts'is hel de ne gūn nīL tcū hō del yū wū ḡi-  
 came. Fat with pemmican with men they fed. "All do not eat."

8 sūn na ya ze be Ga te ūθe ne wōñ al t'a ta nū tes wa le sī θ'i  
 Little you leave you eat that you sleep." Again  
 ka bī hwū se 'as t'aθe nū nī ye ga nī nī ya nī t'a sō yeL nī nī t'a  
 in the morning they two started. At first wolves to them which came something  
 told them.

10 k'a ye gūn nī la hwū e t'a xa dī hwūnL tas de' k'a da θe keθ de'  
 Arrows when he gave them, "After a while chickens if you shoot, arrow if it  
 sticks in a tree,  
 na din nī ḡa hō ya ze de' be ts'ūn da de wū t'eθ sūn na yeL nī nī t'a  
 high up if little toward it do not step," he said.

12 e t'a xa dī hwūnL tas he djō k'a da θeL tūs na din nī ḡa hī le'  
 Soon chicken when he shot arrow stuck in a tree not high.

hwūs tcū he nī ī Lāl in Lāl a yeL nī nū nī ye e kwa a nū xeL  
 "I will get it," he said, one. The other spoke. "Wolf did not tell us that way."

14 nī hī le' yeL nī hō lū nī ḡa hī le' ye nī ḡūn i t'a ye ts'ūn da de t'eθ  
 he said. But not far because he thought toward it he stepped up.  
 ye ts'ūn de tel nī k'a k'e da ge na θe k'eθ e yī de ne yail θet-  
 Toward it he reached. Arrow upward it went. That man was falling

16 hoi yī ya da ga  
 up.

<sup>1</sup> Told by an old woman from Heart Lake visiting at Cold Lake whose Indian name is  
 garde.

- e ye xō ts'i i lā i hō yī ne te ya e t'a xa ge gal nī ye hō' a  
After that one alone walked. Soon as he walked camp stood.
- 2 hō ga nī nī ya ts'añ kwī Ga nī nī ya t'es ya ga de ne hin te 'a  
To it he came. Old woman to her he came. Coal in man she painted.
- ya 'ūn ne na de ne e t'e de ke na dai e dlōk' θ'e ba gan nī t'as  
Outside two girls he heard laugh. They came to her.
- 4 e ne' e dlā e slī ne be ga nil ge' k'i he he dī e ye ga na 'e he dlōk'  
"Mother, what bad thing to her has come?" they said. That they  
laughed at.
- θa ye ga na 'e he de dlōk' yū 'ūn ne na he te t'as t'e da ne ts'añ-  
Long time at him they laughed. Outside they two went. Immediately old  
woman
- 6 kwī de ne ka na nī ne ginL de hwū θ'i de ne θi' gin ts'i ai yi  
man face she washed. Also man hair she combed. Those  
e t'e de ke yū 'ūn ne na he θet' hō ts'ūn a he he dī θ'e ya nī e ne'  
girls outside they stayed. There he heard them say, "Before this mother
- 8 be ga t'a sī nī tsūn gel ge' t'i nī be ga na wū t'as be ga na na e-  
to her something that came to it let us go. At it let us laugh,"  
de wū dlō hī he he dū hō ts'ūn na' he te t'as ye da hin t'as hwū  
they said. There they two went. When they came in,
- 10 e yi de ne nī hwūl nī hwū si be ga nūs da he de dja bō nel t'ū  
"That man I would like. I by him will sit," they said both.  
ginL xe lū ye na sin k'es sī' ne tes e t'a xa' tc'ez zin θet hwū nī  
At night on either side of him they two lay. After a while when he woke up  
under the ground
- 12 hwū ye de ne nī ginL lal hī k'e na ts'e hwū da hī le' k'a bī hwū  
man was sleeping. He could not move. When it was morning  
te del θ'e e yi e t'e de ke dlū we de tel as θ'e t'a ts'añ kwī nī  
he heard them go. Those girls laughing he heard go. The old woman
- 14 e yi a di θ'e na rī de ne be nī hwū nī se ga e kwala he nī θ'e hwū  
that one he heard her say, "Many times men good ones for me they have  
done that," he heard her say.  
tsa Ge de tel yat θ'e  
Crying he heard her go.
- 16 hō ts'i θai ille' t'ū nū nī ye nī nīl az θ'e hōñ k'e e dlan t'ē da  
After that not a long time wolves he heard come. "The campsite  
what has happened?
- ne djā de ne ge nai tsī' θe tsūn nī he nī θ'e e kū i La ge e be-  
Here man alive odor I smell," he heard say. Then one Ebedōnltīhe
- 18 dōnl tī he a ts'e di θ'e de ne nī hō ya Gai xa wūl tel Li' ya nī  
he heard speak to. "Man under the ground we will take out. Previously  
hwōñ k'e θ'en a ga da e te fil al t'i nī be ka na ne da ne zā hī sā  
old camp bone which we left chewed go after. You are the best,"
- 20 he ts'i di θ'e e be dōnl tī ya ne' e tū lū e ts'e'l kai la na de dja-  
he heard tell Ebedōnltī. Behind road spearing along he heard him going  
back

- 6' e θai hil le' t'ū tū lū ts'el kai la hō dī' na hō θeL θ'e e tcā hō-  
Not long time road spearing along he heard him return. Rib
- 2 6'ūn ne nīnītā de ne ye yint θi' hwū be k'e hen te θ'i biñ ka na-  
he brought. Man when they dug it broke. "Again go for one,"
- ne da he ts'e di na dlin θ'e θ'i yiñ ka na dja e ke tcūθ θ'en ne  
he said he heard again. Again he went for it. Dewclaw bones
- 4 nīnītā' e yī hwū za be k'e he te hī le' de ne nī hō ya gai xa-  
he brought. That it was did not break. Man underground they took out.
- ginL tī nūnīye a da dī k'e da yaL tī θ'e nī he nī e yī de ne  
Wolves were talking. "You I heard talking," said that man.
- 6 e kū nūnīye ye ga nī ya tīnī'a na ke k'a ye gūn nī la hwū  
Then wolves to him gave directions. Two arrows when he gave him
- ai yeL nī dīdī k'a i La ge k'a de ts'i sī' i La ge k'a dē ye θi  
he said. "These arrows one arrow is female one arrow is male,"
- 8 yeL nī de nī La nīL de de i Lā e be ba e ts'i ye da hō ta te-  
he said. "Moose if you kill one (girl) for her intestines tie back and forth
- wōnL tī' e yī a Lī wū nī ne ba' l'ū le nīnīla si' he Le wū nī  
That one you tell, 'For you rope I left,' tell her.
- 10 e yī l'ū le hel tūl he dja de na dō de t'a de nūnīye sli ne he nī-  
That rope if it breaks, if she swears, 'Wolf mean' if we hear her say
- θ'e de nū hwū nī a wōl ne he yeL nī nūnīye a dū  
we will attend to her," he said. Wolf said it.
- 12 e kū θ'i a yeL nī e kū be k'e nī ye tīnīgai de e t'a xa' be t'a-  
Then again he spoke. "Then behind them if you go, after a while
- if near them
- ze de de nī yī ka ne wū ta e t'a xa' de nī ān tel az de di dī  
moose you look for. Soon moose if it runs away this
- 14 t'a hī k'a de ts'i yī t'a ts'ūn de nī yī ts'ōda he de tci ye e gin-  
this one arrow female wherever moose cow brush goes in
- ya wa le sī e kwa zī de tci ye wōnL tas yeL nī dīdī k'a de ye θi  
that place in brush shoot it," he said. "This arrow male
- 16 t'a ts'ūn de nī ya ne de tci ye gin ya wa le sī' e kwa zī de tci ye  
wherever moose bull brush goes in same place brush
- wōnL tas yeL nī  
shoot with," he said.
- 18 e kū de ne yū t'a ts'ūn teθ dēle ye tel ke ye t'a ze nīnīya-  
Then man where they went he tracked them. Close when he came
- hwū tel ze de nī yī teL as hī k'e t'a de nī yī ts'ūda he' t'a ts'ūn  
he hunted. Moose had gone along. That moose cow where
- 20 de tci ye gin ya hī e kwa zī k'a de ts'i yī de tci ye ye ginL tas  
in the brush it went there arrow female in the brush he shot.
- t'a k'a de ya nī k'e nī ye' de tci ye ye ginL tas bō nel t'ū k'a  
That arrow male to it in the brush he shot. Both arrows
- 22 La ga ye ninL de' hī k'e hōnL dū' de ne ka na te dja de ne ga  
had killed them. After that to the people he started. To the people

- nín dja e ga nū' as he nī tel k'ail i t'a nal dai hī aīl nū nūn  
he came. "To it you two go," he said. Weasel lousy he told. "You
- 2 ne ba' L'ū le nī nī la sī' L'ū le he dī hō lū gīñ gal yel nī nūn  
for you rope I left. Rope without even you walk," he said. "You  
L'ū le gin lel hel nī dlū ne t'a nal dai al nī hwū e kū e ga te dil  
rope carry," he told. Mice lousy he told. Then they started to it.
- 4 e di nī θ'i' tc'anl k'e nī ts'in de lū nūn yō we e gūn nī Gai  
himself too. Where it was when they came, "You over there go to it,"  
he nī tel k'ail e t'a nal da' hī a ts'e dī hwū  
he said. Weasel lousy he told.
- 6 e kū i la ge de nī hō del yū na te gī hoi yī' he k'e da bō nel t'ū  
Then one moose whole they were accustomed to carry, both  
ai yī e t'e de ke tel k'ail e t'a nal dai' he L'ū le be ba' nil ya.  
those girls. Weasels lousy rope for her he left,
- 8 he ts'e di ni e ts'i ye be ba' in tel t'i yī a ts'e dī hī k'e lai t'a L'ū le  
the one he told intestines for her he hung on a tree she found he meant. Rope  
hel tūl hoi yī' in la ge de nī yī ā te dī al 'in hī t'a e kwa ze  
kept breaking. One moose whole she carried. There
- 10 L'ū le Ga na dō de t'a θ'e e t'a xa nū nī ye slī ne de dja θ'e t'i-  
about rope he heard her swear. Soon "wolf mean" he heard her say. Immediately  
ts'ūn 'e yī e t'e de ke el ts'ūn na θe zel θ'e t'i ts'ūn be ts'ūn  
that girl he heard shouting in a circle. Immediately to her
- 12 Өin ba ye te di' e yet' nī yin di yū de ne Өi Ga yoi yī ne θe la hī k'e  
he ran. There when he came human hair only was lying.  
'e yer hō ts'i yaθ ka da hī zūs hoi yī hī k'e t'e da ne i Lā e be ts'ūn  
From there snow had been dragged on. Immediately the other to her
- 14 na Өin ba ye te di be Ga nī yin di yū t'e da ne be nai yū Өl tc'el  
he ran. To her when he came immediately her clothes he pulled off.  
dlū ne yaθ ye da gūs hoi yī' e yī e t'e de ke dlū ne nī k'e hī t'a  
Mice snow ran under. That girl had been mouse
- 16 i la ge θ'i tel k'ail e nī k'e hī t'a  
The other again had been weasel.
- e yet hoi ts'i' de ne he θe lin in La Gī θ'i tel k'ail e tcū  
After that a person she became. One again weasel too
- 18 dlū ne tcū he dja e yer xō ts'i' 'e yī de ne yū ha nī dja k'a nī  
mouse too was. After that that one man married. Now  
hōnL dū de ne he θe li t'a e yī dlū ne t'a nal dai e yer xoi ts'i  
then person she was that one mice lousy. After that
- 20 'a La na he de be tsū' he li e ts'in na θe θai e he dja  
they stayed together his mother-in-law with. Finally it was a long time.  
de nī La gal de' nī be Өūθ t'a ts'ūn ye tel de li he kō de dja-  
Moose which he killed their hides where she threw them he did not know.
- 22 hi le' in la ge yīn de nī Өūθ θeL ts'i' dze del tcīθ e ts'in na θe  
One only moose hide she made. She took it along. Finally

- θai e he dja hwū e t'a xa be tsū' a yel nī nel lō tī ne be is te e he  
when it had been long time then his mother-in-law spoke to him. "Your  
relatives are lonesome
- 2 cū nes la le he nī ya na ḫe ya ga hō nī 'a nī e yer xō ts'ūn na te-  
I do not like," she said. "Ahead of us through the sky is a hole. To that  
we will go,"
- wū' deL he nī e yer nī hin del e kū e yī dūn ne yū de nī ḫūθ ye  
she said. There they came. Then that man in moose hide
- 4 be na hō de ne Ge tcūθ e kū na L'ū ye te nūk' t'a de nī Le gal de nī  
she wrapped him up. Then she lowered him with a rope. Moose which he had  
killed
- hō del yū' be ḫūθ L'ū le he ga hō yī nī k'e t'a e yī t'a de ne na-  
all their hides rope she had made. With that man she let down.
- 6 L'ūl te nūk' e t'a xa' nī ḫ'e de be ya xa gin ya de' L'ū le wō ḫūθ  
"After a while if you feel ground if you untie rope pull several times,"
- yel nī nī t'a be tsū' e t'a xa' nī ḫ'e be ye' xai ye dī' hwū  
she said, his mother-in-law. Then he felt ground. Inside when he came out
- 8 L'ū le ge ḫūθ ya da Ge ya ts'ūn na ne ts'et la dja e yī L'ū le  
rope he pulled repeatedly. Up toward the sky it went, that rope,  
de nī ḫūθ tcū  
moose skin too.
- 10 ni' hī le' hī k'e 'ā Lōn t'a na ts'el ḫe dī e t'ōk k'e hī k'e 'e yī  
It was not earth yet, where he had fallen was on a nest. That
- de ne hel de li 'a t'i de t'a nī de ne ḫ'ūn ne Lā ḫe la hī k'e  
people eats it was which flies. Human bones many lay there.
- 12 i La ge ḫe da hī k'e tsī he hī k'e t'a de ne Ga sa yē nī ḫ'i t'a si de ne  
One sat there. Young one it was. People he liked. "I people  
hes deL sī hō lū nūn he wō na' t'a ne djā sīn k'e zī ḫin da he nī  
eat although you will live. Here under my wings sit," he said.
- 14 ne tca t'a de ne hō de t'i hī le' ḫ'i a de ne heL nī e t'a xa' nal-  
It was so big person could not be seen. Again he spoke to the man. "Soon  
if it is like night,  
geL la dja de e ne 'a t'i wa lī sī ḫ'i yel kai la dja de' se ta 'a t'i-  
my mother it will be. Again if it is like day, my father it will be,"
- 16 wa li sī he nī ḫai i le t'ū e t'a xa heL GeL la a dja bā' nī t'ūk' bā'  
he said. Not long then it grew dark. His mother flew there. His mother  
ai yel nī de ne tsī ne ts'i ḫe tsūn he nī de ne hī la nō wī ḫe lai  
spoke to him. "Human odor from you I smell," she said. "Human it is  
lies there
- 18 nō xō nī ne dja nī nō Le hī he nī tsī he a dū bā' a yel nī hī le' si  
yours here you brought," he said. Young one said it. His mother he told.  
"No."
- de ne ge nai' tsīn' ne ts'i ḫe tsūn si' yel nī' ye ga ye hōnL 'ā  
Person alive odor from you smells," she said. From him she found it.
- 20 t'a sō' a wō le hī le' wō na' t'a yel nī dī dī Le gūn nūL ḫe de si  
"Something you will not do to him, he will live," he said. "This if you kill,  
me

- θ'i Le Ga se wūl θī he nī tsī he a dū θ'i e t'a xa yel kai la a dja  
too you will kill," he said. The young one said it. Again soon it was light
- 2 na dli be ta nī t'uk' e yit' θ'i ekwa a dī hō lū be ya ze θ'i  
again. His father flew there. Then again he said the same, but his child  
again
- a Lō na de dli hō yī' e yī t'a e ge na  
said the same. For that reason he lived.
- 4 e kū θ'i na dli hwū e di sī na te dil hwū be L'a ge tsī he a dī  
Then again when again another way when they had gone in their ab-  
sence the young one spoke.
- se t'a' e ne ta dūs θī na wōn t'a de ne hel nī e yet' nū k'e hī k'e ta  
"My wings I will put on you. You fly across," the man he told. There  
was an island.
- 6 a La ts'i des tcōk' te li θe bā tcōk' hel e kū be t'a e de ne  
On either side large stream flowing big rapids with. Then his wings man  
t'a da din θī' e kū ne dja dji de ne t'ai xō Ga de na wōn t'a hī  
he stuck on. Then "Here fly around. Be sure you fly across."
- 8 de ne hel nī e kū e t'ō k'e ya zī dze de ts'i ge t'ai xō ga de  
man he told. Then on the nest little way he flew around. Surely  
na ts'in t'uk' se t'a' e es dī nī ye nī hō k'e a te wōnL del sūn na  
he could fly across. "My wings just on ground do not throw.
- 10 dē tcūn k'ūz e da ne wūn leL he nī kōt θ'i a de ne hel ne te L'e ge  
On a tree lean them," he said. Again he said to the man "At night  
tc'a wō nī' sūn na nī ḍa hī le' ye ne wūn θī sūn na t'a nel ginL  
do not travel. It is not far do not think. Wherever it gets dark
- 12 xel wa le sī e yet' wūn te yel nī  
there lie down," he said.
- e kū na ge t'ak' e t'ōk xō ts'i be t'a' e dē tcūn k'ūz e  
Then he flew down the nest from. His wings against tree
- 14 da ne nī la e yet' xō ts'i t'a ts'ūn bel xō t'i ne na dī ne  
he leaned. From there somewhere his relatives used to live
- e kō zā na te dja e yet' nī dja e kū tsa' na tse de' e t'a xa  
there he started. There he came. Then beaver he chiseled for. After a while
- 16 be na ta Ge ginL xel nī ḍa hī le' t'a be kō we xō ts'ūn'  
without his knowledge it was dark. "Because not far their house to it
- e dī ne dja was te hī le' nī ḍai hī le' la ye nī ḍūn ni t'a ā te-  
too close here I will not sleep. It is not far," he thought. He started on.
- 18 dja te L'e ge hō lū e de na te ta na ge dal he k'e e t'a xa  
Night time although, spear he carried along. He walked along. Soon
- ta a dja i he kō del ya hī le' be ya tsel dil La la a dja e yī xō-  
what reason he did not know he was taken up. That Xōtelbale
- 20 tel ba le 'a t'i hī k'e nī ḍa nī gin niL tī hwū θe na da θe 'ai  
it was. Far when it had taken him rock stood up.
- e yer xō ts'i de ne na te nūk' kō lū e de t'a θe' ne qōt  
From there man he threw down, but spear with rock he speared.

- yū 'ā na tsel kōs t'e da ne θ'i de ne nel tcū de ne na tel ti  
Over it he jumped. Immediately again man it caught. Man it took along.
- 2 θ'i θe t'aθ θ'i xō ts'ūn' de ne na te nūk' θ'i θe na qōt'  
Again rock sharp again to it man he threw down. Again rock he speared.
- yō 'a na tsel kōs e yer de ne de le be da del kūn hoi yiñ k'e  
Over it he vaulted. There human blood was dried on both sides.
- 4 e kū k'e hoi t'a de ne Le gal de hi k'e t'a de ne Le gūn nil-  
There it was people they killed. Man not having been killed
- θet' i le<sup>e</sup> t'u be ya ze ga de ne ni nil ti t'e da ne ts'i he  
to his young man he brought. At once the young one
- 6 a dī di di set θū ye be ga ye nī gī tā t'i nī 'e yī hī k'e la  
spoke. "This my grandchild I love it is. This it was
- di dī he nī Le ga wūl θi i le<sup>e</sup> he nī Le ga nūl θe de<sup>e</sup> sī θ'i  
this," he said. "you did not kill," he said. "If you kill it me too
- 8 Le ga se wūl θi he nī e yī t'a Le gan θet' hi le<sup>e</sup> e kū xō teL ba le  
you will kill," he said. That is why they did not kill it. Then Xōtelbale
- ts'i he ai yeL nī ne djā na wō θet' hoi yi<sup>e</sup> wa le yeL nī e kū  
young one spoke to him. "Here you will remain," he said. Then
- 10 e yī de ne e yet' na θet' hoi yi  
that man there stayed.
- e ts'i na θe θa e xō ya ze na gin θet' e t'a xa Le ga was de<sup>e</sup>  
Finally time short he stayed there. Then "I will kill them."
- 12 ye nī θi dži ne hoi yi ne θeL tez hī t'a e kū be t'ōk' ye gai  
he thought. Daytime only they lay. Then their nest under
- e t'ō dē tcin ne k'e L'ōk' tcū de θ'i hī tcū da de Le  
nest on the tree hay too, small brush too, he hung up
- 14 be ya Gai hī li e ts'in na θe Lā a yin la set θū yi<sup>e</sup> e dla gi  
under them with. Finally much he made. "My grandson, what,"
- he nī an neL i t'a yeL nī bel sūn nas θet' t'a as t'i he nī  
he said, "you do it for?" he asked. "With it I play, for that I do it," he said.
- 16 θ'i e t'a xa a dī se ts'i ye ne L'eL le se ga nā 'a he nī  
Again soon he spoke. "My grandfather your firedrill to me give," he said.
- bel sūn na was θe dī he nī e kū be ts'i ye L'eL ye ga  
"With it I will play," he said. Then his grandfather firedrill to him
- 18 na θe 'a e yī de ne xō teL ba le al nū se ts'i ye heL nī t'a  
he gave. That man Xōtelbale spoke to. "My grandfather," he called him.
- e kū dži ne na neL te zū e t'a xa ye del k'a hō del yū  
Then daytime when they were asleep then he made a fire. All
- 20 be t'ōk' hī li deL ya t'a be ts'ūn ne be ga da de yiñ k'ā  
their nest with burned. Their wings burned all up.
- ya 'a hwū na da θe kat t'i ta xal ye nī hinL tcū hī t'a t'a  
Little way they lay flat down (?). Soon club for them he took. Those
- 22 be ne θi ke θi t'a ginL xūl t'a be ts'i he e yī ge na 'a lā ta  
parents crowns of heads he struck. That young one that one alive

- be ts'ûn ne be ga da-de gin k'â t'es ye na ðe la hwû ðe da  
its wings were burned. Coals when he rubbed off he sat.
- 2 nen yî<sup>t</sup> nî de e kwa nûs Le hî le<sup>t</sup> nî la hō lû se Lô tî ne Lâi i  
"You if you were the only one I would not have done it, but my relatives many  
Le gan nîL de t'a "as t'i he nî e yî de ne e yer hoi ts'i  
because they killed I did it," he said, that man. After that
- 4 xô tel ba le hû le<sup>t</sup> tsî he ge na<sup>t</sup> nî t'a dô hû be hû yâ  
Xôtelbale were none. Young one was alive Now somebody heard  
na dlî ya da 'e ne ne k'e zî be hô yâ na dlî dô hô e yî  
again west on the land someone heard again now. That
- 6 de ne t'a sî he kô del ya nî t'a t'a sî Le ga yî nil ðet' i-le'  
man something he knows something he does not get killed.

## 2. RAISED-BY-HIS-GRANDMOTHER.

- be tsô ne ye ne ca<sup>t</sup> e ðûn tsa ne ya Gai hil da se kwî  
His grandmother raised him. Caribou manure under he was. Small child
- 8 ya ze di ð'ûk'e ðû bî ka da ne ta e t'a xa i lâ e ts'â kwî  
they heard cry. In vain they looked for him. Soon one old woman  
yî hõnL'a e ðûn tsa ne ya Ga ðe dai be djis e ye ginL ti  
found him. Caribou manure under he sat. Her mitten she put him in.
- 10 ai ye tel tñ e ts'in na ðe ye na ca<sup>t</sup> e t'a xa e ðûn la gal de'  
She carried him home. Finally, she raised him. Soon caribou they killed  
he da xô nel t'û be tsô ne e ga te gai he da xô nel t'û bedzi-  
whenever, his grandmother went after meat whenever. "Young caribou
- 12 ya ze ke se gan nî wûn 'al he nî nî t'a e t'a xa ð'i e ðûn  
feet bring to me," he said. Soon again caribou  
La Gal de' na dlû be tsô ne dûn ne xûl e gûn te dja nî t'a  
they killed. Again his grandmother people with went to get meat.
- 14 be tsô ne ba ðe da e t'a xa be tsô ne ye zî<sup>t</sup> na ga da li  
His grandmother for her he sat. Soon his grandmother far (?) coming  
e gai 'i yû se tsô ne e ke e ke he nû be tsû ne ai yel nû  
when he saw. "My grandmother, feet feet," he said. His grandmother spoke.
- 16 sün na Gai e ke ne ba nî t'a i le<sup>t</sup> si<sup>t</sup> e dî ne yî se kwî ne li he-  
"My grandson, feet are not for you. You only child you are not,"
- lē<sup>t</sup> a dû sa t'a nel t'i be djî ya ze ke kai yaL yî<sup>t</sup> be djî ya-  
she said. "Every time young caribou feet he asks for; young caribou feet
- 18 ze ke be Ga wa t'al hi lis e ne ts'e dî hô yî se e kû be tsû ne  
he will not get,' they said about you." Then Raised-by-his-grandmother  
yî ne cai a dû be ke û dlû he be ke û dlû he he nû e kû be tsû ne  
spoke. "Let them all freeze, let them all freeze," he said. Then his grandmother

<sup>1</sup> Probably should be kai yaL ti.

- ai yeL nū<sup>e</sup> e kū ne 'e kwī yī<sup>e</sup> e dla da wa ne xa t'a 'a dī nī t'a spoke. "Then your uncles what will they do that you say?"
- 2 na de di gan 'ū na de di gan 'ū dil θa lō sai a dī nī he nū be tsū- "Last poor bear, last poor bear, may they find' you say," he said, Raised-by-his-grandmother.
- ne ye ne cai e kū se del he djō se tsū ne de ne k'e nī ye se te- Then "When they move camp, my grandmother, behind the people do not take me,"
- 4 wōnL te i le<sup>e</sup> he nī e kū be tsū ne ai yeL nī e dla wū de hwū he said. Then his grandmother spoke. "What will we do;
- ber ba Le ga nī ḡet lō sā<sup>e</sup> yeL nī i le<sup>e</sup> Le ga wūd ḡi i le<sup>e</sup> sī<sup>e</sup> he nī meat for it we will die," she said. "No, we will not die," he said.
- 6 be tsū ne ye ne cai a dī  
Raised-by-his-grandmother said it.
- e kū se dil de ne L'a Gai kwōn k'e nī nī yū xa de k'a ni  
Then they moved. In people's absence campsite when he came partly burned sticks
- 8 ya ne<sup>e</sup> na xa de gel a e kū xō k'e ze hoi ya zū θi e yet' previously were pulled back. Then afterward little while again there  
nī djō t'a be 'e kwī yī kwōn k'e yī<sup>e</sup> e ke gūz e k'ūs xwōn nī when he came those his uncles old camp only like hoots
- 10 da de k'a hī k'e e kū be tsū ne al nī ne djā yī<sup>e</sup> e kai gūz ze were partly burned. Then his grandmother he spoke to. "Here only hoofs  
nī da re k'a hī k'ūs e se tsū ne he nī se tsū ne yō Ge ce- are partly burned, my grandmother," he said, "My grandmother, there take me,"
- 12 gīnL tel he nī e kū be tsū ne ye te gīn e kū e tc'in na ḡe he said. Then his grandmother carried him. Then finally  
nī ḡa nī ye nī tī se tsū ne ne djā dje ḡe ḡin da<sup>e</sup> he nū far away she put him down. "My grandmother, here angling you sit," he said.
- 14 L'ō te li ya ze yī<sup>e</sup> k'e a dī t'a be tsō ne ai yeL nī sū na gai On small slough, because he said his grandmother spoke. "My grandson  
Lū we hū le le sā ne djā yeL nī be tsū ne ye ne ca<sup>e</sup> a dū fish may not be here," she said. Raised-by-his-grandmother spoke.
- 16 hī le<sup>e</sup> Lū we hū le hī le he nī e kū be tsū ne de gūn nī θel "No, fish there are," he said. Then his grandmother cut a hole.  
L'ū te li ya ze k'e djeθ te' nī 'ā t'e da ne i La i Lū we tcōk' On the small slough hook she put in the water. Immediately one large trout
- 18 xa Gī nūk' 'ā Lō te na nī 'ai he nī be tsū ne djeθ te na nī- she took out. "Again put it in water," he said. His grandmother hook when she put in.  
'āū θi i La e ūl dai e tcōk' xa gī nūk' na dli<sup>e</sup> e kū t'a again one large jackfish she took out, again. "Enough,"
- 20 he nī be tsū ne ye ne ca<sup>e</sup> e yūt' nī ḡa hī le<sup>e</sup> nē djā nō wū- he said, Raised-by-his-grandmother. "There not far here we will live," ḡet' he nī he said.

- e kū be tsū ne el ye<sup>e</sup> hwōL tsī hū e yet' θai 'e hō ya ze  
Then his grandmother spruce house when she made there time small
- 2 na ge θet' e t'a xa se tsū ne<sup>e</sup> sa<sup>e</sup> aix ne ga he nī e kū  
they lived. Soon, "My grandmother, for me snowshoes make," he said. Then  
be tsū ne ya θi baθ ya ze ya θeL tsī e kū θ'i a dī se tsū ne<sup>e</sup>  
his grandmother for him small round for him she made. Then again  
he spoke. "My grandmother,  
4 sa k'a ne ga he nī e kū be tsū ne ya<sup>e</sup> k'a yi gī Ga hū  
for me arrows make," he said. Then his grandmother for him arrows  
made.  
e kū se tsū ne na sī L'ūn he nī e kū be tsū ne nai ye L'ōn  
Then "My grandmother, dress me," he said. Then his grandmother  
dressed him.  
6 ce 'a ye dinL eθ he nī e kū tī nī ya hū ya 'a hūñ k'e se  
"My snowshoes put on," he said. Then he went out. "Outside I will play,"  
na was θet he nī  
he said.  
8 e kū e ts'i na θe θai e hū le he dija t'a be tsū ne yīn kā-  
Then finally it was a long time. His grandmother looked for him.  
hī he t'ā ye ke ge k'e te ya nī θa hō i ya ze nī ye nīl ke  
On his track she went. Distance small she tracked him.  
10 e t'a xa<sup>e</sup> ne djā be 'a ye tcū be k'a e tcū be yū e tc'el ya ze  
Soon here his snowshoes too, his arrows too, his small poor clothes  
θē la hī k'e a ga nī nī ya ts'añ kwī e kū e ye xō tsī et-  
were lying. To them she came, old woman. Then from there caribou tracks  
12 θān ke ge xō i yī ne xō te 'a hī k'e hit 'a be tsū ne he tsūk-  
only were in a line. His grandmother crying  
he djō 'ant he dija sū na ga ya ze se Ga<sup>e</sup> et θān ts'ūn  
went back. "My small grandson from me to caribou  
14 na ga dle xō i yī<sup>e</sup> hī k'e ye nī θen yī t'a e kū be kū we nī djō  
has changed it is," she was thinking. Then her camp when she came  
ye ba θe da e ts'i na θe te L'e ge θa i he dija  
for him she sat. Finally, night it was long time.  
16 e kū be tsū ne he tsū hū θe da e t'a xa yū da<sup>e</sup> xō i-  
Then his grandmother crying sat. Soon outside toward  
ts'ūn e del zas he djā<sup>e</sup> na dli θ'e e kū e dlā e a t'i la ye nī-  
something made a noise again she heard. Then "What is it?" she thought.  
18 θe nū be tsū ne ye ne ca<sup>e</sup> a t'i hī k'e be tsū ne ga ye dan djō<sup>e</sup>  
Raised-by-his-grandmother it was. To his grandmother he went in.  
se θe di at' he nū be tsū ne ye θūθ di gin 'at' t'i da ne et θān  
"My belt take off," he said. His grandmother his belt took off. Imme-  
diately caribou  
20 θū<sup>e</sup> be tsī<sup>e</sup> lāi i na Gī L'i e kū k'a bī te wū t'as he nī  
tongues from it many fell down. Then, "To-morrow we will go,"  
he said.

- be tsū nī ye ne ca<sup>e</sup> yō we et θūn Lā i a Ga na ḍi ya he nī  
 Raised-by-his-grandmother. "Over there caribou many to them I went," he said.
- 2 e kū be tsū ne ye teL tī yō wō sī<sup>e</sup> he nū tc'i Le hwa ze  
 Then his grandmother carried him. "Over there it is," he said, young boy.  
 e'ta xa tū ne tcai ḍe 'ā hi k'e lai ts'ūn<sup>e</sup> ceθ lai e xai yī Gīn  
 Soon big lake was there. To it top of hill she carried him up.
- 4 ai yet' xō ts'i tū k'e t'a sī Lā i xō de t'i yō gwī sī<sup>e</sup> he nī  
 From there on the lake something many could be seen. "There it is," he said.  
 e kū ye Ga ts'e nī 'as tū k'e e kū be tsū ne ye ne ca<sup>e</sup> a dū  
 Then to it they two walked lake on. Then Raised-by-his-grandmother spoke.
- 6 yō we t'a ge 'a ze be djī ya ze ḍel tīn<sup>e</sup> e yī hwūn l'ūθ e  
 "Over there furthest one young caribou lies dead that one too much  
 se Ga. na e de Lōk' hi t'a bet ḍī sa' wūnL t'eθ he nī e kū  
 at me laughed. Its head for me roast," he said. Then
- 8 et θūn Lā i Le gūn nīL de hī k'ūl la e θūn kel sūn na θet'  
 caribou many she saw he had killed. Caribou with he had played.  
 xeL tc'e da ta ge<sup>e</sup> et θūn θū<sup>e</sup> ce GēL xaθ hī k'e t'a hō del yū<sup>e</sup>  
 With among them caribou tongues he had bitten. All
- 10 Le gai yī nīL de hī k'e t'a  
 he had killed.  
 e kū θ'i ye na hōL tsī e yet' tū ta bā e e yet' hō-  
 Then again house she made, there lake by shore. From there
- 12 ts'i hō del yū ai ye nī la e kū be tsū ne ye ne ca<sup>e</sup> 'a dī  
 all she carried. Then Raised-by-his-grandmother spoke.  
 se tsū ne dī dī be ḍī sa nel t'eθ bel sa na was θet' he nī  
 "My grandmother this its head for me you roasted with I will play," he said.
- 14 e kū ya 'a hū k'e yeL se na θet hō del yū djī ze ya ze yeL  
 Then outdoors with it he played. All small birds with  
 ye ga cel gi he na t'i e t'a xa ḍa xō ya ze be tsū ne ye ne ca<sup>e</sup> be-  
 ate it up. Soon short time Raised-by-his-grandmother those who went
- 16 na yū deL nī na dli e kū ya nī t'a de ne tc'a ze be tsū ne  
 again then previously those people from his grandmother  
 ye teL tī ne e yī dūn ne ka na te dja hī k'ūl la be tsū ne  
 carried him those to people he went again, his grandmother
- 18 be na ta ge e kū t'a na tsē dī e yet' ya ḍī tū k'e djeθ k'e-  
 without her knowledge. Then where they were camped there on the ice at the  
 fishing place  
 'e le xa da de la hī k'ūl la e θūn ya ze e kū e yet' t'a den ne  
 he had taken the snow off, small caribou. Then there those people
- 20 na dī hō del yū be k'e e dlū hī k'ūl la be tsū ne ye ne ca<sup>e</sup> be-  
 had been all were frozen. Raised-by-his-grandmother his uncles

- \*e kwí yín<sup>e</sup> de Ge na t'e hí k'úl la k'a θ'i<sup>e</sup> sas hinL θa hi-  
only were alive barely<sup>1</sup> bear they found.
- 2 k'e da ya θín e θún ya ze el xa da del la es din ní ye 'a t'in-  
"Ice small caribou spruce he took out not alone perhaps he did it.  
hí le le sá<sup>e</sup> ya ní e ne et θún hō tsún gel le ní se kwí ya-  
Previously my mother caribou to it carrying small child it was
- 4 ze t'i ní 'a t'in t'a hwú sa daz ní he dja  
did it," they said.  
e yet' hō Ga de e θún ya ze tel kai e ts'in na ḡe ní θa he-  
There surely small caribou they tracked. Finally where it was far
- 6 djō e t'a xa<sup>e</sup> tū tcök' he nal L'a hí k'úl la e ye xō ts'in<sup>e</sup>  
then big lake he had stopped. From there  
ti baθ ya ze xel na tet dja na dli<sup>e</sup> ní θa hi le t'ú ai yet'  
small round snowshoes with he walked, again. Not far there
- 8 be tsū ne ye ne ca<sup>e</sup> tcū be tsū ne tcū na he θet' be 'e kwí  
Raised-by-his grandmother too, his grandmother too were living. His uncles  
ye Ga ní ní 'as ber La be ts'i hí k'úl la  
to them they two came. Meat much he had.

### 3. THE DISCOVERY OF METAL BY A CAPTIVE WOMAN.

- 10 i lā<sup>e</sup> ts'e kwí hō tel i na' yí ne i<sup>e</sup> ní t'a e t'a xá<sup>e</sup> i lā ge  
Once woman Eskimo stole. Then one  
be ya ze he dja L'a ge de tcí ye na i dja ní θa ní dja hū  
her child after it was in the bush she went. Far when she went,
- 12 e t'a xá<sup>e</sup> di<sup>e</sup> tcū gá tcū Le gal di hí e yi se kwí be ḡe ge  
then chickens<sup>2</sup> too rabbits too she killed. That child his throat  
ní t'i hí t'a bā ga t'a sī hel dīl hoi yí ní t'a e t'a xá<sup>e</sup> ní θa  
he stretched. From his mother something he used to eat up.. Then far
- 14 ní dja hwū tū tcök' k'e ts'e ní ya e yet' tsa ge del da  
when she went to big lake she came. There crying she sat.  
θa 'a e yet' tsa ge del da ní t'a e t'a xa yat θi ci nū ní-  
Long time there crying she sat. Then from the lake wolf
- 16 ye na gan del kōl ge i<sup>e</sup> e kū e dla dja ní t'a nal ge la  
walking in the water she saw. Then "By what means it comes across,"
- ye ní θen e kū nū ní ye ye gún nil ge ye na ga tū de k'e  
she thought. Then wolf came to her. Her eyes tears
- 18 na gel θ'e xō L'a ge xō ya ze hwū na ki dē tcök' na dī yez  
it licked. After that little while two sticks she broke.

<sup>1</sup> The interpreter who was also the narrator explained this word as indicating, "What one finds just as one would die if one did not find it."  
Used of any bird which raises a brood on the ground.

- e dla a hwon t'e hī t'a ye nī ḡen hwū hō nī was i ye nī ḡi t'a  
 "What kind is it?" she thought. "I will see," thinking
- 2 e kwa zī nī Gā de ya e ts'in na ḡe nī ḡa nī ga de nī ya be ts-a-  
 there she waded in. Finally far she went her knees  
 kwōt ya gai xō ts'ūn ta nel 'a xoi yī e ts'in na ḡe ya ne'e  
 below to it water continued to come. Finally behind
- 4 nī xō de t'i hī le' he dja e ts'in na ḡe gint xel tev a hō wī ḡūt'  
 land could not be seen it became. Finally it got dark. Night was over.  
 k'a bī hwū e kwan t'e t'ū ge gal hoi yī e ts'in na ḡe ḡi na gī 'a  
 When it was morning she was doing the same, she was walking. Finally again  
 it was evening
- 6 na dli'  
 again.  
 e t'a xa' ya ne 'e t'a sī xō de t'i nī la xō t'i e kū e na  
 Soon behind something appeared like land. Then "Eskimo"
- 8 se nē yūl hū sa ye nī ḡi ya na ḡe ḡi t'a sī nī' la xō t'i  
 are following me," she thought. Ahead of her again something like land,  
 xō de t'i e ts'in na ḡe nī' xō ts'ūn nīl dū we nī nī ya  
 appeared. Finally land to it close she came.
- 10 ya nīs i ḡi t'a sī be ts'ūn nīl dū we e kū i Gā te ya a La-  
 Behind too something to her was close. Then she walked. Still  
 hwū ta de gel ḡa hoi yī e kū nī xō t'a gī ya ya nīs i  
 it was the same depth. Then land on she came. Behind her
- 12 ts'i' et ḡūn a t'i hī k'e la e kū e yī ts'e kwī ḡal' yī be tsī-  
 from caribou she found it was. Then that woman awl she had.  
 nī t'a e yī hō li da ḡel Lōn ye ba e tūn ne k'e ye ba'  
 That only she tied on a stick. For it animal's road for them
- 14 ne da e t'a xa nī xō t'a ginL as lā t'a nī la xō t'i xoi yī  
 she sat. Sōon land on they came. Because many land looked like.  
 yat ḡe tū k'ūz i e kū ye gūn nī nīL as yū ḡe he dja e ts'in-  
 Through the lake on the water then they came to her. She speared them.  
 Finally
- 16 na ḡe ḡa 'e he dja e kū nī xō ye dinL as be de hoi yin ne  
 it was long time then in the ground they came. Their horns only  
 na te ḡwī he dja e kū ya ga ge nai le lā la yī nīL de  
 stuck up. Then she quit. Many she killed.
- 18 e kū ḡa' e hō ya ze e yet' na gin ḡet' ber da hinL kūn  
 Then time short there she stayed. Meat she dried  
 ye geL yī ha ē yī se kwī be ḡe ge nī t'i nī t'a ant hwūs nī  
 in order to carry it. That child his throat he stretched. "I am going to leave  
 him."
- 20 ye nī ḡi xō tel e na ya ze he t'a ya e bī ye el tc'az ai yeL  
 she thought. Small Eskimo it was for him in a stomach she made soup.  
 She spoke to him.  
 nī si ye zī se ba ḡin da ya da ga ceθ la ye nū wūs xe  
 "My son for me sit, up hill top I am going to carry it."

- yeL nī e kū ye dī te ya yō we ceθ la ye xa θe yō aθ la hwū  
she said. Then without him she went. There on the hill when she went up still
- 2 ya nī cet hī t'i θ'i ī La e ceθ la ye xa θe yau a Lā hwū  
behind still eating. Again one hill top when she went up still  
ce t'i e yet' t'a e θūn nal 'ais hī k'e t'a tū tcō k'e dī dī  
he was eating. There that one caribou had crossed sea this
- 4 nū 'e ts'ūn ai yer xoi ts'in et θūn he dja  
to island from there caribou became.  
e kū e yi ts'e kwī ge gal hoi yi' e ts'in na θe θa 'e  
Then that woman was walking. Finally it was some time
- 6 e t'a xa kōn' xō de t'i te L'e ge e kō zī te ya e ts'in na θe  
then fire appeared. At night to it she went. Finally  
θai 'e hō la ne dzī ne k'e hwū ya te θe he da hō nel t'ū  
long time many days she walked. Night every
- 8 bō de t'i hoi yi kōn' e t'a xa' ye ga nī nī ya tsa tsā ne  
it appeared fire. Then to it she came. Metal  
an t'e hī k'e t'a ne zūn nai yeL tsī hō del yū be iye bane  
it was. The best she took. All her clothes around
- 10 nī yīn nī lā t'a ne zū θ'i te la e ye xō ts'i θe el k'e  
she put. The best again she took along. From there stones on each other  
da na li ceθ la ye he da xō nel t'ū hō ga de be kō de dja xa  
she put on hill top every by means of which she might know it
- 12 t'a ts'ūn ne  
where it was.  
e t'a xa de ne ga nī nī ya t'a sī de ne hō lū ye kō del yā'-  
Then to people she came. Some kind people but she did not know.
- 14 hī le' tsā tsā ne e yet' nī nī la e kū a ts'e di e dli nī xoi ts'i'  
Metal there she brought. Then they said, "Where from  
a nel 'i he ts'e dī yō we nī θai e yet' ī La e ceθ k'e ekwan t'i xoi  
you take it?" they asked. "Over there far. There one hill that kind only
- 16 yī ne hwōn li hī k'e t'a e yer xō ts'i' as 'i he nī nū xeL bī ka na-  
is. From there I did it," she said. "With us go for it."  
ne da he ts'e dī ban la yī hī k'e e yi dūn ne xeL yīn ka na dja  
they said. They were Frenchmen those people with she went for it.
- 18 e yer xō ts'i' hōnL dū tsā tsā ne he kō de dja ban la yī xoi yī ne  
From there after that metal they knew. Frenchmen only  
be ts'ūn ye gel le e yi e yit θe t'a ts'e kwī el k'e da da na ye-  
to it were going those. Those stones that woman on each other which  
she put up
- 20 la nī āL La hwō bō de t'i snī e yi θe da nī yā' t'a da ne tea  
still are to be seen they say. Those stones grew. They are large  
dō hwō snī  
now they say.

## 4. A MAN-EATING MONSTER.

i La<sup>e</sup> de ne yū djī de Gai nī e t'a xa<sup>e</sup> t'ai hī tā he kō del ya-  
Once man was walking. Soon something he did not know.

- 2 i le<sup>e</sup> xōl dī le sa L'ū le t'a de ne ga da in L'ō hī k'e t'a e t'a xa  
Xōldile sunbeams with for men he had set snares. Then  
ts'e Lū bō de t'i i le<sup>e</sup> t'a bes e de bā se t'ai hō lū dō di hoi yi  
he was caught. Because it was not visible, knife around himself he waved  
although there was nothing.
- 4 āL hwō da ts'e ge L'ōn hoi yi e t'a xa<sup>e</sup> na gai dalθ'e ya na θe zā\*  
Still he was tied up. Soon he heard one coming. "Ahead only  
tc'eL ges di<sup>e</sup> a xō ne dī he nī θ'e de ne Ga nī dja hī le t'ū e di ni-  
I feel something. I think," he heard say. To the man he had not come his  
nostrils
- 6 ye dūl xa da ts'eL t'ūs  
for blood he hit.  
e kū de ne ga nī dja nal tceθ ye de ne ne ginL ti Le gā zi-  
Then to man he came. In sack man he put, he was dead
- 8 ḡet lai ye nī ḡen hī t'a e kū e yi de ne ge na<sup>e</sup> al'ī hī t'a ē yi  
because he thought. Then that man alive he was. That  
xōl dī le de ne hel de li he li t'a e kū de ne ne te gī nī ḡa hō ya ze  
Xōldile man he used to eat. Then man he took on his back. Little ways
- 10 de ne nī gī e t'a xa<sup>e</sup> xō ka<sup>e</sup> de ne na te gī e t'a xa<sup>e</sup> de ne ye<sup>e</sup>  
man he put down. Soon on hill man he carried. Then man "ye"  
hō de dīl t'e le t'a del djet e yi de ne ye ga te tsī\* ai yō de hel-  
because he was not strong he made a noise. That man sniffed. "Ai, I  
heard something."
- 12 θ'a θ'e he nī hwū xel na di tā e kū hō del yū de ne xel xōs he-  
when he said, load he took down. Then all man he tickled.  
dja hō del yū de ne hī la hī li de ne ke hī li t'a na ts'ū del 'ai  
All man his hands too man's feet too that body
- 14 hō del yū de ne xel xōs hō lū be tc'o nē djet hī t'a dlō we se ḡi-  
all man he tickled although because he was powerful he did not laugh.  
hī le<sup>e</sup> θū de ne ts'a la ge hwū de ne naL tceθ ye de ne na ginL ti  
In vain man when he tried man in sack man he put back.
- 16 θ'i de ne na te gī nī ḡa de ne nī gī hwū e t'a xa<sup>e</sup> be kō we  
Again man he carried. Far man when he had carried, then his home  
hō ga<sup>e</sup> de ne nī nīL tī<sup>e</sup> de ne da xō ga ginL tā de tcūn k'e yō we  
close man he put down. Man he hung up on a tree. Over there
- 18 t'a hī ūn nī ye θe e yet yi et tsūz e ts'aL ne zū sū nī e kwō ze  
that next hill there only kidney pin was good. "There  
et ts'ūz e ts'aL ka dūs dja he nī hwū e kwa ze te ya teθ yau  
kidney pin I will go for," when he said, that place he started. He started
- 20 xō k'e zī xō ya zī hwū e de ts'ūl gis he dja hū na sel keθ a ts'e-  
after a little he swung himself. He fell. He did it to himself.

- dil ya hwū xōl dī le ya ze a da de dja se ta ne 'in θūn ne na ga da  
The young Xōldile spoke. "My father your game is alive."
- 2 da de dja hwū be gā nī θe ba yīn dī k'es le zī be θe da tset hwū  
they said. To them he ran. Ashes in their mouths he put.
- θī ye heL nī nī ḡa xō ya ze nī θī yīl nī hwū e t'a xa ya nī sī de ne  
He ran away. Little ways when he ran, then behind man
- 4 ne yūl hī k'e e t'a xa' ne te li nū we be tc'ā bā θī ye tel nī he dja  
he chased. Soon muskeg island from around he ran.
- e ts'in na θe xōl dī le nī nī tsā sūn' e t'a xa' de ne ts'ūn he-  
Finally Xōldile was tired. Then to the man he heard him shout.
- 6 zīL he dja θ'e sū na gī se ba' hō dinL k'ai θes dli sī he nī θ'e  
"My grandson for me make a fire. I am cold," he heard him say.
- nī θīl gī le hī t'a et ts'ūl be dinL k'aθ sūn he dli t'a a dī e kū  
Because he was sweating he was wet. He was chilled. Because he was cold  
he said it. Then
- 8 de ne ye ba' xō del k'ā de ne Ga nī nī ya hwū na del gī hwū  
man for him he made a fire. To man when he came he warmed himself.
- e del na e del yai he dja be dā Ge θī tcū θe da θel tcūθ kō bā ge  
He dried himself. His cape he hung up. Fire by
- 10 θet ti' kōn tc'a ze a hwū  
he lay from the fire facing.
- e t'a xa de ne yen dī dē tcūn ga ge yūs cū na gī e dlā gī  
Then man for him stick for him broke. "My grandson, what for
- 12 he nī a nel 'i t'a he nī be t'a kōn' he se e dī 'a xa as 'i he nī  
(he said) did you do it?" he said. "With it fire that I may fix I did it."  
he said.
- e kū xōl dī le 'a ts'e dī se tsī ye ne da Ge θī tcū θe θī de gī nūk'  
Then Xōldile he addressed. "My grandfather, your cape fell in the fire,"
- 14 he ts'e dī be da ge θī tcū θe het θī ye e del gūz hī t'a a ts'e dī (?) ye-  
he said. His cape in the fire he pushed. (He said.) To it
- ts'ūn θī ye del 'a la dja hwū be θī ye e dūn nel gūl hī t'a la gal-  
in the fire when he reached, in the fire he beat him. He killed him
- 16 θet' hō lū θ'i xō k'e ze xō ya ze he na t'i hū na ga dai hoi yi'-  
although again after that a short time notwithstanding he was alive again.
- nī t'a θ'i be tc'a na θī ye tel nī de ne nai yin te yū eyī āl lā hwū  
Again from him he ran. Man he chased again. That still
- 18 ge na' t'es nī<sup>1</sup> e yī xōl dī le  
he is alive, that Xōldile.

### 5. CROW-HEAD.

- ī La' be tsū ne' xeL na θet' nī t'a e t'a xa ha binL ts'ūn  
Once his grandmother with he lived. Soon toward net
- 20 na te ki' be L'a Gai e t'e de ke' be tsū ne' e Ga nī nī del ye ts'e de  
he paddled. In his absence girls his grandmother to her came. His blanket

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<sup>1</sup> Probably should be ge na' snī, "is alive they say."

- e Ga na dai i dlōk' i t'a da tsan ū' ha binL ts'i ta kī hwū be-  
at it they laughed. Crow-head from nets when he paddled his grandmother

2 tsū ne e Ga nī dja hwū be ts'e de da tsan ū' ts'e de be ba ne  
to her he came back. His blanket crowskin blanket around the border

da tsan da e Le de di be ba na de la nī t'a e yī e t'e de ke be-  
crow bills joined together its edge were around. Those girls in his absence

4 L'a gai na da de dlōk' nī t'a  
laughed at it.

be tsū ne e Ga nī djō' e dlā gī tse ts'e de e Ga na de dlōk'-  
His grandmother to her when he came back, "Who my blanket at it  
laughed

6 hī k'e t'a ne dja be tsū ne ai yel nī ne ts'e de ga na de dlōk' hū-  
here?" His grandmother spoke. "Your blanket at it no one laughed."

lis e i le' be k'e dlōk' k'e xō 'ā bō de t'i' be tsū ne ai yel nī  
"On it laugh its mark appears." His grandmother spoke.

8 de ne hwū le sī' ne L'a gai da tsan ū' a dī de ne hwū le i le'  
"People were not in your absence." Crow-head spoke. "People were not;

nē djā dlōk' e hō de t'i e yī t'a se ts'e de e ga na de dlōe hō del-  
here laugh appears. Because my blanket at it they laughed all

10 yū' e na ye k'e ū' xal he dnī e kū be tsū ne ai yel nī e kū sī  
Cree let them fight," he said. Then his grandmother spoke. "Then I,  
e dla was ne hwū ye l nī yū da sī na ne nel tī lō sa' he nī  
what shall I do?" she said. "North I may take you back," he said.

12 e kū te L'e Ge e t'a xa' e na dūn ne xeL xūl he dja ū' e hō del-  
Then at night, soon Cree people with he heard fighting. All  
yū' e na de ne k'e e ginL xūl t'a ye ts'e de ga na de de dlōk nī  
Cree people they fought, those his blanket at it who laughed

14 e yī hō del yū' e kū e di nī k'it ū' ai ya Gai int xeL ū' nī t'a e na  
those all. Then himself birch dish under he crawled. Cree  
yū' hō del yū ū' ye de ū' dil nī t'a e t'a xa k'it ū' ai ū' ye de gin xūl  
clothes all fire put in. Soon birch dish fire they put in.

16 k'it ū' ai ū' ye xa Gai keđ ū' ū' ye na ye de ginL xūl na dli ū' ū'  
Birch dish fire jumped out. Again fire they threw in again. Again  
 ū' ye xa Gai keđ de tcūn t'a ye Ga en nī ū' hwū kwōn' ya gai  
fire it jumped out. With a stick when they held it in fire under

18 ts'ūn ye k'e el 'a he djō dli ye e yet' hō ts'i ū' ye ha gel ge e yī  
toward when they held it squirrel from there fire ran out. That  
dli ye ū' ū' ye k'e na de he dja e na e ts'i na ū' La gal zit' wa li  
squirrel again when they fought Cree finally they killed it

20 a hwū ne di ta e t'a xa ū' Ga e del ts'i hwū hō del yū' e na dži' ye  
they thought. Soon hair when he made himself all Cree heart  
ya gai hūt' dū' ū' i t'a hō del yū' Le Gai yī ninL de  
under he went through. All he killed.

22 e kū hōnL dū be tsū ne e na La yī nī ū' et' nī e Gī Ga nī djō'  
Then after that his grandmother Cree who had killed that when he  
went

- be tsū ne k'úz ze he tsúk' hwū be tsū ne k'e nī ði tā hwū ne tī' ða e  
beside his grandmother when he cried on his grandmother when he put his head  
he lay. Long time
- 2 e Gī ti' i le' tū be tsū ne ne Gai gīL na ye ði ya ka nai ye ne  
he did not sleep. His grandmother was alive again. His head lice hunting for  
ðūn hwū na' da' i k'ul la da tsan ði be tsū ne yet ði ya kai ye  
she was sitting. Crow-head his grandmother his head lice hunting for
- 4 nī ðen hwū na da Ge  
she sat again.

- i La' din ne xel na ðet' nī t'a in Lai i cinL Le kwī ka hwūn-  
Once people with he lived. One young man he was jealous of.
- 6 dja hī nī t'a e t'a xa dūn ne xel ka kwōs ka te ki' nī t'a e kū  
Soon people with swans they went for in canoe. Then  
e t'a xa tū k'e dūn ne ts'ūn ta da te kī nī t'a gō kwōs ka e yī  
soon lake to people they paddled around swans for. That
- 8 cinL le kwī ga nī nī ki hwū e dī nī da hwō dī i t'a e yī tcinL le kwī  
young man when he met himself had none. That young man  
yī ka kwōs Le gūn nīL de hi t'a ye gūn nī nī ki yeL ts'i na deL-  
only swans had killed. He met him with canoe he turned over.
- 10 xūθ t'a e yī cinL Le kwī tū ne dā hwū e yī ka kwōs na ðeL sī hwū  
That young man drowned. Those swans when he took  
ā te ki' t'a nā tc'e dī e yet' nī ki hwū ka kwōs ðe bez hwū da-  
he paddled back where the camp was there when he came swans when he  
boiled Crow-head
- 12 tsant ði 'a dī set ts'e de nī ya ze be ga ka kwōs ts'ūl deL hī le' t'a  
spoke. "My small friend beside swan do not eat because  
yī se ts'e de nī ya ze be ga ye nī gī tā nī he nī e kū e ts'in na ðe  
only my small friend I love," he said. Then finally
- 14 ða hwū le nī t'a e yī tcinL le kwī bin ka hin te ta be hwūl 'ā  
it was long time. That young man for him they looked. They found him  
tū ne dai a ts'in dē lū da tsan ði de ne na de nūk a dī hī k'e si  
drowned. When they came back "Crow-head 'people he turned over' he has  
said,"
- 16 he ts'e dī La Ga wal ði he ts'e dī be k'e ts'in dil da hwū ge hō lū  
they said. "We will kill him," they said. They began to fight. They speared  
him although  
de ne ts'ūn ðūnθ i la ye da na' e ḡwī hō yin t'a a wa ne hī hwū le  
toward people spear its point he hit. They could not do it.
- 18 La Gā ðet' hī le de ne xel na na ðet hwoi yī bū de nī le La ga wal-  
They did not kill him. People with he lived. Powerful, they could n't kill him  
ði hī le hō lā' bel e let ts'e'l gel he na t'i hwū hō dēl yū de ne  
but with when they fought all people
- 20 k'e nai el xūL hoi yin nī t'a da tsan ði  
he used to kill, Crow-head.

## 6. EBEDAHOLTIHE.

i La<sup>e</sup> eL ta<sup>e</sup> djeθ ts'il ya de ne tcū e na tcū ts'il he dje t'a  
 Once together angling they came, Chipewyan too Cree too. Because it was  
 snowing

- 2 nīL ts'i tcū t'a hō de t'i hī le t'a e Le di le hī e t'a xa i La Ge  
 it was blowing too because because one could not see they did not see each other.  
 Soon one  
 djeθ e θe dai e ga nīnī ya nen za Lū we xa gīnuk' t'a hō t'i  
 at hook sat. To him he came. "You only fish have taken out."
- 4 yel nī hwū yī ka Өi te t'a hwū e na a t'i he k'e t'i t'a ye kwōt  
 when he said, when he looked back Cree it was. Then he speared him.  
 t'e da ne be ts'e de nī e kwal nī t'e da ne e le ts'ūl del dūn ne  
 Immediately his friends he told. Immediately they came together, men
- 6 Lā<sup>e</sup> e na tcū dūn ne sū hōl līne tcū e ts'i na θe hō del yū Le Ga-  
 many Cree too Chipewyan too. Finally all killed each other.
- i linL de na dūn ne hoi ye ne he Ge na i Lā Ge de ne sū we Lī ne  
 Two men only were alive, one Chipewyan
- 8 i La Ge e na Өū<sup>e</sup> Le ga e līn Өi 'a' e t'a xa he te 'as 'ā La tū  
 one Cree. In vain they fought. Soon they two went. Together lake  
 he he 'as ne djā<sup>e</sup> djeθ θe ū ke he nī e na a dū djeθ hwū le  
 they went. "Here by hook we will sit," he said. Cree said it. "Hook  
 none."
- 10 he nī de ne a dū e na bī tc'en e lū we hinL tcū de ne be lū we-  
 he said. Chipewyan said it. Cree his arm muscle took. Chipewyan his  
 small muscle  
 tsī he hinL tcū ye t'a djeθ te nī 'ā Өa hō ya ze hō Gī 'ā e na  
 he took. With that hook he put in water. Short time passed. Cree
- 12 djeθ ts'ūn<sup>e</sup> na te dja t'a sī Le gan nī Өet' hī le<sup>e</sup> de ne ai yeL nī  
 toward hook he went again. "Something I did not kill," Chipewyan he told.  
 e dī i Gā be ta na Өin dja a le sa' da hū dī hī yeL nī tsī de<sup>e</sup> da-  
 "Too soon to it maybe you went there was none," he said. If I there  
 would not have been nothing."
- 14 hū dī hī i le sī<sup>e</sup> yel nī e kū se dī be ka na ne da he nī e na e kū  
 he said. "Well, you go to it," he said. Cree. Then  
 de ne djeθ ts'ūn<sup>e</sup> na te dja na ke Lū we tcōk' ta Өe la hō l'eθ Өe  
 Chipewyan toward hook went back. Two trout he took out. After that
- 16 Өa e hī le t'u yō we tū k'e de ne Lā i ts'e nī del e na a t'i  
 not long time over there on lake people many came. Cree they were.  
 e kū dī dī e na a dī yō wai e na 'a t'i i La ge bū de nī hī le  
 Then this Cree spoke. There Cree he is one dangerous.
- 18 e yī e be da hōl tī he hūl ye<sup>e</sup> e kū dūn ne ga nī zin dil e t'a xa<sup>e</sup>  
 That one Ebedahōltihe he is named. Then to the men they came. Soon  
 e be da hōl tī he de ne ga nīnī ya hwū 'a dī tcīnL e kwī Lā i nel  
 Ebedahōltihe to men when he came he spoke. "Young men many with you

- te del nī e yī ne Ga θe dai ne Lō t'i ne hwū sa e deL e GīnL nai  
came that one by you sitting is your relative with you is alive?"
- 2 he dn nī e yī e na a dū bū de nī hī le sī kō lī θū<sup>e</sup> La ga nes-  
he said. That Cree spoke. "He is powerful. I it was in vain I tried to  
kill him.
- 6 ī hi t'a be Ga wō na sūn na<sup>a</sup> a sō a nō xīn la wa li he nī e kū  
To him do not bother. He can make trouble for you," he said. Then
- 4 e dōnL tī he a dū kwōn<sup>e</sup> cen<sup>e</sup> he nī hī le<sup>e</sup> be nī kwōn<sup>e</sup> eL k'e  
Ebedaholtihe spoke. "Fire songs does not care about. For him fire on  
each other
- de nūL t'es he nī dūn ne he nī kōn<sup>e</sup> eL k'e de nil t'es dūn ne  
pile up," he said. Chipewyan for fire on each other they piled up. Chipewyan,
- 6 xe ta da tel nī he dja dūn ne hel t'eθ de ha e kū dūn ne ai ye-  
they began to push. The Chipewyan began to burn. Then Chipewyan thought,  
nī ðī na bī ye nū xa nī nīl as nī de<sup>e</sup> ye nī ðī ðai e i le ū e t'a xa  
"Otter I wish would come here," he thought. It was not long then
- 8 na bī ye nō xa nī nīl as da ze dja t'i ts'ūn ts'ūl del t'a dūn ne  
otters came there they say. Immediately they ran, those Chipewyan  
hel t'eθ nī e dī nī ðī de ne xūL na bī ye hī te yū e ts'in na ðe  
who were burning him. He himself people with otters he followed. Finally
- 10 de ne ga te ya dūn ne ðe na bī ye na ðeL ts'in ya ne de ne ts'ūn  
by the people he went. Ahead people otters he caught hold of. Behind to people  
na ye te la be gā kō ze k'ūz e<sup>l</sup> ye teL dil bō nel t'ū na yeL ts'i<sup>e</sup>  
he brought them. To his friend he threw both of them. He caught them.
- 12 ðī be ts'ūn<sup>e</sup> na ye teL dil ðī ya ne na ye tel la t'a dūn ne ga  
Again to him he threw them back. Again behind he carried them. Those by people  
nī da he da hō nel t'ū de ne k'ūz e na ye tel dīL de ne k'e ne eL-  
walked everyone to people he threw them. On people them bite
- 14 'aL a yīnL ðān<sup>e</sup> e t'a xa e be dōnL tī he k'ūz e ye teL dil na bī ye  
he made. Soon to Ebedōnltihe he threw them. Otters  
La Ga yī ne ðet' t'ū ne Ga e ts'i na ðe be de le xel yað ya gai  
killed him nearly. Finally his blood with snow under
- 16 ha nel yī he dja hōnL dū na na<sup>a</sup> yeL ts'in ye ðī t'a e Ge da eL xūL  
they put their heads out then he took them again. Crown of their heads he struck.  
e kū i La Ga be ga kō ze a gī ye ninL tī<sup>e</sup> e kū e na a dī dū we-  
Then one his friend he gave it to. Then Cree spoke. "He is powerful
- 18 la<sup>a</sup> nō he le sī nī<sup>e</sup> e kū wū<sup>a</sup> i le sā xī he nī  
I told you, now, you see," he said.  
e yet' xō ts'i e na kel na ðet hō yī<sup>e</sup> eye de ne ekū ye xō ga-  
After that Cree with he lived, that Chipewyan. Then tipi when they  
put up,
- 20 hwū e t'a xa e yī e na yō kō ze gin gal he nū e kū de ne  
then that Cree. "Here come," he said. Then Chipewyan

<sup>a</sup>The relationship established by giving away a wife to a man as is related below.

- ye ts'ûn te ya yî sî ye dûn nî ya be ta tc'a ze ba nî hwû t'a toward him he walked. "Inside come in." Opposite him they made room for him.
- 2 e na na dûn ne ts'e kwî ye nas sî k'ûs i ðe ke hwû a ke tca ge Cree two women on either side they two sat.<sup>1</sup> Near door
- ðe dai ye ts'ûn na te nûk' ye dzî ye ts'ûn na ye te na t'a she sat toward him he threw. He caught her. To him he threw her back. That one
- 4 ye ge ði ye ðe dai ye ts'ûn ne te nûk' ði ye dzî ði ye ts'ûn beyond fire sat to him he threw. Again he caught her. Again to him
- na ye te nûk' ði yîn Lag ge ye ts'ûn na te nûk' e yî tc'e kwî he threw her back. Again next door to him he threw. That woman
- 6 e de kôð yil tcû hõnl dô e yî Ga ne da e ye xô ts'i e na xel his breast caught then that one he married. After that Cree with
- na ðet' hô yî he lived.
- 8 ai yet' xoi ts'i e na xel na ðet xoi yî i ts'in na ðe ðai e he dja Thereafter Cree with he stayed. Finally it was a long time.
- e t'a xa' bes ke ne da nî tca' he dja e t'a xa' nal ze nî de ne ke ge After a while his children were big. Soon as he was hunting people's track
- 10 nî nî ya de ne tel ke nan dî na din ne bî k'i ke kõn' a Ga na di he came to. People he tracked. Formerly two his sisters firewood were gathering
- a Ga nî nî ya de ne a Ga ne ðe ya be ke' na gîn tc'ûl be ke' to them he came. People to he went. His moccasins were torn. His moccasins
- 12 na nal dâ' tsî' ðið a a te dja be kû we nî dja hwû be ke' na nal-she sewed up. Red paint sack with he started home. His tipi when he came his moccasins which she sewed dâ hî xô de t'i be ts'e ya ne he na xô dîl i le e yî dûn ne yû were to be seen. His wife she thought something. That man
- 14 'a dî e dla gî ga he na ð dinl i le' t'a he nî hûl dû be ts'e ya ne spoke. "What is the reason you think something?" he said. Then his wife
- ye ke da ðe la yô we t'a de ne a Ga na ðe ya nî e yet' a dû his moccasins she hung up. There people to when he went again there he spoke.
- 16 de ne xel hõl nî nî t'a t'a a dja t'a e yet' na ðe dî e kû a ts'e dî People with he told what happened there where he stayed. Then they talked.
- e kû de e ye ne Le Ga wal de' he ts'e dî e kû a dî e kû de sî "Well then those we will kill," they said. Then he spoke. "Well,
- 18 se kô ge hô ga 'e wû na sûn na se kû we gel dja ye t'a se kû we my tent it stands do not touch. My tipi untanned skin that my tipi
- wa lî he nî hwû a te dja e kû be kô ge nî dja hwû e kwa dî will be," when he said he started home. Then his tipi when he came, thus he said,
- 20 set ði' e ya da nê dja yî sî was te i le sî yû 'â del dja ye sa "My head aches; here inside I will not lie. Over there untanned skin for me

<sup>1</sup> This is equivalent to saying he had two wives.

- hwūn sī' he nī e kū ba xōl li e yet' hō del yū' bes ke ne xel make," he said. Then for him she made tipi. There all his family with them.
- 2 ye da nī ya hōnl dū' be ts'e ya ne xel e kwa dī i lā i kō li he went in. Then his wife with he told, "One not even
- se kwī ti wa ya sūn na he nī hōl dū' e t'a xa ke l'e ge dūn nī child let go out," he said. Then soon in the night Chipewyan
- 4 ts'ūl dil θ'e t'i ts'ūn e din nī θ'i tin nī ya be ga kō ze ts'ūn te ya he heard attack. Immediately he himself too went out. To his friend he went. θ'i na nū nīs dja na dli he nī e na 'a dī e kū dū hwū sī na ka "Again I will fight you again," he said. Cree spoke. "Now this time I of living
- 6 ye nī tes θi i le' t'a a ne ne sī' e kwa a ne ne he nī ne dja sīn-will not think about. What you intend doing do that," he said. "Here spear me," gwī he nī dūn ne a dū e yet' t'a t'e θūnθ he na θi l nī he nī he said. Chipewyan spoke. "There near spear put down," he said.
- 8 hō lū be lo tīne lā' Le gal dī nī t'a e kwan tī xel hō lū ye-But his relations many were killed. That kind with them still he speared them. kwat' xoi yī' e yet' hōnl dū' Le Gai yī nī θet' θ'i hō del yū' e yet'-There then they killed. Too all there
- 10 t'a e na na di Le Gal de' i lā Ge bī ye se θ'i Le gal zit' tī nī-those Cree had been were killed. One his son too was killed. He had gone out. ya he k'e t'a hō na sī hō del yū' bes ke ne da ge na' be ts'e ya ne Remainder all his children were alive. His wife
- 12 θ'i ge na' k'a dje ne de ne' ts'ūn xa ye nī Gī zet' hō lū i La ge too was alive. Nearly Chipewyan he attacked, but one de ne yū cīn Le kwī bī ye se la 'an t'i be gal tin t'a a nai ye nī t'i man young man similar to his son they gave to him. He quit doing it.
- 14 de ne xūl na te dil e yet' hō ts'i de ne xel na θet hoi yī' Chipewyan with they went back. After that Chipewyan with he lived.

## 7. HIS-LEG-TREMABLES.

- i La' e na ka bā ts'e de lū θū' e na ka ts'e de la an ts'e del-Once Cree when they went to war in vain Cree for they walked. They started home.
- 16 he k'e e t'a xa ceθ la ye xa tc'e del lū dza Ga la ze ya nī sī nī θai Soon hill top when they went up Dzagalaze behind far be gūn na set dil nī t'a e dla Ge Ga a hō t'i la ya na θe i zeL θ'i-they had gone away from him. "What is it in front sitting,
- 18 hī k'ūl lai ye nes θūn nū he nī dza Ga la ze de ne Ga nī nī ya I wonder?" he said, Dzagalaze. To the people he came. cel la ye xan ts'e di lū de ne t'a ze de ne ts'e de dūn na e Le tsil-Hill top when they went up behind them their blankets were drawn;

- ci yū k'eL xa na da e Le ts'e gic dza ga la ze de ne ga nī nī yau  
back they were jerked. Dzagalaze to people when he came,
- 2 e dla Ge Ga a hū t'i hi t'a he nū ya ya Gai sas del gai na de t'a se  
"What is it?" he said. "Down white bears are living.
- ceθ la ye ha wō ya sa na he ts'e dī t'a sī be tc'a hō ne djet' Ges-  
Hill top do not go up," they told him. "Something to be afraid of I like to see
- 4 i'e nī de ye nes θūn nī nū was i' he nū hile' he ts'e dī hwū k'e-  
I think. I will look," he said. "No," they said. Nevertheless
- na ḫe nū was i' nū was i' he nū ni hī ya hwū be ts'e de hil tcū  
"I will look, I will look," he said. When he stood up his blanket was caught.
- 6 be gale ḫel tal be ts'e de ye xa gūn cal la djō ya ya Ge sas-  
string broke. His blanket blew under, down toward white bears
- del gai ts'uñ te cal la dja' sas del gai ye ba' L'e na ne ke ye Ga  
it blew. White bears for him two were sitting. To them
- 8 nī ḫi ba nī ya ye bā' te gai he djō Lez nil tā t'a sī yī hō de-  
he ran. Around them when he ran ashes flew around. Something could not be  
seen.
- t'i hile' e t'a xa Lez ne dū ḫū bō nel t'ū e Lai tc'a ze na Gī L'i-  
Soon ashes settled both from each other had fallen.
- 10 hō yī k'e lō dza ga la ze θūnθ tc'e le ya ze t'a ya 'ā e de nail-  
Dzagalaze spear little old little ways off he was leaning on.
- 'a hī k'e e yī de ne nal La nī t'a t'a sī i Le Ga yūl ḫī hile' nī t'a  
That man ran fast. Something could not catch him.
- 12 e θūn ya ze hō lī e Ga k'ūθ e ḫī ba Ge Gaθ he na t'i hō lī ba nal-  
Young caribou even beside he would run, it was even not fast.
- La hile' ye Ga k'ūθ e da dji de nel kaiθ xō i ya ze xō i yī nī t'a  
Beside it it ran little ways only.
- 14 i La' tū k'e e na na tc'e dil ḫī yī et θūn k'e sī k'ai de Ge Ga-  
Once on a lake Cree put something up like caribou willows horns
- hwū tū k'e θeL tez a hōn la ū e θūn a t'i hū nī θūn hī t'a be na-  
on the lake them lay they made. Caribou it is they thought. They hung  
something up.
- 16 tc'e del θī' e t'a xa yū a se de lū k'a Ge nī ts'in deL ka se dil hwū  
Soon over there when they went around where they stopped when they walked
- dza ga la ze e di nī θī' de ne xeL ka ge ne da' nī t'a hwūn tcel la'  
Dzagalaze himself again people with was sitting. A point of land
- 18 ū za ts'uñ' e t'a xa t'a sī di θ'ūk' he na t'i hō lū t'a hī a dī  
other side toward soon something he heard. Certainly but what made a noise
- kō del ya hile' da ts'e zil hī la hō tī ye nī θūn' hō lō hō te ye  
they did not know. It was like shouting, they thought but sure
- 20 e di θ'ūk' hile' e na na tc'e del θī snī' e la hō t'i ye nī θūn' hō lū  
they did not hear it. Cree put on sticks like they were shouting they think but
- ā La' xōL t'e i le'  
still they are not sure.
- 22 e t'a xa i La e tc'e kwī tcōk' ye gūn nī nī ya ū se tea ya ze  
Soon one big woman walked to them. "My niece

- e dla a nī dja da e na na tc'e del θi' hi k'e la sī seL nū set tsū'  
what is happening?" "Cree are putting up sticks" she told me to me
- 2 ḍa nan ye e kū e ye xō ts'i tī yai eL θi' ge sa lū e de xa tes-  
Thananye." "Then from there I ran walking straight for myself I could not see,  
tī lū hū nes k'a ū za tī dnī yat θi' ta dja Ge de ne k'e na dē-  
turned sidewise I ran. On the lake middle people were fighting
- 4 t'i hwū e na ekū e yet' xō ts'ūn tī ya hwū be ga nī nī yau  
Cree. Then there to it when I went when I came to them  
tee tes dja t'a hōθes kūt' e na e na ye ges kūt' se kwī sli ne-  
I tried to stop. I slipped Cree, Cree I slipped under. "Child small mean
- 6 ya ze ten hwū dūs Ge se yī niL θi hwū se ba' ū te dlau se L'a ge  
I will spear," when they thought for me holding the spear behind me  
ts'ūn θūnθ e Le del zas hoi yī θūnθ θe nī ne dja t'a a dī nai iL-  
toward spears all came together. In front of spears I stood. Something moving  
quickly.
- 8 dai nī t'a e yī hō del yō' e na k'e ne e gūn xūl hoi yī  
He all Cree he had killed."

#### 8. THE JACKFISH THAT BECAME A MAN.<sup>1</sup>

- de t'ūn ne tcōk' ǒl da ye' yinL tcū da yel tī' a yet' xō ts'i  
Large bird jackfish caught took it to a tree. After that
- 10 tū we ta dja de ts'ūn lū we tcōk, hōl dai ye tcōk' he θe li' e kū  
lake middle toward. Big fish, big jackfish it was. Then  
e t'a xa ta bīL t'a he lū ts'e dūk' i La' e t'e de ke ya ze ya ga-  
after a while net he was caught. So small one young girl ate it.
- 12 cī ge tī' θa il 'ā i La' i ts'e kwī yī ne ca' lū we gū θe be k'e  
She shut her mouth. One woman raised it. Fish scales on it
- bō re t'i be ta a hō ne' hō yī' be ta e kwa ts'e dī kwan t'e hō lū  
were to be seen. Her father threw it away. Her father told her "That kind  
nevertheless
- 14 se ya ze nū ce he nī dūn ne yū e ye dō sin kwa des yā e yī se kwī  
my child raise it," he said, man. "From there I know," that child
- a dū ne tca he djō hōl nī he dje ne t'a dō dī  
said. Full grown he told the story song with he said:
- 16 ǒl da yī was ze ya ze hes lū l'ō tcin ne da nīl 'ā e ye hō ts'i  
"I was a small jackfish. Small I was. Grass I stuck (my nose) in. Then  
se ya sel dil La las dja be t'ōk' de t'a nī tcōk' k'e da na sel tī  
me he took me up quickly. His nest large bird on he put me.
- 18 e yet' hō ts'i ta deL tc'ō las djō ta dja e ge ts'ūn ǒl dai ye tcōk'  
Then I fell into the water, middle of water toward. Big jackfish

<sup>1</sup> Told by a woman about 65 years of age.

- he  $\theta$ ī li e t'a xa hō ka hō ya ze t'a sī  $\theta$ et sūn dje des la e t'a xa  
I was. After a while narrows small something I smelled. I swam around.  
Soon
- 2 Lū we ya ze nes  $\theta$ ūn nī nō nes la dje $\theta$  l'ūl  $\theta$ eL ta e yet' hō ts'i  
small fish I thought. I bit it. Fish line I broke. Then  
ces tī hī le<sup>e</sup> se  $\theta$ e ge ya Ga dje $\theta$   $\theta$ e 'at't'a e t'a xa hō ka<sup>e</sup> nas-  
I could not eat. My throat in hook was. Soon narrows I was swimming  
again.
- 4 dli nī te L'ō we nes  $\theta$ en nī ta binL an t'e hī k'e da  $\theta$ es lū  
Algae I thought, net it was. I was caught.
- Lū we  $\theta$ l dai ye be gūn  $\theta$ 'ūn hō yī ne a yī t'a ta ba Ge a se-  
'Fish jackfish poor, bones only it is.' By the shore he threw me away.
- 6 te dūk' i La Ge e t'e de ke bē ya ze Ga xō nī e kwan t'i tai se L'a  
'One girl her child being heavy with that kind, my tail  
deL t'e nī de ye nes  $\theta$ ūn hwū a t'a xa i La e e t'e de ke be Ga ya ze  
I want to roast,' when I thought, then one girl pregnant
- 8 hō nī  $\theta$ l dai ye tcōk' be L'a dūs t'e $\theta$  sel nī  $\theta$ e se Ga se Ge tī a yī-  
it was. 'Jackfish its tail I will roast,' I heard her say of me. She ate me. She was  
eating  
za ne tel nūk hwū be bī ye na  $\theta$ es L'e $\theta$   $\theta$ 'ai il 'ā e yet' hō ts'i  
when she swallowed her belly I shook. She stopped.
- 10 de ne he  $\theta$ ī li<sup>e</sup> he nī hwū  
Then person I became," he said.
- cōs ya Gai hō ts'ūn<sup>e</sup> e kwa dū hōl nī cen t'a e yet' hō ga de  
Sweat house in to it he told this way songs with. There with certainty
- 12 hōnL dū t'a xō t'a de ne he  $\theta$ e li be kō de dja e kū e t'e de ke  
then what kind person he was, they knew it. Then girls  
dan li sī be ga se ges tī nī hwūl ya da di e kwa an t'i dūn ne  
many, "I ate that I wish (?)," they said. That kind man
- 14 t'a sī he kō del ya nī t'a ya nis sī  
something he knew long ago.

#### 9. CEREMONY FOR OTTER.<sup>1</sup>

- de ne ye dī  $\vartheta$ ūk' na bī ye a dū ya na  $\theta$ e hō kā nō ke el gel  
A man heard otter say, "Ahead of us narrows they will kill us all."
- 16 hō ga na  $\theta$ i tī nī sī yī e da ha  $\vartheta$ i ges ge nī la e yer hī k'e la  
He dreamed as he slept. "I only myself (?) I ran away. There it was  
ya na  $\theta$ e he nū da dje nū na gal 'ūs  $\theta$ e e yer hō kā de ne  
ahead of us," he said. Singing he heard the animals walking. There narrows man
- 18 gūn nīl 'a zū be ke el gel t'a a dī nī e yī yī na ge da  
when they came to he killed all that one who said it that one only was alive.

<sup>1</sup> The same narrator as for the last.

- e yī t'a e t'a xa dū hwū de ne na bī ye se ga nī wal as  
 "That is why soon now man otter to me came,"
- 2 he nī hwū e yī sen t'a he dje nū e kwa a dī hō lū t'a sī  
 he said. That song with singing that way he sings although sometimes  
 de ne Ga nil 'as hi le' hō gā na tse dlōk' yī t'a xō dī  
 to man they do not come because they only laugh.

#### 10. MOOSE AND RABBIT.

- 4 ī La θ'i de nī tcū ga tcū el k'e na ḡet e Le gel yā nī t'a  
 Once again Moose too Rabbit too together contended. They were the  
 same size.
- t'a hī de nī hen li wa li hī k'a' de nī bī zī' hwū le' nī t'a ga  
 Which one moose will be. Moose his name was none, Rabbit
- 6 θ'i bī zī' hū le' nī t'a e t'a xa t'a hī de nī yī wa li ka' el k'e  
 too his name was none. Soon which one moose will be each other
- na he hed ḡet t'a hī na tset wa le sī e yī de nī yī wa li hī he nī  
 they fought. "Whoever stronger is that one moose will be," he said.
- 8 t'a e kū el k'e hī t'as kōn' ba ge nī t'a e t'a xa' ga θ'i ye  
 Then each other they began fighting. Fire beside it was. Soon Rabbit to the fire
- ts'ūn be tel nī hī t'a θ'i ye de teθ' ba ne t'ū be ke he daθ θ'i  
 he held him. Fire he stepped in. Both his feet he burned. Too
- 10 de nī yī da Ge te dūk e yī t'a bīn tcūn ne la ye he daθ e yī t'a  
 Moose he fell back. Because of that top of his rump he singed. For that reason
- ān La hū bō de t'i ga be ke e ye dal ts'ūl i t'a de nī yī he li i le'  
 since it shows. Rabbit his feet because they are drawn up moose he is not.
- 12 e yī t'a ga he θe li' be ke L'a 'an La hū bō de t'i de nī θ'i e yet-  
 Because of that Rabbit he became. The soles of his feet still appear so. Moose  
 too from that time
- xō ts'i hōnl dū de nī yī he θe li e yī θ'i 'ā La hū bō de t'i bī tcūn-  
 then moose became. He too still appears so. Top of his rump
- 14 ne la ye he daθ la hō t'i  
 looks as if it were burned.

#### 11. BEAR AND SQUIRREL.

- in La' sas a dū te L'e ge hoi yī ne hwū 'a teθ dī neθ i le'  
 Once Bear said, "Night only will be. Night not long,
- 16 sī nū hō nel ya' na ka xō des 'i i le' e yī t'a te L'e Ge hoi yī ne wa-  
 in summer something good I do not find. For that reason night only will be,"
- le he nī e kū be tce le dli ye a yeL nī te L'e ge hoi yī nī det'  
 he said. Then his younger brother Squirrel spoke to him. "Night if is only
- 18 et dla wū ne wū t'a sī wū 'i le' yeL nī sas a dū sī biñ ka  
 what would you do something you do not see?" he said. Bear spoke. "I for it

des san de be na xōs 'ai wa li he nī dlī ye a yel nī nī nī yī  
I would smell, I would find it," he said. Squirrel spoke to him "Your nostrils  
2 e ġe hoi yi lo sa<sup>e</sup> he nī sas a dū biñ ka des nī<sup>e</sup> de he nī nī la<sup>e</sup>  
something might stick," he said. Bear spoke. "For it I would feel," he said.  
"Your hand  
θ'ī he gwōt lo sa yel nī e kū de<sup>e</sup> biñ kas kūθ lo sa<sup>e</sup> he nī sas  
again something might stick," he said. "Well, I would roll for it," he said, Bear.  
4 dlī ye a dū Le ga de nī ḡet<sup>e</sup> lo sā<sup>e</sup> ne zī<sup>e</sup> Ga ī ġe de yel nī e kū de<sup>e</sup>  
Squirrel spoke. "You might kill yourself, your body something might stick  
through," he said. "Well,  
dzi θe hō lū wa le e kū de<sup>e</sup> eL tc'a hōñ ka hō wōl ḡet he nī sas  
daytime will be." "Well then, each other let us compete," said Bear.  
6 e dlā e hō 'ūn niL θa hī na gal kōs nī wa li<sup>e</sup> he nī  
"Whoever furthest jumps will be the one," he said.  
sas be ga hō neL na θ'ī e dlā Ge xō 'a ze da hō nī la wa li<sup>e</sup>  
Bear him beat. Again, "Whoever the better can jump on a tree,"  
8 he nī sas θ'ī be ga nō neL na e kū θ'ī e t'a xa<sup>e</sup> e dlā gī dī dī  
he said. Bear again him beat. Then again soon, "Who this  
tū ya za k'e θe<sup>e</sup> ta da naL ge la wa li<sup>e</sup> he nī e kū sas nē tca t'a  
small lake first can run around," he said. Then Bear because he was big,  
10 dlī ye ne tca hi le<sup>e</sup> t'a yet θe<sup>e</sup> ta da naL ge na dlī e kū e yī t'a  
Squirrel because he was not large before him he ran around. Again then because  
of that  
sas hō del yū<sup>e</sup> xō t'a be ga hō naL na sas wa ts'i hō lū ba-  
Bear all with him he beat. Bear cheated him but he did n't care for anything.  
12 t'a sō a hōnt t'i le t'a hī hō neL na wa le sī e yī sas wa le he nī  
"Whoever beats that one bear will be," he had said.  
t'an nī e kū dlī ye θū<sup>e</sup> sas was le he nū he tsak' wū e ts'in-  
Then Squirrel in vain "Bear I will be," he said. Crying finally  
14 na θe θūn a dī hoi yī be na ge ha da θet se<sup>e</sup> e yī t'a be na ge  
in vain, he spoke. His eyes are striped. Because of that his eyes  
hō del k'ōs e t'a xa<sup>e</sup> dlī ye a dī t'a sī ka se t'a hū dū ḡi i le<sup>e</sup>-  
became red. Then Squirrel spoke. "Something for I that I will not be good.  
16 hī k'e t'a sī se kwī se ga na dlū we dūl de hoi yī wa le he nī  
I children by me laughing will have pleasure," he said.  
el ya ze k'e dal ge e yet' xoi ts'i ts'ū ka de he dja e kū sas  
On a small spruce he climbed. After that he became small. Then Bear  
18 θ'ī a dī sī bet' hū le hū hō ba eθūn was le he nū yet' da ga  
again he spoke. "I meat when none for them game I will be," he said. Along  
the side  
nī hō nī zī<sup>e</sup> ts'ūn teL ge e yī θ'ī ne tca he dja e yet' xoi ts'i  
land to the middle he went. He also became large. Thereafter.

## 12. BEAVER AND MUSKRAT.

0'i i La<sup>e</sup> tsa' tcū dzen<sup>e</sup> tcū el tcī le ke he dlī nī t'a e t'a xā<sup>e</sup>  
 Again once Beaver too Muskrat too brothers of each other were. Then  
 2 tū we na he ḡet' he na tī hū t'a ḡe ri nal La<sup>e</sup> ge be Lī 0'i nal La<sup>e</sup>-  
 lake they lived at one time the oldest fast he swam. Also he was fast.  
 hī t'a e t'a xā<sup>e</sup> tsa' a dī ne tce<sup>e</sup> se ga nūn ne tūn nū was i  
 Then Beaver spoke. "Your tail to me loan. I want to see."  
 4 he nī bō nūg ga a yel nī e ḡa e ts'ūn ne ga na was ta i le<sup>e</sup> he ni  
 he said. His older brother spoke to him, "Long time to you I will not lend it,"  
 he said.  
 e kō de ḡa e i le<sup>e</sup> hō ts'ūn el xā na wō tā he nī e kō tsa' bō na-  
 "Well, not long time during.(?) each other we will lend," he said. Then Beaver  
 his older brother  
 6 ge be tce ye ga na ḡe tā ye tā te bī ne zō hī k'e t'a tsa' nal-  
 his tail to him he loaned. With that he swam; it was good. Beaver was fast.  
 La<sup>e</sup> hwū dzī de gin bī e kū bō na ge a yel nī e kū e Lī L'a Gai  
 He swam around. Then his older brother spoke to him. "Then each other's hands  
 8 na wō tā he nī e kū tsa' a yel nī sī ḡe<sup>e</sup> se tce de k'e na ne tī  
 we will put on," he said. Then Beaver spoke to him. "I first my tail on it  
 put it,"  
 yel nī e kō el 0'i de k'e na ge tā e kō bō na Ge yi nal La<sup>e</sup> nī t'a  
 he said. Then right on it he put it. Then his older brother only was fast.  
 10 bō nūg ge tce el 0'i de k'e na gī tā i le<sup>e</sup> na t'ūθ a yin la e yet'-  
 His older brother's tail right on it he did not put. On edge he made it. After  
 that  
 xō tsī nal La<sup>e</sup> i le<sup>e</sup> 0'i ts'ū ka de he djā be tcī le ts'ūn hil tc'e-  
 he was not fast. Again he became small. At his younger brother he was angry.  
 12 ni t'a a Lō hū hōl tc'ōk' t'e e yi t'a be dje de dzen<sup>e</sup> hūl ye  
 Since he is angry still. For that reason he is mean. Muskrat he is called.

13. THE BOY WHO BECAME STRONG.<sup>1</sup>

tat ḡe xō tsī ūn ne i Lā gī ts'e kwī be ya ze xel tcil le kwa ze  
 At first the beginning one woman her child with young man  
 14 dzī de 'ais nī e t'a xā<sup>e</sup> sū ne ban na ke el k'e tca xō t'i da ḡe lai  
 were walking. Soon ribbon two on each other colored lay on something.  
 e yi Ga nī nī 'a zū tcil le kwī ya ze hwūs tcū he nī bā<sup>e</sup> be gai-  
 That to when they came the young man. "I will take," he said. His mother,  
 "Do not do it,"  
 16 de le de ne ts'i<sup>e</sup> he nī t'a ye ga nē lū he te 'a zū ya na ḡe nī ḡa  
 people it belongs to," she said. He not taking it when they walked on, ahead far

<sup>1</sup> Told by a man about 35 years old.

- hō ya ze nī nī 'a zū e t'a xa<sup>e</sup> tcī le kwī ya ze bā<sup>e</sup> al nū se ba  
a little when they came, then the young man his mother spoke to. "Ahead of me  
2 giñ gal t'a gis tsā t'a bā<sup>e</sup> ye ba te yau e din ne tcil le kwī ya ze  
walk because I will defecate." His mother ahead of him walked. Himself young  
man  
ya ne 'e sō nī būn ka na he dja sū nī būn his tcū na ke dē tcū<sup>1</sup>  
behind ribbon went back for. Ribbon he took, two yards  
4 a īnL ne ði e yī k'e nī t'a ðū ye ðe deθ L'ōn bā<sup>e</sup> ga nī dja e yī  
so long, that when he cut off he tied around himself. His mother to her he came.  
That  
sū nī ban he ðe reθ L'ōn e yī t'a na tset he dja bā<sup>e</sup> ye kō del ya-  
ribbon he tied on because of that he became strong. His mother did not know  
6 i le<sup>e</sup> t'a hī t'a na tset he dja dē tcū ne tea' de kō lū e yī hō-  
with what he became strong. Tree large even that whole  
del yū na tc'e dīL tc'ūL xōi yī bā<sup>e</sup> ye ge nō del ca hoi yī t'a hī t'a  
he used to pull up. His mother wondered with what  
8 a djai ye kō del ya hī le<sup>e</sup> t'a e kwan t'ū nī ðai dze de he 'ais hoi yī  
he did it, because she did not know. Thus far they went.  
e t'a xa na dūn ne xō tcō i Ga nin nī 'as dūn ne hel dē le  
Then two giants to them they two came. People-eaters  
10 yīs 'i ye gai ye dūn ne 'a zū dūn ne ðūn<sup>e</sup> da ðe lai ge 'i hwū  
inside to them when they went in human flesh was hanging. When he saw them  
tcī le kwī ya ze ye tcū nel djit hī le<sup>e</sup> hwū hō del yō<sup>e</sup> t'a sī na ne-  
the young man was not afraid. All something he looked at.  
12 tai hwū xō tcō i 'a dū nō ða re dī he nī tcī le kwī ya ze al nū  
The giant spoke. "Feed us," he said. Young man he told.  
dūn ne he nī bes hinL tcū tcī le kwī ya ze La GanL ði xa hō lū  
Person for knife he took. Young man he tried to kill although  
14 ye tc'an nel djiz hī le<sup>e</sup> tcī le kwī ya ze hō del yū<sup>e</sup> t'a sī be ka hōn-  
he was not afraid. Young man all something, tools  
li nī hō del yū ts'e de li hoi yī t'a xō tcō i e ts'in na ðe ye tc'a he-  
all he handled. The giants finally because they were afraid  
16 ðeθ t'a ye ga na hī le<sup>e</sup> bā<sup>e</sup> xō tcō i ga ne da hoi yī e dī nī tcī le-  
they did not do anything. His mother giants she married. He himself, young man,  
kwī ya ze be t'a ze na ðe hoi yī  
outside stayed.  
18 ðai e ts'ūn kū k'e hō del yū t'a sī k'e na ðī na tset hoi-  
For a long time it was thus; all kinds he worked at. Because he was strong  
yin t'a e ts'in na ðe xō tcō i i tc'a he te ðeθ e t'a xā<sup>e</sup> bā<sup>e</sup> e ya-  
finally the giants were afraid. After a time his mother became ill.  
20 he dja ðai e e ya ge la hōnl dū bā<sup>e</sup> ga nin nī ya ba hūn La ge-  
Long time she was ill. Then his mother to her he came. (?)<sup>2</sup>

<sup>1</sup> Used for yards or miles according to the context; literally "stick."

<sup>2</sup> The word or phrase describes the disease but the interpreter could not give a rendering

- Le gûn wû nai le k'e tcî le kwî ya ze 'a dû e nî e dlâ i t'a de za  
She would not live. The boy spoke. "Mother, by what means only
- 2 na gin da' wa li he nû bâ' a yeL nû sî ye sî dû êl a yô we nî ðai  
you will live?" he said. His mother spoke to him. "My son, it is very hard, over  
there far
- nî Lâi dji e ne zô' e yî sa be ka ðî ya de e yî be ga ce ges t'ide  
are many berries good. Those for me if you go for those if I eat
- 4 zâ' na gest da' wa li he nî ts'i kwî a dû tcî le kwî ya ze a dû kô se de  
only I may live," she said woman. He spoke, boy spoke. "Well then,  
na be ka wa sai he nû tcî le kwî ya ze ye ka he ya yô we nî ðai  
for you for them I will go," he said boy. He started for them over there far.
- 6 e t'a xâ' nî Lai e dê tcûn ne zôn be dji e ne zôn e yî al ne k'e-  
Soon many trees good their berries good. Those she had spoken of.
- t'a ye ga nî nî yau hô del yô tcî ze tcôk' Lâi hô ne nan hô ne na  
To them when he came all panthers many one hundred
- 8 e gî ye kel nî k'e t'a dji e ðeL tez i k'e t'a tcî ze tcôk' ts'e ðî ye  
those he found kept them, berries. They were asleep, panthers. Sloughs  
ye da tâ Gai na da da t'e ðû k'a djin ne dê tcûn' ye ga nî nî yau  
between when he stepped nearly tree (mile?) to them when he came
- 10 e t'a xâ' i Lâi tcî ze tcôk' ye gin nî t'a hô del yû nî hîL 'a zû  
then one panther he woke up. All got up.  
tcî le kwî ya ze nô xa dji ye ne i k'e sî he nî t'a tcî ze tcô a dû  
"Boy for us berries is stealing," he said. Panther spoke.
- 12 e yî t'a tcil le kwî ya ze i Lâi gî tcî ze tcôk' hinL tcû e yî t'a  
Because of that boy one panther seized, with it  
hô del yû tcî ze tcôk' Le gûn niL de dji 'e hinL tcû ban ka na he-  
all panthers he killed. Berries he took. To his mother he started back.
- 14 dja bâ' ga nê ye nî la bâ' ya ga ce ge t'i bâ' na ga da hoi yî  
His mother to her he brought them. His mother ate them. His mother she lived.  
e dî nî tcî le kwî ya ze yû-hwû bi t'a ze na ðe xô yî  
Himself, boy over there outside he stayed.
- 16 e t'a xa ðaie na dli ðî bâ' e ya na dli wô na hi le' he na-  
Then long time again too his mother was sick, became again. She would  
not live.  
dja hô te ye be ðûn hû le na dli ðî bâ' ga nî djau bâ' al nû  
Truly her flesh was none. Again too his mother to her he came again.  
His mother he spoke to.
- 18 e dlâ ne dja hî t'a he nî tcî le kwî ya ze bâ' a dû sî ye zî wûs na-  
"What has happened?" he said, boy. His mother spoke. "My son, I will not  
live,"  
hî le' sî' he nû tcî le kwî ya ze 'a dû 'e nî e dlâ i t'a de za na-  
she said. Boy spoke. "Mother by what means only you will live?"
- 20 gin da' ô wa li bâ' a dû sî ye zî yô we nî ðai i La i tû ðet tsûn-  
His mother spoke. "My son over there far one water smells a little,  
nî yaze ë yî sa' be ka ðîn ya de' e yî t'a de za na ges da' wa li  
that for me for it if you go with that only I may live,"

- he nī bā<sup>e</sup> a dū tcī le kwī ya ze ya<sup>t</sup> tū θe tsūn ya ze ka te ya  
she said. His mother spoke. Boy for her water smells a little for it started.
- 2 yō we nī θai tū θe tsūn ya ze hūn li<sup>e</sup> i La ge ye<sup>e</sup> hō 'ai e yet'  
Over there far water smells a little was. One house stood. That place  
a dī k'e ye hūnL 'ā e yī dē tcūn ga nī nī yau ya da ge dē tcūn-  
she spoke of, he found. That tree to it when he came up tree top
- 4 lā Ge da θē la he k'e t'a ye ts'ūn da θe ya ta nī zī nī nī yau e t'a-  
he found it hanging. To it, he went up. Half way when he came then  
xā i Lā i dūn ne sli ne ye ts'ūn te nī yau tcī le kwī ya ze gīn-  
one mean man to him came out. "Boy, you will not live."
- 6 na<sup>e</sup> xa i le<sup>e</sup> sī se Ga tū nī 'i hī k'i he nū tsā tsa ne teθ' tcōk'  
From me water you are stealing," he said. Metal big cane  
tcī le kwī ya ze ts'ūn te tā tcī le kwī ya ze ye ts'ūn na ge djau  
toward the boy he carried. Boy to him when he came down
- 8 teθ' tcōk' ye ga ha den tau e yī t'a ye θi t'a ginL xūl yī sī ye da-  
big cane he took away. With it crown of his head he struck. Inside he went in  
nī ya tcī le kwī ya ze hō del yū yī sī na ne tā ū ye hō la ye xō-  
boy. All inside when he looked house top when he went up
- 10 ka θe yau e kō ze i Lā i e t'e de ke θe dai k'e tcī le kwī ya ze a dū  
there one girl was sitting. Boy spoke.  
e dlā e ga θin da hī t'a he nū e t'e de ke a dū de ne sli ne se  
"Why do you sit here?" he said. Girl spoke. "Mean man me"
- 12 ne 'i nī t'a θai e se kwī hes slū he nī e t'e de ke a dū tcī le kwī-  
stole. Long time baby I made," she said. Girl spoke. Boy  
ya ze ai yeL nū t'a hō ts'i<sup>e</sup> ne kū ge nī sī<sup>e</sup> xō ts'ūn na gin dal  
spoke to her. Wherever your house is to it walk back.
- 14 t'a ne kel nī<sup>e</sup> nī sī Le Ga niL θet' sī<sup>e</sup> nī ginL djet' hī le<sup>e</sup> kō lū yeL nū  
The one who kept you I killed. Do not be afraid even," he said.  
ai ye hel<sup>a</sup> e dī nī θi tū hinL tcū 'ā te dja tcī le kwī ya ze bā<sup>e</sup>  
He sent her back. Himself water he took. He started back, boy. His mother
- 16 Ga ne nī ye nī t'a bā<sup>e</sup> θai<sup>e</sup> ye de ge nī<sup>e</sup> ū bā<sup>e</sup> na gai da na dli  
to her he brought it. His mother mouth when he put it his mother lived again.  
tcī le kwī ya ze be t'a ze na na θet' hoi yi<sup>e</sup> na dli<sup>e</sup> θ'i ye  
Boy outside used to stay again again.
- 18 e t'a xa<sup>e</sup> θai na dli ū bā<sup>e</sup> e ya<sup>e</sup> na dli<sup>e</sup> wō na la dja hī le<sup>e</sup>  
Then long time when again, his mother sick was again. She would not live.  
tcī le kwī ya ze 'a dū bā<sup>e</sup> 'aL nū e nī e djā e t'a dē za na hin da  
Boy spoke. His mother he addressed. "Mother with what only will you live"
- 20 na dli wa li<sup>e</sup> bā<sup>e</sup> a yeL nū sīn ye zī dū yē la t'a xūn t'i xō t'a  
again?" His mother spoke to him, "My son, it is hard. By what means  
na ne tset' sī e kō des ya de zā na ges da<sup>e</sup> wa li sī he nū tcī le-  
you are strong I may know only I will live," she said. Boy
- 22 kwī ya ze a dū kū se de<sup>e</sup> se θi ye ka ye nī θūn<sup>e</sup> hī k'e la e nī  
spoke. "Well then, my death you are planning. Mother

- t'a xō t'a nas tse di ya nī sī' gī t'as ū sū nī būn' da θe lai e ga-  
that with I am strong previously when we walked ribbon lay which we passed
- 2 hū ū t'as t'i nī e yī yīL tcū wī be θe res L'ūn e yī be t'a nas set-  
that I took. I tied it around me. That with it I am strong."
- sī' he nū sū ne būn' bā' La yī gī la t'a sīn le sī' e kwa sīn le  
he said. Ribbon his mother he gave. "What you do, do it.
- 4 La se nīL ūt'xa a de nī k'e t'a he nī tcī le kwī ya ze e kū bā'  
Kill me as you intend," he said, boy. Then his mother
- ye θe de L'ōn hwū bā' na tset he dja e kū bā' a yeL nī sīn ye sī  
when she tied around herself his mother became strong. Then his mother spoke  
to him. "My son,
- 6 yō we dje de wū t'ais he nū he te 'as bā' na tset t'a dē tcūn  
over there let us walk," she said. They two started. His mother was strong. Trees  
ne tca kō lū hō del yū xa da ye tc'el hoi yī' na tset t'a e t'a xā  
large even whole she was pulling out because she was strong. Then
- 8 i La i tsū tcōk' ne tcai e ga nin nī'a zū ts'e kwī a dū sīn ye zī  
one spruce large to it they two came. Woman spoke. "My son,  
dī dī be k'e da ūt'gai he nī tcī le kwī ya ze tsū tcō k'e da θe ya  
this on it climb," she said. Boy spruce climbed
- 10 e dī nī ūt's'e kwī ye k'e nī ye da θe ya ū bin ye ze na gai nī da-  
himself. Woman behind him when she climbed her son eyes she pricked out.  
e gē' hoi yū e dī ne e ye xoi ts'i ā he dja hoi yī  
Herself from there went back.
- 12 tcī le kwī ya ze a wa ne hwū le hwū te ya na ge dī' e t'a xa  
The boy unable to do anything started traveling blind. Then  
be tcūn ne k'e lin k'e tcai e nīL ūt'e hwū be yat ūt'ga de dūn ne  
sledge, dogs when he heard coming, by the bells man
- 14 a t'i kō del ya tcī le kwī ya ze e t'a xa be ga nī tc'a nī nī dī-  
it was he knew, the boy. Soon to him they came. "This  
dī dōn t'i biñ ka a hī t'i nī dūn ne es tū ne t'i nī na te wōl te  
kind for them we look. People poor we carry with us,"
- 16 he ts'e dū an tel tī yō we nī ūt'ai nīL ūt'i ye xō Ga i Lā gī e ne-  
they said. They took him home. Over there far they brought him. Houses were  
standing. One old man  
θe kwī e yī bīn L'a ge gel tī beL nai ye ūt'ut es t'e yū ne'īne t'a  
that one his hand they put him. With him he stayed. He loved him.
- 18 e yī e ne ūt'e kwī be kō ūt'e rī xa be ka eL t'e ūt'i ūt'ai e yeL na-  
That old man for the chief he was cooking. Long time with him when he had  
stayed  
gin ūt'et' hwū e t'a xā' be kō ūt'e rī tcōk' be li ye ke' e ha nī deL xā'-  
then big chief his daughters because they were being married
- 20 i t'a hō del yū de ne biñ ka ya tī e de nī xā re den ne yū hinL-  
all men they invited, they themselves men might take,  
tcū i xā t'a e t'e de ke e t'a xa t'a hī dzin ne k'e ha nī dē le xā  
girls. Then that day they would marry

- e t'e de ke hō del yū de ne biñ ka ya ti' hwū<sup>e</sup> e t'a xā<sup>e</sup> t'a e ne θē-  
girls all men when they invited, then that old man
- 2 kwī ber kal t'e θī a dū eyi tcī le kwī t'a na ga dī hī al nū sū-  
meat who cooked spoke. That young man the one who was blind he addressed.  
"My grandchild,  
na gin ya 'a be kō θe rī lī ye ha nī del i nū na le wa li' dūn ne Ga  
over there chief's daughters who are going to marry we will see. To the people
- 4 na wū t'as he nī tcī le kwī na ga din a dū se tsī ye kwōn t'e hū-  
we will go," he said. Young man blind spoke. "My grandfather not so,  
lū ye xe hū lū si' nas t'i hī le hwū de ne was i he t'a zā<sup>e</sup> hō lū  
it is no use. I cannot see. People I see only even then
- 6 es tin nī ye se Ga na da ts'e dlōk' wa li si' he nī tcī le kwī na ge dī  
for nothing at me they will laugh," he said, young man blind.  
e ne θē kwī a dū kwan t'e hū lū sū na Ge t'a sī ka' hī le' hū lū  
Old man spoke. "Even so, my grandson for nothing even
- 8 e yet' na wō t'a sī he nū e ne θē kwī kō e t'a xa tcī le kwī xē  
there we will go," he said the old man. Then soon young man, "Yes,"  
yel nī t'a  
said.
- 10 e kū<sup>1</sup> e yer xoi ts'ūn ye te lūk e kū ye dai ye nī lū  
Then from there he led him. Then when he led him in  
θin da ne da t'a sī k'e hī le hī yī sī dūn ne da nel 'ā hoi yī hī k'e  
by the door he sat, not on anything. Inside people it was filled with.
- 12 k'al da ne bet θe t'ū be kō xō θe rī ya ze lā i yī sī deL θ'i k'e  
Already before him minor chiefs many inside sat.  
e yī ha nī de lī xā<sup>e</sup> be kō θō rī tcōk' be li 'e ta ni nī t'a na dūn ne  
Those they were to marry big chief his daughters were three. Two
- 14 e t'e de ke k'al da ne dūn ne yō na θeL sī<sup>e</sup> t'a xō 'a zī be tsam-  
girls already men they had taken. Those most their money  
ba 'e lā i yī<sup>e</sup> ga de neL θ'i kō i lā gī t'a de ne na ge dī hī  
much only they married. Then one that man blind
- 16 be kal t'e dī xel na θe nī e yī hinL tcū be kō θe rī li ye ya nī  
the cook with lived that one she took the chief's daughter. Previously  
θaie t'a tcī le kwī ya ze bā xā tū ka θe ya nī e yet' dūn ne sli ne  
long ago that one boy for his mother water went after there mean man
- 18 La ne θe rū e yī e t'e de ke a teL 'a nī e yī k'e t'a dedi t'a nī na-  
when he killed that girl he sent home, that was the one (?) the blind one.  
gai dī hī e yī ges i de<sup>e</sup> e yī ba ga nūs da sī ye nī θūn' nī k'e t'a  
"That one if I see that one I will marry," she had thought.
- 20 e yer ye da nī ya ge i' ū nai yūL θ'i ū e yī t'a e t'e de ke yinL  
There he came in when she saw him she recognized him. Because of that girl  
took him.

<sup>1</sup> From this point to the end of this story no translation was obtained, that given has been supplied from other texts and word lists and is not to be relied on as a source of grammatical material.

- tcū hoi yī<sup>e</sup> e yī t'a e t'e de ke be ta bī nī ye hī le hī t'a 'a di  
Because of that girl her father was angry. He spoke.
- 2 se li 'i e kwan t'i de ne be na ge hwū le hī e yī be ba ne k'es-  
"My daughter, that kind person his eyes are not that that for I will not keep you.  
nī hī le<sup>nī</sup> t'a dō hō dzī ne k'e xoi ts'i se tc'a ze te wī ya yō we  
Now to-day away from me go. Over there
- 4 nī ḍai nūn ne k'ūz e dja ne k'a nūs ta sūn na he nū tsam ba  
far by a country there I cannot see you," he said. Money  
Lā ī ye ga nī la i Lā ī ts'i tcōk ye ga nī tā ū θ'i be tcī le kwī e  
much he gave her. One large boat when he gave her too his servants
- 6 Lā ī ye ga nī la e yī ye dze de l kī yū xa e kū he te dil ts'i ye  
many he gave her that might sail in. Then they went boat in.  
e kō e ye tcī le kwī na Ga dī bī nī i le ha nī dja kō lū es tū nes-  
Then that young man blind was not happy he was married although. "I was  
poor,
- 8 t'i ne kō lū a sel 'i ye nī ḍūn t'a be ts'e ya ne 'ūn L'e ḍe ye Ga  
still she did it to me," he thought. His wife much to him  
ye nī ge tā xō tī ye a yū le hwū le ye ts'ū ne t'a e kū te de lū  
loved him, more she could not. She kissed him. Then they went.
- 10 e t'a xā ce xel yī djin dī ze be kōθe ri tcōk' be lī e a dū be dūn ne  
Then they were to eat at noon the chief his daughter spoke. Her husband  
na Ga dī aL nū ya da hwū dze de nūs lū li dī nū' ba xō Lī  
blind she addressed. "Up the hill I will lead you tea for us they make."
- 12 xō ts'ūn tcī le kwī na ge dī hī a dū e kwan t'e kō lū ya da<sup>e</sup> hwū  
To her young man blind spoke. "Even so up the hill  
es t'i nī ye hoi li at hwūs nī ye nī θūn ne t'a a sē Lī nī sī neL  
for nothing only 'I will leave him' because you are thinking you say that to me.  
With you
- 14 tse de wa sai hi le sī he nū na ga dī hī be ts'e ya ne ai yel nū e hī-  
I will not walk," he said, the blind man. His wife spoke to him. "No it is not.  
le sī ne Ga ye nī gī tā sī<sup>e</sup> se de ai θa nī 'a ne tūs ne hī le sī ya nī  
I love you, my (?). I will not leave you. Previously
- 16 θai 'a na ne t'a hī we dūn ne hes slin hī t'a ne gūn nī ta sī kwan-  
long time I have loved you (?) person because I became I love you, on that account  
t'i kō lū ya da hwū ze de nū slū he nī na ga dī a dū kō se de  
only up there I lead you," she said. Blind spoke "Well,
- 18 ze dēsīn lū he nī he te 'as ya da ge e t'a xa nī ḍa hī le t'u  
lead me there," he said. They two started up. Soon not far  
tū tcōk' k'e ts'e he nī 'a zū e t'a xa ya<sup>e</sup> a sī de nī ge gal hī k'e  
large lake they were coming to. Soon over there moose was walking.
- 20 na Ga dī hī k'e da de nī da xō na da na ne dai<sup>t'i</sup> t'a ts'e kwī a dū  
He was blind moose was feeling his way (?). Woman spoke.  
ya 'a sī de nī nū ts'ūn be gal k'e sī na ga dī hī k'e sī da xō na-  
"Over there moose to us is walking. It is blind he is feeling his way (?)."
- 22 da na nī dai sī<sup>e</sup> he nī ts'e kwī den ne yū na ga dī hī a dū hō tī-  
she said, woman. Man blind spoke. "Surely,

- ye bō wūnL nī he nī e kū e t'a xa de nī tū k'e ts'e nī yau ta-  
we will watch him," he said. Then soon moose water when he came, when he  
went in the water
- 2 Ga dē Gī yau te ne t'ā t'ē θa 'e te ne gel 'au ta xa ne t'ā ū dze-  
put his head in. Long time he held it in the water. When he took it out he looked  
around (?).
- θī get 'ai t'i θ'i te ne θī tā na dli θai te θī gīnL 'au θ'i ta xa ne-  
Again he put his head in water. Again long time he held his head in. Again  
when he took it out
- 4 tā ū θ'i dze de na θī ge t'ai e yer xō ts'iē be na gai ne zōn na dli  
again he looked around. After that his eyes good again
- ne he dja t'i kwe yī ta ts'e kwī a dū de nī te na t'i ge t'a yū  
became. For that reason, woman spoke. "Moose put his head in the water."
- 6 be na ga ne zōn na dli na he dja sūn nūnt θī e kwa nūs le hī le  
His eyes good again became. You do that." "I will not do that."
- tū nū da' se ye nīL θūn' t'a dī nī sī he nī de ne yū ts'e kwī  
You will drown me, because you think you say it," he said, man. Woman,
- 8 hī le sīē denī xō tī ye be na ge ne zōn ne he dja sī nen θ'i  
"No, moose certainly his eyes good became you too
- e kwa ne dja wa lī sī nen θ'i te nin nī t'ai henū kō seda e kwa-  
it will happen that way. You too put your head in water," she said. "Well  
I will do it,"
- 10 sī li he nī ts'e kwī ye te nī nīl nūk' θai e te ne gel 'ā ū ta xa-  
he said. Woman led him to the water. Long time he held (his head) in water.  
He took it out of water.
- ne t'au kō dī 'a nen na gai xō de t'i xō ya ze hū la yel nū ts'e-  
"Well, you your eyes appear little," she said. "Small woman
- 12 kwī ya ze sūn na da xō de t'i xō ya ze sīē e kū se de θ'i 'a lōn  
you seem to be, it appears little." "Well, again, still
- i La' te na ne nin t'ai yel nī te na ne t'ā θa 'e te ne gel 'ā ū  
once you put in water again," she said. He put it in long time he held it.
- 14 ta xa ne t'ā ū xō tī ye se na Ge xō de t'i xō tī ye se na Ge xō de-  
He took it out. "Certainly my eyes see. Certainly my eyes see,"
- t'i sī kū he nū  
(?) he said.
- 16 kō be tce le kwī ye ts'uñ na he te t'as e kū be na Ge ne zōn na dli  
Then toward their servants they two went back. Then his eyes good were again,  
k'ō k'a ne bā he na gel nī e kū tcī le kwī a dū e ne de ka-  
(?) his mother had carried him. Then young man said, "My mother I go back for,"
- 18 na was dja he nū bā ka na xa dja be tce le kwī ye xel be ts'e-  
he said. His mother he went back to, his servants with, his wife
- ya ne he dī t'a bā na ḡe nī nīdjavu sō nī ban' bī t'a zī sā na na-  
without. His mother where she lived when he came, ribbon outside where he  
had lived
- 20 he dai' nī e yer da θe la he na t'i nī t'a na 'e a yū e yer xō ba  
there it had lain he looked (?) There for it

- nan del 'i ū e kū na gin ā ū be kō we ye da hin dē lū t'a sō nī-  
he looked around. Then evening house when they went in that ribbon
- 2 būn da θe la nī e yer da ne yel lau e kū ne te zū ye tca ge na na-  
where it lay. There it lay. Then (?) when he had taken it again  
yeL tsū ye na θe de L'ūn k'a bī hwū na gin ā ū t'a hwū sō na dī  
he tied it on. In the morning when it (sun) went down (?)
- 4 na dlū e yer ye ga nī dja xō del yū Le ga ye nīL de ban tcū na-  
again. There he went in all he killed his mother too both  
da ne be ta tcū e kū be ts'e ya ne ka na he dja be ts'e ya ne  
his fathers too. Then his wife to her he started back. His wife
- 6 ga nī djau e yer xō ts'i e yī ts'e kwī be ta kō e ts'ūn na he te dil  
he came back to. From there that woman toward her father's house they went-  
back.
- kō be ta ga nī dē lū tcī le kwī ya ze be na ga ne zōn na dli xeL  
Then her father to when they came back young man his eyes good again with
- 8 θ'i na ts'e de xeL θ'i xō 'a ze a xe ne tī nī t'a e kū e yī tcī le kwī  
again they lived with again more he could see. Then that young man  
be 'e a yeL nū na ts'e de t'ō dū nī' de dī dī se kō we hō del yū  
his father-in-law spoke to him "You have nothing (?). This my house all
- 10 ne xō di 'a de' hō del yū t'a sī be ga nī la wa lī sī t'a nel t'i t'a sī  
if they are told about you (?) all something will give him (?) all  
hō del yū t'a xō ts'ūn xō ga ka xōs θe di xō del yū be ga xō di-  
all that to it (?) where I live all to them will be told."
- 12 'ā wa lī sī he nī e yī tcī le kwī ya ze e yī be' e kō we xō del yū  
he said. That young man that his father-in-law's house all  
nī' xō di 'ā hī k'e la na tset ta xō di hī k'e t'a be 'e hō del yū t'a-  
it was told (?) (?) his father-in-law all wherever
- 14 xō ts'ūn ka hō ḡūd di ye ga xō nī 'a hō del yū tcī le kwī ya ze-  
where they lived it was told all. Young man  
be kō θe rī tcōk' he θe lī e yer xō ts'i  
big chief he became.
- 16 ye da Ge Lī θe le da xō 'ā  
Up dog's tail hang.<sup>1</sup>

#### 14. How Lot KILLED THE DUCKS.

- de t'a nī La na te dil nī t'a e t'a xa e kō ze na te te dja hwū  
Ducks many were flying about. Then there when he went
- 18 e yet' nī dja hwū de t'a nī La hō lū ai ye ū le hī hwū le yō we-  
there when he came ducks were many but he could not do anything. Over there  
ceθ tcōk' la ye yī' de t'a nī La' i eL ts'e na te dil Lī xō de t'i'  
on a large hill only ducks many were flying about each other It appeared.

<sup>1</sup> The conventional ending of stories.

- e yet' hō ts'ūn te ya e yet' nī nī ya hwū in Lā Ge de tcūn ts'ū-  
There toward he went. There when he came one tree large spruce
- 2 tcōk' ne ne ḡī la ye da θe yō e yet' t'a<sup>ε</sup> eL ts'e na te dīl e ye Gūn-  
top tall he climbed. There those where they were flying he came to them.
- nī nī ya e yet' hō ts'i yūL k'εθī t'a<sup>ε</sup> Lā i ye nīl de e ye hōnL dū  
After that he shot them. That way many he killed. He afterward
- 4 e kwa hwū dja ī he k'a hō de dja  
he did that way he knew it.

## 15. ENNOU'S HUNTING TRIP.

- ta djī da ta ge ts'il gī le ē dza<sup>ε</sup> i xel nīl ts'i xel e t'a xa  
Three weeks it snowed, it was cold with, it blew with. Then
- 6 yō te de<sup>ε</sup> hwū tī ya aL k'et xa gī dē tcūn<sup>ε</sup> a nīl θa hī gī tes  
when it cleared off I started. Six miles so far we slept.
- ai yet' xō ts'i te ḡī dil ka tū we ta ke l'a ḡī del e yet' ge tes  
From there we started. Goose lake its base we went. There we slept.
- 8 k'a bī<sup>ε</sup> hwū ta bā Ge xō ts'i de nī yī xō de t'i hī k'e hō del yū  
When it was morning along the shore from there moose was in sight. All
- e gīt 'ī be ts'ūn<sup>ε</sup> tī ya La Gūn nī ḡūt' hī le<sup>ε</sup> ta ge de nī i hō lū  
we saw it. Toward it I went. I did not kill it. Three moose but
- 10 in La Ga e yī djī nē ke bī tsī yī<sup>ε</sup> θeL k'εθ t'a da' xō dī e yī  
one that day its nose only because I shot none that
- dī ne k'e  
day.
- 12 e ye xō ts'i te ḡī dil yaθ Lā t'a dī gī dūn ne ke a yaθ tī Gīnl-  
From there we went. Snow much that four man's feet so thick snow was.
- tūn nat θe<sup>ε</sup> na tūn lū tse ḡī e tc'in na θe nī ḡā nī nī del ne ne-  
Ahead road back and forth I made. Finally far we came, big log
- 14 tcōk' tū we ya ze k'e nin nī del e yet' xō ts'i<sup>ε</sup> nū nī ye tū we  
lake small on it we came. From there wolf lake
- ya ze ts'ūn nī nī del e yet' θai e hō ya ze na gī de<sup>ε</sup> e yet' xō-  
small to it we came. There time short we stayed. From there
- 16 ts'i<sup>ε</sup> hōnL dū θ'i tcīze e Ga<sup>ε</sup> eL zez i nī nī la ī La Ge tcīze  
then again lynx for traps I placed. One lynx
- Le Gūn nī ḡet' e yet' xō ts'i<sup>ε</sup> te ḡī del  
I killed. From there we went.
- 18 na gī ḡe zūn<sup>ε</sup> tū we ya ze na sīn k'ūθ e ts'i<sup>ε</sup> nī nī del e yet'-  
Black fox lake small on the opposite side we came. After that
- xō ts'i<sup>ε</sup> θai e na gī de<sup>ε</sup> ta dī<sup>ε</sup> da ta ge na gī de<sup>ε</sup> e yet' ī Lā xō ī tā  
long time we stayed. Three weeks we stayed. There nine
- 20 tcīs e Le Gan nī ḡet' e yet' xō ts'i<sup>ε</sup> te ḡī del Lū tū we ts'ūn<sup>ε</sup> e gī-  
lynx I killed. From there we went. Toward Whitefish lake while we walked,
- del' xe k'e ī La Ge yī<sup>ε</sup> tcīze Le Gūn nīL ḡet' Lū tū we k'e nī nī-  
one only lynx I killed. Whitefish lake we came.

- del e yet' tsa<sup>e</sup> he na<sup>e</sup> nī t'a tsa ga nas θet e kīn ga nī la hwū  
There beaver was living. I worked at it. House I broke through.
- 2 ī La Ge e t'e de kai e yet' nū nī ye nū xa nī nīL as tel k'iθī  
One young woman there wolves after us came. Gun  
he dī<sup>e</sup> Lū tū we de get θī ye ē yet' dīn<sup>e</sup> Gī tsa<sup>e</sup> Le Gūn nīL de<sup>e</sup>  
was none. Whitefish lake outlet there four beaver we killed.
- 4 e yet' xō ts'i<sup>e</sup> k'eL xa ts'ūn da tcin ne yū we ka na θes dja na ke  
From there back snares, stuff for I went back. Two  
dzī ne ūn nī θa<sup>e</sup> hō del yū da ta ye wa tā tciz e nī nī la k'a bī<sup>e</sup>  
days that far. Altogether, seven lynx I brought. In the morning
- 6 ya da e Lū dē se k'e tsa<sup>e</sup> he na nī xō ts'ūn te θī t'as sa sōn la-  
down stream Whitefish river beaver were living. To it we two went. Five  
ge<sup>e</sup> tsa<sup>e</sup> Le Gūn nīL de te θī del tsa<sup>e</sup> tcōk' tū we ts'ūn ē yet' nī nī  
beaver we killed. We went toward big beaver lake. There we came.
- 8 del ī La Ge tcī ze k'e tcī nīL la<sup>e</sup> tsa<sup>e</sup> θī Ga na Gī de ta Ge Le-  
One lynx I trapped. Beaver again we chiseled for. Three we killed,  
Gūn nīL de<sup>e</sup> ī La Ge te djū sī ē yet' xō ts'i<sup>e</sup> ā te θī del nō xe tūn-  
one mink. From there we started back. On our road
- 10 lū e k'e na Gī del al k'e dī Gī tcī ze he Lū hī k'e la ī La Ge el-  
we traveled. Eight lynx were snared. One trap  
dje zī xa den t'a k'a bī<sup>e</sup> hwū Līn xeL bin ka tī ya e yī dījī ne-  
it took away. When it was day dog with for it I went. That day
- 12 k'e Lī Ga de nī La Gūn nī θet' Līn θī tcī ze da nē yū e yī  
with dog moose I killed. Dog too lynx chased. That  
θī Le Gūn nī θet'  
too I killed.
- 14 ē yet' xō ts'i<sup>e</sup> ā te θī del na dlī<sup>e</sup> ka tū we k'e ts'e na nī dil de-  
From there we started back. Again Goose lake we came to. The outlet  
ge θī ye de ne Ga nī nī del ē yet' xō ts'i<sup>e</sup> de ne Lai xeL na te-  
to people we came. From there people many with we went again.
- 16 θī del hūn ka<sup>e</sup> θī de ne Ga nī nī del ī ts'i na θe Lū we tcōk'  
Narrows again to people we came. Finally Cold  
tū we he na θī dil de ne nū hwū dza<sup>e</sup> he k'e ya gai ye dūn nī dil  
Lake we came to. Chipewyan reservation line inside we went in.
- 18 e yet' al fōs be kō Ge sa θūθ Lā<sup>e</sup> sī na hō ne na na θe ts'ūn  
There Alfos his house furs many I twenty over  
sa sō la Gai<sup>e</sup> e tc'a Gai θeL tcīs e āL k'e ta Ge tsa<sup>e</sup> ī La Ga te-  
five beyond lynx, six beaver, one mink.
- 20 djū ze ē yet' sa θeθ ba djīs dja gō be Ga yenīla dī hō ne na-  
There fur Baptise Jacob to I sold. Four hundred  
hō ne na na θe ts'ūn ī La hō tā<sup>e</sup> hō ne na e di k'is ya ze yū ce  
beyond nine ten dollars price,
- 22 na ke Līn tcōk' xeL dī na de lel ya ze tcōk' be ga na geL nīk'  
two horses with four wheels small large I bought;

- i la ge e djed de ts'ū da he θ'i e kwa a nel t'e hō del yū hō ka-  
one horned cow too. What I did all I could not tell  
 2 ya was tī hī le ta in La Gai dzī ne k'e hō yī ne  
one day only.

### 16. THE DEATH OF EDALAKONE.

bī nī ye a hō nī lē t'a be li e tcū be ts'e ya ne tcū ye ga tc'i-  
His mind because he was angry his daughter too, his wife too, from them  
canoe

- 4 ye xa gīn yai ne dja xō ts'iē nō xeL na was θet' ī leē he nī hō-  
he went out. "Hereafter with you I will not live," he said. After  
k'e ze hō ya ze na ke dzī ne nī hō nī θe dū hū le hō yīn t'a bīn ka  
little while two days were over he was gone. For him  
 6 te θi del θūē bī ka da ne θi tāē xō L'a Ge djī ne k'e de ne Lai  
we went. In vain for him we looked. After that day people many  
xūl bī ka te θi del bī ke ge sī ne hō lū be ke ge hō wī tāē gīl kāl  
with for him we went. His tracks summer although, his tracks we found.  
We tracked him.  
 8 djī dī ze he dja t'a hō de θīl k'a na ke Lī be tsūn gen linīt'a ī la e  
At noon we made a fire. Two dogs he had. One  
Lī nū xa nil ge e yet' t'a cī hil yī La xō ya ze nīl t'i al k'e dī  
dog to us came. When we had eaten small number of us, eight  
 10 de ne yū. na de ne ts'e kwī e kwa nī gīl t'e e kū ce gīl yū hōnl-  
men, two women, that many of us. Then we ate then  
dū θ'i na te θīl ke ta nī zī de tcūn a nīl θā nī nī de lū e kū  
again we followed the tracks. Half mile so far when we had gone then  
 12 nī θā ī leē a hwū ne dī t'a na nī ya neē e da gīn le ta nīl t'e hō-  
not far we thought something. Some behind were. Three of us only  
yī hwū gī deL nī ya na θē t'a sī a hō ne dī ī Lā Ge e ne θe kwī  
were walking. In front something perhaps. One old man,  
 14 sam wel e gū hūl yīē e yī a dī nē dja se ba θū sī he nī e kū  
Samuel Egu called, that one spoke. "Here for me stand," he said. Then  
ye Ga nī nī ya na hō ne na na ze t'eθ a nī θā ē yet' θī djī ye Ga  
to it he went. Twenty he took steps so far. There he stood again. To him  
 16 nī nī ya hwū Lī ī Lā Ge ye t'a zī ye de dīē θe tē t'e hī k'e ē yī  
when he came dog one at his back against it lay. That one  
sam wel ye Ga nī nī ya hwū dlōk' ne tca t'a dlō e te θet' dlōk,  
Samuel to him when he came laugh big he laughed. Laugh  
 18 t'a a dī hī leē ē yet' θeL tī hī k'e e de la kō ne hil tc'e t'a de tcī-  
that he uttered not. There he lay dead. Edelakone because he was angry brush  
ye gī ya nī e kū hō nī hū nī hōl ts'iē le e yet' hō del yū nō xa  
he went. Then something good he did not do. There all to us  
 20 nī ts'in dil  
came.

1. THE MONSTER BIRD.<sup>1</sup>

In the beginning, two young men secured some geese and tied them to their canoe so that they might be drawn through the water by them. The young men lay down in the canoe, saying to the geese, "Take us wherever your land may be." When they stood up, they found the geese full grown. As they were without food, they killed them, built a fire, and cooked and ate them, and when they had finished their meal, continued their journey.

After they had gone a long distance, they again found themselves without food. Some wolves came to them and fed them with fat and pemmican. "Do not eat it all," the wolves admonished them, "leave some to eat in the morning after you have slept." The wolves also gave them arrows but cautioned them as to their use and said, "If you should shoot grouse, after a time, and the arrow sticks a short way up in a tree, do not climb up to get it." The young men resumed their journey. After a time, one of them shot grouse and his arrow fell rather high on a tree. Not heeding the warning of the wolves, he said to his companion, "I am going to get it." "No," said the other, "the wolves told us not to do that." Thinking the arrow was not very high, he stood on something and reached toward it. The arrow moved still further out of his reach and the young man involuntarily ascended toward the sky after it.

The one who had ascended to the sky traveled alone until he came where a tipi stood. He found an old woman there who blackened his face with a coal. He heard two girls laughing in the brush behind the house. When they came in, they said, "Mother, what sort of a bad animal has come here?" They laughed at him a long time, and then went out again into the brush. The old woman immediately washed his face and combed his hair. Soon he heard the girls talking again, saying, "We will go in again and laugh at that thing which came." As soon as they came in each said, "I would like to have that man. I will marry him." That night, one lay down on either side of him. After a time, when the man woke up, he found he was under the ground and could not move. In the morning, he heard the family going away. He heard the two girls laughing as they started; but

<sup>1</sup> Petitot, Émile (*Traditions Indiennes du Canada Nord-Ouest*, Paris, 1886) secured a version of this myth from a native of Great Slave Lake (pp. 352-362) which differs in the beginning in telling of the father of the two young men who sent them out to hunt and in the omission at the end of the capture of the young man and his second imprisonment in the nest. He also includes a myth recorded by Faraut in 1859 of very different import in which the same characters, both human and supernatural appear (pp. 362-372).

Dr. Lowie's version obtained at Fort Chipewyan is exactly parallel except that giants first befriended them instead of wolves and that the burning of the nest is omitted.

the old woman was crying, and saying to herself, "They have done that way to many nice men who have come to me." Not long after that he heard some wolves coming to the campsite. "What has happened?" one of them said, "There is the smell of a live man." One of the wolves, named Ebedaholtihe, was addressed, "There is a man under the ground. We will take him out. Go and get the partly chewed bone we left behind the old camp." The man heard someone tapping with a spear on the ground as he ran along. Soon he heard the same sounds as the wolf returned. They tried to dig with the rib which he had brought, but it broke. "Get something else," he heard him say. He went again and brought the leg bone of a moose which has the two side bones and dew claws. That did not break and with it they soon dug the man out. Then he found it was the wolves who had done all this.

The wolves then gave him two arrows and directions for their use. "This arrow is female," one of them said, "and this one is male. If when you hunt, a cow moose runs away into the brush, you must shoot this female arrow toward the place. But if a bull moose runs into the brush, shoot in that direction with the male arrow. When you have killed a moose, take the intestines and tie them back and forth on a tree. Then you must tell one of the girls that you have left a rope with which she shall carry the moose. If her rope breaks and she begins to curse we will attend to her should we hear her saying, 'mean wolf.'"

Then the man went on, following the tracks of the women. When he came close to them, he began to hunt. Seeing where a cow moose had run into the brush, he shot the female arrow. Where a bull moose had run in, he shot the male arrow. He found that each of his arrows had killed a moose. He then went where the people had camped and said to the two girls, "Go and get the moose I have killed." To one of the girls whose name was Weasel-vermin he said, "You need not take a rope with you, for I have left one for you." He told the other girl called Mice-vermin, to take a rope. The girls started for the moose, the man following along with them. When they came near the place where the moose were lying, he said to Weasel-vermin, "You get the one that is over there." He found that each of the girls was accustomed to carry an entire moose on her back at one time. Weasel-vermin found that he meant the intestines when he told her that he left a rope hanging in the tree for her. When she attempted to carry the moose whole with it, the rope began to break. She began to curse and finally said, "mean wolf." Immediately, he heard her running in a circle and shouting. When he came to the place, he found only some human hair lying there, and the marks on the snow where the body had been dragged away. He ran immediately to the other girl and pulled her

clothes off. Mice ran under the snow. He found that she was a mouse and the other girl a weasel. After that, she became a person and married the man. The man lived there with his mother-in-law.

He remained there for considerable time. He killed many moose but did not know what became of the skins of the moose which he killed. His mother-in-law had dressed just one of them. After a time, she said to him, "Your relatives are lonesome and I do not like that. There is a hole through the sky here ahead of us. Let us go there." When they came to the place, she wrapped the man in the one moose hide she had dressed. He found that she had made rope of the other hides. With the rope she lowered the man. "When you feel yourself touching the ground," she told him, "you must untie the rope and pull it several times." After a time, he thought he felt the ground under him. He crawled out of the hide, pulled the rope repeatedly, and it disappeared toward the sky. When he looked about he was astonished to find that he was not yet on the ground but on the nest of the flying things which feed upon people. Human bones were lying about. A young one of the birds was sitting there. He took a liking to the man and said to him, "I usually eat people but you shall live. Sit here under my wings." The bird was so large that a person could hide under it. Soon it spoke to him again, saying, "After a while, it will be dark as if it were night. It will be my mother coming. When it becomes light again, my father will come." After a short time it grew dark, and the mother bird lit there. She said to the young one, "I smell a human odor coming from you." "Oh, its the human remains lying there which you brought," the young one told its mother. "No, it is not. It is the odor of a living person, which I smell coming from you," the mother replied. When she had found the man, the young one said, "You shall not do anything to him, he will live. If you kill him you must kill me too."

After a time it became light again and the father bird arrived. He said the same things to the young one and received the same replies. On account of that the man was allowed to live. When they had both gone off again, the young one said to the man, "I am going to put my wings on you. You shall fly across." The man found that the nest was on an island and that there were rapids on either side in the large stream flowing there. The bird put the wings on the man saying to him, "Fly around here until you are sure you can fly across." The man flew about the nest a little way until he felt certain he could fly across the stream. "Do not put my wings right on the ground, lean them against a tree," the young bird told him. "On your way home, do not travel at night. Even if you think you have not far to go, lie down wherever night overtakes you."<sup>1</sup>

<sup>1</sup> As Dr. Lowie has pointed out (*Journal of American Folk-Lore*, vol. 21, 1908, p. 120) this incident closely agrees in detail with a Navajo myth (Matthews, *Washington "Navaho Legends"* 1897, pp. 119-121).

Then the man flew across from the nest, took off the wings, and leaned them against a tree. From there he started toward the place where his relatives used to live. He came where a beaver had his house and commenced to dig it out. After a time, it became dark without his knowing it. "The house is not far away. I will not sleep here since it is so close by," he said to himself and started on although it was dark. As he walked along, he carried his spear with which he had been chiseling for the beaver. Suddenly, he felt himself being taken up into the air without visible cause. He found that Hotelbale, the bird monster, had taken him away. When he had been carried a long distance, above a high rock he was thrown down upon it. Catching the top of the rock with the spear, he jumped over it and saved himself. Again, he was caught and carried away. When he was thrown again upon a sharp rock, he placed the end of his spear against it and jumped over it. He found that this rock was covered on both sides with dried human blood where the people had been killed. He was carried, still alive, to the young bird. When the young one saw him it said, "This is my grandchild, that I love. This is the one I said you must not kill. If you kill it, you must kill me too." For that reason he was not killed. "You shall remain here," the young one said to him, and he lived there with him.

When he had been there some little time, he began to think how he might kill them. They slept only in the daytime. He placed a quantity of hay and small brush on the tree under the nest. When there was much of it there, the old one said, "Grandson, why are you doing that?" "Oh, I am playing with it," he replied. After some time he spoke to the old bird, "Grandfather, let me have your firedrill. I want to play with it." He addressed Hotelbale, as grandfather. He was given the firedrill. Then when they were asleep, during the day, he set the brush and hay on fire and burned the nest with them in it. They lay with their wings all burned. Taking a club he struck the old birds on the crowns of their heads and killed them, but he let the young one live, rubbing the burned portions of its wings away. He said to it, "If you had been the only one, I would not have done it; but your parents have killed many of my relatives."

After that, there were no such monsters but the young one was still alive. Someone has recently heard from the west that it has grown again.

A man who has knowledge of something magical does not get killed.

2. RAISED-BY-HIS-GRANDMOTHER.<sup>1</sup>

An old woman heard a little child crying. After she had looked for him some time she discovered him sitting under a caribou chip. As he was a very little child she put him in her mitten, carried him home, and undertook to raise him. Whenever caribou were killed, and his grandmother went out after meat, the boy asked her to bring him the feet of the young caribou. One time when she went out after meat, the boy sat and waited for her return. When he saw her coming, he began calling to her, "Grandmother, the feet, the feet." "Grandson," his grandmother said, "the feet are not for you. You are not the only child. 'He is always asking for young caribou feet. This time he shall not have them,' they said about you." "Let them all freeze, let them freeze," he said. "What will your uncles do, if you say that?" his grandmother asked. "'May they find the last poor bear, the last poor bear,' you may say," he said. Then he told his grandmother when they moved camp, "Do not take me along." "What will we do? We shall die for want of meat," she said. "No, we will not die," the boy replied.

When the people had all moved away, the boy went back to the campsites and pulled away the partly burned sticks from the fireplaces. After a while, he came to the deserted camp of his uncles where he found the partly burned feet and hoofs of the caribou. "It looks like partly burned hoofs right here," the boy said to his grandmother. "Grandmother, carry me over in that direction." She took him on her back and carried him. When she had gone a long distance she put him down to rest. "Grandmother, sit there and fish in that small slough." "There are not any fish there, grandson," she replied. "Yes, there are," he said. The old woman then cut a hole through the ice and let down a hook into the water of the small slough. She immediately pulled out a large trout. "Put the hook in again," the boy said. When she put the hook down again, she pulled out a jackfish. "That is enough," the boy said. "We will camp not far from

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<sup>1</sup> Dr. Lowie secured the tale here given in much the same form at Lake Athabaska. Petitot (pp. 385-398) gives four versions two of which he secured at Great Slave Lake, one from a Chipewyan, and one from a Yellow Knife in 1863. The third version was secured at Lake Athabaska in 1859 and the fourth one from a Caribou Eater of Hudson Bay and Churchill River.

In these versions from Petitot, Raised-by-his-grandmother is a person of great power who comes to relieve the natives to whom the caribou migrations have ceased. He restores the caribou on the condition of being given the tips of their tongues as tribute and when the tribute fails, he leaves them. He is ever after invoked as the deity in charge of caribou. According to one version, he joins the musk ox and to another the bear. Evidently then, this myth is related to a caribou hunting ceremony which, judging from their almost complete reliance on that animal for food, was probably the most important of their ceremonies.

here." She made a shelter of spruce boughs in which they lived for some time.

"Make snowshoes for me," the boy said one day to his grandmother. She made him small round snowshoes. Then he asked her to make him some arrows. When she made them he wanted her to dress him. As soon as she had done so, he said, "Put on my snowshoes. I am going outside a little way to play." When he had been gone some time his grandmother went out to look for him. She followed his tracks for some distance and then came where his snowshoes, his arrows, and his poor little clothes were lying. From that place there was only a line of caribou tracks. His grandmother turned back, crying, and saying to herself, "My little grandson has left me and become a caribou." When she got back to her camp, she sat far into the night waiting for him and crying. She heard something outside and later heard a noise again. "What can it be," she thought. It was Raised-by-his-grandmother who came into the house and said, "Take off my belt." As his grandmother loosened it, many caribou tongues fell out. "We will go after them to-morrow," he said. "Where I went, there were many caribou."

The next day, as his grandmother was carrying him along, the boy pointed the way saying, "It is over there." When they came to the top of a hill near a large lake she saw something lying on the ice. "There they are," the boy said. As they were walking along together on the lake, he said, "That young caribou, the farthest one that lies dead over there, laughed too much at me. Roast its head for me." She saw that he had killed many caribou. While he was playing with them, he bit their tongues and killed them all. They camped there by the shore of the lake, where the old woman dressed the caribou and brought them into the camp. "I am going to play with the head you roasted for me, grandmother," the boy said. He took it out-of-doors to play with, and the magpies ate it up.

After a while, without his grandmother's knowledge, the boy went to the place where those who had left them had camped. He found where they had scraped the snow from the ice to fish. All the people had frozen except his uncles who had found a bear. The uncles found the tracks of a young caribou on the ice and the spruce with which he had cleared it of snow. "Perhaps it was not just a caribou that did it," the uncles said to each other. "May be it was the small child we left behind which mother was carrying." They followed the tracks of the caribou until they came to a big lake. There they found where he had walked along with small round snowshoes. These tracks led them to the place where Raised-by-his-grandmother was living with her. They had much meat there.

3. THE DISCOVERY OF METAL BY A CAPTIVE WOMAN.<sup>1</sup>

Once a woman was stolen by the Eskimo. After she had lived with them for some time and had a child, she went away, taking it with her. She went a long distance killing birds and rabbits for food. The child was very greedy often eating everything up away from its mother. After a time they came to a large lake where she sat and cried. While she was sitting there she saw a wolf walking through the water. She wondered how he was able to cross the lake. He came up to her and licked the tears from her eyes. She soon got up and broke off two sticks. "I want to see how deep the water is," she said to herself. She waded far out into the lake but the water was only a little below her knees. Finally, she could not see the land behind her. It grew dark but she continued to wade until morning. Toward evening of the next day, there was something behind that looked like land. "The Eskimo must be following me," she thought. Ahead of her there also seemed to be land. When she came close to the shore, whatever it was behind her was also approaching. She walked very fast; the water was always at the same depth. When she came to the land, she found that it was a vast herd of caribou that was following her. She had only an awl with her but tying it to a stick she sat with it by the trail. As they came by her, she speared them. There were so many of them that they looked like land. They continued passing her until the trail was worn down so deep that only their horns stuck up. When she had killed a large number, she began drying the meat so that she could carry it with her. "I am going to leave that greedy boy behind," she said to herself. "I will make some soup for him, in a paunch."

"My son, wait here for me, I am going to carry the meat to the top of the hill," she said to him. She started away without him. When she came to the top of the first hill she looked back and saw that he was still sitting there, eating. She went on to the top of another hill and from there she could still see him eating. The woman walked along alone. When it was night she saw a fire toward which she continued walking. She walked on for many days and nights. Every night she could see the fire. When she came to it, she found it was metal. She gathered up the best pieces and

<sup>1</sup> This myth is briefly given by Samuel Hearne (*A Journey from Prince of Wales' Fort in Hudson's Bay to the Northern Ocean*, London, 1795.), pp. 175, 176, in reference to the copper mines near Coppermine River which he visited in 1771.

Petitot secured this myth at Cold Lake in 1881 with the interesting additional incident of the woman gradually sinking into the mountain, pp. 417-422. This conclusion of the story was also given by the informant from whom text 13 was secured. He added that the shallow place crossed by the woman was caused by the body of a giant who fell there in a combat.

placed them in her blanket and carried them with her. As she went back she piled stones on top of each other on the tops of all the hills, so that she would know the way if she wished to return. Finally, she came to some kind of people whom she did not know. When they saw that she had metal they asked her where she got it. "Very far away, in that direction, there is one hill of nothing else. It was there that I found it." "Take us to it," they said to her. She went with these people who are believed to have been Frenchmen.<sup>1</sup> Ever after, they knew about metal and were the only people who possessed it. The stones which she placed one above the other were always to be seen after that. They say the stones have now grown to be very large.

#### 4. A MAN-EATING MONSTER.

A man was walking alone one time when something happened to him. Although he could not see anything when he looked about, he took his knife and began slashing the air as he turned from side to side. He found himself tied up worse than before and that he had been caught in sunbeams which someone had set for a snare. After a time he heard someone coming along, saying to himself, "I think I feel something." Before the person came to him, the man hit himself and covered himself with his own blood. The giant came to him and thinking him dead put him in a sack. It was the giant, Holdile, who eats men. He started away carrying the man on his back. He put him down occasionally to rest. The man tried to make no noise but sniffled in spite of himself. "I heard something," the giant said and took the load off. Then he tickled the man all over on his hands, feet, and body. The man was unusually powerful and was able to refrain from laughing. He put him back in the sack and carried him to his home. He hung the sack on a tree and went away to the top of a hill to cut some sticks with which to make spits for roasting the kidneys.

When he had gone away, the man began to swing himself gently in the sack, until he fell down. The young ones called out, "Father, your caribou is alive." The man jumped up, put ashes in the children's mouths and ran away. The giant ran after him. They came to an island that lay in the midst of the muskeg. They ran around it until he was tired. The giant shouted to the man. "My son, make a fire for me, I am cold." He had been sweating and his clothes were wet. They stood by the fire drying themselves. The giant hung his cape up to dry and lay down with his back to the fire. Soon the man broke a piece of wood. "What did you do that

<sup>1</sup> Any European except an Englishman.

for?" asked the giant. "I am going to fix the fire with it," the man said. Then he told him, "Grandfather, your cape fell into the fire." The man had pushed it in with the stick. He struck the giant and killed him with the same stick that he had used to push the cape into the fire. After a time, he came to life again. The man ran away but the giant ran after him. The giant is still hunting men.

##### 5. CROW-HEAD.

Crow-head was living with his grandmother. While he was away looking at his nets, some girls came to visit her. They laughed at his blanket, made of crow skin with the bills of the crows joined together all about its border, which was hanging in the house. When Crow-head came back from his nets, he said to his grandmother, "Who has been laughing at my blanket?" "No one laughed at your blanket," she said. "I see the marks of their laughing on it," he replied. "There was no one here in your absence," his grandmother said. "People were not here. But their laughing shows. Because they laughed at my blanket, may the Cree get them all!" "What shall I do then?" said his grandmother. "I will take you back north," he said. At night, he heard the people fighting with the Cree. All those who had laughed at his blanket were killed. He himself crawled under a birchbark dish. The Cree threw all the clothes into the fire. Then they threw in the birchbark dish, but it jumped out again. Again, they threw it in, and again it jumped out. Then they held it in the fire with a stick and a squirrel ran out of the fire from it. The Cree fought with the squirrel until they thought they had killed it. Then he turned himself to a hair and went through the hearts of all the Cree and killed them. After that, he went to his grandmother whom the Cree had killed, put his head down by her, and began to cry. He was there a long time without going to sleep. Soon his grandmother was alive again and sat there hunting for the lice in his head.

Once, when he was living with the people, there was a young man of whom he was very jealous. After a while, the people all went out to their canoes, after swans. As they were paddling about, he met this young man. Crow-head himself, had no swans; only the young man had succeeded in killing them. He overturned the young man's canoe and caused him to drown. Taking the swans, he paddled back with them. When they were boiled, and were placed before Crow-head he said, "I will not eat the swans because I love only my young friend." After a long time, the others looked for the young man and found him drowned. "We will kill him," they said,

and went back after Crow-head. When they tried to spear him, he hit the points of their spears so that they could not kill him. They fought with him a long time and tried hard to kill him but were unable to do so. Crow-head used to fight with the people and kept killing them.

#### 6. EBEDAHOLTIHE.

Once the Chipewyan and the Cree both came to the same place to fish. It was snowing and blowing, so they could not see anything. Soon one man came where another was sitting by his line. "You are the only one who has caught any fish," he said. When the man looked back at him, he saw it was a Cree to whom he had spoken. Then he killed him with a spear and told his friends. Immediately, the Cree and the Chipewyan came together. There were many of them and they continued fighting each other until only two men were alive; one Chipewyan and one Cree. When these two had tried in vain to kill each other, they walked together to the lake. The Cree proposed that they should sit there and fish. "I have no hook," said the Chipewyan. The Cree took the larger muscle from his arm and the Chipewyan the small muscle. They fished with these for hook and line. After a while, the Cree went to look at the hook. "I did not kill anything," he told the Chipewyan when he returned. "You must have gone to it too soon. If I had gone, there would have been something." "Well, you go and look at it," said the Cree. When he came to the hook, he caught two trout.

After a short time, many Cree came to the lake. The Cree man then told the Chipewyan that there was one dangerous Cree named, Ebedaxoltihe. When they came up to them, one said to the Cree, "Many young men came here with you, I suppose that one sitting with you is one of your relatives." "He is a dangerous man whom I have tried in vain to kill," replied the Cree. "Do not bother him; he will make trouble for you." Ebedaxoltihe, said, "Fire is not disturbed by songs. Pile up a lot of wood for him." Then they built a big fire and began to push the Chipewyan toward it. As he began to burn, he said to himself, "I wish otters would come here." Soon otters came. When those who were trying to burn him saw the otters running toward him, they ran away. The Chipewyan followed by the otters ran after them. As he came near a man, he would catch up an otter and throw it at him. The otters bit them and they died. He threw two of them at his friend who caught them. When he threw one at Ebedaxoltihe, it nearly killed him. When he pushed his head up through the bloody snow, he struck him on the crown of his head. He gave one of

the otters to his friend. "Now, you see, I told you he was a dangerous man," said the young Cree.

After that, the Chipewyan went to live with the Cree. When a tipi had been put up, the Cree called to him, "Come here." When the Chipewyan was near he called to him to come in, and made a place for him on the opposite side of the fire. The Cree had two wives one sitting on either side of him. He picked up the one sitting near the door and threw her across the fire to the Chipewyan who caught her and threw her back. Then he took the wife sitting beyond the fire and threw her to him but he threw her back. He threw again the one sitting next to the door. She caught the Chipewyan about the neck and he married her. After that, he lived with the Cree.

He lived with the Cree a long time after that. He had children which were growing up. One time when he was away hunting he saw tracks of some people and followed them until he came where they were living. He found two of his sisters gathering firewood. He went with them to the village. One of his moccasins was torn and one of his sisters sewed it up for him. Taking a sack of red paint, he started home. When he came back to his tipi, his wife noticed that the moccasin had been mended. Her husband asked what she was thinking about. The wife, without replying, hung up his moccasins.

He went over there again and told the people what had happened. They talked it over and said they would come and kill them. The Chipewyan who was living with the Cree told them not to come near his tipi which they would recognize since it would be of untanned skins. When he came home he told his wife that his head was aching and asked her to make a tipi for him of untanned skin and pitch it to one side in which he might lie. She made a tipi for him and he went into it with all his family. He told his wife not to let the child go out of doors. In the night, he heard the Chipewyan coming. He went out immediately and came to his friend. "I will fight you again," he said. "This time I will not think about living. Do what you intend to, spear me here." "Put your spear down near by," he said. Several of the Chipewyan's relatives were killed but they killed all the Cree who were living there. The son of the Chipewyan had gone out and also been killed; but his wife and the remainder of his family were alive. The Chipewyan was about to kill some of his own people because of it but they gave him a young man of the same age in the place of his son who had been killed. Then he was satisfied and went with the Chipewyan and afterward lived with them.

## 7. HIS-LEG-TREMBLES.

Once when the Chipewyan were returning from an unsuccessful war party against the Cree, they were approaching the top of a hill. His-leg-trembles was far behind them. "I wonder what those two things are, sitting there ahead of us," one of them said. When they started up the hill their blankets were blown back. His-leg-trembles came up to the party and started to climb the hill. "I want to see what they are," he said. "Do not go up there, there are some white bears living under the top of the hill," the others said to him. "I like to see something frightful," he said, "I am going to look at them." "No, do not," the others urged him. "I am going to look," he said. The string which held the blanket around his neck broke when it was blown back by the wind. He ran around the two white bears who were sitting there waiting for him, making the ashes fly until nothing could be seen. When the ashes settled, they saw the two bears lying with their heads away from each other and His-leg-trembles standing a little way from them leaning upon his little old spear. That man could run so fast that nothing could catch him. Without running very hard, he could keep along beside a young caribou.

At another time the Cree had put some willow sticks on a lake making them look like the horns of caribou. The Chipewyan thought they were caribou and hung pieces of clothing about the lake to prevent the caribou from running out and began to hunt them. While they were going to their several positions, they came where His-leg-trembles was sitting. On a point of land nearly opposite the side, they thought they heard a noise. It sounded like shouting but they were not certain. Then a big woman came near. "Niece, what has happened," they asked. "'The Cree have put up sticks,' Thananye told me. Then I started from there in a straight line, running sidewise that I might go faster. Over in the middle of the lake, I saw the Cree fighting. When I was about to run into them, I stopped. I slipped and fell under the Cree. 'I will spear that mean little child,' one of them thought to himself. They were holding their spears ready for me, but the spear points all came together behind me. Then I saw him standing there, it was so quickly done." He had killed all the Cree.

8. THE JACKFISH THAT BECAME A MAN.<sup>1</sup>

A large eagle caught a jackfish and was carrying it to a tree. It fell into the middle of the lake and lived there until it grew to be a big fish. Finally, it was caught in a net. A girl, while eating it, suddenly stopped. She had a child on which there were fish scales. Her father started to throw it away but relented and gave the girl permission to raise it. When the child became a man, he used to tell his story in songs.

"When I was a small jackfish I stuck my nose in the grass by the shore. An eagle took me up suddenly and started with me toward his nest. I fell back into the middle of the lake and became a large jackfish. Once, when swimming through the narrows, I thought I smelled something. As I swam around I thought I saw a small fish and bit him. I broke the fish line but could not eat because the hook was in my throat. Soon after, while swimming through the narrows, I thought I saw some algae but it was a net and I was caught. 'It is only a poor jackfish, just skin and bones,' he said of me and threw me by the shore. As I lay there I thought to myself, 'I wish a young girl who is pregnant would roast my tail.' Soon a nearly grown girl came there. 'I am going to roast that jackfish's tail,' I heard her say. She began to eat me, but as she was swallowing the last bit, I caused her belly to shake. She caught her breath and stopped chewing. I became a person."

This is what he told by means of songs in the sweat lodges. They found out from him what kind of a person he was.

Long ago, a man used to know something like this.

## 9. CEREMONY FOR OTTER.

A man in a dream heard some otters say. "They will kill us all, ahead there in the narrow. I am the only one who will be able to run away." He heard the otters singing this as they walked. When they came there to the narrows, he killed all of the otters except the one who had said this. He escaped. "That is why otters now come to me," he said. Sometimes when one sings that song the otters do not come to him because he only laughs.

<sup>1</sup> This was given as a "story." The interpreter, Ennou, insisted that it was only a story, but the relator immediately explained that it was ceremonial as the context plainly shows it to be.

The objects used were small pieces of the fat from the tail of an otter, piece of moose tongue, tissue from the inside of bear's tongue, "stone" from the head of a fish, tooth of a weasel, silk thread and beaver scent. These are tied to the hook as a charm.

## 10. MOOSE AND RABBIT.

One time Moose and Rabbit were having a contest. They were then of the same size and were without names. They were fighting to see who would be moose.

"The one who is the stronger will be moose," one of them proposed. They began to wrestle near the fire. Rabbit was pushed near the fire and stepped into it with both his hind feet which were burned. Then moose fell back and singed his rump in the fire. Since then the rumps of moose look as if they had been burned. Rabbit's feet were so drawn up that he could not be moose.

## 11. BEAR AND SQUIRREL.<sup>1</sup>

Bear once said, "There will only be night. In the summer, when the nights are not long, I cannot find anything good to eat. For that reason there shall only be night." Then Squirrel, who was his younger brother, replied, "If there is only night how would you manage to live without being able to see?" "I could find food by smelling it," Bear replied. "But," asked Squirrel, "what would you do if something should stick in your nostrils?" "Oh, I could feel for food with my paw," Bear suggested. "Well, but if you should stick something in your paw, what then?" Squirrel asked. "Why, then I would roll around until I found something," Bear said. "But if something should stick through your body, you would kill yourself," Squirrel warned him. "Well, then, let there be daylight," conceded Bear.

"Come let us have some contests," said Bear. "The one who jumps the farthest will be Bear." Bear won. "Let us see who can jump the highest over a tree," Bear again proposed. Bear won again. "Let us see who can run around this small lake first," Bear said. Because Bear was the larger (being the elder brother) and Squirrel the smaller, Bear was first to run around the lake. Bear had beaten him each time, but not fairly.

Squirrel, still saying, "I will be Bear," began to cry. His eyes became red and the tears made stripes below his eyes. Finally he said, "I shall not be good for anything. I shall just amuse the children." Then he climbed a spruce and became small.

<sup>1</sup> This controversy between the squirrel and the bear concerning the prevalence of light or darkness is mentioned in a myth concerning the end of the world recorded by Petitot (p. 373) at Great Slave Lake in 1862. In this myth of Petitot the bears have all the elements suspended in bags from an enormous tree and the other animals succeed in securing the one which contains heat and unintentionally let it loose upon the earth resulting in a flood.

Bear again spoke, "When there is no other meat, I will be a supply for them." He ran along the side of the world and went inland where he became large.

## 12. BEAVER AND MUSKRAT.

Beaver and Muskrat were brothers living together by a lake. The oldest could swim very fast. Beaver said to Muskrat, the older brother, "Lend me your tail; I want to try it." "No, I will not lend it to you, for any length of time," Muskrat replied. "Well then, we will exchange tails for a short time," Beaver said.

Muskrat gave Beaver his tail with which he was able to swim fast. After Beaver had swam around for a while Muskrat suggested that they exchange hands. "First put my tail on me again," Beaver said. He put it back in the proper position but Beaver put Muskrat's tail on edgewise. Since then he has not been able to swim fast. He became angry toward his young brother. He has been mean tempered ever since, and that is why he is called bedjede dzen<sup>e</sup> "mean muskrat."

## 13. THE BOY WHO BECAME STRONG.<sup>1</sup>

In the beginning a woman was walking along with her boy. They came where a bi-colored ribbon lay on a tree. "I am going to take it," the boy said to his mother. "No, you must not," she told him, "it belongs to someone." When they had walked on a little way the boy asked his mother to go on ahead as he wished privacy for a moment. When she was out of sight he hurried back, took the ribbon, cut off a piece two yards long and tied it around his waist. Because of that ribbon he became very strong so that he was able to tear up even large trees by the roots. His mother who did not know the source of his strength wondered how he could do this.

They went along in this manner until they came where two man-eating giants lived. There was much human flesh hanging in the house. When they went in the boy was not afraid of the giants but looked around at everything in the house. "Feed us," said one of the giants to the boy. He took up a knife as if he were about to kill him, but the boy was not frightened. He began to handle all the implements<sup>2</sup> and then the giants

<sup>1</sup> Prof. G. L. Kittredge has identified this tale as one of the "Blue Band" group common in Northern Germany and Scandinavia. It will be found in Müllenhoff, Karl, "Sagen Märchen und Lieder der Herzogthümer Schleswig Holstein u. Lauenburg," pp. 416-420, Kiel, 1845. A translation is in Thorpe, Benjamin, "Yule-Tide Stories," pp. 431-435, London, 1853.

<sup>2</sup> Very heavy ones, of course, since they belonged to giants.

began to be afraid and let him alone. The mother married one of the giants but the boy lived by himself near by. He stayed there a long time making all sorts of things and the giants were afraid of him because he was so strong.

After a time his mother became sick. When she had been ill some time and it seemed she could not live the boy came to her and said, "Mother what can I do so that you may live?" The mother replied, "Way over there are many good berries. If I could eat them I might live." "Then I will get them for you," the boy replied. He started out, and when he had gone many miles found some good berries which he thought must be the ones his mother meant. He found one hundred large panthers guarding them. The panthers were all asleep and he stepped along among the sloughs until he came within a mile when one of the panthers woke. "A boy is stealing our berries," he called to the others. Then the boy seized one of the panthers and with it as a club killed all the others. Taking the berries, he went back to his mother who recovered after having eaten them. The boy lived outside as he had done before.

After a long time his mother fell sick again. She lost flesh so that it seemed she could not live. The boy came to his mother again and asked her what had happened. "Son, I shall not live," she replied. "Mother, what can I do that you may live?" he asked her. "Way over there is some water which smells a little. If you could bring me some of that I might live," she told him. He started after it and found water that smelled a little hanging in the top of a tree near a house which was standing there. The boy began to climb after it, but when he was half way up a mean man came out of the house. "Boy, you will die. You are stealing my water," he said. He was carrying a huge iron cane. The boy came down the tree, took the cane from him and struck him on the crown of his head with it, killing him. He then went in the house and looked all around. When he went upstairs he saw a young woman sitting there. "Why do you sit here?" he asked. "A mean man stole me, and I had a child for him long ago," she replied. "Well, go to your home wherever it is. I have killed the man who held you a prisoner. Do not be afraid," he told her. He took some of the water and carried it back to his mother. He gave her some of it and she recovered. The boy lived outside as before.

Again after a long time the boy's mother was dangerously sick. The boy said, "Mother, what is the one thing I can do so that you may live?" "My son, it is something difficult," she said. "I must know what is the source of your strength, on that condition only may I live." "Then you are planning my death," replied the boy. "I took that ribbon which we passed long ago and tied it around me. I am strong by means of that." He gave the ribbon to his mother saying, "Now do whatever you intend."

When the woman had tied the ribbon around her waist she became strong. "My son, let us walk over there," she proposed to her son. She began to pull up trees, even large ones. They came to a very large spruce. "Climb this one," she said to the boy. The boy began climbing it with his mother behind him. She pricked his eyes out and left him.

The boy, blind and helpless, started off alone. He soon heard a sledge coming, drawn by dogs. He could hear the bells and knew someone was approaching. When they came up to him, one of the men said, "This is the sort we are looking for. We are taking the unfortunate with us." They brought him to the settlement and gave him into the care of an old man. This old man, who was cook for the big chief, loved the boy. He lived with him a long time.

This big chief, for whom the old man was cook, sent out invitations to bring about the marriage of his daughters. The men were to gather and the daughters were to make their own selections. On the day the selections were to be made, the old man who was the cook said to the blind young man, "My grandchild, let us go over there where the chief's daughters are to be married and see the people." "Grandfather," the young man replied, "it is no use for me to go. I cannot see anything and the people will just make fun of me." "Oh, that does not matter," said the old man, "we will go anyway." The young man finally consented and the old man led him to the house and gave him a seat on the floor just inside the door.

They found the house already full. There were many minor chiefs there. The big chief had three daughters two of whom had already chosen rich men for their husbands. The remaining daughter chose the blind young man. She was the girl he had rescued many years before when his mother had sent him for the water. When he killed the mean man and sent her home, she had made a vow that if she ever saw him again she would marry him. As soon as he came into the house she recognized him. Her father was very angry and said, "My daughter, because you have chosen to marry a blind man I will not keep you. Go away from me to-day somewhere where I will never see you again." Then he gave her much money and provided her with a large boat and servants.

They went away in the boat. The young man was not happy although he was married, for he thought she had taken him because he was unfortunate and she pitied him, but his wife loved him to the limit of her ability and kissed him. When it was noon and they were stopping to eat she proposed to her blind husband that while the servants were making tea they should go to a neighboring hill. "No," the young man said, "you are only planning to take me there to desert me. I will not walk with you." "Oh, no," his wife replied, "I have loved you for a long time because you saved

my life. It is only on that account I wish to lead you there." "Well," consented the blind man, "Lead me there." They started up the hill and soon came to a large lake. A large moose was approaching feeling its way along as if searching for something. "A blind moose is coming this way," said the wife to her husband. "It acts as if it were searching for something." "Let us watch it," said the man. When the moose came to the water it waded in, put its head under water and held it there some time. When it raised its head, it looked about. It put its head down again and held it under the water. When it raised its head its eyes were all right again. Then the woman said, "The moose put its head in the water and its eyes became good again. You do that." "I will not do it," replied the man. "It is because you wish me to drown you say that." "No," said the woman, "the moose's eyes are certainly good. You do that too, and the same thing will happen to you." "Well, I will do it," he said. The woman lead him to the lake. When he had held his head in the water some time he raised it again, "Well, your eyes seem a little improved," his wife said. "You look like a small woman," he told her. "Well, do it again," she advised him. He put his head in the water again. When he raised his head he said, "I can certainly see."

Then they went back to their servants. The young man said, "I will go where my mother is." He started toward his mother's house accompanied by the servants but without his wife. When he came near to the place where he used to live he went close and saw that the ribbon was indeed lying there. At night they went into the house. He took the ribbon and tied it on again. The next night when the sun had set he went there again and killed his mother and his two fathers.

Then he went again to his wife and they returned to her father's house. When they came there his father-in-law saw his eyes were good again. He welcomed him gladly, and urged him to live with him and promised he should have all he possessed. The young man did so and became a great chief.<sup>1</sup>

#### 14. HOW LOT KILLED THE DUCKS.

There were many ducks flying about. When Lot came there he could not get a shot at them. Near by, was a large hill above the top of which the ducks were flying about. He came there and seeing a tall spruce climbed it. As the ducks flew by, he shot and killed many of them. He is the only man who knows how to kill ducks in this manner.

<sup>1</sup> The translation of the last two paragraphs is quite uncertain.

## 15. ENNOU'S HUNTING TRIP.

After there had been three weeks of cold, snow, and wind, the weather cleared. We started on the trip and camped that night six miles away. The next night we reached the base of Goose Lake where we camped for the night. As we were going along the shore, the next morning, we all saw a moose. I went toward it but did not succeed in killing it. We saw three moose that day. I shot at the nose of one which was all that could be seen of it and missed it. That was why I did not kill any that day.

We went on from there but the snow was four feet deep and I had to tramp back and forth to make a road. Finally, we came to a small lake called Big Log Lake. From there we went to Wolf Lake where we stayed for a short time. Going out from that place, I set traps for lynx. I killed one. We went on from there to the opposite side of Black Fox Lake. We camped there three weeks during which time I killed nine lynx. We walked to White Fish Lake. I killed one lynx on the way. There was a beaver house at the lake. I chiseled through it with the help of a young woman. While we were there some wolves came after us. We had no gun. We killed four beaver at White Fish Lake outlet.

I went back for the traps and other property. It was a two day's journey, but I brought back seven lynx. Starting down the White Fish River one morning, we came where there were beaver living, five of which we killed. From there we went to Big Beaver Lake where I trapped a lynx and we chiseled out three beaver and killed one mink. We then turned back, traveling over the same way we had come. Nine lynx had been caught in the traps set as we first passed over the road, but one had gotten away taking the trap. The next morning I went after this one with the dogs. With the help of the dogs, I killed, that day, one moose and a lynx. We came back from there to Goose Lake at the outlet of which we found some Indians. At the narrows there were more Indians. Finally, we came back to Cold Lake and into the Reserve and stopped at Alfos house. I had twenty-five lynx, six beavers, and one mink. I sold them to Baptiste Jacob for four hundred ninety dollars, two horses, and a spring wagon. I also bought a cow. I could not tell in a whole day all that happened on that trip.

## 16. THE DEATH OF EDALAKONE.

Edalakone became angry with his wife and daughter. He went away from them in his canoe, saying, "I will not live with you longer." After he had been gone two days, we went to look for him. Then next day, many joined in the search. Although it was summer, we found his tracks which we followed until noon. While we were stopping for lunch one of the two dogs which had left with him returned to our fire. There were eight men and two women in the company. When we had eaten, we again followed the tracks. After we had gone about half a mile, the three of us who were ahead, thought we saw something. An old man named Samuel Egu asked us to wait for him while he went ahead. When he had gone forward about twenty paces, he stopped. There was Edalakone with one of the dogs lying at his back. Samuel started to laugh but did not. Edalakone lay there dead. His going away angry into the brush did not turn out well for him. The others came there where we were.

