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The recent issues are as follows:

**Volume X.**


**Volume XI.**


(Continued on 3d p. of cover.)
ANTHROPOLOGICAL PAPERS
OF
THE AMERICAN MUSEUM
OF NATURAL HISTORY

VOL. X, PARTS V AND VI

BEAVER TEXTS
BEAVER DIALECT

BY
PLINY EARLE GODDARD

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BEAVER TEXTS.

By Pliny Earle Goddard.
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INTRODUCTION.

The texts with a few exceptions were recorded during the summer of 1913 near Vermilion on Peace River, Alberta. Work was begun with the chief of the band, Ambroise, a man probably then past sixty. His father was part Chipewyan and he knew some Chipewyan tales. Those he told were, however, Beaver. He spoke rather distinctly and fluently but his diction had some noticeable peculiarities when compared with that of the other Beaver living in that neighborhood. John Bourassa served as interpreter. Except for language dealing with the less usual phases of Indian life, he has a good command of Beaver which he pronounces with some accent. Mr. Bourassa speaks Cree and French as well as Beaver and English. He tends to umlaut his long back vowels and to break the forward ones. Later, an attempt was made to secure texts from Ike, a man about seventy years of age who has a nervous affection of speech. His enunciation proving too difficult, his son-in-law Louisouon was employed. While he was a middle-aged man, he knew many myths and tales, and told them fluently but too rapidly for easy writing. As a result his narratives cannot be clearly translated in several instances. The interpreter employed was Alexander Cardinal, a part-blood Cree whose command of Beaver was somewhat limited. It is hoped, however, that these texts will furnish material for an exposition of the structure of the Beaver dialect to appear in this volume.

April 4, 1916.
KEY TO SOUNDS.

a as in *father*.
e open as in *met*.
i as in *in*.
i close as in *pike*.
o open as in *on*; occurs rarely.
ð close as in *note*.
û as in *rule*.
û as in *but*.
ä, ë, í, ö, û are a, e, i, ð, and õ as described above, but nasalized.
y as in *yes*.
w as in *will*.
m as in *met*.
n as in *net*.
ñ as *ng* in *sing*.
l as in *let*.
l a surd lateral spirant; the breath escapes between the teeth and the back of the tongue.
l' the last described sound with glottal affection.
z sonant as in *lizard*.
s surd, nearly as in *sit* but sometimes approaching c.
j sonant as z in *azure*.
c as *sh* in *shall*.
γ a sonant palatal spirant similar to the sound of g in *Tage* as spoken in Northern Germany. In a few instances it may have been confused with g.
x a surd palatal spirant as *ck* in German *nach*.
h as in *hit*.
b as in *bit*; rare, probably connected with m.
d an intermediately sonant dental stop; that is, sonant in the latter portion only.
t a very strongly aspirated surd dental stop.
t' a glottally affected surd dental stop.
g a sonant palatal stop. It frequently occurs in the texts but is found in few separate etymological elements. In some cases it may have been misheard for either γ or g.
g̃ intermediately sonant palatal stop.
k a strongly aspirated surd palatal stop.
k' a glottally affected surd palatal stop.
dz, dj; ts, tc; and ts', tc' are sonant, surd, and glottally affected affricatives akin in sound to a combination of the simple sounds composing them.
* is used to denote especial aspiration after a vowel.
* is used for the glottal stop.
*Túmaxale, A Culture Hero.*

i la di ön ke di lā dùγ γū γin li tīn da zō* ke γūt t'ac
Once two brothers were. Just alone they two were going about.

2 in t'i zō le te'ūn nō γūt le he kū γūt di i la t'i tū na tci' in-
Suddenly, "We will separate," they thought. "One lake large on each side
da dji' ma mai' 'in da dji' ya wō t'a ji' kū γūt di
got on each side we will go," they thought.

4 a dū wūt te tōn te dji' di e jai de dūn ne tūn ne wō li kō-
Not very far when he had gone person's trail was there. He came there.
nai ya gū ye a k'e he' 'yai ya τ' k'a dji' xic γa za tū na tci'
Along there he walked. Again between mountains lake large

6 ke na de tūn na gū e xa k'a he' na des ya in da dje' tū ya
road came to the water again. Along there he went. On either side water sky
ē dō t'e i k'e dji' tca' ile' ke tci' na γes dai lō ai ye di t'e' γū
was to be seen. Along there beaver dam he crossed. There woman

8 mō gō ne le' ce ni γūn ni tū ya 'i us di etc da na t'ū ōn te
pretty dressed he saw. "My sister, what are you doing is it?" ye' di dūn ne γai ya le e t'e ūt tsūk as de dji' yī wō' a din di
he said. Man immediately coming, she cried. "My sister for what do you-
make a noise?"

10 dī tca na tci' djo na de dūn ne ma te' te's da e di zō
"This beaver large here lives. People when they give to him only then
ke ne le ai yi ca γin ti i ye he' dū xa ya tce' ya yi xic
he is glad. That one they gave me to. Then, 'This evening over there moun-
tain

12 nā tci' lin ta ti dji' e dō wō t'e he' ca na γa ya la dje' i di la
large right half way there sun goes down there
gy ni nūt dūs ti la a ci ye' di as tdc tca' a lōn t'e' mō es dai
I will get you again," he said." "My sister, beaver it is I will sit for him.

14 dī e dji' xōn na datc ye' di ya γa xic kai he ca' a de' i e di lō
When does he come out?" he asked. "'Over there above the mountains sun
if it is then
i na dūs te le ce ye' di xa mō es dai ya γi xic na wō dje'
I will get you,' he said." "Well, I will sit for him over there mountain
on top."

16 ye di a t'i i e di djō cūt da γa cin da ye' di i e di nī ye tī
he said it was there. "Here for me wait," he said. There he put her.

---

1 Told by Louisçon, a man about 40 years of age who has maintained unusual interest in the myths of his people. The words and phrases in this text were later traced on the Rousselot apparatus from Louisçon. The transcription in this text is therefore believed to be fairly accurate.
ye tc' in nais ya ya yō nī e dja lin ma' i le' xo ni di t'ī i e di la  
He went toward him. He watched for him. "Just edge beaver dam at the turn  
there

2 xo na datc dōn dúy ga tc'tē e di ya yōn ni e dja must di ē dja'  
he comes out," her brother she told. He watched for him. His sister  
adī wō te sa ya ya'ī a yi zō gai ta ya i wō te ca ya i yaū  
said, "'Right sun going that only he looks at. Just sun going along

3 dū la xo na datc es dā a e di kū di gwa' tū a tai tē tū na-  
now he comes out,' my sister said," he thought. Then water all water  
started to move

γūt da a dja' 1 tū na tcai a wū ga xūt ye' i ye'īl gwa' xai ya  
it became. Water large but just beaver dam now he is coming out.

6 xo ni tī yi a ya xūt te ye xīs i e di xain ya gwa' ya gaiin ta  
At the turn just mountain there he came out. Now he looked at him.

li na tcaḳ1 kū di wō' kī tc'e le di ka e tū a ye di zūnī ili  
"Too large," he thought but because bad his arrows he shot (?). Just

8 ya ya i ya di' e i di ye da lūts gwa' ta de l'a i ta de l'a  
here his ear there he hit him. Then he ran away. Eh! he ran away.

ga yū nō γūt l'a lin gū ga tū ni ya gwa tū tse a tci a na-  
He ran back to her. Right to them water came. Then water down it be-  
came again.

10 dja' yi k'e na des t'atc i zo ail k'e ta zōk' tca na tōi ye  
After it they started back. (?) On the dam he climbed. Beaver large

yī he ai ta na ya dūn na t'as a tai hi di gi wō k'e he' xa γiin-  
because all he cut up. "All country over so small

12 ts'ūl le γūt di won le' ye' di di ēge' e wō ne t'e tce ya yūl lītc  
animal you will be," he said. World as many as there were he scattered over

e he' yin les di e ti k'e ni t'ats  
because like his little fingers he cut off.

14 ga dūn ne k'e γūt des 'atc yī da na gūt ye i e di kū e he'  
Then people after they two went. Ahead they were staying. "Here camp

na dúy ga wōs dai ûs detc nūn na dji ne gū tc'ūy γiin yāl  
for you I will wait. My sister, your relatives go to."

16 ya ya le dje2 a tai ti da sūt teck' a dū ya wūt dai ce kū γūt di ye  
As soon as they saw her all they started to cry. "Not we are going to live,"  
they thought.

xōn ne ye ze xai nō dúy ga e ci na di e di i e di la xo  
"My brother killed it." "Your brother you say where is he?" they said.

"Right here my brother

18 sūt da' ū' nō dúy ye di e ū ye na gūt di e de tū ma xa le  
sits." "Then your brother what is his name if he is staying there?" "Tum-

axale,3

1 "Became alive" is perhaps more literal.
2 ya'ī tē, was suggested later as the proper word.
3 "'Goes around the water's edge," "'water a few drops," were suggested translations.
ú ye a da wūn t’e’ gu yè’ di’ gū yēn nī dig ge ‘a yīn la’ e dū his name you will know it,” she told them. They were all glad he caused. Not

2 wi dī’ gi yī a dī’ cī’ a tai t’e sa zī wō lī da γī’ yē’ di’ from there they would let him go. “I,” all “my son-in-law you will be,”

they told him.

ai yī ‘e’ gi γa la dai a t’i xā at dū in la t’i (dū di’ ge)

Then with them awhile he was. “Well, not one place

4 as t’i ka la wūn lī kū di’ ka de ca gū wūn lī γūt di mī da-
I will be it is,” he thought. “I will go after him where he is,” he told them.

“He is bad.”

tc’e li he cī’ yō nai ya da gūt de xal at dū i la t’i a γūt da
When he came up to him he clubbed them. Not one they alive

6 ‘a li’ gū γai yāl dū ye út tūn ne wūn tca dī kō nai ya
he made. He walked along. Along there road was large, he came to.

in t’i zō’ nūt te ye wū γa1l in la dī min li da a l’ō e le ‘e’
Suddenly he slept. Narrow one place snares they used to set

8 dai es l’ū nes tī lin dō’ γin xail γal in út dū na wō di’γa
he set a snare. He lay down. Very it was dark. Then not it was daylight-again.

yi kal ka ke na gi datc’ a wō’ út dū na wō di’γa mūt tcūt tce’
For daylight he kept climbing up, but not it was daylight again. His wood

10 a wū’ a tai ga na a dū a dja’ yī de’ ye dai is l’ū i tc’i nes ya
but all now was gone it became. Behind the snare he had set he went to.

xūt l’e ge e wō’ iyu’ ca sa lātī út dū ya γa da ya i yūn de
It was night only. Sun was caught. Not over there he could go

12 mūk k’ūt da li di’ he’ a tai yi γūt da na wō dūc cī kū di kā-
because he would be burned, “All animals let come,” he thought. He called -

for them

wō di a tai nī wō nī sūt d’ ĝwa li cū’ a γūl le’ li xais l’a-
All rushed up. And then in vain they tried. Just the last

14 djī’ dlū’ e nī l’a’ mūk k’ūt des lūt di ke e t’i ga ye lū l’ūl ye
mouse came running. He was singed he looked like. Rope

le xas xai ga (lin xats) da tūn ne ta na de’ l’a da mī le’ nī na-
he gnawed in two. His road he ran away in. His snare he took back.

16 ye di la’ ca’ sa lūt di
Sun was caught.

ĝwa’ yīt dai nes ya k’a djū yas k’e me a wō dja’ gai yae le
Then forward he went. Again winter happened to him. As he was walk-

ing along

18 in t’i zō’ dū e mūt tse a tc’u nī lūc djō’ γain te lō’ nō da ye-
suddenly along there sleigh someone had drawn. Here he had slept. Lynx

he had hung up.

nūg gai lū lō’ ye l’ō γūk dūk ye k’e’ di’ es ya’ djū zō’ djū dze-
In his absence someone had been eating it. After him he started. Here only

that day

20 ne ti yā lo nō da k’a djū na tc’ na ya γē’ mūt dūγ γa kwë
he had gone along. Lynx again large he carried. For him camp
4 Anthropological Papers American Museum of Natural History. [Vol. X,
a tc'in la yit da tce na dal mût dûg ga kwê a wô tc'in la they made. Up he was coming for him camp they made. 
2 nô da na ya gel yet ye t'e a çâ di me ne da tcit de mût la' se Lynx he was carrying he roasted it. "My grandchild, this did you ever eat?"
"Its grease
1 i zo' es da dùn na ya ga yin ti xôn ti a zôn la t'a di' yûs da only I eat." Man to him she gave it. "Only that on that I live;
4 me ne da tcet de' ye' di ye l'e je' zôn' ùt dôn did you ever eat it?" he said. "Its grease only I drink."
'gwâ' gün nes ti ai ye li'ge a dùn dùn ne û djû ûl le
Then they lay down. That one the other one not man good was.
6 xût l'e dô' dùn ne ke' òn di' yai ta nes ti ye t'ai di' nen In the morning man's moccasins well he looked at. He was lying down
he looked at
dûk ke' ya ke' i'ô' e da sûl la ye ke' ni di le dûk ke'-
his own moccasins behind his feet he hung up, his moccasins he took down.
Behind his own feet
8 l'ô e a tai di' dûn ne ke' i' nai la tc'in ni ye it'i zô' dùn ne-
all here man's moccasins he put down he threw in the fire. Suddenly,
"Man's moccasins
ke' nûc le kù di i' dûk ke le' ti sa de' yin la na nes ti xût l'i' dô'I took down," he was thinking, his own moccasins it was he threw in the fire.
He lay down again. In the morning
10 ya tcô dô' ni'i ya at dai di' ã'ôi t'e' dûk ke' i' nai la xa' ahead of him he got up. Himself too quickly his own moccasins he took down.
"Here
a ca' cûk ke' ai le ye' di' ût t'e' ã'ôi tsûk yô' i la ã'ôi gwâ' grandchild, my moccasins they are," he said. Just then he started to cry.
He gave them to him. Then
12 (xût de') ût t'e' ût tsûk ke e di sût da at dù yì di a tai ke immedately he started to cry. Moccasins without he sat there. Not (?)
oû ke ti' dûk ke' a wô' at dù ye ke wô sîc a i' ã'ôi gwâ xôn-
Two his own moccasins but he could wear them out. (?) then
nevertheless
14 te wô' ya mai a k'e' he' at dù ye k'e' wô sîc dûk ke' li'gi yin la sky border not they wore out. His moccasins one he gave him.
mû di' ge wôn li et da tas se' i la di yin tôn mû di' ge wôn li Pleased he was. His arrow one he gave him. Pleased he was.
16 nû te da 'i ci ne lô' kù wô t'o' tc ye di 'gwâ nô da na ts'ûts "When you lie down on the end of a stump we will shoot," he said. Then lynx he would drop.
'gwâ' yì da' yai yal a yì ki' yai yal' Then ahead he walked. That food he went with.
18 in t'i zô' dù e dùn ne tûn ne wôn li ì yi he' i ci ne lô' kûn-
Suddenly along there man's road was. From there end of stump he shot.
t'o'k' da sa kîts ût t'e' ût dù' nû dô wô tô' n' ye' di a wô' Tipped up it was. "Not get it," he said. But
because he shot up "Too close," he thought. "Well, too close," he thought - about it.

To it he put his foot up. Up it went. Then further up. Then toward the sky after it he went. Then on the sky he arrived after it. There he came to. Caribou only food people they lived on it was wō ni ya xūt dūt di di ġi wön li kū di I ye a t'i ġa li la dai he came to. "This place world it is," he thought (?) . Then a short time.

dūn ne wō ni ya mūt dji zō' kī dūn ne ya ġi da lo ġul le' people he came to. And lines many

5. ya 'ō la' ġwa' yi ġy e ya da ġa ya 'a wō dle ī e di ġi for him she made. Then under it for him (a hole) she made. There ground ka nī get a zis na tcūt di t'a yin ti da bi ze' ya t'i q' aih she poked a hole through. Skin rawhide she put him in. Her knife for him
she put in "Wherever

t'i zō i tc' i' q' mūt dji zis ya l'ūl a ġi ġon ya ġi l'ūl na lo old woman caribou skin for him line she made. And then lines many

8. ya 'ō la' ġwa' yi ġy e ya da ġa ya 'a wō dle ī e di ġi for him she made. Then under it for him (a hole) she made. There ground ka nī get a zis na tcūt di t'a yin ti da bi ze' ya t'i q' aih she poked a hole through. Skin rawhide she put him in. Her knife for him

10. sa di ġe on li ku di de da' ūt da ġut da won t'as in t'i zō earth is when you think your robe, cut it open." Suddenly

"Now world is," he thought. He swung himself then not he moved

12. a dja' i wōn la' ūt da ġa des t'atc ye da na tcī tōl te' kē' it happened, it was. His robe he cut open. Eagle's large nest he was on it lōn 'a dja' a sūn di ne lū'le cūt da wōn di' ye di ye ġa it happened. "Grandmother, this, your line." "You will tell me that," she had said to him. Then

14. ye di ġe dūt lū le na di la' up her line she took up.

gū sō des ya di ġe tōn t'e e da na tcī ya' dje' ta di Then he was going along. This world far eagle large young ones three

16. da' de' ts'e' wō ni ya me ts'i de e le xa oṅ ke di ye in tca na sat on something. He came there. "What is this? Two large people a xain la tc' in dūt di t'a le e he' oṅ ke di ye na dūt de xal he gave us. We do not like that." That was why two he knocked down.

18. I la t'a a ye xō dite at dū a wō be ci a wō' a na t'i nō ta' One told him. "Not you will live but you are." "Your father

da wōn t'e na yūt di djia ke' na ġūt dal da' ta wōn lū in tc'i what time does he come back?" "Well, when he comes back hail wind

20. na tcī na yūt da lū in tc'i na tcī a t'i tcūt le ye' di ū nō' big. When he comes wind big usually is," he said. "And your mother, na wa t'e' na da' djia (nō dat ya) ya di ġun na la' tcō' wa tcā what she comes back does she do?" "Rain falls heavily
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ga ya lu in te'i na tci a t'i's da la' un na na da a le ye di ye wind big usually is mother when she comes back," he said.

2
ga yi duk ni ye dja gwa ta wo lü gwa ya lu müt ta' nö-
Then one side he went for him. Then it rained then it hailed: his father came back.

dja djö γút di lüt sün ye'di xa tca a ye zo a ne ia 1 ye di ye "Here animal I smell," he said. "(?) you brought," he said.

4
xö ti wo γút dai lüt sün ye di ye düt töl ma xa k'i he' di es ya "Nevertheless something alive I smell," he said. Around his nest he started.
ye nüt de xül k'a djö ma na γút dal i k'a djü γút dai lüt sün He knocked him down. Again his mother came back. Again, "Live animal I smell,"

6
ye' di k'a djü da töl mai na des ya k'a djü ye ne de xül ga she said. Again her nest's edge she started. Again he knocked her down. Then na sül le i ni yi di ti k'e ye titc xa gin süt le e de a wön da the small one he took up then he took him around with him. "So small you will be,"
ye' di e γa xa tej ye t'e i tük a yin la' e he' ke ye titc sa ge he said. Just large enough to fly he made him then he went about with him.

River

ön li di la dai ni yi ti na γai tün na l'ai te'i lü ge k'a l'itc where was on a hill he put him. "Over there bottom of the river fish are swimming about

10
gü ya γin k'in ta la ye' di a xa' ye' di yü ni le' xa' yün i'a he do you see them?" he asked. "Yes," he said. "Jump on it." Then he jumped on it.

γwa' yin tcüt lü ge xain ti nat ts'i tsə ya da ge gü ü djön lə Then he caught it. Fish he took out. "Why don't you eat it?" He ate it.

"Is it good?"

12
ye' di a xa' et di wa tc'i di ge' was ö de wö tc'i' hwon he asked. "Yes," he said. "From this time world it stands as long as eat it.
t'iz jü t'a tcüγ γa wön da With it you will live."

14
k'a djü yî dai di es ya in t'i zö dü ye dün ne tün ne Again forward he set out. Suddenly along there man's road ön li k'e di es ya djün zö na di ye yü ön ts'i yü a na di e was. On it he went. Here only he camped. Over there old woman was camped.

16
tc'i des ya û cai' da k'i ün na da dja na t'i û cai di dün ne He went to her. "Grandchild, how have you been traveling? Grandchild these people mî tc'e le üt dü a wön dai ci ye' di müt tû e ta de a tai ji' are bad. Not you will live," she said. "Girls three everything

18
me tc'e le a ci' ma ji t'a nat ya dün ne γút da wo i ül lî ye' di bad in their bodies are staying. People they kill they are," she said.

1 These two words probably mean, "It is only what you have brought."
ma ji t'a na di xe ci' a tai ye gin wo' i e he' kō la' a dū kē-
In their bodies what stays all he killed that is why old man not he was-
pleased.

2 ne le li mi de tc'e a yin la*
Very angry he made him.

i wō' tac a dūc le hī ye'di ġwa yin ka nai ya a ġū di-
Then, "Arrows I will make," he said. "Now after it go," "Grand-
mother what does he mean?"

4 dō' di a t'i ye'di a caĩ' ke tc'e le di e di la yī kō na datc ye dī ye
he said. "Grandchild a bad place, there he used to get it from he means.
də wōn t'i a t'i k'i wō lì di na dū zí na tci' na dī ye'dī
Some kind of a place it is. Saskatoon where there are snakes large live there
6 i yō' na da tci i e dī a di yet di ġwa yīn ka des ya ġwa*
he is accustomed to go, that place he means," she said. Then for them
he started. Then

yō' nai ya i wō' tsī e es ği 'a da de la' ġwa k'i* ts'i des ya
he came there but with stones leggings he made for himself. Then on Saskatoon
he went to.

8 ġwa* ye ta nī ya e t'e ġwa nō dū zī a tai ye tc'o wō des sūt
Then among them he came as soon as then snakes all rushed on him
i wō' nī e tca a tai yūt ts'ūn na in tcūt lin dō ya ɣūt ya xūl
nevertheless (?). All his legs caught just he clubbed them.

10 ġwa* e' tō ni dūt di ya ɣōn des ya
Then arrows he took. He started back.

ġwa* ye ɣōn nō na ta djī* a zīl ca mī ka nai ya ye' dī
Then (? from your father scrapper for me for it go," he said.

12 a zīl kōn des da tci* yīn ka dū djī* ye di ye dūt tca i tc'ìn-
"The scrapper where I generally get it for it let him go," he said. His grand-
mother he went to.
nes ya a caĩ in da dā di dje zīl dūn ne ġlī i wō' tc'ūl ī
"Grandchild it is difficult there. Elk person is. Then outbank

14 l'a dai i hwō* at l'etc lin k'e tci* da mas di i na dūz i tci yū-
on the bank, he runs back and forth like a dog around it chases it. It barks-
after it
ya tīc lin k'e tci* at dū mūn nūs twā ġt dū mō na tc'ai ya
like a dog. Not without his knowledge not you can come up to him.

16 a yī a di ġwa yōnī ya ya e dja ai e si sin xa tse* na ġūs 'i
That one he means." Then he came to him. He is ready for him. "Well, I
first I saw you,"
ye'dī xa tse* yī ts'i ġū din dle ye'dī dō wa ye'dī xo'n-
he said. "First down the bank you run," he said. "No," he said. Neverthe-
less

18 tc'i a wō* yī tsī ġū de' l'a yūnī 'ets i he da' di l'a i e xa* a dū
down the bank he ran. Because he kicked him he started to run. "Why not
yī tci yī dai ma tūn ne djī* nì yīn l'a k'a djū ġū we na ġūt-
down ahead his road you run?" Again along there they ran.
ye dla k'a djü yü ni 'ets út dū yü ni 'ets na yì yet dūt tì ga
Again he kicked him. Not he kicked him. He threw him down.

2 i ts'ūt ñse me ts'i ña ye ze xai a tci ne la ze xai kū di-

̄gū sōn dūt tc'i ña a hi yì ze xai ño ye tc'e gū yō nai ya
Her husband it was she killed. Below woman he came to.

4 ya gí e l'etc í' e ye ya e xūl' ya ye xūn ne xūl' me' a zil ni dūt-
She was running about. There he knocked her down. He finished clubbing her.

Stone he took for himself.

dì ya òn des ya nō dja'
He started back. He came back.

6 de' tō 'a' yai i sìl ūs t'a le kū di ne ta tc'i' t'sa sa ka-
Hiss arrows he heated. "I will put feathers on," he thought. "To your-
father feathers for me go for,"

nì ya ye' di' t'a kūn des da tci' yì ka dū dji ye' di k'a djü
he said, "Feathers where I go for them after him let go," he said.

Again

8 mút tc'i a tc'i' nes ya a cai wō te in da dla* í' e di a dì
his grandmother he went to. "Grandchild, very difficult there he means."

a cūn ye a di et di i' da tōk' i na de lū i' e di wō nai ya
"Grandmother what does he mean?" he asked. "Large eagles are there."

There he went.

10 dūn ne 'e tcūn ò wō yō 'ò in tc'i tce ci yō ni e dja ye nūt-
Person's odor he smells then from the wind side he watched him. He knocked-
him down.

dūt dì xūl' ya lin a tai ya γūt ye xūl' gwa t'a a de la* òn des ya
Then all he clubbed. Then feathers he made for himself. He started back.

12 k'a djü na ta tc'i' ts'e' sa ka nai ya ye' di ts'e' kūn-
Again, "To your father sinew for me go for," he said. "Sinew where I -
always get it des da tci ts'e' ka dō dji ye' di ye k'a djü mút tcü a tc'i' nes ya
sinew let him go for," he said. Again his grandmother he went to.

14 ì cūn' yì a t'i a di ye' di a cai in da dla is da dūlō na tci'
"Grandmother where does he mean?" he said. "Grandchild it is difficult.
Grassy flat large

k'e xa k'i tōk' i na dì at dū dūn ne yūn nūs tō we yō na ya
on large buffalo it is living. Not person without his knowledge comes to him.

16 ye wō 'a dūx dāi yet ye lō da da de ts'ü tūt dū dūn ne yūn-
His servants (?) birds on the ends of his horns they sit. Not person
his knowledge

es tō i út dū ya 'i ai yi a di í' e di ye din ya xa k'i sūt tì
not seeing that one he means." There he went buffalo lay

18 kō ya i út ye dūs de da in del na ya na γin la xūt ye da da na-
he came. Without cause birds flew up. He made them go down again. With-
out cause they flew up again.

ces del ye ka sūn na γin a ya ye' di út tō' sūn na γin 'ak ye' di-
"Why do you fool me?" he asked. "Leaves fooled me," he said.
"Pitch to your father, pitch for me go for." "Pitch where I always get it
dje’ na ta’ tc’i’ dje’ sa ka nai ya dje’ kon des da tce
Then his grandmother he went to. "Grandmother
what kind
a t’i a di ye’ di a ca’i’ dût tc’in γ̄t da k’e dji dût tc’in na tc’i
is it he means?" he said. "Grandchild, tree is like animal. Trees large
8 le dûn ne cû i ga ze dji’ i’ di zö’ dje’ hölj ai yi a di ìgò wò
grown together between only there pitch is. That he means. (?)
γ̄a yò ni ya i ga tsí djic a da de dla’ ye t’a da dîtce he
then he came to. With that stone mitten he made for himself. In them
he put his hands. With
10 yù de dîtce gua da tc’in ne ye tc’utce ye in tc’e a de xûl a wò*
he put them on, then stick he took he threw from one to the other but
xôn da dîtce mút dji ce zö’  * * * 1 i’q’ dje’ nî dût I ya i wò
he pulled his hand out." His mitten only (?) After that pitch he took for-
himself. Then
12 kò la ga a ne di ye ye tc’i’ di e si’ gua a tai ye γ̄t ye só
old man (?) he used to dream about now all he killed.
wò te me di e tcai a yin la*
Very angry he made him.
14 i wò’ mút tû e ke in ne ta de dji tce ka dô di ēli’ γ̄t dì
Then his daughters those three “Berries we will go for.” they said.
dji tce ka γ̄t dì es del ca ji dle je xa wòn t’e na dîtce le
Berries they started for. "My son-in-law, grizzly bear just that way
used to be there.
16 ka wò t’a ze ye’ di gua’ go tc’i’ γ̄t yes ‘atc djö’ es da dlôk
We two will go to him," he said. Now thither they two started. "Here
grassy point
na tc’i’ djü na di he le ĝi ye di ke γ̄t din ‘atc ta di ye γ̄
large here he used to live," they said. They two came to the river. Three
over there
18 l’ô ke na de ya djö’ mò ni î ni da ye’ di mò ni e djà’ ta yin-
in the prairie stood. “Here you watch them,” he said. He watched them.
They to run out

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1 The narrator was unable to remember a few words at this point.
2 It was translated thus, but the meaning probably is that the trees beat against each other catching his mittened hand. He released himself by withdrawing his hand from the stone mitten.
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de djút ‘a wón dla gwa yit tc’et dì yes del ta dè de li wò dai he caused. Then they came to him three of them, one ahead of the other.

2 ye yet dain in ṽūts gwa dút tc’i úa ka wót ye na xús ke ĝe He shot through them. Then his wife he called to. ‘Our children a tai ya γút des wò ye di ye all he has killed,’ he said.

4 gwa gi des sò a tai dì ĝe k’e he nai γút da l’i tc’i ti ye- Then he chased him. All world he chased him around. Then he started to kill him.

zi xai mi ĝe wò tca de t’é l’a wò t’ö tci ka wôt ye ga nes del Lake large he dived in. Pelican he called for. They lighted there.

6 tū ya γút des dò a tai te ye ĝi yín ka na ta ga lin k’ da za zò’ Water they drank all up. All in the water they looked for. Then nearly ‘a ya yí le’ djús dái ka wôt ye di e djì yè‘ di gwa ya ya they did it. Snipes (?) he called for. ‘Come here,’ he said. Then with him

8 ĝa gò diji ya ĝi wò t’ö tci a nat t’i ye li mûk ga ga ‘ac i they were going. ‘Over there pelican all of you just by him go,’ ye‘ di ñ dūz dái mút t’ö tci ga nes del xút dûs da sa bût’ he said. Snipes pelican they lighted near. ‘Oh, snipes, my belly

10 in da nél de ye‘ di dû’ da ti a tca tsí ts’un nai ka da dûn you seem to like,’ he said. ‘Somewhere black water bug skull I myself looked for.’

nes ta in l’a wò te ye yí ze yí ye wôt ye ai tai ĝi wa ni get One place in his mouth very all they stabbed him.

12 gwa γín del a tai γû ye nais detc kò la me tc’e le ‘i ñ a ta Then they flew off. All along there they flew off. Old man used to be bad all of him

tû ye γút des wò water he was killed with.

14 e dû we tc’e’ gwa yi dai dì es ya at dû tôn t’e djì dì es ya From there then forward he started. Not far he went dû ye dûn ne ní ya ke ní ya djò ‘ö zò’ kò la’ mút tsí dûk- along there man was going. He came down to the river. Here only old man his head was gray.

16 k’ûl la ti sûn na wón ni ya me ‘a lî kū dì ai la mút tcî l’i’ Miserable, he came there. ‘Who is it?’ he thought. That one his younger- brother

‘ûl li lô es ke γín li dô la ní lûγ γút ye ‘î me ül li yû dì gwa- it was. Young men when they were they saw each other. ‘Who is that?’ he thought. Then

18 hwe γa γút da k’è he le wò γút dîc ì la i lô dûγ γa lî γín- the way they had lived they told each other. Then brothers of each other they were lin lô gwa hwe le na γút dî then they knew.
AGAIT'ÖSDÜNNE, THE HAIR SCRAPINGS MAN.—First Version.

in ła di dün ne ne ƙo k'ada tcə in t'izō a zis a djin la de
Once people many were going about. Suddenly hides where they had been dressing

2 i e di wō teć'i tc'it dọ a út sük at hai te'gü a ci ne' ai tai
from there child was crying. All women those all
wa teć'i' na wūt de sūtc ƙa li a dū li gi 'a a ƙa in la de tcū yī'
toward it ran. Then nothing they found. Hairs one at a time

4 wa nī gūl li ƙon at dū li wọl j gwa hwe' tc'i ü a wō teć'i des ya
they picked over. Then nothing was there. Then old woman toward it went.
e di zō a ƙa t'a tc'it dọ a ka důz ƙi ye din ti dūt tei zē'
Only there among the hair child was crawling about. She took it up. Her mitten

6 t'a yin tin'
she put him in.
e dū teć'i' ya γūt da ƙu e t'ī na tca' a djə' ƙu k'a da tce
Thereafter she took care of him. Quickly large he became. Then
he walked about

8 a djə' i dō we tce xa k'i teć'ı dün na a li lō i wō lō ke zō ca
It became. Thereafter from buffalo person he was because "Grass only to me
nī nūl letc a cūn et di xai ye i l'ık ya nil letc i xūt l'e ge
bring, grandmother," he said. She did that; grass she brought for him. During the night

10 ai tai lō ke ne dū we ƙu zō' xa t'ī zō da tōn te1 [kū di me-
all grass was gone. Then "Only that he is doing," she thought. His grandmother
tcū a yū di he na γūn nes ti ye k'ai ta mūt tcōt de' ga nī teći di
thought about him. She lay down again. She looked at him. Her blanket
there was a hole through

12 ye di wō teć'i yūk k'ai ta ƙu zō' nī 'i ya at dūk gat at ye2 xa k'i
from there she watched him. All at once he got up; he shook himself immediately buffalo
a djə' ye ka ƙū di ye yū e djī' na nes ti ƙu zō' xa t'ī lō
he became. "Why did I do this?" she thought. Under that she lay down again.
Then "What are you?"

14 yū di e dū wa teć'i' ƙon djon ya γūt da
she thought. After that well she kept him.
in t'izō tca' e tc'ūt tc'ūt daic dūn ne gōs tai kū di i'ı tca
Then beaver they were after. "People I will look at," he thought. Beaver

16 tc'ūt dite út dū dūn na dje dūt di hi ai yi út sūn tca tsūn'
they were eating. Not people pitied him (?). That meat beaver meat
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yá 'i na nes 'ak hí mí de te'ên 1 li a wó 4 in la t'i kó la maiking. He was fooled. Very he was angry but one old man (?)

2 yí te'ĩ tcü di ya yi 'o tca 5 ts'ùn ne' dún ne l'õ ní di i 'u' he gave him. Beaver leg bones after the people were gone he took up then yût ye dük di e ci tcwà de' út de jõ tca 4 zõ wa xai lis es si he swallowed it. "If I pass it only then beaver you will kill."

4 kü ye di he thought.

gā lin lò mút tcwå es ke ge en ne zõ' dún ne ke gût dîtc. Then his grandmother boys those only people were going about.

6 in da lin ya gût di bút' mút tcü a dún ne k'e ya ya'il dîtc mai- Then they were starving. His grandmother after the people was going about. Her nephews
ze' e me gā lì ya di bút gū ye ẽn da dla he' a cûn e da uc- then were starving. With them it was difficult. "Grandmother I will fish

8 γûj je tca tû wa ts'a tse i 'e di úc cû djö la lû ge a t'e ci beaver lake old one there, grandmother, here fish there are;" e di wô' i de ya ta yâ ni xîl mõ e da úc gûjji e' di yû e da 'e'- he said. Then chisel for him she cut the ice. "I will sit for it," he said. "Where he is fishing

gûc dîjî de e ca tca' na te' 1 xain la î te'a gû laî 1 dût tcin I will go." Beaver large he took out. (?) stick
te na yût sit s i 'e dô' γai gûc ce i la e di an t'i e xûn ne xûl a çô he pushed in the water. There he was fishing. (?) Four he clubbed.

"Grandmother

12 î ts'i lû ge di an t'e zi a xai ye' di mút tcwå' ye te' i des ya down there fish four I killed," he said. His grandmother toward it started gû zô tca 4 na te' di an t'i ze' xain lô î lô a di ni ye din la Behold beaver large four he had killed those he meant. She took them up;

14 gû wes gûn ge' na yi la tca 4 tsûn' ya ts'et a cûn tca ts'us in the fireplace she put them down. Beaver meat they ate. "Grandmother, mesentery
di le' ca ne ts'ûl ye di e xa yin la for me roast," he said. She did that.

16 ɩwâ 4 mút tcü a dún ne k'e ye di es ɩ'in yît da 4 na ɩ'ut ye lô Then his grandmother after the people she carried him. Ahead they had - been living

dûn ne ga'î e dja 1 tca tc'ûs di le' út sits dûn ne út dû dje people they saw it was. Beaver mesentery he was eating. People not (?).

18 da dût di ne' ɩi gâi ɩ'ut de la a yai tc'ûs dûn ne' yî %B7i ya wôs ya They went after him. Agaiti's'dûnne over there he went.
tca tcôs di le' ɩi ge dût de ya ɩi tc'â k'ût de na ɩi de tci ɩi tye Beaver mesentery they went after. The children they were carrying they put-
down.

1 "Spear handle (?)."
2 With negative it was translated, "became crazy."
lin' gi de tcai a gi yin la' yi ts'il' mai ze tca w6' da'i is l6 dji
Very angry they made him. Down his uncle for beaver where he set snare
2 i e de in k'e tin tci út dain tcû da t'i a t'i ye di ye ca
there on that he started to cry. Himself too "What is it?" he asked.
"For me
za za w6' xai li ye di ñ ga hwe' tca' tca ts'un ne i i ce tc6'
kill it," he said. Then beaver leg bone he passed.
4 lin d6 in na di xe ci ai yi ai tai muz ze xa ya yin la
Then all who were there those all his uncles took them out.
e dû we tc'i' yit dai' yût des da k'a dji' ye yût yi bût'
From there ahead they moved off. Again they were starving
6 a w6' dja' i di xa k'i nes tô i tca' i tc'ût di ye dûn ne ta ke-
it happened. "There buffalo not knowing I saw," someone said. From among
people
w6 ne dji e t'o ni yût di la dûn ne tc6'1 y6 ka des ya xa k'i
arrows he took. People asleep for them he started. Buffalo
8 na de ló wön ni ya ye tc'i' ni des ya xa k'i a dja' xa t'e ye ni-
were there he came. To them he was coming buffalo he became. Just
he started to play.
te'i atc a tai ya yin w6
All he killed.
10 yi dje na da le mút dûg ya wes õn ña2 wön tca de a wô-
He was going back for his fireplace large when it had been prepared
 tc'in dla de ts'a de ts'i mút tcû' tcûtc k'ût tc'e tcûg ye da
they were sitting. His grandmother wood who was sitting on crying
12 û cû ye w6' a di di ye di ye in la di xa k'i ma na dû e hî
"Grandmother, why do you say that?" he asked. One buffalo their (7).
dûn ne mais tca' ne di tô'i e t'u' in la di mais tî i wö' ton i i
Man his bow one he had taken, arrows one bow he was holding.
14 k'a la ye kai me as et di me as e di dûn ne tûn ne dût lûtc
"Caught in the willows, who said that of me? Who said that of me? Person's road
who carries arrows."
lin dô at dû lî na wô te ye' I w6' et dû ût de tôk dût si'
Just nobody spoke. That is why not he shot. Their heads
16 õn ke t'e e in le dai yi tcûtc k'e yin ni yitc tcî yit da gin la na xa-
two he held together. He broke them. He threw them in the fire. "Your animals
yût dai dac la lô yit dai xe t'i e na de hi kû ye di he tc'a gin del
what did I do to?" "Ahead they were staying." they thought. They started off.
18 kô la in la t'i e di dûn ne l6 e sût da xa k'i k'a bût t'a
Old man one here after the people left sat. Buffalo sat his blanket
ya t'o e i dût tca ya xai ya yin 'ô a ca xa k'i ya dji tc'u ne'
had put that for his grandfather he pulled out. "Grandfather, buffalo
young wolves

1 Translated "after everybody lay down"; compare dûn ne l6 e, "after the people left."
2 See, gû wes gün ge', p. 312, l. 14 above.
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ye ze xai lo i'ka la bu't t'a's t'o i yu di e ya yin o ut du xa
killed it is its fat." "I put it in his blanket," he thought. He gave it to him.

"Not young buffalo fat

2 k'a k'a a li ku di gwa hwe du't tca' da di a gun ne t'e it is," he thought. Then his grandfather he told it was.
gu ye t'o e e ci ye na gu't di ye xa da xat (?) da gu't t'o e ye na
"Their arrows they will know (?) Their own arrows if they know

4 gu't di e de' i ya de xa k'i y'i gu tu le cin de tce a ca gu't di by that buffalo let them take. I was angry they said that of me.

ut du xa k'a at du k'a ul li ku di mut tca' i wo ke ne li
"Not young buffalo not fat it is," he thought his grandfather because he was glad.

6 gwa hwe mut tca da di gu ye t'o us si e na gu't di ut de' i ya da Then his grandfather he addressed. "Their arrows if they know by that

xa k'i ni gu tu li gu ye di g'o tu' e mut tca' dun ne k'e tiin tce buffalo they will take." he told them. Thither his grandfather after the people he moved,

8 xa k'i se tetc ku' gu tu di ye gi 'on' e de ts'i lo ye ya dj'o da ts'a "Buffalo are lying there," they thought. Over them they were sitting. "Why here are you sitting?"

gu ye di ma gu tu da wo l'u li ku' gu tu di ye la gu tu ti i ya gi dai de' he asked. "We will snare them," they thought. (?) if they are alive

10 xa wot t'e la gu ye di ko la i wo ye tci' a a ya la e t'ai na it would be like that," he said old man, but to them he came immediately,

"Your arrows

xai t'o e me da din 'ai si in do wa lel gu ye di ut dain a cu' yu those they are sticking out of you take," he told them. "I myself and my-

grandmother

12 na xa gu't dai wo li ku di da t'a si t'ul la k'e ni da sul la xa k'i our animals there will be;" he thought. His own poor arrows he left on buffalo ye le da ni' ets

they all stepped on.

14 a ya'i t'o's dun nai ti s'un ne a di z'un i'e di yit dai dun ne Agait'as dun na miserable was becoming. There ahead people

ne lo me di hi gi yi di mat t'u e ma tca'i xa des ya ya k'aimany their boss they had his daughter they did not like. He went out.

She looked at him.

16 ta e na dai' yin dj'i' djes dun ne ye' di li' yin de tci a ye di "Your eyes I do not like," she said. Really he became angry

i he' ya i' o e wa tci' e des ya ya i' o e i sul luts gu e t'e gu- because behind her toward he started, behind her he urinated. Quickly her abdomen (?)

18 to' mut tca' ga ni ya tci'in di kw' a wa' dlj et di tci' n di her child was born. "Medicine lodge make," he said. Medicine

1 "Ghost, spirit" (?).
kwé a gin la' mút ta' yi le si' k'e wó lúts ús si e di ́gwá' lodge they made. "His father who is let him urinate on," he said. Then

tc'ín di kwé a yí li' ní yún ní del ta na yút det tcet ́ón ywa li medicine lodge which they had made went in. They missed him once in a-

while. Then for good

na dö e mút ta' úl le ci' út dú a da tc'út di a yà t'ós dün ne i' he was gone. His father he is not they knew. Agait'ós'dúonne

izq' a dú wa tc'it da ya xa' dün ne a lón té' djó' a tc'it dû yî only not went there. "Well, man it is here let him come."'n mút tcwá' úc ci' tî sün na ye ka a da dì a' yà di i yû a di Then his grandmother, "My grandchild pitiful concerning this what are you - saying?" she said. She liked it

xon t'o wó' wó tc'i' des ya nî yè de mút tc'i' tc'út de tì út' ye that is why thither he started. When he came to it he took it, immediately ye k'e sül lúts on him it urinated.

a tai i tc'e gü yú a yú t'ós dün na i' gü na tún na ai tai All the woman too Agait'ós'dúonne their clothing all

gü k'út ts'e des la' gü ye tc'ó' kon' a tai do' tc'e nes sùz 'on they stripped off. From them fire all (?) they put out. Then

mút tcwá' ts'e' xon yú tsí a le t'ai ya ŋin la' gü ye tc'ó' mút-

his grandmother sinew fire too pillow she put inside. From them his grand-

mother
tcwá tì gün nî yû di gü ló' xút dün ne gin 'atc gü ts'e xain la they drove off. "I wish in the morning when they get up sinew they will take-

out." In the morning they got up nothing they could use was there. "Grandmother's pillow

t'a na ní t'a ye' di ye tc'it des ya e t'ízó ts'e' i yû kon' look inside," he said. She started to it. All at once sinew under fire

yú se se la lón kon' na ŋin la' gü lú' e t'o sa a ne le' tc'e gü-

she has left. Fire she built again. "I wish arrows for you make," woman tc'e e di xa da k'út dai' me tc'e le hi ta sì ya ŋn la' gü lú' he told. Just willow poor arrow she made for him. "I wish

tc'elle ne ta di tc'ú na' lú' a xó na wó wó sitc e di ye út dû wolves three Wolves I wish would come to us," he said. Not

la dai k'a djó tc'ú na ta di ya wa si' a tai ya ŋin wó i tc'e-

long again Wolves three were coming. All he killed. The woman

gü i' i ye tc'i' des ya ŋin wó' dai' i tcét ya yat ta dé da to them she went. Their noses she took hold of. She rubbed them. Three

a tai xai ŋin la' yút t'a wó ne ta wó ní i t'a ya gin del gü lú' all she took out. The skins untanned inside they went. "I wish,

ma tci ke nin de ta di ma ta' wa' si' wó le' e' di út dû la de caribou thirteen you will run along it will be," he said. Not long
agait’ösdünne, the hair scrapings man.—second version.

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2 xut da ta di lu’a xa ga’a la ní wó sit ta di yí ga’ ni wó ní sút “Moose three I wish by us would run.” Three by them came.

1 i djú a tai ye yín wó ga lin a t’a zi’ at důli i gút dút lý Those too all he killed. Then leather nothing they had

4 a gút djá they made.

mút tce yi’ gú ga’ wút ye dón ke a na wó ke le a ci gú ye di His father-in-law “With them very famine you will die with,” he told them.

6 mút tćwá i ai yi zo’e k’e a ka da yín sút i e he’ a dů dón His grandmother, she only after fat he left. With that not (?) i de xa yá li’ dón ke gú ye in da dla xút dút da t’a gün na- (?) just starvation with them was hard. Just that way they were dying

8 ke só kú yút di e tćo na wó de lí kú di gá’ na yá del gá lin’ they thought. “Well, we will come,” they thought. Then they came. Then at dů na gút dút del e di ga ní gin del gú tse dó at dů sai not they could go, there they came back. “Formerly not I

10 gú ya at sún a wó s li he si gú ye di gút s dó a tću dez ya for them meat I will get, I said,” he said. Before he went away, xat da’ na ló’ yút di le dei at dů xa la di .Margin gú tů gú yet de “Moose many when they go not the leader shoot,” he told them,

12 a wó’e gá ní gün ní del ga’ xa da was súl t’aí la tći’ i zó’ ú yút tů’ “but when they come, they run out those behind only shoot.” a wón’ me zí dún ne a ló dů’ xa la di dún ne i de lůts me- But owl person when he was the leader man he shot. His wife
di tć’ li’ a zís wóñ de dla ye des só tón ti a tće’ ní la ló ye i- skin (?) she chased him. Far he stopped running, he fell.

tść’út ló xwóñ ti yút dai nů lúj at dů’ gwe de ta na wón tsít’ “This kind animal you are. Not quickly you will die,”

16 ye’ ti ga’ zís yé tů dů ne ditc gwa me tći’ úq ne na i djá i wó’ she said. “Skin you roll up in.” Then his wife got up. Then me zí i mút si’ múk k’a ts’et de γa’l i wó la mút tsǐ’ na tće’ de owl his head they clubbed that is why his head is large.

18 xa k’ai zís ai yi’ t’a e dó we ts’ě’ ts’i’ tů dú sůk i e di Buffalo hide inside it from there child cried. Then

wút s’i tía ja’ i e di xa k’i’ ga’ ai yi’ ta zo’’ ts’i’ tů sút da’ she started to it. There buffalo hairs among them only child sat.

20 ní yi di ti tí sún ne yú di’ mút dai ya sún ne ‘ún a wó ne’ tin- She took it up. Poor thing she thought about it. They tried to prevent her, but

“it is pitiful”
sún ne yū di nī ye di tī ya γūt da yen de ce
she thought. She took it up. She cared for it. She raised it.

2 ḡū e tē mūt ca a tī a cūn e ye di lō gi zo e ca yū e
Quickly large it was. "Grandmother," he said, "grass only under me
nī nī le’ ye di lō gi zo e ye yū e nī li ai yi xa l’e gi út dù lī
put," he said. Grass only under him she put. That during the night
nothing

4 se ‘ō nūn zō’ on lī a cai da tī an tī yū di mūt ts’ūt de-
lay there. Ground only was there. "My grandchild what are you
didn’t know how to...?" he stood. "My grandchild buffalo is," she thought.
dān ne dq e wō xa kī tsa ‘j dü nē ne lō ne a tī
People famine was killing. Buffalo someone saw. People were many
it was.

8 xat lī djīt min kā ts’a dü de lī in lā zō e a wō ‘j kū dī xa kī
"Tomorrow after them we will go. All together we will do," he thought.
Buffalo
yā ‘j xa l’e ge dān ne tcō’ dü nē tē tō e dān ne ta kē we-
hew. At night while the people were asleep peoples’ arrows among the people
one from each

10 ne e tē ‘e tē nī dīn tō xūt l’e ge xa kī ka des ya ya ‘j
arrows he took. At night buffalos he started for. He saw them.
ye ts’ūt des ya ye ġa nī ya et dü ye nē djīt yū da tū ai te
He started toward them. To them he came up. Not they were afraid of him.
He shot them. All

12 ye ze’ xāi dān ne e tō dōn lī mùg γūt dai’ da yūn lī’ kū dī
he killed. "People’s arrows they are his animals they will be," he thought.
k’e nī dai yes tō di ās cū yū út tsūn e a dō dle he yū dī de t’ō
He placed them on them. "This my grandmother meat we will make,"
he thought. His own arrows

14 qōn kē tī k’e nī lā
two he placed them.
yi de dān ne ka na des ya yi di zō kon ne tcai a ts’in lā’
Back to the people he started back. Just back there fire large someone-

"Grandmother,
da na da dān ne múg γūt da in ka din ya ne nī k’e sūt dú-
what is the matter?" "People their animals for you went, ‘On you we will -
build a fire’

18 li di ne di me’ ace di et di dān ne a tai ūn ne di ye dān ne
they say of you." "Who says it of me?" he asked. "People all say it of you.
People
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út dí mì ni di’ ge a tc’et di’ na xa yút dai e dū li tai l’a i e dì not are pleased they say.” “Your animals none ran away. There

2 xút l’e a na’ ū di xe mút ts’it ta na dìl at dū li tai l’a e di at night they are still there to them go. None has run away,” he said.

dún ne l’ò e i e di sùt da kō la li gi ya ga sùt da a cā After the people had left there sat old man one. By him he sat.

“Grandfather,”

4 i e dì tc’ū yū na ya ya ze ze’ xai i la yūs i ye di a ye dì he said, “wolves young one killed I saw,” he said.

dún ne k’e yút des t’et i e di xa k’i a t’i i e di zò’ sùt tì After the people they two started. There buffalo were. There only they lay

6 út ts’i tc’út sùt tì ye te’e a e di mút ts’it sùt des del xa k’i toward they were lying. In front of them there toward them they went.

“Buffalo

a na ū de he kū yút di a wōn’ yi ts’e des del ai te ye yūn wò we will surround (?)” they thought, but they went to them all he had killed.

e t’ō xa k’ai k’e da se tò me na ts’et di e ka wò te dūn ne Arrows on the buffalo lay on them by those they knew them. Very people

i nì di ge e dō wō lò were pleased. The end.

ATCECO KILLS BUFFALO.

10 da’ dūn ne ya’ di bat dū xa k’ai tc’a’ jì tes ò’ ne dū we ta jō we Then people when they were starring buffalo someone saw. Guns were none. Open place

‘a t’ì ‘e’ et dū ‘a’ tc’el le a jō òn t’e xa l’e dje me da cì xa nac i because it was not they could do anything it was. “Tomorrow that we may -

12 a tc’ül le ts’et dì a yi ‘e’ a yī ze ni he’ me tc’e tc’el le lì gi tc’ùt dō we will make;” they said. Then that day they left them. One boy ‘e tce có’ ō ye da ne’ jì’ ka des ya dlq’ a yí ‘e’ da ne’ ye tc’jì’ me-

Atceco called people (?) after them they started. Then people at him they were angry.

14 dje xaīn ke da ne’ ‘ai k’e a jō ‘a’ wōn t’e ‘e’ xa l’e ta miñ ka People all because (?) they were next day, after him

ka tc’e tes del they started.

16 ac ka ne dū we ġwa at dūn ne tì da xa k’ai ka des ya lq’ ts’üz-

Boy was gone. Then he himself alone buffalo started after. “Let us -

kill him,”

zū xaīl et tc’út di ġwa mi ka tc’út des del yit da ya kwōn ne tca’ they were saying. Then after him they started. Waiting for him fire large

18 ‘a yin la e dìn yút des ts’i na yūt dāl me tc’ən ye ne xe ya ya they made. There they were sitting. He was coming back. His grandmother raised him over there
kwon tc'ai me tcwōn' a tcūk sūt da 'a čon' ye ka ne tcūk γa ye di behind the fire his grandmother crying sat. "My grandmother, why are you crying?" he asked.

djō ne' tse zu xai le ne tc'et di a yi 'e' a cůk' ye di me'a ce di "These people 'We will kill him' they say of you." Then "Grandmother," he said, "which one
cūt da da di a ce di j ci me da tc'e ne djit ke k'e said that of me show me." They were afraid of him.

Then buffalo they started after. Where they had been they went to look.

γwá k'a me da t'i tc'e' na a xa' yin a sōn' a yi' ac ka gū k'e na γa-
Still they were to be seen. "Hold on, they might see us." That boy after them went along.

dal tc'ε xa k'ai na ni yic a cο' gi ye di γa a yi xa k'ai ja ga wο
"Hold on, buffalo might see you," they said. For them these buffalo
he killed.

gū tace me is ke 'ge na lo ό ke k'i xain la 'e' e yī 'e' γi ka des-
His arrows his children many two he took out. Then to this he started.

That night there buffalo he killed. Some of them two

γa da sel la mes ke 'ge in la t'i xa k'ai i la di gū ya da sel la 'a-
he gave to them; his child one, buffalo one he allotted. Then.

10 yī 'e' ya γa γit da
they were saved.

**Atceço Kills a Bad Man.**

i la γo t'e di ya tc'e di bat 'ū' lū ge na lo a da tc'e di qū ka
One time they were starving. Then fish many they knew in that direction. Then

tc'a del e di kō la me tc'e le na di ye 'e da tc'et di 'a yi 'e'
They traveled. There old man bad was living they knew. Then
nā dū e e ci kū tc'ūt di e yī 'e' γwā tc'j' tc'a del 'i' k'a ye di he was away they thought. Then thither they had traveled still there

a t'i lo a yi ac ka na ts'ūt le a ce ma k'a wō cíc et di me na-
he was. That boy small, "Grandfather I will visit," he said. His friends
djī ne yū la yet di 'in k'ai dec būt ca in da wō de dlə ma k'a-
"Do not," said. "Nevertheless, I am starving for me it is hard, I will visit-


16 γa wō ce' et di wō te na ts'ne n'Cun 'a wōn' yiǐ ka des ya he said. Very they restrained him but to him he started.

yō nai ya a yi kō la ye ka di ya ye di a ca' dec bůt a yī 'e'
He came to him. That old man, "Why did you come?" he asked.

"Grandfather, I am starving because

18 dū' di 'e ni ka ts'i ts'i de ca e yī 'e' ac t'i' ye di' kū la at dū this way to you I came. That is why I am," he said. Old man "Not
la de ye di 'a wọ t'i 'ọ din da ye di ne jū caìl e ci' e ca' k'a da-
long time," he said, "you will be. Go back," he said, "I will kill you."

"Grandfather" as people

2 ne e din di a din di 'ọ lú ẹ ma ne t'es et di me tc'i yů ya
(?) you speak." "Well fish cook for him," he said. His wife
ja lū we se te me'jūc xai le kū di kō la ọga 'a yi ac ka
for him fish cooked. "I will kill him," he thought old man. Then that boy

4 lū ẹ yat tset da ne te lū ẹ yin tset ka' yin da 'ọn te a tce-
fish he ate. "What are you? Fish you ate still you live. You are .Ateccwa,"
cwa ye di a ca 'ū da' yac te xa te ca ni tcūt di a1 ye 'e
he said. "Grandfather, then what am I thus to me you gave to eat. Then
6 a yūs set cin di ge wō li' da was dī xa a din di kwō n'k'e a ẹgô'
I ate it. I was glad it was. What did I do you speak that way? But
cin di ge tc'ai' ọn li'
I am glad it is."

8 k'a tcū ma in t'es ye di ma tc'i yū wa tc'i ya e te 'e'dū da ne''
"Again for him cook," he said. His wife for him she cooked. "Not
person

xa ci le da ön le t'i' i'k'ai tc' in te da' wō t'a ci ecä da gōc di he ka
did it to me it was. Nevertheless supernatural power we will use on each-
other." "Grandfather, what am I to do

10 'a din di hwōn k'e a wō' ce de ye' ne lo' yin tset a ca' nūn ne xa ts'e'
you speak that way?" "But my food much you ate." "Grandfather, you first
a ce ne le' ye di e yi kō la ga tc'in te a yin la te ka tce tōk' a yī
do something to me," he said. That old man supernatural thing he did.

Large frog that

12 me l'a sūt da nọ' ye' di ai ye ac ka ye di ye de dúk' ü nūn nai
his palm sat. "Take it," he said. That boy he told. He swallowed it. "Now
you

'a ce ne le' ye di i he a ca ù da ye' et da wac de ù ka a din di-
do something to me," he said. "Yes, grandfather, what do I know because-
of which you speak that way?"

14 kwōn k'e 'a wōn ọga ãt tce côn' te ka tce at cūt le de dúk
But then, "Ateccò frog small you swallowed,
da ne t'e at dú k'in di ne' a' 'a ca' 'ú da was t'e 'ú ka a din de
how is it not you minded it?" "Grandfather what am I because of which
you say that?"

16 kū la ye de dúk' ọga cū' e tc'ite a dja'
Old man swallowed it, hardly he breathed it became.

e tce cō xwōn' de la kū la 'at dún ní a ce' t' at da wō di a yī 'e'
Ateccò ran back. Old man "He he did it to me he knows." Then

18 a tce côn' ọga ta na de l'a me tc'i yū wa' wō t'e' ú tco' me k'e nō ya
Attecc then he ran back. His wife, "Very well after him go,
'a' na cū dle ye' k'e de ca tc'e ọge ts'ì ti sūn ne et dú ọga cúc-
get him to cure me." After him she started, woman it was pitiful. "Not yet
I can marry
Goddard, Beaver Texts.

da a yo' wown t'j na nü tį ye di i he e' di ye ts'i' xwōn ni dja
it is. Let him keep you," he said. "Yes," she said. Toward him he turned-
back
2 gwa k'a xwōn djū e djicc jā k'ai' in e djic lō e yi
Yet so well he was breathing. Over him he was singing. Still he was-
breathing. That
tek cte lin dō' me ze k'e li ye dūn ne 'o gwa t'ai ts'ūt
frog at once his mouth he closed. Then he died.
4 gwa t'na de dla ye di' e nō dja da 'ō wūn ne da 'a ne tį 'e ce'
Then he ran back. Back there he came. "How did you live, you are?"
"My grandfather
wō te' tce' ya lō' ūt dū me tc'e le wō dja tč'n ni cūt gūs set a k'ai
very was kind. Not he is bad. Well he fed me. I ate it."
6 kū la me tc'e le 'į' i' ūt da tc'et di a yi' e me dje ne djit gwa
Old man used to be bad they knew. Then they were afraid of him. Then
tpace có ye xe xai wō' te dūn ne 'į ni di ĝe a dja' gwa gō tc'i'
Atceq killed him. Very people were pleased it happened. Then to it
ts'e di es da lū' ĝe ka a yi' e' dūn ne ne lō ne da yūt da me tc'i-
they moved camp, for fish. Then people many were saved. His wives
yē nē lō da na ya γwō a yi' tc'i yō' a ni' ye d'i ḥi 'ai' k'e nī nā-
were many. People he had killed the wives of those those he had taken, all
they took.
10 tc'et di la a yi' e da ne' ne lō ne 'į di ĝe a dja' e tc'e di e tce có
Those people many they were glad it happened they say, Atceq.

AGAIT'ÖSDŪNNE MARRIES THE CHIEF'S DAUGHTER.

a yai t'oś dūn ne' e li lō et dū a da tc'et di xō te dūn ne ti sūn ne
Agait'ösdūnne it was. Not they knew. Some kind man, miserable
12 dūn ne 'ō dji' ti sūn ne dūn ne' e li xō' te' dūn ne ye tc'e'i ne
man, more than that miserable man he was. Such man they despised,
edū lį' ze' xai e yē e he' li ĝin dūn ne mīn kai e li dūn nai tį
nothing he killed because of that. One man respected was. Headman
14 tc'et di me tū e xōn dji' ya yūt da ke tc'e le hwū ke wōc 'al e-
they called him. His daughter well he kept her. From bad he kept her.
On account of that
yī tca' wōn djū ya yūt da
well he kept her.
16 gu zō 'in t'i zō ma būt ne tca' a dja' dōn t'i wō' ō t'e yū di
Then suddenly her belly was large it happened. "How did it happen
is it?" he thought.
mūt ta' a da tcū di kū di ye tc'i tc'ūt dō a le hi a da tc'ū' li hi
"Its father will be revealed," he thought. "From whom child is made it will-
be revealed;"
18 kū di mūt ta' tc'ain t'e 'e in da de dla na tūn ne ya dje γa yūt da
he thought, her father. With supernatural power, strong thunderbirds
young ones he was keeping.
kwą 'a wôn dla e dî mî ka nüc tai' kû dî dûn ne ai t'e e dî nî la
The cage he made, "There to it I will look," he thought. People all there
he took.

me 'a t'i et dî in dû e dûn ne ai t'e et dî ai yî na tün ne ya je 'i 'i
"Who did it?" he asked. "No," people all said. "That thunder bird
young one
ts'e xôn t'e me da t'i 'a yin la' 'a t'i et dî kû yîn da ma tôs ye e yî
outside thus it appear make it it is," he said. "Go in his fine feathers
those
xat de yî yî de yîn ka ne ta yâ a ye 'i kwe na tc'et datc
will be that way." That sign at it he would look that way they were coming
in.

dit dî i et dî na yai da xôn t'e
That one not it moved it was.

gwa a yîn t'ôs dûn ne a yî jo wôn lî' wôn dûn ne ai t'el a et dî
Then Agait'ôsdunne that one only it is, "Here people all are?"
he asked.
in la t'i dûn ne' gwa k'a et dî jo na se ya et dî kô wà lî ye dî
"One man yet not only he has come," he said. "He is there," he said.
kû n ya e yî a yà t'ôs kû in ya et t'e me tcôc ye' xa dja' yà yîn ya
He came in. That Agait'ôsdunne he came in at once his feathers stood out-
thus.
a yî tc'i me tcô wô lî lô kû dî me tce'
"From that one her child is," he thought; his father-in-law

ye dî oô gû ge de tî oû kû des la e dû lî' gû na tûn ne' t'a yais ke
he said. He threw them away. None their clothes
they should wear.

10 ti tsûn ni da' et dû a yût di hî yô a kû yût dî a yî da zô a wû de ci
That very miserable his child to him he sent. "Let them die,"
It was pitiful. "Not they could do anything," they thought. That man,
"We will live,
tc'ain t'e 'e' xût da gû yô na get ye ze' xai a yî me zis xût t'e
he said. With supernatural power moose came up to them. He killed it. That
its skin just

ya yût da yas k'e 'ût da ze' ût dû te ge sûn ne yâ he wôn lî gô tcô
they lived. Winter all not miserable they were. Good
that kind of a being he is. There they were. If he said anything that ap-
peared. With that

20 ye yà a yin la' k'ûs dû e q ke yût de t'e' xo tcô a yût di dla e yî
its hair he made. Dress two of them good they made. He

xa yût dai ôn lî djô a yût di 'et di' da' e yî me da t'i e yî t'a djô
that kind of a being he is. There they were. If he said anything that ap-
peared. With that

yà yût da yas k'e 'ût da ze' ût dû te ge sûn ne yâ he wôn lî gô tcô
they lived. Winter all not miserable they were. Good
tin da'î ne wô te ya yà di bût lô gû yîn ka na yût desdel gû ze ze' ka'
those they moved away very they were starving. To them they were com-
ing. As a corpse

ôû gî de tî e yî 'e' et dû gû yà ni tcût ût da le' zo' gû yà ne 'ô
they threw him away because of that not he gave them food. Blood only
he gave them.
ya 'i da wac ta ꙡwa tọ' te dọ' seze xai kūdi de tcin na lọ wōn k'ā
He saw him. "What shall I do? Now long ago he killed me," he thought.
Trees many for a place

2 ye 'i' de tcin na lọ di e dī wī tc'ij' ni 'i l'a' ye k'e da nī l'a' dūn ne
he looked. Trees where there were many thither he ran. Along side of him
he ran, man.
e dū ye yi' xa l'e xat da ma in da xō de la wōn sūt dle ta jōn ĝe
Not he could run away from him, moose. It was hard for him. Small open place
wōn lī et de se ze xai ya wōn lī' kū di 'en t'i jō ta jō ĝe ne tīs
there was, "There he will kill me it will be," he thought. Suddenly
"Open place I will lie down
t'a dūn na l'a et dū a' de xe e jō a wō dja' ya k'ai na wōt l'a e t'e
I will run near. Not I can do anything it happened." He jumped to it
immediately

6 ya i ts'ūt
he fell.
da ne eli lọ e yi xat da e yi kō lā me tc'ūle yīli' lọ ta wōn t'e-
Man he was, that moose. That old man his younger brother he was.
Long before

8 dō me ta dji' ni de 'i' i' e yi e li lọ ye k'e nō wūt l'a cai ac t'i
from the band he had disappeared. That was the one. Along side of him
he stopped from running. "I it is,
ye ka a ne t'i ye di' ū gwōt da di ĝe wō' de nī tca gō dji' a '-
what do you want?" he asked. Then some place larger place thither
you stay

10 ne t'i et de ū dai cin lọ yet di' ūt dū ze xai me tc'īle yīli at da-
it is better," he said. Not he killed him. His younger brother he was he knew.
wōt di e yi 'e' ye tc'ēle dūn ne a' na dja'
Then he left him man he became again.

**Wonyoni Avenges the Death of his Sons.**

12 wō yōnī ti da zō a t'i̲ ga li lō 2 mes ke ĝe ya nî yū tca yō na xī
Wonyoni alone he was. Finally his children he raised. "Just ourselves
jō dūn ne i la wō de in t'i zō me tcū ā gō na xai zō dūn ne i la-
only people one place?" suddenly his boy, "is it only us, people one place?"

14 wō t'e e dī in dū e nai se cac tū na zūt e ē yi djūn xwa e lū ĝe
he asked. "No, your uncle, Bear-stands-in-the-water is named, here close by
fish
wō lin di a t'i a wōn' mi tc'ēle i wō tīn da ya na xūn na ci
place where they are he is but he is mean. Because of that alone I raised -
you."

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1 Told by Ike, a man about 70 years old who evidently knew many myths but who
stammered at times making recording from his dictation difficult.
2 "Like you keep trying and trying and at last you manage it."
"Father, nevertheless, our uncle we will visit," he said. "Well, my boy, times ya da wö del e di xa sa tcü a

2 ti ne sün ne at dü wa won da ci ye’ di xön di a wö’ si ze a ci you are to be pitied. Not you will live," he said. "Nevertheless, my uncle mük ga wöl da ye’ di e yi he’ ga won lö na núu ús ‘ün ye’ di I will visit," he said. Then "Many times I have prevented you," he said.

4 mes ke gi’ ta de na ya γůt des del

His children three persons went toward him.

in la ti’ xais la’ hi ai yi’ wö djö ye tc’i’ wüt dtc at dü nö důγ- One the youngest, that one well he spoke to. "Not your brothers

6 ya ne kü’ e yin del et dü kü won ya’ ye’ di i wö ke l’ū nai gön- they go in, not you go in," he said. Then, "Shoestring dry,

da ci ya ke’ül ön la ye’ di in kelü at dü na tcüt tc’i’ lin wö dai for it shoestring make," he said. "Track not strong one ahead of the other

8 da ‘a xa’ ní wön lel ye’ di your snowshoes you leave," he said.

țwa da ‘a xe’ xôn la’ ma da ĝü ec ke ĝü a da dja ne ĝi yō νi del
Then his snowshoes he did that way. His older brothers young men

the way they were came there.

10 ga a ḡa dile kū ye’ γi’ in ‘atc kü e nai ya’ ye’ di a wön’ γa lin at de zůt

When they came there two went in. "Come in," he said but really he stood - still.

tc’e tc’i’ na tca tca a dji’ dün ne a tai ya wön a ci ne l’ais a yin la’

Outside he played. Those people all those he killed grease he made of them.

12 dün ne dúk ḡa a le’ ga ma je ke gūn nū tcůt a tca kai’ nū γůt yů la

"People cook for." His nephews he fed. Spears he took up.

ya ĝû t’i’ l’a dji’ a tca kai’ nū γût yûn la’ lin ĝû kwě l’a dji’ es ke ĝû

Where he kept them (?) spears he took. Just his tipi the back boys

14 nū nů la i wö na be’ yû’ 2 cac ĝû la xa ci ’intc e di le je dai ya ye’

he put them. Then "Your aunt, bear it was we used to do," he said.

"She bear with young ones

mō na i dac da’ ĝû la xa ci ’intc in la wö te’ xa in dî dju da xa da-
when we came to them it was we used to do this way. One place we would - scare them out. They would run out

16 l’tc in la wö te in da dji a ci gûtc a yî i l’tc a lön t’ē e di gû la
together very on either side we would spear them. This grease it is," he said. "It was

xa ci ’intc ga in la wö te es ke ĝû i ĝais gôt

we used to do this way," same time very boys he spearred.

18 in la ti’ es ka’i tana de la’ yî di ye út tú n ne ye di ’a sôn in ĝelů
One boy ran away. Back road he chased him. Track

at dū na tcůt yai yî xa l’a yî tc’ē le i he’ dūt ta ka ta na de dla not strong he outran him. He left him because to his father he ran back.

1 Also given sa tcwé.
2 "The wife of a father's brother."
dút ta' ɣa nô dla cût tće' a nô dúɣ ya da yût dja yet di sis ze
His father he came to. "My boy, your older brothers what has happened to?"
he asked. "My uncle

2 gı'gin wô e di q út dî wô yô nî at dû kin di 'a' xat ye' xô ta tçin
killed them," he said. Now not, Wonyoni, not he cared. Just he lay by-
the fire.
mût t će' ü a t çûk ge t će ne dút dût tetc
His wife she cried (?) She tried to throw herself into the fire (?).

4 xâ'le djî na di ka ɣa yin ka des ya xa nîs ze at dû ye di a te ci
The next morning daylight he started for them. "Come, your uncle
let us go."
ye di mút tće' ü a ü et di gı' yin ka des 'atc tin dâ lô xat tî 'a
he said. His wife (?) he said. To him they two started. He had moved away.

"Just

6 yî da ne xô ne a xô dûgût da dlôtc e di nais ze mút tca wôn tî e
ahead my brother is laughing at us," he said. "Your uncle does not know -
what to do,
k'e wô a t'î la xût de yes ke ge ya yin wôî ya de ye dûn ne lût
is that kind." For nothing his boys he had killed, he burned them all over.

8 ɡî k'ê des 'atc ye dô na mi' ge wôn tca de dain di e' djî nî da lô
After him they two went. Opposite side lake large place across he was-
camped.
wô yô nî' mút tce wô ɣai tce ɡî a l'e le' djâ' yô on ne' a ne t'î ye' di
Wonyoni got mad. They two came to him (?). "Over there you are," he said.

10 ɡî yî na i' l yî wô' ga won ya nî gö' ga yał ɣût di ɡa hwa ɣai yał
He was looking for them. (?) now he is walking.
ya nî' des ya na dûn ne na tca 1 xwâ ɣai yal ɡwa ya nî' ke din ya
In front of him he came. Man was large. Close he came. Then in front of
them he came down.

12 hwa 'e ɣût ye' ta na de l'a 1wô yô nî' (nût te tçe' gi) mút djî yi tcek-
Brother (?), for nothing he ran off. Wonyoni, your feelings are hurt
e ci wôn le ta na din l'a k'a djû ye te'cî' xô na nî djâ 1 ye xa' ɡwa'
you are, you run off." Again toward him he ran back. And now

14 ya ɣa nî ya nî la' mes ke ge es ce wôn le he ye di wo' ye te'cî-
he came to him. "You it is the boys you will do the same to me."
he said. But
he was not afraid of him;
ne he' i wôn la a ye di ön nî xa tse' dút din di' yî di ge wô-
that is why right there, "Now you first make a move." Up Wonyoni

16 yô na' dûn ne ts'î' tće' ɣû nî xûl gö tće' ya' in nai xûl ye yû e
his legs he broke with a blow, man the man large. Then he fell down.
toward man's head he struck. Toward he was striking under
yût ts'ûn ne k'ê nî xûl gai dûn ne i dûn ne na tca 1 ɡwa' ya l-
yô na' dûn ne ts'î' tće' ɣû nî xûl gö tće' ya' in nai xûl ye yû e
his legs he broke with a blow, man the man large. Then he fell down.

18 ts'ût ya ɣa le' ya nî di dî he' ye tće' yî xûl ɣa ye ze' xai
His club he got up he struck him with it. He killed him.

1 Perhaps, xa dô t'a je.
Anthropological Papers American Museum of Natural History. [Vol. X,

yī di ĝe ye kwē tc'i' hai yī kō la mút da din di tca di e dij' nī tj
Up toward his camp, "That old man nobody is stronger, where did you-
put him

2 a t'j on t'e mút tcū a da yūl le' t'a dij' de dla' tc'i e ka le'
is lt?" his wife. His sack with she ran back for. Flat stone
i ye he' dūn ne ūnī gas dūn ne k'a zī de gūl le' he' ga yō mūk k'e
with man she threw at. Man one side he moved. (?) On her

4 nō yūt dla' ye tc'e γe xūl ai yī' dūn ne na tcai wō yō nī a tai
he jumped. He knocked her down. That man large. Wonyoni ali
sas tū na zūt de ya yūt de xūl dūn ne a tai mī nī dī ĝe a yin la'
Bear-in-water-stands he killed with a club. People all were pleased he made.

6 0 yō nī' da kwe e dij' nez ya dūn ne ya da wō ne na lō ne
Wonyoni to his own camp he came. People those he killed were many.

THE REVENGE OF WONYONI.

dūn ne li ĝi kō la elī mes ke ĝe tī-da' ya nī ce e yī ĝwa' dūn ne tī
Man one, old man he was, his children alone he raised. Those now
men.

8 dūn li 'a da dja' i he' ti 'a' wōn djō wō tc'i' xwa xa dūn ne' et da-
were become with, "Father, right here close people do you know
ne di da' wōn li la me' ta' tc'i' et di ce tc'ū ē dūn ne xwa et dū
are there?" to his father he spoke. "My son, people near not

10 et dūc di da' wōn li a wōn' djō xwa he' ne ze tc'ūl lai na de a wōn'
I know there are, but here close by your uncle bad lives, but
mī tc'e le le et di meckegi tc'i' me k'a wō t'acī yū ye di mec-
he used to be bad," he said, to his children. "To him we (two) will go,"
they said, his children.

12 ĝe yū la' et dū me' ya ya da e ci et di gū ta' xōn t'e a wōn' se ze
"Do not do it. Not you will live," he said, their father. "Nevertheless
my uncle
ka wō t'acī dūn ne i e di' a xa in da wō de dla' yūt di ec ke gū
we will go to. People none for us it is hard," they said, boys.

14 i he' gō da 'ac et di et da wō di e ci di ce da dat di gū ta' gū ye di
"Well, go," he said. "Whatever you know tell me," their father said to him,
me tc'i'l le ye na dzas da' et dū 'in t'a di ts'it el e kūs di e ci'
the youngest brother. "Snow if it falls not it sticks together I think."

15 'et di me tcel le wōn ya des 'atc gū tcil le djū' cajn djū' xwōn ne
he said, the youngest brother. There they (two) started. The youngest one too,
"I too my brothers
'et dūs de le te 'a' de ta tc'i' et di i he' yet di gū.ta' ce tc'u 'et'
with I will go, father," to his father he spoke. "Well," he said his father.
"My boy,

1 The father asked the boy to tell him what supernatural help he had. The boy replied
that he had dreamed of running away from danger on loose, unpacked snow.
Goddard, Beaver Texts.

1916.

wön des ya t'ë di me kwa' yet di ne dû we tì da lo ì di mec'ke'ge
There he started. There his camp had been it was not. He had moved.
There his sons

des ya kò la miñ ge ya'i lo ye te'í' es tûn ne 'e' na di dja
he started. Old man lake he was walking he saw him. To him he came across.
ter'nes'sûn ne et dû dû de e da wön ya ye di eyi dûn ne nè ca't
"You are pitiful not this way you come," he said. That man was large

wöc dà e ka ac'ti a di dì yé di xon t'ë wö'n et dû dû de e da wön-
for I am do you say that?" he said. "Nevertheless not here come,

ya' te ter'nes'sûn ne ye di a wön' kô la et dû yì di 'a' yain yal ye ça you are pitiful," he said. But old man not he minded him. He walked on.
Beside him

ni ya na'ke ge gî wö ka ce te'í' 'e' di dja won li nú nè xat ì se he came. "You, your children, I killed for to me because you are coming
it is. You first,
ap'ce ne le yèt di xate de gi sûn ne da núc le a di dì yèt di wö yön nî
do something to me," he said. "Thus I am pitiful, what can I do to you
you say that," said. Wonyonl.
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xøn t’e a wön* nûn e xa tse* cû de nî di’ ye di’ ai yi ne na t’un ne
“Nevertheless, you first begin the fight,” he said. “Those your clothes
2 wön djú’ a ne le’ ye di’ wön yô ni’
good fix,” he said, Wonyoni.
eyi dûn ne ne tcai xa k’ai zis es’gô ne e t’i e tç’et di’ ü’ wön yô-
That man large buffalo skin with the hair on he had they say. And
Wonyoni
4 ni’ tsa’ zis es’gô ne e t’i e tç’et di’ e yi’ wön yô ni’ ai ye’ ts’un ne
beaver skins with hair on they say. That Wonyoni jawbone
xaIl e t’i eyi’ ye dûn ne ka cû det di’ e li’ ü’ e yi’ dûn ne ne tcai
club he had. That with people he hunted for it was. And that man
large
6 xa k’ai nets’un ne xaI e t’i yi he dûn ne ka cû det di’ e li’ e tç’et di
buffalo backbone club he had. With it people he hunted for it was
they say.
êwa* wôyô ni’ ge tsI* ü’ ni’ xaIl set si’ ôn la* yû di’ ’e’ es’gô ne di’ge
Now Wonyoni his head he was going to hit. “My head it is,” because he -
thought hide up
8 des tô e yi’ yi’ yê ye dzat de li’ xaI e yi’ ‘e’ ye ze xaI e tç’et di’ e yi
he raised. That under his legs he broke. With that he killed him they say.
That
’dûn ne ne tç’ül le a wön* in da de e dla e tç’et di
man small but formidable they say.
10 yi’ di’ gi me tç’ü’ a de ts’i’ tç’i’ ta des ya wön yô ni’ me tç’ü a
Up his wives sat to he started, Wonyoni. His wife
ma de yi’ li’ wön yô ni’ ye tç’i’ ke di’ ya’ ü’ ùt dûn ne e li’ ya’ yal e
his older sister was. Wonyoni to him she came down. And, “Himself
it is is coming
12 a t’i’ ye di’ e yi’ ts’et ge’ tse de ka de et ûtu na tcai yû ni’hîl wön yô-
it is,” he told her. That woman stone flat not large she threw at him.
Wonyoni
nî’ ya* i’ l’a ‘e’ ya ya’ gîn sit wön yô ni’ ni ye din’ q’ ya’ yi’ hîl ye-
he jumped away because she missed him, Wonyoni. He picked it up. He threw -
it away. After that
14 l’ô’i ye tç’i’ des ya gû ye’ gîn wô’ yes ke’ ge’ gain wô’ i’ yi’ k’ê
to her he went. He killed them. His children he had killed the same way
’a dja* e tç’et di wô te dûn ne ne tcai ze’ xaI et tç’et di’ ût dûn-
it became, they say. Very man large he killed they say. Himself
16 ne wÔ te ne tç’ü’ le e tç’et di wôyônî’ ü ye e tç’et di e yi’ kô la
very small they say. Wonyoni was his name they say. That old man,
cac tû na zût’ e ü ye
bear water standing with he was named.
Wônyôni Escapes from the Cree.

wo' yô ni' kô la e li' ya da li' ya ze xai de cin ne na yes yij da-
Wônyôni, old man it was. Moose dog he killed. Cree he suspected.
"What shall I do?"

2 wôc de xa' kû di k'i di sût me kwâ ke tcô dje na de dôk na yût dał
he thought. He began to study about it. His camp away from he made signs
he traveled.

ta'jô ge' ke na di datc da' dû yi de 'e t'a wôk'ai ta na dlîc de cin ne
A glade he came out to. Here behind he looked back he repeated. Cree

4 ú' ni 'i 'e' 'a 't'i e t'i zô dûn ne ya 'i' ca ge' wôn tcâ de wôñ ka
and he looked for it. Suddenly people he saw. River large toward
na 'a' dôl ca ge' ke din ya tse na tcai ka se ya tse tôn se 'ô
he was making signs along. River he came to. Stone large to it he went.
Stone he carried from the river.

6 'e di ne te di xa yût da wô tcô
There where he was going to sleep, he was watching well.

e t'i zô de cin ne ai t'e mút ta ci xa wô li da je de me da-
Suddenly Cree all around him were. "How shall I get away?"

8 wô ca kû di wô ka i di zût nes tj de cin ne ai t'e i tci' ye-
he thought. About it he was studying he lay down. Cree all to him
they were around him.

yût de se del tse tô yes 'ô li ye tse' na wô ni ye ni 'ô 'i 'i ñô
Stone he brought up right on top of the hill he had put it. Then

10 da cin ne ye tci' wô de sût ye ze xai ka di tse na des 'et tse
Cree toward him they ran they would kill him. This stone he kicked down.
Stone

'it tsût wô te de tc'un le da tôn i de cin ne tai l'a gi yû di wô-
rolled down hard sticks it broke. The Cree he was running off they thought.
After it

12 tci' k'ê yût de de ya
they chased.

a yi kô la ga hwe' de kwâ wôñ ka na ts'în de ya ü kwa djî'
That old man then his camp to it he started. And at his camp

14 ts'î a yi ka yût de ts'i na dû ka yût di yi yi tcût di ya 'a yût di
they saw him. "For him we will sit until daylight," they said. That they-
they might catch him they said it.

ôwô at dû gi ze xai de kwâ' tci' ônô dja et dû yi yi tji wôn-
Then not they killed him. To his camp he got back. Not they found him.
Because he was smart

16 yô 'i he' 'a t'i
it was.

xö'n t'e a wön' nün e xa tse' cü de ní di' ye di' ai yi ne na t'un ne
"Nevertheless, you first begin the fight," he said. "Those your clothes

2 wön džü' a ne le' ye di' wön yö ni'
good fix," he said, Wonyoni.
eyi dün ne ne tcai xa k'ai zis es gö ne e t'i e tc'et di ü' wön yö-
That man large buffalo skin with the hair on he had they say. And Wonyoni

4 ní' tsa' zis es gö ne e t'i e tc'et di yi wön yö ni ai ye' ts'un ne
beaver skins with hair on they say. That Wonyoni jawbone
xal e t'i eyi ye dün ne ka cü det di el j ü' eyi dün ne ne tcai
club he had. That with people he hunted for it was. And that man large

6 xa k'ai nets'un ne xal e t'i yi he dün ne ka cü det di el j e tc'et di
buffalo backbone club he had. With it people he hunted for it was
they say.
gwa' wö yö ni' get sü' ü' ni xal set si' ön la' yü di 'e' es gö ne di'ge
Now Wonyoni his head he was going to hit. "My head it is," because he -
thought hide up

8 des tō e yi yū 'e' ye dzat de li xal e yī 'e' ye ze xai e tc'et di e yī
he raised. That under his legs he broke. With that he killed him they say.
That
dün ne ne tc'ül le a won' in da de e dla e tc'et di
man small but formidable they say.

10 yi di' gi me tc'i ü' a de ts'i tc'i' ta des ya wön yö ni' me tc'i ü a
Up his wives sat to he started, Wonyoni. His wife
ma de yi li' wön yō ni' ye tc'i' ke di ya ü' üt dün ne e li' ya yal e
his older sister was. Wonyoni to him she came down. And, "Himself
it is is coming

12 a t'i ye di e yi tc'e ge' tse de ka de et dū na tcai yū ni hi'l wön yō-
it is," he told her. That woman stone flat not large she threw at him.
Wonyoni
ni' ya' i' la 'e' ya ya yin sit wön yö ni' ni ye din 'o ya yi hi' ye-
he jumped away because she missed him, Wonyoni. He picked it up. He threw -
it away. After that

14 l'ō i ye tc'i' des ya gu' ye yin wō yes ke' ge' gain wō 'i' i ai yi k' e

16 ne wō te ne tc'ül le e tc'et di wō yō ni' ü ye e tc'et di eyi kö la
very small they say. Wonyoni was his name they say. That old man,
cac tū na zūt' e ü ye
bear water standing with he was named.
Wōnyōni Escapes from the Cree.

Wōnyōni, old man it was. Moose dog he killed. Cree he suspected.

"What shall I do?"

Wōnyōni, old man it was. Moose dog he killed. Cree he suspected.

"What shall I do?"

Cree all around him. "How shall I get away?"

Stone he brought up right on top of the hill he had put it. Then they chased.

That old man then his camp to it he started. And at his camp they saw him. "For him we will sit until daylight," they said. That they might catch him they said it.

Because he was smart it was.
A Young Man is Taken to Another World by Fledgling Geese.

...thought. He lay down to sleep. Canoe

And he was hunting. Geese young

yellow those he paddled to. He took them. They were small

he thought. "Your mother to her country ahead of me take the canoe."

he got up. Nearly they could fly he woke up. E — not earth

he stood on the ground. He walked ashore, to the ground. Beside the lake he walked along.

Man's mind was much. Beside lake far he walked.

Behold over there wolf was running along. Man he was looking at. To it

he went. Downstream he ran out. Here water came. He ran out.

Over the water to the man he kept looking. After him he walked. He was running.

After him he was doing it. Far he went.

Water edge he walked.

Here people to he came. His children were many. To the man

Nothing he killed.

he thought

Not "once anyway let me hunt with him. My snowshoes I will give to him

1 Told by Ike.
won li a dja' ca na dji ne kū di ca 'a xa' i he' dū di di 
it is it happened. My relation," he thought. "My snowshoes with let him
hunt."

2 da 'a xa' yin la di de djút' a dū wōn l'ōn dje' de djút de 
His own snowshoes he gave him. He went hunting. Not far he had gone

da ya je γin wō ńon des ya dūn ne ke wōn lō gū e ke dō na-
female with young he killed. He came home. Person's tracks were many.
Along there they had been going.

4 date gwa hwe' na te'in dja dūn ne ke wō dū kū tc'et di 
Now he came back. "People's tracks were many," they thought.

a xain lō' a tc'et di dō djin dja ma 'a xa' mō tc'i ni la nūn-
"It is our own," they said. He started home. His snowshoes to him he gave -
back. "Your relatives

6 na djin xwā' i e ne' ts'it din ya gō t's'in na tc'et dez ya 
close to those you go." Over there he hunt he went.
wō tc'i' a la' i he tc'ut des ki i 'e di na yūt da i e di wō 
Thither canoe with he paddled. There something was moving. There

8 γa de xūn na dji ne wō nō tc'a dja e de wō lō 
across relatives to he came back. The end.

THE WOMAN WHO DISCOVERED COPPER.

me' tc'i yū wā' i la di ti da a t'i 'e yī 'e' tc'e nes 'i tū tcōk' k'e
His wife one alone she was, then they stole her. On the ocean

10 dīge na se' a lō ai 'e' k'e na γī ye ti 'tū tcōk' dai de tce' wūt dūn-
world it is across on that they carried her across. Ocean other side people

ne 'a' ye i lō ma in da we de dla ti da nō dja tū mai nō dja 'e-
they had her. For her it was hard. Alone she came back. Shore she came -
back. Not

12 dū 'a' de 'e' jō a dja' tc'ū ne' jō na γet di 'a t a ne γō djo 'a-
she could do anything it was. Wolf came across to her. "The road good is.
wō k'e 'e' yī k'e nī na din da ye di tc'ū ne' ta se ya me tcwe 'i-
On it you cross," he said wolf. She came ashore. Her child one,

14 la di 'a yī me bat ne tca lō q dūs tel kū dī on ye de te me dji 
that one his belly was large. "I will desert him," she thought. She deserted -
him. Caribou

ze xai ye' jī t'a ūt da le ta γin l'īt 'e yī γa ye' nī 'ak' ye di ye-
she killed. In its stomach blood she boiled with that she fooled him. There
she left him.

16 tc'el ye 
tū tcō mai tsj' ye di tsa tcō ne 'e' wa tc'i' na yū e tsūl la lō 
By the shore of the ocean there metal towards under the ground was lying.
Anthropological Papers American Museum of Natural History. [Vol. X,
gù ye γai yal tc'e ĝu ĝu ye γai yal 'e' t'i zō tca tcō ne 'e' da t'i
There she passed along. Woman there passed along. Suddenly metal
was to be seen.
2 'eyī nī dī la me' na djin ne ga xail 'e γō' dji' nī ye nī la 'a' yī da γa
That she took. For her relatives load thence she brought home. By that-
means
ūt da ts'et dī mi ka tc'e des del da'zō aik'eyī ka des del gwon dĝō
they knew it. For it they went. Men all for it went. Very
4 te ĝūs sūn ne xail 'e' gō tc'i' gō kwā tc'i' nī ki yī la e yī tac a da-
they were pitiful loads thither to their homes they brought. That arrows
kī yī la me t'a xō des 'ai 'e' yī zō' a da ki yī la tca tcō ne e lī
It was a great thing for them. That only they used for themselves. Metal it was
6 a ĝō ē ūt dū na tcūt da dūl tca tcō ne dūt dūl
but not it was strong, metal red.
k'a dū ē yīn gi ka na γa des del e dī nī yūn nī del e dī da zō
Again for it they started again. There they came. There men
8 na lō 'a yī 'e' tc'e ĝū lā t'e a gūn ne k'e xe t'e kī yē da ēt a yī 'e'
were many. Then woman one all of them they had intercourse with her.
Then
nes da tca tcō ne k'e tc'e ē tca tcō ne ne dū we 'a dja' 'e' yī-
she sat down on the metal, woman. Metal none became. On it
10 je k'e sūt da a yī 'e' et dū me da t'i 'e' et dū a tc'el le' e' jū
she sat, then not it was to be seen. Not they could do anything
a dja'
it became.
12 ĝō ē ū yō me ka na tc'e des del nde dū e 'et dū me da t'i 'e' yī 'e'
After that for it they started again. There was none; not it was to be-
seen. Then
et dū 'a tc'e le 'e' ū yō a dja' me' dĝō' me dī dje wa tc'i' di ē tca
not they could do anything it happened. Her chest half way ground came up
14 de 'o' 'a' dja' a yī 'e' tca tcō ne ne dū we a yī me ēt yē ya γīt da-
it happened. Then metal was none. Those co-husbands they had taken care-
of
'ī 'e' dū lī a yī yē le ne dū we ēt yā γō de dla ēt gwa l'ō 'e'
thing they could make. There was none. For them it was hard. After that
16 γī yīl k'a nas del me' kōs' jo xain' a i tc'e ēt me jī ai k'e na-
for it they went again. Her neck only projected, that woman. Her body
all under ground
jū e tc'i' nī ē t'i ke k'i' yac k'e na tc'a t'i ē tca t'i ēt da
disappeared. Two winters she was seen again, still she was alive.
18 xais īa na tc'a t'i me tc'e tc'e nel ye
Last time she was seen. They left her.
CROW MONOPOLIZES THE GAME.

In the winter, yack people had never met yĕ t'ey a na wŏ de dla'.

Once the winter happened again. Then hungry they could do nothing. But it happened. Famine people made. Not they could do anything. It was.

Where they were living, animals too were none. People would die it was.

That crow only was not. Not they used to see him. By people he used to come.

He was. They could a ts'el of.

In front of them he said. "They come. Good humored he is," they said.

"Why he eats it is like. After him we will look," they said. All of them after him were looking. All, "It grows dark.

wŏ' zŭn a na t'intc k'a djū lī ē gĭ djū a na t'intc ga be t'wŏ zŭn where he used to be." Again another too, "He used to be it gets dark.

Where he found it. That happens again," he said. Telocye his name, that one now that one last "Yet he is in sight.

di dja' et di k'a la zō' et dū me da t'ĭ a dja k'a la zō' na dese he said. Nearly not he was in sight it became nearly (?).

"Dust in front of me throw up," he said. They kept doing that.

di djet t'ē xō lis ce na da yă na ă wa dlete et di xa da tce t'intc "For some reason in the ground he goes out of sight twice (there) altogether from there not I see him." dı' jı da hŭn ne wŏ wŏn' a le cī kū dīn di la yet di wōc a le cī et-

Some of them, "You will find him you think?" they said. "I will find him," he said.

di 1ń gō tc'it' da wŏ de li ē gŭ ye di "Thither let us go," he said.

They started there. He found out all animals in the ground he had driven.

In front of them he put a door. That is why animals earth on had been none. He was doing that.

For him they came but he was difficult. Not they could do anything it was. Crow people he was clubbing. Fat for a door.

1 ya na a ē a letc, was suggested as the correct word.
**Anthropological Papers American Museum of Natural History. [Vol. X,**

...e t’i lo e yi xa te’e dü tcūl ūka a tc’e i ya yut da xa dü’ a c c he had. That they were going to tear down. ‘The animals they will go out.’

2 kū yūt di e yi ’e’ yū yū l’e a wōn’ ūn’ a’ yūt t’i in t’i zū li ĝe they thought. Then he cleaned them off but in vain he did it. Suddenly one ye dai ‘o e ya yin yītc yūt dai na wōt di ka kū di ’e’ xa de ’atc his door he broke in. ‘Animals are smart,’ he thought. They went out.

4 ĝwa’ ai t’e xa de ‘atc yūt dai a wōn’ in da dla a yin la’ tc’i ya-
Then all went out, animals but hard he made it, crow.

ze et ts’un ne ye’ yin ce tc’i ye ta tc’i ya il a e yi ’e’ et dü a tc’e-

Bones cleaned among them he threw them. Then not they could do

6 le e yō a yin la’ na dli k’a djo et dü tc’ez ze’ xai yūt dai me-
he made it. It happened again. Again not they could kill them. Animals their nose veins

wōn tc’i de mūt da le nī tc’e tc’e a yi ’e’ ma ta yal e yi ’e’ zō’ its blood burst that they pounded that way. Only

8 sa wo’ a wōn’ me ’i da wō de dla’ ĝwa k’a dön’ dūn ne a wō ’ū’ they killed them. But with that it was hard. Still hunger people it was killing. And

ūt dön ne djū de būt’ tc’i ya’ ze’ e tc’o’n ts’un ne ‘a da yī lai ye ta tc’i’ he himself too was hungry. Crow rib bones he made among them

10 ya in la xa yin lai wōn la dü yūt dai tc’onz wēn li e ts’et di he threw them. That way he did it was. Now animal ribs there are they say.

k’ō’ di ĝe nī wō tc’in ‘a dō’ wō di dje e li di ĝi
First world when wās put this story was, this.

**A Man Is Carried Away by a Giant Bird.**

...xa l’e ge dü’n ne na tc’a dal ‘i’ j in t’i zō wōn li dü’n ne ‘in tcūt
At night man was walking suddenly there was something. Man it caught.

ya t’ai tc’i dü’n ne yai tel ye a t’i kū di dü’n ne wōl jō t’ol tcōk’
Toward the sky man it took. ‘What is it?’ he thought. man. There was large nest.

14 da se’o lo dü’n ne na nī t’i dü’n ne wōn djo’ yā yūt da et dü’ dü’n ne
It was hanging. man it brought back. Man well it kept. Not man

ze’ xai wōn l’ō e k’ūl la na wō di ĝa’ li ĝi nō dja dön t’e dü’n ne
It killed. After that nearly it was daylight, another came back. ‘How is it man

16 ne tc’i le tcūn a wōn t’e ye’ di dü’n ne ce tc’i’ le tcūn e yōn’ ac t’i’ from you smells you are?’ he said. ‘Man from me might smell I am

e wō t’e djo dü’n ne ce ĝa nō letc es da a wōn t’i et di li ĝi
since here man to me you bring I eat it is,’ he said. One

18 won djo’ me ta’ tc’a’ na ye ne ‘i’
well his father from he hid.
es 'e' et di' ye wo' 'a' dze ne' gun nes tetc gu djō' nō wūt djia
Then not he found him. Daytime they slept. Safely he came down,

dī'ge ai t'e da ts'iū de tsin de sūt tē ni la' yin la' me tcin ne
world all. Knots and wood dry much he made. At its foot
ū yū e ye's kō de ni ts'i de tcin de des k'ō. yi dī'ge da de ts'i yī ai t'e
under he kindled fire. They caught fire, up where they were sitting, all

būt t'ai ne da yin lāt na ts'ūt e de xō tc'i k'a 'ac a djā' xa djā
their wings burned. They fell down. From that time they were walking
It happened. It happened that way.
e yī 'e' ya γai dī'ge wo'k'e me won de djī di' k'a 'ac a wō djā'
Then over there world on they were afraid they were walking it was

tc'et di' wō ts'te do'
they say before that.

The Underwater People.

a t'i zō tc'et de ts'i li ġi ec kai ya γa tc'ūt de des γain li ġe
Suddenly they were sitting one young man over there blanket was carry-
ing. One

es kai da ne de xa ye'ka di'ya ye'di ecke na wōcdle e ka ac t'i et-
young man, "What are you going to do? For what are you going?" he-
said to him. "Young man I will become again I am," he said.
dī'lo ne dūc deli'1 et di da ce a net'ee a din di yēt di a wōn* ne dūc-
"We will go with you," he said. "How you will do what you say?" he said.
"But we will go with you
de le xō tc'i' din ya e ci tc'i' yēt di nai e cū γi a ne t'i yēt di ġwa'
where you are going," he said. "You as you please you do," he said. Now
ye des del mūt la ce ōn ke t'i djū' ye des del mi ġe' ke γa din del
they went with them, his brothers-in-law two too they went with him. Lake
they came to.

ai yī xa la de γai yal t'i ġi ġi t'i zō xwūl' et di es tūn ne γa ni ya
That one ahead had been walking suddenly "Xwul" he said. Ice he went-
through.
yī yū e tūn ne l'e je gō tcō wōn ka a t'i lō wōn djō ac t'i a ke he'
Under it bottom of the lake he was married (?) it was. "Well the way I do

xa yāt t'i' et di dūn ne tc'i' kwā wōn lō e zis ni ba li na da sa 'a
do you," he said to the men. Camps many skin tents stood.
dūn ne ne lō' jia t'e di kwā wōn tca' e di wōn tc'i' γai yal e yī
People many. One place camp was large, there toward it he walked. That

1 The subject prefix, -c, is singular, but the stem,"-de li, is plural. More than two said,
"I will go with you."
The Beaver who Went Home with a Cree.

dün ne in da di it dla 'lo de cin ne' ai t'e mes ke ġü ġüt di es won
Man was strong. Cree all his young men they had killed.
'üt dün ne jó' ġüt da a yi dün ne zë' eli de cin ne' djü' meec ke ġü
Himself only was alive. That one Beaver he was. Cree too his young men

djü' ya tc' e des wo oň ke ġüt de t'e ya ġat da sun' 'a le yi le e yi 'e'
too they had killed. The two were alive. In vain they tried each other. Then
ai yí de cin ne' me kwá wó tc'i' ye na des ya dún ne me kwá ye-
that Cree his camp to it he went home with him. Beaver his camp
he came home with him.

2 nón dja ai yí 'e' kwá a t'i' li'gi ai yí' djü in da de e dla'lo na-
Then camp was another, that one too was strong. They two traveled.

γa t'ac dún ne γa 'i' e yí ne na djín ne ne' des del 'i' de djí' ni la
People he saw. "Those your people who went with you where you put them?

4 et tc'ü ne e li ne na yat dail 'e' a ne t'i' et di' li'gi da só de cin ne 'a'-
Stranger is with you you are traveling you are," he said. The other man Cree
said it.

di ma wó te kwon a'l'e' be k'e dü li di et di gwa' tcútc na lo a-
"For him very fire you make. We will burn him," he said. Now wood much they made.

5 γín la' γi ye kwön de ne tsí dún ne wó te ne lo 'e' kwón γa ni ge yin-
They put fire. Man very because many fire they put close.

7 di kwön de des k' on tsí ye tc'i' γi ye γa dail gwa' dún ne e t'es ai yó
Fire burned to the fire they were going with him. Now man they were-
going to roast

8 'awó dja' de tcún e gai yí t' i e lo et de tc' on ye tón na de di k' ontc
It happened. Wooden spoon he used to have between he held. It kept catch-
ing fire

a' dja'
it happened.

10 gwa' en da wó de dla kú di e yí dún ne gü nö' na bi 'e' wó-
Then hard he thought, that man. "I wish otter would run."

dú sit kú di na bi 'e' dún ne ta wó ne sút ya' γa dún ne' ni de-
he thought. Otters among the people rushed, Over there people where they -
were standing,

12 ya djí' na bi' e a xút ta wó ni sút tc'et di wó tc'i' ni wó win sút
"Oters among us are running," they said. Toward them they jumped up.

djó dún ne ne lo' i' i ne důe út dún ne só set da na bi 'e' estún-
Here people had been many were none. He himself only sat. Otters on the-
lice

14 ne k'e ta na wó de sút me ge 'i' i' zô' ye γa he γút l'el út dún ne
they rushed out. His former partner only was running close to them. He him-
self

djú ye tc'i' ni de la' i'la di' wó sail e t'e' ye na dai ní la e yí dún-
too to them he ran. One place they were running suddenly in front of him
he ran. That Beaver

16 ne zó' qe ke t'e' yín tcúť a yí me ge' i tc'i' na ye des la' qe ke t'i' he t'e
two he caught them. That one to his partner he threw them. Both of them
ýu tón me gé' út dún ni djú' na bi' e' na yú ni la a yí djü' k'a djü'
his caught his partner. Himself too otters he threw back. That one too
again

18 yín tcúť yín djúť wó te li'gi căi a' ce ne le' et di' ye he yú ní la'
he caught them. He caught them just then the other. "Me, do it to me," he
said. He threw them at him.
lin do na bi 'e' ye ye won süt yet da na tcüt i he* ti ye zin xai gwâ*
Really otters knocked him down. Before him because he was stronger
they started to kill him. Then
lin lo na bi 'e dûl 'e' xôn dai yetc a dja* út dûn ni dûn ne yac yû e
just otters with blood would out of the snow it happened. He himself
man snow under
wa tc'e i* a t'i na bi 'e zô' 'e' da t'i e yi dûn ne ß i me ûe yi li
from he was, otters only appeared. That man used to be his partner
he was,
ôn ke t'i yi tcüt le yes la ye ûai wô en da de e dla* wôn la ce yût-
both he caught. He held them together. He killed them. Difficult he was.
"He was alive with me
da 'e' ûon t'e a wôn* a din di 'i' ûyet di me ûe tc'i* li ûe* tc'e ûgû ya
it was but you said that," he said. To his partner one woman to him
nî ti na djin ne a yin la* ûgû ye na de me ûe ûe a' da dja* ûl'o djî* me-
he gave. Relative he made him. He stayed with them. His children after be-
came his younger brother
tc'il le ts'ût dôn li e tc'ûn des ya ß i ß ûgû yin ka des del lo ye ke
boy he was he was gone away after him they started. His track
wa ß i ye k'e des ya ma tc'il le ß ß i a t'in lo dûn ne in da di e dla*
he saw. After him he went. His younger brother did it. "Man hard
a wôn* 'a t'i ûgû yet di a wôn* tôn t'e de si del ûl'o ûe* et dû xa ne-
we are coming to, they say, but far after we started not we will turn back;"
wû del e ci yût di dû nî nes ya et de ai t'e ta na ki ûa ûa won li
they said. "Now if I cannot do it all they will kill you it is;"
ûgû ye ûi ûn des ya dû xût ûi' do a ûû'le ûgû yet di nô dja dô' wô tc'i*
he told them. He went back. "Now morning attack them," he told them.
He came back then towards them
ye ß ß di din ya tc'ain t'e* 'e' ye ze' xai k'e te a yin la lo ûgwa* me tc'il-
with his mind he worked. With supernatural power he appeared to kill them
he caused it. Now his young brothers
lû ûa won des süt di ts'ûy yye t'e. me ûe ß ß i ts't* e' de la' ûgwa* ye zes-
attacked them immediately he heard it to his former partner he ran. Now
he killed him
xai lo* et da wôt di ûa ûgwa* et dû ac de e yô a won t'e yet di yet di-
because he knew it. "Now not I can do anything it is," he said. After he-
said it
ûgû ye ze xai me tc'il lû ai ye da hûn ne ûin wô ai ye 'e' lin do
he killed him. His younger brothers those some of them they killed. Then just
ûgû ye ûain wô* e tc'et di
they killed they say.
A MAN MARRIES THE DAUGHTER OF A BIRD.

A man was always traveling. Not people he came to they were. Man

2 na tc’üt li tin da xo’ t’i’ wön ni’ ya me tů we’ ōn k’e t’e lo’ in la t’i’
small alone was he came to. His daughters were two, one

dün ne γain t’i’ me’ na ts’et de
man he gave. He lived with him.

4 yit da xút da ‘a’ t’itc e le’ e di’ wō tc’i’ da’ wō t’a či ca zi’ et di
‘Up there moose used to stay; there to it we will go, my son-in-law,’”
he said.

5 dün ne na tc’üt le’ i’ i’ γön ya de ‘atc tcwą’ na tc’üt le e yi zó’

Man was small. There they two went. Birds small those only

6 t’a di’ yút da e lo’ djó’ na sút t’i’ ya γa da tcin ti γa ni ‘e ni da’
with those he was living. “Here I will stand. Over there by the large tree
you watch.

8 a di’ kū di’ e yi dün ne dün ne zi’ elj e di’ la de γón yon a tcwą’ i’ i’
he meant,’” he thought. That man Beaver he was. Not long time
had passed birds

jó’ us del xat t’e’ et di’ yin di’ a’ wō l’o e gūt’i’il būt tće’ ne dj’
only went past. Just not he took notice. Afterward he ran, his father-in-law.

‘Where is it?’

10 ye’ di’ e li’ xút da’e ci’ et di’ ga γa γac ‘i’ e yi tcwą’ ci tse be’ se
he asked it was. “Moose it was not I saw, those birds it was,” Tsebese
uí’ ye yas k’e’ na de e yi tcwą’ tcwą’ zó’ us del din di’ e yi la
they are named. Winter they stay, those birds. ‘Birds only passed
you say. Those are the ones.

12 gwa’ xút da elj ‘on t’e’ be tće’ ye’ di’ me di’ xa ts’út
Now moose they are it is,” his father-in-law said. He got angry.

ye’ di’ gi’ dút tc’i ta bes zí da’ nes de’ ōn ke’ t’i’ i’ ga e yi tc’i’n-
Up in the woods owls lit, there were two. Then them he went to.

14 des’ ya ōn ke’ t’i’ ye gai’ wön me di’ ge’ tc’e’ wön li’ kū la ye’ ka na-
Two he killed. He was not pleased, it was. Old man to him he brought them.

16 ye tc’et datc et di’ xa yet te’ e di sün t’e’ ya ya xai t’as be sī
he tried to take it out. Not he could pull it out. Right there he cut them up,
owl.

mazı’ o dút da a ya tc’ü deli’ γü e t’e’ netc’o’ wön nōd ja mazı’
His son-in-law, “Go home for it let them come quickly your mother-in-
law.” To her he came back, son-in-law.

18 γü e’ t’e’ a ya da γút del ‘a’ xa tc’et di’ et di’ wön tc’i’ γa des del
“Hurry, ‘for it’ let them go’ you he told,” he said. Toward the place
they started.
A Man Turns into a Squirrel and Escapes from a Bear.

cà ge' e la tun ne tce nes tj wôn li wò te a di di ts'uk cac ne tcai
River its hand trail he was lying it was very it made a noise he heard.
Bear large

12 a di e lo ye tc'i' de l'a ye tc'a' t'ai l'a et di 'a' di he yô ön t'e et di
made the noise. To it he ran. From it he ran. Not he could do anything it -
was. Not

ye ye xa le' de tcin k'e da se ya dai et l'a ye k'e ke gi get ye di
he could run away. On a tree he went up. After him
he climbed. There

14 ye yü e et di top te di ni get et di e sût dût tcai e et da na kainl-
under him not far he climbed to. There he stopped, because he was big,
because he was heavy.

i he' i 'e di et di e' tc'on de git dûn ne 'i' bail 'e' ma en da xo-
There not he would go away from him. Man with sleepiness for him
it was hard.

16 de dla a wo' et di nô det da eyo ma a won t'e cac ñe djit
but not he could go down it was. Bear he was afraid of.
e yi e ya yut da qi ai yi e da woc di xa kudi des dle he
Then he was watching him. Then "What can I do?" he thought. Squirrel

2 a di dla ya ga ton te djii de tcin na da se a ai yi tcj la ti ye
he made himself. Over there, far tree stood. To that from one to the other (?)
de la e de xo tcjn nO wut djaa cac et du et da ye di ye yi di ge
he jumped. From there he came down. Bear not he knew it. Up there

to t'ei di sutt da ye di da ts'ii na la a yin la noki e yi ta tcin
far he sat. There knots many he made. He brought them there. Those
by tree
g'a ni yena la ye kwon denitsi yi dige de tcin kon ta dja de
he put them down. He set fire to it. Up tree fire ran (?), it burned.

des koon da tcin yi di ge na tca i he et du a di he yo ma a-
Tree up because he was large not he could do anything it was.
won te me ke des lut na ts'ut cac na ts'ut de t'e dun ne adja
he started to burn. He fell down. Bear as soon as he fell man he became.

8 k'a djii ta na de la a yi e'e ut du ye ze xai elo
Again he ran off. Then not he killed him.

WATC'AGIC KILLS THE DANCING BIRDS.

in la w0 de t'e dun ne ga date on t'ai n0 de ma dyg ye eli
Once man was traveling. All kinds birds his brothers were

e tc'et di w0 te n0 de na lo e da t'i gu ye 'a yail xw0n na e yi je
they say. Very birds many were to be seen. Along there he was carrying
something. "Brother, what
w0 te yin gai la et di n0 de ce yi ne1 'ac i et di xw0n na ne ji-
very you are carrying?" he said, bird. "My songs I have," he said.
"Brother, your songs

10 ne e ci be da w0 w0 za ze a xa ne djin et di n0 de 'a di eji ca-
with we will dance. For us sing," he said, bird said it. "These my songs
ji ne' be da w0 ts'es suz da et du ye tc'et de fintc e le2 a din-
with if they dance with them not they look." "As you say

12 di a ke xe' a w0 t'e ci et di n0 de dun ne ts'i tce kw0 a xa
we will do," he said bird to man. "Hold on, camp for you
a woc dle da w0 se sat i kw0 'a woc dle kw0 a w0n dla o0 yu ci
I will make, dancing camp I will make." Camp he made. "Now, come on,

14 ta da del gu ye di dun ne ga ni ya ni del gu ya exul na de tc'ul da-
begun dancing," he told them. Beside man they came. He was drumming for-
them, they shut their eyes, they were dancing.
w0 sutt yenc twa yek'o8 le dai yite ai t'e ye yin w0n na lo ze xai
Without their knowledge their necks he was breaking. All he killed. Many
he killed

1 Recorded also, ce ji ne: indicating a prepalatal voiced spirant.
2 Both the suffixe, -tc and e le indicate customary action.
Anthropological Papers American Museum of Natural History. [Vol. X,

et'et di ai t'e hI γyI dtai ma'da'γa e li ai yi 'e' et du li yey ne-
they say. All animals his brothers were. Because of that nothing he was-
afraid of

2 djit et'et di e yi dun ne
they say that man.

THE EARTH RECOVERED BY DIVING.

xa tse dol' di ge e la wōn dū e et du in la t'i dun ne' wat da
At first world (?) was not. Not one person was alive.

4 da xun ne yegi da nō de tük'ke 'a' da t'i e yI zō' ya γi da 'in la wō de t'i
Some of them were living, birds. On water they were, those only
were living. One place
nī ya nī del tük'ke di ge wōn dū e di e djī cōn di ge wōn li et du
they came. On water land was not. "Where I wonder land is?" Not

6 'a' γyIt de e yon a γyIt t'e li gi di ge' wōn ka yam ne ta' ta ne l'ai djī	hey could do anything they were. One land for it he was looking. At the-
bottom of the water
a wōn' et du di ge' wō wā i ywā' ai t'e et de ke wō wūt de 'i'
but not land he found. Then all they tried it.

8 di ge et du wō yγi 'a'
Land not they found.

li ge' xa k'a le 1 yI yI djū' te nī ya di ge wōn ka wac cāI'
One Xak'ale named, that one too went in the water. "Land for it
I will go,"

10 et di tī nī ya do' nī de 'i ne dū we wō te ta wō t'e djī' wō wōn 'a
he said. He went in water. Then he disappeared. He was gone. Very far
sun (?) moved.

'ī ti zo xain lat di ge 'a sōn' edjic on sūt dle zo' edjic ka cin la-
Suddenly he floated up, on his back. In vain he breathed. Then a little only
he breathed. "Here in my finger nails

12 ġwon ne t'a wōn 'i et di wō tc'e 'i 'i 'i gū zō' me la ġwon ne t'a
look," he said. They looked there, then in his finger nails

nūn se 'o a yi 'e' di ge xō wō γīn 'o e tc'et di xa k'a le' ne tc'ūt le
land was. Then land they took out they say. Xak'ale small

14 e yi dun ne xa yi γīn 'o nūn xa ya γīn 'o k'e nūn 'e' da tci n a wō-
that one person brought it up. Land on that they took out, land with trees
became.

dja' k'a djō di ge a' na wōn dla ke t'i e tc'et di nō di e xa dja'
Again land was made they say. Birds did thus

16 e tc'et di xa k'a le dō ye e yi
they say. Xak'ale was named that one.

1 Probably sandpiper.
THE GIANT BEAVER AND MUSKRAT.

xa tse dō' dūn ne ne tcai won li e tc'et di tcai' djū na tca e tc'ūt-
At first man large was they say. Beaver too large he was chiseling for.

2 datc sūn' a yin la' et dū ye ze' xai ġa hwe' et dū q xai ts'ike
In vain he worked. Not he could kill it. Now not nearby its track
ye de 'i miñ ġe a wōn tca', tū k'e tcū gū des ya 'e lō' on t'e wō tc'į'
he saw. Lake was large water on he went it was. Over there

4 yai yai 'į'į mes tūn ne' a di ya de ġa hwe' ye' da nī tcūk ye zec'-
he was walking ice he tapped along. Now he shut it in. He killed it.

xai yat tcōn lō i hē' et dū es tūn ne sa 'e e yōn a dja' es tūn ne'
Because she had young ones in her not ice could stay it happened. Ice

6 ya yī e yōn a dja'į i hē' ye tc'ō ni t'atc ye ya dji xain la te ye-
broke to pieces because it happened he cut her open. Her young ones he took -
out. He put them in the water.

'ni la ġa hwe' et di eūt e yī wōn a t'ī lō e yī dūn ne ne tcai elį
Now it stopped. For that he did it. That man large was.

8 tcai' djū ne tcai' e tc'et di ġwa k'a be kijn sa 'on e tc'et di
Beaver too large they say. Still its house stands there they say.

yī tse' de tcīn ne dū we wō di ġe' tc'į' e yī wō l'o e tcai' l'o ī
Out there trees are not toward its country that after after beaver

10 ta wōn t'e dji' wō tc'į' te k'ai na de e lō gō ye tc'a 'ōl da' wō te tū
far away toward muskrat lived. There if a boat passed very water
na 'e 'ūn e yi 'e' gō ye tc'a 'ōl da et dū wō tc'et de et tc'et di
he hears. Then there if they paddle not they talk they say.

12 dū xwa ke wōn t'e ġwa k'a tü na 'e 'ūn 'į'į dū ne dū we i 'e di
It is not long ago yet water he felt. Now he is not there.

wō tc'į' et dū na tc'į yic ġwa k'a e tc'et di
(?) since not they felt him still they say.

THE REDEEMING OF A DOOMED MAN.

14 e lā wō de t'e dūn ne' wō te des lō lō e yi ka tc'ain t'e 'e' me tcai'
Once people very quarreled. On that account with supernatural power
on him
tc'et datc et dū dūn ne da' na tcūt a wōn 'a' di' lō' út da yai et dū
he worked. Not man is stronger but he did that. "White patch of ground not

16 nō ya e ci la yet di e yi dūn ne de tcūt' út da yai nī ya i 'e di
you will go," he said. That man went hunting. White place he came. There
kō la set da' wō nāy a gū et de ne na t'ūn ne ka nō da' yet di
old man sat. To him he came. "Quickly your property for it go," he said.
de na t'ü ne ka na des ya ǧũ e t'e a wôn t'i ye'di de kwâ nô dja
His stuff for he went back. "Soon you are," he told him. His camp
he came back.

2 de na t’ün ne ‘e ‘e l’ön dan net dî he ka ne ce¹ yet dî yit dai
His property he tied up. "What you going to do with it?” (?) he asked.

"There ahead
dûn ne ǧũ e t'i ce tc'i⁴ da wôn ya⁴ cet dî e yi 'e⁴ ‘ac t'i et dî man, ‘Quickly to me come,’ he told me. That is why I am doing it,” he said,

ma ji et dû dûn ne în dî nû nde li e le 'i 'î et dû dûn ne a dî
son-in-law. "Not man mind used to be afraid of. Not man said it (?)

a yi nai ‘in k’ai djö’s sin da caji bût tc'i⁴ dû cai yet di me tce'
That you never mind, here sit. I to him. I will go," he said, his father-in-law.

6 na bî e e zis det sůz be tce ɣo ɣi'în ka des ya aɣa yal ya 'i dûn ne
Otterskin he took, his father-in-law. There to him he started. He was-
walking he saw. ‘Man
et dû li ma ec t'e ce tc'û de aiyi mîn ka ɔc de 'î yi nai elôn yaîn-
nobody to him. He was with me that one to him I was calling. you
it is you came,'

8 yal yet dî a xwôn k'e wq' a wôn'⁴ me tc'e ne le yet dî a yi 'e⁴ na bi-
he said. "Never mind, but leave him alone," he said. Then otterskin
t'e e zis ye tc'i⁴ et da xa a yin la⁴ a yi 'e⁴ ke tc'elî aiyi kô la xa-
to him as a trade he gave. Then he left him. That old man did that.

10 dja⁴ xa djai e⁴ ma zi ts'ez ze' xaî ga wôn li a wôn⁴ yet da xa
He did that his son-in-law he was going to kill it was, but trade
ôn la⁴ a yi 'e⁴ ma ji ɣût da î tc'et di ta na l'ai djî⁴ wôt dûn ne
he made. Then his son-in-law lived they say. Under the ground person

12 e cî lo aî yi a t'i ɣwa⁴ na ye ɣîn da⁴ e tc'et di î kô la tc'aîn t'e 'e⁴
it was. That it was. Then he saved his life they say, that old man.
With supernatural power
‘a' t'i et tc'et dî
he did it they say.

The Equally Matched Magicians.

14 dûn ne le wô' tc'e e yi e⁴ li gi ye to t'e djî⁴ mô kwâ' wôn li
People were jealous of one another, because of that one far from there
his camp was.

ɣô yan kô djî⁴ wôn ka tc'e des del me kwâ' ke da t'i ni tc'e ni del
His camp (?) to it they started. His camp was to be seen. They came there.

16 e yi ye wôn tc'i⁴ ti me tc'in⁴ dû cê⁴ et di ye tc'i⁴ des ya ye tc'i⁴
The one he was jealous, "To him I will go," he said. To him he started.
To him

¹ Probably me tce', "his father-in-law."
xwa nî ya e dô xwô tê'î cak a djâ' cak kwâ wô tê'î yût l'el yî di (e) near he came. From there bear he became. Bear camp to it he was running along. Those

2 dûn ne 'a tîi ne tê'î e tc'ê de l'a yût di e tê' e yi kwâ kû e et ts'ûn-people it was, "To you he is running," they said. Immediately that camp inside a stranger ne e li dûn ne di ts'a yût de' xa kâi xa de l'a li gi' cak e li li gi was. Man when he heard it buffalo he jumped out. One bear was; one

4 xa kâi e li lôn na yût datc 'î da djî' le yûn ne djî yê yi 'ê et dû buffalo was. They met. On each side they were afraid of each other. Because -of that not a la yai dle e yo a yain tê' le yûn ne djî yê yi 'ê xa kâi tê'î cak they could do anything to each other they were. They were afraid of each other. Then to buffalo bear,

6 kwôn' di dî ne de na k'âc ce ôn tî' me' won li' a' wac de e ci kû di (spoke) thus, "Your food so short it is 'With it is I can do anything,' you think kwôn me' he' ce tê'î' e' din l'a a ne tî' yet dî cak yet dî xa k'âi î with that to me you ran you are," he said. Bear said to him. Buffalo,

8 djû cak tê'î' nai djî' na wô' xa k'a ce 'ê' de wôc de e ci kû din dî too, to bear, "You too your teeth are short with 'What can I do?' you think e' a ne tî' in q ke yût de tê' le yût de tê' e tê' le na dji ne a na'le with you are." Two of them they are alike immediately friends of each other they made

10 yân dla* tc'et di they say.

A MAGICIAN CUTS HIS THROAT WITH IMPUNITY.

dûn ne li'ge wô' te tc'a din tê' e lô me ge' djô' xac tê' kû di Man one very had supernatural power. His partner, "Too I am the same," he thought.

12 û' xa tse' dac tî ka kû yût di î he' tc'ain tê' e yi 'ê' a kû yût di Then first, "I will try myself," they thought. "with supernatural doings." Then they thought ĝû tsi' le da yâ t'as xa da la yâ ti' a wôn* e dû t'a yâ ne ts'ît me ge' their heads they would cut off. They did that but not they died. His partner

14 ma kâ sî li t'sâ e lô sùn' a di dla' ôn ke mî la 'ê' xa yîn la' 'a ôn his throat he cut off. In vain he did it. Twice his hand he did that. He was the same as before.

tê' he 'et dû 'a' na dî dla* e tc'et di Not he did anything to himself they say.

16 me ge' ka tsîn de sâ ya me ge' wôn ni ya e ga won djô' ac tê' His partner to he started. His partner to he came. (?) "Good I was kwûc di e yi 'ê' ac tî 'î 'î 'a' nec yâ' dûn ne xa tî' e li da' 'in dat- I thought and I used to be I am not," "Man that kind when he is he is hard.
A MAGICIAN SPENDS THE WINTER IN A LAKE.

Lake they cut open man alive in a sack they put in. They put it in the water.

They waited for him. "With supernatural power, I am it is," they thought.

That man who was put in the water himself, "Do that to me," he said. Then they did it. Winter all

They took him out.

daxane xada't'i ewon t'ane k'e da xane jo xayt da' et du. Some of them did that but they died.

Not very supernaturally powerful but it was they died. Many of them they did -

to each other

1 These two words perhaps might be divided y'i ye li ti y'i yi le.
A MAGICIAN ESCAPES THE CREE BY TURNING INTO A BUFFALO.

dùn ne na lọ na tc'ūt de' li ge kō la ma wō' a' na di dle e yī 'e'  
People many were living there. One old man his teeth he was going to -  
make. Then

2 me ga na tc'e de'j 'i de cin ne dùn ne' tc'j'i wō de sūt dùn ne ai t'e  
for him they had camped. Cree to the people they were coming. People ali-
tai la' 'i' ai yī kō la et dū ni yi ya e tc'ain t'e 'e' et djin de cin ne'  
ran off. And that old man not got up. With medicine power he was singing.  
Cree

4 • dùn ne' wō nī del et dū e da wūt di de cin ne dùn ne k'e na set del  
people they came to. Not they knew. Cree after people they went

a wō' et dū dùn ne ze xai nō del de cin ne ya xai gū jō dùn ne  
but not people they killed. They came back. Cree. Over there suddenly

•

6 e djin di ts'ūk wōn wō tc'j'i ya des del kō la' a t'i a zis de tc'i'n 'e'  
singing they heard. There toward it they went. Old man it was tipi cover
sticks with

di ge' gi ye nī tsi dùn ne ne dū we xa k'ai jō na de ya dūn ne  
up he pushed. Man was not. Buffalo only stood there. People

8 'ūl'e zō won l'i a yī he' gi ge ne djit a yī xa k'ai e l'i a wōn'  
he was going to attack only it was. Because of that they were afraid. That one
buffalo it was but

kō la' jī 'a t'i me tcū we 'e i la t'i e yī li gi el i ca wō' 'a'  
old man had been it was. His child one that other it was. "My teeth
I will make,"

na wac dle et di e yī 'e' ma kwa a' wa tc'i' dla' ca wō' a na wac-
he said. Then for him tipi they made. "My teeth I will make."

dle hī et dī e yī 'e' 'a' yi ye i jō ec ke a' na dūs dle e' di'- i he'  
he said. Then they did that. "Young man I will make myself," he said with

12 a t'i e tc'et di xa γūt t'i da' a' na γa di dle' e' le' tc'et di cōn  
it is they say. That way they did. They used to do it they say. Old age

gū ye ze xai da a zis t'a 'a na gūt de 'ints cōn  
if it is going to kill them in tipi they used to renew themselves, old age.

FOURNIER'S GRANDFATHER'S SUPERNATURAL POWER.

14 'ai yet l'ō' 걭wa' tc'e 걭u' ni di tij ai ye' cúus k'e 걭u' ön lē'  
After that then woman I took. Then my children were

li ge xa la di 걭wa xat da' tī' ze xai a dja' 'e' 걭a djū tō e tc'e'  
One oldest then moose began to kill it became. Again far

16 wōn ka dis da' 걭wa dje' 걭at da' na dū we dō k'e 'ın da dla'  
to it I was moving. Over there moose were none. Starvation hard
Anthropological Papers American Museum of Natural History.

Ní tc'ín da' lúğé na ló' ts'úz ze xaq ai ye' ya'gas sit-

*Thunderbirds.*

Land where it stands up only they are saved with.
The Boy who Was Cared for by a Wolf.

One man his children were many alone he was. Winter middle

2 ma te'ü 'e de ts'út đûn ne ka ti e sta 'in te'i da ya gút da' gin le' his wife died. People to he started. Orphan he had taken care of there was.

út dü a yile yo te' e ye te' e le' i di' kwá ti da' ai ye' do 'e' gû e Not he could do anything. Then in the-

spring there

4 ni ya' gü jö' k'a te'it dö' ya da' ni ya di ti da na djà yas k'è 'a dû he came, behold still child was alive. He brought him there. "How did it-
happen during the winter not

ne xà na tan ye de te'i yû ne' sa ya da sat t'a na tie'te ca kôn a le it froze you?" he asked. "Wolf' took care of me; with me it slept; for me

fire he made;

6 ai ye' ö wô' a dü se xà na tûn at tsûn djû' sa 'i' tcït ye di' ai ye'-' for that reason not it froze me. Meat too he fed me," he said. After that l'ô ön tis wat te'i' gút da gwa ðë t'i at djà' l'ô dje dat die k'î e for a long time he was alive. Middle age he became. After that with sickness
dai e ts'út

he died.

The Loaned Hunting Dog.

kô la wô te' me le' ü tçö' xút da ts'ijë' te'ü ne li' e t'i' e' et dü Old man very his dog good toward moose wolf dog because was. Not

10 li zë e li e yi e he' ü tçö li ìgé ec kai xà't da ke wô' i et dü 'e' zë'-proper dog it was. That with good. One young man moose track he saw.

Not because he killed it,

xai i he' 'e' ca ne le' çò nò' te xat da ke wô wac 'i ne gô djië nò'- "Grandfather, your dog loan me. Moose track I saw. Over there I will go."

12 wac i et di e yi 'e' kô la' e cai ce le' tca de òn t'e' a won' 'a' din di he said. Then old man, "My grandchild, my dog is bad, but you say
da ce wô te' ac 'i a k'ë he' a wôn je ci la yet di' a ne 'i a k'ë he'
how exactly the way I do you will do," he said. "The way you do

14 a wôc 'i e cì yet di ec kai xa tse' e zi xaj et de et tsû di la' ma-
I will do," he said, young man. "First if you kill, end of tongue you give to-
him,
wô al xac i zò' me ni dü ìgé wôn li' xa won le yet di a cì a k'ë he'
I do only he is glad, you do so," he said. "The way I do

16 et di' ke te' e ne wôn li' e cai yet di
not miss, my grandson," he said.

1 Told by John Bourassa, who learned Beaver when a boy near Dunvegan.
de tc't' ec kai li 'e' xüt da li wön ze' xai et dú kō la 'a ye di-
He went hunting, young man with dog. Moose dog killed. Not old man
the way he told him
2 'a k'e he et dú xa yī la lō a zūt' jo da γain t'ats dji ye tc' in' de cîl
not he did so. Liver only he cut off to him he threw.
ai yī li zi* medji xa ts'ūt et dú ya set ye tc' e le xat da yaγin-
That dog was angry. Not he ate it. He left it. Moose he cut up.
4 t'ats na des ya tū 'e' k'a dja'i he' tū 'qō lā' li zei i xüt t'e
He started back. Water with because he was thirsty water he got. Dog just
se tj 'i tū wūt dō' dūn ne e t'e ye k'ai des ya ye tc'o ni tc'īl
was sleeping. Water he drank man immediately on him he jumped.
He disemboweled him.
6 ġwa' ye ze' xai ai t'e ye tc'o ye in da lō
Then he killed him. All his ribs he ate.
ne dú e li za yū da ne yū ne dú we ya γin tetc 'ū' a yī kō la
Was not dog and man and was not. They went to bed and that
old man
8 be le' et dú xüt t'e cele' ne dú e enū dî djat de' na wōs q enū dîl
his dog. "Not for nothing my dog is not here I think. Wrong he did
I think.
ūt da ne' con* ġut tc'ūk et dú xüt t'e t'i e le ce le' wōn lō yū la'
He himself (?) has been howling. Not for nothing he used to do this dog.
Many times, 'do not;
10 et dú 'a' i a k'e he* ma ya won da' e ci i e ci a won' xo' te a' cet dî e
not the way I do you will treat him." I told him but very because he told me
ma ye' ni ti' i' i' yee ze' xaiū con ne dú e et dú γūt da ön t'e mi-
to him I loaned him. He has killed him probably. He is gone. Not living
he is. For him
12 ka na ta mī wō 'a' yi kā et dī kō la'
look. See if you can find out," said old man.
mī ka tc'e des del min ka tc' et del dú' dī e' kwā wōn ka na nī-
After them they started. After them they went. This way camp to-
ward he had made tracks.
14 dōk'lo be k'e' na ts'a dai yī da je jō' set li yee xai lō a yī li ze'
After him they went. In front of them only he was lying. Dog had killed
him. That dog used to be
'ī' i' ne dú we de tc'i so' a dja' kō la ai yi t'a zī' jō' γūt da 'ī' i'
was not there. They did not know where he went. Old man because of that only
he was living.
16 da wōc t'e ce le' būt t'a ji yūc da 'ī' i' cōn ten da' ti dō get e dī
"How shall I live? My dog with I was living. From me (?) alone he has
gone," said
kō la xō te me dī ge tc'ai wōn li yiūn ka wō de e yī 'e' xa lī e dīj
old man. Very he was displeased. For him he called. Then the next morning
18 nū get a yī 'e' ye t'a tc'i na γūt da e tc' et dī kō la et dú e ze' xai
he came back. Then with him he lived again they say. Old man not
a dja' i he' gwa' won djō et sūn' t'a dji' na γa da na dīj e tc'et di
it was because now good meat with he lived again. It happened again
they say.

2 mūl le' wō te ū djō e tc'et di di ű ge q lō dō' a tc'et di
His dog very good they say. World when it begun they tell about.

THE HUNTING FETISH.

dūn ne de būt et dū kà da e yō a dja' xat da ye' wō cō' a dja'-
Man was hungry. Not he could live it became. Moose perceived him
because it happened

4 i he' dōn ye ze' xai et tc'et di e yī dūn ne ḯa da dēla t'i' i et da-
hunger was killing him they say. That man had been powerful they knew.
tc'et di et dū wō de zū ka datc e yō 'a dja' xat da wō' nō wūt dja'
Not long distance he could walk it happened. Moose he came to.

6 et dū k'a jū t'ū e yō' a wō des sūt' ta na des del tē ci ye mō' sūt da-
Not yet he could shoot they rushed off. They ran away. Little moose on him
used to sit

'i 'i xa ye γin ti' yī dūn ne' xat da tc'i' da' ye tetc a wōn' et dū
he pulled out. That man toward moose he was moving it about but not

8 xūt da yin di di 'a' ta na des del a yī tc'i ye' tū nī ye γai ti' e t'e
moose took notice. They ran off. That little moose snow he put under
immediately

ūt dūn ne djū t'ai ts'ūt e yī tc'i ye mūt tsūn e k'e e t'e e yī 'e' a t'i
he himself too he died. That little moose like his flesh was. With that
he was doing it

10 e tc'et di tac 'e' dūn ne ya γit da dō' wōn lī i e di
they say. Arrows with people when they lived it was they say.

xat da yo tc'i ya e he' de tc'i ye xa ya a γin ti' yī zi' t'a ye γin ti
Moose because she liked him her young one she took out. In him
she put it.

12 e yī 'e wōn djō ci ka de te a yin la' t'i' i' yin di ē tc'ai 'a yin la lǒ
Then good luck he had. (Moose) angry he made

e yī e he' dō' ye ze xai lǒ xa yin lai 'e' a t'i' e tc'et di
because of that hunger killed him, he did so it was they say.

THE MAN WHO TALKED TO THE BUFFALO.

14 'i la tc'ī dūn ne xa k'i ye tc'i wa tī ye ge tce 'a tc'i ye tcū wūt tī
One man buffalo he talked to. He gave them commands, he talked to-
them.

yi wūt tc'ī da 'ac ľa tc'ī te na 'ac sūn nī tcūt ai ye' hwa, te 'ac
"To that place go, there go into the water; give me something to eat." Then
they went into the water.
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da l'a dje te ni 'atc ai ye gi ze xai a dje kai î xe' gi yû get 'a mai-
Backwards they went into the water. Then they killed them. Spear with
they stabbed them. Then (?) calf

2 ya tce 'ûn nai în tço dûn ne k'e tc'e' 'ûn nai et di ai ye at tae-
"Mother," plainly like people, "mother," they say. They hold them,
they kill them.

zes xai e la dji' mút dai yi dje' a dû tsûz ze xai dûn ne' ka je' ü lèt
One a bull not they killed. People between he ran.

4 ai ye 'e' i de e xat te ta tc'ûl ye xat tce yi de ye tc'e da
Then (?) they pull them ashore. (?) They begin to eat them.

The Potency of War Songs.

e t'a ze sôn' dô dûn ne ne lô na tc'a ba' mi ka 'a tc'et t'i
Leather breech cloth time people many were at war after them
they were.

6 ne dû e et dû tc'e 'ji' et dû a tc'et de he yo a wô dja' mîn ka
There were none. Not they saw them. Not they could do anything it hap-
penced. For them
tc'et djûn gi yi ka et djin de cin ne ka a yût di gi yi 'i e yi 'e'
they sang. For them they sang, for Cree. Where they were they saw them.

Then

8 a yût dì mîn ka tc'et des dèt na de di gi ya 'ji' xût le dji'
where they were to them they started. Where they were they saw them. "To-
morrow only
me tc'i' dô' de li yût dì 'e' et de k'a da wô de ûn tse' tcok' xa ya-
to them we will go," they said. They were trying their power. Large stones
they took out.

10 gin 'ô gi k'e k'e det dîc a k'e he' gi yî la'ke di 'e' ke da t'î tse k'e
On them because they put their hands the prints of their hands appear on the-
stone.

gwâ' gi tc'i' wô de sût ay yi 'e' aî t'e gi ya yam wô út dû e la t'î
Then to them they rushed. Then all they killed. Not one

12 yût da a ya yi la' de cin ne a gai 'i'
living they made. Cree they did it to.

The Curing of a Woman with a Medicine Lodge.

in la t'î djû' dûn ne' me wô dî tce e li dî di me' tc'ê u a wô' te
One too man his story it is this one. His wife very

14 det dî et dû won de za yût da e yôn 'on t'e me k'ai' en cz na tc'ê-
was sick. Not long she could live it appeared. Along side of her
medicine lodge they stood up.

yin ts'i me sôn 'a yôt de kû tc'et di li gi dûn ne cai wôn li et di
"Who will use it?" they thought. One man "I it will be," he said.
Very much to him they paid. Then man did that. He sang. That

Then man did that. He sang. That

Nearly she is dying," they thought about her, but

Then he did that they say. Now woman well he made her live. Well

This world's end it was this story it was, this one.

Pole one stands up. On that only cover they put. Ropes with over there

Not strong it stands not yet in it

Like it is blowing it they say. Cuns its name that.

I am going, not far I am going. Canoe I made. From there I paddled.

I had become. Only then I came out. Fish large inside (?)

Thus old man I am.

Man one alone was there. Another too alone was. They met each other.
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li gi wō te mút tsūn ne dū we li gi ḡwa k'a mút tsūn wōn tc'ūl li
One very his flesh none. Other still his flesh small

2 wōn li li gi me tsūn ne dū we ai yi tc'ī dai sa do' et tsūn' γain-
was. The one his flesh none to that one, "What time meat did you eat?"
tse da ye dī yi dī ca k'wōn da na dī da do' et tsūn' γa set et dī li gi-
he asked. "Behind moon when it first appeared meat I ate," he said.
The other

4 mút tsūn' wōn tc'ūl li wō li wū te in tsizło yi dī ca k'e a γin-
his flesh small was. "Very much you eat. Behind moon you ate,
tsetlo a wōn' ta ni tsitlo yet di' ai yi a di yas ·sūl le k'e do'
but you are beginning to starve," he said. This one it said it. "Snow when it
was little

6 a γūs set cāj et dī in la wō wūt t'i yas k'e a dūzze 'In la xa γa-
i ate, I," he said. Together winter all through together they lived thus.
gin da'

8 xa tc'ī dūn ne et dū wō t'e i' da' e le enū dlj
First people not much they ate I think.

The Origin of Mosquitoes.
ts'ī tc'e ġū ma tsī' tsūn ne wa tc'ī xai 'atc
Mosquitoes woman her head bone from came out.

10 ġūsq' tc'e ġū mi djel le γīn le lō ma tc'i yū 'e cō 'a da je dū l le
Once woman mean was. Her husband all the time she scolded;

ye xai xal jō a da je ma dje xa tc'īt jō ai ye' l'o dai tsūt 'ai ye'
she beat him only, all the time she was angry only. After that she died.

Then

12 xōn tc'ī ōn gi ye tī 'at dū ġū da tc'i ne 'a γīn la a yi 'e' wa l'ōn-
that way they threw her away. Not burial they made. Then some time after
dje' ġū' e' ġūn ni de l ma tsūn ne' i dī 'a tai i sūl la 'ū ma tc'ī-
there they passed. Her bones there all were lying. Then her husband,

14 yū 'e ya (na) tsī' tsūn ne' dī la me tc'ī le ulle con' 'e' dī
"Her head bone it is, she was bad I suppose it is," he said.
yū'ni etc ya ya γi etc 'i wa tc'ī' tsī' xain del ai yū gwūt do-
He kicked it, he kicked it to pieces. From there mosquitoes came out.

Since that time

16 wa tc'ī tsī' qe' le' di di di ġe k'e
mosquitoes there are this on the world.
The Shiftless Husband.

dùn ne ti da' wòti de bùtì he' lùge tū lùge ka ya 'ûc me tc'ì-
Man alone was living. Because he was starving fish lake fish they two-
went for his wife too.

2 ū 'a yû nì ya nì atc dzís ze sût da a wòn' lùge et dû ze' xài tòn-
They two came there. By hook he sat but fish not he killed. He went home.
nas ya wòn djō lùge ts'ë xài el ké dì me tc'ì û 'a xài' dji'
"Well fish he used to kill," she thought, his wife. "Tomorrow

cāj dzì ze wóc dai et dì ìhe' yet dì me tc'ì û a da zō' gù et t'e lùge
I by hook I will sit," she said. "All right," he said, his wife man. Quickly
fish
a wò' tc'è ge xút t'e es tûn ne. et dû ya nì get ló a t'i ló e yì' e'
she killed, the woman. Just ice not he had cut through it was. That is why

6 et dû lùge ze xài 'e' on t'e ló na ye yíc me tc'ì û a lùge na ló
not fish he had killed was she found out, his wife. Fish many
gin wò tc'è ge ù' út dûn ne ĝa wò da es l'ò et dûli na nì tì dò t'e
she killed woman. And he himself for rabbits he set snares. None,
he brought back. "Why,

8 wò' òga na ló a wòn' òga et dû ze xài on t'e yû dì tc'è ge ne mìle'
very rabbits many but rabbit not he killed it is," she thought about him,
woman. "Your snares
ka wò cài' yet dì da zû tc'ì' a dì ìhe' cemìle ka ne yà ye' dì
to I will go," she said. To the man she spoke. "All right, my snares to
you go," he said.

10 e yì' e' won dës ya e yì tc'è ge ya ya cìs k'ë xá t'e xá wò win kin
Then she started to go there that woman over there on mountain just
he cleared the snow off.
i' e dì sút da dze nì k'ë at dûzze na datc'ló i' e dì ĝamìl aÎ t'e
There he sat. Day all the time he had sat there. There rabbit snares all

12 yas k'ë se lâ' ló òn ke t'i mìl da se l'òn ló tc'è ge yò nai ya mìl
in the snow he had left. Two snares he had set. Woman came there; snares
des tò wò te' da' es l'òn wò te' òga' ze xài nò' yì ai yì me tc'ì û 'a
she carried. Very (many) she set. Very (many) rabbits she killed.
She brought them back, that his wife.

14 da zō dzì xìs sût da ̀i' è út dûli ze xài k'å dìo et dû dzins ta na-
Man by the hook he had sat nothing he killed. Again not hook in the-
water
l'ai dìjì et dû se 'ô ló ai yì' e' lùge et dû ze xài el ló on t'e ìa hwe'
not he had put. That is why fish not he had killed it was. Now

16 tc'è ge na yìc tc'è ge ne dû we et de' et dû yût da wò le cì ló
woman she knew him. Woman if he had been none not he would have lived.
tc'è ge t'a dìjì yas k'ë at da ze yà yìn da et tc'et dì e yì dûn ne
Woman because of winter all through they lived they say. That man
et dū dūn ne' e t'e e lō et dū wōc dai' kū dī lō e t' e dī e t' a ze not was like a man. "Not I will live," he thought they say. Leather

A MAN OVERCOMES OBSTACLES IN RESCUING HIS SISTERS.

da zō' 'o nō dja tc' e ēgū y e d e lī 'e' xa des ya xūt t'e 'a t'i yū dī Man came home. Woman because she scolded he went out. "Of no importance It is," she thought,
tc'ēgé cūt tc'ū a ne ta' ka ye dī 'i do t'ō t'e kū dī 'e' te 'e' ġwa k'a the woman. "My son your father look for." "What is the matter," he thought.

"Father still
na zūt' e' di ec ka a yī da zō' t a l' a lō tc'ēğ e īk'ē wā'i y e k'ē is standing," he said, the young man. That man ran off. Woman after him she looked. After him

de ca (des ya) me dī zi xe' nō dja i 'i ye tsī' ni dī 'ō des lūz lō she went. Caribou - he killed he had come back, the head he took.

He dragged it.
ye k'ē yai yal tc'ēğ e at tsūn ne de y a dījīn' y e k'ē n a s e y a xōn-

After him she walked, woman. Its bones the way he was going after him

she went. She turned back.

ni dja a yī tc'ēğ e da zō' yai yal út tc'ū t'ūn ne tūn ne nō na dātc that woman. Man walked on. Other people's trail he came to.
ye k'ē na da dātc ye de xwa ye t'a na dātc dūn ne e lī kū dī ú' After them he went. There close to them he came. People they were they

thought, but

10 ya yī nō de a t'i lō a yī ya nī tcūt ma dī 'e da yin lī nō de di' those birds they were. Those they gave him food. Their food was there.

Birds partridges

ayī a t'i those were.

12 k'ājī tu dātc út tūn ne k'ājī wōn lī y e k'ē des ya 'e' dījīce After him he was traveling. A trail again was there. After them he went.

Porcupines

a t'i lō be dī 'e dje' e lī a wōn' út tsūn ma e t'i ta wōn t'e wūt-

they were. Their food pitch was but meat it appeared. Far away people

14 dūn ne me dī 'etce ōn ke t'i a yī ka des ya a yī 'e' a t'i ún t'īzō his sisters two those for he went, that was why It was. All at once

ye tūn ne wa 'i ye k'ē xa yāl ya t'a se ya their trail he saw. After them he went. To them he came.

16 in lā t'i da zō' 'a ōn ke γūt de t'e įa' yais klō a xain ka' de ya One man both of them were married to. "After you I came

a won t'e ye' di ma da yā e da dla dūn ne e t'e di a won t'e et dū
it is," he said, their older brother. "Hard man, mean it is. Not
"a' xùn ne le e yo' won t'e 'a xól' a ne dja' lò xôn t'e a wôn' et dû you can do anything it is." "But (?) it has happened to you, nevertheless not
2 a xai di' na des da i yô a won t'e a xain ka ta a won t'e djî* des ya without you I can go back it is. After you from a long distance I started."
ma la je* xat da ze' xai e lô xût da 'e' djît ġû e t'i 'a ġût t'i e' dî His brother-in-law moose had killed. "Moose' will be rotten. Quickly do it"
he said,
4 tc'e ġû me tc'i ù a toe' ġû e t'e ti ni ya ōn na da wû de li e' di women his wives. "Quickly go." "Now, we will go," he said,
ma da ġa their older brother.
6 na ġa des dêl na ġa dail ġû zô' et dû xais tetc ġa li' bûl ġû ya wô They started back. They were traveling back. Then not they lay down to sleep; very sleep was killing them. xa nes tetc ni' ġûn del 'i' i' cîs na tcai ki na dai wôn li tse k'a's They lay down. When they had gotten up mountain large ahead of them was. Perpendicular cliff
8 ál li 'ût dû dún ne ye ke ġi ya a zô ōn t'e me di e toe' at toûk' it was. Not man could climb it it was. His sisters were crying. iñ k'ai na na wô tec et di ġû ma dû ġya ni na ġi del a yî tse k'ac- "Never mind, we will lie down again," he said, their older brother. They got up again, that cliff had been
10 'i' i' ne dû e lô na ġût des dêl was not. They started back.
  k'a djû bûl gô ye ġa ġin wô na ġa nes tetc k'a djû tû ġû da ci xa
  Again sleep was killing them. They lay down again. Again water around them
12 a na dja' lô et dû 'a' ġût de e jô a na ġût dja' k'ût djô ca' tetc had become. Not they could do it became again. "Again lie down,"
e' dî di média tc'e na nes tetc ni na ġi del 'i' i' mi ġé nûn dût da de he said. His sisters lay down again. They got up again lake ground narrow
14 ta se 'a' 'a' wô djâ' lô e yî k'e' na ġa des dêl running across had become. On that they started back again.' ġû di ġe tc'i' na ġin del mût ta' kô la e li et dû ni i ya a jô e To their country they came back. His father old man was, not he could get up.
16 nô dja' ecke' eli lô des ya 'i' i' to t'e dji ġin le' lô a wôn' 'út dûn ne He came back, young man he was he had started. Far away it was but himself ma et dû xa won t'e dû wôn li kû dîj i ma tc'i ùa ye tc'ô des ya i to him not it was so. Recently it was he had thought. His wife he left her
18 won djô meti ġa' de k'âl lô et t'e de elî la je tc'ele 'i' i' eîi dûn ne good, her hair was white. Girl she was he had left her. That man in da de dêl e tc'e di tc'ai n t'e 'e' gô djî' tôn k'e' na se ya a wôn' was powerful they say. With supernatural power over there far he went but
20 ma' et dû tôn t'e k'i' wôn t'e to him not far it was.
The Treacherous Wife.

dün ne ɪ la t'ɪ ti da wó t'ɪ me l'ő wa me tɛ'ɛ́ ɛ́ de cin ne
Man one alone was. In his absence his wife Cree

2 ni ye din ti sɔ́ yĩn ka ne ta e dũ a de e' jʊ ọn t'ɛ me nac kwɔ-
carried off. For her he looked. Not he did anything it was. She was alto-
gether lost.

wɔt ts'ūt sɔ́ yĩn ka ne ta me la ce' yũ 'aγi yin la' a wɔn' ne dũ e
For he looked. His brothers-in-law too did it, but she was not.

4 Ɋwa me la zũ ye tɛ'ɛ̀ le 'a' dũn ne tin da' yĩn ka des ya ta wɔn-
Now his brothers-in-law quit; himself alone for her started. Far away

'te dji dan ne e lì lọ e' yí a ye Ɂ lọ
people were, those did it.

6 Ɋə hwe' ja tɬi me tɛ'ɬi wa' tʊ yɑ yɑ ya yɬi ɬin da a wɔn lọ
Now he saw her. His wife water going for he saw. "You are alive but
ke e dɪ wa yũ te gi sì 'ɛ' ye di' a wɔn' e dũ wɔt ti da ne 'ɛ'-
moccasins without I am destitute," he said. But not she spoke. "They will
know (?)

de kɛ́ nũ dli wū cön 'ɔn t'ɛ kũ dɪ ɛ yɪ 'ɛ' je da ɣa se da 'es da-
I suppose it is," he said to himself. Because of that, below he sat. A sharp-
point

tɛ'ɛ̀ le won lì e yì tcin ne kɛ́ sùt da dą zǒ tc'e ɬe yì dì ɬe tɔn na ca
was. That the foot he sat, the man. Woman up she went from the river.

dì ɬts'ɬi me da ne cʊ set da e'dì e tɛ' e yì da zǒ dets'ɬi ɣi yinka-
"Down there stranger sits," she said immediately those men sitting
ran down to him.

wɔd des sùt gi yin tɛ'ɛ́ yǐ ya da se ka lɛ a' ɣin la kɛ́ da' ɣi ye ti
They caught him. A platform for him they made. On it they put him.

dì gi yu e ktron wɔt e a ɣin la' e tɔs dün ne e tɛ'is he' kwɔ de de tɛc
Under fire very they made. They roasted him. Man because he was roasting
he was screaming.

e yɪ 'ɛ' kɔ lɑ yǒ 'ɔ na de lɔ mes ke ɬe aî tɛ' ɣa gi da wɔ lɔ
Then old man over there he stayed. His children all they had killed.

14 in lɔ t'ɪ me tɛ wu zɔ' ɣʊ dʊ da yʊ'ɨn dʊn ne kwon de det tɛc
One his daughter only was alive. Over there man screaming

γa di ts'uka ca tcu we ye ɣオン 'a' gũ k'a ne ya e' dì kũ lả wɔ e t'a ɬi
he heard. "My child, what he is saying, go to see," he told her, old man.

There girl

16 des ya ɬi ɬi la ma da γa tc'e zɛ xaɬ ɬi yì e tɛ e yì a di lọ
had gone, truly her older brother someone had killed that one he was like.

That one was making the noise.

ya ɬi ɬi ɬon me ta ɬa nǔ dja lin xwɔn ne e tɛ a di lọ te a e tdi
She looked at him. Over there her father she went back. "Exactly brother
is like is saying it, father," she said.

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1 The passage is difficult. The only suggestion given by the interpreter was "She did not think he would follow her."
The old man started with her. People they kill he went to. 1 Old man there
des ya kú yín  ya dún ne e t'es a dílo di dò t' e cec'ú we' et'I he went. He went in. Man roasting says it. ‘Who is this my son he is like
a t'es lo xa na ya yín t' i me kwá γí tc' í s na ye ni t' y e di tc'en-
you are cooking?’ He took him down. His camp toward he took him back.
There with supernatural means
t' e 'e' wò jú wò te 'a yín la' ţa wó njo na γút da 'a yín la'
good very he made him. Now well he was again alive he made him.
eyí dún ne na lo et dů dún ne k'e tc'í s a t'í lo e yí 'e' mes-
That man many not like people he did because his children
ke ge ga tc'út da wó e lo kó la et dů na tc'út a dja* e yí 'e' 'a-
they killed. Old man not he was strong 2 he became because of that
did it.
yí ye 'í gú da ne lo e yí 'e' a yí ye 'í lo
They were numerous because of that they did it.
k'a djó le na ke tc'et dů sidi γút di e yí dún ne e t'ezí ce tc'ú we'
Again, ‘We will have a foot-race,’ they said. That man was cooked.
‘My son,’
Ye di kó la ce tc'ú we* Σwa xál'edji le na wò ts'et dů sidi tc'et di
he said old man, ‘my son, now tomorrow ‘We will have a foot-race’ they
say.
di di ne di tce* e yí zón* wó n li' dún ne' 'e' gús te γa wó li' dún ne
This your sister she only there is. Person I am going to bet it is. Person
eya gús ta ts'ez xe xai γa me tc'í ù wa út djí* dì ni ba li di dút-
I bet they will kill his wife.’ He sang. This tent its pole
tcin xo t'í e yí sa tsí exúl ta tcj na tsút γút da xa ya yín t'i wò jo
like this tpi poles he drummed on. A bird fell down, alive he took it out.
Well
a' yín la* de t'a ya yín t' i le' wò γút te de sút * e yí es kai et dů
he fixed it. His sack he put it in. They had the foot-race. That young man
not
kí di di 'a' mút ta' dún ne 'e' le de l'a 'e' da* e a dja* kó la li*
himmed his father. With the people he raced. With the eagle he became
old man. Really
eyí dún ne* et dů yet dai wó tca ne 'o lo a kó li* a cǒ e* et dů
that man not ahead of him much he was. Because with old age not
na tcút a dja* e he* γú dai ne 'o dún ne k' e dút tca de 'e de l'a
he was strong because he became ahead of them he was. Behind the people
with his legs he ran.
eyí es kai 'í yit dai kú 'i ya wó te c'i* ta tcj t'a yín ya dún ne k'e
That used to be young man ahead he was out of sight. There (bird) he went-
in. After the people

1 The interpreter took t' a with a wó to mean ‘‘weapons,’’ a wó t'a, ‘‘kill with;’’ ‘‘he went among those who kill people’’ seems to be the proper rendering.
2 The interpreter took it to be na djút, ‘‘he hunted.’’
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de l’a et dū la dai e t’e dūn ne γa ū ja dūn ne ts’e do nō dja
he ran. Not long time it was by the people he passed. Before the people
he came back.

2 e yi xa t’i wōn te lō e yi ‘e’ a γūt di ‘ū’ a yi ec kai xa ts’e
That one just that kind he was. Then he used to do that. Then that
young man first
nō dja e tsūn nī di ‘q e yi me tc’i ū e ‘i’ yō et de dlōtc li gi
he came back. Meat he took down. That one had been his wife was laughing.

Another

tc’e ĝe je ka a dūn di ye dī a yī be tc’i ū ‘a xa dūn ne ne lō
woman, “Why did you say that?” she asked. That one his wife her relations
many,
a yī tc’e ĝe dūn ne e li
that woman people were.

6 a yī γa set da me tc’i ū q nō dja at tsūn ka ye di ‘i’ a tsūn ne dū e
That one she married his wife he came back. Meat he was looking for.

Meat was none.

me a ye ‘i yū ‘q dūn ne nī ya ‘i ni ye di ‘q wō tcō nō dja e yi ‘e’
“Who stole it?” “Over there man stole it. He took it. Good he came back.

Because of that

8 ‘a t’i et dū lī ne ce dai ne ‘q a wō* et dū et dūc di‘ e yi ‘e’ a cin-
he did it.” “Nobody my equal but not I knew it, because of that he did it to
me
la ‘e qn t’e na nī dūn ne ‘e’ na γin ti ‘i’ i dūn ne tc’i’ di ya ye-
it was. You with the people I bet. To the man go,” he said.

10 di dūn ne a’ dji me tc’i ū q a yī lī ts’e ye de ‘a’ xa tūs la nī ya
Man before her husband was she sent her. To the door she came.
ye di ‘e xwa a wō* na wō te tci na da wō’ t’a ci da zō ‘et dū ya-
“Above here close to camp let us go.” Man not he spoke.

12 tcūt de me ta tc’i’ te a me za’ xō tc’e is dūn ne e’ cū wū me k’e
To his father, “Father, her mouth I hate. Anyway you wish
din dīc ɡa me ta’ ye xe xai e yi tc’e ĝe ye xe xai
treat her.” His father killed her. That woman he killed.

A MAN AVENGES HIS SON-IN-LAW.

14 da ne’ desbak ɡi ka a tc a t’i ne ne dū we et dū γi ya ‘i xō wa-
People were going to war. For them other people were not. Not
they saw them. They turned back.

nī del mī ɡe ke na ya di del ya γai mī ɡe wōn li de gac tc’i ne’
Lake they came to. Over there lake was black spot. “Wolf

16 be dji ze xai kū γūt dī be ya γa ‘e’ wō dai γat dī gi tc’i’ le γo-
deer had killed.” they thought. “Marrow we will eat,” they said. To it
they ran.
de sût liège dan ne ye xa’la ya gaï ni l’a dûn ne tsi e li lô da-
One man ran by the others. To it he ran. Man’s head it was.

2 cîn dûn ne gin wô ‘on t’hui lô dûn na na djîn ne e li lô
men had killed it was. People’s relative it was.

yî di ge wô tc’i’ ta tc’et des del dûn ne na lô’ a yî’ga dût tc’i
Up to it they started. People many there were sitting.

4 li gi me di dlî a yî ma zî got wô dûn ne ‘e’ a t’hui ai t’e dûn ne*
One chief was. That one son-in-law with them people he was. All people
k’e ya ne t’e’ ma jî’ ne dû we tai l’a lô di ke ne dû we got da çô*
they counted. Son-in-law was missing. He had run away. His moccasins
were not. “Somewhere

6 me xa tûn e çj ye’ di’ lô me tce’ kôn mai’ mi ka na ta kwôn mai
he froze,” said his father-in-law. “Camp border for him look.” Camp border
dû de xa l’a me k’e tc’e des del at dû t’hui t’e mût tûn ne*
this way he ran out. For him they went. Not far frozen

8 sa’ 0’ me tce’ xa t’ê ya’i ‘et dû ‘e’ yî le’ a yô ön t’ê ye tc’e le
it lay. His father-in-law just looked. Not he could do anything it was.
He left him.

‘e’ yî de cin ne’ me k’e tc’e des del me t’a des del na gên del
Those Cree after they went. Near them they came. They came home.

10 gi ya ‘i’ ôni ke di’ kwô wôn lô ai yî me tce’ me kwô wôn lô edî-
They saw them. Two places tips were many. That his father-in-law

“Their tips most numerous thither
xô tc’i’ dû ca ‘e’ di tin da wô tc’i’ des ya ait t’ê ye (gai) gên
I will go,” he said. Alone thither he started. All he killed.

12 wô ût dû in 1’a t’hui yût da ‘a’ yin la’ got wô xô ût tc’uk got hwe’
Not one alive he made. Then he was crying. Now
mi de ye tc’e wôn li’ i he’ e di’ la dj kwô da ne ne lô gô tc’i’
he was mad because he was. There other place camp people many thither

14 des del ‘e’ di’ djô’ ai te gi ye gên wô na gô ya a des del
they started. There too all they killed. They went home.

k’a djû mi ge ke na ya di’ del e di’ djô’ de cin ne na di ‘e lô
Again lake they came down. There too Cree had been.

16 ‘e yî djô’ na ba hi e li lô gi ka dzîc (a yî t’a dzîs) a gô des ts’i’ e’dû
Those too war party were. Their fish hooks by them they were sitting. Not
e da gô wût dû liège et dû liège ze xai ü’ dôn t’e gôn t’ê kû di
they noticed. One not fish he was killing. And “Why is it?” he thought.

18 wô’ di l’a tse ‘e’ gôn t’ê kû di yi ts’e ka wôc get k’a djû kû di
“Because it is shallow it is,” he thought. “Further out I will punch the ice out
again,” he thought.

‘gô des ya djô’ dzîs e’ sût da ce na djî ne e lin kû di de cin ne
He went there. There with hook he sat; “My relation it is,” he thought.

Cree

20 e lin e lô wô’ te na dzas ‘e yî’ ‘e he’ yô’ nai ya la ce’ lû gé ye t’ê
it was. Hard it was snowing. With that he came up to him. “My brother-in-
law, fish soon
AN OLD MAN ESCAPES A PLOT ONLY TO BE KILLED IN REVENGE.

kòla in la t'i ti da wò t'i ɡa t'a dji ɣūt da mil 'e' me tc'i-
Old man one alone was living. Rabbits with he was living, with snares.
His wife

üb a' et t'e de e li ɭó h̥e' et tc'ü dji' dün ne na de t̥ e y̥i ec-
girl was. One from another place people living that young man
kai a t'i ɭó destcůt i he' ts'e ɡū w̥o nai ya ec̥e kòla mil ka-
was. When he was hunting woman he came to, young man. "Old man snares
after he is gone for

10 na des ya l'q̥ zūs xai li̥ et d̥ i y̥i ec̥e a dĩ ts'e ɡū tc'j' 'e' d̥i l̥o
I will kill him," he told her. That young man said it. To the woman he said-
it.

ze xaj et de ne yanu ɭai et dī i he' wōt l'o 'e yin ka na des ya
"If I kill him I will marry you," he said, after that to him he went.

12 ɡa mil ka na des datc a k'e he' yō n i e dja da' ja ze ti 'e ɡa
Rabbit snare the direction he went for he watched behind the hanging snow.1

Rabbit es d̥i l̥e y̥i kòla ni di ti da tcin t'o t'e dji ɡa na bal ai y̥i 'e'
was caught. That old man was taking it, tree fur rabbit was hanging.

Then

14 da tcin sainl e y̥i ɣū t̥i nl i he' y̥i tcût ū' wūt te es kāi ī yū-
wooden hook that he was carrying with it he caught it, then hard
young man he shot at him.

ne t'o k̥o la ya l̥a ye yūe e de t'o k̥o la e k'e yin la The old man jumped up. Under him he shot. Old man on him jumped.

16 e y̥e. es ke i ta na de l'e sün' a k'e t'e kòla y̥i tcût ye ze xai
That young man ran away in vain he tried. Old man caught him.

He killed him

1 Snow hanging on the bushes.
A Man Wins his Faithless Wives by Wrestling.

dún ne me na dji ne ne ɓq elîlq eyi eckai kôla t'ai xa'te
People his relation many were, that young man. Old man ran off
it was.

et dû q xai dûn ne wô ni ya e yi et dû dûn ne e da yet dî e yi 'e'
Not soon people he came to. Those not people he knew. Then
eyi ec kai ze xai ɬ'i ɬi e yi me na djo ne ɓq hi ga ni ya e yi 'e'
that young man he had killed those his relatives to them he came. Then

dûn ne 'e' wô tîtc aî yi e xai 'e' me a xai wôn ne ditc i li di e cît-
with people he was telling. "That one is ours to us you are telling. Last
younger brother
le elî 'i' q na la zîn xai elîlq da dja 'on t'e ɬi di i li me su-
he was, you it was you killed him. What has happened? we wondered.
Who killed him?

ye ze xai ɬi di nai ɓq a ne t'i ɓq ga ɩi ye ze xai xo te ko la ti-
we wondered. You it is. You did it." They killed him. Very old man miserable
sun ne a won' ɩi ze xai e tc'i di
but they killed him they say.

8
dûn ne kôla elî dûn ne me kai elî dûn neti ts'e t'i
Man old man he was. Man respected he was. Head man they had him.
me ts'i u 'a ɬôn ke t'i dô ye ze xai tca' út tcût datc a wo'
His wives two famine was killing. Beaver he was chiselling but

út dû tca' ze xai e yi 'e' da bût tc'e ɬû ye lu kû di e yi kô la
not beaver he killed. "Then they were starving, women were," he thought.
that old man
da ɬîn t'i wo 'a' ca ɬai ɬi kû di e yi 'e' tca' na tc'ût li zo' ze xai
"What is the matter they treat me so?" he thought. After that beaver small
only he killed.

10
in la t'i cat da ɬa a t'is ɬû ye di' tôn da te na gô ye ditc tca'
"One for me cook," he told them. "Take it ashore," he would tell them.
Beaver
wo ne zo' gi da ɬa nî tîntc e yi zo' ɬa tsit kô la ca ɬa lû e nû-
shoulder only for him they would leave. That only he ate old man.
"They are starving me, I think."

12
dî kû di
he thought.

eyi 'e' 'a' ɬût dja wôn li (a ɬût dja i ka) kû di nes tî xa'le dji*
Then "What will happen is it?" he thought. He lay down. In the morning

16
ni ɬîn 'atc tc'e ɬû ni ɬ'i ya ɬwa' na wô di a ɬa da ne t'e ɬon t'e
they two got up, women. "Get up. Now what will happen? What is the-
matter with you is it?
et dû xa ne t'e elî ɬût di tc'e ɬû ɬûn gi de tî ɬi yi tcô tî 'atc sôn'*
Not you do that before," they said. Women both went away from him.
In vain
ni 'i ya 'a' di dla' kō la wōn djo ĝūt da a wōn' gō ye-

he got up he pretended, old man. Good was alive but "Their minds

2 'in di 'e' tc'e le e nū di kū di

are bad I think," he thought.

ey 'e' yac k'ē ti da xa ĝūt da' wō ĝūt din lūt me tc'i'ū 'a

Then winter alone he lived thus. The snow melted his wife

4 nī ya de i'ī'ī wōn ka des ya ōn ke ĝūt det t'ē in la t'ī da zō

they had passed out of sight thither he started. Both one man

γa nī γūn nī 'ac e lō ai yī djū' da zō na tc'ūt i'ī γa nes ke lō

they were married to. That one too man was strong they have married.

6 e ĝē k'a wōc cj' et di i kō la et dō tōn t'ē me ĝē' a t'ī yō'

"My partner I will go and see," the old man. Not far his co-husband

it was to him

nai ya iī k'ai ĝūt des t'atc a yī tc'e ĝū nī din la 'i'ī ye tc'i ti

he came. Nevertheless they started to wrestle. That one women he had taken

he threw down.

8 me da' na tc'e tc'ūt i'ē xa tse' da zō na tc'ūt ú ye e tc'et di

He was stronger than he. First man strong was named they say.

gō dji' ma tc'ūt lō dūn ne 'e' de de sūt 'o me tc'a t'ē 'ū ĝō

That one was strong man he quit. "You wanted him,

10 a t'ī me ga sa kī yet di ĝwa ĝū ye tc'e le xat da de' e' tca'

it is marry him," he said. Then he left them. With moose horn beaver,

'ē tcet da 'ē' 'a' t'ī ĝūt dō yī dō i ne dū e dō' a ĝūt di

he was chiseling for it. That time white people were not then they did it.

The Rival Husbands.

12 in la wō de tē dūn ne' djū' xwōn te e tc'et di dūn ne

Once man too was hard they say. Man

tc'ūl la' e lī a wōn' na tc'ūl lō1 kwōn sūt dai et dū na tcūt-

poor he was but he was strong. A married man not he was strong

14 e' yon xa wōn t'i e yī e' tīn da' des da dōn tē e tū e ze' -

he was thus. Then alone he camped. "Why not he kills anything

xai e le ne e lōn tē kū di e yī mā' xa wō tc'i' tīn ye zōn-

it seems" he thought. That one from him he took his wife. He stayed with

16 a t'ī ces ke ĝē t'a nū ke lē cē kū di lē he' et dū na djūt e yī

"My children they will kill," because he thought. Not he hunted, that one

mō' xa wō tc'i' tīn i a cē wō te wōn lī ka cē det di a wōn' from him he had taken his wife away. Very it was he hunted, but

18 et dū 'e' ze xai dūn ne' γon xa wōn ti'ı ga s' ti' stūt dō dō kē' not he killed, man he took his wife from him. Now children starvation

1 na tc'ūl lō from na tc'ūt lō.
1916.

Goddard, Beaver Texts.

...t'a ne ke' e yq a do t'e a wön' me ta' et dû kin di di 'a' ü'
...was nearly killing them it was but their father not he minded. And

2 li'ge kon sút dai ts'úl la 'i' i e yi zôn wön' te na djút a wön'
...the other the married one used to be poor that one only hard he hunted, but
...e dû li ze' xai
...none he killed.

Then his mother-in-law "Why your children (?) starvation is going to
...kill them

ke e yôn 'on t'e et dû na yin da 'on t'e ma' ji tc'i' et di it appears, not you move it appears." To her son-in-law she said,

6 te'i ù a e lô ce t'o' e ca xa ne le et di me tcön yet di tû-
...old woman. "Well, my arrows for me get out," he said. His mother-in-law he told. One side of the road
...k'a ze de djút me djì wön ni ya ai t'e ye yain wô wô te he hunted. Caribou he came to. All he killed. Very

8 mec ke'ge ka et des yai ta wön t'e djì ni wô ci le ci et di i' i' his children for he carried it. "Far I will camp," he had said.
...me ge tc'úl la' e tûn ne wön' ka des ya e tûn ne e k'ai nai ya his partner poor. Road for he started. Road on it he came.

10 k'a ni da' lo et dû lat dai ni ya et t'e yit dai me kwâ won le' Already he had camped. Not long time he had traveled, suddenly ahead of - him his camp was.
...ni ya tc' e' xaiî ni 'ô de zo' xa' kû yai ya e con' yû ô'
...He came there. Outside load he put down. Without a load he went in.
...Mother-in-law, over there

12 k'a es k'ûl le' tc'ôn ne' ces ke' ge' ya tû zûl le a wön le' û ka white partridge dung my children for soup you make. That is why
...ni la' 'i' ki e ne 'a' et di me tcön' tc'i' me' ge' e yî da'- I brought it, inside bring it," he said, to his mother-in-law. His partner,
..."That was lying on something,

14 sel la' a wön' me tc'es le' 'i' i' ces ke' ge' ye nû de le e ci yû la' but I left it. My children will choke. Do not do it."
...et di me ge' tc'i' ù' a xaiî kû' e yin' ô' et tsûn' e liî me ge' he said, his partner. Old woman load inside she brought it. Meat it was.
...His partner

16 wön' te mî ni' di' ge' wön li et tsûn' ya 'i' e' e' ya de yû-
...very much was pleased it was, meat because he saw. For it they started.
...des del

18 me ge xâ l'i do de tcût 'i' 'i xâ ya djì' nô djia ai t'e me-
...His partner in the morning had gone hunting. Evening he came back. All his leggings
...le ge' 'e' da le da' ne tûn kwe na dja et dû li et tsûn' na ni-
...blood was frozen. He came in. None meat he brought.

20 'o' xâ l'e djì' gû e t'e a ya da wõ de li et di gwût djì' yût-
..."Tomorrow quickly for it we will go," he said. Over there they went.
A Young Man Tries to Escape the Responsibility of Parenthood.

wö te ya tc'e di büt et dü dün ne γült da eyō a gin t'e
Very they were hungry. Not people they could live it seemed.
10 dü ye' a'γin la 'i j e yī ka na γa del e dü k'a tc'e 'i tc'e 'i
Cache they had made to that they were going. Not yet they saw it.
They saw it
e t'e li gi kō la me tcu 'e ec ke e li te 'a ti da' wō t'a ji
immediately one old man his child boy was. "Father alone we will go -
somewhere,"
12 e ye' di a wön' büt ta' ces ke ge t'o kel e ci 'e dü xac de-
he said; but his father, "My son we will die. Not I can do that
14 ti da' wō t'a ci ye di 'e' wō kōn' li da wōn tse e ci 'e' xōn
"Alone we two will go," he said. "Fire you shove together because
a din di de tcwē tc'i' et di li da wū' e ci dü t'a e di
you say that?" to his son he said. "I will shove it together, whatever happens
(?)" he said,
16 me tcwē lō a' din di tc'i ti ni ya ye' di büt ta'
his boy. "The direction you mean, go," he said, his father.
18 'a'ga (a) ne t'e kwōn' li da γō se' es ci din di 'i' i da ne t'e
you are. Fire I shove together you were saying, what is the matter?"
mût tā' ye' di kwōn' lī da wō se' es cī dōn tā' et di kwōn' his father said. "Fire I will push together, what is the matter?" he said. Fire

e lī dai ye des sī et dū dūn ne 'e' ne tē e lō a xō li' ces ke ĝe he shoved together. "Not man you look like, but my children
dū ye' tā tcū tśūt e cī lō a xō li' di di 'e' xat tē ce es ke ĝe_cache they would be fed, but you were saying it; for no reason my children

4 tā di kel e nū dīj' e' di kō la will die, I think," he said, old man.
mīl des la xat da mīl' qe tī' da se lō' et dū la dai tē Snares he started away with; moose snares two he set. Not long time

6 yū la" yet di but tā' wō te a wōn' won dū cai et di gōn "Do not," he said, his father. Very but, "I will go there," he said. There
des ya dūn ne wō nāi ya tcē ĝū ka tcē de li' a yi' e' ĝū- he started. People he came to. Woman on account of they were scolding him.

Then soon
e tē mút tā' ka na des ya yit dai kō la a tī bet dįt' tē tcē ĝū his father he went to again. Ahead old man was. "From him woman
nī wō' ni ti e cī lō e cai' yit di' tcē ĝē nī wōn nī ti ā xa tā has had a child, grandchild," she said woman. It was born. "With us

10 se ya me tcū qe cōn on tē ye' di e yi' ec ī ka e li' me tcū qe- he caught up." "Whose child is it?" he said. "That young man it is,
his child probably

12 cōn on tē e' di e yi' kō la me tcī'ū ā dōn tā' da zō ē li la it is," he said, that old man. His wife, "What kind, boy is it?"
yet di 'a xa da zō ē li ye' di she asked. "Yes, boy it is," he said.

14 ĝū e tē mī ka na din da' ye' di tcī'ū 'a nū ce ī ē tcū- "Quickly for it go back," she said, old woman. "I will raise it. My child

16 'e ī la tē 'i' ī ye kōn' ĝē wōn li' ka cū dū di et de' ū da' e cī was one; a companion to him he will be. If he helps him hunt it will be well,"
yet di yi' nā ka na des ya kō la na ye nī ti ē yi' lō dī lō ye ne cō she said. After it he started back, old man. He brought it back. Really (?) she reared it.

18 ya a wō' a dja' ye tā dįt' wōn djō' ya da e tc'et di tcī'ū 'a For her he killed he became. Because of him well she lived they say.

Old woman

wōn jō e he' xa dja' e tc'et di because she was good it happened thus they say.

1 Also ma tcī'.
TORTURING THE ENEMY.

dùn ne tì da γai yaɁ de cin ne djū' yū' ōn teɁ γai yaɁ lo
Man alone was walking. Cree too from the other direction was walking.

lō' na γa t'ac i γa' γa nes ke lâ' daɁ sa da' na kwa' ce kwa
They met. Beside each other they two sat down. "Brother-in-law, how far
your camp? My camp
gwa et di' de cin ne cain ce kwa tq teɁ yet di i dùn ne
is close," he said, Cree. "Mine my camp is far," he said, the Beaver.

djō tca' a xút da γa me ki' nōn ġet' et di xa' le djî' ne tc'i'
"Here beaver waiting for us; beaver house break open," he said. "In the-
morning to you
da wô del e cî et di lô' be da γa 'e' a nô dze li ōn la' i dùn ne
we will come," he said. Waiting for him fence he made, the Beaver.

6 yas k'ê ni kî gu ye e tûn ne a wôn' dla e yî 'e' nô dze li
On the snow he beat. There a trail he made. Then fence
a yin lai ts'i' a t'î yût daiɁ nî gûn nî del dûn ne γa a nô dze li
he had made to it it was they were going. They came there. For the man
fence

8 ka γa des del
for they came.
e ji kô la' dûn ne ġa sût da de tcîn le ye ġet sôn' a ye 'î
That old man by people he sat. Poles he was cutting in two. In vain
he tried to do it.

10 lû' k'e ni yîc ye' di k'ê yin yîc e t'e' yes ġôt ye ze' xai yî-
"Brother-in-law, break it," he said. He broke it, just as, he stabbed him.
He killed him. Up
di ĝe des del 'i' i' bût ta' xo de de tce di ts'ûk e t'e' na wô-
they had started. His father screaming, he heard immediately they started-
to run.

12 wût de sût na wô za saɁ a k'ê he yû t'û' taɁ 'e' ai t'e' γa yaɁ-
As they were rushing along he was shooting with arrows. All he killed.

di es xo' et dû' in la t'e' e' wô lî' yût da a yin la' gu ma
Not one was there alive he made. His mother

14 γa daiɁ djô' nes ke ge' gi wôn et dû wôn' ka dû' de 'e' γin yaɁ
was coming. "Here your children I killed. Not here this place you come
da' wôn lî' yet dî' a ma γai da yiɁ t'i' wô' te da da sa 'a' ye kai
it is," he said. Slave he took her as. Very much she was suffering. Her skin

16 da de lût ai yî tc'ţû 'a' djô' ze' xai a yî l'ô a ye na da de he
he used to burn. That old woman too he killed. After that those who lived-
with them
e yî ne nî diɁ la
them he took.

18 e yî da zô' djô' xo' xai dûn ne na de hi' et dû et da di da'
That man "Here close people they are staying not you know about
wön li la yet di 'e dj xwa dún ne na de 'a kō la qën ke t'i it is?" he said. "There close by people living old men two

2 mût dai ne dū we a yī mes ke ge na lō na ba hi e ne t'i his eyes none. Those his young men many war band enough

γin li jō wō tc'i' da wō de li ěgū yet di e yī 'e' won γa des del there were. Thither we go," he said. Then there they started.

4 mī k'e lū we a γa 'i djū ce djō cūt da γa da' ts'i me ka Their winter trail they saw. (7) "Here, for me sit. To them wō' cai kwā cet da γa a wō wa dle' et di I will go. Camp waiting for me make," he said.

6 e yī de cin ne ka des ya kō la qën ke t'e zo' se ke lō gō- Those Cree he started to. Old men two only were sitting. Their hair tsi' γa' in tcūt ye ni' get de lūt djōn xac t'e cec ke ge na- he caught. "Here I shall be this way my young men until they come home,"

8 won del e cī e ěa et di li ěi djō' cai djō xa wōc t'e e cī ěwa' he said to him. The other one too, "I too I will be that way." Now mec ke ge nō wi datc ye k'e de la ya ěa ni ya ya wō lin dō' his boy came home. After him he ran. To him he came. He killed them. Just

10 ai t'e ye γa de zō wō te dūn ne ne lō a wōn' út dūn ne in- all he killed. Very people many but himself was one la t'e a wōn' dūn ne a γain wō lō en da dī dla' e tc'et di but people he killed. He was powerful they say, Just

12 tca t'i 'e e ji dūn ne Beaver that man.

**Two Brothers Escape the Enemy by Flight.**

jn la xo de t'e djō dūn ne qën ke t'i 'in la wō t'i 'in tc'i le e le Once too men two (once) to each other brothers they were.

14 xa tse dō' dū ye na tc'a de lū út dū won djō ke he' na tc'e- First time along here they were camping. Not good way they had dreamed.

tec 'i' et dū xa xi t'e dū djō ke wōn ne le 'a' si t'e tca' di t'es "Not we do this way here it is fortunate we are. Beaver we will roast.

16 wōn djō tca' wō tsits e cī ū wat di lā dō' a γūt di Well beaver we will eat, until the snow is melted," they said.

ma da γa k'e dōn ye t'its lō djōn ke won ne li 'a' si t'e djin đi ī His older brother looked around. "'Here a good place we are,' you said,

18 di ye 'on t'e me k'ai'ın ta yet di me tc'il le tc'i' go hwō k'ai ta- this what is look," he said, to his younger brother. There. He looked.

'ī 'i de cin ne a t'i' gū ts'i' γa 'ac lō da γō di xa' γūt di a yi Cree it was. Towards them they two were going. "What will we do?" he said, that one,
ma da γa tcá dúc xain yet di ta da wõ l'ai et di in k'ai tcá older brother. "Beaver I will carry," he said. "We will run away," he said.

"Never mind, beaver

yû lá "on di te et di ma tc'i le e tî zô yai dai de' et sün do not; throw it away," he said, the younger brother. "Nevertheless if we live

et di a xa in da wõ dû dla' e ci yît da djî wõ tc'i dúc xain without for us it will be hard. Over there toward it I will carry it,"

di ma da γa he said, his elder brother.

ta yût de l'a de cin ne gû k'e de de ya' e dû de cin ne They ran off. Cree after them came. Not Cree

e tc'ôn yât de le gwâ de cin ne gû ye xai γa nî wôn ts'ût from they could run. Now Cree they would kill them they rushed up.

ma tc'i le xô te na la' e da tcet di i'î et dû de l'a k'e tî ye ta' His younger brother very he ran, he had known not he ran that way.

ma da γa ce ze' xai e yô a dja' tc'e la q ni ya 'e' on t'e His older brother, "I may be killed it happened. Clumsy because he was frightened he was;"

yû di ma da γa yet ts'ûn ne ta da' e xal q ni ya e' on t'e lô he thought, his older brother. Among his bones began to pound because he was frightened it was.

γa xût da k'e dji' de l'a ye tc'ô de l'e xa dja e yi 'e' di Now moose like he ran. From him he ran it was. Then, "This tca' dii γai et di ma da γa 'in k'ai q da' wõ telî ye di beaver you carry," he said, his older brother. "Never mind, we will throw it away," he said

ma da γa 'in k'ai ū la' γûn γail ye' di e yi 'e' tca' γa γail his older brother. "Never mind, do not; carry it," he said. Then beaver he carried,

a wôn' de cin ne e tcô ta γa de l'a ta tî γûn le' k'e ta γa de l'a but Cree from them they ran away. Three (nights) it was they were running,

γa hwe' kwâ' a wõ de dla γa nes tj a yi tca' i'î gî ye t'e Then camp they made. They lay down. That beaver that was they roasted.

wôn djô yi ya tset a yi 'e wôn djô γa yût da a na γût dja' Happily they ate it. Then happily they lived, it was again.

wõ te li' ni γûn dji' a wôn a γût tset a yi 'e' wôn djô' a na-

Very they were tired but they ate it. Then happy they became again γût dja' gû ye tc' et di they say.

1 "Out of wind," was suggested also.
A MAN AND HIS WIFE ARE SAVED BY LIGHTNING.

dún ne wô nai del ‘a yî et dû et da tc’et dî ke t’e e yi’
People to they came. Those not they knew. Those
2 dûn ne ‘ec ke kwôn sût da a yî wô gû tî di wô te yû la yî-
people, young man was married, that one they asked him. Very much, “No,”
he told them,
yet dî a wô’ li wô te a yî ye di a yî ‘e’ gû ye des del ta wô’-
but very hard they asked him. After that he went with them. Far distant -
people
4 t’e dji’ wô dûn ne e li lw gû ye des del dûn ne dî ge tc’i’ tâ-
they were. He went with them. People to land far
wô t’e dji’ dûn ne na yûn nî ti jî a wôn t’i dûn ne dî ge lw
people they brought him, it was, people’s land
6 wô tc’i’ a yî ec kai ti ya ne lu et dû ‘a’ de ‘e’ yó a dja’ e yî
thither. That young man they began to starve him. Not he could do any-
thing it happened. That
ec kai gwâ et dû na tcût a dja’ et tsûn e dî et dû gi ya in-
young man then not strong he became. Meat was not. Not because they
gave him to eat
8 tcût ‘e’ gwâ et dû dûn ne tin ya ma kû den di dî’
then not man he could walk. To him it was not easy.
in k’ai t’ô ts’i di yî ye di e he’ mi ge wôn tc’a’ na tc’e dû da’
“Never mind, he will die,” they said. “Lake large we will move across.
10 wô te in tc’i sûk k’ût dûn nî nî’ tc’i wô k’ûts ye zû xai le’
Very wind cold man’s face wind cold will kill him,”
γû tî di me tc’i yû ‘a’ nî da’ wô te kû γû tî di lw et dû djû’
they were saying. “His wife we will take,” they were thinking. “Not here
12 wôn da’ gû e t’e ti wôn ya’ et dû me da ya wôn le’ me da ya
stay. Quickly go away. Not for him wait. For him
ne li ‘e’ de’ t’a na won ts’ît e ci’ na ni djû’ u’ me tc’i u’ ‘a
if you wait you will die you too.” And his wife
14 da zû dút tcin dî de t’î ka he ‘a yût dûs et dû ja tço tce ge ya
man wood four inches they loaned. Not he kept it (?), woman
yin tço’ e ti zô wô la ‘a’ won t’e et de’ et dû da’ wôn tcût e’-
he gave it to. “All at once if anything happens not let it go,” he told her.
16 di lw da zô
man.
ti tc’e nî da’ mi ge k’a dûn ne’ ‘e’ da t’i na’ tûn ne dûn ne-
She moved away. On lake people were seen. Thunder among the people
18 k’e iya yas et dû in la t’i sa ‘ô da ne ne lw ‘i’i et dû
struck. Snow not one lay there. People had been many; not
in la t’i de gâc ai t’e na tûn ne dûn ne yin yô lin i la t’i
one black spot was. Thunder people killed. Just one
de ǧac es tūn ne k’ai ‘e yi ec kai ye te’i’ des ya ǧū et t’e
black spot on the ice.  That young man toward it started. “Quickly

2  wac ’i ǧū di me’ te’il ‘a ‘e’ li ło ’e’ djic wō sūl le  ni ye din ti
I will see,” he thought. His wife  it was she was breathing a little.
He took her up.
yi di ge me kwa te’i’ ye nū dja et dū  ya ya ɣūt dai e yo a ɣai-
Up the bank toward his camp he came back with her.  Not they could live
they were.

4  t’e

‘i n t’i zo  tca’ kin’ ts’a z’e sa ‘q na ɣin’ t’ate tū m’il da wōc-
suddenly beaver house old stood there.  They two came to it. “Water net
I will set

l’u e tca’ wō’ kū di  ɡōt da’ xwon da’ ce da ya kwōn de-
for beaver,” he thought. “Some place near by wait for me. Fire build,”

10  wō k’oñ yet di tca’ ‘oñ ke t’i’ se lūt e yi kij na ɣūt de t’atc
he said. Beaver two he caught.  That house they two went away from.
ta wō t’e dji’  gi yi he’ na ɣin’ t’atc
To a distant place with it they two came.

12  e yi tca’ sūn ne dū we ǧwa k’a djū  ya de būt a yi’
That beaver meat was gone. Now again they were hungry.  That
tca’ tca’ lu  cac dji’ ne tcai ɣin ti j’ a yi’ kij  ǧu di ge na-
at the end of the beaver meat bear too big lay. And that food their coun-
try they two came back.

14  ɣin’ t’atc  ǧu di ge k’e  ǧu nōn di  ‘a da wō li’ a yi’ kij’ dū di ‘e
In their country its small birds were.  That food now
di ge ‘e’ na ya di t’ac.  j’ da’ wō de dla  a wōn’  ya ɣūt da lō’ e yi’
their own country they came back.  It was hard but they lived. Those

16  dūn ne’ k’e te’i’  ‘e da’ i’ yī se x’e’ kij’ jō’ ya ɣit da  dūn ne
like people they lived fox food only they were living on people
‘e’ li ło’ e yīt dūn ne  e yi’ yī se x’e  et dū et da te’ et dī’ e yī
they were. Those people those foxes not they knew. That

18  kij’ ya ɣit da  ‘e’ dūn ne ya  ‘i da de dla’ mūt tsūn
food they were living on for people it was hard, its flesh.
A MAN SAVES HIS PARENTS-IN-LAW FROM STARVING.

1916.]

Goddard, Beaver Texts.

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in la wō' de 'e' di djo' dō a wō' ta' wō' 'e dji'
Once there too hunger was killing them. Far away
2 dū ye wō' li' e yi' ka 'tc'a dai' li' gī' tc'i' ya. nes da de būt' e

cache was. To it they were moving. One old woman sat down with hunger.
e yi' 'e he' yi de ma jī' ya dai dūn ne 'e' me' tc'ō' nes da
That with behind her son-in-law was going 'with the people. His mother-in-

law sat down

4 'e' da gō dī' tō k'e dji' me la je' je a' t'i djo' cūt da ye sin' da
he knew. Far his brother-in-law was. 'Here for me you sit.'
de tcin ta' ni ya et de' wōn li' din tsū'k' et de' a wōn 'e dū
Among the trees if I go, something is if you hear but not

6 cī dī da gōn 'a' me la je de tcin na ze ts'o' 'e' wōn et dū
pay any attention to me.' His brother-in-law stick he heard (break) but not
ye ts'in de ja me' la je' k'a la jō' me γōt da t'i' e' din na ze ts'o'
he went to him. His brother-in-law nearly he saw. There he heard a noise.

8 mes tin lū le a dī xat da tc'e' q ke ti' gin wōn lō ma tce' yī de'
His bowstring made the noise. Cow moose two he killed. His father-in-law
over there

me' tc'i yū wa nes da 'i' 'i ka' ma jī et sūn 'e yīn ka na-
his wife had been sitting to his son-in-law meat for it went back,

10 des ya me tce dījū' cac ze xai' lō e yī djoy at sūn 'e' me tce
his father-in-law. Too bear he killed. That too meat his father-in-law
yīn ka des ya lō 'i di di 'a' des 'atc
for it started back. They met.

12 γō dījū ts'e des del 'e' gōn* da ne 'e' tc'a gūn ne le 'et dū
Well they traveled. Because people had left them not
dūn ne' k'e' yai des 'atc et sūn wōn jō' t'a dji' ga γūt da 'e'
after people they two went. Meat good with they lived.

14 'et dū 'o xe dūn ne k'e' gwa kwe' γūt des 'atc dū ye' wōn
Not soon after the people now they two went. Cache to

na ya gint del lō 'et dī djo' ūt 'e et ts'un ne dū e 'ū' a ya
they came. There too just meat was gone. And those

16 dūn ne' et ts'un a yai' 'a wōn' dūn ne' et dū' ya γūn nít cūt
people meat they had taken but people not they gave to.
dū ye t'a et sūn* sūl la' 'e gōn* γi ye' γa des da' ai yī lō' i
In the cache meat lay but they ate it up. After that

18 wō' 'e' ya γa dīt būt
very they were starving
na dī' k'a djo' e yi' yi dai' ya des da 'e' wōn' 'e dū lī' γa-
Again still those ahead they were moving but nothing they killed.

20 ze xai' e yi' 'e' k'a la' zōn t'a na gūn nes kī
Then nearly they died.
A MAN, FRIGHTENED BY HIS WIFE, KILLS SWIMMING CARIBOU.

in la t'i dûn ne djû' wô dîtc e li me dji nô de 'ôtc di'
One man too his story it is. Caribou crossing place

γaís ke me tê'î ü' a yû do k'e út dû γa γût da e yôn a γîni t'e
two were sitting. His wife too. There was famine. Not they could live it was.

be dji ne dû we e ji 'î he' in t'i zo' bât dji ôn ke t'i na de 'el
be dji ne dû we e ji 'î he' in t'i zo' bât dji ôn ke t'i na de 'el
Caribou were not. Then suddenly caribou two were swimming across.

a la' ye di se to' e yî 'e' e ke a γîni la ye tc'i' des ki et dû
a la' ye di se to' e yî 'e' e ke a γîni la ye tc'i' des ki et dû
Canoe there was. Then it float (?) he made. To it he started to paddle.

Not

lat dai e t'e yo' nai kj et dû ye ze' xai yû tc'i na des kj
it was long to them he came. Not he killed them. Toward this way he paddled back.

6 da ke tce lî hwî a t'i on t'e kû di me tci' ü' a wô te de bat'
"Why has he left them he did is it?" she thought, his wife. Very she was hungry.

e yî 'e' a di djô xwa 'a na γa kil da t'i a t'i t'a nî ts'ît e yo
Then she said (?) "Here close he is paddling back. What is it?

Then she thought, that we should die

8 a wôn t'e 'î 'î gwa' et dû γît da e yôn a wôn t'e kû di 'a yî
it was happening. Now not we can live it is," she thought, that
tc'e ge'

had woman.

10 djô ya γa be dji ta di tce tc'i' na γa öîl djô xwa 'a na-
There over there caribou in the middle of the lake were swimming. Here close he was paddling.

γa kil ye tc'i' i' k'e nî 'et' ye ne djit ye tc'ô ta na ts'i des kj
Toward him she spread her legs. He was scared. From her he paddled back.

12 li dô ye tc'e le me dji 'î 'î γain wô be tc'i' ta ce tc'i' a yî 'e
Really he left her. Caribou he killed. To her they were being blown ashore.

Then
ta se 'el ai ye kj' yâ da tc'e ge ne dû e yî da zô ta tön-
they floated ashore. That food (?) woman. Was gone that man. Far.

14 t'e djû i 'e dî sût da nat dû e da zô gwa' ôc de û'î t'e Ôn t'e
there she sat he was not man. Then "He threw me away it is'

nû dî kû di 'a wôn' da ne et dû e da dî wôn li e yî 'e'
I think," she thought. But people not knew it was. Then

16 e dû a γâc da yâ wôn li kû di a yî tc'e ge in t'i zô yô'
"Not I will live it is," she thought, that woman. Suddenly to her
nô wa dja'

he came back.
AN ENTIRE BAND IS KILLED BY THE CREE.

dün ne ya di büt' ü' ts'a del lü ge tü te' tü' te' a' yüs xa-
People were starving. And they were traveling. Fish water toward, they ran. "Tomorrow
2 l'e dji wön te' dü del te' et di xa ka dö wö te' e des de l there will come," he said. Evening there they came.
m'i ge k' e te' e din del 'e di de cin ne 'a' ti e lo ta jo ni te' in-
Lake they came down to. There Cree were. Clear place they came.
4 n'i del ts'a 'ü da ne djü dün ne ya 'i 'e dü 'a' te' e de 'e' yö They saw them. They themselves too people they saw. Not they could do anything
a wö dja' ti la yin yö de cin ne na lö e yö 'e' dün ne da'- it was. They began to kill each other. Cree were many. Because people were stronger than
6 na yü t te' dü n ne ya yin yö üt dün ne et dü in la t'i ts'es-
people they killed them. Themselves not one they killed.
zes xai ai yö 'e' te' e gü gü k' e des de el e yö djü' ya yin yö Then women after them came. Those too they killed.
8 de cin ne' ts'ü t dü yü ai t'e li dü' ma lö a yö yin dla Cree. Children too, all. Completely its end they made.

A CREE, CAUGHT ALONE, IS KILLED BY THE BEAVER.

be dji' di ge k'ai na te' üt de mil 'e' ec ke gö mil gü e te' Caribou country they were living, with snares. Young men snare early
10 na t' ite e le xat li dö' ec k'i gü di e te' xo dji ni ya des de they used to visit. In the morning young men four after them this want.
dü ye zö' li gi dün ne 'e' tcüs te' e' ni ya lö di de cin ne This way only one man with snowshoes he had passed. "This Cree
12 a t'i e ci zö wai li yü t di gü k' e na des del gü kwä wö te' i' it must be. We will kill him," they said. After him they started. Their camp p towa rd
a t'i mi ge ke di ya yit dai ya ya' gü te' tü' wö de süt yö yö te' tü it was. Lake he came to. Ahead of them he was walking. After him they rushed. They caught hold of him.
14 ye ka din ya e 'a ne t'i' yö ye di e xai wö ne dite yö ye d "After what did you come are you?" they asked. "Tell us the news," they said yön dün ne ya yö da' wön li la yö ye di dün ne yö wön 1 "Somewhere people you have killed has it been?" they asked. "People I have killed

1 Recorded yö kwön.
A MAN SCARES OFF THE CREE WITH A GUN.

They were living. One man, "Something is the matter with me." Man, "Something is going to happen I feel this way." Wōn djō xa ya da' et di kō la xa le dji' de cin ne gū tc'i'

Well watch," he said, old man. The next day Cree to them. Wō de sūt e yī kō la ti sō' e la ti a t'ū de tc'i' they attacked. That old man gun one he had. Bullets four only.

a' t'i a yī xais l'a be kwą' wōn li i t'i wō tc'i' wa sel he had. That last his camp was. There to it they would rush.

de cin ne de tes t'ū e' yū t'ūk' ya ni wō nō xa tse' ya le li Cree, with his gun he would shoot he planned. First was running.

ze' xai kō la gū mī di he' yī dī e ta na wō des sūt' de cin ne he killed, old man; their chief. Over there they ran off, Cree.

tes t'ū' a t'i lo' kū di e yī 'e' ni ye djīt e yī 'e' a t'ī ai yī "Gun he had," they thought. Then they were afraid. Then it was that.

kō la en da de dla būt tsūn' 'e' xa yūt da e tc'e di old man was hard his flesh because he lived through (the winter) they say.

dūn ne yān yō e yī 'e' te sō' tc'et da yān tcūt lō e yī People had been killed. Then gun they left. That.

yin tō' e t'ū de t'ī būk ka sel la lō e yī djū ni de la dūn ne he found. Bullets four beside it were lying. Those too he took up. People for.

gā ya yūt da et dū wōn li ye tū' e yī gā hwe' dūn ne he kept them. Not it was he shot. That then man.

ye he' ze' xai xō t'ī da gā ya yūt da 'i t'ī gwa' with it he killed. it was. For that he had kept it, then.

THE BEAVER, THEIR ARROWS HAVING BEEN USED ON BUFFALO, ARE KILLED BY THE CREE.

ya k'ai k'e tc'a de l ai yī ai t'e tc'a yin wō xa ya dō de-Buffalo after they went. Those all they killed. The day after Cree.

cin ne tc'a t'i tc'e ge ya' t'i a wō' da zō yō ne tc'i' ġi ye di they saw. Woman saw them but men, "You are lying." they said to her.
Then all arrows they had used buffalo on (?). Their hands only.

Then many they killed. Cree. Cree five only.

A MAN AND HIS WIFE ALONE ESCAPE THE CREE.

At first people they were starving. One man they were starving. Those

Very to him she came up. "Come this way," he said to her. To him she came up.

A WOMAN HIDES BEAR MEAT FROM HER STARVING HUSBAND.

People once were traveling. They were starving. One man

Then it was. Not one was alive, Beaver, Beaver people.

1 ta γút des la was first recorded.
His wife was not. "What is the matter?" he thought. For her he went back.

"What is the matter?" he thought. For her he went back.

He suspected. He stood there. He listened.

All at once his children "Fat," were saying, those. "Why do they say that?" toward her close he came. Cree too he suspected. He came back. Bear fat only was in sight. He was frightened.

She was hiding it. "Then not far you did it it is; well you hide it." By the people even bear they eat up e da tc'e di e de ts'6 giiz6 meskeke ak'a etdi ezi iidaw6nt'e ayuitdi. Not fish he killed. Then children famine they would die.

Then woman it was fish many places they moved the camp. Not before fish they had killed, suddenly fish they killed in numbers, it became. Well people

Then snowshoes they made with stones with beaver teeth

Then people starvation they began to die. Three men only were alive it was. Then people for they went. They traveled along. Then it was hard.
2 xō nat ye dūn ne 'a yat tc' in tc' e' gwa xa l'i e tce gwa tc' e' dreamed people they were staying. Then the next day thither
ka γūt yes datc tsi yis ye' k' e kj e γi n del i ' e dje' ' in da dla' for they started. Rocky Mountains they climbed. There it was hard.
dji n γ a del ' in tein jo' kwōn e wō t'a tc' i' gwa dūn ne γ a
They were traveling suddenly fire was seen. Then to people
nī γūn nī del ai ye' ne dūn ne 'a ts'ūn na lq' a γa ' i ai ye' - they arrived. Those people meat much they had. With that
6 t'a tc' i' γa di i ne' ta tc' e' dūn ne' ai ye 'e' ' at t' q le' they lived, those three men. Then summer
'a dja' dji' tū' di ye' gū di ĝe dje' na' γi n del
became this way to their country they came back.

THE ESCAPE OF THE BROTHERS FROM THE BEAVER LODGE.

8 es ke ĝū ōn ke di lq da γa e ki γū ' e' kū γa γin ' atc tca' Young men two brothers under a beaver lodge went in beaver.
ū γa set ts'ō ka gū di ĝe xwā dan ne de cin ne je γi n γo lq for they were listening. Above them near Beaver Cree killed.
et dū et da wō wūt di es ke ĝū da cin ne ye di' ka wōn kō Not they knew it, young men. Cree there the hole
ye di wa tc' i' dūn na γa ' i kwōn' da ts' i da cūt tsī nūt lq through that they saw the men. Fire limbs dry many
10 a γi yin la' ye di e ki' γū ' e' kū ke ye gūn la' gi ye kō dūn nī - they fixed. There lodge under they put them in. They set it afire.
tsī' dūn ne kwē ' a t' i ma n da wō de la lāt ' e' et dū e-
Men were inside. For them it was hard. Smoke with not they could breathe
12 djītc e jō a dja' t'a γa ne ts'īt i γa nī wōn ts'ūt' e γi ' e' et dū it became. They were about to die it was. Then not
a γūt di ye he yō ĝū γa ' a' won dja' te gūn ne ' atc yi tse ús - they could do anything for them it became. They two went in the water.

Down stream ice
16 tuning wō te wōn tca na get út da wūt di wō tc' i' te gūn nī ' atc very large was cut they knew. Thither they went under the water.
da ce wō te' ma da γa xain ya at dū' xūt e a t' i nū dli ma-
By chance (?) the older brother came out. Not without reason he did it
I presume. The younger brother
18 tcī die me k'e ce ke da a won de ye di' ye ke da a dja' yīn ka after him, "Behind me you will be," he said. Behind him it was. For him

1 Usually in t'i zō.
te det ditc ye ke' i tc\u00e9\u00b1 k'\u00e9l la w\u00f9 tes de ja xa ya yin 'atc
he was feeling in the water. His foot he caught. Nearly he went by. They two-
came out.
2 tsin ya y\u00e9t de 'atc 'u ya y\u00e9 g\u00f9 na t'\u014duin ne' ait t'e na cet cul
They got away. Then on them their clothes all were wet
'a yi' g\u00f9 ye as t\u00f2n e ci a w\u00f9n' ya y\u00e9t da
those with them froze but they lived.
4 de ci ne tc'a d\u00f2n ne te w\u00f2n s\u00e9n ne k'e w\u00f9 yin letc y\u00e9 d\u00f2'
On account of the Cree people were miserable they were. White people
ne d\u00f2 et d\u00f2 ut d\u00e9 l'ei' a y\u00e9t de e yi' ei' k'es la dji' de ci ne
when they were not with nothing they worked. Then revenge Cree
6 g\u00f9 ya w\u00f9 g\u00f9 z\u00f2n' yin le' tc'et d\u00e9 ut t'a ze ts'\u00e9n'd\u00f2' ul le
always killed them they were they say. When there were leather breech clothes
it was
a yi'
this.

THE KILLING OF THE CHILDREN AVENGED.1

8 xa k'i ge xa des del g\u00f9 tc'i' u'a g\u00f9 k'e y\u00e9t del in la t'i
Buffalo they started for. Their wives after them were moving camp. One
tc'i' u'a d\u00f2n ne ta y\u00e9t da e yi' a xat tc't' y\u00e9t del in tc'i d\u00f2 da
woman among the people was living. That one "After us they are coming,
Winds-crossing-each-other,

10 nul li da' din ditc ai xe
when you were you used to say. Yes."
gu l'o i dji' gu on na' tin des ya ton t'i a e d\u00f2 dje a turun ne
After-them side by side he turned off. Far from there road

12 a w\u00f9 d\u00f2 dla at d\u00e9 nuit te ye kal e w\u00f9 da t'\u014dui u' w\u00f9 te yi' da tc'i
he made for himself. Not he slept. It was daylight. One could see. Then very
from over there
y\u00e9t dail d\u00e9t ye' tu y\u00e9t des do y\u00e9t di ye he' a tai tc'it d\u00f2 'a ci
they were coming young buffaloes. Water they drank up. Because they were-
saying, all children,
14 an na ti a d\u00f2 di 'el 'a an ne kw\u00e9 et di i ye he' a tc\u00e9n ne he'
"Mother, father here mothers camp," he said. Now strangers
d\u00f2n ne mi tc'e le a tai tc'it d\u00f2 ya yin w\u00e9 i ye he' yi de ye-
people bad all children they have killed. Then upper (?) road

16 tun ne l'a 2 ait e mes ke ya' ya w\u00f9 si l ya li ya in s\u00e9t le ci tc'e-
all their children ran with him. Really they ran with him. They started.
des del e cil ma da g\u00f9' ne' a' n\u00e9 yin ti ya
For them a hole was there he put them in.

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1 Told by Ike, but repeated by Louiscon, his son-in-law. The text is defective due in
part to the difficulties in recording.

2 This probably should have been, a w\u00f9 de dia, as was suggested by an interpreter.
Godward, Beaver Texts.

1916.

Their wives were Cree of Beaver. For some reason the fathers killed the women, as they were old, and the children were very young. People were sitting after the killing. The children were old and were crying. Their wives were very sad. The children ran around the village, crying. They thought they would die.

The Killing of the Women Avenged.

14 For buffalo they started. Cree came. Because of her they knew it. They went. The women started back.

16 They let them suffer still living. They thought. Good they had revenge.
A MAN FINDS BEAVER IN SMALL PLACES.

dùn ne li'ge tca' yō ni ya 'lin' xùt ye de tca' sùz ze xai-
Man one beaver he went to. "Just small place beaver I will be able to-

2 yōn ŏn t'è kū di ŏn des ya tca' sôn tî a k'a mûk k'e na dîn da
it is," he thought. He went back. "Beaver rat after go.
mûk ńi na wōn i le ye di' ye k'e ne ńa yît da tca' 'lin
With him we will hide," he said. "After him he is watching us. Beaver just

4 xùt te de na di elô mi a wōt dai e di 'gō t'èj' gût des del
small place they will be living. We will eat it all up," he said. Thither
they started.

ěy di dîn del te k'ai' ye tce dôn i 'e di k'a djü nôn dja tca' 
They started after them muskrats. Ahead of them there again he came back.
"Beaver

6 xùt te di di e ts'i' mi wōt dai' yet dî ŏn ŭt da ńai a wō dle
small place they were sitting. We will eat up all," he said. "Now his hole
we will make.

ma dō' e' yū e a da ńa a wat le kū we win si yī di ĝe tòn te zi'
His food under hole (?) made we will go in. Up there far

8 l'a djin ni 'atc ī 'e di min ka tsin na ta ńa ńin ne dū we dûn ne
they came to the end. There, for him they looked. Then he was not. Man
lī gi t'a l'e he e zis t'ain ya yet day ńa wōn ka na ta ga xōt-
one mink skin he went in for him where he looked for him only then he-

10 da wōn 'ō ye k'e des ya l'a djì' di e tsî' da tce xain tsî
After him he went behind they were sitting (?) trees they pushed out.

k'a djì xōn de ca
Again he went home.

12 ńa ńin' dōn k'a' dûn ne ńa in da dla dût tcein iń ka na ta
Then starvation people was hard. "Wood look for,
e di min ka tc' ún na ta dût tcein sin tō' ī 'e di min ka ye-
he said. For it they looked. Stick they found. There for it they looked.

14 ts'it di ī' gō t'èj' di e ts'i' ai te sùz ze xai dûn ne i ne di ńe-
There they sat. All they killed. People were pleased.
wōn le

PUTTING THE ENEMY TO SLEEP BY MAGIC.

16 dûn ne tî ŏn ke t'i dûn ne ka ga des 'atc ŭt tûn ne ńa 'ac
Men two people they two went after. Road they went along.
wō te dûn ne ne-ło wō na ńa ńin 'ac e yî de ts'i' et dû gū-
Very people many they came to. Those sitting not they saw them.

18 ye ī a gût dûn ne zo' dûn ne ńa ī' in k'ai. me ts'e ne-
These people only people they saw. "Never mind, let us go from them,"
1916.]

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wō dle he yet di ma da γa xō γa ni t'atc in k'ai ū' wū tū hī he said, his older brother. They turned back. "Never mind, let us shoot them,"

2 ye di me tc'el li lin dūn ne ne lō et de γa de wō yec e ci yet di he said his younger brother. "Too people many; we will get caught," he said ma da γa 'in k'ai ū wō tū he ye di me tc'el li k'a djū gi tc'i his older brother. "Never mind, let us shoot them." he said his younger brother. **Again to them**

4 te sō et da γūt di tıc a wōn ma da γa yū la' jin' dūn ne gun he pointed, to him older brother, "Let them go. Too people na lō et de γa da wō yel e ci yet di ma da γa ne ne djite de' xō-many; we will get caught," he said, his older brother. "If you are afraid, turn back;"

6 ne da' yet di yi de na γūt des t'atc he said. Back they started.

nūc 'a' hī ye di gi ye he' dūn ne ka cū γa det di di ge 'I will fool them,' he said. Weapons they were hunting after ground

8 ni γa ni la' gi tc'į dec 'atc ai yi de ts'i tōn te djī' wō dūn ne they put down. Those sitting distant people e li dūn ne γa i' e te' ye ka a ca γa gu yè di et dū cū tc'a k'e they were. People saw them immediately, "For what are you looking?" they asked. "Not foolish things

10 i tac e 'a' si t'i γūt di yō xō' ca ge wō ti' ts'a del i' e di we do we are," they said. "Over there river very (many) they are traveling. There wō tc'i' a xa tc'et dūl li' e yī 'e' k'e ts'i i'ac 'e' a' si t'i' γūt di to it they were scolding us because we are walking around we are," they said.

12 wō tc'i' e xai ec ke gu di en te ne e xai na γa dū de li γūt di "Thither with us young men four with us we will go," he said.

wōn na γa des de' ca ge wō ti ke na γa di de la' qī e di There they started. River very (large) they came down. After sunset there

14 na γa nes tetc sun' a' γi yī le' tc'ain t'e' e' ni γi nes tetc in la-they went to bed. In vain he tried them, medicine with. They lay down. One t'i wō t'e tc'a din t'e enū dlj e ōn t'e et dū on xai tc'i' gwaviery (strong) medicine-man I think it is. Not soon suddenly

16 hwe' nes tin a' γi yin la' tc'ain t'e' ai t'e' ōn ye di ġwa he slept, he caused with medicine, everyone. "Now," he said. Then gu yè γan wō bec 'e a' γi ye 'i they killed them. With knife they did it.
A BLIND MAN'S ATTEMPT AT DEFENCE.

in la wō de t’e djū t’ec des bak t’c’a dail’ti’dūn ne wōn
Once too they went to war. They had been traveling, to people

2 na t’ec’γin del miǐn ka ‘a’ t’et t’i’elij e yī ‘e’ dūn ne’ na’
they came. For them they were looking they were. Then people after they-

yīc l’o e’ wō lī ‘e’ mūk ka kū t’ec’γin del kū lā ye’ka da-
they were there to them they went in. Old man, “Where are you going

4 del ‘e’ a t’i’ et dī xa t’e ke i daite ‘e’ at sī t’ī ġū ye γūt di
is it?” he said. “Just we are traveling we are,” they said to him.

a wōn’ a yī kō lā’ xūt t’e a’ t’et dī kū di e yī ‘e’ me’
But that old man, “Just they say it,” he thought. Then to his boy,

6 t’et dō t’ci’ kwōn’ e yī nī del e cī mec ke ĝe wō lī la ‘et dī
“Is it those they came their children are?” he said.

būt tce’ t’ci’ in dū e et dī e yī t’et dō ĝa xa wōn t’e cī
To his grandfather, “No,” he said, the boy. Now “That way it is,

8 kūs dī i k’e t’et dec da’ t’et dō wō lī e le et dū xa t’e a t’et-
I thought. If they are traveling children would be. Not just they are,”

t’i e cī et dī e yī kō lā e yī ‘e’ ya ya kū γain del ‘i ne e ca’
he said, the old man. Then beside him those who had come in. “Grand-

father,

10 da dīn dī e t’c’ū ‘a’ k’e ne zō’ wōn ne de ‘a’ dīn dī ye yī yet dī
what did you say? Foreign way only all the time you talk,” they said to him.

xon t’e sūt da bic k’e de ‘ets me dūn ne zūs xi li kī-
This way he sat, on knife he had his foot. “With it people I will kill,”
because he thought

12 dī i he’ a ye i ai yī kō lā mūt dāi ne dū e ma yai le’ t’a na-
he did it. That old man his eyes were none. Behind his back he hunted.

net ta et sūn’ ūdjō xain’o ye t’e et dūn ne jō’ ya tset
Meat good he took out. He roasted it. He himself only ate it.

14 li nō’ se ze dzūγ ya wō sī tsī kū di ‘e’ a ye i ai yī ‘e’ et dū
“Last time for my death I will eat,” because he thought he did it. Then not
dūn ne γa ni tçūt
people he gave to eat.

16 in t’ī zō ma jī’ na γūt dal kwe na dja tū e ka ja’ti’i’ i’i
Suddenly his son-in-law was coming back. He came in. “Water for
I am thirsty.

et dū tū wōn lī e nū dīj et dī me’ t’c’tū ‘a t’i’i’ e yī me tca’
Not water is I think,” he said to his wife. Then his father-in-law,

18 et dū cīn djō’ a wōn t’e tū ye din t’a’ ye di ī sa’ nī dī ’o
“Not old you are, water go for,” he told him. Fall he took up.

tū ka des ya γō t’c’i’ ‘a’ yū. me t’ō yū dūn ne γa i’i e’
Water for he went. Over there snowshoes his bow and arrows people be-

cause he saw
1916.]  
Goddard, Beaver Texts.  387

γόνιτι λα λο γό τε'ι ka 'a t'i et dů a dji · důn ne γα 'i'
he had left. There for he did it. Not before people he saw

2 e lī e he' et dů xůt t'e a tc'et i kü di 'e' gō tc'i' de 'a xa'
because they were. "Not just they are doing it," because he thought there
his snowshoes

nī la lō ye' ta na de la' gi yi 'i a γa da ne de hwū' ta na-
he left with he ran away. They saw him. "My friend, what are you doing?
You are running away

4 dūn in la a ne t'i' γi ye di ne γa' de sī ts'i' i'ī γū yet di da'-
you are," they said to him. "Beside you we were sitting," they said.
"What are you doing
de hwū zō' a t'i xa γū ye dū γwa' dū ye na γūt la dō' ni de 'i'
coming that way?" they said to him. Now over there he ran; now he dis-
appeared.

6 e yi kō la bec γū tōn be ke γa xain 'ai xūn t'e bec
The old man knife holding beside his foot sticking out just knife
ū tōn lō xa di' he ci gi ye dū de cin ne za γa me tco ts'ūt de
he was holding. "He will do something," they were saying. Cree language. Be-
tween them blanket

8 ge yo ci γin di dji' gi tcōn se tsūz dūn ni e lī kū dū dī gi ye-
folded between them he put. "A man it is he will think," they said.
di e γa lō γūt di lō e yi ts'ūt de se gōt e yi kō la dūn ne
Truth they said. That blanket he stabbed, the old man. Man

10 e lī kū di 'e' a ye 'i e t'e xō wūt de γūs ya 'o wa tc'i' ū γū-
it was because he thought he did it; just then they ran out. Over there to it
they began to shoot.
tū γi ze xai út dūn ne djū' e t'o e' dūn ne ka et dit tcitc
They killed him. He himself too he shot. People at he was shooting;

12 būt dai ne dū e i he' et dū dūn ne' kai ta' a wōn' a t'i a wōn
his eyes because none not people he saw nevertheless
k'ūl la dūn ne ze' xai būt dai wōn li e de' et dū γi zū xai
nearly man he killed. "His eyes if he had had not we would have killed him

14 e nū dni e lo' γi ye di tc'et dī
I think," they said they say.

γwā' ai t'e me tc'i ū 'a tc'a γain wp e yi da zō' ya γūt di-
Then all his wives they killed. That man after they were hunting

16 'tcūt i l'o' i a γ ū ye 'i e de wō tc'i' et dū γū yō' tc'ec tetc ai yō
they did it from that time not good they could sleep.
dūn ne e γa 'a' a γūt dja' a dji' djū' γū ye tc'el le 'e' a γūt t'i
People they were bothering they were. Before too they were bad they were.
A Battle on an Island.

dún ne ne lọ des bat\(^1\) tôn t'ë dji' k'e tc'ët djaitc мн ka
People many went to war. Far distant they were traveling for them
2 a tc'ët t'i' i' i' et dù tc'ë 'i' ca ge' wōn tca' ke tc'ë dìn del
they had been looking. Not they saw them. River large they came down to
et dù dún ne mi ka de sî del i et dù wō t'i' nú dli γút di
Not people for they went. "Not we shall see them I think," they said.
4 gi yî ka et djin 'i' i' et dù tòn t'ë a t'i' tū k'e cî' me kwâ
For them they sang. "Not far it is. Down stream their camp
wōl òn t'ë et dù tòn t'ë di na di et di kwôn tc'ët des del
is located it is. Not far they are living," he said. To them they went.
6 tc'a 'i' a wōn' et dù mû den ni' na de e lọ dù k'ë na de 'e
They saw them but not it was easy they were camped. On an island
they were camped.
bût sa ci xa djec dain lî na tca' a yî 'e' et dù a tc'ël le e yô
All around it there were rapids large. Then not they could do anything
8 òn t'ë a dji dún ne e wô dún ne el è wôn djô xa γút da
it was. Before people they were killed, people they were well they took care of-
themselves thus.
e yî 'e' et dù mû den di et dù a sî dle hi e yô òn t'ë γút di
Because of that not it was easy. "Not we can do anything it is," they said.
10 xa ka tc'în gi tci' et djin a wôn' li gi dûn ne' ai t'ë
Evening toward them they sang, but one man all
nes tetc a yin lâ' in la t'i' dûn ne et dù 'a yî li he yôn 'òn t'ë
they slept he made. One man not he could do anything it was.
12 in da di e dla' lô e yî 'e' li gi cai djô' ni núc datc i et di
He was hard. Then another one, "I too I will try," he said.
aî yî ye tc'i' et djin ai yî gwa' nes tin a yin lâ'
That one toward him he sang. That one now he slept he made.
14 bût tc'i' na tc'ë dû de lî γút di a wôn' gi ya in da wa de dla'
"To them we will cross," they said. But for them it was difficult.
ca ge' tû na tcút e yî 'e' et dù la dai t'ë gû tsî zôn' xa da-
River water was strong. Then not long their heads only were sticking up
16 se 'a a dja' gû ye de li he yôn a γút dja' in la t'i' dûn ne ca-
it became. They were being carried downstream they became. One man
"Take hold of me,
tcút et dù ca da γút tcút et di 'e' ai t'ë dûn ne li tôn dûn ne
not let go of me," when he said all people held each other. People
18 na dec el xa k'ai k'ë tc'i' a di e yî 'e' dûn ne na se 'el tases del
were swimming across. Like buffalo he was calling. With that people
got across. They went ashore.

\(^1\) Also, des bak'.
Those people toward who lived there they started to go. Suddenly geese were sitting they saw him. He was going to call it became, one man,  
"Do not do it."
yet di et dū wōt de γūt dje' i e yi me tc'et dū tc'e des sūt he told him. Not he called, geese that were. Those to them they rushed.
a wōn' k'a γūt da te l'a do' ni de 'i me ze dze' et dū tc'et ti but still he was alive. When he jumped in the water he disappeared. His body not they found 

A Dog-Rib Kills Some Men.

"Where you are there are fox holes," he told him.

People for camps he was making ready. "There people I will kill," because he thought he said it. People went immediately

Then people many they killed but 
da hūn ne ye' da ni del na ta zq' ya wō de tc'a ta tc'e del l'ai some got away, a few. They killed from them they ran away.

Well on account of them they were miserable they were. First before the time of white people

for each other they were hunting. On account of that people for they were hunting.

Man’s life for it it was they say Cree. And now people their friends they are because nothing happens now.

1 'e di, "there," probably.
The Killing the Trader at Fort St. John.—First Version.

yi do i  e yi  ec kai  ye  'a'  a wo  ye nac twa  ta des ya lo  
White man  that  young man  he gave orders  but  without his knowledge  

2  eyi 'e'  me djii  xa tsut  me de hi  yu 'e'  ze  xai  e da wo  wut di'  
Then  he was angry.  the boss.  With medicine  he killed him.  They knew about  

3  eyi 'e'  gyu  ye  ka  na  des  del  me  di  he'  ga  ze'  xai  me  ec  ke  gyu  
Then  to him  they  went.  Boss  they killed.  His young men  

4  tcutc  ka  de  el lo  eyi  da  ya  'e'  yut  de  ts'i  na  ya  otl  yi do  l  
wood  for  they  went  with  a  boat.  Those  for  them  they  were  sitting.  They  
came back.  White men  

tq gwa 'el  wo  te'  yyi  t'o'  ai  t'e'  yyi  ye  yain wo  a la'  ya  yut  da  
came  to  the  shore.  Very  they  shot  them.  All  they  killed.  Canoe  he  cares  for  

6  te la  ta  won  t'e  djii  xain  ya  wi  tc'i'  gyu  yi  ne  t'ok'  yyi  ze'  xai  
jumped  in  the  water.  Far  out  he  came  up.  Toward  him  they  shot.  They  killed  

him.  

8  da  eyi  ne  du'  e  a  yyi  in  la'  wo  tc'i  tac  'e'  zo'  ya  ya  yit  
That  was  none  they  made.  After  that  with  arrows  only  they  lived.  

e de  wo  tc'i'  de  tcet  t'a  djii  zo'  a'  yai  t'i  et  du  in  la  t'e  
From  that  time  in  woods  only  they  were.  Not  one  

10  ydii  kw4  wo  wa  'i  ne  yat  djit  i  he'  gwot  do  wo  tc'i'  et  du  
white  man  house  they  saw,  because  they  were  afraid.  From  that  time  not  

e le  tc'e'  'e'  ya  gai  yit  da  li  tuc  'e'  zo'  le  ya  ne  y6  tc'et  di  
with  powder  they  lived.  Just  with  arrows  only  they  increased  they  say.  

The Killing of the Trader at Fort St. John.—Second Version.¹ 

12  gyt  kw4 ²  xa  ts'  i'  tc'  c  nit  do'  e  a  ta  xa  tc'e  i  kw4  'a  wo  dla'  
Pine house  at  first  I  believe  white  man  trading  house  built.  

ü  mi  di  a  ta  xa  tc'e  'i'  ya  k'a  was  sfit  di  c0'  dün  ne  tsa  tc'i  
Then  the  boss,  store  was  in  charge  I  believe  people  Beaver  

14  gCze'  xai  mi  ac  kii  gyu  in  tc'it  din  di  gi  ze'  xai  'a  tai  'i  wa  tc'e'  
killed.  His  young  men  eight  they  killed.  all.  After  that  
nit  do  we  ki  gyt  tc'ile  ai  ye  kw4  dün  ne  tca'  tc'i  i  e  ya-  
white  people  they  left.  That  house  people  Beaver  (?)  they  feared.  

¹ Told  by  John  Bourassa.  
² In  other  places  recorded  as  gyt  kw4.
ni djit ə dies wa tc'et nit dō wę at dū ǵwa tc'i wō ga 'i
Long time after that white people not there they saw the place.

2 ǵa tcū' a xa dja zū xel kū γa de ai ye 'e' wa l'ə ǵa tcū kwą
Again they will kill us they thought. Then after that again house
'a γin la ǵwūt də' wa tc'et ǵwa tc'e a γa t'i dū ti ne wa tc'i'
they built. Since that time over there are until the present.

CHILDBIRTH CUSTOMS.1

4 tc'i ǵū ma tcwę' ni ya γa őn le' da' k'i ma' dje' tc'e dje'
Woman her child will be born when it will be at one side
wes ġon k'e ma tcwę' ni ya wa die k'ats wa yū wa di a za le
by a fire her child is born. Cold weather too, warm weather
6 wa yū k'e' le wən t'ī e a wō t'ie de
Just the same it is.
γa tc'it dō ni le' il di sa k'e tī da na dī e 'at dū kwə
The child is born one month alone she stays. Not camp
8 kwe ya 'at dū in k'e lū k'e tce' γai yal
she goes in. Not on the winter trail she goes.
tū k'a je jü γai yal at da at tūn ne a wō dle' 'at dū
By the trail only she walks. For herself trail she makes. Not
10 dē zū tūn ne a k'i út túc dai ya xat da tsī' 'at dū yet tsits
man trail on she crosses. Moose head not she eats.
'ai yi 'e' il la ti e sa l'ə dje' ǵwa kwe' da kwe' kwə ya
Then one after month then her own tipi she goes in.

A DESCRIPTION OF PRIMITIVE LIFE.

12 ye di' ə' tc'i te wō' sa' ya' ts'e wa' gin da' yī dō' e e dū
Since then pitiful they were living. White people not
k'a e da tc'e yī dō te wō' sa ne ya tc'e γa γin da mil 'e' ja tc'e-
yet when they knew pitiful way they were living. With snares they were liv-
ing.
14 γi da ǵwō do' de yī 'e' dūn ne' ya γit da 'e' t'o' e' zo' ja γa'-
then. With these people were living. With arrows only they were living.
yin da' gwōt də ût di ye' tsa γa wō' te te wō' sūn ne 'a' da-
then. Horn beaver teeth very pitifully they were working.
16 tc'e t'i' e yī 'e' e dū tsa tc'ō ne et dū e li 'e' di ye xa da-
Then not iron not was. Chisel moose horn

1 Told by John Bourassa.
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di ye' 'e' ji et 'a' da 'a' da tc'e le' 'e' yi tc'a me' 'e' that they were using they made. That beaver with it
2 tce' tc'u daite ō' ka 'a' da tc'e le' 'e' es tan ne jū 'e' me' they chiseled for. For it they were making. Ice under with
mi'n k'a tce' n de ta ka 'a' tc'e 'in me' ka ke hi a yi me' a ts'e- for them they look, for they could see shovel for that they made.
4 le' hi 'e' yi 'e' a ts'e 'i tca γō' 'e' yi 'e' 'a tc'e le' tca tcōn ne' Then they had it, beaver teeth, then they made it iron
ne dū e dō' wō li dō' 'e' di di ge 'a' wō dlj xa wō t'i 'e' a xai di then it was none, when it was. There world who made it this way he told us.
6 e yi 'e' 'a' sī t'e lō' Then we were so.
t's'e di kwō i tse' le tc'e le l'ōk' wō' djō tc'e yīc 'e' yi 'e' For making fire stones they rub together, hay well rubbed up with that
8 kwon de di k'ā' 'e' ji 'e' ya tc'e ya γin da kwa 'a' wō' tc'e di- fire they kindle, with that they made. House they made.
dlē da nī lā' 'e' des tcūtca 'a' da tc'e le' bec da tc'e t'i' i tse' With people's hands dry wood they made. Knife they were using stones
10 xat da ts'e cōc 'e' yi 'e' 'e tsūn' 'e tc'e da tc'e tdi xwō t'e rubbed sharp with that meat they ate, they say. That way
'ei yi 'e' dō 'e' da ne tī sūn ne da' ne ze tc'in xwa ya tc'e gi da then with hunger people were pitiful. Close to dead people they were living
12 γi le' da ne būt t'a 'e' tsūn n de dū e 'e' yi 'e' djō ūl they were. In people's stomachs meat was none then here fir brush
da tc'e la' da ne būt t'a et dū li γō li' i he' dūn ne γa di tc'a they put; in people's stomachs nothing because there was. People could bend
14 xō t'e zo' wō djō tc'e tdi tcīt 'e' ji 'e' 'a tc'e 'i xa tse' mil 'e' thus only well they breathed. Then they did that. First time with snares ya tc'e yi da dō' de' tc'in k'e tsē tsīs 'e' mi ka da wō li 'a k'e-e when they were living trees they put in a row passage was there along there
16 xe' gū le' xa da de gwōt 1dūtc 'e' yi 'e' djū ya tc'e ya γin da there was. Moose passed through were snared. With that too they lived.
γō tcī ka tcī ne' dū e e he' 'a tc'et t'i ūl da ts'i 'a tc'e le' Comb was none because they used fir brush they made.
18 da ne tsi' me' 'a' tc'e le' γa wō tsi' γa' ka tcī 'e' yi ūl da ts'e People's heads they used, head hair comb that fir brush
'ei yi 'e' dā ne tsi γa' 'a tc'e le' with that people's head hair they fixed.
HUNTING EXPERIENCES.— Dunvegan Dialect.

I

dēzūt dje ne a dûz ze a djūn li ke wō wūsī a lin lo' I was hunting day all none track I saw. At last
2 xa k’a tsi se a wa da djū gwa ye γūt e wa da tci gō de ya go sunset it was approaching pines far to I started. There
was tc'i ka a lin lo' se'wō zūn a wō da' djū xa gō'ta de ya I followed the track. At last dusk was approaching bluff I went
4 gwa a ye da xūt da ke wō was 'i kō nō dje nē da na ke then there moose track I saw. I wish daytime your track
wō was 'i kōs djį' ōn tce na tc'i li lo' I saw I thought. Strong wind was.
6 mūk k'e de ya di γūt ma γūs yal xa ya de mūk k'as ta After it I started. Those pines I would go behind ahead I looked.
    xūt da γūt djį' ni' a 'i mūt tci' e gūs dal xα lin lo' mūk ga' Moose by pines I was standing. To it I went. Thus to it
8 ni ya gwa tce sō ni di tō gwa tces ō mūt tci' in xas la a djū I came. Now gun I took up. Now gun to it I pointed. Not
    ōn li sa' me da tc'i tce e sūt da djį xa l'e ye yac djį it was to me it appeared. My father told me night-time snow this
10 tcez ō lo' ni la k'a hwe' xac i yū e tce' gwa' a tcū ma djį- end of gun I put. Then I looked low now not anything appeared.
    djį k'e djū xas 'i k'a djį a djū ma djį yū e djį' xas 'i Up I raised it. Again not it appeared. Down I brought it.
12 gwa k'la is djį da a de t'o kūz zī k'a djį dje dį ti l'a k'a- Then I thought again. Nothing to me appeared. Again with snow
    Then I thought again. I shot. Beside me this way it ran. Again
14 mūk k'a ya gūc 'inl' a djį n li sa e wa da djį k'a djį yac 'e' I was looking again. Nothing to me appeared. Again with snow
    mūk k'e mūl lo' te ni la djį k'e dje' ni tō ye djį' xas 'i on it its end I put. Up I put it, up I raised it.
16 gwa k'ū la īs djį da' k'a djį a de t'o k'a djį ū djį te l'a where I think is right again I shot. Again same side it ran.
    gwa mūk k'e de ya wūt dūn ne kac ye' ōn tce wōs djį Now after it I went. There was something dark What it is I thought.
18 de gac i ni di 'q sa gūs tō ye ōn tce kūc djį kwa sa gac tō The black I took up. I put it in my mouth. What is it I thought then
    sūz za' ni 'q xa lin lo' dūl ōn tce gwa xūt da ze xai I put it in my mouth. Finally blood it was. Then moose I killed
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kūc dji mūk k'e de ya yī da ὑτ nī 'a yū 'e wō da ḡac I thought. After it I started. Ahead pine standing under it was dark,

2 mūt ts'it de ya mūk ḡa ni ya dūt tcīn nī di ṭo me as kis I went toward it. To it I came. Stick I took up. I stabbed it

mūt ts'i' yū uē xōn dje ḡwa ze xai kūc dji ḡwa ai ye da its head under good. Now I killed it I thought. Now there

4 ze xai
I killed it.

II

a tūn ne a wō sī l'e yī de e djūt tce yī yel nī nī ye he Road we made. Ahead traps we carried (?)..

6 e djōt tce nī nac 'a la ce' yī de dez ya cūt day γa yī de Traps I was setting. My brother-in-law ahead started. My older brother ahead

des ya e djōt tce nī 'q mūk k'e de ya yī de wō ne ts'u za started. Trap I set. After them I started. Ahead by little creek

8 sūt da dīā k'e nai ye zūγ ye mūk ḡa nī ya ye γo a din dji was sitting. Laughing was killing him (?). To him I came. "Why you saying that?"

e sī yī dī k'ain ta is 't' e 'a' im ba yū le k'e na γi γi t'ac xōn- I asked. "Ahead look." Martin weasel too were fighting each other. Nevertheless

tc'e γo im ba na wūt' mūt ts'ūl le wō' ai ye da' sī ke mūk- weasel is smart small although. There we sat. We looked at them.

k'a nīt ta ē wō tc'o he is t'e a ze wō γail le k'a djū l'i k'e na-

We will fire at them. Martin we will kill, again they started to fight.

12 ye t'ats la ce' a da din tc'e ye dji ta na γūt de l'a līn lō' My brother-in-law, "Fight hard," he said. They ran off. At last

a djūn dli jūs sī γi' nothing we killed.

III

14 in la di xa cin la' cūn ne ac ke ac lj do' cūn ne cac tc'i
Once it happened to me. I boy when I was I to a bear
e de la dji djin dje ca k'e k'e sa ze kwa ca ḡa nī la ca tce sō I was after. Behind me he was coming. Then beside me he came.

My gun

16 a djū a de djū ōn de xūl sin la zo' ḡwa na zō k'e ḡwa hwe' not went off I threw it away. My hands only now I fled. Then

cā bī ze' nī di 'q ḡwa nez tō yū e nac l'ic ma tūs na dūc-

my knife I took out. Then a leaning tree under I ran over it I jumped.

l'ic ḡwa a din ne djū se 'i' in t'a mūt tūc da si l'a xa tc'e lo-

Then he himself too he did it. Toward each other over we jumped.

He struck out with his fore-legs,
da dēs tc'te a tc'ī dō' bec me k'a ōn lj a ti ma tcō' nī la already knife two edged was it was I disemboweled him.
IV

in la tc'i ne 'ai tce sō ai yi 'e dle jì me da γe lin za' òn ke-
Single barrel gun with that grizzly his den dogs two

te'e yō ya tc'ítc xa se tc'e sō tce sō a djū a de tcū za se ō
were barking. He ran out after them. Gun not would go off. Gun-cap
xō na zūts ai yi 'e wōn lō dje' se de sō gwa hwe' a za' se 'ō
came off. Then many places he chased me. Then cap

mī lin ni at' gō tc'e a dje t'ōk' mūn ne ts'ūn ne' li tc'ō 'e' dō
I bit together, then it went off. Its backbone was broken. Then
da gin le 'e me tsī ya γi tc'ō ca ne dū we tce sō me tce le
when I loaded (?) its head I smashed. For me was not gun bad.

a da la tc'e mút ts'ū nī t'ōk
Hard time its back I shot.

V

xa l'i dō' lin za a he' it da jē ya xūt da k'e nī ya lin za
Early morning dogs with I went. Moose I went after. Dogs

yi k'e de de ya yō ya tcītc in la dī na zūt lī za na dūz yets'
after it went. They barked after him. One place it stood. Dogs it ran after.
mūt tc'it de ya lin za des sō cūt tc'it del l'a ca' a ha' ke i l'a
I went toward it. Dogs it ran after. It ran after me. My snowshoes it stepped

on.

tces ō nūt dō' i tcūt yū ne t'ōk mút dje' na zūt sūn xwa e he'
Gun its end I held. I shot it. Its heart I heard beat so close
yi i ts'ūt ta des l'a ca a ha' me di ets mút tc'a dje' a' ma-
it fell. It jumped off. My snowshoe I took off; its leg snowshoe it was
-sticking in

da 'ō i dlo we ya γi dats ō dec ya ca kwē na na ja
After that I skinned it. I went home. My tipi I came back to.

VI

sūn ne di ne sūk k'e γin le a tai a cī le γin le xa k'ai
I this person after me was all my youngest brothers were buffalo

na dū we a dū we da wa t'i set se dō a tai xa k'ai na dū we
none not we knew. Before my time all buffalo were gone.
dji zīl i sō ṭōn lī it di a da wōs t'i lin tcūk na lō e di sūt si dō
Elk all were, those I knew. Horses many here before my time

na lō gō dō' sūn ne ac lī di dūt tcīn na lō gū dō' sūn ne
many at that time I I was. These trees many then I
as lī di dat tcīn na ts'ūt lī i zō' ōn lī di nūn gō dō' a dū
I was. This tree small only it was this earth then not

a da wōs t'i
I knew.
xút da ze xai ai yi ka kwon de sí k'ón ac ke ŋū i le in-Moose I killed for that fire we built. Boys we were, six
tcí ta dji i dúš sì ts'i e it da in t'i zō xút da a xút ta nö-
we were sitting. We were eating, suddenly moose among us ran.
γūt l'a hi t'a din da cit tc'į ḡwa djón dje da tcin me a dį tc'e zį
(?) we were sitting. Then here stick for roasting meat
gwa ya dō ne ta γūt de ḡūz ai yi da tcin nį 'a djō' ma yiŋ kai
then across it ran. That stick standing here stuck through him.
djō' dje xain 'a' k'a la zō' yi ze xai ma tc'a da si l'ai ai yi
Here it stuck out. Nearly I killed it. From it we ran away that one
djū' ze xai
too I killed.

VIII

lin tcōk ga si ke yū dji xa k'ai γūt dail ta da ci l'a da tcin
Beside a horse we sat. Over there buffalo was coming we ran away. Tree
i yū e nes tin cūn ne ḡwa dūn ne yi k'e γūt l'el ḡwa ye k'e
under I lay. I. Then man behind it was running. Then behind it
γū lel djın dje ze xai xa k'i
he was running, four he killed buffalo.

IX

cac dle je kwe cūt da xa yi de sō xai γaŋt la yū ne t'ōk
Bear, grizzly, in (?) I chased him out. He jumped out. I shot him.
gi gō ne k'e ne tcō a ye yi tc'i yū ne t'ōk ya ৎs'ūt
His fore-leg I broke. That I shot down. He fell down.

Dispersion of the Tribes.— Dunvegan Dialect.

tc'ęgū e t'ō' li' ta sūl lūts ai yi dūn ne me t'ō yin li
Woman, arrows, dog urinated on. That man his arrows they were
li' ye ta sūl lūts mút di ŋū sì di he mút tc'il le sūn ne se t'ō k'ūl-
dog urinated on. I will. His younger brother I, my arrows if you did -
that to
la lai de' dai sais (da saí wa zi li) se dō' kūl la lai de' dai sais cō
how soon (?) me "if you did that how soon
ya a wòñ ts'i dūši mūl le' yi lì i lă li a yi ma tcil le mī lā li
you would fall over." His dog it is he is there, that his younger -
brother his dog.
mes ti' k'e de sůk' a yí lin za yū ni t'ok ye ze xai i dū we tc'i
Bow he took. That dog he shot. He killed it. After that.

2 ní gin del la γa kō' a tai dūn ne le ze xai i dū we tc'i da xūn ne
they got up. They began killing each other. All men killed each other. After that some

ta de xūs a yí la me ts'ūγ γa ús l'ú î la tūn te dji de xūs
fled in different directions. Those his hair braided those far fled.
BEAVER DIALECT.

By Pliny Earle Goddard.
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INTRODUCTION.

Of all the Athapascan languages of the north that of the Beaver Indians has been most neglected. Father Petitot was not among them himself nor did he include material from them in his great work on the northern Athapascan. Father Morice's personal contact with the Indians has been chiefly west of the Rocky Mountains and therefore he has not been able to furnish examples from the language of the Beaver.

The text material on which the following grammatical sketch is based is somewhat wanting both in extent and quality, but it is, however, sufficient to furnish the main characteristics of the Beaver dialect, both as to phonetics and morphology. While the lexical material is rather limited it is probable that the more important elements forming the nouns and verbs are represented.

Both the order and the form of treatment employed for the Chipewyan has in the main been retained to facilitate comparison. Citations of comparative material in special instances have been made to Chipewyan, Hupa, Kato, Jicarilla, and Navajo. When the citation has the form of double numerals, the works referred to are the published texts of these languages, and the references are to the pages and lines. The citations with single numerals on the other hand refer to the grammatical sketches of the various languages. There is much additional material for comparison in Petitot’s large comparative grammar and in Father Morice’s various papers.

10 "The Déné Languages." Transactions of the Canadian Institute, I, 170-212. Toronto, 1891.
PHONETICS.

The dialect of the Beaver stands off distinctly from the other Athapascan languages of the Mackenzie river drainage in the matter of one phonetic shift. In Beaver the sibilants s and z are found where in Chipewyan and the related dialects interdental continuants, θ and ø, appear. Since the sibilants appear to be the original sounds, being found in all other localities, there is this much evidence of Beaver relationship across the Rocky mountains rather than toward the north and east.

A very interesting oscillation takes place in Athapascan languages between the bilabial nasal m and a bilabial stop b. As far as material now at hand indicates the distribution is not one of geographical grouping. In Beaver both m and b appear. This is also true of Navajo but in that case m can usually be explained by the presence of n in close proximity which seems to have produced a nasal assimilation. It has not been possible to explain all such occurrences of m in Beaver. There is good reason to suppose that b is not original in Athapascan since both aspirated and glottally affected stops found in the other series are wanting in this. The original Athapascan sound probably was a continuant, either a nasal m, or a bilabial spirant such as is found among the Tena on the Yukon.

In many cases final n has produced a nasalization of the preceding vowel and has then disappeared. In the actual recording of the texts the same words or word parts appear sometimes with the final n, at other times with a final nasal vowel, and in still other instances with an oral vowel, both the nasalization and the nasal stop being lacking. It seems probable that the latter instances have resulted from faulty hearing during the transcription.

The vowel a when followed by n tends to become o. Comparison with other Athapascan dialects indicates that a was probably the original vowel. There are also a number of instances of e becoming i upon nasalization.

Considerable confusion exists in the texts between a and e. This may be due in some instances to a coloring of a in certain settings. For instance a demonstrative has been recorded as: a yi, ai yi, and e yi. The following y may have influenced the quality of the a in this instance. In general it is believed however that differences in vowel quality are traceable in some way to accent as will be seen below (page 507). There are regular shifts in verbal stems which seem only explainable as being due to accent, similar apparently to Indo-Germanic ablaut. All the variations in recording have been scrupulously maintained in the published text to make certain that any evidence of this sort should be preserved.
MORPHOLOGY.

Nouns.

The Athapascan nouns fall into a number of classes, some of which appear to belong to an old period and are common to most of the dialects. These are the monosyllabic nouns and nouns with prefixes which are in themselves mostly monosyllabic. Other classes which consist of compounds have many nouns of more recent derivation.

MONOSYLLABIC NOUNS.

'a', snowshoes, 380, 15.
ca'a xa'a, my snowshoes, 332, 18.
da 'a xa', his own snowshoes, 333, 2.
úl, fir brush, 392, 12.
yá, ski, 301, 6.
yá', head louse.
yas, snow, 328, 15.
yac, 340, 2.
yas k'e, winter, 303, 17. (Fig. 28.)
ma', edge, 302, 1.
mai', 338, 12.
mil, snares, 357, 12.
minl, snares, 303, 7. (Fig. 23.)
ne mí le', your snares, 357, 8.
da mí le', his snare, 303, 15. (Fig. 27.)
nún, ground, 332, 13.
įt, dog, 331, 1; 351, 9.¹
į, dog, 396, 13.
į zi', proper dog, 351, 10.
ne le', your dog, 351, 11.
lút, smoke, 381, 13.
ľec, grease.
ľ'ais, grease, 326, 11.
ľ'ić, grease, 326, 16.

¹ P. 89.
lec, grease, 329, 4.
ye'le'je', its grease, 304, 4. (Fig. 41.)
l'ök', grass, hay, 392, 7.
l'ök, 311, 9.
l'ōk, 311, 8.
l'ūl, lines, ropes, 305, 7; 355, 6. (Fig. 77.)
l'ūl, 305, 7.
ne'l'ūle, your line, 305, 13. (Fig. 83.)
zīs, skin, 305, 7. (Fig. 7.)
sainl, hook, 364, 14.
sōn', breech cloth, 354, 5.
sō, 368, 8.
sūn', stars.
ca', sun, moon, month.
ca', sun, 303, 16. (Figs. 32, 36.)
ca, sun, 301, 12; moon, 356, 3.
sa, sun, 302, 3.
sa la'o, after sunset, 385, 13.
sa la'o dje', after month, 391, 11.
cac, bear, 326, 14.
ce', belt, sash (the sort worn by Canadian French), D.1
cis, mountain, 359, 7.2
cis k'e, on mountain, 357, 10.
cic, mountain, 350, 9.
See xīs, below.
cōn, old age,3 349, 13.
cx̂s, medicine lodge, 354, 14.
gūt, pine, 368, 5.
xai, spruce roots (used in making birchbark vessels).
xail, load, 367, 11.
xail će, 334, 2.
da gūl le', his sack, 328, 2.
xal, club, 323, 16.
ya ga le', his club, 327, 18.
xas, crooked knife, Ft. St. J.4
xis, mountain, 302, 6.

1 Dunvegan.
2 The initial sound of this word is a prepalatal surd spirant sometimes heard c and sometimes z, and in one setting y, the prepalatal sonant spirant.
3 As an abstraction, or perhaps personified, see bōl, sleep.
xic, mountain, 301, 15.
See cis, above.

xon, fire, 315, 10.
See kon', below.

xwös, rose bush, Ft. St. J.
xon, rose bush, D.

bůl, sleep, 359, 6.
bail ‘e’, with sleep, 342, 15.

bes, knife, 380, 14.
bec, knife, 394, 19.
bíc k’e, on knife, 386, 11.
da bi ze’, her knife, 305, 9.  (Fig. 72.)
dī’, a generic term for birds raised in broods.
dī’, partridges, 358, 10.
dī, partridge, 350, 17.

dọ’, hunger, famine.¹
dōn’, famine, 324, 6.
dọ ‘e’, with hunger, 392, 11.

dọ, spring.
dọ ‘e’, in the spring, 351, 3.

důl, blood, 393, 19.
důl ‘e’, with blood, 340, 2.
da le, blood, 368, 1.
út da le, his own blood, 368, 2.

dū, island.
dū k’e, on an island, 388, 6.

dzins, hook, 357, 14.
dzins e’, with hook, 363, 19.
dzin ze, by the hook, 357, 14.
dzis ze, by hook, 357, 2.

dje’, pitch, 309, 8.

tac, arrows, 334, 4.
tac ‘e’, with arrows, 390, 8.
tac ‘e he’, with arrows, 324, 15.
ta si, arrow, 315, 15.
tūc ‘e’, with arrows, 390, 11.
et da tas se’, his arrow, 304, 15.  (Fig. 59.)
gū tac e, his arrows, 319, 7.
tū, lake, water, 301, 2, 6.  (Fig. 137.)

¹ Compare this word with čōn, old age, and bůl, sleep, sleepiness.
tū, snow, 353, 8.

tûs, crutches.

ma ti ze', his crutches, Ft. St. J.

t'a, feathers, 308, 6. (Fig. 149.)

di t'a, his feather, 324, 18.

"t'ec, coal.

"tse', stones, 392, 7.

tsi 'e, with stones, 307, 7. (Fig. 151.)

tsinl, axe, 380, 14.

tśûn', meat, 312, 14.

t's'al, moss (from swamp), D.

t's'e', sinew, 308, 12.

t's'i', mosquitoes, 356, 9.

tca', beaver, 311, 15.

"t'sa', beaver, 323, 15.

tcitc, ducks.

tc'o', rain, 305, 21.

tcûtc, wood, firewood, 313, 11.

tcût, wood, 368, 17.

tcwa, birds, 341, 5.

tcwa e ci, birds it was, 341, 10.

tc'ôs, fine feathers, D.

me tcôc ye', his feathers, 322, 8.

g'a', rabbits, 357, 13.

ke, moccasin, footprint, track.

ke, moccasins, 304, 12. (Fig. 55.)

ke, track, 393, 1.

ki', food, 350, 6.

ki', 374, 13.

kin', 381, 1.

kon', fire, 315, 14.

kôn ya, by the fire, 323, 14.

kwôn, fire, 318, 17.

k'a, fat, 314, 5.

k't', saskatoon, 307, 7. (Fig. 119.)

k'ôs, cloud.

k'ûs, alder.

kwê, lodge, tipi, camp, cage.

kwê, camp, 303, 20.

kwâ, the cage, 322, 1.

k'ût, willows, 323, 12.
NOUNS WITH PREFIXES.

There are two main classes of nouns of such intimate relation to the individual that they do not occur without a possessive prefix or as a member of a possessive compound. These are mainly parts of the body and terms of relationship.

Parts of the Body, including Articles of Intimate Possession.
-ye, name.
  ū ye, his name, 303, 1; 355, 9.
-ye, a joint (?).
  cūt ts'ūn ye, my knees, Ft. St. J.
  ca'gwō n ye, my elbow, Ft. St. J.
-ye da', lips.
  ca ye da', my lips, Ft. St. J.
  cai ye da', my chin, V.¹
-wō', teeth.
  ma wō', his teeth, 349, 1.
  ca wō', my teeth, 349, 9.
  tca γō', beaver teeth, 392, 4.
-wō ne, shoulder.
  tca wō ne, beaver shoulder, 365, 13.
-wōs, thigh, upper portion of hind leg of an animal.
  ca wōs, my thigh, V.
  ma wōs, its hind leg, D.'
-ne ts'ūn ne', backbone.
  mūn ne ts'ūn ne', its backbone, 395, 4.
  xa k'ai ne ts'ūn ne, buffalo backbone, 330, 6.
  et ts'ūn ne, bones (detached) 336, 5.
-nī', face.
  ye nī', their faces, 371, 7.
  ca nī', my face, V.
-n wō', nose.
  yin wō', their noses, 315, 18.
  mī wō', his nose, 368, 1.
  mj wō', its nose, Ft. St. J.

¹ Vermilion.
cin wo, my nose, Ft. St. J.
me wón tc’i de, their nose veins, 336, 6.

-n la’, hand, forefoot.
  cin la’, my hand, V.
  sin la, my hands, 394, 16.
  mí la’, its forepaw (of dog), D.
  da ni i la’ ‘e’, with people’s hands, 392, 9.

-l’a, palm of hand, sole of foot.
  me l’a, his palm, V.
  mük ke’ l’e hi, sole of dog’s foot, Ft. St. J.

-za’, mouth.
  ca za’, my mouth, V.
  súz za’, in my mouth, 393, 19.
  me za’, her mouth, 362, 12.
  ye són wō tc’i, from his mouth, 383, 6.

-ze, mouth.
  me ze k’e, (on) his mouth, 321, 3.
  yi ze yi ye, in his mouth, 310, 11. (Fig. 190.)

-ze ge’, throat.
  ma ze ge’, its throat, D.

-zis, skin.
  me zis, its skin, 322, 13.

-zút’, liver.
  a zút’, liver, 352, 2.
  ma zút’, its liver, D.

-jí, body.
  ma jí t’a, in their bodies, 306, 18.
  me jí, her body, 334, 16.
  Cf. Navajo, ci yi’.

-jí, second stomach of ruminants (?)
  ye’ jí t’a, in its stomach, 333, 15.

-ya’, hair, fur.
  ya’ ya’, his hair (of animal) 309, 3.
  da ne tsí ya’, people’s head hair, 392, 19.
  a ya, hairs, 311, 3.
-bat, -bût', belly, stomach.
  me bat, his belly, 333, 14.
  sa bût', my belly, 310, 9. (Fig. 169.)
  ma bût, her belly, 321, 16.
  ma bût', its belly, D.
  da ne bût t'a, in people's stomachs, 392, 12.

-da' ye, den.
  me da' ye, his den, 395, 1.

-da' i, eye.
  na da' i, your eyes, 314, 16.
  mût da' i, his eyes, 371, 2.
  cût da' i, my eye, Ft. St. J.

-da' ya, mustache, beard.
  ma da' ya, its (cat's) mustache, D.
  mût do' ya, its (dog's) mustache, Ft. St. J.

-de', horn.
  xat da de' e', with moose horn, 366, 10.

-di 'e, food.
  ma di 'e, their food, 358, 10.

-dje', heart.
  mût dje', its heart, 395, 10.
  ca dje', my heart, V.

-djö', chest, trunk of body.
  me' djö', her chest, 334, 13.
  ca djö', my breast, Ft. St. J.

-t'a, fold of a blanket, sack, pocket.
  bût t'a, his blanket, 313, 18.
  de t'a, his sack, 361, 13.

-t'ai, wings.
  bût t'ai, their wings, 337, 4.
  See t'a, feather.

-t'o, leaf.
  út t'o, leaves, 308, 19.
  'a t'o le', summer, "leaves are," V.

-ts'i, head.
  d'un ne ts'i, man's head, 363, 1.
bút tsï', his head, 338, 12.
út si', head (detached) 342, 2.
dút si', their heads (of arrows) 313, 15.
be zi tsï', owl head, 342, 1.

-ts'un', flesh, meat.
bút ts'un', his flesh, 378, 11.
mût ts'un, his flesh, 356, 1.

-tsū di, tongue.
et tsū di la', end of tongue, 351, 14.
ca tsū di, my tongue, V.
ma tcū di, its tongue, D.

-tsūt, (?)
yet sūt t' a, below the shoulder, 309, 2.
-tsū', back (?)
mût tsū', its back, 395, 6.

-ts'un ne', bone.
ma ts'un ne', her bones, 356, 13.
ye ts'un ne ta, among his bones, 372, 9.
tsī' ts'un nai, skull, 310, 10. (Fig. 178.)
mūn ne ts'un ne', its backbone, 395, 4.

-ts'un ne', leg (probably bone, cf. similar use of German Bein).
ca ts'un ne', my leg, V.

-tca de, leg.¹
See also -ts'un ne'.
dút tca de 'e, with his legs, 361, 16.
mût tc'a dje', its leg, 395, 11.

-tce', tail.
ma tce', their (beaver) tails, 324, 4.
mût tce', its (dog) tail, Ft. St. J.

-tcōn ge', ribs.
ma tcōn ge', its ribs, D.
ye tcō ye, his ribs, 352, 6.
e tcōn ts'un ne, rib bones, 336, 9.

¹ Almost certainly misrecorded for -dja. -dja de.
-tcūg ge̱, ear.
   ca tcūg ge̱, my ear, V.
   mūt tcūg ge̱, its ears, Ft. St. J.
   me tce ge̱, its ear, D.
   gi tcū ya̱, their ears, 383, 11.
   Also, cūt djūg ge̱, my ear, Ft. St. J.
   ya dji e, his ear, 302, 8.

-tc'ūs di le̱, mesentery (?) .
   tca tc'ūs di le̱, beaver mesentery, 312, 17.

-šū ne̱, upper arm, shoulder, foreleg.
   ca šū ne̱, my arm, V.
   mūk gwon ne̱, its (dog's) upper foreleg, Ft. St. J.
   gi šū ne, his foreleg, 396, 11.

-šū ne̱, nail.
   cin la šū ne̱, my finger nail, V.
   ci la šū ne̱, my finger nail, V.
   mi la šū ne, its nails, D.
   cin la gwon ne t'a, in my finger nails, 344, 11.

-kai skin (?) .
   ye kai, her skin, 370, 15.

-ke̱, foot, moccasin, track.
   ye ke̱, his foot, 382, 1.
   dūn ne ke̱, man's moccasins, 304, 8. (Fig. 46.)
   dūn ne ke, person's tracks, 333, 3.

-kiṇ, -kį̱, -ki̱, house, lodge of beaver.
   tca̱ kiṇ, beaver house, 374, 8.
   me kį̱, beaver house, 370, 4.
   e kį̱, lodge, 381, 12.

-k'a, fat.
   a k'a, fat, 380, 3.
   xa k'i k'a, buffalo fat, 313, 18.

-k'a si, throat.
   ma k'a si, his throat, 347, 14.
   mūk k'a je̱, its throat, Ft. St. J.
   ye k'a ce k'e, on his throat, 348, 1.

-k'ös, neck.
   me' k'ös, her neck, 334, 16.
   ye k'ös, their necks, 343, 17.
Terms of Relationship.

-ma, mother.
  gë ma, his mother.
  ma, his mother, 306, 5. (Fig. 91.)
  nôn, your mother, 332, 3.
  nô', your mother, 305, 20. (Fig. 85.)

-na, vocative.
  an na, mother, 382, 14.
  ūn na, mother, 306, 1.
  ūn nai, mother, 354, 2.

-na dji ne, relatives,
  nûn na dji ne, your relatives, 302, 15. (Fig. 2.)
  le na dji ne, friends of each other, 347, 9.

-la ce', brother-in-law.
  me la ce' yû, his brothers-in-law too, 360, 3.
  mút la ce, his brothers-in-law, 337, 11.
  me' la je, his brother-in-law, 357, 7.
  ne' la je, your brother-in-law, 342, 1.
  la ce', my brother-in-law, 394, 6.

-lâ', vocative.
  lâ', brother-in-law, 370, 10.
  lâ, brother-in-law, 329, 14.

-ze, uncle, nephew, (reciprocal).
  se ze, my uncle, 328, 12.
  sis ze, my uncle, 327, 1.
  ca ze 'i 'i, my former nephews, 329, 3.
  ne ze, your uncle, 328, 10.

-ze' e me, nephew.
  mai ze' e me, her nephews, 312, 6.

-zî, son-in-law.
  ca zî, my son-in-law, 341, 4.
  ma zî, his son-in-law, 341, 17.
  See -ji.

-se, uncle.
  nai se, your uncle, 325, 14.
  See -ze.
-ji, son-in-law.
   ca ji, my son-in-law, 309, 15.
   ma'ji ti'j, to her son-in-law, 367, 5.
   ma jj, his son-in-law, 375, 3, 9.
See -zi.

-cai, -ca, -ca', grandchild.¹
   a cai, grandchild, 308, 8. (Fig. 151.)
   û cai', grandchild, 306, 16. (Figs. 108, 113.)
   a ca, my grandchild, 304, 2.
   e cai', grandchild, 369, 11.

-ya, friend (?).
   a ya, my friend, 387, 3.

xwön ne, xo ne, brother, 1st person only.
   xwön ne, my brother, 328, 16.
   xo na, my brother, 302, 17. (Fig. 8.)
   xo ne, my brother, 327, 6.
   xwön na', brother, 343, 10.
   hwa 'e, brother, 327, 12.

-be' aunt.
   na be' yu, your aunt, 326, 14.

-detc, -di e tee', sister.
   ûs detc, my sister, 302, 15. (Fig. 2.)
   ne di e tee', your sister, 361, 10.
   ûs di etc, my sister, 301, 8.
   as de dji, my sister, 301, 9.

-duγ ya, older brother.
   i lo duγ ya i i, brothers of each other, 310, 18. (Fig. 175.)
   nô duγ ya, your older brothers, 327, 1.
   nô duγ ye, your brother, 302, 18. (Fig. 5.)
   cut day ya, my older brother, 394, 6.
   lô da ya, brothers (of each other) 381, 8.
   lu duγ yu, brothers, 301, 1.
   nô duγ ya ne, your brothers, 326, 5.
See xo na, my brother, 302, 17. (Fig. 8.)

-ta', father.
   ma ta', her father, 323, 9.

¹ Was only recorded as vocative.
na ta' tc'i', to your father, 309, 5.
bût ta', his father.

te 'a', tï 'a', vocative.
te 'a', father, 328, 17.
tï 'a', father, 328, 8.
tï a, father, 326, 1; 382, 14.

-tû e, tû we, daughter.
me tû e, his daughter, 321, 14.
me tû we, his daughter, 360, 14.
mût tû e ke, his daughters, 309, 14.

tca', -tce', grandfather.
mût tca', his grandfather, 314, 5.
dût tca ya, for his grandfather, 313, 19.
bût tce' tc'i', to his grandfather, 386, 7.

cæ, cæ, -ce, vocative.
a cæ, grandfather, 313, 19.
a cæ, grandfather, 318, 3.
e cæ, grandfather, 320, 9.
a ce, grandfather, 319, 14.
'ce ce', my grandfather, 321, 4.

tce', father-in-law.
ma tce', his father-in-law, 375, 8.
bût tce', his father-in-law, 341, 9.
me tce', his father-in-law, 342, 2.
me tca', his father-in-law, 386, 17.

tc'il le, -tc'il le, younger brother.
dût tc'il le, her younger brother, 324, 2.
me tc'il le, the younger brother, 328, 15.
me tc'il lü, (from me tc'il le yû) his younger brothers, 340, 15.
mût tc'il le i', his younger brother, 310, 16. (Fig. 173.)

ci le, 1st person.
a ci le, my youngest brothers, 395, 13.
e ci le, younger brother, 365, 4.

tcön, -tcə, mother-in-law.
me tcön, his mother-in-law, 367, 4.
me tcun, his mother-in-law, 367, 6.
ne tc'o, your mother-in-law, 341, 17.
me' tc'o, his mother-in-law, 375, 3.

-con', vocative.
e con', mother-in-law, 367, 11.

tc' a, -tcwe', child, son.
cut tc' a, my boy, 327, 1.
me tc' e con, his child probably, 369, 12.
ca tc' we, my child, 360, 15.
sa tcwe', my son, 350, 5.
ma tcwe', her child, 391, 4.
cut tc' u a, my son, 358, 4.

tcwe, -tc'a, grandmother.
mut tcwe, his grandmother, 317, 16.
mut tcwa i, his grandmother, 316, 6.
mut tc'a, his grandmother, 308, 13.
mut tc'a, his grandmother, 308, 8.
dut tca i, his grandmother, 307, 12. (Fig. 131.)

cun, -con, -cu, vocative.
ucun, grandmother, 308, 14.
'a con', my grandmother, 319, 1.
a cu, grandmother, 307, 3. (Fig. 114.)
a sun, grandmother, 305, 13. (Fig. 83.)

tc'i u a, wife, husband (?).
gu tc'i u a, their wives, 382, 8.
dut tc'i u a, his wife, 310, 2. (Fig. 155.)
me' tc'i yu wa', his wife, 333, 9.
me tc'i u a, her husband, 323, 5.
ma tc'i yu ce, her husband, 356, 13.
me ts'i u a, his wife, 308, 2. (Fig. 2.)

-ge', partner, co-husband.
me ge', his partner, 347, 16.
me ge', his co-husband, 366, 6.
me ge 'i 'i ts'i', to his former partner, 340, 13.
e ge, my partner, 366, 6.
A variety of suffixes are used with nouns. Some of these merely limit the nouns in a temporary manner as inflections by indicating number, gender, mode or tense; others are word-forming suffixes making nouns of other parts of speech or of other nouns. Several of the suffixes are also used with verbs, especially those expressing mode and tense.

While nouns in general are singular or plural without any change in form, the names of classes of individuals, such as age classes, have a plural suffix.

-gué, -gū, -gō.
  • ec ke gū, young men, 326, 9; 378, 2.
  • mī ac kī gū, his young men, 390, 14.
  • mūs ki gū, his children, 351, 1.
  • kō le gū, old people, 383, 4.
  • ec ke gō, young men, 377, 9.
  • xō nū, my brothers, 329, 7.
  • me tc’il lū, his younger brothers, 340, 12, 15.
  • me la zū, his brothers-in-law, 360, 4.
  • lū dúy γū, brothers, 301, 1.

-ye, may possibly be a plural suffix.
  • me ĝe ye, co-husbands, 334, 14.
  • mūt tce γī, his father-in-law, 316, 5.

-ke, occurring but once, seems to be a plural suffix.
  • mūt tū e ke, his daughters, 309, 14.

-tc’e, suffix denoting feminine gender.
  • xat da tc’e, cow moose, 375, 8.

There are a few limiting and qualifying suffixes, adjective in nature but not in form.

-ti, -tī, superlative suffix, very.
  • da tcin tī ᵃa, by the large tree, 341, 6.
  • dūn ne tī, headman, 365, 8.
  • dūn ne tī, (grown) men, 328, 7; 384, 16.
  • dūn nai tī, headman, 321, 13.

-zēʰ, -zeʰ, ziʰ, real, primitive as opposed to imaginary or introduced.
  • dūn ne zēʰ, Beaver (Indian), 379, 14; 338, 17; 339, 15; dūn ne, person.
  • xūt da zeʰ, real moose, 342, 5.
lį zi', proper dog, 351, 10.
dun ne zi', Beaver, 341, 8.

-tcök', augmentative suffix, large.
xa k'i tcök', large buffalo, 308, 15.
te ka tce tcök', large frog, 320, 11.
tū tcök', ocean, 333, 10; tū, lake, body of water.
tse' tcök', large stones, 354, 9.
lin tcök ġa, beside a horse, 396, 7; lin, a pet, domestic animal.

A corresponding diminutive was not recognized in Beaver but an interpreter who rendered xa k'a, young buffalo, said it was phonetically different from xa k'i', buffalo, indicating that a suffix has disappeared by contraction.
The two words listed below appear to begin with me-, by means of, with.
It is probably accidental that more instances of names of instruments so constructed do not occur.

me' a zil, stone, 308, 4.
me' ka ke hi, shovel, 392, 3.

There are several modo-temporal suffixes frequently used with nouns.
-t'i 'i, denotes that the object has actually ceased to exist or that the particular phase mentioned has terminated.
yə je 'i 'i, young one, 322, 2.
me tc'i ū e 'i 'i, had been his wife, 362, 3.
me kwə 'i 'i, his camp had been, 329, 10.
yút dje' 'i 'i, geese that were, 389, 3.
dun ne 'i 'i, man, 338, 14; 342, 15.
tca' 'i 'i, beaver that was, 372, 14.
kō la 'i 'i, old man had been, 349, 9.

-e ci, a modal suffix of present indicative force with an implied statement on the authority of the speaker.
ne jî ne e ci, your songs, 343, 11.
ño duy γa e ci, your brother you say, 302, 17.
xút da' e ci, moose it was, 341, 10.
gū ye t'o e e ci, their arrows, 314, 3.
tc'i't duy 'a ci, children, 382, 13.

-cən, -cq, a modo-temporal suffix indicating a degree of doubt as to the statement of possession or relation implied in the composite substantive.
me tcū ġ cən, his child probably, 369, 12.
me tcü ᵆ cōn, whose child, 369, 12.
ma tc’i yū ‘e cō, her husband, 356, 10.

-le’, -la, a suffix probably identical with the verbal stem, to be.
‘at t’o le’, summer, “leaves are,’’ 381, 6.
a tcü ne la, stranger (is), 308, 2.

-lō, a suffix common in verbs is used to designate an act or fact as discovered from evidence observed.
me tewē lō, his boy, 368, 16.
xa k’i lō, buffalo, 317, 6.

Locative suffixes in some cases seem to form new nouns rather than transform substantives into temporary adverbial expressions.
da tcūn ta, timber, forest.
de tcūn ta’, among the trees, 375, 5.
dūn ne ta, among the people, 317, 9; 339, 11.

In one or two cases it is difficult to decide whether the second element of certain combinations is to be considered a noun or a locative suffix.

-lo, -lō, the end.
e dō wō lō, the end, 318, 9.
i ci ne lō’, end of stump, 304, 18.
i ci ne lō’, on the end of a stump, 304, 16.
yet ye lō, on the ends of his horns, 308, 16.
ma lō, its end, 377, 8.
di ge lō, land, 373, 5.
di ge xō lō dq’, this world’s end, 355, 5.
tce’a tca lu, at the end of the beaver meat, 374, 13.
tcez ō lō’, end of gun, 393, 10.

-la’, end.
et tsū di la’, end of tongue, 351, 14.
γût la’, pine brush, 368, 3.

-mai’, border, edge.
ma mai’, its shore, 301, 3.
da t’ōl mai, her nest’s edge, 306, 6. (Fig. 97.)
tū mai, shore, 333, 11.
kōn mai’, camp border, 363, 6.

A suffix -hī, probably in origin an enclitic article, makes a noun of an adjective.
me' tc'e le hi, "mean the," bad people, 378, 1.
xais l'a hî, the youngest, 326, 5.
de gâc i, the black, 393, 18.

-ne, a suffix meaning person used with demonstrative pronouns and adverbs.
a tca t'î ne, other people, 362, 14.
et dû lj ne, nobody, 362, 8.
et ts'ûn ne, a stranger, 347, 2.
dî ne, this person, 395, 13.
djô ne*, these people, 319, 2.
ta de na, three persons, 326, 4.
kû yain del 'î ne, those who had come in, 386, 9.
kwôn* t'e ne, that kind of person, 350, 12.

COMPOUND NOUNS.

The nouns compounded with other nouns fall into several categories. The first noun names the possessor of the second. Compounds of this sort are quite numerous in Beaver. The Athapascan languages of the Pacific Coast and the south generally employ a pronoun with the second element, rendering it less immediately dependent on the first element.

an ne kwê, mothers camp, 382, 14.
xat da de' e', with moose horn, 366, 10.
xat da tsi*, moosehead, 391, 10.
xa k'ai zis, buffalo skin, 330, 3.
xa k'i yâ*, buffalo hairs, 316, 19.
tsa' zis, beaver skins, 330, 4.
ma tsi* ts'ûn ne, her head bone, 356, 9.
gô tsi* yâ*, their head hair, 371, 6.

The first noun qualifies the second by describing it, the idea of possession being slight or entirely wanting.
a ta xa tc'e 'î, store, 390, 13.
a ta xa tc'e i kwê, trading house, 390, 12.
e la tûn ne, its hand trail, 342, 11.
e zis ni ba li, skin tents, 337, 14.
lût sa ga, Smoky river.
be zi na tü*, owl eye water, 342, 3.
de cîn ne za yâ, Cree language, 387, 7.
dûn ni ni' tc'i, man's face wind, 373, 10.
tsa yא, beaver teeth, 391, 15.

tsi djic, stone mittens, 309, 9.

tsi kwא, Ft. Vermilion, "Red paint fort."

tca 'i le', beaver dam, 301, 7.

tca tǔ, beaver lake, 312, 8.

ğa mil, rabbit snares, 357, 11.

ģǔt kwא1 pine house, 390, 12.

ke 'uł, shoestring, 326, 7.

Descriptive substantives are formed by a noun which names the object followed by an adjective which describes and limits the noun.

es da dlōk, grassy point, 309, 16.

'ęs da tc'i lę, a sharp point, 360, 8.

duń ne tc'ũl la', bad man, 323, 3.

tse k'as, perpendicular cliff, 359, 7.

tse k'ac 'i 'i, cliff had been, 359, 9.

Certain complexes, treated and used as nouns, are really substantive clauses consisting of or containing a verb.

e dai q', for a door, "it is across," 335, 17.

ye dai q e, his door, 336, 3.

γǔt dai, animal, "that which is alive," 306, 5; 316, 15; 323, 2.

mŭg γǔt dai', his animals, 317, 12.

xa γǔt dai, that kind of a being, 322, 15.

kwŏn sůt dai, a married man, 366, 13.

a za' se 'ō, (gun) cap, "its mouth it is on," 395, 3.

in la tc'i ne 'ai, single barrel, "one projects" (?), 395, 1.

ye wō 'a, his servants (?) "ones sent" (?), 308, 16.

nez tō, a leaning tree, 394, 17.

nō de 'ōtc di' crossing place; contains the verbal stem -ōtc, to travel, used of animals only, 376, 1.

ce'dai ne 'o, my equal; has the appearance of a verb, 362, 8.

tses di lị, rapid.

UNANALYZED NOUNS.

A large number of nouns consisting of two or more syllables and therefore presumably derived, do not readily yield to attempts to analyze them.

a ma yai, slave, 370, 15.

a nō dze li, fence, 370, 7.

1 In other places recorded as γǔt kwא.
a la', canoe, 332, 1; 333, 7; 338, 6; 376, 4; 390, 5.
e la', canoe, 332, 3; 338, 9.
me' a li', his canoe, 338, 9.
a zil, the scraper, 307, 11. (Fig. 124.)
ac ka, boy, 318, 16; 320, 3.
a dje kai, spear, 354, 1.
a tca kai, spears, 326, 13.
a t'a, young woman, 323, 9.
a t'a zil', leather, 316, 3.
e le tce' 'e', with powder, 390, 11.
es li, leggings, 307, 7. (Fig. 115.)
mes le ge', his leggings, 368, 2.
es t'un ne, ice, 337, 12; 357, 5.
es gô ne, with the hair on, 330, 3.
es kai, young man, 337, 8.
es ke, young men, 310, 17. (Fig. 174.)
ex tcic ye', porcupine, 380, 18.
e da, eagle, 305, 15.
et da xa, as a trade, 346, 9.
' e' di ye, chisel, 391, 16.
'ë dje', small hill.
'ë dji ce, porcupine, 358, 12.
e djût tce, traps, 394, 5.
e t'a i, girl, 360, 15.
'ë t'a ze, leather, 348, 6.
e t'e de, girl, 359, 18.
e gai, spoon, 339, 8.
i ye il, beaver dam, 302, 5.
im ba, weasel, 394, 10.
in di, minds, 338, 5.
in tc'i, wind, 305, 20; 373, 10.
in tc'i da, orphan, 351, 2.
in ge lù, track, 326, 18.
in ke lù, track, 326, 7.
in k'e lù k'e, on the winter trail, 391, 8.
mi k'e lù we, their winter trail, 371, 4.
i le', beaver dam, 302, 1.
ail k'e, on the dam, 302, 10.
is t'e 'a', martin, 394, 9.
i de, chisel, 312, 9.
ûl la', canoe, 355, 10. See a la', and e la'.
á sa', pail, 386, 18.
ús tún ne, ice, 323, 11.
ýa ya ze, young one, 318, 4.
ýa dje, young ones, 321, 18.
ýe da, eagle's, 305, 12. (Fig. 82.)
ýi se xe', foxes, 374, 16.
ýi dq j, white men, 348, 4.
wes ōn ġa, fireplace, 313, 10.
wô ditc, his story, 376, 1.
wô di tce, story, 355, 5.
wô t'ō tci, pelican, 310, 5.
mai yu tce, calf, 354, 1.
mais tcą', his bow, 313, 13.
me wô di tce, his story, 354, 13.
me zi, owl, 316, 13.
mes tj', bow, 397, 1.
mes tin, bow, 324, 18.
me di, chief, 363, 4.
me dji, caribou, 333, 14; 358, 6.
miŋ ġo, lake, 329, 11; 345, 3.
mį ġe, lake, 327, 8.
mį di, the boss, 390, 13.
mųt dai yì dje', a bull, 354, 3.
mųt dji, caribou, 305, 4, 7. (Figs. 68, 71.)
mųt tse, sleigh, 303, 18. (Fig. 29.)
mųt t'ō tci, pelican, 310, 9. (Fig. 167.)
nac 'i, fence, 318, 11.
na ba hi, war band, 371, 2; war party, 363, 16.
na bî 'e', otter, 339, 10.
na bî' e, otters, 339, 12; 340, 3.
na dũ zi, snakes, 307, 5.
na djin ne, relative, 340, 6.
na tūn ne, thunderbirds, 321, 18; 322, 2.
na tūn ne, thunder, 373, 19.
na t'ũn ne, goods, 390, 7.
a na tcūt di, rawhide, 305, 9. (Fig. 80.)
a na tc'i, wind, 393, 5.
ñi ba li, tent, 361, 11.
nit do wę, white people, 390, 15; 391, 1.
nō da, lynx, 303, 18, 20.
nô de, *birds*, 343, 9; 358, 10.
nô dü zi, *snakes*, 307, 8.  (Fig. 137.)
le je, *she bear*, 326, 14.
l'ô gi, *grass*, 317, 2.
zê ni he*, *day*, 318, 12.
zê tse*, *carcass*, 368, 5.
   me zê dze*, *his body*, 389, 5.
sâ tsî, *tipi poles*, 361, 12.
son ti a k'a, *rat*, 384, 2.
ca kê*, *river*, 331, 5.
ôt dje*, *geese*, 389, 1.
ôt tce, *geese*, 332, 1.
xai sis t'a, *in a sack*, 348, 7.
xâ tûs la, *to the door*, 362, 10.
xât da', *moose*, 349, 16.
xâ gô' ta, *bluff*, 393, 3.
xâ k'âî, *buffalo*, 316, 18; 318, 10.
xâ k'î, *buffalo*, 308, 17; 311, 12; 317, 10.
xô lis, *dust*, 335, 10.
xô dîic, *ashes, mud.*
xût l'e, *at night*, 318, 2.
be dji, *caribou*, 376, 3; *deer*, 362, 16.
da ne, *people*, 376, 15.
da cin ne, *Cree*, 331, 10.
da ts'e, *brush*, 392, 18.
da ts'î, *brush*, 392, 17; *limbs*, 381, 11; *knots*, 337, 2; 343, 4.
da tçí, *trees*, 384, 10; *stick*, 396, 3.
des dle he, *squirrel*, 343, 1.
de tçî, *tree*, 343, 5.
dî ge*, *world*, 302, 12.
dî ge, *ground*, 305, 8.  (Fig. 79.)
dû ye*, *cache*, 368, 10; 375, 14.
dûn ne, man, 384, 8; 301, 9. (Fig. 1.)
dûn ne', people, 350, 1.
dûs da, snipes, 310, 9. (Fig. 169.)
dûs dai, birds, 308, 16.
i dûz dai, snipes, 310, 9. (Fig. 167.)
dûs de, birds, 308, 18.
dît ye', young buffaloes, 382, 13.
dle je, grizzly bear, 309, 15.
dlû e, mouse, 309, 1.
dlû 'e, mouse, 303, 14. (Fig. 34.)
dze ne', daytime, 337, 1.
dje zil, elk, 307, 13.
dji zil, elk, 395, 15.
djûs dai, snipes, (?), 310, 7. (Fig. 176.)
ta wôn lû, hail, 305, 19. (Fig. 189.)
ta jôn ge, open place, 325, 3.
ta jô ge, a glade, 331, 3.
ta tjî, a bird, 361, 12.
tes 5', guns, 318, 10; 378, 10.
te ka tce, frog, 320, 14; 321, 3; 338, 2.
te k'ai', muskrats, 384, 5.
ti a tca', black water bug, 310, 10. (Fig. 178.)
ti sô', gun, 378, 6.
tûn ne, trail, 358, 8.
ût tûn ne, road, 303, 6. (Fig. 20.)
tû zûl le, soup, 367, 12.
t'a l'e he, mink, 384, 9.
t'ôl te', nest, 305, 12. (Fig. 82.)
tsi a le, pillow, 315, 10.
tîi ya', young moose, 350, 4.
t'sit dô, child, 316, 18, 19.
t's'ût de, blanket, 387, 7, 9.
tca k'a le', white poplar.
tces 5', gun, 395, 10, D.
tci a le', little moose, 353, 8.
tcûs te 'e', with snowshoes, 377, 11.
tc'a'n t'e, supernatural doings, 347, 12.
tc'e le yâ, creek.
tc'e ge, woman, 362, 4; 376, 16.
tc'e gû, woman, 308, 3; 340, 5. (Fig. 136.)
tc'i a le', pillow, 315, 12.
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tc'i ū a, old woman, 311, 4.
   i tc'i ū 'a, old woman, 305, 7. (Fig. 71.)
tc'i ya ze', crow, 336, 9.
tc'i ya je, crow, 335, 4.
tc'i yac i, crow, 335, 17.
tc'i yū ne', wolf, 351, 5.
tc'in di, medicine, 314, 18.
tc'it dō, child, 351, 4.
tc'ō nai, coyote,
tc'ōn ne', dung, 367, 12.
tc'ū yū na, wolves, 318, 4.
tc'ū na', wolves, 315, 16.
tc'ū na, wolves, 315, 17.
tc'ū ne', wolves, 313, 19; wolf, 333, 12.
tc'ūl i, cutbank, 307, 13. (Fig. 139.)
tc'ūt de, blanket, 337, 7.
tc'ūt dō, boy, 318, 12.
gi ye, pegs, 355, 7.
ğo ze, jack pine.

kas γa, branch of Paddle river coming from Caribou Mts. "Ptarmigan."
ka tc'i, comb, 392, 18.
kō la, old man, 318, 3; 320, 3; 346, 9.
kü e he', camp, 302, 14.
k'ūs dü e, dress, 322, 14.
k'ūt dai', willow, 315, 15.
Pronouns.

Personal pronouns.

There are personal pronouns for the first and second persons, singular and plural. The pronouns in the third person are also demonstrative. The personal pronouns have a longer form when used independently and occur also with a suffix -ne. The form with the possessive and postposition is shorter or weaker and has the vowel influenced by the sounds which follow it.

First person, singular.

sai, I, 316, 9.
sun ne, I, 395, 13.
cai, I, 325, 8.
caj, I, 354, 15.
caij, I, 356, 6.
caj, me, 339, 18.
cajin, I, 328, 16.
cain, mine, 370, 3.
cun ne, I, 394, 14.

cai-, sa-, se-, are the forms used as a possessive prefix and with postpositions making adverbial place and directional phrases.

cawōt, my teeth, 349, 9.
caze 'i 'i, my former nephew, 329, 3.
cazī, my son-in-law, 341, 4.
sabut', my belly, 310, 9.
seze, my uncle, 328, 12.
cayūe, under me, 317, 2.
caga, beside me, 394, 15.
cak'e, after me, 394, 15.
ce tc'it, to me, 329, 17; 346, 3.
cega, to me, 336, 17.
ceke da, behind me, 381, 18.

A weakened form with the vowel ə followed by a consonant determined by the following syllable occurs. In two cases where n follows, the vowel is probably nasalized.

sin la, my hands, 394, 16.
cin wōt, my nose, Ft. St. J.
cin la ḡwon ne t’a, *in my finger nails*, 344, 11.
cút dαγ γa, *my older brother*, 394, 6.
cút tcū 'a, *my boy*, 327, 1.
sūk k’e, *after me*, 395, 13.
cút da γa, *for me*, 301, 16; 371, 4.

**Second person singular.**

na nī, *you*, 362, 9; 373, 13.
nī, *you*, 327, 15.
nūn e, *you*, 329, 17; 330, 1.
nūn nai, *you*, 320, 12.
nūn ne, *you*, 320, 10.
ne mī le’, *your snares*, 357, 8.
na dūγ γa, *for you*, 302, 15.
ne tc’i, *from you*, 336, 16.
ne k’e, *after you*, 338, 1.
nī ka ts’i, *to you*, 319, 18.
nī k’e, *on you*, 317, 17.

**First person plural.**

The expected form would be *na hī* or *nū xī*. The possessive form has *na xa* but other forms have the *n* missing.

na xa gūt dai, *our animals*, 314, 12.
na xūs ke ḡe, *our children*, 310, 2.
na hī se a ci, *our uncle*, 326, 1.
a xa, *for us*, 328, 13; 343, 12.
a xa t’a, *with us*, 369, 11.
a xa ḡa’ la, *by us*, 316, 2.
a xūt ta, *among us*, 339, 12; 396, 2.

**Second person plural.**

As is the case in some other Athapascan languages the first and second persons of the plural are not differentiated in Beaver.

na xai t’ō e, *your arrows*, 314, 10.
na xa γūt dai, *your animals*, 313, 16; 318, 1.
a xa, *for you*, 343, 14.
a xain ka*, *after you*, 358, 16.
a xai dī’, *without you*, 359, 2.
A reflexive pronoun occurs in Beaver, chiefly but not exclusively in the third person. The possessive forms are without the initial syllable a.

a da ne, himself, 364, 5.
at da, for herself, 391, 9.
at dai, himself, 304, 10. (Fig. 52.)
at dün ne, he himself, 318, 16.
‘at dün ni, he, 320, 17.
ūt dain, I myself, 314, 11.
ūt dain, himself, 313, 2.
ūt da ne’, he himself, 352, 9.
‘ūt dün ne, himself, 338, 17; but himself, 359, 16.
da ‘a xa’, his own snowshoe, 333, 2.
da mi le*, his snare, 303, 15. (Fig. 27.)
da bi ze*, her knife, 305, 9. (Fig. 72.)
dī t’a, his feather, 324, 18.
dūt lü le, her line, 305, 14. (Fig. 94.)
dūt tca i, his grandmother, 307, 12. (Fig. 131.)
dūtc tci zë*, her mitten, 311, 5.
dūk ke*, his own moccasins, 304, 13. (Fig. 60.)

DEMONSTRATIVE PRONOUNS.

For the third person demonstrative pronouns are generally employed. There is a complementary pair ye- and me- both with variations as to vowels due to following consonants. These seem to be used with some regularity in distinguishing the individuals involved in a narrative or dialogue. The principle on which the assignment of these is made is not apparent. It is not sex but may be rank.

ma, for him, 320, 8; to them, 329, 4.
ma tc’a, from it, 396, 5.
me’, with, 347, 6; 392, 2.
me da γa, for him, 373, 12.
me tcq, between them, 387, 7.
me t’a, near them, 363, 9.
me ts’i u a, his wife, 308, 2. (Fig. 142.)
me ga, for him, 349, 2.
mīn ka, after them, 317, 8.
mō’, for him, 335, 16.
mō tc’i, to him, 333, 5.
mūt l’i se*, its grease, 304, 2. (Fig. 31.)
mût dug ga, for him, 304, 1.
mût ts'i', to it, 332, 9.
mûk ga, to it, 394, 2.

Forms with b apparently varying phonetically with m appear.

bet dij', from him, 369, 10.
be te'i', to him, 355, 1; to her, 376, 12.
be k'e', after him, 352, 14.
bût te'i', to him, 346, 5.
bûk ka, beside it, 378, 13.

ya, for him, 305, 9; 320, 8; to him, 304, 3. (Figs. 31, 78.)
y a l'o e, behind her, 314, 17.
ye l'e je', its grease, 304, 4. (Fig. 41.)
ye ya, its hair, 322, 14.
ye ta, among them, 307, 8. (Fig. 120.)
ye ts'i', toward him, 321, 1.
ye te'a', from it, 342, 12.
ye te'i', to him, 346, 16.
ye te'o, from him, 372, 10.
ye ga, beside him, 329, 16.
ye k'e, after him, 303, 19; 358, 7; 384, 10.
yî ka, for it, 334, 3.
yo, to him, 324, 17.
yûk k'e, on her, 324, 2.
yû ga', by them, 316, 2.

There is a frequently used demonstrative appearing in different forms, ai yi, a yi, e yi, 'e yi, 'i e, i. With a suffix an adverb or conjunction is formed, 'e ji 'e', then, which occurs at the beginning of sentences in stories.

ai yi, she, 316, 6.
e yi ne, them, 370, 17.
'e' yi ne, those people, 350, 10.
'i e ne, those, 350, 11.
i ne', those, 381, 6.
in ne, those, 309, 14.

Referring to the person or object nearer than others with which the comparison is made is dî.

dî, this, 301, 10; 304, 2; 317, 13; 331, 10. (Figs. 83, 108.)

\(^1\) Also ma tci'.
di gi, this, 336, 11.
de yi 'e', with these, 391, 14.

gi-, gu-, (gi-) is found rather infrequently as a demonstrative; its definite force as yet undetermined. It has perhaps been confused with gi-, gu-, the plural prefix.

gi da ya, for him, 365, 13.
gi t'a, in it.
gi tc'ij, to it, 362, 16.
gi k'e, after him, 335, 6.
gu tac e, his arrows, 319, 7.

PLURAL PREFIX.

A prefix gu- (gū-) indicates the plural with reference to the limiting rather than the limited noun. In character it resembles the possessive forms of the personal pronouns.

gū ye tō e e ci, their arrows, 314, 3.
gū l'q i djī', after them, 382, 11.
gū di ge, above them, 381, 9.
gi yī ka, for them, 354, 7; 388, 4.
gi k'e, on them, 354, 10.
gō ye', with them, 363, 4.
gū ya, for them, 316, 10; 388, 14.
gū ye tc'q', from them, 315, 10.
gū yū, to them, 383, 1.
gū ga', with them, 316, 5.
gū k'e, after them, 372, 5; 382, 8.

Compare the suffix -gū used with certain nouns to form a plural, p. 418 above.

ARTICLES.

There is a proclitic i, which seems to be a weak demonstrative or an article.

i de čin ne, the Cree, 331, 11.
i dūn ne, the man, 327, 17.
i dūn ne, the Beaver, 370, 3.
i tse, stones, 392, 9.
i-te'e ge, that woman, 334, 16.
i kō la, that old man, 346, 12.
ADJECTIVE PRONOUNS.

There are a few rather descriptive pronouns which are listed below. One or two of these might have been considered demonstrative pronouns as well.

ai ta, all, 302, 11.
ai tai, all, 310, 11. (Fig. 190.)
ai te, all, 317, 11; 318, 7; 324, 4.
ai t'e, all, 331, 7.
ai t'e hi, all, 344, 1.
'ai k'e, all, 318, 14.
a dji, those, 326, 11.
a dji, before, 380, 10; 387, 1.
a djün li, none, 393, 1.
a djü n li, nothing, 393, 14.
a djün dlj, nothing, 394, 13.
a tai, all, 310, 12. (Fig. 179.)
at dü li, none, 318, 2.
at dü li, nothing, 316, 3.
at dü li, nothing, 311, 4.
e yi, the one, 346, 16; that one, 362, 2, 3.
e yi', those, 343, 4.
e dü li, none, 367, 3.
e dü li, none, 318, 1.
ён t'ai, all kinds, 343, 9.
'út da ze', all, 322, 16.
yi yi, that, 335, 4; those, 358, 10.
na lo, many, 305, 7.
na lo ne, were many, 328, 6; many of them, 348, 13.
na li, many, 316, 11.
na ta zo', a few, 389, 13.
li di, last, 365, 4.
li ge, the other one, 304, 5.
li gi, one, 304, 14. (Fig. 57.)
γο dji, that, 324, 10.
xais la, last, 335, 8.
xais l'a last time, 334, 18; last, 378, 7.
xais l'a dji', the last, 303, 13.
xais la, first, 307, 16; 327, 15; 330, 1; 378, 8.
xais t'i, that kind, 347, 17; just that kind, 362, 2.
INTERROGATIVE PRONOUNS AND ADVERBS.

For convenience’s sake and in order to group similar forms together the interrogatives of all classes are listed here.

e yì je, what, 343, 10.
ī e xa‘, why.
ü da wòn t’e, why, 380, 3.
‘ü da was t’e, what am I, 320, 15.
ye a t’i, what is it, 336, 13.
ye γo, why, 394, 8.
ye tc’i, from whom, 321, 17.
ye ka, for what, 337, 8; 385, 9.
ye ka, why, 319, 1, 17.
yī a t’i, where, 308, 14.
ye wò, why, 313, 12.
yī wō’, for what, 301, 9.
ye γa, why, 314, 8.
ne dj’‘, where is it, 341, 9.
ye ka, why, 362, 4.
xō tc’i’, where, 337, 10.
dai sais, how soon, 396, 14.
dai sais ço, how soon, 396, 14.
dai sa da‘, how far, 370, 2.
Goddard, Beaver Dialect.

da wōn t’e, *what time*, 305, 19.  (Fig. 96.)
da jē de, *how*, 331, 7.
da k’i, *how*, 306, 16.  (Fig. 113.)
de djiʼ, *where*, 339, 3.
di a tca’’, *where.*
di e ū ye, *what is his name*, 302, 18.
di e djiʼ, *when*, 301, 14.
di e djiʼ, *where*, 328, 1.
dōn t’a, *what is the matter*, 369, 1.
dōn t’e, *how is it*, 336, 15.
dōn t’e, *why*, 363, 17; 366, 14.
dōn t’i, *how did it happen*, 321, 16.
dō t’e, *why*, 335, 5; 357, 7.
dō t’o t’e, *what is the matter*, 358, 4.

There are several interrogative prefixes and particles associated with verbs.

ye-, prefixed to verbs, asks *what.*

ye ōn tce’e, *what is it*, 393, 18.
ye ‘on t’e, *what is it*, 371, 18.
ye da’ di, *what did you (plu.) say?*

me- with verbs inquires *who.*

me ‘a li’, *who is it*, 310, 16.  (Fig. 183.)
me’ a ce di, *who says it of me?* 317, 18.

da- with verbs inquires *how* or *what.*

da wac t’a, *what shall I do*, 325, 1.
da wōc t’e, *how shall I live*, 352, 16.
da wō tc’e de ke, *what is the matter*, 368, 4.
da na dja, *how did it happen*, 351, 4.
da na t’u, *what are you doing*, 301, 8.
da ne de hwū’, *what are you doing*, 387, 3.
da ne t’e, *how is it*, 320, 15;  *what is the matter*, 368, 18.
da ne t’e, *what are you*, 320, 4; *what is the matter with you*, 365, 16.
da nūc le, *what can I do to you*, 329, 18.
dan net di he ka, *what you going to do with it*, 346, 2.
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da ce a ne t’e e, how you will do, 337, 9.
dac la lq, what did I do to, 313, 17.
da γin t’j wQ, what is the matter, 365, 11.
da γō t’a, what shall we do, 324, 11.
da γūt dja, what has happened to, 327, 1.
da dja ōn t’e, what is the matter, 380, 1.
da dja ‘on t’e, what has happened, 365, 5.
di dō’ di a t’i, what does he mean, 307, 3.
di dō t’e, who is this, 361, 2.

gon-, kq-, loosely connected with the verb phonetically, marks the statement of the verb interrogative as to the fact. That is, it is used with direct questions where in English the order is reversed, or the inflection of the voice is changed.

gon ni t’i’, are you lying down?
kq ti da a na t’i, are you alone?

INDEFINITE PRONOUNS.

The interrogative elements may express uncertainty although but few examples of this appear.

da ūs t’e e le, something is going to happen, 378, 4.
da ce wō te, how exactly, 351, 13.
dac t’e, something is the matter with me, 378, 4.
dōn t’a, whatever happens, 368, 15.
dū’ da, somewhere, 310, 10. (Fig. 178.)
NUMERALS.

The numerals of Athapascan as far as five are the same or phonetically related in practically all dialects. A considerable variety exists above five. In Beaver, six has "three" for its last component and eight has "four." They must mean then "twice three" and "twice four" or "another three" and "another four," although the first component is not recognizable. Nine appears to mean "nearly ten."

The suffixes used with the numeral may be locative in origin; -di, and -dji at least seems to be, while -tc'e has not been even tentatively identified. As obtained in series.

i la tc'ei, one.
oń ki tc'ei, two.
ta tc'ei, three.
di ye tc'ei, four.
la tc'ei di, five.
q tc'i ta tc'ei, six.
ta yū dji, seven.
q tc'it di tc'ei, eight.
k'al luk k'i tc'ei, nine.
k'i ni tc'i', ten.
i la di ma ta', eleven.
la tc'ü di ma ta', fifteen.
oń ki k'e dji, twenty.
k'i we ne de ke tc'i', one hundred.
k'in ne tc'ei toök', one thousand (big ten).

As they occur in the texts.

in la dje', one, 350, 1.
in la tc'ei, one, 350, 2.
i la t'i, one, 301, 2.
in la de tcū yi*, one at a time, 311, 3.
oń ke, twice, 335, 11; 347, 14.
oń ke di, two, 301, 1; 305, 17.
oń ke t'e, two, 329, 5.
q ke t'e, two, 339, 16.
oń ke t'i, two, 304, 13; 342, 5. (Fig. 60.)
oń ke tc'ei, two, 395, 1.
oń ke k'i, two, 319, 8.
qôn ke t'e ne, two men, 338, 9.
qôn ke t'i he t'e, both of them, 339, 16.
qôn ke yût de t'e, both of them, 358, 16.
qôn ke yût de t'e, the two, 338, 18.
qôn ke gut det t'e, both, 366, 4.
ô ke yût de t'e, two of them, 322, 14; 347, 9.
ta de, three, 306, 17; 309, 14. (Fig. 162.)
ta dê da, three, 315, 18.
ta dê de, three of them, 310, 1.
ta di, three, 305, 15; 309, 17.
ta tc'e', three, 380, 17.
dî an t'e, four, 312, 12.
dî an t'i, four, 312, 11.
dî en t'e ne, four, 385, 12.
dî e t'e, four, 377, 10.
djin dje, four, 396, 9.
la' djai t'e, five, 379, 3.
in têi ta djî, six, 396, 1.
in tc'ît din di, eight, 390, 14.
Adverbs.

Place.

The adverbs in any way relating to position or order in space are listed together. Their variety and number indicate a trait of Indian habit of thinking and speech, the precise localization of objects and happenings.

ai ye da*, there, 394, 10.
ai ye di, there, 301, 7.
ai yi di', there.
a ye da, there, 393, 4.
a ye di, right there, 327, 15.
a yi ga, there, 363, 3.
e di wi tc'i*, thither, 325, 2.
e di wō tc'i*, from there, 323, 14.
e dīn, there, 318, 18.
e' din, there, 375, 7.
e di zō, only there, 311, 5.
e di sūn t'e, right there, 341, 16.
e di xō tc'i*, thither, 363, 10.
e dō we ts'e*, from there, 316, 18.
e dō wō t'e he*, there, 301, 12.
e dū we te'*, from there, 310, 14. (Fig. 172.)
et de, there, 325, 4.
i 'e, there, 308, 4.
i 'e di, there, 376, 14; 384, 5, 8. (Figs. 79, 151.)
i e di wō, there, 333, 7.
i e di wō tc'i*, from there, 311, 2.
i 'e dje*, there, 381, 3.
i yi he*, from there, 304, 18.
i wa tcj*, there, 353, 15.
i' wa tc'i*, from there, 356, 15.
in da dje*, on either side, 301, 6.
in da dji, on each side, 301, 2.
i di', there, 351, 3.
i' di zō*, only there, 309, 8.
i dō ne*, across.
it se, below, 308, 2. (Fig. 142.)
it sī, down there, 312, 12.
i k' e dji', along there, 301, 7.
o ŋ ka, in that direction, 319, 11.
o ŋ ka, toward, 350, 3.
o xai, nearby, 345, 2.
ũ ts' i, toward, 318, 6.
ũ tc' i', from there, 383, 1.
ya ya, over there, 301, 14; 303, 11; 318, 18; 337, 7; 343, 2.
ya ya i, over there, 301, 15.
ya xai, over there, 349, 5.
ya dō ne, across, 396, 4.
ya ĭ, over there, 310, 8.
ya gō zq'n', over there, 332, 9.
ye yi d i ģe, up there, 343, 3.
ye yū e, under, 327, 16.
ye ye, over there, 309, 17. (Fig. 162.)
ye de, there, 358, 9.
ye' di, there, 307, 5.
ye di' e, back there, 321, 4.
ye di ' e, above here, 362, 11.
ye di wa tc' i', through that, 381, 11.
ye di wō tc' i', from there, 311, 12.
ye dī ĭe, up, 305, 14.
ye dī ĭ, up, 341, 13.
ye dje', up, 393, 15.
ye to t'e dji', far from there, 346, 14.
ye tcī, below, 308, 3. (Fig. 136.)
yi da, ahead, 302, 14.
yi dai, forward, 306, 14; ahead, 307, 19. (Fig. 140.)
yi da ne, ahead, 327, 6.
yi de, back, 317, 15.
yi de, behind, 375, 3.
yi de', over there, 375, 8.
yi de' ye, behind, 303, 10. (Fig. 17.)
yi dī, behind, 356, 3.
yi dī ye, back, 326, 18.
yi dī zō, just back there, 317, 15.
yi dī ĭe, up, 305, 2; 327, 15; 360, 9. (Fig. 63.)
yi dī ĭe, up there, 384, 7.
yi dī ĭe, up the bank, 374, 3.
yi dī ĭ, up, 330, 10.
Goddard, Beaver Dialect.

yi ḷuɣ ṣet de, up on shore, 323, 13.
yi ḷuŋ, one side, 306, 2.  (Fig. 86.)
yit dai', ahead, 312, 16.
yit dai, there ahead, 346, 2.  (Fig. 37.)
yit dai' e, way over.
yit dai xe t'i e, ahead, 313, 17.
yit da gj, over there, 372, 3.
yit da tce, up, 304, 1.
yi ts'e, further out, 363, 18.
yi tse', out there, 345, 9.
yi ts'i, down, 313, 1.
yi ts'i, down there, 360, 10.
yi ts'i gū, down the bank, 307, 17.  (Figs. 129, 130.)
yi tci, down, 307, 19.
yō 'q, over there, 360, 13.
yō xo', over there, 385, 10.
yū 'e, under, 330, 8.
yū e dje', down, 393, 11.
yū e djIt, under that, 311, 13.
yū e te' e, low, 393, 10.
yū ō, over there, 367, 11.
yū' on, over there, 360, 14.
yū 'on, over there, 306, 15.
yū' on, over there, 360, 17.
yū ō ne, over there, 355, 6.
yū on ne', over there, 327, 9.
yū ū e, under, 394, 3.
yū djī, over there, 396, 7.
wa tc'i', from, 356, 9.
wa k'ūts ts'is ūn ne', north.
wō, there, 360, 15.
wōn, here, 322, 6.
wōn l'on dje', far, 333, 2.
wō ts'it, thither, 323, 15.
wō tc'i', toward it, 311, 4.
wō tc'i, there, 305, 3.  (Fig. 70.)
wō tc'i', through it, 317, 5.
wō tc'i', thither, 333, 7.
na wō dje', on top, 301, 15.
na sa, ahead of me, 332, 3.
na γai, over there, 306, 9.  (Fig. 110.)
la ti ye, from one to the other (?), 343, 2.
lin ta ti djī, right half way, 301, 12.
l’a dai, on the bank, 307, 14.
l’a djī’, the back, 326, 13; behind, 384, 10.
zi t’a la, inside, 355, 11.
zi t’a gi, inside, 355, 12.
je da γa, below, 360, 8.
jū ‘e’, under, 392, 2.
ca di djī’, in the sunshine.
γa de, across, 333, 8.
γōn, there, 341, 5.
γō’ djī’, thence, 334, 2.
γō djī’, from there, 369, 6.
γō tc’i’, there, 387, 1.
γū ye, along there, 310, 12. (Fig. 179.)
xa is λa’, behind.
xa la de, ahead, 323, 2; 337, 12, 16.
xa la di, in front.
xa lat de, ahead, 338, 4.
xūt dūt di, this place, 305, 5. (Fig. 76.)
xa k’a, west, 393, 13.
xō xai, close, 370, 18.
xō ta tcin, by the fire, 327, 2.
xwa, near, 347, 1.
xwā, close, 327, 11.
xwā ‘a, close, 376, 7.
xwa a wq’, close, 362, 11.
xwa e, close by, 325, 14.
xwa e hé’, so close, 395, 10.
xwā xa, close, 328, 8.
xwa he’, close by, 328, 10.
xwon da’, near by, 374, 9.
hwa, close, 305, 1.
dain de e djī’, across, 329, 11.
dain di e’ djī’, across, 327, 8.
daj n di ye’, other side.
da mas di, around it, 307, 14.
da l’a dje, backwards, 354, 1.
da ts’i ‘e, south.
di ge, up, 330, 7.
di ge dje*, up river.
dü e, along there, 303, 18. (Fig. 29.)
dü ye, along there, 303, 6; 306, 14; 310, 15. (Fig. 20.)
dü yi de ‘e, here behind, 331, 3.
dü’ da, somewhere, 310, 10.
dü’ de e, here, 329, 15.
dü’ di ‘el ‘a, here, 382, 14.

dü djöh, here, 371, 15.
dji dji, behind me, 394, 15.
dji k’e, up, 393, 11.
dji k’e dje*, up, 393, 15.
djö*, here, 332, 15.
djö’, here, 314, 8; 328, 10; 396, 4.
djö, here, 301, 16.
djö, here, 301, 10; 303, 18. (Fig. 38.)
djö, here.
djö, here.
djön, here, 371, 7.
djön dje, here, 396, 3.
djö la, here, 312, 8.
djö’ dje, here, 396, 5.
djü, here, 303, 19. (Fig. 30.)
djün, here, 306, 15; 325, 14. (Fig. 104.)
ta wön t’e dji*, far away, 345, 10.
ta wö t’e dji*, far, 344, 10.
ta na l’ai dji, in the water, 357, 14.
ta na l’ai dji*, under the ground, 346, 11.
te ye, in the water, 310, 6. (Fig. 170.)
tö e te’e*, far, 349, 15.
tön te zi*, far, 384, 7.
ton te dji*, far, 355, 10.
tön t’a te’e, far, 316, 14.
tön t’e, far, 305, 15; 338, 8.
tön t’e dji*, far, 310, 14. (Fig. 180.)
tön t’e k’i, far, 359, 20.
ton t’i a, far, 382, 11.
ton t’i e dji*, far, 332, 12.
tön k’e, far, 359, 19.
tö t’e di, far, 342, 14.
tö t’e di, far, 380, 5.
tö t’e dji, far, 343, 4.
tö k’e dji*, far, 375, 4.
tū' da' dįi', up current.
tū k'ė cį', downstream, 388, 4.
tū k'ė dįi', down current.
tse a tcǐ', down, 302, 9.
tse, outside, 322, 3.
tc'e', outside, 367, 11.
tse dįi', outside, 329, 2.
gō, there, 393, 2.
gō ye, there, 345, 11.
gō hwō, there, 371, 18.
gō tc'į', there, 387, 2.
gū e xa k'a he', along there, 301, 6.
gū we, along there, 307, 19. (Fig. 135.)
gwa, is close, 370, 3.
gwa tc'į', thither, 319, 13.
ɡot da cę', somewhere, 363, 5.
gwa tcstile='e'q', thither, 381, 2.
gwa dįt', over there, 349, 16.
gwa tc'e', over there, 391, 3.
gwa tc'į', there, 391, 1.
gwūt dįi', over there, 367, 20.
kōn, there, 361, 1.
kū e, inside, 347, 2; 367, 13.

TIME.

'ai ye', then, 356, 11.
ai ye' hwa, then, 353, 15.
ai yi 'e', then, 303, 3; 346, 8, 11.
'a yi 'e', then.

a yi l'q a, after that, 370, 16.
a wō tc'e, after, 305, 6.
a daj e, all the time, 356, 10.
a dūz ze, all through, 356, 6.
at da ze, all through, 357, 17.
a tc'it dq', already, 394, 19.
e yi 'e', then, 362, 2; 376, 15.

e wō t'e, since, 336, 17.
'en t'i jo, suddenly, 325, 4.
e he', then, 306, 8.
e di zō, only then, 301, 10.
e' dō, then, 395, 4.
e dü tc'i', thereafter, 311, 7.
e t'ai, immediately, 314, 10.
e t'e, as soon as, 307, 8.
e t'e, suddenly, 339, 15.
i ye he', then, 301, 11.
i wa t'e', after that, 390, 14.
i wō, then, 307, 3; 326, 6.
in da lin, then, 312, 6.
in t'i zō, suddenly, 303, 7. (Figs. 21, 58, 71.)
i la, then, 310, 18. (Fig. 175.)
i l'a', after that, 309, 11.
i dō we tce, thereafter, 311, 8.
i dū we tci', after that, 397, 1.
i dlo we, after that, 395, 12.
i t'i zō, suddenly, 304, 8. (Fig. 46.)
'o, then, 308, 10.
on, now, 384, 6; then, 305, 11. (Fig. 81.)
on xai tci', soon, 385, 15.
o xai, soon, 365, 2.
o xe, soon, 375, 14.
o dies, long time, 391, 1.
"ū", then, 312, 2; 319, 11; 362, 2. (Fig. 5.)
ut de jō, only then, 312, 3.
ut t'e', immediately, 304, 12. (Fig. 54.)
ut t' eā, just then, 304, 11. (Fig. 49.)
ut' ye, immediately, 315, 6.
ye l'o i, after that, 330, 13.
ye di' ō' tci', since then, 391, 12.
wa l'o n djè' , some time after, 356, 12.
wa tce', after that, 391, 1.
wōn l'ō e, after that, 336, 15.
won de zā, long, 354, 14.
wōt l'o 'e, after that, 364, 11.
wō ts' et dō', before that, 337, 6.
la dai, awhile, 303, 3 (Fig. 11); a short time, 305, 5 (Fig. 67): long time,
362, 1.
la dai t'e, long time, 369, 5; long, 388, 15.
la de, long, 315, 20.
lat dai e t'e, it was long, 376, 5.
lin lō', at last, 394, 12.
lin dō, then, 313, 4.
lin dô', at once, 321, 3.
lin dô', last time, 386, 14.
l'q dje, after that, 351, 7.
γα, now, 372, 10.
γα ὥ, then, 305, 2. (Fig. 65.)
γα ἐν, then, 305, 2. (Fig. 75.)
γα ὡ, then, 384, 8. (Fig. 15.)
γα ὰ ὥ, finally, 325, 12.
γα ὡ ὥ, now, 345, 4.
γε ὥ, soon, 363, 20.
γώ ὥ, after that, 334, 12.
χά; then, 306, 10. (Fig. 101.)
χά ἐν ὥ, finally, 393, 19.
χά ὡ ὥ, at first, 342, 10.
χά ὡ Ὤ, at first, 344, 3.
χά ὡ ὥ, at first, 379, 5.
χά ὡ ὥ, first, 362, 2.
χά ὡ ὥ, first, 320, 10.
χά ὡ ὥ, first, 390, 12.
χώ ὥ ὥ, it was night, 303, 11. (Fig. 25.)
χώ ὥ ὥ, in the morning, 304, 9. (Fig. 50.)
δα', then, 318, 10.
δε ὥ ὥ, as long as, 306, 12.
δό', then, 340, 11.
δό, then, 344, 10.
δό', then, 366, 11.
δṽ, recently, 359, 17.
δṽ, now, 336, 10; 340, 11.
δṽ ὥ ὥ ὥ, until the present, 391, 3.
τον ὥ ὥ, long, 332, 4.
τǒ Ὢ, long, 338, 4.
τǒ ὥ ὥ, long ago, 325, 1.
τṽ ὥ ὥ, before, 348, 14.
γα, now, 303, 10.
γα ὦ ὥ, then, 324, 1.
γό ὥ ὡ, then, 395, 4.
γṽ ὦ ὥ, then, 344, 12.
γṽ ὥ, then, 305, 15.
γṽ ὥ, once, 356, 10.
γṽ ὥ, then, 395, 16.
γṽ ὥ ὥ, formerly, 316, 9; before, 316, 10.
Gwö't do, then, 391, 15.
Ga, then, 302, 14. (Figs. 1, 74.)
Ga lin, then, 310, 6. (Fig. 166.)
Ga lin lös, then, 312, 5.
Ga hwe‘, then, 313, 3; 331, 13.
Ga dju‘, again, 350, 4.
Ga teü, again, 350, 5.
Ga k'a, yet, 335, 8.
Gü e t'e, quickly, 304, 10; 314, 17; 317, 2. (Fig. 52.)
Gü e t'e, early, 377, 9.
Gwa‘, then, 302, 4; 346, 12; 376, 14. (Fig. 37.)
Gwa li, then, 303, 13. (Fig. 33.)
Gwa t'o ‘e‘, after that, 334, 15.
Gwa hwe‘, then, 310, 19. (Figs. 185, 186.)
Gwa k'a, still, 319, 5.
Gwe de, quickly, 316, 15.
Gwe tc'i a, soon, 350, 3.
Gwö't dö wö tc'i‘, from that time, 390, 10.
K'a dju, again, 301, 5; 384, 5. (Figs. 29, 90.)
K'a teü, again, 320, 8.
K'o‘, first, 336, 11.
K'út djo, again, 359, 12.

MANNER.

Ai yî k'e, the same way, 330, 14.
In la zö’, all together, 317, 8.
In da wö de dla‘, hard, 335, 1.
'In t'i zö, suddenly, 376, 16.
I t'i zö, suddenly, 304, 8. (Fig. 46.)
Ön djo, well, 304, 6. (Fig. 43.)
Ön djo'n, well, 311, 14.
Ön tce, strong, 393, 5.
Ön tco, plainly, 354, 2.
Ü djo, good, 353, 2.
Ü dju, good, 304, 5. (Fig. 42.)
Ü tco‘, good, 351, 9; well, 320, 18.
Wön djo, well, 336, 14.
Wön djo, right, 328, 8.
Wön dju‘, good, 330, 2.
Wön tco, well, 324, 7.
Wö jo, well, 361, 12.
wō tca, much, 361, 15.
wō tco, well, 331, 6.
na dli, again, 336, 6.
na k’a ce, so short, 347, 6.
le w̱n t’i e, just the same, 391, 6.
sōn’, in vain, 344, 11.
su̱’ in vain, 341, 15.
sūn’, in vain, 347, 14; 364, 16.
cū’, hardly, 320, 16.
cū’, in vain, 303, 13. (Fig. 33.)
γo djo, well, 375, 12.
xu̱ lin l’o’, thus, 393, 7.
xu̱ da, just, 315, 15.
Xat ti ‘a, just, 327, 5.
Xat t’e, just, 341, 9; for no reason, 369, 3.
Xa t’e, thus, 320, 5.
xon dje, good, 394, 3.
xon djō, well, 380, 11.
xo̱ tco, good, 322, 14.
xon t’e, thus, 322, 3.
tên da’, alone, 352, 16.
ti da’, alone, 328, 7.
tij da, alone, 318, 16; 333, 9.
ti da zō, alone, 325, 12.
ts’ti’ ōn tci, straight, 324, 17.
ts’ti’ ōn gi, straight, 324, 14.
ga xút ye’, just, 302, 5.
gū djō’, safely, 337, 1.
ga gū la, nearly, 355, 2.
gū et de, quickly, 345, 17.
gū e t’i, quickly, 311, 7.
gū yō’, good, 387, 16.
ke tsi, slyly, 324, 12.
ke ts’i’, slyly, 324, 13.
k’a la zō, nearly, 332, 5.
k’a la zō’, nearly, 335, 9.
k’a la’ zōn, nearly, 325, 20.
k’a la jō’, nearly, 375, 7.
k’al la, nearly, 348, 10.
k’ul la, nearly, 336, 15.
DEGREE.

a γa xü't te ye, just, 302, 6.
e wō' i zu', only, 303, 11.
i zō', only, 315, 4.
śī zō', only, 310, 15. (Fig. 165.)
ūt e, just, 375, 15.
wa yū, too, 380, 16; 391, 5.
wa yū k'ē', too, 391, 6.
wō te, right, 302, 3.
wō te, just, 302, 3.
wōt ye, very, 310, 11. (Fig. 190.)
li, very, 307, 2. (Fig. 109.)
lī', really, 361, 14.
lī, too, 305, 1.
lī, right, 331, 9.
lin, exactly, 360, 17.
lin, just, 326, 13.
lin dō, very, 303, 8.
lin dō, just, 307, 9. (Fig. 121.)
lin dō, altogether, 335, 11.
lī dō', completely, 377, 8.
zō, only, 302, 3. (Fig. 104.)
zō', only, 317, 4.
zō', only, 305, 4. (Figs. 30, 68.)
zō', only, 317, 3.
zōn', only, 388, 15.
jō, only, 325, 13.
jō', only, 352, 14.
jō', only, 341, 9.
xa t'ē, just, 313, 8.
xü't t'ē, just, 352, 4; 357, 5; 387, 2; for nothing, 352, 8.
hwō ye, more, 348, 5.
da ta, deep, 380, 14.
djō, too, 304, 10. (Fig. 52.)
gwon djō, very, 334, 3.

ASSENT AND NEGATION.

ai xe, yes.
a xa', yes, 306, 12. (Fig. 93.)
'ā xa, yes, 369, 14.
a dū, not, 302, 16. (Fig. 4.)
edū, not, 376, 16. (Fig. 10.)
in dū e, no, 325, 14; 386, 7.
i he*, well, 328, 14, 17.
i he*, yes, 323, 13.
ihe*, all right, 357, 4.
yū la, do not, 319, 15.
yū la*, do not, 352, 9.
yū la'', do not, 369, 8.
yū la*, do not, 372, 2.
dō wa, no, 307, 17.
CONJUNCTIONS.

‘a’ yī da ya, by that means, 334, 2.
a yī k’e, by means of that, 329, 5.
a wō’, but, 303, 9; 309, 10. (Fig. 66.)
a wōn’, but, 346, 10.
‘a wōn’, but, 376, 15.
a wōn’ a t’i a wōn, nevertheless, 387, 12.
a wō ne’, but, 316, 20.
a wō li, even, 380, 6.
a xō li’, but, 369, 2.
a xwōn k’e wō’, never mind, 346, 8.
a kō li’, because, 361, 15.
‘e’, because, 329, 17; 330, 13; 338, 3.
e wōn, but, 348, 12.
‘e γōn’, but, 375, 17.
e γōn’, because, 375, 12.
‘e’ xōn, because, 368, 14.
e he’, that was why, 305, 17.
e e he’, that is why, 307, 1.
i ye xa’, and, 327, 13.
i wō, because, 311, 8; 314, 5.
i wō, because of that, 325, 15.
i wō’, but, 307, 7. (Fig. 115.)
i wōn la, that is why, 327, 15.
i wō la, that is why, 316, 17.
iñ ka, for, 317, 17.
iñ k’ai, never mind, 359, 9.
‘in k’ai, nevertheless, 319, 15.
i yā da, by that, 314, 6.
i he’, because, 314, 17.
‖ k’ai, nevertheless, 320, 9.
ō’, and, 303, 13.
‘o, well, 320, 2.
ōn, and, 305, 7.
ū, and, 305, 20. (Fig. 85.)
ū ka, because of which, 320, 13; that is why, 367, 12.
‘ū ka, because of which, 320, 15.
út ye, without cause, 308, 18.
yǐ da yāi, because of her, 383, 16.
wō', although, 394, 10.
wō', but, 302, 7.
wq', but, 327, 14.
xōn di a wō', nevertheless, 326, 2.
xōn te wq', nevertheless, 304, 13.
xōn t'e a wōn', nevertheless, 328, 12; 359, 1.
xōn t'e e wōn', nevertheless, 324, 11.
xon t'e wōn', nevertheless, 329, 15.
xon t'ō wō*, that is why, 315, 6.
xōn tc'e yō, nevertheless, 394, 9.
xōn te'i a wō*, nevertheless, 307, 17. (Fig. 130.)
xō de’, also, 364, 3.
xq di wō*, nevertheless, 326, 1.
xō t'i wq, nevertheless, 306, 4.
hwō k'e ci, on account of that, 389, 16.
da yā, for that, 378, 15.
djū’, too, 328, 16; 396, 6.
tcū, too, 313, 2.
̣ga (k'a), why, 329, 14; then, 306, 6. (Fig. 92.)
̣gwa’, then, 307, 6. (Fig. 120.)
̣gwa hwe’, then, 310, 17. (Figs. 185, 186.)

-yū, one conjunction is enclitic.
’ts’ut dō yū, children too, 377, 8.
da ne yū, man and, 352, 7.
im ba yū, weasel too, 394, 9.
̣fi za yū, dog and, 352, 7.
The usual number of postpositions which occur in other Athapascan dialects are found in Beaver and in almost every instance the identical particles. With the nouns and pronouns with which they are joined they are nearly equivalent to compound nouns or a possessive complex. Those have been listed here which have no independent substantive use.

-a, for, to, with force of dative case.
  ya, to him, 304, 3; for him, 305, 9; 320, 8. (Figs. 31, 71, 78.)
  ma, for him, 320, 8; to them, 329, 4.
  ŭa ya, for them, 316, 10; 388, 14.
  sa, for me, 308, 6. (Fig. 149.)

-e he', -he', -e', with (instrumental not accompaniment), because.
  tac 'e he', with arrows, 324, 15.
  e yi 'e, he, because, 350, 13.
  e yi e he', because of that, 321, 13.
  i xe', with, 354, 1.
  yi he, with it, 330, 6.
  gi yi he', with it, 374, 11.
  yac 'e', with snow, 393, 14.
  yū 'e', with medicine, 390, 2.
  li 'e', with dog, 352, 1.
  me 'e', with it, 392, 1.
  tac 'e', with arrows, 390, 8.
  me, with that, 336, 8.
  be, with, 343, 13.

Jicarilla, be, with, 15, 15.

-yū e, -yū'e', under, beneath.
  ye yū e, under him, 317, 3; 364, 15.
  yi yū e, under it, 305, 8; 337, 13. (Fig. 78.)
  na yū e, under the ground, 333, 17.
  ca yū e, under me, 317, 2.
  e ki yū 'e', under a beaver lodge, 381, 8.

Hupa, mi ye, under it, 175, 6.

-wō, -wō', for, after.
  ga wō, for rabbits, 357, 7.
  tca wō', for beaver, 313, 1.
-wōn, for (?), for the purpose (?).
   e yī wōn, for that, 345, 7.

   ya nī', in front of them, 327, 11.
   ya nī', in front of them, 327, 11.

-nūs tō we, -nūs twa, -nac twa, without the knowledge of.
   yūn nūs tō we, without his knowledge, 308, 15.
   mūn nūs twa, without his knowledge, 307, 15.  (Fig. 126.)
   ye nac twa, without his knowledge, 390, 1.
   ye nūc twa', without their knowledge, 343, 17.
   yūn es tō i, his knowledge, 308, 16.

-lō, -lō e, after, in the absence of, that is, after one has left.
   wa lō, after that, 391, 2.
   ye lō, in his absence, 303, 19.
   me lō wa, in his absence, 360, 1.
   sa lō, after sunset, 385, 13.
   tce lō i dji, after beaver, 345, 9.
   gū lō i dji, after them, 382, 11.
   ya lō e, behind her, 314, 17.
   wō lō e, afterward, 341, 9.
   dūn ne lō e, after the people left, 313, 18.
Chip., ne L'a gai, in your absence, 23, 8.

-ga, by, beside.
   i ga', beside each other, 370, 2.
   ya ga, beside him, 386, 9.
   ye ga, beside her, 355, 3.
   ne ga', beside you, 387, 4.
   kōn ga, by the fire, 323, 14.
Chip., se ga, by me, 33, 16.
Hupa, xo wūn, to him, 97, 1.
Jicarilla, yi ga, beside it, 42, 10.

-ga, because of, by means of.
   e yī ga, because of that, 348, 1.
   'e yī ga, with that, 333, 15.

\[1\] While collecting word lists e k'ūz ze was given for between.  The confusion resulting from the various transcriptions is unfortunate.
-γα za, -γα je, between.
   i ga ze djì', between, 309, 8.
   xic γa za, between mountains, 301, 5.
   de tcin ga je, between sticks, 341, 15.

-dai, -da, ahead, in front of.
   ye na dai, in front of him, 339, 15.
   yet dai, ahead of him, 361, 15.
   li wō dai, one ahead of the other, 310, 1.
   γū dai, ahead of them, 361, 16.
   yet da, before him, 340, 1.
   yet da, in front of them, 335, 15.
   yī da e, in front of them, 352, 14.
   ce na da, in front of me, 335, 10.
Jicarilla, yī da*, in front of it, 13, 9.

-da cī xa.
   gū da cī xa, around them, 359, 11.

-da γa, -dāγ ya, -dūγ ya, for, in the sense of waiting for.
   cet da γa, waiting for me, 371, 5.
   cēt da γe, for me, 375, 4.
   be da γa 'e', waiting for him, 370, 5.
   yet dāγ ya, for him, 384, 9.
   mūt dūγ ya, for him, 303, 20; 313, 10.
   na dūγ ya, for you, 302, 15.

-di, without.
   a xai di', without you, 359, 2.
   e djì, without, 360, 7.
   e di, without, 304, 12.
Chip., ye di, without him, 20, 1.

-di ĝe, above.1
   gū di ĝe, above them, 381, 9.

-do na.
   ye dō na, opposite side, 327, 8.

-djì', place at, there (?).
   ai yī lō djì', the end of it, 324, 16.
   'i da djì', on each side, 347, 4.

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1 See, yī di ĝe, up there, an adverb of place, p. 440.
ma tûn ne dji**, his road, 307, 19.
da kwe e dji**, to his own camp, 328, 6.
ta ne l’ai dji**, at the bottom of the water, 344, 6.

-ta, among.
ai yî ta, among them, 316, 19.
a xût ta, among us, 339, 12; 396, 2.
ye ta, among them, 307, 8. (Fig. 120.)
Hupa, mit tax, amongst, 310, 10.
Jicarilla, yi ka, among, 25, 6. In Jicarilla every t becomes k.

-ta di dje, middle.
sa ge ta di dje, river middle.

-tûs, -tais, beyond, over.
ma tûs, over it, 394, 17.
mût tûc, over, 394, 18.
tû tais, over the water, 332, 11.
Chip., be teθ, beyond.
Hupa, xô tis, over him, 121, 10.
Kato, ô tûs, beyond it, 77, 12.

-t’a, inside, near.
in t’a, toward each other, 394, 18.
‘in t’a di ts’it e le, it sticks together, 328, 15.
i t’a, inside, 315, 19.
ye t’a, near them, 383, 17.
ye t’a, to him, 323, 6.
yi zi’ t’a, in him, 353, 11.
nûn t’a, in the ground, 335, 14.
sat t’a, with me, 351, 5.
dû ye t’a, in the cache, 375, 17.
t’a ji in, 348, 10.
Chip., be ta, to it, 25, 13.

-t’a dji**, -t’a tei, -t’a ji, with, because of.
t’a dji**, on that (I live), 304, 3.
ye t’a dji**, because of him, 369, 18.
eyi t’a dji, with that, 322, 15.
ye t’a tei, with him, 352, 18.
bût t’a ji, with, 352, 16.

-ts’e do, before, before the time. Composed of -ts’e, first, and -do, the time of or when.
dùn ne ts'e d'o, before the people, 362, 1.
Cf. -i'ō, after.

-tca', on account of, because of.
tca', on account of, 389, 14.
e yì tca', on account of that, 321, 14.

-tcë dōn, -tcō dō'.
ye tce dōn, ahead of them, 384, 5.
ya tco dō', ahead of him, 304, 10.

-tcōn, -tcô, between.
gi tcōn, between them, 387, 8.
me tcô, between them, 387, 7.

-tc'a', -te'a', -tc'o, from, away from.
ye tc'a', from ü, 342, 12.
tc'a', from, 336, 18.
ye tc'a', from him, 368, 1.
ma tc'a, from it, 396, 5.
me tc'a, from them, 389, 13.
de ci ne tc'a, on account of the Cree, 382, 4.
ye tc'o, from him, 372, 10.
ye tc'0 ta, from her, 376, 11.
ğū ye tc'q', from them, 315, 10.
Chip., se tc'a ze, from me, 40, 3.
Hupa, hwik kya, from me, 266, 15.
Jicarilla, yi ts'ä, from them, 62, 2.
Nav., sits'äjì, away from me, 29.

-te' e a.
ye tc'e a, in front of them, 318, 6.

-te'i, -ts'i, from, that is, the source of.
a yì tc'i, from that one, 322, 9.
wa tc'i, from this time, 306, 12.
ze tc'i, from you, 336, 16.
xa k'i tc'i, from buffalo, 311, 8.
γút dai ts'i, from an animal, 323, 7.
Chip., ne ts'i, from you, 11, 17.

-te'i', toward, in the direction of.

ya tc'į', toward the sky, 305, 3. (Fig. 75.)
ye' tc'į', to it, 305, 2.
wō tc'į', toward it, 311, 4.
mit tc'į', to it, 315, 6; to him, 324, 3.
ne tc'į', to you, 341, 7; 347, 2.
nūn tc'į', to the land, 338, 8.
cac tc'į', to bear, 347, 8.
ce tc'į', to me, 347, 7.
xat da tc'į', toward moose, 353, 7.
gō tc'į', thither, 309, 16.
gū ts'į', towards them, 371, 19.
Chip., djeθ ts'ūn', toward hook, 25, 12.
Hupa, xo tc'įn, toward her, 98, 9.
Kato, ő tc'ūn', to him, 79, 9.
Nav., bich’l’ (bi ts'į') toward it, Vol. II, p. 56, top.

-ğa, by, at the edge of.
  ye ğa, to them, 317, 11.
mük ğa, by him, 310, 8; with him, 384, 3.
lū ğe ğa', by the fish, 350, 5.
cis k’a ğa, along the mountain, 324, 9.
be ke ğa, beside his foot, 387, 6.
gū ğa, to them, 302, 9.
See -ya, above.

-kai he.
  xic kai he, above the mountains, 301, 14.

-ka, -ń ka, after, for it.
  a xain ka, after you, 359, 2.
wō ka, about it, 331, 8.
mī ka, after him, 318, 17; for it, 307, 11; for him, 352, 11.  (Fig. 124.)
lį ka, for each other, 389, 16.
de cin ne ka, for Cree, 354, 7.
ka, about it, 342, 4.
ka, to it, 331, 5.
yiń ka, for him, 352, 17; for them, 307, 6.  (Fig. 118.)
wōń ka, toward, 331, 4.
Chip., be ka, for them, 36, 5.
Hupa, xo xa, for him, 140, 7.
Kato, nō kwa, for us, 181, 7.
Jicarilla, yi ka, after them, 38, 12.
-ka ze, -k'a z'i, -k'a je, by the side of:
  tú k'a ze, one side of the road, 367, 6.
k'a z'i, one side, 328, 3.
tú k'a je, by the trail, 391, 9.
Cf. ye k'e da, along side of him, 325, 2.
Chip., ye ga k'ūθ e, beside it, 29, 13.

-ke da, behind.
  ye ke da, behind him, 381, 18.
ce ke da, behind me, 381, 18.

-k'e, on.
  es tún ne k'e, on the ice, 339, 13.
in k'e, on that, 313, 2.
wō k'e, on, 337, 5.
mū ge' k'e, on the lake, 379, 13.
nūn k'e, on ground, 332, 14.
cis k'e, on mountain, 357, 10.
xa k'ai k'e, on the buffalo, 318, 8.
bic k'e, on knife, 386, 11.
dū k'e, on an island, 388, 6.
tū tcōk' k'e, on the ocean, 333, 9.
k'e, on it, 306, 15.
Chip., be k'e, on it, 30, 12.
Hupa, mūk kūt, on it, 104, 8.
Jicarilla, bi k'e, by them, 17, 6.
Nav., bi k'i, on it, 135.

-k'e, after, behind. This may be a related meaning of -k'e, given above.
  ye k'e, after it, 305, 3; after him, 358, 5. (Fig. 75.)
  yi k'e, after it, 302, 10.
  yi k'e, after him, 358, 5.
dūn ne k'e, after the people, 312, 6; 314, 7; 318, 5.
gū k'e, after them, 319, 5.

-k'e tc'i', -k'e tc'e', -k'e dji', like, resembling, in the manner of.
Used with nouns but not with pronouns.
  xa k'ai k'e tc'i', like buffalo, 388, 18.
dūn ne k'e tc'i', like people, 361, 5.
dūn ne k'e tc'e', like people 354, 2.
  xūt da k'e dji', moose like, 372, 10.
  e tc'ū' a' k'e ne, foreign way, 386, 10.
Some element which in contracting results in -ö', -ön, to, by, from.

- yö', to her, 376, 16.
- yö', from him, 368, 6.
- mō', on him, 353, 6.
- sa', to me, 393, 9.
- cön, to me, 348, 1.
- cön, from me, 352, 16.
- kwön, to them, 388, 5.
INTERJECTIONS AND EXCLAMATIONS.

ai e si, well, 307, 16.
e', E —, 332, 5.
i, eh, 302, 8.
lu', behold, 332, 9.
lu', I wish, 315, 16.
xa, well, 301, 15; 303, 3; 326, 1.
xa', well, 305, 1; here, 304, 10; then, 306, 10. (Figs. 53, 101.)
xūt, oh, 310, 9. (Fig. 169.)
xwū i', xwui, 337, 12.
tsi', it was, 320, 19.
tce', hold on, 343, 14.
tce', hold on, 319, 6.
tce', hold on, 319, 5.
gū nō', I wish, 339, 10.
gū lō', I wish, 315, 11.
gū lū', I wish, 315, 14, 15.
gū nō, behold, 312, 13.
gū jō, suddenly, 349, 5.
gū jō', behold, 351, 4.
ke', well, 305, 19. (Fig. 189.)
kō nō, I wish, 393, 4.
VERBS.

The verbs of Athapascan form the great body of any of its dialects since they are practically complete sentences. Their structure has been discussed in various connections, the remarks concerning the Chipewyan verbs on page 126 of this volume in particular being especially applicable to Beaver also. The elements entering into the verbs are listed in the order in which they occur in the verbs themselves: prefixes of several ranks, stems, and suffixes.

ADVERBIAL PREFIXES.¹

`a`-, `ō`, a prefix occurring with a limited number of stems in verbs meaning to be, to do, to say. Its meaning is uncertain but it may serve as an object or in the place of one.

ai le, they are, 304, 11. (Fig. 53.)
`a` ā`j` lọ, he had, 378, 10.
`a` ye `t`, they did it, 383, 19.
`a` ye di `a` k`e` he, the way he told him, 352, 1.
`a` yin la`, he caused, 303, 1. (Figs. 9, 109.)
a wa` dli, make, 314, 18.
a wọ`, was killing them, 375, 1.
`a` wọn dla`, he caused, 310, 1. (Fig. 163.)
a wọn t`e`, you are?, 336, 16.
`a` wọ sùn, they make, 350, 9.
`a` na wac dle, I will make, 349, 9.
a na wọ dja`, it happens again, 335, 8.
a di, he means, 307, 6. (Fig. 116.)
`a` djia`, it went, 305, 2. (Fig. 63.)
at tcù`k`, (they) were crying, 359, 8.
a t`i`, he was, 303, 3; it was 317, 2. (Fig. 11.)
`a` tc`e` le, they fixed, 392, 19.
a tc`e`t di, they said, 333, 5.
a kù` di, he thought, 305, 1.
ōn la`, he made, 338, 6; 370, 5; 346, 11.
`on la`, he got, 352, 4.
`on t`e`, you are, 320, 4.

ōn-, o-, a prefix meaning back, in retracing one’s steps; probably the same prefix means with other stems, to abandon, to desert, to throw away.

‘ō nōn dja, he came back, 379, 17.
‘ō nō dja, he came home, 358, 3.
ōn des ya, he started back, 307, 10. (Figs. 123, 150.)
‘ō γūn del, they went back, 368, 6.
‘ō din da, go back, 320, 1.
ōn ye de te, she deserted him, 333, 14.
ōn de xūl, I threw it away, 394, 16.
‘ōn di te, throw it away, 372, 2.
ōn gi de ti, they threw him away, 322, 18.
ōn kū des la, he threw them away, 322, 11.
‘ō ce de ti ‘e, he threw me away, 376, 14.
‘ō da’ wō tel i, we will throw it away, 372, 11.
‘ō dus tel, I will desert him, 333, 14.

ya-, up, into the air.

ya’⁴ la, jumped up, 364, 15.
yα na ō wa dletc, throw up, 335, 10.

wō-, wōn-, used of space and with subjects which are intangible or absolute as of darkness and weather.

Compare gō-, below.

wōn tca⁴, large, 373, 9.
wōn tca di, was large, 303, 6. (Fig. 20.)
wō li, there will be, 314, 12.
wō li, was there, 315, 12.
wō jū, good, 361, 4.
wō γūn letc, they were, 382, 4.
wō da gac, it was dark, 394, 1.
wō dlo, were many, 333, 4.

na-, evidently refers to position on or movement over the surface of land or water as distinct from a position above, when da-, is used.

na ‘a, it stands, stands up, 355, 7; 355, 6.
na ‘a’ dōl, he was making signs along, 331, 5.
na zūt, it stood, 393, 13; 395, 8.
na sūt ti, I will stand, 341, 6.
nac l’ic, I ran, 394, 17.
nai γūt da l’ite, he chased him around, 310, 4.
na ni dok’ lō, he had made tracks, 352, 13.
na yα ōl, were swimming, 376, 10.
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na γα γελ, he carried, he was carrying, 303, 20; 304, 2. 
na γα δαλ, went along, 319, 5. 
na γα κιλ, he is paddling back, he was paddling, 376, 7, 10. 
na γυτ ια, he ran, 387, 5. 
na γυτ δα, something was moving, started to move, 302, 4; 324, 18; 333, 7. 
na δα σα ‘α, stood, 337, 14. 
na δε, they stay, 342, 9. 
na διτ, went hunting, he hunted, 332, 16; 366, 16; 367, 2. 
na τα, look, 352, 12; 363, 6. 
na τε’ α βα’, were at war, 354, 5. 
na τε’ δι’, they were living, 378, 4. 

na-, down, evidently used of movement and of objects suspended. 
na δα, he took down, he put down, 304, 10; 304, 8. (Fig. 45.) 
nai la, he took down, he put down, 304, 10; 304, 8. (Fig. 45.) 
nai la, he took down, he put down, 304, 10; 304, 8. (Fig. 45.) 
nai la, he took down, he put down, 304, 10; 304, 8. (Fig. 45.) 
nai la, he took down, he put down, 304, 10; 304, 8. (Fig. 45.) 
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nai la, he took down, he put down, 304, 10; 304, 8. (Fig. 45.) 
nai la, he took down, he put down, 304, 10; 304, 8. (Fig. 45.) 
nai la, he took down, he put down, 304, 10; 304, 8. (Fig. 45.) 
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nai la, he took down, he put down, 304, 10; 304, 8. (Fig. 45.) 
nai la, he took down, he put down, 304, 10; 304, 8. (Fig. 45.) 
nai la, he took down, he put down, 304, 10; 304, 8. (Fig. 45.) 

na-, iteration: (a) to repeat an act; (b) to retrace or undo an act. 
nai τε, he brought it back, 369, 17. 
nai νι τι, she made him alive again, 323, 7. 
nai νι δα, he threw back, 339, 17. 
nai να νω τε, we will lie down again, 359, 9. 
nai γυν νες τι, she lay down again, 311, 11. 
nai δι τα, go back, 369, 15. 
ni na ye di la’, he took back, 303, 15. (Fig. 27.) 
ni δι τε, as soon as he fell, 343, 7. 

-ni-, -ne-, -nû-, referring to movement toward or position on the ground. 
ni νι δα, I was setting (traps), 394, 6. 
ni να νι δε, they came, 344, 5. 
nes δα, she sat down, 334, 9. 
Cf. sût da, she sat, 334, 10. 
nes τι νε, he was lying down, 304, 6. (Fig. 44.) 
nes τι, he lay down, 303, 8. (Fig. 22.) 
nût te, he slept, 303, 7. (Fig. 21.) 

With the element -di-, usually separated from ni- and standing nearer the stem which in most cases it immediately precedes the meaning is up from the ground.
ni ye din la, she took them up, 312, 13.
i te din ti, she took it up, 311, 5.
Cf. t'a yin tin, she put him in, 311, 6.
i yi di ti, he took up, 306, 7.
i na ye di la', he took back, 303, 15. (Fig. 27.)
i düt di ya, he took for himself, 308, 4. (Fig. 159.)
i düt di ya, he took, 307, 10. (Fig. 122.)

no-, nu-, back. Probably ni- or na- contracted with an unknown element.
no yt dja, he came back, 317, 16.
no dja, came back, 306, 2. (Fig. 88.)

le-, li-, lo-, with a following adverbial prefix signifies reciprocal motion
to or away from each other; the prefix alone may be a direct object
of the verb.
le yes la, he held them together, 340, 4.
le wö yüt dic, they told each other, 310, 18. (Fig. 185.)
le yün ne dijt, they were afraid of each other, 347, 4.
le dai yite, he was breaking, 343, 17.
le da ya t'as, they would cut off, 347, 13.
le da ton, it broke, 331, 11.
le de la, he raced, 361, 14.
le dün ne ciu, growing together, 309, 8.
ti la yin go, they began to kill each other, 377, 5.
li xal, he broke, 330, 8.
li t'as e lo, he cut off, 347, 14.

xa-, xō-, out, used of motion out of the ground or other mass, also of
receptacles.
xain la 'e', he took out, 319, 7.
xai ya'it la, he jumped out, 396, 10.
xa ya' yin tön, he pulled it out, 323, 15.
xa se tc'e só, he ran out after them, 395, 2.
xa da was sõl, they run out, 316, 12.
xõn na datc, does he come out, 301, 14.
xõn da dite, he pulled his hand out, 309, 11.
xponents'et tetc, they took him out, 348, 10.

xa-, thus, in a manner already indicated.
xa yin lai, that way he did, 336, 10.
xa wōn t'e ci, that way it is, 386, 7.
da si t'e, we do this way, 371, 15.
xa cin la', it happened to me, 394, 14.
xa da te' intc, they kept doing that, 335, 10.
xa dja', it happened thus, 369, 19.

xa-, not of sufficient definiteness to assign to either of the above or to characterize.

xa wōn ti, 't'i, took his wife away, 368, 6.
xa wō γin kĩn, they began to shovel off a place, 379, 11.
xa na ya γin ti, he took him down, 361, 3.
xa nes tetc, they lay down, 359, 7.
xa γut da, he was watching, 331, 6.
xa γut da, he lived through (the winter), 379, 11.

xat yel, he gnawed off, 309, 2.
xin xats, he gnawed, 309, 3.

xō-, back; na- is used of returning from a completed journey, xō-, of an interrupted one.

xō γa ni t'atc, they turned back, 385, 1.
Cf. xō ni t'i yi, at the turn, 302, 6.

da-, of position or motion when the place is higher than the ground.

da a i'q e le 'e, they used to set, 303, 7.
da ye t'ok e di e he', because he shot up, 305, 1. (Fig. 66.)
da sa kits, tipped up, 304, 19. (Fig. 62.)
da si l'a, we jumped, 394, 18.
da cit tē'i, we were sitting, 396, 3.
da de ts'i yi, where they were sitting, 337, 3.
da' ts'i, sit, 371, 4.

dē-, relating to fire.

da de lūt, he used to burn, 370, 16.
de wq k'o, build, 374, 9.
de des k'q, caught fire, 337, 3.
de des k'on, burned, 339, 7.
de des k'on, it burned, 343, 5.
de dī k'q, they kindle, 392, 8.

Tsi de γin la, he threw in the fire, 304, 9. (Fig. 48.)

Ta-, away from.

ta na de l'e, ran away, 364, 16.
ta na din l'a, you run off, you are running away, 327, 13; 387, 3.
.ta ya de l'a, they ran away, they were running, 372, 13; 372, 13.
ta-, ti-, used when the initiation of the act is particularly stressed.

ta ni ts'it Q, you are beginning to starve, 356, 5.
ta tc'et des del, they started, 363, 3.
tin a ya ne ts'út, they began to die, 374, 7.
tin ya, he could walk, 373, 8.
tj qa yin Q, they began to kill each other, 377, 5.
tj ya ne li, they began to starve him, 373, 6.
ti da sût tcek', they started to cry, 302, 16.  (Fig. 3.)

Fig. 3.

Fig. 72.

Cf.
ta- tc'ez ya, he walked ashore, 332, 14.

t'a-, t'i-, in.
t'ai ya yin la, she put inside, 315, 10.
t'ain ya, he went in, 384, 9.
t'a yin tj, she put him in, 305, 9.
t'a yin tin, she put him in, 311, 6.
t'a na ni t'a, look inside, 315, 13.
t'a yin ya, he went in, 361, 17.
t'i Q, she put in, 305, 9.  (Fig. 72.)

t'a-, t'o-, with verbs meaning to die.  Compare ta-, ti-, above, a variation due possibly to errors in recording.
t'ais ts'út, she is dying, 355, 2.
t'ais ke', they began to die, 380, 17.
t'ai ke e Q, they would die, 380, 7.
t'a na won ts'it e ci', you will die, 373, 13.
t'a n de ts'it, they die, 350, 15.
t'a ya ne ts'it, they died, 347, 13.
t'o ts'i di, he will die, 373, 9.
t'o ke e ci, we will die, 368, 12.

tši-, tcfi-, in the fire.
tši de yin la, he threw in the fire, 304, 9.
tci yit da gin la, he threw them in the fire, 313, 16.
tci ne dût dût tetc, she tried to throw herself into the fire (?), 327, 3.

ka-, for, with verbs meaning to go after, to get.
ka ye di 'i, look for, 358, 4.
ka wō di, he called for them, 303, 12.
ka wō t'a ze, we two will go to him, 309, 16.
ka wō t'a cî, we will go to, 328, 13.
ka nai ya, go for, 308, 12.
ka na des ya l'o, after he is gone for, 364, 9.
ka cū det di, he hunted for, 330, 5.
ka des ya, he started for, 317, 10.
ka dō dji, let him go for, 308, 13.
ka ga des 'atc, they two went after, 384, 16.
ka de ca, I will go after him, 303, 4. (Fig. 12.)

ke-, used of approaching a body of water, river or lake, or an open place in the timber.
ke na ya di del, they came down (to a river), 385, 13.
ke na de tûn na, road came to the water again, 301, 6.
ke na di date da', he came out to (a glade), 331, 3.
ke ni ya, he came down to the river, 310, 15.
ke yût din 'atc, they two came to the river, 309, 17. (Fig. 152.)
ke di ya, he came to (lake), 377, 13.
ke din ya, he came to (river), 331, 5.
ke dō na date, they had been going, 333, 3.
ke tce na yes dai lO, he crossed, 301, 7.
ke tc'e din del, they came down to, 388, 2.

ke-, ki-, up, used of climbing a tree or hill.
ke na gi date, he kept climbing up, 303, 9. (Fig. 16.)
ke gi get, he climbed, 342, 13.
ki e yin del, they climbed, 381, 3.

ekû-, kwe-, in, into; used of entering a house or other enclosure.
kû e nai ya, come in, 326, 10.
kû e yin del, they go in, 326, 6.
kû 'i ya, he was out of sight, 361, 17.
kû in ya, he came in, 322, 8.
kû ye yin 'atc, they two went in, 326, 10.
kû yin da, go in, 322, 3.
kû we win si, we will go in, 384, 7.
kiu won ya', you go in, 326, 6.
kū γai ya, he went in, 367, 11.
kū ya ts'ūt, fell in, 341, 15.
kū tće γin del, they went in, 386, 3.
kū ke ye gin la', they put them in, 381, 12.
kwe ya, she goes in, 391, 8.
kwe yate, he goes in, 355, 8.
kwe na dja, he came in, 386, 16.
kwí ya, she goes in, 391, 11.

k'e-, used with stems meaning to cut and to pull making the verbs mean to sever.
k'e yin yic, he broke it, 370, 10.
k'e yin ní yitc, he broke them, 313, 16.
k'e ne tcō, I broke, 396, 11.
k'e ní yic, break it, 370, 10.
k'e ní t'ats, he cut off, 302, 13. (Fig. 7.)
k'et da yitc, he broke, 368, 3.
k'e ní xül, he broke with a blow, 327, 17.

OBJECTIVE PREFIXES.

The object in the form of a pronoun stands at or near the beginning of the verb. For the first person singular ca-, ce-, ci-, se-, sű-, and the second person singular na-, ne- are found.

xa ca le, do that to me, 348, 9.
a ce ne le', do something to me, 320, 11.
a cin la' 'e, he did it to me, 362, 8.
sez ze xai, he killed me, 325, 1.
sűn yin 'ak, fooled me, 308, 19.
a xain la, he gave us, 305, 17.
a xa dja zű xel, they will kill us, 391, 2.
na gūs 'i, I saw you, 307, 16. (Fig. 128.)
ne tc'et di, they say of you, 319, 2.
at dákগat, he shook himself, 311, 12.

ya-, ye-, yī-, yō-, the demonstrative used as a direct or indirect object.

ya ān la', she made for him, 315, 15.

ya yi 'q, he gave him, 312, 2.

ya ni letc, she brought for him, 311, 9.

ya ni tcūt, they gave him food, 358, 10.
The objective prefixes appear clearly in the following lists.

<table>
<thead>
<tr>
<th>Prefix</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>ni yá di tì</td>
<td>he took him.</td>
</tr>
<tr>
<td>ni kát di tì</td>
<td>he took me.</td>
</tr>
<tr>
<td>ni ná di tì</td>
<td>he took you.</td>
</tr>
<tr>
<td>ni a zát di ln</td>
<td>he took us.</td>
</tr>
<tr>
<td>ni ná gút di ln</td>
<td>he took you (plu.).</td>
</tr>
<tr>
<td>ni gút zát di ln</td>
<td>he took them.</td>
</tr>
<tr>
<td>mì ni jìt', I am afraid of him.</td>
<td></td>
</tr>
<tr>
<td>cì ni jìt', he is afraid of me.</td>
<td></td>
</tr>
<tr>
<td>nì ni jìt', I am afraid of you.</td>
<td></td>
</tr>
</tbody>
</table>

**DEICTIC PREFIX.**

tc’á-, tc'á-, tc'á-, seems to be used of an indefinite or unnamed subject.

<table>
<thead>
<tr>
<th>Prefix</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>tc'á’ ì</td>
<td>someone saw, 318, 10.</td>
</tr>
<tr>
<td>tc'á' ol da’, if a boat passed, 345, 10.</td>
<td></td>
</tr>
<tr>
<td>tc'á' yáì</td>
<td>he walked, 332, 11.</td>
</tr>
<tr>
<td>tc'á' yìn wò</td>
<td>they killed, 378, 16.</td>
</tr>
<tr>
<td>tc'á' dál</td>
<td>they were moving, 375, 2.</td>
</tr>
<tr>
<td>a tc’et di, they said, 333, 5.</td>
<td></td>
</tr>
<tr>
<td>tc’é ‘ì</td>
<td>they saw them, 354, 6.</td>
</tr>
<tr>
<td>tc’é des bak, they went to war, 386, 1.</td>
<td></td>
</tr>
<tr>
<td>tc’é des del, they started, 346, 15.</td>
<td></td>
</tr>
<tr>
<td>na tc’í yíc, they felt him, 345, 13.</td>
<td></td>
</tr>
</tbody>
</table>

**FIRST MODAL PREFIXES.**

ze-, z-, the verb to kill, stem -xáì, always has z- following the deictic ye-.

<table>
<thead>
<tr>
<th>Prefix</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>ye ze xáì, he killed him, 308, 2.</td>
<td>(Fig. 142.)</td>
</tr>
</tbody>
</table>
ze' xai i la, killed, 318, 4.
tc'e ze' xai, he killed, 332, 16.
tse zu xai le, we will kill him, 319, 2.

de-, di, dū-, apparently refers to the initiation of an act; with a following it gives the concept of progression.
de l'e, he ran, 372, 10.
dē zūt, I was hunting, 393, 1.
des 'a'tc, they two started, 327, 5.
des ya, I started, 359, 2.
des la, he started away with, 369, 5.
des sō, it ran after, 395, 9.
des γain, was carrying, 337, 7.
des bat, (also des bak'), went to war, 388, 1.
des to, she carried, 357, 13.
des ts'i, they were sitting, 363, 16.
de xūs, fled, 397, 3.
de būt', was hungry, 336, 9.
dī e ts'i', they were sitting, 384, 6.
dī e ki, I paddled, 355, 10.
dī ya, are you going? 337, 8.
din ya, you go, 333, 6.
din dle, you run, 307, 17.
din ts'ūk' et de', if you hear, 375, 5.
dīn γai, you carry, 372, 11.
dis da', I was moving, 349, 16.
dī ts'ūk, he heard, 370, 11; 342, 11.
dū je ci, I will go, 342, 3.
dū jit e ci', I will hunt, 324, 9.
dū cai, I will go, 346, 5; 338, 1.
dūc xain, I will carry, 372, 1.
dū djit', let him go, 309, 6; 307, 12.
dūt lūtc, who carries arrows, 313, 14.

da-, in a position before the second modal prefixes and following adverbial and objective prefixes. The meaning seems to be from, off, agreeing with di-, on p. 477.
ca da γūt tclt, let go of me, 388, 17.
Cf. ca' teūt, take hold of me, 388, 16.
xa da was sil, they run out, 316, 12.
na da sa 'a, stood, 337, 14.
da γain t'ats dji, he cut off, 352, 2.
SECOND MODAL PREFIXES.

Most if not all Athapascan dialects have verb forms containing obscure elements which seem to refer to the relative progress of the act. Of these, two seem to have recognized force. -n- (when alone -ni-) marks the completion of an act. It is found with adverbial prefixes which may be interpreted as necessitating completed action. -γ- seems to be employed of acts in progress. The third second modal -s-, is used of objects at rest, but also very regularly with certain prefixes and adverbial phrases such as de- and ye t'a.

ni-, n-, of completed action, also with certain adverbial prefixes.

ni ya, he came, 307, 8. (Fig. 120.)

ni l'a', came running, 303, 14. (Fig. 34.)

k'e ni la, he placed on them, 317, 14.

a yin la", he made him, 307, 2. (Fig. 109.)

yin tçüt, he caught it, 306, 11. (Fig. 102.)

γα-, γι-, γυ-, of action progressing, and with certain adverbial prefixes.

kši γα γιν 'atc, they (two) went in, 381, 8.

γαιν te lø, he had slept, 303, 18. (Fig. 38.)

γιν li dō la, when they were, 310, 17. (Fig. 174.)

γιν da, he sat, 323, 14.

γιν del, they flew off, 310, 12. (Fig. 177.)

γιν tji, lay, 374, 13.

a γυλ le', they tried, 303, 13. (Fig. 33.)

a γυτ da, they will live, 303, 5. (Fig. 14.)

na γυτ l'a, he ran, 387, 5.

γυτ l'el, was running along, 332, 9.

na γυτ dal da', when he comes back, 305, 19. (Fig. 189.)

γυτ tinl, he was carrying, 364, 14.

s-, used of actions which are persistent such as remaining in position. It also occurs with certain prefixes and adverbs.

se 'c, lay there, 317, 4.

se lü't', were caught, 369, 6.

se göt, he stabbed, 387, 9.

sül la, were lying, 356, 13.

süt da', (he) sits, 302, 18. (Fig. 8.)

süt tis, lay, 308, 17.

1 There is some doubt whether the n in the two last verbs listed is second modal or whether a third modal n is present. Cf. Hupa, Bul. 40, p. 120.
da se tọ, lay on them, 318, 8.
des ya, he started, 307, 6.  (Fig. 118.)
des γayin, was carrying, 337, 7.
des t’atc, he cut open, 305, 12.  (Fig. 12.)
ye t’a se del, (near them) they came, 383, 17.

-odore, -ū-, with a position preceding the subject prefix, or where it is lacking, the stem. It denotes the future.
da wō del e ci, we will come, 370, 5.
xa dú‘ac e ci, they will go out, 336, 1.

SUBJECTIVE PREFIXES.

First person singular -c-, -s-, a reduced form of the independent pronoun cai on page 428 above. In certain verbs the prefix does not occur. Hupa and many other dialects have a vowel i or ẹ for all definite tenses.

‘a wōc dle, I will make, 343, 15.
Cf. a wōn dla‘, he made.
a dūc le hi, I will make, 307, 3.
i dū cū di, I will drive them, 341, 7.
wōc xwōn, I will kill, 389, 11.
ne dūc de li, we will go with you, 337, 9.
nūc le, I took down, 304, 9.  (Fig. 46.)
nūc tai‘, I will look, 322, 1.
γūc da ‘i‘i, I was living, 352, 16.
dec būt, I am starving, 319, 15.
dū cai, I will go, 338, 1.
dūc xain, I will carry, 372, 1.
Cf. diūn γai, you carry, 372, 11.
gūc kel i, I was paddling along, 355, 11.
ka de ca, I will go after him, 303, 4.  (Fig. 12.)
kwuc di, I thought, 347, 17.
Cf. kū di, he thought, 347, 11.
a wōs li, I will get, 316, 10.
as t‘i ka la, I will be, 303, 4.  (Fig. 6.)
a γūs set, I ate it, 320, 6.
ūs t’a le, I will put feathers on, 308, 6.  (Fig. 148.)
nα gūs ‘i, I saw you, 307, 16.  (Fig. 128.)
zūs xai li, I will kill him, 364, 10.
Cf. ze xaj et de, if I kill him, 364, 11.
γûs 'i, I saw, 318, 4.
des ya, I started, 339, 2.
dis da', I was moving, 349, 16.
gōs tai, I will look at, 311, 15.
ôn de xûl, I threw it away, 394, 16.
ne tis, I will lie down, 325, 4.
nî la 'i 'i, I brought it, 367, 13.
zî a xai, I killed, 312, 12.
γî wûn, I have killed, 377, 15.
de ya, I came, 358, 16.

First person plural. The southern dialects of Athapascan have t, usually appended to a preceding syllable and standing immediately before the stem. But a few cases of -t have been noted in Beaver. A vowel; i, or ū or ō usually is found. The ū or ō may however be connected with the future and have no relation to the subject.

a wû de ci, we will live, 322, 12.
a na ū de he, we will surround (?), 318, 7.
a te'ul le, we will make, 318, 12.
wû 'a ci, we will travel, 324, 12.
Cf. γa ac, they traveled, 324, 13.
me γait da γa, we will live, 324, 11.
na wû de li, we will come, 316, 8.
Cf. na γa del, they came, 316, 8.
sût dû li di, we will build a fire, 317, 17.
γî zû xail, we would have killed him, 387, 13.
γît dle', we stayed, 338, 4.
de sî ts'i 'i 'i, we are sitting, 387, 4.
de sî k'ôn, we built, 396, 1.
dî t'es, we will roast, 371, 15.
ts'a dû de li, we will go, 317, 8.
ts'ûz zû xail, let us kill him, 318, 16.
ka wû t'a ze, we two will go to him, 309, 16.
ka dô di ē li', we will go for, 309, 14.

Second person singular. -ne-, -ni-, -n-; if no syllable is available for the attachment of the n it stands as a separate syllable with its vowel, but where a syllable is present it usually is appended.
a ne le', you make, 315, 14.
ma ne t'es, cook for him, 320, 2.
xâ ne le, get out, 367, 6.
xō ne da', turn back, 385, 5.
yū ni le', jump on it, 306, 10.  (Fig. 100.)
Cf. yūn l'a he, he jumped on it, 306, 10.  (Fig. 101.)
mō ni i ni da, you watch them, 309, 18.
Cf. mō ni e dja', he watched them, 309, 18.
ni ni le', put (on the ground), 317, 3.
Cf. ni li, she put, 317, 3.
tj ni ya, go, 359, 4.
a wōn da, you will be, 306, 7.  (Fig. 98.)
'q din da, you will be, 320, 1.
me k'ain ta, look, 371, 18.
Cf. k'ai ta 'i 'i, he looked, 371, 18.
ni won lel, you leave, 326, 8.
ni na din da, you cross, 333, 13.
ni yin l'a, you run, 307, 19.  (Fig. 140.)
ni din le, get it, 323, 16.
Cf. na ni la, she brought, 323, 17.
zin xai e li lō, you killed him, 365, 5.
sin da, sit (imp.), 346, 5.
γin γai la, you are carrying? 343, 11.
γin da, you live, 320, 4.
γin tset, you ate, 320, 4.
din ya ne, you went, 317, 17.
din dle, you run, 307, 17.  (Fig. 129.)
ta na din l'a, you are running away, 387, 3.
ta na de l'a, he ran away, 387, 3.
kū yin da, go in, 322, 3.
kū din dī, you think, 347, 8.

Second person plural.  -a'--; but this is probably due to a contraction with an initial vowel.  The final aspiration is the chief characteristic occurring also in all known dialects of Athapascan.
a wa' dli, make, (plu. imperative), 314, 18.
a na t'i, you are, (plu.), 305, 18.
a' le', you make, 339, 5.
wa' sīl, you will run along, 315, 20.
ca' tetc, lie down, 359, 12.
γi zū xail, you kill, 323, 3.
da ts'a, are you sitting, 314, 8.
Cf. de ts'i lō, they were sitting, 314, 8.
ta na dīl, go (plu. imperative), 318, 2.
غا 'ac i, go (plu. imperative), 310, 8.
Third person. The third person as subject is not represented in the verb. In the future which is often hortative a ū appears.

xa dü'ac e ci, they will go out, 336, 1.
Cf. xa de 'ac, they went out, 336, 3.
da yün li', they will be, 317, 12.
kū dü di, he will think, 387, 8.
yi güt ü le, let them take, 314, 4.
na nū ti, let him keep you, 321, 1.
de 'a dü ya', let him come, 342, 2.
dū dji, let him go, 307, 12.
dū dji di, let him hunt, 333, 1.
Cf. de djūt de, he had gone (hunting), 333, 2.
tc'ū de li, let them come, 341, 17.

The subjective prefixes may be more readily perceived in the following paradigms.

<table>
<thead>
<tr>
<th>Subjective Prefix</th>
<th>Verb with Subjective Prefix</th>
<th>Subjective Prefix</th>
<th>Verb with Subjective Prefix</th>
</tr>
</thead>
<tbody>
<tr>
<td>ac t'i, I am.</td>
<td>a si t'i, we are.</td>
<td>a' t'i, are you?</td>
<td>a güt t'i, they are.</td>
</tr>
<tr>
<td>a na t'i, are you?</td>
<td>na wūt ti, let us lie down.</td>
<td>na te', lie down (two of you).</td>
<td>γūn nū ti', let them lie down.</td>
</tr>
<tr>
<td>'a t'i, he is.</td>
<td>γūt da', we are alive.</td>
<td>ya γat da', you (plu.) are alive.</td>
<td>ya γit da, they are alive.</td>
</tr>
<tr>
<td>nūc te, I am going to lie down.</td>
<td>γat da', he is alive.</td>
<td>'a da' &quot;it di&quot;, we know.</td>
<td></td>
</tr>
<tr>
<td>nū ti', let him lie down.</td>
<td>γat da', he is alive.</td>
<td>γōn a da wa' di', do you know?</td>
<td></td>
</tr>
<tr>
<td>γa's da', I am alive.</td>
<td>γat da', he is alive.</td>
<td>'a da' γat di', do you know?</td>
<td></td>
</tr>
<tr>
<td>γi'n da', you are alive.</td>
<td>γat da', he is alive.</td>
<td>γōn a da wa' di', do you know?</td>
<td></td>
</tr>
<tr>
<td>γat da', he is alive.</td>
<td>γat da', he is alive.</td>
<td>'a da' γat di', they know.</td>
<td></td>
</tr>
<tr>
<td>'a dúc di', I know.</td>
<td>'a dúc di', I know.</td>
<td>kū wi dit di', we thought.</td>
<td></td>
</tr>
<tr>
<td>γōn 'a da' na di', do you know?</td>
<td>kū wi dit di', we thought.</td>
<td>kū do' di', do you (plu.) think?</td>
<td></td>
</tr>
<tr>
<td>'a da' wūt di', he knows.</td>
<td>kū wi dit di', we thought.</td>
<td>kū γat di', they thought.</td>
<td></td>
</tr>
<tr>
<td>kwic di', I thought.</td>
<td>kwic di', I thought.</td>
<td>da wōt djī de, we will hunt.</td>
<td></td>
</tr>
<tr>
<td>kū wi di', he thought.</td>
<td>kū wi di', he thought.</td>
<td>γūt dū djīt, let them hunt.</td>
<td></td>
</tr>
<tr>
<td>dū dji, I will hunt.</td>
<td>dū dji, I will hunt.</td>
<td>na 'it' dūt, we are hunting.</td>
<td></td>
</tr>
<tr>
<td>din dji, you hunt.</td>
<td>din dji, you hunt.</td>
<td>na ca dūt la, have you been hunting?</td>
<td></td>
</tr>
<tr>
<td>dū dji, let him hunt.</td>
<td>dū dji, let him hunt.</td>
<td>na γūt dūt, they have been hunting.</td>
<td></td>
</tr>
<tr>
<td>na ca jūt, I was hunting.</td>
<td>na ca jūt, I was hunting.</td>
<td>na ca jūt, I was hunting.</td>
<td></td>
</tr>
<tr>
<td>na cin dūt, have you been hunting?</td>
<td>na cin dūt, have you been hunting?</td>
<td>na cin dūt, have you been hunting?</td>
<td></td>
</tr>
<tr>
<td>na dūt he is hunting.</td>
<td>na dūt he is hunting.</td>
<td>na dūt he is hunting.</td>
<td></td>
</tr>
</tbody>
</table>
ú sits, *I am going to eat.*

In sits, *you eat.*

ú sits 'e, *let him eat.*

(kwa) a güs sit, *I have eaten.*

gön a gin sit, *have you eaten?*

at sit, *he has eaten.*

THIRD MODAL PREFIXES.

The term third modal prefix was employed in discussing certain Hupa verbal elements which stand immediately before the stem following the subjective prefix when one is present.

-di, -t- (coming before a glottal stop -t'-), occurs with prefix na- meaning *back or again.* Since the prefix na- has the force of repetition this prefix containing the dental may mean *from,* the two together meaning *back from."

na wö di ga, *it was daylight again,* 303, 8. (Fig. 15.)

na γųt di dja, *does he come back?* 305, 19. (Fig. 96.)

na des t'atc, *they started back,* 302, 10.

na γųt de t'atc, *they two went away from,* 374, 10.

Cf. na γın t'atc, *they two came,* 374, 11.

Certain stems are invariably preceded by -di.

ya tc'e di bat, *they were starving,* 319, 11.

ye di ts'ük, *heard him,* 324, 10.

-n-, preceding the stem, but occurring only in the third person. For phonetic reasons it may have disappeared from the other persons. The meaning is unknown.

xa ya γın ti, *he took it out,* 361, 12.

STEMS.

The position of the stem is at or near the end of the complex. In its function it fairly well defines the nature of the act as will be observed in the following list in which the stem alone varies.

des 'atc, *they two started,* 327, 5.

des ya, *he started,* 346, 16.

des la, *he started away with,* 369, 5.

des sō, *it ran after,* 395, 9.

des γain, *was carrying,* 337, 7.

des bak, *were going to war,* 362, 14.

des da, *he camped,* 366, 14.
des del, they went, 334, 3.
des tō, he raised, 330, 8.
des t'ate, he cut open, 305, 12.
des ts'i, they were sitting, 363, 16.
des ki, he started to paddle, 376, 4.

xain 'a', it stuck out, 396, 5.
xain 'o', he took out, 386, 13.
xain lat, he floated up, 344, 11.
xain del, they came out, 356, 15.
xain ya, he came out, 390, 6.
xain la, he took out, (plural object), 312, 10.
xain ti, he took out (a fish), 306, 11.
xain ts'i, they pushed out, 384, 10.

-'a', to find.
   ye wō 'a', he found him, 337, 1.
   wō c a le ci, I will find him, 335, 12.
   wō yi 'a', they found, 344, 8.
   gi 'a, they found, 311, 3.

-'a', to give commands, to speak as a chief.
   a da di 'a', what are you saying? 315, 5.
   ye 'a', he gave orders, 390, 1.
   ye yōn 'a', what he is saying, 360, 15.
   ye ge tce 'a tci, he gave them commands, 353, 14.
   ts'e ye de 'a', he sent her, 362, 10.
   ka de 'a, he sent, 322, 10.
   Cf. γa ni wō ni o, he planned, 378, 8.

-'a', to pay attention to, to mind. Perhaps connected with the last stem.
   e γa 'a', they were bothering, 387, 17.
   yin di di 'a', took notice, 353, 8.
   ci di da yōn 'a', pay any attention to me, 375, 6.
   kin di ne 'a', you minded it? 320, 15.
   kin di 'a', he cared, 327, 2.

Chip., (p. 141) -a, to send one, to give directions.

-'a, -ai, to have position. Compare -'o, below.
   wō wōn 'a, sun (?) moved, 344, 10.
   na 'a, it stands, 355, 7; stands up, 355, 6.
   na da sa 'a, stood, 337, 14.
   ni 'a, standing, 394, 1; 396, 4.
-ac (-'uc), -atc, to go, dual only. The t' preceding the stem is either
the first person element or a modal element which is associated with
na-, back, on p. 477 above.

wo t'a ji, we will go somewhere, 368, 11.
na ya di t'ac, they came back, 374, 15.
na ya t'ac, they two traveled, 339, 2.
na da wo t'ac, we two will go back, 374, 5.

ya *ac, they went along, 384, 16.

ya ní γún ní *ac elq, they were married to, 366, 5.
gō da *ac, go, 328, 14.

ka wo t'a ci, we will go to, 328, 13.

ka ya *uc, they two went for, 357, 1.

'jī di di ya des *atc, they met, 375, 11.

wō 'a ci, we will travel, 324, 12.

wō t'a ci, we two will go, 368, 14.

na yūt des t'atc, they started back, they started, 374, 6; 385, 6.

γūt des *atc, they two went, 302, 14. (Fig. 1.)
des *atc, they two went, 327, 8.

ke γūt din *atc, they two came to the river, 309, 17. (Fig. 152.)

Chip. (p. 141) -'as, -'az, -'ais.

Nav. yī *ac, they two are walking.

-at', to bite.

mī lin nī at', I bit together, 395, 4.

Chip. (p. 143) -'ail, to bite.

Hupa (p. 206) -al, -ul, to chew.

Kato (p. 60) -al', -ul, to chew.

Nav. (p. 86) nnsh'al, I eat corn.

-'a', -'ak, to fool or deceive one.

ye ka sūn na γin a γa, why do you fool me? 308, 19.
nūc 'a' hi, I will fool them, 385, 7.

ye' nī 'ak', she fooled him, 333, 15.

na nes 'ak, he was fooled, 312, 1.

sūn na γin 'ak, fooled me, 308, 19.
-el, -əl, to float, to go by boat, to paddle.
na γin 'el, they were floating, 338, 8.
de el lʊ, they went with a boat, 390, 4.
na γa əl, they came back, 390, 4.
na γa əl, were swimming, 376, 10.
tə'a əl da, if they paddle, 345, 11.
tə'a əl da', if a boat passed, 345, 10.
Chip., (p. 143) -el, -el, -əl.
Ten'a, (p. 210) -əhl, to float, or to cause to float.

-{əts}, (-ets), to step, to kick, the general meaning seems to be any movement of the feet.
ye le da nɪ 'ets, they all stepped on, 314, 13.
yu ni 'ets i he, because he kicked him, 307, 18. (Fig. 132.)
yu' ni etc, he kicked it, 356, 15.
me di ets, I took off (snowshoes), 395, 11.
nā di t'es, he put them (snowshoes) on again, 329, 6.
Cf. i k'e nɪ 'et', she spread her legs, 376, 11.
Chip., (p. 143) -eθ.
Jic., (p. 185, 1. 3) yɪ di. es, he put on moccasins.

-{i}, to have in one's possession, to conceal, to steal.
a' i, he had, 378, 7.
a γa 'i, they had, 381, 5.
a γa i, they had taken, 375, 16.
'a ts'e 'i, they had it, 392, 4.
me a ye 'i, who stole it? 362, 7.
na ye ne 'i, he hid, 336, 18.
na ne 'i, she did, 380, 8.
ni ya 'i, stole it, 362, 7.
tc'e nes 'i, they stole her, 333, 9.
Chip., (p. 143) -ɪt, to steal.
Ten'a, (p. 209) -ɪnt, to get, to secure.

-{i}, -ɪtc, to do a definite thing.
a ye 'i', they did it, 383, 19.
a wō 'i, we will do it, 317, 8.
a wōn i e cf la, you will do, 351, 13.
a ce' i, he did it to me, 320, 17.
a γi ye 'i, they did it, 385, 17.
xa cf ɪtc, we used to do this way, 326, 15.
-‘o, used of the position or moving of a single object, round or undetermined as to shape.

\[ya\ yin\ ‘o,\ he\ gave\ it\ to\ him,\ 314,\ 1.\]

\[na\ ni\ ‘o’,\ he\ brought,\ 367,\ 19.\]

\[ni\ ‘o’,\ he\ put\ down,\ 367,\ 11.\]

\[ni\ ye\ di’\ ‘o,\ he\ took\ it,\ 362,\ 7.\]

\[ni\ di’\ ‘o,\ I\ took\ up,\ 393,\ 18.\]

\[sa\ ‘o,\ lay\ there,\ 373,\ 18.\]

\[t’i\ ‘o,\ she\ put\ in,\ 305,\ 9.\ (Fig.\ 72.)\]

\[ma\ wō\ al,\ you\ give\ to\ him,\ 351,\ 14.\]

Chip. (p. 141) -‘a, -‘ai, -‘ā, -‘al.

Hupa (p. 206) -an, -ūn, -auw.

Kato (p. 59) -‘ān, -‘ac.

-‘ūn, exact meaning uncertain.

\[e\ de\ ka\ da\ wō\ de’\ ūn,\ they\ were\ trying\ what\ they\ could\ do,\ 348,\ 2.\]

\[et\ de\ k’a\ da\ wō\ de\ ūn,\ they\ were\ trying\ their\ power,\ 354,\ 9.\]

\[mūt\ da’\ ya\ sūn\ ne\ ‘ūn,\ they\ tried\ to\ prevent\ her,\ 316,\ 20.\]

\[na\ e’\ ūn,\ he\ hears,\ 345,\ 11.\]

\[na\ ts’e\ ne\ ‘ūn,\ they\ restrained\ him,\ 319,\ 16.\]

-yā, to stand; used of men and animals, usually in the plural.

\[na\ de\ ya,\ stood,\ 309,\ 18;\ (Fig.\ 162);\ stood\ there,\ 349,\ 7.\]

\[ni\ de\ ya\ dji’,\ where\ they\ were\ standing,\ 339,\ 11.\]

Ten’a (p. 213) -yo, to stand (plural only).

Hupa (p. 212) -ya, to stand on one’s feet (used in the plural only).

-yā, -yal, -yī, to go, to travel; used in the singular only; see -‘ac, -‘ate, dual, and -del, plural.

\[ōn\ des\ ya,\ he\ started\ back,\ 307,\ 10.\ (Figs.\ 123,\ 150.)\]

\[ne\ ya,\ you\ go,\ 357,\ 9.\]

\[ni\ ya,\ he\ came,\ 307,\ 8.\ (Fig.\ 120.)\]

\[des\ ya,\ he\ started,\ 307,\ 6.\ (Fig.\ 118.)\]

\[din\ ya\ e,\ did\ you\ come,\ 377,\ 14.\]

\[kō\ nai\ ya,\ he\ came\ to,\ 303,\ 6.\ (Fig.\ 20.)\]

\[a\ ya\ yal,\ he\ was\ walking,\ 346,\ 6.\]

\[gü\ yai\ yal,\ he\ walked\ along,\ 303,\ 6.\ (Fig.\ 20.)\]

\[ma\ yūs\ yal\ xa,\ I\ would\ go\ behind,\ 393,\ 6.\]

\[yai\ yal,\ he\ walked,\ 301,\ 5.\]

\[ya\ yal,\ he\ went,\ 305,\ 3.\ (Fig.\ 75.)\]

\[a\ tc’it\ dū\ yī,\ let\ him\ come,\ 315,\ 4.\]
-ye, -yî, to be named, to call by name.
   "ô ye, called, 318, 13.
   ô ye, was named.
   û ye, was named, 366, 8.
   û' ye, they are named, 341, 11; his name was, 329, 8.
   di e û ye, what is his name, 302, 18. (Fig. 5.)
   û yî, called, 389, 7; is named, 325, 14.
Chip. (p. 145) -ye`, -yî`.
Kato (p. 61) -yî.

-yic, to find out or know a thing by subtle means, to discover.
   na ye yic, she found out, 357, 6.
   na yes yic, she knew him, 357, 16.
   na ni yic a ço`, might see you, 319, 6.
   na tc'î yic, they felt him, 345, 13.
   na gû ye yij, they saw them, 389, 2.
   Cf. et de ya de wô yec e ci, we will get caught, 385, 2.
      et de ga da wô yel e ci, we will get caught, 385, 5.

-yic, -yîc, to break.
   k'e yin yic, he broke it, 370, 10.
   k'e ni yic, break it, 370, 10.
   k'e yin ni yîc, he broke them, 313, 16.
   Cf. tc'e yic, rubbed up, 392, 7.
Chip. (p. 145) -yez, yûs.
Kato (p. 62) -yic.
Hupa (p. 220) -yeûw, to rub, to knead.

-wò, -wô, (-γô), -wu, -wôn, -wôn, to kill, to slaughter, used with plural
objects only; cf. -xai, below.
   a wô`, she killed, 357, 5.
   a yain wô lô, he killed, 371, 11.
   e wô`, killed, 335, 2.
   ya wô, he killed them, 371, 9.
   ya yin wô, he killed, 316, 1; 315, 17.
   'ya yût des wô, he has killed, 310, 3. (Fig. 164.)
   ye yain wô, he killed, 367, 7.
   ye yin wô, he had killed, 318, 7.
   ye yin γô lô, he killed, 319, 8.
   ye yin wu, they have killed, 382, 15.
   ye gai wôn, he killed, 341, 14.
   gi wôn, I killed, 370, 14.
-wūt', -wōt, to be smart (?).
na wūt', is smart, 394, 10.
na wōt di ka, are smart, 336, 3.

-la\'t, see -le\', -la\'.

-la, see, le, -let, -etc.

-le, to leave, to quit.
ye tc'e le, he left him, 326, 19; 325, 11.
ye tc'e le, quit, 360, 4.
ye tc'e le\', he left him, 351, 3.
me tc'e ne le, leave him alone, 346, 8.

-le, to be bad, or mean.
mi tc'e le, are bad, 306, 17. (Fig. 108.)
me tc'e le 'i 'i, used to be bad, 310, 12. (Fig. 181)

-le\', -la\', to make, to cause.
a wōn le\', you make, 367, 12.
a ne le\', you make, 315, 14.
a le, he made, 351, 5.
a' le\', you make, 339, 5.
'a ya yī le\', they did it, 310, 7. (Fig. 166.)
a tc'ūl le, we will make, 318, 12.
a yī le yō tc'e, he could do anything, 351, 3.
'a li\', he made, 303, 6. (Fig. 14.)
'a' yin la\', he fixed it, 361, 13.
'a yin la\', he caused, 303, 1. (Fig. 9.)
a yī yin la\', they fixed, 381, 12.
a tc'in la\', they made, 304, 1.
'o la\', she made, 305, 8. (Fig. 77.)
us la i, I made, 355, 10.

Chip. (p. 147) -la, -le, -la, -le.
Hupa (p. 230) -lau, -la, -lū, -le.
Kato (p. 63) -lāq, -la\', -le\'.

The stems with a preceding -d, -dle\', -dlį, -dlą\' are probably connected
with the last but the phonetic relation is not clear.
'a wōc dle, I will make, 343, 15.
a wō dle, we will make, 384, 6.
'a wō dle, she made, 305, 8.
a wō wa dle\', make, 371, 5.
a wa\' dlį, make, 314, 18.
a' wō dlį, who made it, 392, 5.
a wò di dla, *he made for himself*, 382, 12.
*a wòn dla*, *he caused*, 310, 1. (Fig. 163.)

-le, -lel, -letc, -la, of the position or moving of several similar objects.
For some unknown reason ropes and long flexible objects are included under this stem.

núc le, *I took down*, 304, 9. (Fig. 46.)
in dò wa lel, *you take*, 314, 11.
ní wòn lel, *you leave*, 326, 8.
nò letc, *you bring*, 336, 17.
dût lûtc, *who carries arrows*, 313, 14.
óñ kû des la, *he threw them away*, 322, 11.
ýe he yû ní la', *he threw them at him*, 339, 18.
ýe des la, *he threw them*, 341, 15.
mai la, *he put down*, 304, 8. (Fig. 45.)
ná di la', *she took up (a rope)*, 305, 14. (Fig. 94.)
ní na ye di la', *he took back*, 303, 15. (Fig. 27.)
gû ya da sel la, *he allotted*, 319, 9.
Chip. (p. 147) -la, -lai, -let.
Hupa (p. 227) -lai, -la, -liu.
Kato (p. 62) -lai, -la, -lac.

-le, -letc, -lin, -li, *to be*; -dle results from the dental of the modal prefix associated with the iterative na-.
ai le, *they are*, 304, 11. (Fig. 53.)
i le, *we were*, 396, 1.
óñ letc a le', *they used to be*, 350, 3.
ní wò le', *they breed*, 350, 8.
ní le', *is born*, 391, 7.
e liû, *it is*, 363, 19.
e li, *he was*, 328, 7.
e li, *were*, 343, 9.
e li', *it was*, 341, 10.
as li, *I was*, 395, 17.
as li, *I was*, 395, 16.
wòn li, *it is*, 305, 5. (Fig. 76.)
na wôc dle e ka, *I will become again*, 337, 8.
Chip. (p. 147) -li, -lii, -le.
Hupa (p. 233) -len, -liû, -lû, -le.
Kato (p. 63) -liû', -le.
-lū, to rain, to hail.
  ya lū, it hailed, 306, 2. (Fig. 88.)
  ta wō lū, it rained, 306, 2. (Fig. 88.)
Kato (p. 64) -lū, hail.

-lūz, -lūc, to draw, to drag; used of a sledge.
  des lūz lū, he dragged it, 358, 6.
  a tc'ū nī lūc, someone had drawn, 303, 18. (Fig. 29.)
Hupa (p. 237) -lūs, to drag, to pull along.
Kato (p. 64) -lūs, to lead.

-lūt, -lū di, to burn; intransitive, and in one case transitive; see -lūt
  for the usual transitive form.
  me' k'e des lūt, he started to burn, 343, 7.
  mūk k'ūt des lūt, he was singed, 303, 14. (Fig. 35.)
  ne da gūn lūt, burned, 337, 4.
  mūk k'ūt da lū di i he', because he would be burned, 303, 12. (Fig. 18.)
  be k'e dū lī di, we will burn him, 339, 5.

-lūt', -lī, to melt.
  ū gūt din lūt', the snow melted, 380, 12.
  ū ya di lī, snow was melted, 348, 10.
  ū wat di la dū', until the snow is melted, 371, 16.

-lūt, -dlūt, -dlūtc, to be caught with a rope, to be taken in a snare.
  sa lūt i, was caught, 303, 11. (Fig. 32.)
  sa lūt di, was caught, 303, 16. (Fig. 36.)
  se lūt, he caught, 374, 10.
  es dlūl, was caught, 364, 13.
  i dlūtc, were snared, 392, 16.
Chip. (p. 148) -lū, -lū.

-lūts, to urinate.
  i sūl lūts, he urinated, 314, 17.
  ye ta sūl lūts, urinated on, 396, 13.
  sūl lūts, it urinated, 315, 7.
  ta sūl lūts, urinated on, 396, 12.
  k'e wō lūts ūs si, let him urinate on, 315, 1.
Hupa (p. 236) -lītc.
Kato (p. 64) -lūts.

-lū, to starve, (?).
  ca γa lū, they are starving me, 365, 13.
γι ye lū, they were starving, 379, 5.
ti γa ne lū, they began to starve him, 373, 6.

-lūt, to burn; transitive: see -lūt, the intransitive form.
xa ya da ne lūt, she singed them, 323, 17.
xa ya da ne lūt yū, she had singed them, 324, 1.
da de lūt, he used to burn, 370, 16.
get de lūt, he burned, 371, 7.

Hupa (p. 236) -lit, to burn; ip. 239) -lit, to cause to burn.
Kato (p. 64) -lūt, -lūt, to burn.

-lūts, to shoot, the idea of hitting, wounding, seems to be uppermost in mind.
e de lūts, he shot, 216, 13.
ye yet dain in lūts, he shot through them, 310, 2.
ye da lūts, he hit him, 302, 8.
ye de lūts, he stabbed him, 309, 3.

Kato (p. 64) -la, to shoot.

-l'a, -l'e, -l'ic, -l'etc, -l'il, to run, to jump.
e' de l'a, he ran, 340, 13.
e' din l'a, you ran, 347, 7.
e tc'e de l'a, he is running, 347, 2.
e k'e tai l'a, he ran away, 364, 4.
y a k'ai na wōt l'a, he jumped to it, 325, 5.
ye xa l'a, ran by the others, 363, 1.
yū n l'a, jumped, 364, 15.
n l'a', came running, 303, 14. (Fig. 34.)
n γin l'a, you run, 307, 19. (Fig. 140.)
da' di l'a, he started to run, 307, 18. (Fig. 18.)
de' l'a, he ran, 307, 18. (Fig. 130.)
ye ye xa l'e, he could run away, 342, 13.
na l'e, he ran, 372, 7.
yū ni le', jump on it, 306, 10. (Fig. 100.)
nac l'ic, I ran, 394, 17.
na duc l'ic, I jumped, 394, 17.
k'a l'etc, it ran, 324, 16.
i hwō* at l'etc, he runs back and forth, 307, 14. (Fig. 139.)
ya gi e l'etc, she was running about, 308, 4. (Fig. 143.)
xa da l'ite, they would run out, 326, 15.
ye ga he yūt lel, was running close to them, 339, 14.
γūt l'el, he was running along, 347, 1.
gūt l'īl, he ran, 341, 9.
ka na γūt l'īl, he ran to, 329, 7.
din dle, you run, 307, 17.  (Fig. 129.)
Ten'a (p. 218) -tlōq,1 -tlīhl,2 to jump.
Hupa perhaps, (p. 238) -Lat, -La, to run.
Kato (p. 64) -lat, -la.

-l'e, -l'e, to attack; perhaps related to -l'a, -l'e, etc., to run, to jump.
 'ū l'e, they attack them, 350, 12.
 'ū l'e, he was going to attack, 349, 8.
γū yū l'e, he fought them off, 336, 2.
a γūl le, attack them, 340, 11.

'ōn, -l'ū, to braid, to tie with a rope.
 'e 'e l'ōn, he tied up, 346, 2.
ūs l'ū, braided, 397, 3.
ma γūt da wō l'ūl, we will snare them, 314, 9.
da a' l'o e le 'e 'e, they used to set, 303, 7.
dai is l'ū i, the snare he had set, 303, 10.  (Fig. 17.)
da tc'e ges l'ū, he tied to them, 332, 4.
Compare dōn gūc l'ū, having cramps, 383, 9.

Chip. (p. 148) -L'ōn, -L'ūn, -L'ū, to tie, to knot, to put on clothes.
Hupa (p. 239) -Lōn, -Lō, -Lōw, -Lōi, to make baskets, to twine in basket making.
Kato (p. 65) -Lōi, -Lō, -Lōn.

-zūn to be dark.
 me 'e' wō' zūn, it grows dark, 335, 6.
ga be 'i' wō zūn, it gets dark, 335, 7.

Chip. (p. 166) -zūn, black.

-zūt, -sūt, to study, to ponder over.
 i dī zūt, he was studying, 331, 8.
k'i dī sūt, he began to study about it, 331, 2.

-zūt, -sūt, to stand, to stop.
at de zūt, he stood still, 326, 10.
e' na zūt, he stood there, 380, 2.
et dī e zūt, it stopped, 345, 7.
nan zūt', is standing, 358, 5.
e sūt, he stopped, 342, 14.

1  tl = 1, q = x.  
2  ht = 1.
na sëut ti, I will stand, 341, 6.
k'e na sëut di, he stood on, 332, 6.
Cf. cac tû na zët e, bear-stands-in-the-water, 325, 14.
Ten'a (219) -sëut, to stand.

-zëut, to awake.
te'i a ni zëut, he woke up, 332, 5.
Chip. (p. 150) - sët.
Hupa (p. 253) -sit.
Kato (p. 67) -sët'.

-zûz to drink (?).
gô zûz e, drink soup, 342, 2.

-sat, -sëut, -sûz, to dance.
da wô se sat i, dancing, 343, 15.
da wô sëut, they were dancing, 343, 16.
da' wô' ts'ës sûz da, if they dance with them, 343, 13.

-se, -sĩ, to push (?), see -tse, tsi, tsi'.
il da wû' se e çi', I will shove it together, 368, 15.
e iî dai ye des sî, he shoved together, 369, 2.

-set, to eat; first person only. See -tset below.

ga set, I ate, 356, 3.
gûs set a k'ai, I ate it, 321, 5.

-sîl, to heat.
yai i sîl, he heated, 308, 6. (Fig. 147.)
Hupa (p. 253) -sel, -sel, to be or to become warm.
Ten'a (p. 219) -sîhl.

-sît, -sîtë, to wear out (clothes).
ye k'e wô sît, they wore out, 304, 14. (Fig. 188.)
ye ke wô sîtë, he could wear them out, 304, 13.

-sô, -sõ, -sôn, to chase.
ye des sô, she chased him, 316, 14.
se de sô, he chased me, 395, 3.
ți des sô, he chased him, 310, 4. (Fig. 156.)
ye di 'a sôn, he chased him, 326, 18.

-sûz, to put out a fire.
tc'e nes sûz, they put out, 315, 9.
Chip. (p. 152) -zûs, to drag.
-sút, to leave, to quit (?).
  da γin sút, he left, 316, 6.
  de de sút, he quit, 366, 9.

-sút -sit, -sel, -sil, -sail, -súts, to run, to rush, to jump.
  ye ye wón sút, knocked him down, 340, 1.
  ye te'ó wó de sút, rushed on him, 307, 8. (Fig. 137.)
  wó ní sút, are running, 339, 12.
  wó de sút, they rushed, 377, 13; 354, 11.
  ní wó win sút, they jumped up, 339, 12.
  ní wó ní sút, rushed up, 303, 13. (Fig. 26.)
  le γo de sút, they ran, 362, 16.
  a wó des sút’, they rushed off, 353, 6.
  wó dû sít, would run, 339, 10.
  ní wó sít, would run, 316, 2.
  wa sel, they would rush, 378, 7.
  ya wa sil, were coming, 315, 17.
  wa’ sil, you will run along, 315, 20.
  na wó za sail a k’e he, as they were rushing along, 370, 12.
  wó sail, they were running, 339, 15.
  na wós súts, they rushed, 383, 3.
  a xó na wó wó site, would come to us, 315, 16.

-cai, -cái’ (-cái’), -ca, to go; first person only; probably from -c yai,
  -c ya, first person element and -ya, to go.
  wac cái; I will go, 344, 9.
  won dû cai, I will go there, 369, 8.
  wó cái’, I will go, 357, 9.
  me da wó ca, shall I get away? 331, 7.
  ka de ca, I will go after him, 303, 4. (Fig. 12.)
  Cf. ne γa nü cai, I will marry you, 364, 11.

Chip. (p. 152) -sai, -sa, -cái.
Hupa (p. 248) -hwai, -hwa, -hwauw.
Kato (p. 67) -ca’, -cac.

-ce, -cí, -xe, to bring up, or to raise a child.
  ya ni ce, he raised, 328, 7.
  yen de ce, she raised it, 317, 1.
  nü ce hî, I will raise it, 369, 15.
  ya na xùn na cí, I raised you, 325, 15.
  ye ne xe, raised him, 318, 18.
  ya ni yû tca, he raised, 325, 12.
  ye ne cô, she reared it, 369, 17.
-cūt, -cū dī, to drive; first person only: see -yūt, above.
   i dū cū dī, I will drive them, 341, 7.
Chip. (p. 145) -yū, -yūl.

-sīl, to throw (?)
   de cīl, he threw, 352, 2.

-cūl, to be wet.
   na cet cūl, were wet, 382, 2.
Chip. (p. 168) -tsūl, wet.

-γai, -γail, -γel, -γin, to carry on the back.
   et des γai, he carried it, 367, 8.
   ya γai le, she carried him, 324, 3.
   γa γail, she carried, 324, 2.
   γin γail, carry it, 372, 12.
   γi γel, we carried, 394, 5.
   ye dī es γin, she carried him, 312, 16.
   na γa γel, he carried, 303, 20; he was carrying, 304, 2.
   des γain, was carrying, 337, 7.
   dūc xain, I will carry, 372, 1.
Chip. (p. 159) -gi, -xe, -gin -gel.

Hupa (p. 226) -wen, -wiñ, -wūw, -we, -wel.
Kato (p. 77) -gin, -gūc, -geš, -gel.
Nav. (p. 48) yidesgēl, I carry.

-γat, to rub.
   ya γat, she rubbed them, 315, 18.
Hupa (p. 224) -was, to shave off, to whittle.
Kato (p. 76) -gats, -gαs, to scrape.

-γel, see -γai, etc.
-γin, see -γai, etc.

-γis, -γūs, to run (?).
   ka te' γis, they were running for, 379, 6.
   te' γūs, they ran, 377, 1.
   de xūs fled, 397, 3.

-xai, -xaij, -xail, -xai li, to kill.
   e ze' xai, he killed, 352, 18.
   'e' ze xai, he killed, 366, 18.
   ye ze' xai, he killed, 317, 12. (Fig. 142.)
   yi ze xai, I killed it, 396, 5.
   zūs xai li, I will kill, 386, 11.
ze xai, I killed, 308, 2. (Fig. 134.)
ze’ xain lō, he had killed, 312, 13.
e zi xaj et de, if you kill, 351, 14.
γι zū xail, we would have killed him, 387, 13.
ts’úz zū xail, let us kill him, 318, 16.
ne jū cail e cj, I will kill you, 320, 1.
a xa dja zū xel, they will kill us, 391, 2.

The first person plural has the stem with a voiced initial.
ζū sī γιν, we killed, 394, 13.
ze wō γaił le, we will kill, 394, 11.

Chip. (p. 159) -gel, to kill.
Ten’a (p. 223) -xan, xa, -zāhl, to kill.
Hupa (p. 225) -wen, -wiñ, -we.
Kato (p. 77) -gīn.
Nav. (p. 114) sisqe’, I kill.
Jicarilla Texts (p. 18, 1. 5) bi yes xi na, they killed him.

-xail, to be dark.
γιn xaił, it was dark, 303, 8.

Chip. (p. 152) -xel, the passing of the night, relating to darkness.
Hupa (p. 224) -weL, -wil, -wił.
Kato (p. 77) -gel*, -gel, -gül.

-xal, -xūl, to strike repeatedly, to beat, to beat a drum.
ū’ ni xal, he was going to hit, 330, 7.
ū’ xal i he’, he was clubbing, 335, 17.
ye na dūt de xal, he knocked down, 305, 17. (Fig. 95.)
da’e xal, began to pound, 372, 9.
yα ye xūn ne xūl, he finished clubbing her, 308, 4. (Fig. 145.)
e xūl, he drummed on, 361, 12.
yα γūt ya xūl, he clubbed them, 307, 9. (Fig. 121.)
ye in te’ e a de xūl, he threw from one to the other, 309, 10.
ye ya e xūl, he knocked her down, 308, 4. (Fig. 144.)
ye ne de xūl, he knocked her down, 306, 6. (Fig. 89.)
γū ya e xūl, he was drumming for them, 343, 16.
ma ta γal, they pounded, 336, 7.
mūk k’a ts’et de γal, they clubbed, 316, 17.
Cf. li xaił, he broke, 330, 8.
ōn de xūl, I threw it away, 394, 16.

Chip. (p. 152) -xul, -xūl, -xal, to use a club, or to move a large stick.
Hupa (p. 222) -waiL, -wil, -wül, to strike, to throw, to scatter.
Kato (p. 76) -gal*, -gal, -gal, to chop, to beat.
-xe, see -ce.

-bat, -bût, to starve, to be hungry.

ya' di bat dü, when they were starving, 318, 10.
ya ya di bût, they were starving, 375, 18.
y di bût, were starving, 312, 7.
y a te'e di bût, they were starving, 379, 15; they were hungry, 368, 9.
y a de bût, they were hungry, 374, 12.
d a bût, they were starving, 365, 10.
dec bût, I am starving, 319, 15.
de bût', she was hungry, 376, 6.

Cf. Kato (p. 69) -ba, to be thirsty, and Hupa Texts (p. 252, 7, and footnote) tim ma tačit. tcwe, where tim ma means famine.

-bel, to swim.

ga bel, was swimming, 338, 13.

Chip. (p. 153) -be, -bet, -bi, to swim.

Hupa (p. 240) -me, to swim, and -men, to cause to swim.

Kato (p. 68) -be, -bin, -bic.

-bak, -bat, to go to war; the war band, grammatically singular, is the subject.

des bak, were going to war, 362, 14.
t e'e des bak, they went to war, 386, 1.
na te'a ba', were at war, 354, 5.
des bat, went to war, 388, 1.

Nav. (p. 213) nashba', I go to war.

Chilula Texts (p. 293, l. 1) man', war party.

-da, -da', to travel as a company.

ts'e di es da, they moved camp, 321, 8.
y a di da', they were traveling. 380, 13.
dis da', I was moving, 349, 16.
ts'út dis da', I was moving, 350, 4.

Jicarilla (p. 158, l. 8) na de c n da, I moved camp.

-da, -dai', to sit, to stay, singular only.

wön da', stay, 373, 12.
se da, he sat, 360, 8.
sút da, he sat there, 304, 12. (Figs. 8, 55.)
wös dai, I will wait, 302, 15.
wóc dai, I will sit, 357, 4.
wóc dai', I will sit, 323, 12.
Cf. cec da e yə, I am able to marry, 368, 7.

γα set da, she married, 362, 6.

Chip. (p. 153) -dai, -da, to sit.
Hupa (p. 254) -dai, -da.
Kato (p. 69) -dai -da.

-da -dai', to watch, that is, to sit near.
et de da γα, they waited for him, 348, 8.
ne γα γιτ da, he is watching us, 384, 3.
ni 'ε ni da', you watch, 341, 6.
e wōs dai', I will watch, 323, 12.

-da, -dai, to eat.
e it da, we were eating, 396, 2.
es da, I eat, 336, 17; 304, 3. (Fig. 31.)
'te tc'e da, they ate, 392, 10.
In da lọ, he ate, 352, 6.
ye tc'e da, they begin to eat them, 354, 4.
'te' wō dai, we will eat, 362, 16.
'i' da' e le, they ate, 356, 8.

-da, -da', -dai, to live, to care for or make live.
a γαc da γα, I will live, 376, 16.
a γυt da, they alive, 303, 5. (Fig. 14.)
yα γα γιτ da, they were saved, 319, 10; they lived, 323, 4; they were living, 348, 6.
yα γιτ da, they were living on, 374, 16.
yα γυτ da, she cared for it, 317, 1; she took care of him, 311, 7; he kept them, 378, 14.
yα γαs sit da', they were saved with, 350, 6.
yα wūt dai ce, we are going to live, 302, 16. (Fig. 4.)
Chip. (p. 146) -na, -nai, -na', to live, to be alive.

-da, -dal, -datc, to go; singular only.
'to din da, go back, 320, 1.
na din da, go, 384, 2.
e gūs dal, I went, 393, 7.
na γα dal, went along, 319, 5.
na γυt dal da', when he comes back, 305, 19. (Fig. 189.)
xōn na datc, does he come out? 301, 14.
Chip. (p. 153) -da, -dal, to travel, singular only.
Hupa (p. 255) -dal, -dai, -dauw.
-da, -datc, -daite, to chisel for beaver, to work on a beaver house.
‘e' tcet da ‘e', he was chiseling for, 366, 11.
e tc'út datc, he was chiseling for, 345, 1.
e tc'út tc'út daite, they were after, 311, 15.
út tcút datc, he was chiseling, 365, 9.
ye tc'et datc, he tried to take it out, 341, 16.
tc'et datc, he worked, 345, 15.
ye tcút ts'a daite, they were working for, 324, 2.

Chip. (p. 154) -de, to dig with a spear.

-de, -di, to live, to camp, to remain in one place.
me'ta ts'et de, he lived with him, 341, 3.
na γút di e de, if he is staying there, 302, 18. (Fig. 5.)
na de, lives, 301, 10; 328, 10.
na tc'e de 'i i, they had camped, 349, 2.
i na di, it is living, 308, 15.
na di ye, he camped, 306, 15. (Fig. 104.)

Chip. (p. 153) -de, to stay, to remain, plural only.

-de, -di, to do anything, to work.
a γút de, they worked, 382, 5.
‘a' de ‘e' jô, she could do anything, 333, 12.
‘a γút di, they did it, 324, 13.
‘a' di he ýô, he could do anything, 342, 12.

-del, -detc, to fly; plural only: see -t'ak, singular.
ús del, went past, 341, 9, 11.
γin del, they flew off, 310, 12. (Fig. 177.)
nais detc, they flew off, 310, 12. (Fig. 179.)

-del, -dail, -dil, -dût to go; plural only: see -ya, singular, and -"ac,
-"atc, dual.
na γat dail ‘e', you are traveling, 339, 4.
γa dail, was coming, 370, 14.
γút dail, they were going, 370, 7.
tc'a dail, they were moving, 375, 2.
‘ô γin del, they went back, 368, 6.
ye des del, they went with him, 337, 11.
wô nî del, they came to, 349, 4.
tc'a del, were traveling about, 324, 9.
ta na dîl, go, 318, 2.
na γa dû de li, we will go, 385, 12.
ne dúc de le, we will go with you, 337, 9.
ya dúl, they traveled along, 380, 18.
Chip. (p. 154) -del, -del-, -dil, -dil.
Hupa (p. 256) -deL, -dil, -dil, dual and plural.
Kato (p. 69) -del', -dúl, to go, dual only.

-di, to work, see -de.
-di, to live, see -de.
-di -dité, to speak.
  a ye di, he said, 318, 4.
  a ca γút di, they said that of me, 314, 4.
  a γí ye di, they asked him, 373, 3.
  'a di, said it, 343, 12.
  a di, he means, 307, 6. (Fig. 116.)
  a din di, do you say that? 329, 15.
  e' di, they said, 302, 17.
  'in di, tell him, 342, 2.
le wó γút dité, they told each other, 310, 18. (Fig. 185.)
din di, you say, 341, 11.
  a ye xo dité, told him, 305, 18. (Fig. 84.)
e xai wó ne dité, tell us the news, 377, 14.
ye' di, he said, 306, 10. (Fig. 93.)
Chip. (p. 146) -ne, -ní, to speak.
Hupa (p. 244) -ne, -n.
Kato (p. 65) -ne, -nī -n.

-di, to think; perhaps connected with the -di, to speak.
  a kú γút di, they thought, 322, 12; 247, 12.
  ū di di, we wondered, 365, 6.
  yū di, she thought about it, 316, 20.
  yū te'et di, they thought about her, 355, 2.
kús di i, I thought, 386, 8.
kú γút di, they thought, 301, 2; 316, 8; 347, 12.
kú γút di ye, they thought, 302, 16; 314, 8. (Fig. 4.)
kú dí, he thought, 302, 4 (Fig. 6); 317, 12.
kú ya de, they thought, 391, 2.

-di, (-de), to know; perhaps connected with -di, to speak, or to think.
  a da te'ú di, will be revealed, 321, 17.
  a da te'ú di, they knew, 319, 11.
  a da te'et di, they knew, 321, 11; 319, 11.
  at da wó di, he knows, 320, 17.
e da wút di, they knew, 349, 4.
‘e da tc’et di, they knew, 319, 12.
et dúc di’, I knew it, 362, 8.
‘et da wac de, do I know, 320, 13.
le na yút di, they knew (each other), 310, 19.  (Fig. 186.)

-di (perhaps -det di), to hunt.
cú det di, they were hunting, 389, 16.
ka cú det di, he hunted, 366, 17.
ka cú γα det di, they were hunting after, 385, 7.

-dîtc, to touch or handle anything with the hands, to put on or off mittens.
yet dû ne dîtc, you roll up in, 316, 16.
yû de dîtc, he put them on, 309, 10.
xôn da dîtc, he pulled his hand out, 309, 11.
da dîtc, he put his hands, 309, 9.
te dîtc, he was feeling in the water, 382, 1.
k’e dîtc a k’e he’, because they put their hands, 354, 10.

-dō’, -dō, -dôn, to drink.
Ya γût des dō, they drank all up, 310, 6.  (Fig. 157.)
wût dō’, he drank, 352, 5.
γût des dō, they drank up, 382, 13.
γût dôn, I drink, 304, 4.  (Fig. 41.)

Hupa (p. 243) -nan, -nûn.
Kato (p. 65) -nan.

-dûk, -dûk’, to swallow, to eat up.
yût ye dûk, he swallowed it, 312, 3.
ya gûk dûk, they eat up, 380, 6.
yûk dûk, someone had been eating it, 303, 19.  (Fig. 39.)
de dûk, you swallowed, 320, 14.
ye de dûk’, he swallowed it, 320, 12; 320, 16.

Ten’a (p. 216) -nûk, to swallow.

-dûz, to crawl.
ka dûz, was crawling about, 311, 5.
Cf. Chip. (p. 154) -dûθ, in, hût dûθ i t’a, he went through, p. 23, l. 21.

-dle, -dla, see -le’, -la, etc.

-dlôtc, to laugh.
a xô ō gût da dlôtc, is laughing at us, 327, 6.
yô et de dlôtc, was laughing, 362, 3.

Chip. (p. 155) -dlô, -dlôk’, to laugh.
-dļut, to snarl, see -lūt.

-dja, to return. Probably stem -ya, to go and a prefix used with na-, back, (p. 477).
na γūt di dja, does he come back, 305, 19. (Fig. 96.)
ño dja', he came back, 308, 5. (Fig. 146.)

-dja*, to be, to become.
a wō dja*, it was, 337, 5.
a na wō dja*, it happens again, 335, 8.
a na γūt dja*, it became again, 359, 12; it was again, 372, 15.
a na dja*, it became again, 302, 9.
a γūt dja*, they became, 388, 16.
me a wō dja*, happened to him, 303, 17. (Fig. 28.)

-djin, -dji*, to sing.
e djin, he was singing, 321, 2.
ne djin, sing, 343, 12.
tc'et djin, they sang, 354, 7.
út dji*, he sang, 361, 11.

-djic, -djite, to breathe.
e djic, he breathed, 344, 11.
ne djic lо, he was breathing, 321, 2.
'e' djite, she was breathing, 374, 2.
tc'et djite, they breathed, 392, 14.

-djit, -dji, to be afraid.
i ne djit, he was afraid of, 342, 16.
je ne djit, he was scared, 376, 11.
ye ne djit, they were afraid of him, 317, 11.
je nī djit dī e, he was afraid of it, 342, 7.
ği ge ne djit, they were afraid, 349, 8.
me won de dji di, they were afraid, 337, 5.

Chip. (p. 159) -ge', -djet', -djit, to be afraid.
Hupa (p. 280) -git.
Kato (p. 77) -git, -glc.

-djūt, -(?).
ta yin de djūt, them to run out (he caused), 309, 18. (Fig. 163.)

-ta, -tai*, -tal, -tāin, to look; compare -'i, etc., to see.
yu qāin ta, he looked at him, 302, 6.
yu k'ai ta e, she looked at him, 314, 15.
ye k'ai ta, she looked at him, 311, 11.
yûk k'ai ta, she watched him, 311, 12.
wa k'as ta, I looked for it, 393, 13.
mûk k'as ta, I looked, 393, 6.
γai ta, he looked at, 304, 6. (Fig. 43.)
k'ain ta, look, 394, 9.
ği yiŋ ka na ta, they looked for, 310, 6. (Fig. 170.)
gûs tai, I will look at, 311, 15.
nûc tai*, I will look, 322, 1.
nâ tal, were looking, 335, 6.
'i da wô tân, we will look, 335, 6.
Ten'a (p. 228) -ton, -toihl, to look.
Hupa (p. 264) -te, to look for, to search after.
Kato (p. 71) -te.

-ta, -te, -ti, to bet (?)
e ya gûs ta, I bet, 361, 11.
'ê' gûs te γa, I am going to bet, 361, 10.
na γîn tî 'î 'î, I bet, 362, 9.

-tan, -tûn, to freeze.
me xa tûn e ci, he froze, 363, 6.
mût tûn ne*, frozen, 363, 7.
ne xa na tan, it froze you? 351, 5.
se xa na tûn, it froze me, 351, 6.
da' ne tûn, was frozen, 367, 19.
Kato (p. 71) -tûn, -te, to be cold.

-te, te bet, see, -ta.
-te, -tî, -tis, to lie; only of an animate thing in the singular.
nût te, he slept, 303, 7. (Fig. 21.)
γain te lô, he had slept, 303, 18. (Fig. 38.)
nâ nes tî, he lay down again, 304, 9.
nes tî, he lay down, 303, 8. (Fig. 22.)
se tî, he slept, 329, 8.
se tî, he was lying, 352, 14.
ze tîs, I will lie down, 325, 4.
gûn nes tî, they lay down, 304, 5. (Fig. 47.)
Chip. (p. 155) -te, -tî, -tîn*.
Hupa (p. 266) -ten, -tïn, -tûw, -te.
Kato (p. 71) -tin, -tûc.
-tel, see -tî, etc.
-tetc, (-tate), to lie, only of animate things, usually people, in the plural.
na nes tetc, lay down again, 359, 13.
se tetc, are lying there, 314, 8.
ca' tetc, lie down, 359, 12.
γa γîn tetc, they lay there, 379, 12.
nî γî nes tatec, they lay down, 385, 14.
na na wō tec, we will lie down again, 359, 9.
Compare na te' tec 'i 'i, they had dreamed, 371, 14.

Chip. (p. 155) -tez, -tes, used in plural.
Hupa (p. 266) -tetc.

-tî, -tî, -tel, -tînl, to move or handle any living or dead person or animal.
nî yi di ti, he took up, 306, 7. (Fig. 92.)
xain tî, he took out, 306, 11. (Fig. 106.)
ga γîn tî, she gave it, 304, 3. (Fig. 31.)
yâ tc'i ti, she put him down, 324, 3.
ye' nî ti 'i 'i, I loaned him, 352, 11.
wō nî ti, he gave (a daughter), 332, 16.
na ye nî ti, he took him back, 361, 3.
na nū tî, let him keep you, 321, 1.
na γûn nî ti, they brought him, 373, 5.
nî ya di ti, he brought him there, 351, 4.
nî ti, he gave, 340, 6.
nî da' wō tel, we will take, 373, 11.
yai tel, it took, 336, 13.
yût tînl, he was carrying, 364, 14.

Chip. (p. 155) -tî, -tî ne, -tel.
Hupa (p. 264) -ten, -ti'n, -tîw.
Kato (p. 71) -tin, tûc.

-tî, -tîtc, to talk.
ye tc'i wa tî, he talked to, 353, 14.
ye tci wût tî, he talked to them, 353, 14.
yû ya tîtc, it barks after it, 307, 14. (Fig. 125.)
wô tîtc, he was telling, 365, 4.

Chip. (p. 156) -tî, to talk.
Nav. yaltî, he is talking.

-tô, -ton, to move or handle a long object, a long object in position.
ye tô, it lay, 364, 2.
yin tō', he gave it to, 373, 15.
nī tō, I put it, 393, 15.
se tō lō, was lying, 364, 1.
ū tōn lō, he was holding, 387, 7.
ye tōn, he held, 339, 8.
yin tōn, he gave him, 304, 15.  (Fig. 59.)
yū tōn, he caught, 339, 17.
xa ya yin tōn, he pulled it out, 323, 15.
‘e’ ga tinl, he was carrying, 364, 3.
Chip. (p. 155) -tā, -tū*, relating to the position or motion of a long
object.
Hupa (p. 262) -tan, -tūn, -tūw.
Kato (p. 71) -tān, -tic.

-t’s, to feather an arrow.
ūs t’s le, I will put feathers on, 308, 6.  (Fig. 148.)
Cf. t’s, feather, 308, 6.

-t’s, -t’s, -t’ats, -t’atc, to cut.
 na ya dūn na t’s, he cut up, 302, 11.
da won t’s, cut it open, 305, 10.
ɡi ye gū t’s, they cut off, 383, 11.
da ɡain t’ats dji, he cut off, 352, 2.
ye te’o ní t’atc, he cut her open, 345, 6.
des t’atc, he cut open, 305, 12.  (Fig. 73.)
Chip. (p. 157) -t’aθ, -t’aθ.
Hupa (p. 268) -t’ats, -tūs, to cut a gash.
Kato (p. 72) -t’ats, -t’s.

-t’atc, to go, see -tac, etc.
-t’e, -t’es, -t’is, to roast, to cook.
ye t’e, he roasted it, 386, 13.
yet ye t’e, he roasted it, 304, 2.
se t’e, cooked, 320, 3.
ɡi ye t’e, they roasted, 372, 14.
a t’es lō, you are cooking? 361, 3.
e t’es, roasting, 361, 2.
e t’es ai yō, they were going to roast, 339, 7.
in t’es, cook, 320, 8.
ma ne t’es, cook for him, 320; 2.
di t’es, we will roast, 371, 15.
e t’e zi, was cooked, 361, 8.
a t'is, cook, 365, 12.
e t'is, they roasted him, 360, 12.
Chip. (p. 158) -t'e6, to roast on the coals.
Kato (p. 72) -t'e, to cook.
Nav. (p. 162) ast'es, I roast.

-t'e, -t'i, -t'j, -t'in, to be, to appear, to have a certain nature.
a wōn t'e, you are? 336, 16.
a wōn t'e, it was, 335, 2.
'a' na t'e, you are, 389, 9.
'a' sī t'e, we are, 371, 15, 17.
'ac t'e, I was, 347, 16.
e c t'e, I am, 346, 7.
a' sī t'i, we are, 385, 11.
a ne t'i, you are, 327, 9.
'a t'i, he was, 303, 3. (Fig. 11.)
'ac t'i, I am, 319, 18.
a ne t'i, you are, 339, 4.
'a wō t'i, you will be, 320, 1.
a ne t'in, you are, 347, 9.

Chip. (p. 157) -t'e, t'i, to be, to have the nature or property of a certain kind.
Hupa (p. 268) -te.
Kato (p. 72) -t'e.

-t'ōk, -t'ō, -t'ū, to shoot.
a de t'ōk, I shot, 393, 12, 16.
e de t'ōk, he shot, 364, 15.
ūt de t'ōk, he shot, 313, 15.
yū ne t'ōk, I shot it, 395, 10.
nī t'ōk, I shot, 395, 6.
ğū yi ne t'ōk', they shot, 390, 6.
kūn t'ōk', he shot, 304, 18. (Fig. 64.)
kū wō t'ōtc, we will shoot, 304, 16. (Fig. 61.)
e t'ō e', he shot, 387, 11.
ū' wū t'ū hū, let us shoot them, 385, 1.
ū γūt t'ū, shoot, 316, 11.
ye ū t'ū', he shot, 378, 14.
yū t'ū', he was shooteŋ, 370, 12.
Nav. (p. 174) yīnīsh't'ō, I shoot with bow and arrow.

-t'ūk, to fly.
i t'ūk wō, they could fly, 332, 5.
γα xa tej ye t'ε i t'υκ, just large enough to fly, 306, 8. (Fig. 99.)
Chip. (p. 157) -t'a, -t'ai, -t'ak, -t'υk', to fly.
Kato (p. 72) -t'ac, -t'a'.

-tset, -tsi, -tsiz, -tsit, -tsits, to eat.
yat tset', he ate, 320, 4.
γι ya tset, they ate it, 372, 15.
γιν tset, you ate, 320, 4.
wο si tsi, I will eat, 386, 14.
in tsiz lо, you eat, 356, 4.
me ne da tcit de', did you ever eat? 304, 2.
γα tsit, he ate, 365, 13.
υτ sits, he was eating, 312, 17.
yet tsits, she eats, 391, 10.
wο tsits e ci, we will eat, 371, 16.
Chip. (p. 150) -tθi, -tθe, to eat up.

-tsūz, of flexible flat objects like skin, cloth or paper.
se tsūz, he put, 387, 8.
det sūz, he took, 346, 6.
Chip. (p. 156) -tcūθ, -tcūθ, -tcīθ.
Hupa (p. 284) -kyōs.
Kato (p. 75) -tcōs.

-tse, -tsi, -tsi', to push (?); this may be a classifying stem relating to
long objects. See -se, -si, first person only.
lį da wοn tse e ci, you shove together, 368, 14.
γι ye kwοn de ne tsi, they put fire to it, 339, 6.
gi ye nι tsi, he pushed, 349, 7.
na da ye tsi', they stick up, 355, 7.
gi ye kο dǔn nι tsi', they set it afire, 381, 12.
Compare; k'e ts'e tsis 'ε, they put in a row, 392, 15.
Chip. (p. 151) -θi, to dig, to insert in the ground or snow.
Jicarilla (p. 20 l. 6) yi zi na, she pushed (ashes away).

-ts'a, -ts'i, to sit; plural only: see -da, singular and -ke, dual.
da ts'a, are you sitting? 314, 8.
i dǔs si ts'i, we were sitting, 396, 2.
γοt des ts'i, they were sitting, 318, 18.
da' ts'i, sit, 371, 4.
de ts'i, sat, 330, 10.
ts'a de ts'i, they were sitting, 313, 11.
Chip. (p. 151) -θ'i, to sit; plural only.
-ts’it, -ts’i, -ts’ût, to die.

\begin{align*}
& t’\, na \, won \, ts’it \, e \, ci’, \, you \, will \, die, \, 373, \, 13. \\
& t’\, a \, ne \, ts’it, \, they \, die, \, 350, \, 15. \\
& t’\, a \, ya \, ne \, ts’it, \, they \, died, \, 347, \, 13. \\
& \gamma’un \, ne \, ts’i \, e \, lo, \, they \, were \, dying, \, 348, \, 15. \\
& t’\, o \, ts’i \, di, \, he \, will \, die, \, 373, \, 9. \\
& dai \, ts’ût, \, she \, died, \, 356, \, 11. \\
& t’ais \, ts’ût, \, she \, is \, dying, \, 355, \, 2. \\
& t’ai \, ts’ût, \, he \, died, \, 353, \, 9; \, 321, \, 3.
\end{align*}

-ts’ô, to listen; compare -ts’ûk, to hear.

\begin{align*}
& \ddot{u} \, ze \, ts’ô, \, he \, listened, \, 380, \, 2. \\
& set \, ts’ô \, ka, \, they \, were \, listening, \, 381, \, 9.
\end{align*}

Cf. na \, ze \, ts’ô, \, he \, heard \, a \, noise, \, 375, \, 7; \, made \, a \, noise, \, 369, \, 6. \\

na \, ze \, ts’ô \, ‘e’, \, he \, heard \, (break), \, 375, \, 6.

-ts’ût, (-tsût), to fall.

\begin{align*}
& i \, ts’ût, \, he \, fell, \, 308, \, 2. \, (\text{Fig. 141}). \\
& ye \, i \, ts’ût \, lo, \, he \, fell, \, 316, \, 14. \\
& kū \, ya \, ts’ût, \, fell \, in, \, 341, \, 15. \\
& \ddot{i}t \, ts’ût, \, rolled \, down, \, 331, \, 11. \\
\end{align*}

Chip. (p. 150) -\ddot{t}et, to fall.

Hupa (p. 273) -\ddot{ts}it, to fall, to sink.

Kato (p. 67) -sût, to fall.

-ts’ûk, -ts’a γ-, to hear; compare -ts’ô, to listen.

\begin{align*}
& ye \, di \, ts’ûk, \, heard \, him, \, 324, \, 10. \\
& \gamma\, di \, ts’ûk, \, he \, heard, \, 360, \, 15. \\
& \gamma’ût \, di \, ts’ûk, \, they \, heard, \, 324, \, 12. \\
& di \, ts’ûk, \, he \, heard \, it, \, 324, \, 18. \\
& di \, ts’a \, \gamma’ût \, de’, \, when \, he \, heard \, it, \, 347, \, 3.
\end{align*}

Chip. (p. 151) -\ddot{t}’e, -\ddot{t}’ûk’, -\ddot{t}ûk’, to hear.

Hupa (p. 323) -tsû, listed as a suffix.

Kato (p. 73) -ts’eG, -ts’e’, -s’ûl, to hear.

-tcùn, -tsùn, to smell, transitive.

\begin{align*}
& le \, tcùn, \, smells, \, 336, \, 16. \\
& le \, tcùn \, e \, yôn, \, might \, smell, \, 336, \, 16. \\
& lût \, sùn, \, I \, smell, \, 306, \, 4.
\end{align*}

Chip. (p. 156) -tsùn, -san, to smell.

Kato (p. 75) -tcùn, -teíc, to smell.

-tcût, (-cût), to give food, to feed.

\begin{align*}
& ma \, tcùn \, tcût, \, they \, were \, feeding, \, 380, \, 8.
\end{align*}
nĭ tcūt, give to eat, 329, 4.
sŭn nĭ tcūt, give me something to eat, 353, 15.
tcūn nĭ cūt, he fed me, 321, 5.

Hupa (p. 283) -kit, to feed.

Kato (p. 75) -tcūt', to feed.

-tcūt, -tcūtc, to seize, to hold.
‘in tcūt, it caught, 336, 12.
in tcūt, caught, 307, 9.  (Fig. 138.)
i tcūt, I held, 395, 10.
i tcūt, he caught, 382, 1.
‘i tcūt, he took up, 364, 2.
yîn tcūt, he caught it, 306, 11.  (Fig. 102.)
yî tcūt, he caught it, 364, 14.
ca' tcūt, take hold of me, 388, 16.
in le dai yi tcūtc, he held together, 313, 16.
ye tcūtce, he took, 309, 10.

Hupa (p. 283) -kit, to catch with the hands, to take away.

Kato (p. 75) -tcūt, -tei, to catch hold of.

Nav. (Dene Bizad, p. 28) yi yîl tsod, he took hold of it.

-tcūk (-tsūk), -tec', -tei, to cry; of a dog to howl.
at tsūk, was crying, 317, 16.
a tcūk, crying, 319, 1.
üt sūk, was crying, 311, 2; cried, 316, 18.
üt tsūk, he started to cry, 304, 11, 12; she cried, 301, 9.  (Figs. 49, 54.)
üt tcūk, has been howling, 352, 9.
ne tcūk γa, are you crying, 319, 1.
tcūk γe', she cried, 327, 3.
ti da sūt teck', they started to cry, 302, 16.  (Fig. 3.)
yâ i tce', were crying, 383, 10.
kwô de de tce, he was screaming, 360, 12.
yâ i tci, they were crying, 383, 3.

Hupa (p. 280) -tcwū, -tewe, to cry, to weep.

Kato (p. 74) -tecg, -tec', to cry.

Nav. yi tca, he is crying.

-te'ut, (-tcūt), to be strong.
ma tc'ut lô, was strong, 366, 9.
na tc'oll lô, he was strong, 366, 13.
na tc'ūt, he was strong, 361, 6.
ma' na tcūt, they are stronger than, 350, 15.
na tcūt, he was strong, 361, 16; 326, 19.
-gūj, -gūc, -γūj, to fish.

mō e da ūc gūj ji, *I will sit for it*, 312, 9.
yū e da ‘e’ gūc dji, *where he is fishing*, 312, 9.
γai gūc ce, *he was fishing*, 312, 11.
e da ūc γūj je, *I will fish*, 312, 7.

-γet, -γit, to go, of an animal.

nī i γet, *he got up*, 317, 5.
nī γet, *he climbed to*, 342, 14.
e’ tc’on de γit, *he would go away from him*, 342, 15.

Chip. (p. 159) -ge, to travel on four feet, used of animals only in the singular.

-γet, -γöt, -γötc, to spear, to stab, to puncture or cut through.

yū γet, *he speared*, 323, 15.
na γet, *was cut*, 381, 16.
nōn γet’, break open, 370, 4.
ya nī γet, *cut a hole through*, 323, 11.
yi ya ka nī γet, *they stabbed him through*, 378, 2.
γi yū γet, *they stabbed them*, 354, 1.
ka nī γet, *she poked a hole through*, 305, 9.  (Fig. 79.)
yes γöt, *he stabbed him*, 370, 10.
se γöt, *he stabbed*, 387, 9.
γais γöt, *he speared*, 326, 17.
a ci γötc, *we would spear them*, 326, 16.

Cf. kī ye da γet, *they had intercourse with her*, 334, 8.

Chip. (p. 159) -ge, -gwi, to puncture, to spear, to prick.

Hupa (p. 285) -qöt, to push a pointed stick into a yielding mass, to stick, to poke.

Kato (p. 77) -get, -ge, to spear.

-kāl, -kā', the coming of day.

ye kāl, *it was daylight*, 382, 12.
na wō din kā', *it was daylight*, 383, 7.
na wō di ĝa', *it was daylight*, 336, 15; *it was daylight again*, 303, 8, 9.

(Fig. 15.)

Chip. (p. 159) -kai, to be light, to become day.

Hupa (p. 250) -xa, -xal, -xal, -xūn.

Kato (p. 78) -kan, -ka, -kai, -kai, relating to the passing of the night.

-ke, to sit; dual only: see -da, singular, and ts’a, -ts’i, plural.

se ke lō, *were sitting*, 371, 6.
si ke, we sat, 396, 7.
y a nes ke, they two sat down, 370, 2.
y a nes ke la, they have married, 366, 5.
me ǧa sa ki, marry him, 366, 10.
Chip. (p. 161) -ke, to sit, dual only.
Jicarilla, na'ke, you two sit down.

-ke, -kel, -ki, to die (?).
a na wō ke le a ci, you will die with, 316, 5.
t'a ne ke, they died, 348, 12.
t'a dū kēl, will die, 369, 4.
y a i n ki, lay on the ground, 383, 9.
t'ais ki, had died, 323, 9.
t'ō kēl e ci, we will die, 368, 12.

-ke, -kel, -kj, to paddle about, to go by canoe.
ɣǔt din ke, take the canoe, 332, 3.
gǔc kel i i, I was paddling along, 355, 11.
wō na tca yin ki, he paddled to, 332, 2.
nai kj, he came, 376, 5.
na ts'į des kj, he paddled back, 376, 11.
des ki, he started to paddle, 376, 4.
tc'ūt des kj, he paddled, 333, 7.
a ya kil, he is paddling back, 376, 7; he was paddling, 376, 10.
Chip. (p. 161) -kį, to paddle a canoe, to travel by canoe.

-kin, (??).
xa wō win kin, he cleared the snow off, 357, 10.
x a wō γin kiŋ, they began shovel off a place, 379, 11.
dan wō de kin, he covered it with snow, 368, 3.

-k'al, to be white.
de k'āl lɔ, was white, 359, 18.

-k'ôn, -k'ontc, relating to fire.
xōnt di k'ôn, make a fire, 323, 13.
de wọ k'ōn, build, 374, 9.
de si k'ôn, we built, 396, 1.
de des k'ôn, burned, 339, 7.
a de di k'ōntc, it kept catching fire, 339, 8.
de des k'ô, caught fire, 337, 3.
de di k'ā', they kindle, 392, 8.
Chip. (p. 161) -k'ā.  
Kato (p. 79) -k’an.
Nav. (p. 92) ādishk’ā’, I set it afire.
-k’ūt, -k’ūts, to be cold.
  sūk k’ūt, cold, 373, 10.
  wō k’ūts, cold, 373, 10.
Chip. (p. 170) -k’a∅, cold, (adjective).
Jicarilla (p. 147, l. 6) gōs k’ats’, it was cold.

Variations in Stems.

The Athapascan dialects have striking variations in verb stems which have come to have, probably through association, distinctions in meaning. This characteristic is shared with the Tlingit, but whether through a common inheritance or by assimilation is as yet undecided. These variations in the stem are clearly of two distinct classes as to origin. Many of them are phonetic, resulting from accent of some sort; others are the result of suffixes especially of -l, and -n. The latter in Beaver has in some cases nasalized the preceding vowel and disappeared

ai, a
  -cai, -ca, to go. 1
  -dai*, -da, to sit.
  -dai, -da, to eat.
  -dai, -da, to live.
  -tai, -ta, to look.
a, e
  -ta, -te, to bet.
  -l’a, -l’e, to run.
  -la, -le, to have position (of plural objects).
  -la’, le’, to make.
a, i
  -ts’a, -ts’i, to sit (plural only).
e, i
  -se, -si, to puncture.
  -ce, ci, to rear.
  -de, -di, to work.
  -t’es, -t’is, to roast.
  -tse, -tsei*, to puncture.
  -get, -git, to go, (animals only).

1 Illustrations of verbs with these forms of the stem are listed above under each stem.
-ke, -kī, to sit (dual).
-ke, -kī, to die.
-tce', -tcī, to cry.
-te, -tī, to lie.
-de, -dī, to camp.

-e, ō
-čel, -čōl, to float.
-čet, -čōt, to spear.

a, û
-sat, -sūt, to dance.
-bat, -būt, to starve.
-tan, -tūn, to freeze.
-xal, -xūl, to strike repeatedly.

The final consonants are also affected.

ak, a':
-čak, -ča', to deceive.
-bak, -ba', to go to war.
-tcūk, -tc', to cry.
-tč'ok, -t'o, to shoot.

tc, c
-atc, -ac, to go (dual only).
-yitc, -yic, to break.
-djtc, -djic, to breathe.
-t'ats, -t'as, to cut.

The surd consonant becomes sonant.
-lūt, -lū di, to burn.
-cūt, -cū di, to drive.
-xail, -xai li, to kill.
-del, -de li, to go, (plural only).
-djit, -dji di, to be afraid.
-ts'ūt, -ts'i di, to die.
Cf. -sūt, -sit, to rush.

With suffixes n and l.
-čo, -al, to move a round object.
-tq, -tīnī, to move a long object.
-č'e, -č'il, to run.
-le, -lī, -lūn, to be.
-so, -sq, -sōn, to chase.
-dō', -dë, -dōn, to drink.
-tel, -të, to move a living thing.
-γai, -γail (-γel), -γin, to carry on the back.
-xai, -xail, -xaj, to kill.
-ke, -kel, to paddle about.
-ti, tel, tij, to move a living thing.

SUFFIXES.

The verbal elements following the stem for the most part fall into two classes: those which qualify the statement as to its actuality or certainty; and those which make of the verb a conditional, temporal, locative, or substantive clause. Intimately connected with the suffixes of the first class having a modal character are those of time since future acts cannot be viewed as certain.

-e'. The examples first listed below indicate a progressive force, the continuation of the act for sometime. The second list contains because or when in the translations which were the result of the impression that the suffix had the force of the postposition -e', with, (p. 453).

a dja 'e', it became, 349, 15.
a ya wōn 'e', they were killing, 348, 5.
'a' da tc'e le 'e', they were making, 392, 2.
Cf. 'a' da tc'e le', they made, 392, 9.
'e' tcet da 'e', he was chiseling for, 366, 11.
'o ce de tij 'e', he threw me away, 376, 14.
ya γit da 'e', they were living on, 374, 18.
ye ni djit di e, he was afraid of it, 342, 7.
ye' ka da del 'e', where are you going, 386, 3.
na γat dail 'e', you are traveling, 339, 4.
i 'i 'e', he looked for, 331, 4.
ce γût da 'e', he was alive with me, 340, 4.
γa des da 'e', they were moving, 375, 19.
xaîn la 'e', he took out, 319, 7.
xa la ga 'i 'e', they were doing to each other, 348, 14.
djî di 'e', you were saying it, 369, 3.
in toût 'e', when she took, 323, 6.
φ nî ya e', because he was frightened, 372, 9.
yû di 'e', because he thought, 330, 7.
wō' di l’a tse ‘e’, because it is shallow, 363, 18.
gi ya in tcüt ‘e’, because they gave him to eat, 373, 7.

-e, -i. This suffix is associated in the same syllable with h which results from the final aspiration of the preceding syllable, or with the voiced form of a preceding consonant. In a large number of instances its use is with a future tense of a first person.
a na ū de he, we will surround, 318, 7.
a dō dle he, we will make, 317, 13.
ū wō t’ū he, let us shoot them, 385, 3.
ye zū xai le’, will kill him, 373, 10.
me’ júc xai le, I will kill him, 320, 3.
me tc’e ne wō dle he, let us go from them, 384, 18.
a na wac dle hi, I will make, 349, 10.
a dúc le hi, I will make, 307, 3.
ā dū cū di, I will drive them, 341, 7.
q da’ wō tel ī, we will throw it away, 372, 11.
ū’ wū t’ū hi, let us shoot them, 385, 1.

-tc. Often repeated or customary acts usually require the verb to terminate in -tc. There are a number of stems which have -tc as a permanent final element.
en na wō di t’inc, kept showing, 338, 13.
i hwō’ at l’etc, he runs back and forth, 307, 14. (Fig. 139.)
nō date, he used to come, 335, 4.
na de di k’ōntc, it kept catching fire, 339, 8.
nō letc, you bring, 336, 17.
xa da tc’e ‘intc, they kept doing that, 335, 10.
ke na gi datc, he kept climbing up, 303, 9. (Fig. 16.)
’a na gūt de ‘intc, they used to renew themselves, 349, 13.

-l, -le. When the act is a sustained one a suffix -l is frequently employed.

With the addition of e, l becomes l.

ya yail, was carrying a load, 323, 11.
nā tal, were looking, 335, 6.
γa yal, he went, 305, 3. (Fig. 75.)

ya yai le, she carried him, 324, 3.

-e le, -e le‘, is used of habitual past acts.

ε ze’ xai e le ne, he kills anything, 366, 14.

ye tc’e tc’et de ‘intc e le, they look, 343, 13.
wō li e le, would be, 386, 8.
mi tc’e le le, he used to be bad, 328, 11.
na di he le, he used to live, 309, 17.
a dic e le, used to be there, 309, 15.
a’ na ya di dle e le’, they used to do it, 349, 12.
ôn letc a le’, they used to be, 350, 3.

-’i ‘i. A temporal suffix with pluperfect force; it is used of actions or
states which have terminated, and of things which have ceased to
a wôn t’e ‘i ‘i, it was happening, 376, 8.
ac t’i ‘i ‘i, I used to be, 347, 17.
a’ γin la ‘i ‘i, they had made, 368, 10.
a tc’et t’i ‘i ‘i, they had been looking, 388, 2.
e li ‘i ‘i, he was, 365, 5.
‘es kai ‘i ‘i, used to be young man, 361, 17.
ôn ke t’i ‘i ‘i, there were two, 341, 13.
ya γût da ‘i ‘i, he had kept it, 378, 15.
ne’ des del ‘i ‘i, who went with you, 339, 3.
ni γa de ‘i ‘i ‘i, they had passed out of sight, 366, 4.
ze xai ‘i ‘i, he had killed, 365, 3.
γai yal ‘i ‘i, had been walking, 337, 12.
guc kel 11, I was paddling along, 355, 11.

-λo -e λo. A suffix of modal force used in statements the information for
which is indirectly secured. The cause or preceding act is inferred,
from the directly observed result.
“q ‘i λo, he had, 378, 10.
a ye ‘i λo, he did that, 360, 5; 368, 4.
‘a’ wō dja λo, had become, 359, 14.
e li λo; he was, 325, 8.
ye ze xai λo, had killed him, 352, 14.
wɔ li λo, it is, 368, 5.
des liz λo, he dragged it, 358, 6.
a dǐ e λo, made the noise, 342, 12.
e nū dli e λ’, I think, 387, 14.
ôn k’e t’e λo, were two, 341, 2.
ye ze xai e λo, he killed him, 343, 8.

-e ci, -e cj, -ci. The essential import of the suffix seems to be the assertion
of the speaker’s belief in the truth of the statement or prediction.
a wōc t’i e ci, I will do, 351, 14.
a tc’et t’i e ci, they are, 386, 8.
in da wō dù dla' e cī, *it will be hard*, 372, 3.
ūl le cī, *he is*, 315, 3.
wō tsits e cī, *we will eat*, 371, 16.
ma yā won da' e cī, *you will treat him*, 352, 10.
t'a nū kel e cī, *they will kill*, 366, 16.
na dù e e cī, *he was away*, 319, 13.
ne jū caile e cī, *I will kill you*, 320, 1.
(a wōndel e cī, *they will kill*, 366, 16.
na ñiõe cī, *he was away*, 319, 13.
ne jūei cī, *I will kill you*, 320, 1.
a wōndel e cī, *they started*, 382, 16.

(-cōn*, -cōn, -cō', is used when the act or condition is assumed on evidence that is not conclusive.
ūl le cōn*, *I suppose it is*, 356, 14.
ye ze' xai ü cōn, *he has killed him probably*, 352, 11.
na nī yīc a cō', *might see you*, 319, 6.
t'a γūn nēs sūt õ cōn*, *they died*, 338, 11.

-e yōn, -e yō, -yō, occurs in most cases with verbs preceded by the negative particle ðt dù and expresses the impossibility of accomplishing the act named in the verb. When not used with the negative it implies the necessity or imminence of the act.
*t'a yīlī he yōn, *he could do anything*, 388, 11.
*t'a* γūt de e yōn, *they could do anything*, 344, 6.
le tcūn e yīn, *might smell*, 336, 16.
ūl la yōn, *they were being carried downstream*, 388, 16.
a la γūi dle e yō, *they could do anything to each other*, 347, 5.
a sī dle hī e yō, *we can do anything*, 388, 9.
ac de e yō, *I can do anything*, 340, 14.
*t'a* te'el le a yō, *they could do anything*, 318, 11.
e t'ei sī yū, *they were going to roast*, 339, 7.
na des da aï yō, *I can go back*, 359, 2.

-la, is an interrogative suffix attached to a form which otherwise would be indicative.
wōn li la, *has it been?* 377, 15.
wōn li la, *it is?* 371, 1.
wōn li la, *are there?* 328, 9.
γūn γai la, *you are carrying?* 343, 11.
gū ya γūn k'in ta la, *do you see them?* 306, 10. (Fig. 111.)
gū û djon la, *is it good?* 306, 11. (Fig. 112.)
-γa, in the majority of cases seems to express purpose or intention although the translations do not always indicate this.

a γac da γa, I will give, 376, 16.
et da wōt di γa, because he knew it, 340, 14.
'ε' gūs te γa, I am going to bet, 361, 10.
yet di γa, after he said it, 340, 14.
ye tc'uy γi xūl γa, he struck him with it, 327, 18.
me γait da γa, we will live, 324, 11.
na wō di a γa, what will happen, 365, 16.
ne ta γa, he would look, 322, 4.
ni yin tį γa, he put them in, 382, 17.
se ze xai γa, he will kill me, 325, 4.
γi yit tcūt di γa, that they might catch him, 331, 14.
t'a na ki e γa, they will kill you, 340, 10.
t'a γa ne ts'it i γa, they were about to die, 381, 14.
t's'e ze xai γa, they will kill, 361, 11.
gū ye ze xai γa, they would kill them, 372, 6.

-xa, seemingly related to the preceding, x being the surd of γ. Purpose is plainly expressed. The interrogative element is the prefix da-
da wōc di xa, what can I do? 343, 1.
da wō de xa, what can we do? 374, 7.
da ne de xa, what are you going to do? 337, 8.
da γō di' xa, what will we do? 371, 19.

-e ka, -ka, of unknown meaning but in most instances the verbs are future with some purpose implied.
na wōc dle e ka, I will become again, 337, 8.
da gōc di he ka, what am I to do, 320, 9.
as t'i ka la, I will be, 303, 4.
ye ze xai ka, they would kill him, 331, 10.
dac t'i ka, I will try myself, 347, 12.
t'a ne si sūt wō ka, until we die, 374, 5.

When a condition is stated or implied the suffix is -de*, -de*. The condition may relate to the future, but also to past as contrary to fact.

-de*, -de*.

ye na γūt di e de*, if they know, 314, 3.
wōn li e de*, if he had had, 387, 13.
ne ne djit e de*, if you are afraid, 385, 5.
γūt di le de*, when they go, 316, 11.
e na gūt di ût de*, if they know, 314, 6.
e zë xaj et de, if you kill, 351, 14.
yə yì dai de*, if they are alive, 314, 9.
ne dû we et de*, if had been none, 357, 16.
ní yə et de*, if I go, 375, 5.
ze xaj et de, if I kill him, 364, 11.
ɣai dai de*, if we live, 372, 2.
din ts'ûk et de*, if you hear, 375, 5.
dì ts'a ɣût de*, when he heard it, 347, 3.
Cf. mò na ɣa dac da*, when we came to them, 326, 15.
ku di de da*, when you think, 305, 10.

-i he*, -e he*, is used to form causal clauses.
‘e* ze* xai i he*, because he killed it, 351, 10.
et da na kainl i he*, because he was heavy, 342, 14.
et t'es i he*, because he was roasting, 360, 12.
yǔ ni ‘ets i he, because he kicked him, 307, 18.  (Fig. 132.)
wòn li' i he*, because he was, 363, 13.
mûk ɣût da li di i he*, because he would be burned, 303, 12.  (Fig. 18.)
nà tca* i he*, because he was large, 343, 6.
ne dû e i he*, because none, 387, 12.
de bût i he*, because he was starving, 357, 1.
a dja* e he*, because he became, 361, 16.
da ye t'ôk e di e he*, because he shot up, 305, 1.  (Fig. 66.)

-k' e he*, -k'e. That this suffix expresses manner is evident from the
following examples.
‘a* ţ a k'e he*, the way I do, 352, 10.
‘a ye di ‘a k'e he, the way he told him, 352, 1.
a ne 'a a k'e he*, the way you do, 351, 13.
ac 'i a k'e he*, the way I do, 351, 13.
a din di a k'e xe*, as you say, 343, 13.
ɣa ɣût da k'e he*, the way they had lived, 310, 18.  (Fig. 185.)
ka na des dac a k'e he', the direction he went for, 364, 12.
k'e det ditc a k'e he*, because they put their hands, 354, 10.
a din di kwôñ k'e, you speak that way? 320, 13.
a t'i gi k'e, the way he did, 337, 16.
et ts'it xo k'e tein, he eats it is like, 335, 5.
ye ze* xai k'e te, he appeared to kill them, 340, 12.
won djô ke he, good way, 371, 14.
nâ wô za sail a k'e he, as they were rushing along, 370, 12.
ɣai ya li k'e, the way he was walking, 337, 16.
A temporal suffix makes adverbial temporal clauses of verbs without changes in their forms.

-\( \text{-do', -dō', -da', when, at the time when.} \)
  a li dō', when he was, 316, 13.

  ü wat dī la dō', until the snow is melted, 371, 16.
  ya γi't da dō', when they lived, 353, 10.
  ni wō tc'in 'a dō', when was put, 336, 11.

  ac li dō', when I was, 394, 14.
  wo li dō, when it was, 392, 5.
  ne dū e dō', when were not, 348, 4.

-sūt sī dō, before my time, 395, 15.

  te l'a dō', when he jumped in the water, 389, 5.
  ya tc'e γi da dō', when they were living, 392, 15.
  e li da', when he is, 347, 17.
  'et di' da', if he said anything, 322, 15.

  ᵗn le' da', when it will be, 391, 4.
  wo 'i da', when they see them, 350, 12.

-ū, when suffixed seems in some cases, to subordinate the verb in a continuing rather than a definite temporal manner.

  ya' di bat dū, when they were starving, 318, 10.
  na tc'a de lū, they were camping, 371, 14.
  xa ya da ne lūt yū, she had singed them, 324, 1.

  de būt dū, hungry, 335, 5.

-e t'e, seems to be connected with the adverb e t'e and has been rendered immediately, differing from -dō, in a narrowing down of the time.

  et da tc'et dī ke t'e, they knew, 373, 1.
  na tsūt de t'e, as soon as he fell, 343, 7.
  γai ya le e t'e, immediately coming, 301, 9.

  di ts'ūγ ye t'e, immediately he heard it, 340, 13.

-l'ō 'e', -l'ō dji', indicates that the action of the principal verb was after the completion of the one involved in the verb to which the suffix is attached.

  de sī del i l'ō 'e', after we started, 340, 9.
  na yic l'ō e', after they knew, 386, 2.
  ka na des ya l'ō, after he is gone for, 364, 9.
  ya γi't di tcūt i l'ō i, after they were hunting, 387, 15.
  a' da dja l'ō dji', after became, 340, 6.

Locative suffixes are used with verbs transforming them into adverbial clauses.
-di, *place at which*.
  wǒ lì dì, *where there are*, 307, 5.
  na de dì, *where they live*, 350, 9, 11.
  ne te dì, *where he was going to sleep*, 331, 6.

-djī, -dji*, *place at which*.
  yū e da ‘e’ gùc dji, *where he is fishing*, 312, 9.
  nî de ya dji*, *where they were standing*, 339, 11.

-tc’i*, *toward, thither*.
  a' din di tc’i*, *the direction you mean*, 368, 16.
  na de hî tc’i*, *toward who lived there*, 389, 1.
  djîn ya e cî tc’i*, *you are going*, 337, 10.

Substantive clauses are formed by the use of -ne. This suffix, which is rather common, means *those who or whom*.
  ya wōn a cî ne, *those he killed*, 326, 11.
  ya da wō ne, *those he killed*, 328, 6.
  nê lô ne, *many*, 321, 10.
  tin da ‘î ne, *those they moved away from*, 322, 17.
  kū γain del ‘î ne, *those who had come in*, 386, 9.
TRACINGS.

The tracings of the Beaver dialect made with the Rousselot apparatus were only in part successful. Due to difficulties in transportation the instrument arrived only a few days before it was necessary to leave Vermilion. Just then an interpreter could not be secured and the work was hampered and the results rendered less certain in consequence. A considerable proportion of the sheets on which the tracings were made were damaged on the return trip. As a consequence the material here presented is not so well selected as might be wished. The usable tracings were those made of a long text which was traced by repeating sentences and phrases to the subject who had been the informant for the text. As the order of the text was followed, he recalled his story and repeated it into the mouthpiece.

There are several considerable breaks in the tracings of the text due to results which were poor in themselves or which would not engrave properly.

From these tracings the character of the consonants can usually be made out and the length of the vowels can be measured. The rate of speaking for all the tracings probably was not the same, but the regular habits of speech for the most part were not interfered with.

Now that published tracings of this sort are available for Kato, Chipewyan, and Beaver, and unpublished ones for Sarsi, Jicarilla, Mescalero and San Carlos Apache, the very great basic phonetic uniformity of the Athapascan dialects begin to appear. This is quite in keeping with almost identity in morphology and very marked similarity in lexicon.
Fig. 1. ğa dün ne k'ee yêt des 'atc, then people after they two went. 302, 14.

Fig. 2. ụs détכ nnnadji ne gu (?)

Fig. 3. ạ t'ai ti da süt tc ek'

Fig. 4. a düya wütdai ce küyıt dîye, not we are going to live they-thought. 302, 16.

Fig. 5. nö düγ ye dîeũye naγyt dîe de, your brother what is his name if he is staying there? 302, 18.

Fig. 6. inla ti ast'ika la kü di', one place I will be he thought. 303, 3.
k'en it'ats
Fig. 7. k'eni'tats, he cut off. 302, 13.

guy en ni digge 'a yin la'
Fig. 9. guyen ni digge 'a yin la', they were all glad he caused. 303, 1.

gi ya la dai a t'i
Fig. 11. giya la dai a t'i, with them awhile he was. 303, 3.

date el he ci yonoai ya dagutde xal
Fig. 13. mida te'eli he ci yonai ya dagutde xal, he is bad when he came up to him he clubbed them. 303, 4.
Fig. 14. at dü 'la t'ì a γút da 'a lì, not one they alive he made. 303. 5.

γ a lî n útdū n a wō dî ġa
Fig. 15. γal in út dü na wō di ġa, then not it was daylight again. 303, 8.

γî k a l k a k e n a gi datc
Fig. 16. γîkal ke na gi datc, for daylight he kept climbing up. 303, 9.

γî de'ye d aî i s l'ū l
Fig. 17. γî de' ye dai is l'ū l, behind the snare he had set. 303, 10.

m ū kk'útd a lî dî l he'
Fig. 18. mûk k'út da li di he', because he would be burned. 303, 12.

a t aî γút d a n a wō dûc ci'
Fig. 19. at tai γút da na wō dûc ci', all animals let come. 303, 12.
gūyaiyadūyēttunewōntcadikōnaiya
Fig. 20. gūyaiyadūyetuntēnēwōntcadikōnaiya, he walked along the road was large he came to. 303, 6.

Int’izōnūtte
Fig. 21. int’izōnūtte, suddenly he slept. 303, 7.

Int’izōnūttcinlādimínładais
Fig. 23. int’izōnūttecinlādimínładais, suddenly he slept one place snare he set. 303, 7.

te’inesya
Fig. 24. te’inesya, he went to. 303, 10.

xūtl’ēgeewō’īzū
Fig. 25. xūtl’ēgeewō’īzū, it was night only. 303, 11.

1 The words represented in this tracing seem to be those written beneath it but there is considerable uncertainty.
atain wōnīsūt

Fig. 26. atai nī wō nī sūt, all rushed up. 303, 13.

dəmīle (?) yedīla.

Fig. 27. da mīle ni na ye dīla’, his snare he took back. 303, 15.

k'a djū yask’emeawōdja

Fig. 28. k’a djū yas k’e me a wō djaa’, again winter happened to him. 303, 17.

int’izōdūemūttseta’tu’n’īluc

Fig. 29. in’tīzō dū e mūt tse a tc’u’nīluc, suddenly along there sleigh someone had drawn. 303, 18.

djūzō’djūdzennetiyalq

Fig. 30. djū zō’ djū dze ne ti ya lq, here only that day he had gone along. 303, 19.

mütl’ise’izō (?) esda

Fig. 31. mút l’ise’ izō es da, its grease only I eat. 304, 2.
co salūtī
Fig. 32. ca salūtī, sun was caught. 303, 11.

kwali cu' aγul le'
Fig. 33. kwali cu' aγul le', then in vain they tried. 303, 13.

dū'e nī'a'
Fig. 34. dū'e nī'a', mouse came running. 303, 14.

mūk k'ūtde slūtīk ee'ti
Fig. 35. mūk k'ūtde slūtīk ee'ti, he was singed he looked-like. 303, 14.

casalūtīdī
Fig. 36. ca' salūt dī, sun was caught. 303, 16.

'gway It da'ines y'a
Fig. 37. 'gway It da'ines y'a, then forward he went. 303, 17.

djo γ mant elō
Fig. 39. djo γain te lō, here he had slept. 303, 18.

ye l'ō γūt duk
Fig. 39. ye l'ō γūt duk, in his absence someone-had been eating it. 303, 19.
ye k'edíes y'a
Fig. 40. ye k'e díes y'a, after him he started. 303, 19.

a dūdūnē ñdjū ṭūle
Fig. 42. a dūn ne ñdjū ūle, not man good was. 304, 5.

nestitàcinne'jīta
Fig. 44. nesti ye tcn ne 'lta, he was lying down he looked at. 304, 6.

(ti'zū) dūnēkē'nūkēlekūdiīi
Fig. 46. it'i zō dūn ne ke' nūkē le kū diīi, suddenly man's moccasins I took down he was thinking. 304, 8.

(gwa) gūnestī
Fig. 47. gwa' gūn nestī, they they lay down. 304, 5.
důkk eel lts I d eyin la

Fig. 48. důk ke e li ts̱i de yin la, his own moccasins it was he-threw in the fire. 304, 9.

út t'e gə 'út tsůk

Fig. 49. út t'eqa út tsůk, just then he started to cry. 304, 11.

yō yī lə

Fig. 51. yō yīla, he gave them to-him. 304, 11.

a td aijd jō gūe t'e důk eīnai lə

Fig. 52. atdai djō gūe t'e důk eīnai la, himself too quickly his own moccasins he-took down. 304, 10.

g wa 'útt'e 'út tsůk

Fig. 54. gwa' (xūt de') útt e' út tsůk, then im-mediately he started to cry. 304, 12.
(7) ke ed dix ūt de e ūt te s ūt da
Fig. 55. ke ed dix ūt da, moccasins without he sat there. 304, 12.

mīn dī ge wōn 1
Fig. 56. mīn dī ge wōn li, pleased he was. 304, 15.

dūk e līg i yin la
Fig. 57. dūk ke līg i yin la, his moccasins one he gave him. 304, 14.

int' i zō dū e dū ne tūn ne wōn li
Fig. 58. in t'izō dū e dūn ne tūn ne wōn li, suddenly along there man's road was. 304, 15.

dat a s en lā dī yin tōn
Fig. 59. et da tas se' lā dī yin tōn, his arrow one he gave him. 304, 15.

ōnk e t'ī dūk ke e
Fig. 60. ōnk e t'ī dūk ke e, two his own-moccasins. 304, 13.

mī t e dāl cī nē lōkū wō t'ōtc
Fig. 61. mī to da 'lī cī ne lōkū wō t'ōtc, when you lie down on the end of a stump we will shoot. 304, 16.
das ak'i tsútt' eú tdú ní d'wó tón'.
Fig. 62. da sa kits át t'é át dû ni dò wó tón', tipped up it was not
got it. 304, 19.

(?) yíh e cí eín el ó' kún t'ók'.
Fig. 64. yi hy él ci ne ló' kún tók', from there end of stump he shot.
304, 18.

(?) líh wá a kú dí.
Fig. 66. a wó' da ye t'ók e dl' e he' lí hwa a kú dí but because he-
shot up too close he thought. 304, 19.

yí dí gé a dja'.
Fig. 63. yi dí gé 'a dja', up it went. 305, 2.

γ alí wó dí gé dl'.
Fig. 65. ya li wó dí gé dl', then
further up. 305, 2.

lad ai e dl' 'a t'í.
Fig. 67. la dai e dl' t'i, a short time he stayed-
there. 305. 5.

mút dí zó' k'í dún cy a ᵇ yì d a l'ó' ù lle'
Fig. 68. mút dí zó' kí' dún ne ya yí da lý ú le', caribou only food people they lived on
it was. 305. 4.
k'ats'i ya k'an i ya
Fig. 69. ya k'ats'it' ya ka ni ya, on the sky he arrived-after it. 305, 3.

(?)
dunewóni
ya
Fig. 70. wó te'le dun ne wóni ya there people he came to. 305, 3.

int'ižó int'žu'ça m út diji 'zi s ya i'úl alì
Fig. 71. int'ižó int'ižu'ça mút diji 'zis ya i'úl alì, suddenly old woman caribou skin for him line she made. 305, 6.

dabíze t'i'q
Fig. 72. dabíze' ya t'i' to, her knife for him she put in. 305, 9.

út da'ga dest' ate
c
t Fig. 73. út da'ga des t'ate, his robe he cut open. 305, 12.

in t'ižó ga di'ge wón li kükü dì
Fig. 74. int'ižó ga di'ge wón li kükü di', suddenly now world is he thought. 305, 10.
Fig. 75. γa lin ya tc'i y e k'e γa yal, then toward the sky after it he went. 305, 2.

Fig. 76. xút dút dí dígí won lìkù di, this place world it is he thought. 305, 5

Fig. 77. γa lì l'ú hna l qya 'ól a', then lines many for him she made. 305, 7.

Fig. 78. ĝwa' yì yì yì ed a ga ya a wò dle, then under it for him (a hole) she made. 305, 8.

Fig. 79. ī ed dì dìgè k a nìget, there ground she poked a hole through. 305, 8.

Fig. 80. a zis n a tcūt dí t'a yin tì, skin rawhide she put him in. 305, 9.
Fig. 81. ût da te etc ŕnû tdû na γû̈tda 'a djâ'. he swung himself then not he moved it happened. 305, 11.

Fig. 82. ye da na teî t'oî te k'e lôn 'a djâ', eagle's large nest he was on it it happened. 305, 12.

Fig. 83. a sûn dî ne l'ûle (?) ca daw ŏndî
grandmother this your line you will tell me that. 305, 13.

Fig. 84. la teî a ye xô dite, one told him. 305, 18.

Fig. 85. ŭnô' na wa te na dâ' djâ, and your mother what she comes back. 305, 20.

1The first vowel may be ơ, ơ' in the text being omitted.
g a y i d ū k (?)niye e dj a
Fig. 86. ga yi dûk ni ye dj a then one side he went-
for him. 306, 2.

d ū t' ō l ma xa k' i he' di e s y a
Fig. 87. dû t'ôl ma xa k'i he' di es ya, around his nest he started. 306, 4.

γ w a t a w ō l ū γ w a y a l ū (?) n ō dj a
Fig. 88. γ w a ta wô lû γ w a y a lû mút ta', nô dja, then it rained then
it hailed; his father came back. 306, 2.

y e n a d e x ū l
Fig. 89. ye de xûl, he knocked her-
down. 306, 6.

k' a dj ū γ ū t d a i l ū t s ū n y e' d i
Fig. 90. k'a djû γût dai lût sun ye' di, again live animal I smell
she said. 306, 5.

m a n a γ ū t d a l
Fig. 91. ma na γût dal, his mother came back.
306, 5.

γ a n a t a ū d l i n i y i d i t i
Fig. 92. γa na sôl le i ni yi di ti, then the small one he took-
up. 306, 6.

a x a γ e' dî'
Fig. 93. a xa' ye' di', yes he said. 306, 10.
ye di ge dat l'üle na dîla'
Fig. 94. ye di ge dat l'üle na dîla', up her line she took up. 305, 14.

ehe őnk ed iye na dût de xal
Fig. 95. e he' őn ke di ye na dût de xal, that was why two he knocked-down. 305, 17.

(?) da wó t'en a yût dî dja
Fig. 96. da wôn t'e na yût dî dja, what time does he come back? 305, 19.

k'adj üd a t'ól mai (?) na des ya
Fig. 97. k'a djü da t'ól mai na des ya, again her nest's edge she started. 306, 6.

xa (?) gin südle ' e de' awön' da
Fig. 98. xa gin sütle e de a wôn da, so small you will be. 306, 7.

γa xa te jye(?) t'uk ay in la'
Fig. 99. γa xa te jye t'e i t'ük a yin la', just large enough to fly he-made him. 306, 8.
yun i' e'  
Fig. 100. yun le', jump on it. 306, 10.

xa' yun la he  
Fig. 101. xa' yun la he, then he jumped on it. 306, 10.

gwa yin te'ut  
Fig. 102. gwa' yin te'ut, then he caught it. 306, 11.

djün zon a diye  
Fig. 104. djün zö na diye, here only he camped. 306, 15.

tei' des ya'  
Fig. 105. te' des ya, he went together. 306, 16.

lugex aintì  
Fig. 106. lu'ge xain ti, fish he took out. 306, 11.

üt dü 'a won dai ci' ye' di'  
Fig. 107. üt dü a wón dai cì ye' di, not you will live she said. 306, 17.

ü cai di dùn em i te' e  
Fig. 108. ü cai di dùn ne mì te'e le, grandchild these people are bad. 306, 16.

li mi de te' e 'a yin la'  
Fig. 109. li mi de te'e a yin la', very angry he made him. 307, 2.
tūnna l'ai te î'îlūge k'a l'îte

Fig. 110. tūn na l'ai te î'îlūge k'a l'îte, bottom of the river fish are swimming about. 306, 9.

gū ya γin k'inta l a

Fig. 111. gū ya γin k'in ta la, do you see them? 306, 10.

yadage gū üdjon l a y e'dî

Fig. 112. yadage gū üdjon la ye'dî, he ate it is it good he asked. 306, 11.

úc ai' da k'i înnada djan a t'i

Fig. 113. úc ai' da k'i înn na da djan a t'i, grandchild how have you been traveling. 306, 16.

acū (?) dîdô' t'i ye'dî

Fig. 114. acū dîdô' dî a t'i ye'dî, grandmother what does he mean he said. 307, 3.

iwō' ts î e e s i 'a da de l a'

Fig. 115. iwō' tsî'e esî 'a da de la', but with stones leggings he made for himself. 307, 7.
igwá yín ká dës ya'

Fig. 118. ñwa yín ka des ya, then for them he started. 307, 6.

í wólídinada dúzi nateína (?) diye dá

Fig. 116. kí wóli di na dú zi na teí na di ye' di, saskatoons where they are snakes live he means. 307, 5.

ñwa 'yó na yá

Fig. 117. ñwa' yó' nai ya, then he came there. 307, 6.

gwa kí ts'ít des ya

Fig. 119. ñwa kí' ts'ít des ya, then saskatoon he went to. 307, 7.

lín dōy a yó tda ax úl

Fig. 121. lín dō ya yút ya xúl, just he clubbed them. 307, 9

ët' ónìdút dì yá

Fig. 122. e t'ó ní dút di ya, arrows he took. 307, 10.

ën dës ya

Fig. 123. ën des ya, he started back. 307, 10.
azīlcamika

naiya ye'dī

Fig. 124. azīlcamika naiya ye'dī, scraper for me for it go he said. 307, 11.

lin k'etcī'damasdi inadūzīte lyūyatīte

Fig. 125. lin k'etcī'dama di inadūzīte cyūya'tcī like a dog around it chases it it barks after it. 307, 14.

atdūmūnūstwāmō(n)atcaiyā'

Fig. 126. atdūmūnu stwātūdūmōna'tcāiyā, not without his knowledge not you can come up to him. 307, 15.

ai esiaxtsenagnūs'ī

Fig. 127. ai esiaxtsenagnūs'ī, well I first I saw you. 307, 16.

aisinxatsenagn

Fig. 128. aisinxatsenagnūs'ī, well I first I saw you. 307, 16.
yi ts'i gu di nle ye 'di

Fig. 129. yi ts'i gu di nle ye 'di, down the bank you run he said. 307, 17.

x on te'lawyi ts'i gu de'la

Fig. 130. x on te'lawyi ts'i gu de'la, nevertheless down the bank he ran. 307, 17.

dut te a i te' innes ya

Fig. 131. dut te a i te' innes ya, his grandmother he went to. 307, 12.

yuni 'etsihe da' di l'a

Fig. 132. yuni 'etsihe da' di l'a, because he kicked him he started to run. 307, 18.

I ts'ut

Fig. 133. I ts'ut, he fell. 308, 2

a te' une lazexai kudi

Fig. 134. a te' une lazexai kudi, stranger I killed she thought. 308, 2.

duye na gu de' l'a

Fig. 135. gu we na gu de, along there they ran. 307, 19.

ye tei te' gu'i yonai ya

Fig. 136. ye tei te' gu'i yonai ya, below woman he came to. 308, 3.

1 Tracing indicates dje gu.
nōdūzi a t ai yc tē'ōwōdesstut
Fig. 137. nō dū zi a tai ye tē'ō wō des sūt, snakes all rushed on him. 307, 8.

at ai yūt ts'ūn e i n tecūte
Fig. 138. a t ai yūt ts'ūn na in tecūt, all his legs caught. 307, 9.

tē'ūlī'adaia ihw ōat l'ecūte
Fig. 139. tē'ūlī'ada i hwō at l'etc, cutbank on the bank he runs back-

yī dai ma tūn edjinīγin l'a
Fig. 140. yī dai ma tūn edji' ni γin l'ā, ahead his road you run. 307, 19.

ūtdūyūnī 'etsnayidūtt ga
Fig. 141. ūt dū yū ni 'ets na yī dūt tīga, not he kicked him he threw-

I tse me ts'iūa ye ze xăi
Fig. 142. i tse me ts'iūa ye ze xăi, below his wife killed him. 308, 2.
ya ġl e l' e tc
Fig. 143. ya ġl e etc, she was running about. 308, 4.

ya ye xù nne xù l
Fig. 145. ya ye xùn ne xùl, he finished clubbing-her. 308, 4.

d e' t'o 'a ya i s i l
Fig. 147. de' t'o 'a yai sīl, his arrows he heated. 308, 6.

n o d j a
Fig. 146. nō dja', he came back. 308, 5.

ũ s t'a le kũ dĩ
Fig. 148.ũs t'a le kũ dĩ, I will put feathers on he thought. 308, 6.

net a tc'in' t' a s a k a ni ya ye ' dĩ'
Fig. 149. neta tc'in' t' a sa kā ni ya ye' dĩ', to your father feathers for me go for he-said. 308, 6.

ũn d e s y a
Fig. 150. ũn des ya, he started back. 308, 5.
a c ai w ö te in d a d l a 'i e d i a d i

Fig. 151. a cai wöte in da dial 'i e di a di, grandchild very difficult there he means. 308, 8.

k e γ ù td i n ' a t c

Fig. 152. ke γút din 'atc, they two came-to the river. 309, 17.

y i t c' e t d i y e s d e l

Fig. 154. yit tc'et di yes del, they came to him. 310, 1.

g w a 'g l d e s s q

Fig. 156. gwat' gi des sq, then he chased him. 310, 4.

t ū y a γ û t d e s d ō

Fig. 157. tū ya γút des dō, water they drank-all up. 310, 6.
gūsōndūtts'ūna'ailīγizexailq'

Fig. 158. kūdī gūsōndūt tcūa aīhīγize xai lo, she thought her husband it was she killed. 308, 3.

(?) mec'a gīlnīdūtdīya'

Fig. 159. mec'a zīlnidūtdīya, stone he took for himself. 308, 4.

dūnnē'ectūνōyō'

Fig. 160. dūnnē 'ectūνōwōyō, person's odor he smells. 308, 10.

γalīna'taiyaγūtdexūl

Fig. 161. γalīna'taiyaγūt yē xūl, then all he clubbed. 308, 11.

tadīyegel'ōkekennadneya

Fig. 162. tadīyegel'ōkekennadeya, three over there in the prairie stood. 309, 17.

tayindedjūta'wōndla'

Fig. 163. tayinde djūta 'a wōn dla', them to run out he caused. 309, 18.

541
n a xûs kege a tai y e de s worldview
Fig. 164. na xûs kege a tai ya zût des wô, our children all he has killed. 310, 2.

djô 'ô zô'kôla'
Fig. 165. djô 'ô zô' kô la', here only old man. 310, 15.

γ a l i n k' al a zô' 'a γa yîle'
Fig. 166. γa lin k'a la zô' 'a γa yîle', then nearly they did it. 310, 6.

dûzdaimût'tôtcíga nes del d êki
Fig. 167. i dûzdai mút t'o tci ga nes del, snipes pelican they lighted near. 310, 9.
Fig. 168. dêki. I paddled. 355, 10.

(? ) s a bût in da na dlî de ye' dî
Fig. 169. xût dûs da sa bût' in da na dlî de ye' dî, oh, snipes, my belly you seem to like. 310, 9.
at aite ye gi yin ka nata
Fig. 170. a tai te ye gi yiin ka na ta, all in the water they looked for. 310, 6.

atai giwa ni gie
Fig. 171. aitai giwa ni get, all they stabbed him. 310, 11.

e d üwe tc'ie' gwa yl da di die ya
Fig. 172. edüwe te'ic' gwa yi da di es ya, from there then forward he started. 310, 14.

aila mut teidle i' üllü l ö
Fig. 173. aila mut te'il le'i' üllü lö, that one his younger brother it was. 310, 16.

eske yin l idöl anül ü yüt d e 'i
Fig. 174. eske yin li dö la ni hü yüt ye 'i, young men when they were they saw each other. 310, 17.

ila iö du y yai 'i yin lü l ö
Fig. 175. ila iö du yai yiin lin lö, then brothers of each other they were. 310, 18.
d jūs dai k a wōtyē
djūs dai ka wōtyé, snipes (?) he called for. 310, 7.

Fig. 176.

gw a γind e l
γwa' γइν del, then they flew off. 310, 12.

Fig 177.

dū datica a'sti k'ًnn ai kada dūn ne st a
I myself looked for. 310, 10.

Fig. 178. dū' da ti a tēs' tsī' ts'un nai ka da dūn nes ta, somewhere black water bug skull

a t ai γųye naiū detc
all along there they flew.

Fig. 179.

atūtōnt'edjī'dīesya
not far he went.

Fig. 180. at dū tōn t'e djī' dīes ya, not far he went.

310, 12.

köla me te'e lejiāta tātūye γųte essə
old man used to be bad all of him. water he was

Fig. 181. köla me'le'li a ta tū ye γųt des wo, old man used to be bad all of him. water he was

310, 12.
mü t t si ’ důkk ’ ūlla wō nji ya ti sūn na
Fig. 182. mūt tsi’ důk k’ūl la (wō nji ya) ti sūn na, his head was gray (he came there) miserable. 310, 15.

me ‘al ili’ kūūdi’
Fig. 183. me ‘al ili’ kūūdi, who is it he thought. 310, 16.
de ya a tdū ton te dji’
Fig. 184. de ya at dū ton te dji’, I am going not far. 355, 10.

gwa hwe ‘γa γūt d a k’e he ‘ l e wō γū t dī tē
Fig. 185. gwa hwe’ γa γūt da k’ē he’ le wō γūt dīte, then the way they had lived they told each other. 310, 17.

gwa hw e’ lena γūt dī’
Fig. 186. gwa hwe’ le na γūt dī, then they knew. 310, 19.

’xūtde ca ĝe gūc kelīi’
Fig. 187. xūt de ca ĝe gūc kelīi, just river I was paddling along. 355, 11.
ya mai ak'e he a duyek'e wósítc
Fig. 188. ya mai ak'e he at dů ye k'e wǒ sit, sky border not they wore out. 304, 14.

ke naγūtd a t a wǒnlū in te'īna te'īna γūtda
Fig. 189. ke' na γūtd da' ta wǒnlū in te'ī na te'ī na γūtda lū, well when he comes back hall wind big when he comes. 305, 19.

l a wǒ te yey'į zėge wōtye' a t ai
Fig. 190. l a wǒ te yey'į zėγį ye wōtye a t ai, one place in his mouth very all. 310, 11.

xūt de caγę gǔckeli 'izīt' a la 'uc t'ī l q
Fig. 191. xūt de caγę gückeli on l̥ zīt'a la 'uc t'ī l̥, just river I was padding along it was inside I am. 355, 11.
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