EDITOR.

CLARK WISSLER.
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ANTHROPOLOGICAL PAPERS

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CHIPEWYAN TEXTS.

BY

PLINY EARLE GODDARD.

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ANTHROPOLOGICAL PAPERS
OF THE
AMERICAN MUSEUM OF NATURAL HISTORY

VOL. X, PART I.

CHIPEWYAN TEXTS.
By Pliny Earle Goddard.

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INTRODUCTION.

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

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

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

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

1 The author of "Grammaire de la Langue Montagnaise." Montreal, 1889.
The texts are myths and tales apparently typical of the Chipewyan and other Déné. Most of them have parallels among those of Petitot\(^1\) and those obtained by Dr. Lowie which will appear as a number of this volume. Unless otherwise indicated by footnotes, they were obtained from Jean Baptiste Ennou, a man of about thirty-five years of age who speaks good English although his schooling was confined to a few terms in a school formerly maintained on the Reserve. The texts are reproduced as first recorded with the exception of a few evident errors of writing. The inaccuracies and errors due to hearing have been intentionally retained since such errors often point to the character of the sounds misunderstood. The second part of this volume will furnish an analysis of the material here presented with many illustrative tracings. All comments on phonetics and structure are reserved for that paper.

\(^1\) "Traditions Indiennes du Canada Nord-Ouest, par Émile Petitot." Paris, 1886.
KEY TO SOUNDS.

a as in father.
ā nasalized.
e open as in met.
ē nasalized.
ē closed as in they.
i as in pin.
ī as in pique.
ī nasalized.
o as aw in law.
ō as in note.
ō nasalized.
ū as in rule.
y as in yes.
w as in will.
m as in met.
n as in net.
ñ as ng in sing.
r a tongue-tip trilled r related to d or t, one or the other of which may be used correctly in the place of r.
l as in let.
L a surd lateral spirant; the breath escapes between the back teeth and the sides of the tongue. Father Le Goff represents this by 'l.
L' the last sound with glottal affection. Father Le Goff writes this ttl or ll.
Ø as th in this, a sonant interdental spirant. Father Le Goff represents this sound with zh or dzh.
θ as th in thin, a surd interdental spirant for which Father Le Goff uses sh or dsh.
θ' the last sound with glottal affection. Father Le Goff makes use of tth for this sound which he considers a compound one.
Z or j nearly as in lizard or azure. It seems the same sound was heard sometimes with one value and sometimes with the other. The different representations have been preserved with the hope that some regularity would indicate a real difference in sound. Father Le Goff makes similar distinctions.
s or c as in sit or sh in shall. The remarks concerning z and j also apply.
g a palatal sonant spirant similar to the sound of g in Tage as spoken in Northern Germany. Father Le Goff represents this sound and g by ρ, describing the sound as an uvular r (r grassevant).
x a palatal surd spirant as ch in German nach.
h as in hit, but often confused with x in writing.
b as in bit; a fully sonant bilabial stop.
d as in did; a fully sonant dental stop.
t a strongly aspirated surd dental stop. Father Le Goff writes 't.
t' a glottally affected surd dental stop. Father Le Goff uses tt.
g as in go, a fully sonant palatal stop.
g an intermediately sonant palatal stop. Father Le Goff sometimes writes 'g.
k a strongly aspirated surd palatal stop; Father Le Goff writes 'k.
k' a glottally affected surd palatal stop, indicated by Father Le Goff by means of kk.
q a velar stop of intermediate sonancy.
dz and dj are sonant affricatives.
ts and tc are surd affricatives.
ts' and tc' are glottally affected affricatives.
' is used to denote marked aspiration.
' is used for the glottal stop. Father Le Goff does not list or describe a glottal stop, but represents it by ".
1. The Monster Bird. ¹

In the beginning young geese they took. Canoe they tied them to. Men they took through the water. “Wherever your land is

2. ni sī' e kō ze na nū hwe i gīnlūl ze tez ts'ī be ye' ze tez e kū to it take us.” They two lay down. Canoe in it they two lay. Then e t'a xa ni na ñiz zil ya e kū xα ye e da ni yā hī k'e la e kū e yet’ after a time they got up. Then young geese were grown. Then there

4. a ne hwū ne hī hwū le hwū xα ye e le gal de hō de k'ā ts'el del when they could do nothing young geese they killed. They built a fire. They ate them.

xa ye' e ts'el del lū se 'as Young geese when they had eaten they two set out.

6. ni ña ni zī 'as e kū a hwū ne hī hwū lū bet hū le' nū ni ye ga Far they two came. Then they could do nothing. Meat was none. Wolves to them

ni zī as les hel e ts'is hel de ne gūn nīl tcū hō del yū wū ñi- came. Fat with pemmican with men they fed. “All do not eat.

8. sūn na ya ze be ga te ñe de wōn al t'a ta nū tes wa le sī ñi Little you leave that you sleep.” Again ka bī hwū se 'as t'a ñe nū ni ye ga ni ni ya ni t'a sō yel ni ni t'a in the morning they two started. At first wolves to them which came something told them.

10. k'a ye gūn nī la hwū e t'a xa di' hwūnL tas de' k'a da ñe ñe ñe Arrows when he gave them. “After a while chickens if you shoot, arrow if it sticks in a tree,

na din ni ña hō ya ze de' be ts'ūn de wū t'eθ sūn na yel ni ni t'a high up if little toward it do not step,” he said.

12. e t'a xa di' hwūl tas he dįō k'a da ñeL tūs na din ni ña hī le' Soon chicken when he shot arrow stuck in a tree not high.

hwūs tcū he ni ĩāī īn ĩāī a yel ni nū ni ye e kwa a nū xel- “I will get it,” he said, one. The other spoke. “Wolf did not tell us that way.”

14. ni hī le' yel ni hō lū ni ña hī le' ye ni ñūn īt'a ye ts'ūn da de t'eθ he said. But not far because he thought toward it he stepped up.

ye ts'ūn de tel nī* k'a k'e da ge na ñe k'eθ e yī de ne yail ñet- Toward it he reached. Arrow upward it went. That man was falling

16. hoi yī ya da ga up.

¹ Told by an old woman from Heart Lake visiting at Cold Lake whose Indian name is ȧ re de.
He heard them say, "Many times men good ones for me they have done that," he heard her say.

tsa ge de tel yat θ' e

Crying he heard her go.

After that not a long time wolves he heard come. "The campsite what has happened?" Here man alive odor I smell," he heard say. Then one Ebedonl'ti

dönL t'i he a ts'e di θ' e de ne ni hō ya gai xa wūl tel Li' ya ni he heard speak to. "Man under the ground we will take out. Previously hwōn k'e θ'en a ga da e te fil al t'i ni be ka na ne da ne zā hi sā old camp bone which we left chewed go after. You are the best."

he ts'i di θ' e e be dönL t'i ya ne' e tū lū e ts' eL kai la na de dja-
θ'e ṭai hil le t'u tū lū ts'el kai la hō di' na hō ṭel θ'e e tcā hō-
Not long time road spearing along he heard him return. Rib
2 θ'un ne ni nī tā de ne ye yint ti' hwū be k'e hen te θ'i bi'n ka na-
he brought. Man when they dug it broke. "Again go for one,"
ne da he ts'e di na dlin θ'e θ'i yīn kā na dja e kē tcūd θ'en ne
he said he heard again. Again he went for it. Dewclaw bones
4 nī nī tā' e yī hwū za be k'e he te hi le' de ne nī hō ya gai xa-
he brought. That it was did not break. Man underground they took out.
ginL ti nū ni ye a da di k'e da yāl ti θ'e ni he nī e yī de ne
Wolves were talking. "You I heard talking," said that man.
6 e kū nū ni ye ye ga nī ya ti' a na ke k'a ye gūn ni la hwū
Then wolves to him gave directions. Two arrows when he gave him
ai yel nī dī dī k'a iLa ge k'a de ts'i si' iLa ge k'a dē ye fit
he said. "These arrows one arrow is female one arrow is male,"
8 yel nī de ni La nīL de de iLā be ba e ts'i ye da hō ta te-
he said. "Moose if you kill one (girl) for her intestines tie back and forth
wōn ti' e yī a Li wū nī ne ba' L'ū le nī nī la si' he Le wū nī
That one you tell. 'For you rope I left,' tell her.
10 e yī L'ū le hel tāl he dja de na dō de t'a de nū ni ye sī ni he nī-
That rope if it breaks, if she swears. 'Wolf mean' if we hear her say
θ'e de nū hwū nī a wōl ne he yel nī nū ni ye a dū
we will attend to her," he said. Wolf said it.
12 e kū θ'i a yel nī e kū be k'e ni ye ti'n gai de e t'a xa' be t'a-
Then again he spoke. "Then behind them if you go, after a while
ze de de nī yī ka ne wū ta e t'a xa' de de nī an tel az de dī dī
doosie you look for. Soon mouse if it runs away this
14 t'a hi k'a de ts'i yi t'a ts'ūn de nī yi ts'ō da he de tci ye e giŋ-
this one arrow female wherever moose cow brush goes in
ya wa le si e kwa zi de tci ye wōnL tas yel nī di dī k'a de ye ti
that place in brush shoot it," he said. "This arrow male
16 t'a ts'ūn de nī ya ne de tci ye gin ya wa le sī e kwa zi de tci ye
where moose bull brush goes in same place brush
wōnL tas yel nī
shoot with," he said.
18 e kū de ne yū t'a ts'ūn teō deō le ye teL ke ye t'aze ni ni ya-
Then man where they went he tracked them. Close when he came
hwū tel ze de nī yī tel as hi k' e t'a de nī yī ts'ū da he' t'a ts'ūn
he hunted. Moose had gone along. That moose cow where
20 de tci ye gin ya hi e kwa zi k'a de ts'i yi de tci ye ye ginL tas
in the brush it went there arrow female in the brush he shot.
t'a k'a de ya nī k'e ni ye' de tci ye ye ginL tas bō nel t'u k'a
That arrow male to it in the brush he shot. Both arrows
22 L'a ga ye nīL de' hi k' e hōnL dū* de ne ka na te dja de ne ga
had killed them. After that to the people he started. To the people
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nin dja e ga nü' as he ni tel k'aii. t'a nal dai hi ait nü nün he came. "To it you two go," he said. Weasel lousy he told. "You ne ba' L ü le nü lü la si. L ü le he di hō lü giì gal ye. nü nün for you rope I left. Rope without even you walk," he said. "You L ü le gin leL hel ni dlü ne t'a nal dai al ni hwü e kü e ga te di! rope carry," he told. Mice lousy he told. Then they started to it, e di ni ŧ'it tc'anL k'e ni ts'in de lü nün yō we e gūn ni cai himself too. Where it was when they came, "You over there go to it," he ni tel k'aii e t'a nal da'ti hi a ts'ei di hwü he said. Weasel lousy he told.

e kū i la ge de ni hō del yū na te gi hoi yi' he k' e da bō nel tū Then one moose whole they were accustomed to carry, both ai yi e t' e de ke tel k'aii e t'a nal dai he L ü le be ba' nil ya. those girls. Weasels lousy rope for her he left, he ts'e di ni e ts'i ye be ba' in tel t'i yi a ts'ei di hī k'e lai t'a. L ü le the one he told intestines for her he hung on a tree she found he meant. Rope hel tū hoi yi' i in la ge de ni yi ā te di al 'in hī t'a e kwa zek kept breaking. One moose whole she carried. There L ü le ga na dō de t'a 0' e e t'a xa nü ni ye sī ne de dja 0' e t'i about rope he heard her swear. Soon "wolf mean" he heard her say. Immediately ts'un 'e yi ī e t'e de ke eL ts'un na 0' e zel 0' e t'i ts'un be ts'un that girl he heard shouting in a circle. Immediately to her 0' in ba ye te di' e yet' ni yin di yū de ne 0' 0' ga yoi yi ne 0' la hì k'e he ran. There when he came human hair only was lying. 'e yer hō ts'i yaθ ka da hī zūs hoi yi hī k'e t'e da ne i lā e be ts'un From there snow had been dragged on. Immediately the other to her na 0' in ba ye te di be ga ni yin di yū t'e da ne be nai yū 0' il tc'el he ran. To her when he came immediately her clothes he pulled off. dlü ne yaθ ye da gūs hoi yi' e yi e t'e de ke dlü ne nī k'e hī t'a. Mice snow ran under. That girl had been mouse i la ge ŧ'it tel k'aii e nī k'e hī t'a The other again had been weasel. e yet hoi ts'ī de ne he 0' līn in la gi ŧ'it tel k'aiL e tcū After that a person she became. One again weasel too dlü ne tcū he dja e yer xo ts'ī' e yi de ne yū ha nī dja k'a nī mouse too was. After that that one man married. Now hōnl. dlü de ne he 0' li t'a e yi dlū ne t'a nal dai e yer xo is'ī then person she was that one mice lousy. After that a la na he de be tsū' he li e ts'in na 0' eai e he dja they stayed together his mother-in-law with. Finally it was a long time. de ni la gal de ni be 0' 0' t'a ts'īn ye tel de li he kō de djaMoose which he killed their hides where she threw them he did not know. hi le' i in la ge yin de ni 0' 0' 0' t'ai t'ai ts'i' deL tcū e ts'in na 0' e One only moose hide she made. She took it along. Finally
Goddard, Chipewyan Texts. 11

θαι e he dja hwū e t'α xa be tsūt* a yen śi tel lō tì ne be īse te e he when it had been long time then his mother-in-law spoke to him. "Your relatives are lonesome

2 cū nes la le he ni ya na ḍe ya ga hō ni 'a ni e yer xō ts'ūn na te-
I do not like," she said. "Ahead of us through the sky is a hole. To that
wū' del he ni e yer ni hin del e kū e yi dūn ne yū de ni ḍūh ye
she said. There they came. Then that man in moose hide

be na hō de ne ge tcū e kū na L'ū ye te nūk' t'a de ni L'ū gal de ni
she wrapped him up. Then she lowered him with a rope. Moose which he had
killed
hō del yū be ḍūh L'ū le he ga hō yi ni k'e t'a e yi t'a de ne na-
all their hides rope she had made. With that man she let down.

6 L'ūl te nūk* e t'a xa* ni ṭe de be ya xa gin ya de' L'ū le wō ḍūh
"After a while if you feel ground if you untie rope pull several times.

yen ni ni t'a be tsūt* e t'a xa* ni ṭe e* be ye* xai ye di hwū
she said, his mother-in-law. Then he felt ground. Inside when he came out

8 L'ū le ge ḍūh ya da ge ya ts'ūn na ne ts'et de la de yi L'ū le
rope he pulled repeatedly. Up toward the sky it went. That rope,
de ni ḍūh tcū
moose skin too.

10 ni' hī le' hī k'e 'ā lōn t'a na ts'el ṭe di e t'ōk k'e hi k'e 'e yī
It was not earth yet, where he had fallen was on a nest. That
de ne hel del li 'a t'i de t'a ni de ne ṭūn ne lā ṭe la hī k'e
people eats it was which flies. Human bones many lay there.

12 i la ge ṭe da hī k'e tsī he hī k'e t'a de ne ga sa ye ni ọi t'a si de ne
One sat there. Young one it was. People he liked. "I people
hes del si hō lū nūn he wō na t'a de djā siū k'e zi ọi de ha ni
eat although you will live. Here under my wings sit," he said.

14 ne tca t'a de ne hō de t'I hi le' ọi a de ne hēn ni e t'a xa* nal-
It was so big person could not be seen. Again he spoke to the man. "Soon
if it is like night,
gel la dja de ne 'a t'I wa li ọi yen kai la dja de' se ta 'a t'I-
my mother it will be. Again if it is like day, my father it will be."

16 wa li si he ni thāi le tū e t'a xa hel gel la a dja bā* ni t'ūk' bā* 
said. Not long then it grew dark. His mother flew there. His mother
ai yen ni de ne tsī ne tsī ṭe tsūn he ni de ne hi la nō wī ṭe lai
spoke to him. "Human odor from you I smell," she said. "Human it is
lies there

18 nō xō ni de dja ni nō le hī he ni tsī he a dū bā* a yen ni hi le* si
yours here you brought," he said. Young one said it. His mother he told.
"No,
de ne ge nai* tsin* ne tsī ṭet sūn si* yen ni* ye ga ye hōnL 'ā
Person alive odor from you smells," she said. From him she found it.

20 t'a sō* a wō le hī le* wō na* t'a yen ni di di le gūn nūl ṭe de si
"Something you will not do to him, he will live," he said. "This if you kill,
\[ \theta' \text{ Le ga se wûl} \theta \text{ he ni tsi he a dü} \ \theta' \text{ e t'a xà yer kai la a dja too you will lîl'.} \] he said. The young one said it. Again soon it was light

The young one said it. Again soon it was light.

\[ \text{2 na dli be ta ni t'ûk' e yît' \ \theta' \text{ e kwa a di hû be yà ze} \ \theta' \text{ again. His father flew there. Then again he said the same, but his child again} \]

\[ \text{a lô na de dli hû yi' e yî t'a e ge na said the same. For that reason he lived.} \]

\[ \text{Then again when again another way when they had gone in their absence the young one spoke.} \]

\[ \text{se t'a' e ne ta dûs \theta' na wôn t'a de ne hel ni e yet' nû k'e hî k'e ta} \]

\"My wings I will put on you. You fly across,\" the man he told. There was an island.

\[ \text{On either side large stream flowing big rapids with. Then his wings man} \]
\[ \text{t'a da din \theta' e kû ne dji de ne t'ai xô ga de na wôn t'a hî he stuck on. Then \"Here fly around. Be sure you fly across,\"} \]

\[ \text{Surely na ts'in t'ûk' se t'a' e es di ni ye ni hû k'e a te wônL del sün na} \]
\[ \text{he could fly across. \"My wings just on ground do not throw.} \]

\[ \text{On a tree lean them,\" he said. Again he said to the man \"At night} \]
\[ \text{tc'a wô ni' sün na ni ñâ hi le' ye ne wûn ñi sün na t'a nel gînL do not travel. It is not far do not think. Wherever it gets dark} \]

\[ \text{e kû - na ge t'ak' e t'ôk' xô ts'î be t'a' e dê tcûn k'ûz} \]
\[ \text{e Then he flew down the nest from. His wings against tree} \]

\[ \text{da ne ni la e yet' xô ts'î t'a ts'unL bêL xô t'i ne na di ne he leaned. From there somewhere his relatives used to live} \]
\[ \text{e kô zâ na te dja e yet' nî dja e kû tsa' na tse de' e t'a xà there he started. There he came. Then beaver he chiseled for. After a while} \]

\[ \text{be na ta ge gînL xel ni ñâ hi le' t'a be kô we xô ts'ûnL} \]
\[ \text{without his knowledge it was dark. \"Because not far their house to it} \]
\[ \text{e di ne dja was te hî le' ñi ñâ hi le' la ye ni ñûn ni t'a å te-too close here I will not sleep. It is not far,\" he thought. He started on.} \]

\[ \text{dja te L'e ge hû lû e de na te ta na ge dàL he k'e e t'a xà Night time although, spear he carried along. He walked along. Soon} \]
\[ \text{ta a dja' he kô del ya hi le' be ya tsel dil la la a dja 'e yî xô-what reason he did not know he was taken up. That XÔtêbale} \]

\[ \text{tel ba le \ 'a t'i hi k'ê ni ñâ ni gin nìL tî hwû ðe na da ðe 'ai it was. Far when it had taken him rock stood up.} \]

\[ \text{e yer xô ts'î de ne na te nûk' kô lû e de t'a ðe' ne qôt From there man he threw down, but spear with rock he speared.} \]
yū'ā na tsel kōs t'e da ne ə'í de ne nel tcū de ne na tel tī Over it he jumped. Immediately again man it caught. Man it took along.

2 ə'í the t'a'd̈ ə'í xō ts'ūn' de ne na te nūk' ə'í the na qō't' Again rock sharp again to it man he threw down. Again rock he speared.

yō'ā na tsel kōs e yer de ne de le be da del kūn hoi yi'i k'e Over it he vaulted. There human blood was dried on both sides.

4 e kū k'e hoi t'a de ne le gal de hī k'e t'a de ne le gün nil-
There it was people they killed. Man not having been killed
ə'et' i le' tū . be ya ze ga de ne ni nī tī -- t'e da ne ts'i he to his young man he brought. At once the young one

6 a dī di dī set ə'ū ye be ga ye ni gi tā t'i ni 'e yī hi k'e la
spoke. “This my grandchild I love it is. This it was
dī di he nī le gal wūl ə'í le' he nī le ga nūl ə'ε de' si ə'í this,” he said. “you did not kill,” he said. “If you kill it me too

8 le ga se wūl ə'í he nī e yī t'a le gan ə'et' hī le' e kū xō tel ba le you will kill,” he said. That is why they did not kill it. Then Xōtebale

ts'i he ai yē ti ni ne djā na wō ə'et' hoi yī' wa le yel ni e kū young one spoke to him. “Here you will remain,” he said. Then

10 e yī de ne e yē' t' na ə'et' hoi yī
that man there stayed.

e ts'ī na ə'ε the ba e xō ya ze na gin ə'et' e t'a xa le gal was de'
Finally time short he stayed there. Then “I will kill them,”

12 ye ni ə'ī dī zī ne hoi yī ne ə'εl tez hī t'a e kū be t'ōk' ye gai he thought. Daytime only they lay. Then their nest under
e tō dē tēcīn ne kē L'ōk' tcū de ə'εl hī tcū da de Le
est on the tree hay too, small brush too, he hung up

14 be ya gai hī li e ts'īn na ə'ε Lā a yīn la set ə'ū yi' e dla gī under them with. Finally much he made. “My grandson, what,”

he ni an neL i t'a yel ni bel sūn nas ə'et' t'a as t'i he nī he said, “you do it for?” he asked. “With it I play, for that I do it,” he said.

16 ə'ε t'a xa a dī se ts'ī ye ne L'ēL le se ga nā a he nī
Again soon he spoke. “My grandfather your firedrill to me give,” he said.

bel sūn na was ə'ε dī he nī e kū be ts'ī ye L'ēL ye ga
“With it I will play,” he said. Then his grandfather firedrill to him

18 na ə'ε a e yī de ne xō tel ba le al nū ni se ts'ī ye hel ni t'a
he gave. That man Xōtebale spoke to. “My grandfather,” he called him.

e kū dī zī ne na neL te zū e t'a xa ye del k'ā hō del yū
Then daytime when they were asleep then he made a fire. All

20 be t'ōk' hī li del ya t'a be ts'ūn ne be ga da de yi'i k'ā
their nest with burned. Their wings burned all up.

ya 'a hwū na da ə'ε kat t'i t'a xal ye ni hinL tcū hī t'a t'a Little way they lay flat down (?). Soon club for them he took. Those

22 be ne ə'ī ke ə'ε t'a ginL xūl t'a be ts'i he e yī ge na 'a lā ta
parents crowns of heads he struck. That young one that one alive
be ts'un ne be ga da de gin k’a’ t’es ye na ye la hwü the da its wings were burned. Coals when he rubbed off he sat.

2 nen yi’ ní de e kwa nüus le hi le’ ni la hō lü se lō ti ne Lāi i “You if you were the only one I would not have done it, but my relatives many
le gan nīl de t’ā ‘as t’i he nī e yī de ne e yer hoi ts’ī because they killed I did it,” he said, that man. After that

4 xō ter ба le hū le’ t’ai he ge na’ nī t’a dō hū be hū yā Xōtelbale were none. Young one was alive. Now somebody heard
na dī ya da ‘e nene ke zī be hō yā na dī dō hō e yī again west on the land someone heard again now. That

6 de ne t’a si he kō del ya nī t’a t’a si le ga yī nil ñet’ i:le’ man something he knows something he does not get--killed.

2. Raised-by-his-grandmother.

be tsō ne ye ne ca’ e thün tsa ne ya gai hil da se kwi-
His grandmother raised him. Caribou manure under he was. Small child

8 ya ze di th’āk’e thū bi ka da ne ta e t’a xa i Lā e tsā’ kwi they heard cry. In vain they looked for him. Soon one old woman
yi hōnL’a e thün tsa ne ya ca’ the dai be djis e ye gīnL ti found him. Caribou manure under he sat. Her mitten she put him in.

10 ai ye tel tin e ts’īn na ñe ye na ca’ e t’a xa e thün la gāl de’ She carried him home. Finally, she raised him. Soon caribou they killed
he da xō nel t’ū be tsō ne e ga te gai he da xō nel t’ū be dzi-
whenever, his grandmother went after meat whenever, “Young caribou

12 ya ze ke se gan nī wūn ta’ he nī ni t’a e t’a xa th’ī e thün feet bring to me,” he said. Soon again caribou
la gāl de’ na dīl be tsō ne dūn ne xūL e gūn te dja nī t’a they killed. Again his grandmother people with went to get meat.

14 be tsō ne ba th’e da e t’a xa be tsō ne ye zī’ na ga da Lī His grandmother for her he sat. Soon his grandmother far (?) coming
‘e gai ‘i yū se tsō ne e ke e ke he nū be tsū ne ai yel nū when he saw, “My grandmother, feet feet,” he said. His grandmother spoke.

16 sün na gai e ke ne ba nī t’a ñ le’ si’ e di ne yī se kwi ne li he-
“My grandson, feet are not for you. You only ‘child you are not.”
Lā a dū sa t’a nel t’i be dji ya ze ke kai yāL yi’ be dji ya-
she said. “Every time young caribou feet he asks for; young caribou feet

18 ze ke be ga wa t’al hi lis e ne ts’ë di hō yī se e kū be tsū ne he will not get,’ they said about you.” Then Raised-by-his-grandmother
yī ne cai a dū be ke ü dīlū he be ke ü dīlū he henü e kū be tsū ne spoke. “Let them all freeze, let them all freeze,” he said. Then his grandmother

1 Probably should be kai yāL ti.
20

Goddard, Chipewyan Texts.

ai yeł nü e kū ne 'e kwí yí e dla da wa ne xa t'a 'a di ní t'a spoke. "Then your uncles what will they do that you say?"

2 na de di gan 'ü na de di gan 'ü dil ṭa ló sai a di ní he nü be tsū-

"Last poor bear, last poor bear, may they find' you say," he said, Raised-by-

his-grandmother.

ne ye ne cai e kū se det he djö se tsū ne de ne k'e ní ye se te

Then "When they move camp, my grandmother, behind the people do not take me,"

4 wónl te i le he ní e kū be tsū ne ai yeł ní e dla wū de hwū

he said. Then his grandmother spoke. "What will we do;

ber ba le ga ní ċet ló sā' yeł ní i le' le ga wūd ḍī i le' sī' he ní

meat for it we will die," she said. "No, we will not die," he said.

6 be tsū ne ye ne cai e di

Raised-by-his-grandmother said it.

e kū se dil de ne L'a gai kwōn k'e ní ní yū xa de k'a ni

Then they moved. In people's absence campsite when he came partly burned sticks

8 ya ne' na xa de ge la e kū xō k'e ze hoi ya zū ṭí e yet'

previously were pulled back. Then afterward little while again there

nī djö t'a be 'e kwí yi kwōn k'e yi e ke gūz e k'ūs xwōn nī

when he came those his uncles old camp only like hoofs

10 da de k'a hi k'ē e kū be tsū ne a l ní ne djā yi' e kai gūz ze

were partly burned. Then his grandmother he spoke to. "Here only hoofs

nī da re k'a hi k'ūs e se tsū ne he nī se tsū ne yō ċe cē

are partly burned, my grandmother," he said, "My grandmother, there take me,

12 ginl tel he nī e kū be tsū ne ye te gīn e kū e tc'in na ḍe

he said. Then his grandmother carried him. Then finally

nī ḍa nī ye nū tī se tsū ne ne djā dje ḍe ṭin da' he nū

far away she put him down. "My grandmother, here angling you sit," he said.

14 L'ō te li ya ze yī' k'e a di t'a be tsō ne ai yeł nī sū na gai

On small slough, because he said his grandmother spoke. "My grandson

Lū we hū le le sā ne djā yeł nī be tsū ne ye ne ca' a dū

fish may not be here," she said. Raised-by-his-grandmother spoke.

16 hi le' Lū we hū le hi le he nī e kū be tsū ne de gūn nī ṭēl

"No, fish there are," he said. Then his grandmother cut a hole.

L'ū te li ya ze k'e djē tē tī nā' tē da ne i Lā i Lū we tčōk'

On the small slough hook she put in the water. Immediately one large trout

18 xa gī nūk' tā Lō te na nī 'ai he nī be tsū ne djē tē te na nī-
she took out. "Again put it in water," he said. His grandmother hook

when she put in,

'čū ṭī i lā e ǔl āi e tčōk' xa gī nūk' na dli' e kū t'a

again one large jackfish she took out, again. "Enough,"

20 he nī be tsū ne ye ne ca' e yūt' nī ọa hi le' nē djā nō wū-

he said. Raised-by-his-grandmother. "There not far here we will live."

'ōt' he nī

he said.
ekū be tsū ne el ye' hwōl tsī hū e yet' ŭai 'e hō ya ze
Then his grandmother spruce house when she made there time small

na ge ŭet' e t'a xa se tsū ne' sa' aix ne ġa he ni e kū
they lived. Soon, "My grandmother, for me snowshoes make," he said. Then
be tsū ne ya ði baθ ya ze ya ŭet. tsī e kū ŭ'i a di se tsū ne'
his grandmother for him small round for him she made. Then again
he spoke. "My grandmother,

sa k'a ne ġa he ni e kū be tsū ne ya' k'a yī gi ga hū
for me arrows make," he said. Then his grandmother for him arrows
made.

e kū se tsū ne na sī L'ūn he ni e kū be tsū ne nai ye L'ōn
Then "My grandmother, dress me," he said. Then his grandmother
dressed him.

cy' a ye dinl. eθ he ni e kū ti ni ya hū ya' a hūi k'e se-
"My snowshoes put on," he said. Then he went out. "Outside I will play;"
na was ŭet he ni
he said.

ev kū e ts'i na ŭe ŭai e hū le he dja t'a be tsū ne yīn kā-
Then finally it was a long time. His grandmother looked for him.
hī he t'a ye ke ge k'e te ya ni ŭa hō i ya ze ni ye nił ke
On his track he went. Distance small she tracked him.

e t'a xa' ne djā be 'a ye tsū be k'a e tcū be yū e tc'el ya ze
Soon here his snowshoes too, his arrows too, his small poor clothes

θē la hi k'e a ga ni ni ya ts'añ kwī e kū e xe xo tsī et
were lying. To them she came, old woman. Then from there caribou tracks

thūn ke ge xō i yī ne xo te 'a hi k'e hit 'a be tsū ne he tsūk-
only were in a line. His grandmother crying
he djō 'ant he dja sū na ga ya ze se ga' et thūn ts'ūn
went back. "My small grandson from me to caribou

na ga dle xō i yī' hi k'e ye ni thēn yī t'a e kū be kū we ni djō
she was thinking. Then her camp when she came

ye ba ŭe da e ts'i na thē te L'e ge thā i he dja
for him she sat. Finally, night it was long time.

ev kū be tsū ne he tsū hū ŭe da e t'a xa yū da' xō i-
Then his grandmother crying sat. Soon outside toward

ts'ūn e del zas he djā' na dli θ'e e kū e dlā e a t'i la ye ni-
something made a noise again she heard. Then "What is it?" she thought.

thē nū be tsū ne ye ne ca' a t'i hi k'e be tsū ne ga ye dan djō'
Raised-by-his-grandmother it was. To his grandmother he went in.

se thē di at' he nū be tsū ne ye ŭū thā di gin 'at' t'i da ne et thūn
"My belt take off," he said. His grandmother his belt took off. Immedi-
diately caribou

thū' be tsi' Lāi i na ġi L'i e kū k'a bi te wū t'as he ni
mouthes from it many fell down. Then, "To-morrow we will go," he said,
be tsū ni ye ne ca' yō we et θūn lā i a ga na ti ya he ni Raised-by-his-grandmother. "Over there caribou many to them I went," he said.

2 e kū be tsū ne ye tel tī yō wō si' he nū tc'i le hwa ze Then his grandmother carried him. "Over there it is," he said, young boy. e t'a xa tū ne tcai de 'ā hi k'e lai ts'ūn* cel lai e xai yi gin Soon big lake was there. To it top of hill she carried him up.

4 ai yet' xo ts'i tū k'e t'a si lā i xo de t'i yō gwō si' he ni From there on the lake something many could be seen. "There it is," he said.

e kū ye ga ts'e ni 'as tū k'e e kū be tsū ne ye ne ca' a dū Then to it they two walked lake on. Then Raised-by-his-grandmother spoke.

6 yō we t'a ge 'a ze be dī ji ya ze de ti tī e yi hwūn L'uθ e "Over there further one young caribou lies dead that one too much se ga, na e de Lōk' hi t'a bet thī sa' wūn t'ēθ he ni e kū at me laughed. Its head for me roast," he said. Then

8 et θūn lā i le gu nīl de hi k'ūl la e θūn kel sūn na thē' caribou many she saw he had killed. Caribou with he had played. Xel tc'e da ta ge' et θūn thū' ce gəl xəh hi k'e t'a hō del yū' With among them caribou tongues he had bitten. All

10 Le gai yi nīl de hi k'e t'a he had killed.

e kū th'i ye na hōl tsi e yet' tū ta bā e e yet' hō-
Then again house she made, there lake by shore. From there
tā'

12 ts'i hō del yū' ai ye nī la e kū be tsū ne ye ne ca' a dū all she carried. Then Raised-by-his-grandmother spoke.

se tsū ne dī dī be thī sa nel t'ēθ bel sa na was thē' he ni "My grandmother this: its head for me you roasted with I will play," he said.

14 e kū ya 'a hū k'e' yel se na thē hō del yū dī ji ze ya ze yel Then outdoors with it he played. All small birds with

ye ga cel gi he na thī e t'a xa thā xo ya ze be tsū ne ye ne ca' be-
ate it up. Soon short time Raised-by-his-grandmother those who went

16 na yū del nī na dī e kū ya nī t'a de nē tc'a ze be tsū ne again then previously those people from his grandmother

ye tel tī ne e yi du nē ka na te dja hi k'ūl la be tsū ne carried him to people he went again, his grandmother

18 be na ta ge e kū t'a na tsē dī e yet' ya thī tū k'e' djeθ k'e-
without her knowledge. Then where they were camped there on the loc at the

fishing place

'e le xa da de la hi k'ūl la e θūn ya ze e kū e yet' t'a den ne
he had taken the snow off, small caribou. Then there those people

20 na dī hō del yū be k'e dīlū hi k'ūl la be tsū ne ye ne ca' be-
had been all were frozen. Raised-by-his-grandmother his uncles
3. The Discovery of Metal by a Captive Woman.

10 ī lā' ts'e kwi hō tel i'na' yī ne 'i ni t'a e t'a xā' i lā ge
Once woman Eskimo stole. Then one
be ya ze he dja lā ge de tci ye na i dja ni ēa ni dja hū
her child after it was in the bush she went. Far when she went,
12 e t'a xā' di' tcū ēa tcū le gal di hē yē se kwi be ēa ge
then chickens too rabbits too she killed. That child his throat
nī t'i hi t'a bā ēa t'a sī hel di lō hō yī ni t'a e t'a xā' nī ēa
he stretched. From his mother something he used to eat up. Then far
14 nī dja hwū tū tcōk' k'e ts'e ni yā e yet' tsa ge de lā
del when she went to big lake she came. There crying she sat.

theta 'a e yet' tsa ge del da nī t'a e t'a xā yat thē ci nū ni-
Long time there crying she sat. Then from the lake wolf
16 ye na gan del kōl ge 'i' e kū e dla dja ni t'a nal ge la
walking in the water she saw. Then "By what means it comes across,"
ye nī thēn e kū nū nī yē ye gūn nil ge ye na ēa tū de k'e
she thought. Then wolf came to her. Her eyes tears
18 na gel thē' xō lā ge xō ya ze hwū na kī dē tcūn na di yez
it licked. After that little while two sticks she broke.
1912.

Goddard, Chipewyan Texts.

E dla a hwon t’e hi t’a ye ni Ñen hwû hû ni was i ye ni bî t’a “What kind is it?” she thought. “I will see,” thinking 2 e kwa zi ni gâ de ya e ts’in na Òe ni ja ni ga de ni ya be tsâ- there she waded in. Finally far she went her knees kwût ya gai xo ts’un ta nel ‘a xo yî e ts’in na Òe ya ne’e below to it water continued to come. Finally behind 4 ni xo de t’i hi le’ he dja e ts’in na Òe gînt xel te’d a hû wi gût’ land could not be seen it became. Finally it got dark. Night was over. k’a bî hwû e kwan t’e t’û ge gal hoi yî e ts’in na Òe Ò’i na gî ‘a When it was morning she was doing the same, she was walking. Finally again it was evening 6 na dli’

again.

e t’a xa’ ya ne’e t’a si xo de t’i ni la xo t’i e kû e na Soon behind something appeared like land. Then “Eskimo 8 se nê yûl hû sa ye ni ôi ya na Òe Ò’i t’a si ni la xo t’i are following me,” she thought. Ahead of her again something like land, xo de t’i e ts’in na Òe ni’ xo ts’un nił dü we ni ni ya appeared. Finally land to it close she came.

10 ya nis ôi Ô’i t’a si be ts’un nił dü we e kû i gâ te ya a La- Behind too something to her was close. Then she walked. Still hwû ta de gel Òa hoi yî e kû ni xo t’a gi ya ya nis ôi it was the same depth. Then land on she came. Behind her 12 ts’i’ et Òun a t’i hi k’e la e kû e yî ts’ekwî Ôa’l’ yî be tsî- from caribou she found it was. Then that woman awl she had. ni t’a e yî hû li da Ôel lôn ye ba e tûn ne k’e ye ba’ That only she tied on a stick. For it animal’s road for them 14 ne da e t’a xa ni xo t’a ginL as Lâ t’a ni la xo t’i xo yi she sat. Soon land on they came. Because many land looked like, yat Ôe tû’ k’ûz i e kû ye gûn ni nił as yû ge he dja e ts’in- Through the lake on the water then they came to her. She speared them. Finally 16 na Òe Ôa ’e he dja e kû ni xo ye dinL as be de hoi yin ne it was long time then in the ground they came. Their horns only na te Ñwî he dja e kû ya ga ge naî le Lâ la yi nił de stuck up. Then she quit. Many she killed.

18 e kû Ôa’è hû yà ze e yèt’ na gin Ôet’ ber da hinL kûn Then time short there she stayed. Meat she dried ye gel yî ha e yî se kwî be Ôe ge ni t’i ni t’a ant hwûs ni in order to carry it. That child his throat he stretched. “I am going to leave him.” 20 ye ni ôi xo tel e na yà ze he t’a ya e bî ye el tc’az ai ye- she thought. Small Eskimo it was for him in a stomach she made soup. She spoke to him.

ni sî ye zî se ba Ôin da ya da ge ceÔ la ye nû wûs xe “My son for me sit, up hill top I am going to carry it.”
Anthropological Papers American Museum of Natural History.  [Vol. X, 

yeL ni e kü ye di te ya yö we cÖd la ye xa öö aÖ la hwü she said. Then without him she went. There on the hill when she went up still

2 ya nì cet hi t'i Ö'ì i la e cÖd la ye xa öö yau a la hwü behind still eating. Again one hill top when she went up still ce t'i e yet' t'a e bün nal 'ais hi k'e t'a tú tcö k'e di di he was eating. There that one caribou had crossed sea this

4 nü 'e ts'ün ai yerox ts'in et bün he dja to island from there caribou became.

e kü e yi ts'e kwí ge gal hoi yi e ts'in na òe òa 'e Then that woman was walking. Finally it was some time

6 e t'a xa kön' xo de t'i te L'e ge e kō zi te ya e ts'in na òe then fire appeared. At night to it she went. Finally òai 'e hō la ne dzi ne k'e hwü ya te òe he da hō nel t'u long time many days she walked. Night every

8 bō de t'i hoi yi kön' e t'a xa' ye ga ni ni yà tsa tsa ne it appeared fire. Then to it she came. Metal an t'e hi k'e t'a ne zün nai yel tsi hō del yū be i ye bane it was. The best she took. All her clothes around

10 ni yin ni la t'a ne zū òi te la e ye xo ts'i òe el k'e she put. The best again she took along. From there stones on each other da na li cÖd la ye he da xo nel t'u hō ga de be kō de dja xa she put on hill top every by means of which she might know it

12 t'a ts'ün ne where it was.

e t'a xa de ne ga ni ni yà t'a si de ne hō lū ye kō del yā' Then to people she came. Some kind people but she did not know.

14 hi le' tsā tsa ne e yet' ni ni la e kū a ts'e di e dli ni xoï tsi Metal there she brought. Then they said, "Where from a nel 'i he ts'e di yö we ni òai e yet' i la e cÖd k'e e kwan t'i xoï you take it?" they asked. "Over there far. There one hill that kind only

16 yi ne hwōn li hi k'e t'a e yer xo ts'i as 'i he ni nü xel bi kana- ls. From there I did it," she said. "With us go for it," ne da he ts'e di ban la yi hi k'e e yi dün ne xel yiñ ka na dja they said. They were Frenchmen those people with she went for it.

18 e yer xo ts'i hōn dlû tsā tsa ne he kō de dja ban la yi xoï yi ne From there after that metal they knew. Frenchmen only be ts'ün ye gel le e yi e yit òe t'a ts'e kwí el k'e da da na ye- to it were going those. Those stones that woman on each other which she put up

20 la ni àl la hwō bō de t'i sni e yi òe da ni yā' t'a da ne ts'a still are to be seen they say. Those stones grew. They are large dō hwō sni now they say.
4. A MAN-EATING MONSTER.

I la* de ne yū dji de gai ni e t'a xa* t'ai hi t'à he kō del ya-
Once man was walking. Soon something he did not know.

2 i le* xōl di le sa L’ù le t’a de ne ga da in L’ò hì k’e t’á e t’a xa
Xoldile sunbeams with for men he had set snares. Then
t’s’e Lù bō de t’ì le t’a bes e de bā se t’ai hō lū dō di hoi yi
he was caught. Because it was not visible, knife around himself he waved
although there was nothing.

4 āl hwō da ts’e ge L’on hoi yī e t’a xa* na gai dal ò’ë ya na òe zā*
Still he was tied up. Soon he heard one coming. “Ahead only
tc’el ges di* a xō ne di he ni ò’e de ne ga ni dja hi le t’ù e di nī-
I feel something,” he heard say. To the man he had not come his
nose feels

6 ye dūl xa da ts’el t’ūs
for blood he hit.

e kū de ne ga ni dja nal tceò ye de ne ne ginL ti le gā zi-
Then to man he came. In sack man he put, he was dead

8 òet lai ye ni òen hi t’a e kū e yī de ne ge na* e al ’ì hi t’á ò yī
because he thought. Then that man alive he was. That
xōl di le de ne hel de li he li t’a e kū de ne ne te gi ni òa hō ya ze
Xoldile man he used to eat. Then man he took on his back. Little ways

10 de ne ni gi e t’a xa* xō ka* de ne na te gi e t’a xa* de ne ye*
man he put down. Soon on hill man he carried. Then man “ye”
hō de dile t’e le t’a del djet e yī de ne ye ga te tsi* ai yō de he-
because he was not strong he made a noise. That man sniffed. “Al, I
heard something;”

12 ò’ë a ò’ë he ni hwū xel na di t’a e kū hō del yū de ne xel xōs hē-
when he said, load he took down. Then all man he tickled.
dja hō del yū de ne hi la hi li de ne ke hi li t’a na ts’ù del t’ai
All man his hands too man’s feet too that body

14 hō del yū de ne xel xōs hō lū be tc’ò né djet hì t’a dlō we se òi-
all man he tickled although because he was powerful he did not laugh.
hì le* òū de ne ts’ā la ge hwū de ne naL tceò ye de ne na ginL ti
In vain man when he tried man in sack man he put back.

16 ò’ë e de ne na te gi ni òa de ne ni gi hwū e t’a xa* be kō we
Again man he carried. Far man when he had carried, then his home
hō ga* de ne ni nīL ti* de ne da xō ga ginL tā de tcūn k’e yō we
close man he put down. Man he hung up on a tree. Over there

18 t’a hi ūn ni ye òe e yet yi et tsūz e ts’al ne zū sū ni e kwō ze
that next hill there only kidney pin was good. “There
et ts’ùz e ts’al ka dūs dja he ni hwū e kwa ze te ya teò yau
kidney pin I will go for;” when he said, that place he started. He started

20 xō k’e zi xō ya zi hwū e de ts’ul gis he dja hū na sel keò a ts’e-
after a little he swung himself. He fell. He did it to himself.
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dil ya hwü xöl di le ya ze a da de dja se ta ne in thün ne na ga da
The young Xöldile spoke. “My father your game is alive,”

da de dja hwü be gā ni θe ba yin di k'ës le zî be ϕe da tset hwü
they said. To them he ran. Ashes in their mouths he put.

θi ye he l ni ni ḏa xo ya ze ni θi yil ni hwü e t’a xa ya ni sî de ne
He ran away. Little ways when he ran, then behind man

ne yūr. hī k’e e t’a xa’ t e te lï nû we be tc’a bā θi ye tel ni he dja
he chased. Soon muskēg island from around he ran.

e ts’in na θe xöl di le ni nî nî tsā sûn’ e t’a xa’ de ne ts’un he-
Finally Xöldile was tired. Then to the man he heard him shout.

6 zît’ he dja ϕ’e sū na gi se ba’ hō dinl k’ai ḏes dî sî he ni θ’e
“My grandson for me make a fire. I am cold,” he heard him say.

ni θil gi le hī t’a et ts’ūl be dinl k’aθ sūn he dî t’a a di e kū
Because he was sweating he was wet. He was chilled. Because he was cold
he said it. Then

8 de ne ye ba’ xo del k’a de ne ga ni ni ya hwü na del gi hwü
man for him he made a fire. To man when he came he warmed himself.

e del na e del yai he dja be dā ge θi tcui ϕe de ϕel tcui’ kō bā ge
He dried himself. His cape he hung up. Fire by

10 ḥet tī’ kōn tc’a ze a hwü
he lay from the fire facing.

e t’a xa de ne yen di dē tcûn ga ge yûs cû na gi e dīlā gi
Then man for him stick for him broke. “My grandson, what for

12 he ni a nel’ i t’a he ni be t’a kōn’ he se e dîl’ a xa as i he ni
(his said) did you do it?” he said. “With it fire that I may fix I did it.”

he said.

e kū xöl di le ‘a ts’e dî se tsî ye ne da ge θi tcû ϕe θi de gi nûk’
Then Xöldile he addressed. “My grandfather, your cape fell in the fire,”

14 he ts’e dî be da ge θi tcû ϕe het’i ye e del gûz hī t’a a ts’e dî (i?) ye-
he said. His cape in the fire he pushed. (He said.) To it

ts’un θi ye del ‘ă la dja hwü be θi ye e dûn nel gûl hī t’a la gal-
in the fire when he reached, in the fire he beat him. He killed him

16 ḥet’ hō lū θ’i xo k’e ze xo ya ze he na t’i hū na ga dai hoi yi-
although again after that a short time notwithstanding he was alive again.

ni t’a θ’i be tc’a na θi ye tel ni de ne nai yin te yû e yî āl lā hwü
Again from him he ran. Man he chased again. That still

18 ge na’ t’es ni¹ e yî xoł di le
he is alive, that Xöldile.

5. CROW-HEAD.

1 Probably should be ge na¹ sni, “is alive they say.”
e ga na dai i dlök' 'i t'a da tsan ńi ta kí hwū be-
at it they laughed. Crow-head from nets when he paddled his grandmother
2 tsū ne e ga ni dja hwū be ts'e de da tsan ńi de ba ne
to her he came back. His blanket crowskin blanket around the border
da tsan da e le de di be ba na de la ni ńi a e yī e t'e de ke be-
crow bills joined together its edge were around. Those girls in his absence
4 L'a gai na da de dlök' ni t'a
laughed at it.

be tsū ne e ga ni djō' e dlā gi tse ts'e de e ga na de dlök'-
His grandmother to her when he came back. "Who my blanket at it
laughed
6 hi k'e t'a ne dja be tsū ne ai yel ni ne ts'e de ga na de dlök' hū-
here?" His grandmother spoke. "Your blanket at it no one laughed."
lis e i le' be k'e dlök' k'e xo'ā bō de t'i be tsū ne ai yel ni
"On it laugh its mark appears." His grandmother spoke.
8 de ne hwū le sī ne L'a gai da tsan ńi ńa dī de ne hwū le i le'
"People were not in your absence." Crow-head spoke. "People were not;
nē djà dlō k'e hō de t'i e yī t'a se ts'e de e ga na de dlō e hō del-
here laugh appears. Because my blanket at it they laughed all
10 yū* ena ye k'e ńi xal he dni e kū be tsū ne ai yel ni e kū si
Cree let them fight," he said. Then his grandmother spoke. "Then I,
e dla was ne hwū yel ni yū da si na ne nel tī lō sa* he ni
what shall I do?" she said. "North I may take you back," he said.
12 e kū te l'e ge e t'a xa* ena dūn ne xel xūl he dja th'e hō del-
Then at night, soon Cree people with they heard hearing. All
yū* ena de ne k'e e gin xūl t'a ye ts'e de ga na de de dlök ni
Cree people they fought, those his blanket at it who laughed
14 e yī hō del yū* e kū e di ni k'it th'ai ya gai int xel 'i ni t'a ena
those all. Then himself birch dish under he crawled. Cree
yū hō del yū th'i ye de th dil ni t'a e t'a xa k'it th'ai th'i ye de gin xūl
clothes all fire put in. Soon birch dish fire they put in.
16 k'it th'ai th'i ye xa gai ke’d th'i th'i ye na ye de gin xūl na dli th'i
Birch dish fire jumped out. Again fire they threw in again. Again
th'i ye xa gai ke’d de tcūn t'a ye ga en ni th'i hwū kwōn* ya gai
fire it jumped out. With a stick when they held it in fire under
18 ts'ūn ye k'e xal 'a he djō dli ye e yēt' hō ts'i th'i ye ha gel ge e yī
toward when they held it squirrel from there fire ran out. That
dli ye th'i ye k'e na de he dja ena e ts'i na th'e la gal zit' wa li
squirrel again when they fought Cree finally they killed it
20 a hwū ne dī ta e t'a xa th'i ga e del tsi hwū hō del yū* ena dži* ye
they thought. Soon hair when he made himself all Cree heart
ya gai hūt' dūń i t'a hō del yū* le gai yī ninl de
under he went through. All he killed.
22 e kū honl dù be tsū ne ena la yī ni thet' ni e gī ga nī djō
Then after that his grandmother Cree who had killed that when he
went
be tsū ne k'úz ze he tsūk' hwū be tsū ne k'e ni ḃi t'a hwū ne t'i' ṭa e beside his grandmother when he cried on his grandmother when he put his head he lay. Long time

e gī t'i le' t'u be tsū ne ne gai gīl na ye t'i ya ka nai ye ne- he did not sleep. His grandmother was alive again. His head lice hunting for ḩūn hwū na' da' i k'ūl la da tsan tī be tsū ne yet t'i ya kaι ye- she was sitting. Crow-head his grandmother his head lice hunting for

ni ṭen hwū na da ge

she sat again.

Once people with he lived. One young man he was jealous of.

Soon people with swans they went for in canoe. Then

e t'a xa tū k'e dūn ne ts'ūn ta da te kī ni t'a gō kwōs ka e yī soon lake to people they paddled around swans for. That

That young man

yī ka kwōs le gūn ni kī hwū e di ni da hwō di i t'a e yī tcinl le kwi young man when he met himself had none. That young man

That young man drowned. Those swans when he took

ā te kī t'a na tc'e di e yet' ni kī hwū ka kwōs ṭe bez hwū da- he paddled back where the camp was there when he came swans when he

boiled Crow-head

My small friend beside swan do not eat because

yi se ts'e de ni ya ze be ga ka kwōs ts'ūl del. hī le' t'a spoke. "My small friend I love," he said. Then finally

That young man drowned. When they came back "Crow-head people "he turned over" he has said,"

It was long time. That young man for him they looked. They found him

tū ne dai a ts'in dē lū da tsan tī de ne na de nūk a di kē si drowned. When they came back "Crow-head people "he turned over" he has said,"

They began to fight. They speared him although

de ne ts'ūn ḩūn th i la ye na nā' ē gā hō yin t'a a wa ne hi hwū le toward people spear its point he hit. They could not do it.

They did not kill him. People with he lived. Powerful, they could n't kill him

k'e nai el xūl hoi yin ni t'a da tsan tī he used to kill, Crow-head.

1 La' el ta' djeθ ts'il ya de ne tcü e na tcü ts'il he dje t'a
Once together angling they came, Chipewyan too Cree too. Because it was
snowing

2 nil ts'i tcü t'a hō de t'i hi le t'a e Le di le hī e t'a xa i La Ge
it was blowing too because because one could not see they did not see each other.
Soon one
djeθ e be dai e ga ni ni ya nen za Lū we xa gi nūk' t'a hō t'i*
at hook sat. To him he came. "You only fish have taken out."

4 yeL ni hwū yī ka bi te t'a hwū e na a t'i he k'e t'i t'a ye kwōt
when he said, when he looked back Cree it was. Then he speared him.
t'e da ne be ts'e de nī e kwal nī t'e da ne e Le ts'ūl del dūn ne
Immediately his friends he told. Immediately they came together, men

6 Lā' e na tcü dūn ne sū hōl Li ne tcü e ts'i na be hō de yū Le Ga-
many Cree too Chipewyan too. Finally all killed each other.
i LinL de na dūn ne hoi ye ne he Ge na i Lā; Ge de ne sū we Li ne
two men only were alive, one Chipewyan

8 i La Ge e na ṭū' Le ga e Līn di 'a' e t'a xa he te 'as 'ā La tū
one Cree. In vain they fought. Soon they two went. Together lake
he he 'as ne djā' djeθ be ü ke he ni e na a dū djeθ hwū le
they went. "Here by hook we will sit," he said. Cree said it. "Hook
none;"

10 he ni de ne a dū e na bī tc'en e Lū we hīnL tcü de ne be Lū we-
he said. Chipewyan said it. Cree his arm muscle took. Chipewyan his
small muscle
tśi he hīnL tcü ye t'a djeθ te ni 'ā the hō ya ze hō gi 'ā e na
he took. With that hook he put in water. Short time passed. Cree

djeθ ts'ūn' na te djā t'a sī Le gan ni ñet' hi le* de ne aī yeL ni
toward hook he went again. "Something I did not kill," Chipewyan he told.
e dī gā be ta na bīn djā a le sa' da hū di hī yeL ni ts'i de*
da-
"Too soon to it maybe you went there was none," he said. If I there
would not have been nothing;"

14 hū di hi le sī yeL ni e kū se di be ka na de he ni e na e kū
he said. "Well, you go to it," he said, Cree. Then
de ne djeθ ts'ūn' na te djā na ke Lū we tcōk' ta be la hō L'eθ be
Chipewyan toward hook went back. Two trout he took out. After that

16 the e hi le tū yō we tū k'e de ne Lā; i ts'e ni del e na a t'i
not long time over there on lake people many came. Cree they were.
e kū di di e na a di yō wai e na 'a t'i i La Ge bū de ni hi le
Then this Cree spoke. There Cree he is one dangerous.

18 e yī e be da hōL ti he hūl ye* e kū dūn ne ga ni zin dil e t'a xa*
That one Ebedaholtihe he is named. Then to the men they came. Soon
e be da hōL ti he de ne ga ni ni ya hwū 'a di tcīnL e kwi Lā; i nēL
Ebedaholtihe to men when he came he spoke. "Young men many with you
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ted ni e yi ne ga ðe dai ne lo t'i ne hwu sa e del e ginl nai came that one by you sitting is your relative with you is alive?"
2 he dn ni e yi e na a du bu de ni hi le si ko li ðu l ga na es he said. That Cree spoke. "He is powerful. I it was in vain I tried to kill him. ði hi t'a be ga w'0 na s'un na a sa a no xin la wa li he ni e ki To him do not bother. He can make trouble for you," he said. Then 4 e donl ti he a du kwon cen he ni hi le' be ni kwon el ke Ebedahotihe spoke. "Fire songs does not care about. For him fire on each other de nul te ni he ni d'un ne he ni ko'n el ke de nil te's d'un ne pile up," he said. Chipewyan for fire on each other they piled up. Chipewyan, xe ta da tel ni he dja d'un ne hel te'deh de ha e ki d'un ne ai ye they began to push. The Chipewyan began to burn. Then Chipewyan thought, ni ði na bi ye nu xai ni nil as ni de ye ni ði t'ai e i le u e ta'xa "Otter I wish would come here." He thought. It was not long then 8 na bi ye n0 xa ni nil as da ze dja t'i ts'un ts'ul del t'a d'un ne Otters came there they say. Immediately they ran, those Chipewyan hel te'er ni e di ni ði de ne xul na bi ye hi te yu e ts'in na de who were burning him. He himself people with otters he followed. Finally 10 de ne ga te ya d'un ne de na bi ye na del ts'in ya ne de ne ts'um by the people he went. Ahead people otters he caught hold of. Behind to people na ye te la be g'a ko ze k'uz e1 ye te l'dil bo nel t'u na ye l ts'i he brought them. To his friend he threw both of them. He caught them. 12 ði be ts'un' na ye te l'dil ði ya ne na ye te la t'a d'un ne ga Again to him he threw them back. Again behind he carried them. Those by people ni da he da ho nel t'u de ne k'uz e na ye te l'dil de ne ke ne el walked everyone to people he threw them. On people them bite 14 'ail a yinl ðun' e ta'xa e be donl ti he k'uz e ye te l'dil na bi ye he made. Soon to Ebedonen tihe he threw them. Otters L a ga yi ne jet' t'u ne ga e ts'i na ðe be de le xel yað ya gai killed him nearly. Finally his blood with snow under 16 ha nel yi he dja h0nl du na na' ye l ts'in ye ði t'a e ge da el xul they put their heads out then he took them again. Crown of his heads he struck. e kui la ga be ga ko ze a gi ye n0l ti' e kui e na a di du we Then one his friend he gave it to. Then Cree spoke. "He is powerful 18 la' n0 he le si ni' e kui wu'le sxl he ni I told you, now, you see," he said. eyet xo ts'i ena kel na jet h0yi e ye de ne ekü ye xo ga After that Cree with he lived, that Chipewyan. Then tipi when they put up, 20 hwu e ta'xa e yi e na y0 ko ze gin gal he nu e kui de ne then that Cree. "Here come," he said. Then Chipewyan

1 The relationship established by giving away a wife to a man as is related below.
ye ts'ûn te ya yi siy e dûn ni ya be ta tc'a ze ba ni hwû t'a toward him he walked. "Inside come in." Opposite him they made room for him.

2 e na na dûn ne ts'e kwi ye nas si k'ûs i ðe ke hwû a ke tca ge Cree two women on either side they two sat.1 Near door ðe dai ye ts'ûn na te nûk' ye dzi ye ts'ûn na ye te na t'a she sat toward him he threw. He caught her. To him he threw her back. That one

4 ye ge ði ye ðe dai ye ts'ûn ne te nûk' ð'i ye dzi ð'i ye ts'ûn beyond fire sat to him he threw. Again he caught her. Again to him na ye te nûk' ð'i yin Lag ge ye ts'ûn na te nûk' e yi tc'e kwi he threw her back. Again next door to him he threw. That woman

6 e de kôd yîl tcû hûni dô e yi ga na de e ye xo ts'i e na xeL his breast caught then that one he married. After that Cree with na ðet' hô yi he lived.

8 ai yet' xoï ts'i' e na xeL na ðet xoï yi i ts'în na ðe ðai e he dja Thereafter Cree with he stayed. Finally it was a long time.

e t'a xa' bes ke ne da ni tca' he dja e t'a xa' nal ze ni de ne ke ge After a while his children were big. Soon as he was hunting people's track

10 ni ni ya de ne tel ke nan di na din ne bi k'i ke kôn' a ga na di he came to. People he tracked. Formerly two his sisters firewood were gathering a ga ni ni ya de ne a ga ne ðe ya be ke' na gin tc'ûl be ke' to them he came. People to he went. His moccasins were torn. His moccasins
dâ hi xo de t'i be ts'e ya ne he na xo ðil i le e yi dûn ne yû were to be seen. His wife she thought something. That man

14 'a di e dla gi ga he na ði ði nûl i le t'a he ni hûl dû be ts'e ya ne spoke. "What is the reason you think something?" he said. Then his wife ye ke da ðe la yô we t'a de ne a ga na ðe ya ni e yet' a dû his moccasins she hung up. There people to when he went again there he spoke.

16 de ne xeL hûl ni ni t'a t'a a dja t'a e yet' na ðe dû e kû a ts'e dû People with he told what happened there where he stayed. Then they talked. e kû de e ye ne le ga wal de' he ts'e dî e kû a di e kû de si' "Well then those we will kill," they said. Then he spoke. "Well,

18 se kô ge hû gi ge wû na sûn na se kû we gel dja ye t'a se kû we my tent it stands do not touch. My tipi untanned skin that my tipi wa li he ni hwû a te dja e kû be kô ge ni dja hwû e kwa di will be," when he said he started home. Then his tipi when he came, thus he said,

20 set ði' e ya da nê dja yi sî was te i le sî yû a del dja ye sa "My head aches: here inside I will not lie. Over there untanned skin for me

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1 This is equivalent to saying he had two wives.
hwën si' he ni e kū ba xöll lii e yet' hö del yû' bes ke ne xel make," he said. Then for him she made tipi. There all his family with them.

ye da ni ya hönl dû' be ts'e ya ne xel e kwa di i lái kô li he went in. Then his wife with he told, "One not even se kwî ti wa ya sún na he ni höl dû' e t'a xa ke l'e ge dûn ni child let go out," he said. Then soon in the night Chipewyan

ts'üll dil ß'ë t'i ts'ûn e din ni ß'i tin ni ya be ga kô ze ts'ûn te ya he heard attack. Immediately he himself too went out. To his friend he went. ß'i na nü nis dja na dli he ni e na 'a di e kû dû hwû sî na ka "Again I will fight you again," he said. Cree spoke. "Now this time I of living

ye ni tes ß'i le' t'a a ne ne si' e kwa a ne he ni ne dja sinwill not think about. What you intend doing do that," he said. "Here spear me," gwi he ni dûn ne a dû e yet' t'a t'e ßûnß he na ßil ni he ni he said. Chipewyan spoke. "There near spear put down," he said.

hö lû be lo tî ne lá ß'le gal di ni t'a e kwan t'i xel hö lû ye- But his relations many were killed. That kind with them still he speared them... kwat' xoi yî' e yet' hönl dû' Le gai yî ni ßet' ß'i hö del yû' e yet'-- There then they killed. Too all there

t'a e na na di le gal de' i lá ge bi ye se ß'i le gal zît' tî nî those Cree had been were killed. One his son too was killed. He had gone out. ya he k'e t'a hö na si hö del yû' bes ke ne da ge na' be ts'e ya ne Remainder all his children were alive. His wife

ß'i ge na' k'a dje ne de ne' ts'ûn xa ye ni gi zet' hö lû i lá ge too was alive. Nearly Chipewyan he attacked, but one de ne yû cin le kwî bi ye se la 'an t'i be gal tîn t'a a nai ye ni ti man young man similar to his son they gave to him. He quit doing it.

den xû na te di e yet' hö ts'i de ne xel na ßet hoi yî' Chipewyan with they went back. After that Chipewyan with he lived.

7. His-leg-trembles.

i lá' e na ka bā ts'e de lû ßû' e na ka ts'e de la an ts'e del- Once Cree when they went to war in vain Cree for they walked. They started home.

he k'e e t'a xa ceß la ye xa tc'e del lû dza ga la ze ya ni si ni ßai Soon hill top when they went up Dzaalaze behind far be gün na set dil ni t'a e dla ge ga a hö t'i la ya na ße i zel ß'i- they had gone away from him. "What is it in front sitting, hi k'ûl lai ye nes ßûn nû he ni dza ga la ze de ne ga ni ni ya I wonder?" he said. Dzaalaze. To the people he came.

cel la ye xan ts'e di lû de ne t'a ze de ne ts'e de dûn na e Le tsil Hill top when they went up behind them their blankets were drawn:
ci yu k'el xa na da e le ts'e gic dza galaze de ne ga ni ni yau back they were jerked. Dza galaze to people when he came,'e dla ge ga a hi ti hi t'a he nu yya gai sas del gai na de t'a se "What is it?" he said. "Down white bears are living. cebl la ye ha wo yya sa na he ts'e di t'a si be tc'a hoh ne djet' ges-Hill top do not go up," they told him. "Something to be afraid of. I like to see 4 t'i ni de ye nes t'ain ni nu was 'i he nu hi le' he ts'e di hwui k'e-I think. I will look," he said. "No," they said. Nevertheless na de nu was 'i nu was 'i he nu ni hi ya hwui be ts'e de hil tcui "I will look, I will look," he said. When he stood up his blanket was caught.

be ga le syl tal be ts'e de ye xa guin cal la djoi ya ya ge sas-String broke. His blanket blew under, down toward white bears del gai ts'un te cal la dja' sas del gai ye ba' L'ea na ne ke ye ga it blew. White bears for him two were sitting. To them

ni di ba ni ya ye ba' te gai he djoi lez nil t'a t'a si yi ho de-he ran. Around them when he ran ashes flew around. Something could not be seen.

t'i hi le' e t'a xa lez ne du yu bो nel t'u e lai tc'a ze na bi L'i-Soon ashes settled both from each other had fallen.

ho yi k'le lo dza galaz la ze thun thc'e le ya ze t'a ya 'a e de nail-Dza galaze spear little old little ways off he was leaning on.

'a hi k'e e yi de ne nal la ni t'a t'a si l'ea ya yul di hi le' ni t'a That man ran fast. Something could not catch him.

e thun ya ze ho li e ga k'uu e thi ba ge gah he na ti' ho li ba nal-Young caribou even beside he would run, it was even not fast.

la hi le' ye ga k'uu e da dji de nel kai thxoi ya ze thxoi yi ni t'a Beside it it ran little ways only.

i la' tuk'k' ena na tc'e dili yi et thun k'e si k'ai de ge ga-

Once on a lake Cree put something up like caribou willows horns

hwui tuk'k' thel tez a hon la u e thun a t'i hui ni thun he t'a be na-on the lake them lay they made. Caribou it is they thought. They hung something up.

tc'e del thl e t'a xa yu a se de lu k'ge ni ts'in del ka se dil hwui Soon over there when they went around where they stopped when they walked dza galaz la ze e dina thl e de ne xel ka ge ne da ni t'a hwun tcel la Dza galaze himself again people with was sitting. A point of land

uza ts'un' e t'a xa t'a si di th'uk' he na ti' ho lu t'a hi a di other side toward soon something he heard. Certainly but what made a noise koh del ya hi le da ts'we zil hi la ho ti ye ni thun hoh lop ho te ye they did not know. It was like shouting, they thought but sure
e di th'uk' hi le' e na na tc'e del thl ni th e la ho ti ye ni thun hoh lop they did not hear it. Cree put on sticks like they were shouting they think but a la' xol tei le' still they are not sure.

e t'a xa lae tc'e kwii tcok' ye gun ni ni ya u se tca ya ze

Soon one big woman walked to them. "My niece
8. THE JACKFISH THAT BECAME A MAN.1

de t'ún ne tcök' öl da ye' yinl tcū da yeł ti' a yet' xō ts'i
Large bird jackfish caught took it to a tree. After that
10 tū we ta dja de ts'ūn Lu we tcök. hōl dai ye tcök' he ṭe li' e kū
lake middle toward. Big fish, big jackfish it was. Then
e t'a xa ta bīl t'a he Lu' ts'e dūk' i la' e t'e de ke ya ze ya ga-
after a while net he was caught. So small one young girl ate it.
12 ci ge ti' ṭā il 'ā i la'i ts'e kwī yi ne ca' Lu' we gu' be k'e
She shut her mouth. One woman raised it. Fish scales on it
bō re t'i' be ta a hō ne' hō yi' be ta e kwa ts'e di kwan t'e hō lū
were to be seen. Her father raised it. Her father told her "That kind
nevertheless
14 se ya ze nū ce he ni dūn ne yū e ye dō sin kwa des yā e yi se kwī
my child raise it," he said, man. "From there I know," that child
a dū ne tca he djo' hōl ni he dje ne t'a dō di
said. Full grown he told the story song with he said:
16 öl da yī was ze ya ze hes Lu' Lō tcin ne da nīl 'ā e ye hō ts'i
"I was a small jackfish. Small I was. Grass I stuck (my nose) in. Then
se ya sel dil la las dja be t'ök' de t'a ni tcök' k'e da na sel ti
me he took me up quickly. His nest large bird on he put me.
18 e yet' hō ts'i ta det. tc'ō las dō ta dja e ge ts'ūn öl dai ye tcök'
Then I fell into the water, middle of water toward. Big jackfish

1 Told by a woman about 65 years of age.
he ði li e t’â xa hó ka hó ya ze t’a si ðet sún dje des la e t’â xa I was. After a while narrows small something I smelled. I swam around. Soon

2 Lû we ya ze nes ðûn ni nô nes la djeð L’úl ðel ta e yet’ hó ts’i small fish I thought. I bit it. Fish line I broke. Then ces t’i hi le’ se ðe ge ya ga djeð ðe ‘at t’â e t’â xa hô ka’ nas- I could not eat. My throat in hook was. Soon narrows I was swimming again.

dlí ni te L’ô we nes ðen ni ta bínl an t’e hî k’e da ðes lû Algae I thought, nêt it was. I was caught.

Lû we ðîl dai ye be gûn ð’ûn hô yî ne a yî t’a ta ba ge a sè- ‘Fish jackfish poor, bones only it is.’ By the shore he threw me away.

té dûk’ ï la ge e t’è de ke bê ya ze ga xo nî e kwan t’i tai se L’a ‘One girl her child being heavy with that kind, my tall dei. t’e ni de ye nes ðûn hwû a t’a xa î la e e t’è de ke be ga ya ze I want to roast,’ when I thought, then one girl pregnant

hô ni ðîl dai ye têôk’ be L’a dûs t’ê t’è ni ð’ê se ga se ge tî a yî’- It was. ‘Jackfish its tail I will roast,’ I heard her say of me. She ate me. She was eating

za ne tel nûk hwû be bî ye na ðes L’ê t’ê ð’ai î ð’, e yet’ hô ts’i when she swallowed her belly I shook. She stopped.

den ðe ðî li* he nî hwû Then person I became,” he said.

côs ya gai hô ts’ûn ê kwa dû hôl ni cen t’â e yet’ hô ga de Sweat house in to it he told this way songs with. There with certainty

12 hôñL dû t’a xo t’a de ne he ðe li be kô de dja e kû e t’è de ke then what kind person he was, they knew it. Then girls dan li si be ga se ges tî ni hwûl ya da dî e kwa an t’i dûn ne many, “I ate that I wish (?) ,” they said. That kind man

t’a si he kô del ya ni t’â ya nis si something he knew long ago.

9. Ceremony for Otter. 1

de ne ye di ðûk’ na bî ye a dû ya na ðe hô kâ no ke el gel A man heard otter say. “Ahead of us narrows they will kill us all.”

16 hô ga na ðî ti nî si yi e da ha ðîi ges ge ni la e yer hi k’e la He dreamed as he slept. “I only myself (?) I ran away. There it was ya na ðe he nû da dje nû na gal ‘ûs ð’ê e yer hô kâ de ne ahead of us,” he said. Singing he heard the animals walking. There narrows man

18 gün nil ‘a zû b e ke el gel t’a a ðî nî e yi yi na ge da when they came to he killed all that one who said it that one only was alive.

1 The same narrator as for the last.
10. MOOSE AND RABBIT.

Once again Moose too Rabbit together contended. They were the same size.

12 'That is why soon now man otter to me came,' he said. That song with singing that way he sings although sometimes to man they do not come because they only laugh.

11. BEAR AND SQUIRREL.

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

θ'ī ĩ La' tsa' tcū dzen' tcū el tcī le ke he dli ni t'a e t'xa'  
Again once Beaver too Muskrat too brothers of each other were. Then  
2 tū we na he ʤet' he na ti hū t'a ʤe ri nal La'  
ge be ĩ θ'ī nal La'-  
lake they lived at one time the oldest fast he swam. Also he was fast.  
hī t'a e t'ax' tsa' a di ne tce' se ga nūn ne tūn nū was ĩ  
Then Beaver spoke. “Your tail to me loan. I want to see,”  
he said.

4 he ni bō nūg ga a yeL ni e ʤe a ts'ūn ne ga na was ta ile' he ni  
he said. His older brother spoke to him. “Long time to you I will not lend it,”  
he said.  
e kō de ʤe e ile' hō ts'ūn el xā na wō tā he ni e kō tsa' bō na-  
“Well, not long time other we will lend,” he said. Then Beaver  
his older brother

6 ge be tce ye ga na ʤe tā yē t'a te bi ne zō hī k'e t'a tsa' nal-  
his tail to him he loaned. With that he swam; It was good. Beaver was fast.  
La' hwū dzi de gin bi e kū bō na ge a yeL ni e kū e L'i L'a Gai  
Hū swam around. Then his older brother spoke to him. “Then each other's hands  
na wō tā he ni e kū tsa' a yeL ni si ʤe' se tce de k'e na ne ti  
we will put on,” he said. Then Beaver spoke to him. “I first my tail on it  
put it,”

yeL ni e kō el ʤe' de k'e na ge tā e kō bō na ge yi nal La' ni t'a  
he said. Then right on it he put it. Then his older brother only was fast.

10 bō nūg ge tce el ʤe' de k'e na gi tā i le' na t'ūθ a yin la e yeL'  
His older brother's tail right on it he did not put. On edge he made it. After that  
xō tsi nal La' ĩ le' ʤe' ts'ū ka de he djā be tcī le ts'ūn hil tc'e  
he was not fast. Again he became small. At his younger brother he was angry.

12 ni t'a a Lō hū hōl tc'ōk' t'e e yī t'a be dje de dzen' hūl ye  
Since he is angry still. For that reason he is mean. Muskrat he is called.

13. **The Boy who Became Strong.**

tat ʤe xō tsi ūn ne i Lā gi ts'e kwī be ya ze xel tcī le kwa ze  
At first the beginning one woman her child with young man

14 dzi de 'ais ni e t'a xa' sū ne ban na ke el k'e tca xō t'i da ʤe lai  
were walking. Soon ribbon two on each other colored lay on something.  
e yī ga ni ni 'a zū tcī le kwī ya ze hwūs tcū he ni bā' be gai-  
That to when they came the young man. “I will take,” he said. His mother,  
“Do not do it,

16 de le de ne ts'i' he ni t'a ye ga nē lū he te 'a zū ya na ʤe ni ʤa  
people it belongs to,” she said. He not taking it when they walked on, ahead far

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1 Told by a man about 35 years old.
hō ya ze nì ni t’a zū e t’a xa’ tci le kwi ya ze bā’ al nū se ba a little when they came, then the young man his mother spoke to. “Ahead of me
2 giį gaį t’a’ giś tsā’ t’a bā’ ye ba te yau e din ne tci le kwi ya ze walk because I will defecate.” His mother ahead of him walked. Himself young
man ya ne ‘e sō ni būn ka na he dja sū ni būn his tcū na ke dé tcūn1 behind ribbon went back for. Ribbon he took, two yards
4 a inl ne t’h k’e ni t’a iū ye the de L’on bā’ ga ni dja e yī so long, that when he cut off he tied around himself. His mother to her he came. That
sū ni ban he the re d L’on e yī t’a na tset he dja bā’ ye kō del ya-ribbon he tied on because of that he became strong. His mother did not know
6 i le’ t’a hi t’a na tset he dja dé tcūn ne tca’ de kō lū e yī hō- with what he became strong. Tree large even that whole
del yū na tce’ ñi t’ul xōi yī bā’ ye ge no del ca hoi yī t’a hī t’a he used to pull up. His mother wondered with what
8 a dja ye kō del ya hi let’ t’a e kwan t’ū ni t’ai dze de he ‘ais hoi yī he did it, because she did not know. Thus far they went.
e t’a xa na dūn ne xō tcō i ga nī ni t’as dūn ne hel dél le Then two giants to them they two came. People-eaters
10 yīs’i ye gai ye dūn ne ‘a zū dūn ne Ḟūn’ da the lai ge i hwū inside to them when they went in human flesh was hanging. When he saw them
tci le kwi ya ze ye tc’ūn nel djit hi le’ hwū hō del yō’ t’a sī na ne- the young man was not afraid. All something he looked at.
12 tai hwū xō tcō i ‘a dū nō da re dī he ni tci le kwi ya ze al nū The giant spoke. “Feed us,” he said. Young man he told.
dūn ne he ni bes hinL tcū tci le kwi ya ze lā ganL tī xa hō lū Person for knife he took. Young man he tried to kill although
14 ye tc’an nel dįj hi le’ tci le kwi ya ze hō del yū’ t’a sī be ka hōn- he was not afraid. Young man all something, tools
li ni hō del yū’ t’e’ de le hoi yi t’a xō tcō i e ts’īn na the ye tc’a he- all he handled. The giants finally because they were afraid
16 geθ t’a ye ga na hī le’ bā’ xō tcō i ga ne da hoi yi e di ni tci le-they did not do anything. His mother giants she married. He himself, young man, kwi ya be t’a ze na the hoi yi outside stayed.
18 t’ai e ts’ūn kū k’e hō del yū t’a sī k’e na dīl na tset hoi-
For a long time it was thus; all kinds he worked at. Because he was strong
19 yin t’a e ts’īn na the xō tcō i t’ca he te geθ e t’a xā’ bā’ e ya-finally the giants were afraid. After a time his mother became ill.
20 he dja t’ai e e ya ge la hōnL dū bā’ ga nī nī ya ba hūn la ge-
Long time she was ill. Then his mother to her he came. (?) ²

1 Used for yards or miles according to the context; literally “stick.”
2 The word or phrase describes the disease but the interpreter could not give a renderin
Le gün wū nai le k'e tci le kwì ya ze 'a dū e ní e dlā i t'a de zā
She would not live. The boy spoke. "'Mother, by what means only
na gin da' wāli he nū bā* a yel nü si ye si dū ēla yō we nī 赯ai
you will live?" he said. His mother spoke to him. "'My son, It is very hard, over
there far
nī lāi djīe ne zō* e yī sa be kā ti ya de e yī be gace gest t'ide
are many berries good. Those for me if you go for those if I eat
zā* na gest da' wāli he nū ts'i kwì a dū tci le kwì ya ze a dū kō se de
only I may live," she said woman. He spoke, boy spoke. "'Well then,
na be ka wa sai he nū tci le kwì ya ze ye ka he ya yō we nī 赯ai
for you for them I will go," he said boy. He started for them over there far.
e t'a xā* nī lai e dē tcūn ne zōn be djī e ne zōn e yī al ne k'-
Soon many trees good their berries good. Those she had spoken of.
t'a ye ga nī nī yau hō del yō tci ze tcōk' Lā'ì hō ne nan hō ne na
To them when he came all panthers one hundred
8 egī ye kel nī k'e t'a djī e thel tez i k'e t'a tci ze tcōk' ts'e ēti ye
those he found kept them, berries. They were asleep, panthers. Sloughs
ye da tā gāi na da da t'e dū k'a djin ne dē tcūn' ye ga. nī nī yau
between when he stepped nearly tree (mile?) to them when he came
10 e t'a xā* i lā i tci ze tcōk' ye gin nī t'a hō del yū nī hi l'a zū
then one panther he woke. All got up.
tcil le kwì ya ze nō xa djī ye ne i k'e si he nī t'a tci ze tcō a dū
"Boy for us berries is stealing," he said. Panther spoke.
e yī t'a tcil le kwì ya ze i lā'ī tci ze tcōk' hinl tcū i e yī t'a
Because of that boy one panther seized, with it
hō del yū tci ze tcōk' le gün nīl de djī e hinl tō ban ka na he-
all panthers he killed. Berries he took. To his mother he started back.
djā bā* ga nē ye nī la bā* ya gace ge t'i bā* na ga da hoi yī
His mother to her he brought them. His mother ate them. His mother she lived.
e ē di nī tci le kwì ya ze yū hwū bi t'a ze na thē xo yī
Himself, boy over there outside he stayed.
e t'a xa thāi e na dīl thī bā* e ya na dīl wō na hī le'he na-
Then long time again too his mother was sick, became again. She would
not live.
djā hō te ye be thūn hū le na dīl thī bā* ga nī djau bā* al nū
Truly her flesh was none. Again too his mother to her he came again.
His mother he spoke to.
edē lā na djā hī t'a he nī tci le kwì ya ze bā* a dū si ye zi wūs na-
"What has happened?" he said. boy. His mother spoke. "'My son, I will not
live,"
hi le* si* he nū tci le kwì ya ze 'a dū 'e nī e dlā i t'a de za na-
she said. Boy spoke. "'Mother by what means only you will live?"
18 e dlā ne djā hī t'a he nī tci le kwì ya ze bā* a dū si ye zi wūs na-
His mother spoke. "'My son, I will not
live,"
hi le* si* he nū tci le kwì ya ze 'a dū 'e nī e dlā i t'a de za na-
she said. Boy spoke. "'Mother by what means only you will live?"
20 gin da' o wāli bā* a dū si ye zi yō we nī 赯ai i lai tū bēt tsūn-
His mother spoke. "'My son over there far one water smells a little,
nī ya ze ē yī sa' be ka thīn ya de* e yī t'a de za na ges da' wa li
that for me for it if you go with that only I may live,"
he ní bā' a dú tći le kwī ya ze ya' tū the tsūn ya ze ka te ya she said. His mother spoke. Boy for her water smells a little for it started.

2 yō we nī d'ai tū the tsūn ya ze hūn li' ı̊ga ge ye' hō 'ai e ye't Over there far water smells a little was. One house stood. That place a di k'e ye hūnL'ā e yī dē tsūn ga nī nī yau ya da ge dē tcūn she spoke of, he found. That tree to it when he came up tree top

4 là ge da ñe la he k'e t'a ye tsūn da ñe ya ta ni zi nī ni yau e t'a he found it hanging. To it, he went up. Half way when he came then xā i Lā i dūn ne slī ne ye tsūn te nī yau tći le kwī ya ze gin one mean man to him came out. "Boy, you will not live.

6 na' xa i le'si se ga tū nī 'i hī k'i he nū tsā tsa ne te' tcök' From me water you are stealing," he said. Metal 'big cane tći le kwī ya ze tsūn te tā tći le kwī ya ze ye tsūn na ge djau toward the boy he carried. Boy to him when he came down

8 te' tcök' ye ga ha den tau e yī t'a ye ñi t'a ginL xūl yī si ye da big cane he took away. With it crown of his head he struck. Inside he went in nī ya tći le kwī ya ze hō del yū yī si na ne tā u ye hō la ye xō boy. All inside when he looked house top when he went up

10 ka ñe yau e kō ze i Lā i e t'è de ke ñe dai k'e tći le kwī ya ze a dú there one girl was. Boy spoke. e dīā e ga ñīn da hī t'a he nū e t'è de ke a dú de ne slī ne se "Why do you sit here?" he said. Girl spoke. "Mean man me

12 ne 'iní t'a thài e se kwī hes slū he nī e t'è de ke a dú tći le kwī stole. Long time baby I made," she said. Girl spoke. Boy ya ze ai yel nū t'a hō tsī' ne kū ge nī si' xō tsūn na gin dal spoke to her. Wherever your house is to it walk back.

14 t'a ne kel nī' nī sī le ga nū ñet' sī' nī ginL djet' ĩh le' kō lū yel nū The one who kept you I killed. Do not be afraid even," he said. ai ye hel' a e di nī ñī tū hint. tći ña te djā tći le kwī ya ze bā He sent her back. Himself water he took. He started back, boy. His mother

16 ga ne nī ye nī t'a bā' d'ai ye de ge nī'ū bā' na gai da na dli to her he brought it. His mother mouth when he put it his mother lived again. tći le kwī ya ze be t'a ze na na ñet' hoi yī' na dli' ñ'ī ye Boy outside used to stay again again.

18 e' t'a xa' thài na dli'ū bā' e ya' na dli' wō na la djā hī le' Then long when again, his mother sick was again. She would not live. tći le kwī ya ze 'a dú bā' 'al nū e nī e djā e t'a dē za na hīn da Boy spoke. His mother he addressed, "Mother with what only will you live

20 na dli wa'li' bā' a yel nū sīn yē zi dū yē la t'a xūn t'i xo t'a again?" His mother spoke to him, "My son, it is hard. By what means na ne tsēt' sī e kō des ya de zā na ges da' wa lī sī he nū tći le you are strong I may know only I will live," she said. Boy

22 kwī ya ze a dú kū se de' se ñī ye ka ye nī thūn' ī k'e la e nī spoke. "Well then, my death you are planning. Mother
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t'a xo t'a nas tse di ya ni si' gi t'as ü sù ni bün' da be lai e ga-
that with I am strong previously when we walked ribbon lay which we passed
2 hü thi t'as ti ni e yi yiL tcw' wi be the res L'un e yi be t'a nas set-
that I took. I tied it around me. That with it I am strong.''
si' he nü sù ne bün' bä' la yi gi la t'a sin le si' e kwa sin le
he said. Ribbon his mother he gave. 'What you do, do it.
4 La se nìl thi' xa a de ni k'e t'a he ni tcí le kwí ya ze e kü bä'
Kill me as you intend,' he said, boy. Then his mother
ye the de Lön hwü bä' na tset he dj a e kü bä' a yel ni sin ye si
when she tied around herself his mother became strong. Then his mother spoke
to him. 'My son,
6 yö we dje de wü t'ais he nü he te 'as bä' na tset t'a dé tcún
over there let us walk,' she said. They two started. His mother was strong. Trees
ne tca kó lü hó del yü xa da ye tc'el hoi yi' na tset t'a e t'a xà
large even whole she was pulling out because she was strong. Then
8 i la i tsü tcök' ne tcai e ga nin ni 'a zü ts'e kwí a dũ sin ye zì
one spruce large to it they two came. Woman spoke. 'My son,
di di be k'e da òi gai he ni tcí le kwí ya ze tsü tcök' k'e da the ya
this on it climb,' she said. Boy spruce climbed
10 e di ni thi' ts'e kwí ye k'e ni ye da the ya ü bin ye ze na gai ni da-
himself. Woman behind him when she climbed her son eyes she pricked out.
e ge' hoi yü e di ne e ye xoi ts'i a he dja hoi yi
Herself from there went back.
12 tcí le kwí ya ze a wa ne hwü le hwü te ya na ge di' e t'a xa
The boy unable to do anything started traveling blind. Then
be tcún ne k'e lin k'e tcai e nìl the' hwü be yat tha ge ga de dũn ne
sledge, dogs when he heard coming, by the bells man
14 a t'i kó del ya tcí le kwí ya ze e t'a xa be ga ni tc'a ni ni di-
it was he knew, the boy. Soon to him they came. 'This
di dũn t'i bín ka a hi t'i ni dũn ne es tũ ne t'i ni na te wöl te
kind for them we look. People poor we carry with us.'
16 he ts'e dũ an tel t'i yö we ni òai nìl tì ye xō ga ì lá gi e ne-
they said. They took him home. Over there far they brought him. Houses were
standing. One old man
the kwí e yi bin L'a ge gel ti bei. nai ye òút es t'e yù ne'ì ne t'a
that one his hand they put him. With him he stayed. He loved him.
18 e yi e ne the kwí be kò the ri xa be ka el. t'èn t'a òai' e yel na-
That old man for the chief he was cooking. Long time with him when he had
stayed
gin òet' hwü e t'a xà' be kò the ri tcök' be li ye ke' e ha ni dei xà-
then big chief his daughters because they were being married
20 i t'a hò del yù de ne bi'í ka ya tì e de ni xa re den ne yù hin-
all men they invited, they themselves men might take,
tcü i xa t'a e te de ke e t'a xa t'a hi dzin ne k'e ha ni de le xa
girls. Then that day they would marry
2 kwí ber kat. t'é ti a dű e yì tci le kwí t’a na ga di hi al nű sü-meat who cooked spoke. That young man the one who was blind he addressed. ‘My grandfather, na gin ya ‘a be kó thé ri li ye ha ni dét i nű na le wa li* dùn ne ga over there chief’s daughters who are going to marry we will see. To the people na wű t’as he ni tci le kwí na ga din a dű se tsi ye kwôn t’e hű- we will go,” he said. Young man blind spoke. ‘My grandfather not so, lű ye xe hű lű sì* nas t’i hí le hwű de ne was ‘i he t’a zā* hű lű It is no use. I cannot see. People I see only even then

4 es tin ní ye se ga na da ts’e dlök’ wa li sì he ni tci le kwí na ge di for nothing at me they will laugh,” he said, young man blind.
e ne thé kwí a dű kwan t’e hű lű sů na ge t’a si ka hĩ le* hű lű Old man spoke. “Even so, my grandson for nothing even
e yet’ na wô t’as sì he nű e ne thé kwí kō e t’a xa tci le kwí xē there we will go,” he said the old man. Then soon young man, “Yes,”
yël ní t’a
said.

10 e kū 1 e yer xoì ts’un ye te lûk e kű ye dai ye ni lű
Then from there he led him. Then when he led him in
θin da ne da t’a sì k’e hí le hí yi sī dùn ne da nel ‘a hoi yi hĩ k’e by the door he sat, not on anything. Inside people it was filled with.

12 k’al da ne bet thé tū be kó xo thé ri ya ze lai yi sī del ²’i k’e Already before him minor chiefs many inside sat.
e yi ha nì de li xa* be kó ³hö ri tcök’ be li ‘e ta nì ni t’a na dùn ne Those they were to marry big chief his daughters were three. Two
e t’e de ke k’al da ne dùn ne yō na bel sì* t’a xo a zī be tsam-girls already men they had taken. Those most their money
ba ‘e lai yi* ga de nel ³’i kō i lā gi t’a de ne na ge di hĩ much only they married. Then one that man blind

16 be kal. t’e di xel na thé ni e yi hín l tcū be kó thé ri li ye ya ni the cook with lived that one she took the chief’s daughter. Previously
θai e t’a tci le kwí ya ze bā xa tū ka the ya nì e yet’ dùn nes lī ne long ago that one boy for his mother water went after there mean man

18 la ne thé ru e yi e t’e de ke ātel’ a nì e yi k’et’a dedi’t’ ani na-when he killed that girl he sent home, that was the one (?) the blind one.
gai di hĩ e yi ges ‘i de t e yi ba ga nūs da sì ye ni thun* nĩ k’e t’a “That one if I see that one I will marry,” she had thought.

20 e yer ye da nì ya ge ‘i ü nai yül ³’i ü e yi t’a e t’e de ke yinl-There he came in when she saw him she recognized him. Because of that girl took him.

1 From this point to the end of this story no translation was obtained, that given has been supplied from other texts and word lists and is not to be relied on as a source of grammatical material.
Anthropological Papers American Museum of Natural History.  [Vol. X,
tcū hoī yī' e yī t'a e t'e de ke be ta bī ni ye hī le hī t'a 'a dī
Because of that girl her father was angry. He spoke.

2 se lī i ekwan t'i de ne be na ge hwū le hī e yī be ba ne k' es-
"My daughter, that kind person his eyes are not that that for I will not keep you.

ni hī le' ni t'a dō hō dzī ne k'e xoi ts'i se tc'a ze te wī ya yō we
Now to-day away from me go. Over there

4 ni dāi nūn ne k'ūz e dja ne k'a nūs ta sūn na he nū tsmam ba
far by a country there I cannot see you," he said. Money
Lā i ye ga nī la i lā i ts'i tcko k y ga ni tā ū θ'ī be tci le kwi e
much he gave her. One large boat when he gave her too his servants

6 Lā i ye ga nī la e yī ye dze de kī yū xa e kū he te de tsi ye
many he gave her that might sail in. Then they went boat in.
e kō e ye tci le kwi na ga di bi nī le ha ni dja kō lū es tū nes-
Then that young man blind was not happy he was married although. "I was

8 t'i ne kō lū a sel i ye ni ḏūn t'a be ts'e ya na ne 'ūn l'e ñe ye ga
still she did it to me," he thought. His wife much to him
ye ni ge tā xō ti ye a yū le hwū le ye tsū ne t'a e kū te de lū
loved him, more she could not. She kissed him. Then they went.

10 e t'a xā cexel yī djin ñe ze bekō rē ri tcko be lī e dū be dūn ne
Then they were to eat at noon the chief daughter spoke. Her husband
na ga di al nū ya da hwū dze de nūs lū lī di nū' ba xō ē lī
blind she addressed. "Up the hill I will lead you tea for us they make."

12 xō tsūn tci le kwī na ge di hī a dū e kwan t'e kō lū ya da' hwū
to her young man blind spoke. "Even so up the hill
es t'i ni ye hoi lī at hwüs ni ye ni ḏūn ne t'a a sē lī nī sī nel
for nothing only 'I will leave him' because you are thinking you say that to me.
With you

14 tse de wa sai hī le si he nū na ga di hī be ts'e ya na ne ai ye tī nū e hi-
I will not walk," he said, the blind man. His wife spoke to him. "No it is not.
le sī ne ga ye ni gī tā si' se de ai ṭa ni 'a ne tūs ne hī le sī ya nī
I love you, my (?) I will not leave you. Previously

16 Ḟai 'a na ne t'a hī we dūn ne hes slīn hī t'a ne gūn ni ta sī kwanno-
long time I have loved you (?) person because I became I love you, on that account
tī kō lū ya da hwū ze de nū slū he nī na ga di a dū kō se de
only up there I lead you," she said. Blind spoke "Well,
ze de sīn lū he nī he te 'as ya da ge e t'a xa ni ṭa hī le t'ū
lead me there," he said. They two started up. Soon not far
tū tcko k' e ts'e he nī 'a zū e t'a xa ya' a sī de ni ge gal hī k'e
large lake they were coming to. Soon over there moose was walking.

20 na ga di hī k' de de ni da xō na da na ne dai' t'i t'a ts'e kwī a dū
He was blind moose was feeling his way (?) Woman spoke.
y a sī de ni nū tsūn be gal k' e sī ni ga di hī k' e sī da xō na-
"Over there moose to us is walking. It is blind he is feeling his way (?)"

22 da na nī' dai sī' he nī ts'e kwī den ne yū na ga di hī a dū hō tī-
she said, woman. Man blind spoke. "Surely,
ye bō wūn lain he nī e kū e t’a xa de nī tū k’e ts’ē ni yau ta-
we will watch him,” he said. Then soon moose water when he came, when he
went in the water

2 ga dē gi yau te ne t’a tē θa e te ne gel ‘au ta xane t’aū dze-
put his head in. Long time he held it in the water. When he took it out he looked
around (?).

3 θi get ‘ai t’i θ’i te ne θi tā na dlī θai te θi ginl ‘au θ’i ta xa ne-
Again he put his head in water. Again long time he held his head in. Again
when he took it out

4 tāū θ’i dze de na θi ge t’ai e yer xō ts’īt be na gai ne zōn na dlī
again he looked around. After that his eyes good again
ne he dja t’i kwe yī ta ts’e kwi a dū de nī te na t’i ge t’a yū
became. For that reason, woman spoke. “Moose” put his head in the water.

6 be na ga ne zōn na dlī na he dja sân nūnt θi e kwa nūs le hī le
His eyes good again became. You do that.” “I will not do that.

8 hi le si deni xō tī ye be na ge ne zōn ne he dja si nē θ’i
“No, moose certainly his eyes good became you too
e kwa ne dja wa li si nen θ’i tenin nī t’ai henū kō se da e kwa-
it will happen that way.” she said. “Well
do your put your head in water,” she said. “Well
I will do it.”

10 si li he nī ts’e kwi ye te nī nīl nūk’ θai e te ne gel ‘āū ta xa-
he said. Woman led him to the water. . Long time he held (his head) in water.
He took it out of water.

ne t’a’u kō di t’a nen na gai xō de t’i xō ya ze hū la yel nū ts’e-
“Well, you your eyes appear little,” she said. “Small woman

12 kwi yae sân na da xō de t’i xō ya ze si e kū se de θ’i a lōn
you seem to be, it appears little.” “Well, again, still
i la’ te na ne nin t’ai yel nī te na ne t’a θa e te ne gel ‘āū
once you put in water again,” she said. He put it in long time he held it.

14 ta xa ne t’āū xō tī ye se na ge xō de t’i xō tī ye se na ge xō de-
He took it out. “Certainly my eyes see. Certainly my eyes see,”
t’i si kū he nū
(?) he said.

16 kō be tce le kwi ye ts’un na he te t’as e kū be na ge ne zō na dlū
Then toward their servants they two went back. Then his eyes good were again,
k’ō k’a ne bā he na gel nī e kū tci le kwi a dū e ne de ka-
(?) his mother had carried him. Then young man said, “My mother I go back for,”

18 na was dja he nū bā ka na xa dja be tce le kwi ye xel be ts’e-
he said. His mother he went back to, his servants with, his wife
ya ne he di t’a bā na de nī ni djau sō nī ban bī t’a zī sā na na-
without. He lived where he came, ribbon outside where he
had lived

20 he dai nī e yer da ñe la he na t’i ni t’a na ‘e a yū e yer xō ba
there it had lain he looked (?) There for it

de t'a ni la na te dil ni t'a e t'a xa e kō ze na te te dja hwū.
Ducks many were flying about. Then there when he went

18 e yet' ni dja hwū de t'a ni la hō lū ai ye ü le hi hwū le yō we
there when he came ducks were many but he could not do anything. Over there
ceō tcōk' la ye yi' de t'a ni la'i el ts'e na te dil li xo de t'i'
on a large hill only ducks many were flying about each other it appeared.

1 The conventional ending of stories.
e yet' hō ts'ūn te ya e yet' nī ni ya hwū in lā ge de tcūn ts'ū-
There toward he went. There when he came one tree large spruce
2 tcōk' ne ne ēl la ye da thē yō e yet' t'a' el ts'ēna te dī lē ye gūn-
top tall he climbed. There those where they were flying he came to them.
nī ni ya e yet' hō ts'ī yūl k'e thē t'a' lāī ye nīl de e ye hônl dū
After that he shot them. That way many he killed. He afterward
4 e kwa hwū dja i he k'a hô de dja
he did that way he knew it.

15. Ennou's Hunting Trip.

ta djī da ta ge ts'īl gi le ē dza'ī xel nīl ts'ī xel e t'ā xa
Three weeks it snowed, it was cold with, it blew with. Then
6 yō te de' hwū tī ya al k'et xa gi dē tcūn' a nīl thā hi gi tes
when it cleared off I started. Six miles so far we slept.
ai yet' xo ts'ī te thī dil ka tū we ta ke l'a thī del e yet' ge tes
From there we started. Goose lake its base we went. There we slept.
8 k'a bi' hwū ta bā ge xo ts'ī de nī yī xo de tī hi k'e hō del yū
When it was morning along the shore from there moose was in sight. All
e git i be ts'ūn' tī ya la gūn ni thūt' hi le' ta ge de nī i hō lū
we saw it. Toward it I went. I did not kill it. Three moose but
10 in la ga yī djī nē ke bi tsī yi' thēl k'e thē t'a da xo di e yī
one that day its nose only because I shot none that
dzi ne k'e
day.
12 e ye xo ts'ī te thī dil ya th lā t'a di gi dūn ne ke a ya th ti cinl-
From there we went. Snow much that four man's feet so thick snow was.
tūn nat thē' na tūn lū tse thī e tc'īn na thē nī thā nī nī del ne nē-
Ahead road back and forth I made. Finally far we came, big log
14 tcōk' tū we ya ze k'e nin nī del e yet' xo ts'i' nū nī ye tū we
lake small on it we came. From there wolf lake
ya ze ts'ūn nī nī del e yet' thāi e hō ya ze na gi de' e yet' xo-
small to it we came. There time short we stayed. From there
16 ts'i' hônl dū thī tcī ze e ga' el ze zī nī nī la i la ge tcī ze
then again lynx for traps I placed. One lynx
Le gūn nī thē' e yet' xo ts'i' te thī del
I killed. From there we went.
18 na gi thē zūn' tū we ya ze na sin k'ū th e ts'i' nī nī del e yet'-
Black fox lake small on the opposite side we came. After that
xo ts'i' thāi e na gi de' ta dzī' da ta ge na gi de' e yet' i lā xo i tā
long time we stayed. Three weeks we stayed. There nine
20 tcīs e le gan nīl thē' e yet' xo ts'i' te thī del lū tū we ts'ūn e gi-
lynx I killed. From there we went. Toward Whitefish lake while we walked,
thē' xe k'e il a ge yī' tci ze le gūn nīl thē' lū tū we k'e nī ni-
one only lynx I killed. Whitefish lake we came.
del e yet' ts'a' he na' ni t'a ts'a ga nas thet e kin' ga ni la hwú
There beaver was living. I worked at it. House I broke through.
2 ì la ge e te de kai e yet' nü ni ye nü xa ni nil as tel k'ið i
One young woman there wolves after us came. Gun
he di' Lú tú we de get ñì ye ë yet' ñin' gi ts'a' le gún nil de
was none. Whitefish lake outlet there four beaver we killed.
4 e yet' xo ts'i' k'e xa ts'un da tcin ne ñü we ka na thes dja na ke
From there back snares, stuff for I went back. Two
dzi ne un ni ña' hó del yú da ta ye wa tá tcíz e ni ni la k'a bi
days that far. Altogether, seven lynx I brought. In the morning
6 ya da e Lú dë se k'e ts'a' he na ni xo ts'un te ñì t'as sa sön la-
down stream Whitefish river beaver were living. To it we went. Five
gle' ts'a' le gún nil de te ñì del ts'a' teök' tú we ts'un ë yet' ni
beaver we killed. We went toward big beaver lake. There we came.
8 del ì la ge tci ze k'e tci nil la' ts'a' ð'i ga na gi de ta ge le-
One lynx I trapped. Beaver again we chiseled for. Three we killed,
gún nil de' ì la ge te djú si ë yet' xo ts'i' ñe te ñì del nò xe tün-
one mink. From there we started back. On our road
10 lú e k'e na gi del al k'e di gi tci ze he Lú hí k'e'la ì la ge el-
we traveled. Eight lynx were snared. One trap
dje zi xa den t'a k'a bi' hwú Lin xel bin ka ti ya e yí dji ne-
it took away. When it was day dog with for it I went. That day
12 k'e Li ga de ni la gún ni ñet' Lin ð'i tci ze da nè yú e yí
with dog moose I killed. Dog too lynx chased. That
ð'i' le gún ni ñet'
too I killed.
14 ë yet' xo ts'i' ñe ñe ñì del na dli' ka tú we k'e ts'e na ní dil de-
From there we started back. Again Goose lake we came to. The outlet
gle' ñì ye de ne ga nì ni del ë yet' xo ts'i' de ne lai xel na te-
to people we came. From there people many with we went again.
16 ñì del hún ka' ñèi de ne ga nì ni del i ts'i na the Lú we teök'
Narrows again to people we came. Finally Cold
tú we he na ñì til de ne nù hwú dza' he k'e ya gai ye dún ní dil
Lake we came to. Chipewyan reservation line inside we went in.
18 e yet' al fós be kô ge sa ñuû la' si na hó ne na na the ts'un
There Alfos his house furs many I twenty over
sa só la gai' e tc'a gai thel tcíe e ñl k'e ta ge ts'a' i la ga te-
five beyond lynx, six beaver, one mink.
20 djú ze ë yet' sa ñeð ba djis dja gô be ga yen li la dì hó ne na-
There for Baptist Jacob to I sold. Four hundred
hó ne na na the ts'un ña la hó tâ' hó ne na e di k'is ya ze yú ce
beyond nine ten dollars price,
22 na ke Lin teök' xel di na de the ya ze teök' be ga na gel nik'
two horses with four wheels small large I bought.
i la ge e djed de ts'ū da he θ'ī e kwa a nel t'e hō del yū hō ka-
one horned cow too. What I did all I could not tell
2 ya was ti hi le ta in la gai dzì ne k'ē ḥō yī ne
one day only.

16. The Death of Edalakone.

bì ni ye a hō nil e t'a be lī e tsū be ts'ē ya ne tsū ye ga tc'i-
His mind because he was angry his daughter too, his wife too, from them
canoe
4 ye xa gín yai ne dja xō ts'i'- nō xeI na was ĝet' i lē' he nī hō-
he went out. "Hereafter with you. I will not live," he said. After
k'ē ze hō ya ze ne ka dzi ne nī hō nī ĝe dū ĥū le hō yin t'a bīn ka
little while two days were over he was gone. For him
6 te ēl del thū'- bī ka da ne ēl tā'- xō l'a ĝe dji ne k'ē de ne lāi
we went. In vain for him we looked. After that day people many
xūl bī ka te ēl del bi ke ē si ne hō lū be ke ē hō wī tā' gil kaL
with for him we went. His tracks summer although, his tracks we found.
We tracked him.
8 dji dī ze he dja t'a hō de thī k'a na ke lī be tsūn gen li ni t'a lā e
At noon we made a fire. Two dogs he had. One
lī. nū xa nil ge e yet' t'a ci hil yī lā xō ya ze nil tī al k'e dī
dog to us came. When we had eaten small number of us, eight
10 de ne yū, na de ne ts'ē kwī e kwa nī gil t'e e kū ce gil yū hōnL-
men, two women, that many of us. Then we ate then
dū thī na te thī ke ta nī zī de tsūn a nil thā nī nī de lū e kū
again we followed the tracks. Half mile so far when we had gone then
12 nī thā i lē' a hwū ne di t'a na nī ya ne tē' e da gīn le ta nīl t'e hō-
not far we thought something. Some' behind were. Three of us only
yī hwū gi del nī ya na thē t'a si a hō ne di ī lā ge e ne ĝe kwī
were walking. In front something perhaps. One old man,
14 sam wel e gū hūl yī' e yī a di nē dja se ba thū sī he nī e kū
Samuel Egu called, that one spoke. "Here for me stand," he said. Then
ye ga nī nī ya na hō ne na na ze t'e th a nī thā ĝet' thī dji ye ga
to it he went. Twenty he took steps so far. There he stood again. To him
16 nī nī ya hwū lī īlā ge ye t'a zī ye de dī' thē tē t'e hi k'ē ē yī
when he came dog one at his back against it lay. That one
sam wel ye ga nī nī ya hwū dlōk' ne tca t'a dlō e te ĝet' dlōk,
Samuel to him when he came laugh big he laughed. Laugh
18 t'a a di hi le' ē yet' ētē tī hi k'ē e de la kō ne hīl tc'e t'a de tcē-
that he uttered not. There he lay dead. Edelaköne because he was angry brush
ye gi ya nī e kū hō nī hū nī hōl ts'i ēle e yet' hō del yū nō xa
he went. Then something good he did not do. There all to us
20 nī ts'in dil
came,
1. THE MONSTER BIRD.

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

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

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

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

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

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

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

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

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

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\(^1\) As Dr. Lowie has pointed out (Journal of American Folk-Lore, vol. 21, 1908, p. 120) this incident closely agrees in detail with a Navajo myth (Matthews, Washington "Navaho Legends" 1897, pp. 119-121).
Then the man flew across from the nest, took off the wings, and leaned them against a tree. From there he started toward the place where his relatives used to live. He came where a beaver had his house and commenced to dig it out. After a time, it became dark without his knowing it. "The house is not far away. I will not sleep here since it is so close by," he said to himself and started on although it was dark. As he walked along, he carried his spear with which he had been chiseling for the beaver. Suddenly, he felt himself being taken up into the air without visible cause. He found that Hotelbale, the bird monster, had taken him away. When he had been carried a long distance, above a high rock he was thrown down upon it. Catching the top of the rock with the spear, he jumped over it and saved himself. Again, he was caught and carried away. When he was thrown again upon a sharp rock, he placed the end of his spear against it and jumped over it. He found that this rock was covered on both sides with dried human blood where the people had been killed. He was carried, still alive, to the young bird. When the young one saw him it said, "This is my grandchild, that I love. This is the one I said you must not kill. If you kill it, you must kill me too." For that reason he was not killed. "You shall remain here," the young one said to him, and he lived there with him.

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

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

A man who has knowledge of something magical does not get killed.
2. Raised-by-his-grandmother.¹

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

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

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

In these versions from Petitot, Raised-by-his-grandmother is a person of great power who comes to relieve the natives to whom the caribou migrations have ceased. He restores the caribou on the condition of being given the tips of their tongues as tribute and when the tribute falls, he leaves them. He is ever after invoked as the deity in charge of caribou. According to one version, he joins the musk ox and to another the bear. Evidently then, this myth is related to a caribou hunting ceremony which, judging from their almost complete reliance on that animal for food, was probably the most important of their ceremonies.
“Make snowshoes for me,” the boy said one day to his grandmother. She made him small round snowshoes. Then he asked her to make him some arrows. When she made them he wanted her to dress him. As soon as she had done so, he said, “Put on my snowshoes. I am going outside a little way to play.” When he had been gone some time his grandmother went out to look for him. She followed his tracks for some distance and then came where his snowshoes, his arrows, and his poor little clothes were lying. From that place there was only a line of caribou tracks. His grandmother turned back, crying, and saying to herself, “My little grandson has left me and become a caribou.” When she got back to her camp, she sat far into the night waiting for him and crying. She heard something outside and later heard a noise again. “What can it be,” she thought. It was Raised-by-his-grandmother who came into the house and said, “Take off my belt.” As his grandmother loosened it, many caribou tongues fell out. “We will go after them to-morrow,” he said. “Where I went, there were many caribou.”

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

After a while, without his grandmother’s knowledge, the boy went to the place where those who had left them had camped. He found where they had scraped the snow from the ice to fish. All the people had frozen except his uncles who had found a bear. The uncles found the tracks of a young caribou on the ice and the spruce with which he had cleared it of snow. “Perhaps it was not just a caribou that did it,” the uncles said to each other. “May be it was the small child we left behind which mother was carrying.” They followed the tracks of the caribou until they came to a big lake. There they found where he had walked along with small round snowshoes. These tracks led them to the place where Raised-by-his-grandmother was living with her. They had much meat there.
3. The Discovery of Metal by a Captive Woman.\(^1\)

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

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

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

Petitot secured this myth at Cold Lake in 1881 with the interesting additional incident of the woman gradually sinking into the mountain, pp. 417–422. This conclusion of the story was also given by the informant from whom text 13 was secured. He added that the shallow place crossed by the woman was caused by the body of a giant who fell there in a combat.
placed them in her blanket and carried them with her. As she went back she piled stones on top of each other on the tops of all the hills, so that she would know the way if she wished to return. Finally, she came to some kind of people whom she did not know. When they saw that she had metal they asked her where she got it. "Very far away, in that direction, there is one hill of nothing else. It was there that I found it." "Take us to it," they said to her. She went with these people who are believed to have been Frenchmen. Ever after, they knew about metal and were the only people who possessed it. The stones which she placed one above the other were always to be seen after that. They say the stones have now grown to be very large.


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

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

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

5. CROW-HEAD.

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

Once, when he was living with the people, there was a young man of whom he was very jealous. After a while, the people all went out to their canoes, after swans. As they were paddling about, he met this young man. Crow-head himself, had no swans; only the young man had succeeded in killing them. He overturned the young man’s canoe and caused him to drown. Taking the swans, he paddled back with them. When they were boiled, and were placed before Crow-head he said, “I will not eat the swans because I love only my young friend.” After a long time, the others looked for the young man and found him drowned. “We will kill him,” they said,
and went back after Crow-head. When they tried to spear him, he hit the points of their spears so that they could not kill him. They fought with him a long time and tried hard to kill him but were unable to do so. Crow-head used to fight with the people and kept killing them.


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

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

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

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

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

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

At another time the Cree had put some willow sticks on a lake making them look like the horns of caribou. The Chipewyan thought they were caribou and hung pieces of clothing about the lake to prevent the caribou from running out and began to hunt them. While they were going to their several positions, they came where His-leg-trembles was sitting. On a point of land nearly opposite the side, they thought they heard a noise. It sounded like shouting but they were not certain. Then a big woman came near. "Niece, what has happened," they asked. "'The Cree have put up sticks,' Thananye told me. Then I started from there in a straight line, running sidewise that I might go faster. Over in the middle of the lake, I saw the Cree fighting. When I was about to run into them, I stopped. I slipped and fell under the Cree. 'I will spear that mean little child,' one of them thought to himself. They were holding their spears ready for me, but the spear points all came together behind me. Then I saw him standing there, it was so quickly done." He had killed all the Cree.
8. The Jackfish that Became a Man.1

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

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

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

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

9. Ceremony for Otter.

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

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

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

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

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

11. BEAR AND SQUIRREL.¹

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

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

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

¹ This controversy between the squirrel and the bear concerning the prevalence of light or darkness is mentioned in a myth concerning the end of the world recorded by Petitot (p. 373) at Great Slave Lake in 1862. In this myth of Petitot the bears have all the elements suspended in bags from an enormous tree and the other animals succeed in securing the one which contains heat and unintentionally let it loose upon the earth resulting in a flood.
Bear again spoke, "When there is no other meat, I will be a supply for them." He ran along the side of the world and went inland where he became large.

12. BEAVER AND MUSKRAT.

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

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

13. THE BOY WHO BECAME STRONG.¹

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

They went along in this manner until they came where two man-eating giants lived. There was much human flesh hanging in the house. When they went in the boy was not afraid of the giants but looked around at everything in the house. "Feed us," said one of the giants to the boy. He took up a knife as if he were about to kill him, but the boy was not frightened. He began to handle all the implements² and then the giants.


² Very heavy ones, of course, since they belonged to giants.
began to be afraid and let him alone. The mother married one of the giants but the boy lived by himself near by. He stayed there a long time making all sorts of things and the giants were afraid of him because he was so strong.

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

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

Again after a long time the boy's mother was dangerously sick. The boy said, "Mother, what is the one thing I can do so that you may live?" "My son, it is something difficult," she said. "I must know what is the source of your strength, on that condition only may I live." "Then you are planning my death," replied the boy. "I took that ribbon which we passed long ago and tied it around me. I am strong by means of that." He gave the ribbon to his mother saying, "Now do whatever you intend."
When the woman had tied the ribbon around her waist she became strong. "My son, let us walk over there," she proposed to her son. She began to pull up trees, even large ones. They came to a very large spruce. "Climb this one," she said to the boy. The boy began climbing it with his mother behind him. She pricked his eyes out and left him.

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

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

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

They went away in the boat. The young man was not happy although he was married, for he thought she had taken him because he was unfortunate and she pitied him, but his wife loved him to the limit of her ability and kissed him. When it was noon and they were stopping to eat she proposed to her blind husband that while the servants were making tea they should go to a neighboring hill. "No," the young man said, "you are only planning to take me there to desert me. I will not walk with you." "Oh, no," his wife replied, "I have loved you for a long time because you saved
my life. It is only on that account I wish to lead you there.” “Well,” consented the blind man, “Lead me there.” They started up the hill and soon came to a large lake. A large moose was approaching feeling its way along as if searching for something. “A blind moose is coming this way,” said the wife to her husband. “It acts as if it were searching for something.” “Let us watch it,” said the man. When the moose came to the water it waded in, put its head under water and held it there some time. When it raised its head, it looked about. It put its head down again and held it under the water. When it raised its head its eyes were all right again. Then the woman said, “The moose put its head in the water and its eyes became good again. You do that.” “I will not do it,” replied the man. “It is because you wish me to drown you say that.” “No,” said the woman, “the moose’s eyes are certainly good. You do that too, and the same thing will happen to you.” “Well, I will do it,” he said. The woman lead him to the lake. When he had held his head in the water some time he raised it again, “Well, your eyes seem a little improved,” his wife said. “You look like a small woman,” he told her. “Well, do it again,” she advised him. He put his head in the water again. When he raised his head he said, “I can certainly see.”

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

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


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

¹ The translation of the last two paragraphs is quite uncertain.
15. **Ennoú’s Hunting Trip.**

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

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

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

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