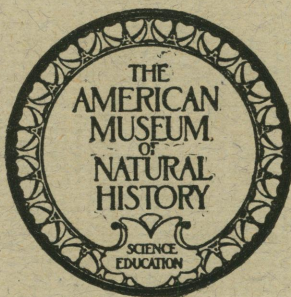


ANTHROPOLOGICAL PAPERS
OF
THE AMERICAN MUSEUM
OF NATURAL HISTORY
VOL. X, PARTS V AND VI

—
BEAVER TEXTS
BEAVER DIALECT

BY
PLINY EARLE GODDARD



NEW YORK
PUBLISHED BY ORDER OF THE TRUSTEES
1917

American Museum of Natural History.

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INTRODUCTION.

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

April 4, 1916.

KEY TO SOUNDS.

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

TŪMAXALE, A CULTURE HERO.¹

- i ła di ɔñ ke di lū dūγ γū γīn lī tin da zō^e ke γūt t'ac
Once two brothers were. Just alone they two were going about.
- 2 in t'i zō ɛ tc'ún nō γūt ɛ he kū γūt di i ła t'i tū na tcī' 'in-
Suddenly, "We will separate," they thought. "One lake large on each side
da dji ma mai^e 'in da dji ya wō t'a jī kū γūt di
its shore on each side we will go," they thought.
- 4 a dū wūt te tōn t'e dji di e jai de dūn ne tūn ne wō lī kō-
Not very far when he had gone person's trail was there. He came there.
nai ya gū ye a k'e he^e γai yaɭ k'a djū xic γa za tū na tcī'
Along there he walked. Again between mountains lake large
- 6 ke na de tūn na gū e xa k'a he^e na des ya in da dje^e tū ya
road came to the water again. Along there he went. On either side water sky
ē dō t'e i k'e dji^e tca^e i le^e ke tcin na γes dai lō ai ye di tc'e gū
was to be seen. Along there beaver dam he crossed. There woman
- 8 mō gō ne le^e ce nī γūn nī tī ya 'i ūs di etc da na t'ū ɔn t'e
pretty dressed he saw. "My sister, what are you doing is it?"
ye' di dūn ne γai ya le e t'e ūt tsūk as de dji yī wō^e a din di
he said. Man immediately coming, she cried. "My sister for what do you -
make a noise?"
- 10 di tca na tcī djō na de dūn ne ma tc'e tes da e di zō
"This beaver large here lives. People when they give to him only then
ke ne le ai yī ga ca γin tī i ye he^e dū xa γa tce^e ya γī xic
he is glad. That one they gave me to. Then, 'This evening over there moun-
tain
- 12 na tcī' līn ta tī dji e dō wō t'e he^e ca na γa ya la dje^e i di ła
large right half way there sun goes down there
γa nī nūt dūs tī ła a cī ye' di as detc tca^e a lōn t'e mō es dai
I will get you again,' he said." "My sister, beaver it is I will sit for him.
- 14 di e dji^e xōn na datc ye' di ya γa xic kai he ca^e a de^e i e di lō
When does he come out?" he asked. "'Over there above the mountains sun
if it is then
i na dūs te le ce ye' di xa mō es dai ya γī xic na wō dje^e
I will get you,' he said." "Well, I will sit for him over there mountain
on top,"
- 16 ye di a t'i i e di djō cūt da γa cin da ye' di i e di nī ye tī
he said it was there. "Here for me wait," he said. There he put her.

¹ Told by Louisçon, a man about 40 years of age who has maintained unusual interest in the myths of his people. The words and phrases in this text were later traced on the Rousselot apparatus from Louisçon. The transcription in this text is therefore believed to be fairly accurate.

- ye tc'in nais ya γa yō nī e dja ħin ma' i le' xō nī dī t'ī i e dī la
He went toward him. He watched for him. "Just edge beaver dam at the turn
there
- 2 xō na date dōn dūy γa tc'i' e dī γa yōn nī e dja mūt dī ē dja'
he comes out," her brother she told. He watched for him. His sister
a dī i wō te sa γa yaī a yī zō gai ta γai wō te ca γai yaī
said, "'Right sun going that only he looks at. Just sun going along
- 4 dū la xō na date es dī a e dī i kū dī gwa' tū a tai t'e tū na-
now he comes out," my sister said," he thought. Then water all water
started to move
γūt da a dja' tū na tcai a wū ga xūt ye' i yeīl gwa' xai ya
it became. Water large but just beaver dam now he is coming out.
- 6 xō nī t'ī yī a γa xūt te ye xīs i e dī xain ya gwa' ya gain ta
At the turn just mountain there he came out. Now he looked at him.
ħi na tcak' kū dī wō' kī tc'e le e dī ka e t'ū a ye dī zūn i ħi
"Too large," he thought but because bad his arrows he shot (?). Just
- 8 ya γai ya dji e i e dī ye da ħūts gwa' ta de l'a i ta de l'a
here his ear there he hit him. Then he ran away. Eh! he ran away.
ga yū nō γūt l'a ħin gū ga tū nī ya gwa tū tse a tci' a na-
He ran back to her. Right to them water came. Then water down it be-
came again.
- 10 dja' yī k'e na des t'atc i zō aīl k'e ta zōk' tca na tcū ye
After it they started back. (?) On the dam he climbed. Beaver large
yī he ai ta na ya dūn na t'as a tai ħi dī ġi wō k'e he' xa yin-
because all he cut up. "All country over so small
- 12 ts'ūl le γūt dī won le' ye' dī dī ġe' e wō ne t'e tce ya yūl lite
animal you will be," he said. World as many as there were he scattered over
e he' yīn les dī e tī k'e nī t'ats
because like his little fingers he cut off.
- 14 ġa dūn ne k'e γūt des 'atc yī da na γūt ye i e dī kye he'
Then people after they two went. Ahead they were staying. "Here
'camp
na dūy γa wōs dai ūs detc nūn na dji ne gū tc'ūy yin yaī
for you I will wait. My sister, your relatives go to."
- 16 γa ya le dje² a tai tī da sūt tcek' a dū ya wūt dai ce kū γūt dī ye
As soon as they saw her all they started to cry. "Not we are going to live,"
they thought.
xōn ne ye ze xai nō dūy γa e cī na dī e' dī i e dī la xō na
"My brother killed it." "Your brother you say where is he?" they said.
"Right here my brother
- 18 sūt da' ū' nō dūy γe dī e ū ye na γūt dī e de tū ma xa le
sits." "Then your brother what is his name if he is staying there?" "Tum-
axale,³

¹ "Became alive" is perhaps more literal.

² ya' t'e, was suggested later as the proper word.

³ "Goes around the water's edge," "water a few drops," were suggested translations.

- ū ye a da wōn t'e' gū ye' dī gū yen nī dig ge 'a yin la' e dū
his name you will know it," she told them. They were all glad he caused. Not
- 2 wī dji gī yū a dī cī' a tai t'e sa zī wō lī da γī ye' dī
from there they would let him go. "I," all, "my son-in-law you will be,"
they told him.
- ai yī 'e' gī γa la dai a t'ī xa at dū in la t'ī (dū dī ge)
Then with them awhile he was. "Well, not one place
- 4 as t'ī ka la wōn lī i kū dī ka de ca gū wōn lī γūt dī mī da-
I will be it is," he thought. "I will go after him where he is," he told them.
"He is bad."
- tc'e li he cī yō nai ya da gūt de xal at dū i la t'ī a γūt da
When he came up to him he clubbed them. Not one they alive
- 6 'a li' gū γai yał dū ye út tún ne wōn tca dī kō nai ya
he made. He walked along. Along there road was large, he came to.
in t'ī zō nút te ye wō γal in la dī mīnł da a l'ō e le 'e 'e
Suddenly he slept. Narrow one place snares they used to set
- 8 dai es l'ū nes tī līn dō γin xaił γal in út dū na wō dī ġa
he set a snare. He lay down. Very it was dark. Then not it was daylight -
again.
- yī kał ka ke na gī datc a wō' út dū na wō dī ġa mūt tcūt tce'
For daylight he kept climbing up, but not it was daylight again. His wood
- 10 a wō' a tai ga na a dū a dja' yī de' ye dai is l'ū i tc'ī nes ya
but all now was gone it became. Behind the snare he had set he went to.
xūt l'e ġe e wō' i zū' ca sa lūt i út dū ya γa da ya i yūn de
It was night only. Sun was caught. Not over there he could go
- 12 mūk k'út da li dī i he' a tai yī γūt da na wō dūc cī kū dī ka-
because he would be burned, "All animals let come," he thought. He called -
for them
- wō dī a tai nī wō nī sūt ō' ġwa li cū' a γul le' li xais l'a-
All rushed up. And then in vain they tried. Just the last
- 14 dji' dlū 'e nī l'a' mūk k'út des lūt dī ke e t'ī ga ye lūł l'ūł ye
mouse came running. He was singed he looked like. Rope
le xas xai ga (līn xats) da tún ne ta na de' l'a da mī le' nī na-
he gnawed in two. His road he ran away in. His snare he took back.
- 16 ye dī la' ca' sa lūt dī
Sun was caught.
ġwa' yīt dai nes ya k'a djū yas k'e me a wō dja' gai ya le
Then forward he went. Again winter happened to him. As he was walk-
ing along
- 18 in t'ī zō dū e mūt tse a tc'ū nī lūc djō γain te lō nō da ye-
suddenly along there sleigh someone had drawn. Here he had slept. Lynx
he had hung up.
nūg gai lū lō ye l'ō γūk dūk ye k'e dī es ya' djū zō' djū dze-
In his absence someone had been eating it. After him he started. Here only
that day
- 20 ne tī ya lō nō da k'a djū na tcī' na γa yeł mūt dūγ ya kwē
he had gone along. Lynx again large he carried. For him camp

- a tc'in la' yit da tce na dał mût dũg ǵa kwę a wō tc'in la'
they made. Up he was coming for him camp they made.
- 2 nō da na ǵa ǵeł yet ye t'e a ǵa dī me ne da tcit de' mût l'i se'
Lynx he was carrying he roasted it. "My grandchild, this did you ever eat?"
"Its grease
i zō es da dũn na ya ga yin tī xōn tī a zōn la t'a dji' ǵūs da
only I eat." Man to him she gave it. "Only that on that I live;
- 4 me ne da tcet de' ye' dī ye l'e je' zōn' ǵūt dōn
did you ever eat it?" he said. "Its grease only I drink."
ǵwa' ǵũn nes tī ai ye hǵe a dũ dũn ne ū dju' ū le
Then they lay down. That one the other one not man good was.
- 6 xūt l'e dō' dũn ne ke' ōn djo ǵai ta nes tī ye tcin ne ǵi ta
In the morning man's moccasins well he looked at. He was lying down
he looked at
dũk ke' ya ke' l'q' e da sũl la ye ke' nī dī le dũk ke'-
his own moccasins behind his feet he hung up, his moccasins he took down.
Behind his own feet
- 8 l'q' e a tai djo dũn ne ke' i nai la tc'in ne i ye i t'i zō dũn ne-
all here man's moccasins he put down he threw in the fire. Suddenly,
"Man's moccasins
ke' nũc le kũ dī i i dũk ke e hī tsi de yin la na nes tī xūt l'i dō
I took down," he was thinking, his own moccasins it was he threw in the fire.
He lay down again. In the morning
- 10 ya tcō dō' nī i ya at dai djo ǵũ e t'e dũk ke i nai la xa'
ahead of him he got up. Himself too quickly his own moccasins he took down.
"Here
a ca' cũk ke' ai le ye' dī ūt t'e ǵa ūt tsũk yō yī la ǵwa'
grandchild, my moccasins they are," he said. Just then he started to cry.
He gave them to him. Then
- 12 (xūt de') ūt t'e' ūt tsũk ke e dī sũt da at dũ yī dī a a tai ke
immediately he started to cry. Moccasins without he sat there. Not (?)
ōn ke t'i dũk ke' a wō' at dũ ye ke wō sīt a i ǵwa xōn-
Two his own moccasins but not he could wear them out. (?) then
nevertheless
- 14 te wq' ya mai a k'e he' at dũ ye k'e wō sīt dũk ke' hǵi yin la
sky border not they wore out. His moccasins one he gave him.
mī nī dī ǵe wōn lī et da tas se' i la dī yin tōn mī nī dī ǵe wōn lī
Pleased he was. His arrow one he gave him. Pleased he was.
- 16 nī te da ǵi cī ne lō' kũ wō t'ōtc ye dī ǵwa nō da na ts'ũts
"When you lie down on the end of a stump we will shoot," he said. Then lynx
he would drop.
ǵwa yī dai ǵai yał a yī kī ǵai yał
Then ahead he walked. That food he went with.
- 18 in t'i zō dũ e dũn ne tũn ne wōn lī i yī he' i cī ne lō' kũn-
Suddenly along there man's road was. From there end of stump he shot.
t'ōk' da sa kīts ūt t'e ūt dũ nī dō wō tōn' ye' dī a wō'
Tipped up it was. "Not get it," he said. But

- da ye t'ōk e di e he' lī hwa a kū dī xa' lī hwa yū dī ye
because he shot up "Too close," he thought. "Well, too close," he thought -
about it.
- 2 ye' tc'i' da te 'etc yī dī ġe 'a dja' γa lī wō dī ġe dji' γa līn
To it he put his foot up. Up it went. Then further up. Then
ya tc'i' ye k'e γa ya! γa līn ya k'a ts'i' ya ka nī ya wō tc'i'
toward the sky after it he went. Then on the sky he arrived after it. There
- 4 dūn ne wō nī ya mūt dji zō' kī' dūn ne ya γī da lō ūl le'
people he came to. Caribou only food people they lived on it was
wō nī ya xūt dūt dī dī ġi wōn lī kū dī i ye' a t'i' γa lī lā dai
he came to. "This place world it is," he thought (?) . Then a short time
- 6 e dī a t'i' a wō tc'e dūn ne sūt dī ġe tcin lō' nō jī kū dī in-
he stayed there after man "My country's end I will go," he thought. Sudden-
ly
t'i zō i tc'i ū 'a mūt dji zīs ya l'ūl a lī ōn γa lī l'ūl na lō
old woman caribou skin for him line she made. And then lines many
- 8 ya 'ō la' ġwa' yī yū e ya da ġa ya 'a wō dle i e dī dī ġe
for him she made. Then under it for him (a hole) she made. There ground
ka nī ġet a zis na tcūt dī t'a yin tī da bī ze' ya t'i 'ō ai-
she poked a hole through. Skin rawhide she put him in. Her knife for him
she put in "Wherever
- 10 sa dī ġe on lī kų dī de da' ūt da ġūt da won t'as in t'i zō
earth is when you think your robe, cut it open." Suddenly
ġa dī ġe wōn lī kū dī ūt da tc'etc ōn ūt dū na γait da
"Now world is," he thought. He swung himself then not he moved
- 12 'a dja' i wōn la' ūt da ġa des t'atc ye da na tcī t'ōl te' k'e-
it happened, it was. His robe he cut open. Eagle's large nest he was on it
lōn 'a dja' a sūn dī ne l'ū le cūt da wōn dī ye dī ye ġa
it happened. "Grandmother, this, your line." "You will tell me that," she had-
said to him. Then
- 14 ye dī ġe dūt l'ū le na dī la'
up her line she took up.
gū sō des ya dī ġe tōn t'e e da na tcī ya' dje ta dī
Then he was going along. This world far eagle large young ones three
- 16 da' de' ts'e' wō nī ya me ts'i de e le xa ōn ke dī ye in tca na
sat on something. He came there. "What is this? Two large people
a xain la tc'in dūt dī tī a lē e he' ōn ke dī ye na dūt de xa!
he gave us. We do not like that." That was why two he knocked down.
- 18 i la t'a a ye xō dītē at dū a wō be cī a wō' a na t'i nō ta'
One told him. "Not you will live but you are." "Your father
da wōn t'e na γūt dī dja ke' na γūt da! da' ta wōn lū in tc'i
what time does he come back?" "Well, when he comes back hail wind
- 20 na tcī na γūt da lū in tc'i na tcī a t'i tcūt le ye' dī ū nō'
big. When he comes wind big usually is," he said. "And your mother,
na wa t'e na da' dja (nō dat ya) ya dī ūn na la' tcō' wa tca-
what she comes back does she do?" "Rain falls heavily

- ga ya lū in tc'i na tcī a t'is da la^e ūn na na da a le ye di ye
wind big usually is mother when she comes back," he said.
- 2 ga yī dūk nī ye dja ġwa ta wō lū ġwa ya lū mūt ta^e nō-
Then one side he went for him. Then it rained then it hailed; his father
came back.
dja djō γūt dī lūt sūn ye' dī xa tca a ye zō a ne i a¹ ye di ye
"Here animal I smell," he said. "(?) you brought," he said.
- 4 xō t'i wō γūt dai lūt sūn ye di ye dūt t'ōi ma xa k'i he^e dī es ya.
"Nevertheless something alive I smell," he said. Around his nest he started.
ye nūt de xūl k'a djō ma na γūt dai lī k'a djū γūt dai lūt sūn
He knocked him down. Again his mother came back. Again, "Live animal
I smell,"
- 6 ye' dī k'a djū da t'ōi mai na des ya k'a djū ye ne de xūl ġa.
she said. Again her nest's edge she started. Again he knocked her down. Then
na sūl le i nī yī dī tī k'e ye tītē xa ġin sūt le e de a wōn da.
the small one he took up he took him around with him. "So small you will be,"
- 8 ye' dī e γa xa tej ye t'e i t'ūk a yin la^e e he^e ke ye tītē sa ġe
he said. Just large enough to fly he made him then he went about with him.
River
ōn lī dī la dai nī yī tī na γai tūn na p'ai tc'i^e lū ġe k'a p'itē
where was on a hill he put him. "Over there bottom of the river fish
are swimming about
- 10 ġū ya γin k'in ta la ye' dī a xa^e ye' dī yū nī le^e xa^e yūn p'a he
do you see them?" he asked. "Yes," he said. "Jump on it." Then
he jumped on it.
ġwa^e yin tcūt lū ġe xain tī nat ts'i tsa^e ya da ġe ġū ū djōn la.
Then he caught it. Fish he took out. "Why don't you eat it?" He ate it.
"Is it good?"
- 12 ye' dī a xa^e et dī wa tc'i dī ġe^e was ō de wō tc'i^e hwon-
he asked. "Yes," he said. "From this time world it stands as long as eat it.
t'iz jū t'a tcūγ ya wōn da
With it you will live."
- 14 k'a djū yī dai dī es ya in t'i zō dū ye dūn ne tūn ne
Again forward he set out. Suddenly along there man's road
ōn lī k'e dī es ya djūn zō na dī ye yū ōn ts'i yū a na dī e
was. On it he went. Here only he camped. Over there old woman
was camped.
- 16 tc'i des ya ū cai' da k'i ūn na da dja na t'i ū cai dī dūn ne
He went to her. "Grandchild, how have you been traveling? Grandchild these
people
mī tc'e le ūt dū a wōn dai cī ye' dī mūt tū e ta de a tai jī'
are bad. Not you will live," she said. "Girls three everything
- 18 me tc'e le a cī' ma jī t'a nat ya dūn ne γūt da wō i ūl lī ye' dī
bad in their bodies are staying. People they kill they are," she said.

¹ These two words probably mean, "It is only what you have brought."

ma jī t'a na dī xe cī' a tai ye gin wq i e he' kō la' a dū kē-
In their bodies what stays all he killed that is why old man not he was-
pleased.

- 2 ne le hī mī de tc'e a yin la'c

Very angry he made him.

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

- 4 dō' di a t'i ye' dī a cai' ke tc'e le dī e dī la yī kō na date ye dī ye
he said. "Grandchild a bad place, there he used to get it from he means.

da wōn t'i a t'i k'i wō lī dī na dū zī na tcī' na dī ye' dī
Some kind of a place it is. Saskatoon where there are snakes large live there

- 6 i yō na da tcī i e dī a dī yet dī gwa yīn ka des ya gwa'c
he is accustomed to go, that place he means," she said. Then for them
he started. Then

yō' nai ya i wō' tsī' e es hī 'a da de la' gwa k'i' ts'it des ya
he came there but with stones leggings he made for himself. Then saskatoon
he went to.

- 8 gwa'c ye ta nī ya e t'e gwa nō dū zī a tai ye tc'ō wō des sūt
Then among them he came as soon as then snakes all rushed on him

i wō' nī e tca a tai yūt ts'ūn na in tcūt hīn dō ya yūt ya xūl
nevertheless (?). All his legs caught just he clubbed them.

- 10 gwa'c e' t'ō nī dūt dī ya ōn des ya

Then arrows he took. He started back.

gwa'c ye gōn nō na ta dji'c a zīl ca mī ka nai ya ye' dī
Then (?) from your father scrapper for me for it go," he said.

- 12 a zīl kōn des da tcī' yīn ka dū dji'c ye dī ye dūt tca i tc'in-
"The scrapper where I generally get it for it let him go," he said. His grand-
mother he went to.

nes ya a cai in da dla dī dje zīl dūn ne ūl lī i wō tc'ūl i
"Grandchild it is difficult there. Elk person is. Then cutbank

- 14 l'a dai i hwō' at l'etc hīn k'e tcī' da mas dī i na dūz i tcī yū-
on the bank, he runs back and forth like a dog around it chases it. It barks -
after it

ya tīc hīn k'e tcī' at dū mūn nūs twā ūt dū mō na tc'ai ya
like a dog. Not without his knowledge not you can come up to him.

- 16 a yī a dī gwa yō nī ya ya e dja ai e sī sin xa tse' na gūs 'ī
That one he means." Then he came to him. He is ready for him. "Well, I
first I saw you,"

ye' dī xa tse' yī ts'ī gū dīn dle ye' dī dō wa ye' dī xōn-
he said. "First down the bank you run," he said. "No," he said. Neverthe-
less

- 18 tc'ī a wō' yī tsī gū de' l'a yū nī 'ets i he da' dī l'a i e xa' a dū
down the bank he ran. Because he kicked him he started to run. "Why not

yī tcī yī dai ma tūn ne dji'c nī yīn l'a k'a djū gū we na gūt-
down ahead his road you run?" Again along there they ran.

- ye dla k'a djū yū nī 'ets út dū yū nī 'ets na yī yet dūt tī ga
Again he kicked him. Not he kicked him. He threw him down.
- 2 i ts'út i tse me ts'i ū a ye ze xai a tcū ne la ze xai kū dī-
He fell. Below his wife killed him. "Stranger I killed," she thought.
gū sōn dūt tc'i ū a a hī yī ze xai lō ye tcī tc'e gū yō nai ya
Her husband it was she killed. Below woman he came to.
- 4 ya gī e l'etc i 'e ye ya e xūl ya ye xūn ne xūl me' a zīl nī dūt-
She was running about. There he knocked her down. He finished clubbing her.
Stone he took for himself.
- dī ya ōn des ya nō dja'
He started back. He came back.
- 6 de' t'ō 'a' yai i sīl ūs t'a le kū dī ne ta tc'in' t'a sa ka-
His arrows he heated. "I will put feathers on," he thought. "To your -
father feathers for me go for,"
nī ya ye' dī' t'a kōn des da tcī' yī ka dū dji ye' dī k'a djū
he said, "Feathers where I go for them after them let him go," he said. Again
- 8 mūt tcū a tc'in nes ya a cai wō te in da dla' i 'e dī a dī
his grandmother he went to. "Grandchild, very difficult there he means."
a cūn ye a dī et dī i' da tcōk' i na de lū i 'e dī wō nai ya
"Grandmother what does he mean?" he asked. "Large eagles are there."
There he went.
- 10 dūn ne 'e tcūn ō wō yō 'ō in tc'i tce cī yō nī e dja ye nūt-
Person's odor he smells then from the wind side he watched him. He knocked-
him down.
dūt dī xūl ya līn a tai ya yūt ye xūl gwa t'a a de la' ōn des ya
Then all he clubbed. Then feathers he made for himself. He started back.
- 12 k'a djū na ta tc'i' ts'e' sa ka nai ya ye' dī ts'e' kōn-
Again, "To your father sinew for me go for," he said. "Sinew where I -
always get it
des da tcī ts'e' ka dō dji ye' dī ye k'a djū mūt tcū a tc'i nes ya
sinew let him go for," he said. Again his grandmother he went to.
- 14 ū cū'n yī a t'i a dī ye' dī a cai in da dla is da dlōk na tcī'
"Grandmother where does he mean?" he said. "Grandchild it is difficult.
Grassy flat large
k'e xa k'i tcōk' i na dī at dū dūn ne yūn nūs tō we yō na ya
on large buffalo it is living. Not person without his knowledge comes to him.
- 16 ye wō 'a dūs dai yet ye lō da da de ts'i út dū dūn ne yūn-
His servants (?) birds on the ends of his horns they sit. Not person
his knowledge
es tō i út dū ya 'i ai yī a dī i 'e dī ye dīn ya xa k'i sūt tī
not seeing that one he means." There he went buffalo lay
- 18 kō ya i út ye dūs de da in deī na ya na yīn la xūt ye da da na-
he came. Without cause birds flew up. He made them go down again. With-
out cause they flew up again.
nes deī ye ka sūn na yīn a ya ye' dī út t'ō sūn na yīn 'ak ye' dī-
"Why do you fool me?" he asked. "Leaves fooled me," he said.

- ye na nes t̥i dl̥e a d̥i d̥la ye t̥e' i' at t̥un na a w̥o de d̥la
He lay down again. Mouse he made himself. To it road he made.
- 2 ̥l̥on s̥i' ūt t̥un na a w̥on d̥la' ġwa' yet s̥ūt t'a ya ɣa xat yel
Many ways road he made. Then below the shoulder his hair he gnawed off.
on d̥j̥o ya ɣa' xin xats i' e d̥i ye de l̥uts da t̥un na ta na de l'a
Well his hair he gnawed. There he stabbed him. His road he ran away.
- 4 ġwa ye ze xai ts'e' n̥i d̥ūt y̥i ya ɔ des ya n̥o d̥ja
Then he killed him. Sinew he took for himself. He started back. He came back.
d̥je' na ta' t̥e' i' d̥je' sa ka nai ya d̥je' kon des da t̥ce
"Pitch to your father, pitch for me go for." "Pitch where I always get it
- 6 y̥in ka d̥ū d̥j̥i' ġwa' m̥ūt t̥eɣ a t̥e'in des ya a ɕu da w̥o d̥ē
for it let him go." Then his grandmother he went to. "Grandmother
what kind
a t̥i' a d̥i ye' d̥i a cai' d̥ūt t̥cin ɣūt da k'e d̥j̥i d̥ūt t̥cin na t̥ci'
is it he means?" he said. "Grandchild, tree is like animal. Trees large
- 8 l̥e d̥ūn ne cū i ġa ze d̥j̥i' i' d̥i z̥o' d̥je' h̥o l̥i ai y̥i a d̥i i ġo w̥o
growing together between only there pitch is. That he means. (?)
ġa y̥o n̥i ya i ġa ts̥i d̥j̥ic a da de d̥la' ye t'a da d̥it̥c e he
then he came to. With that stone mittens he made for himself. In them
he put his hands. With
- 10 y̥ū de d̥it̥c ġwa da t̥cin ne ye t̥eūt̥c ye in t̥e' a de x̥ūl a w̥o'
he put them on, then stick he took he threw from one to the other but
x̥ōn da d̥it̥c m̥ūt d̥j̥i ce z̥o' * * * *¹ i l'a' d̥je' n̥i d̥ūt i ya i w̥o
he pulled his hand out.² His mittens only (?) After that pitch he took for -
himself. Then
- 12 k̥o la ga a ne d̥i ye ye t̥e' i' d̥i e s̥i ġwa a tai ye ɣūt ye s̥o
old man (?) he used to dream about now all he killed.
w̥o te me d̥i e t̥cai a y̥in la'
Very angry he made him.
- 14 i w̥o' m̥ūt t̥ū e ke in ne ta de d̥j̥i t̥ce ka d̥o d̥i ē l̥i' ɣūt d̥i
Then his daughters those three "Berries we will go for," they said.
d̥j̥i t̥ce ka ɣūt d̥i es de l̥ ca j̥i d̥le je xa w̥on t'e na d̥it̥c e l̥e
Berries they started for. "My son-in-law, grizzly bear just that way
used to be there.
- 16 ka w̥o t'a ze ye' d̥i ġwa' g̥o t̥e' i' ɣūt yes 'at̥c d̥j̥o' es da dl̥ōk
We two will go to him," he said. Now thither they two started. "Here
grassy point
na t̥ci' d̥j̥ū na d̥i he l̥e ġi ye d̥i ke ɣūt d̥in 'at̥c ta d̥i ye ɣe
large here he used to live," he said. They two came to the river. Three
over there
- 18 l̥'ō ke na de ya d̥j̥o m̥o n̥i i n̥i da ye' d̥i m̥o n̥i e d̥ja' ta y̥in-
in the prairie stood. "Here you watch them," he said. He watched them.
Them to run out

¹ The narrator was unable to remember a few words at this point.

² It was translated thus, but the meaning probably is that the trees beat against each other catching his mittened hand. He released himself by withdrawing his hand from the stone mitten.

- de djût 'a wōn dla' ġwa' yit tc'et di yes del ta dē de lī wō dai
he caused. Then they came to him three of them, one ahead of the other.
- 2 ye yet dain in lūts ġwa' dūt tc'ī ū ą ka wōt ye' na xūs ke ġe
He shot through them. Then his wife he called to. "Our children
a tai ya γūt des wō ye dī ye
all he has killed," he said.
- 4 ġwa ġī des sọ a tai dī ġe k'e he nai γūt da l'itc γa ġi' tī ye-
Then he chased him. All world he chased him around. Then he started -
to kill him.
- zī xai mī ġe wō tca de tī e l'a wō t'ō tcī ka wōt ye ġa nes del
Lake large he dived in. Pelican he called for. They lighted there.
- 6 tū ya γūt des dō a tai te ye ġī yīn ka na ta ġa līn k'a la zō'
Water they drank all up. All in the water they looked for. Then nearly
'a γa yī le' djūs dai ka wōt ye dī e dji' ye' dī ġwa' ya ya
they did it. Snipes (?) he called for. "Come here," he said. Then with him
- 8 ġa gō dji' ya ġī wō t'ō tcī a nat t'ī ye lī mūk ġa ġa 'ac ī
they were going. "Over there pelican all of you just by him go,"
ye' dī ī dūz dai mūt t'ō tcī ġa nes del xūt dūs da sa bût'
he said. Snipes pelican they lighted near. "Oh, snipes, my belly
- 10 in da na dli de ye' dī dū' da tī a tca' tsī' ts'ūn nai ka da dūn-
you seem to like," he said. "Somewhere black water bug skull I myself looked -
for."
- nes ta in la wō te ye' yī ze yī ye wōt ye ai tai ġī wa nī ġet
One place in his mouth very all they stabbed him.
- 12 ġwa' γin del a tai γū ye nais detc kō la me tc'e le 'ī 'ī a ta
Then they flew off. All along there they flew off. Old man. used to be bad
all of him
- tū ye γūt des wọ
water he was killed with.
- 14 e dū we tc'e' ġwa' yī dai dī es ya at dū tōn t'e dji' dī es ya
From there then forward he started. Not far he went
dū ye dūn ne nī ya ke nī ya djō 'ō zō' kō la' mūt tsī' dūk-
along there man was going. He came down to the river. Here only old man
his head was gray.
- 16 k'ul la tī sūn na wōn nī ya me 'a lī' kū dī ai la mūt tcī le ī'
Miserable, he came there. "Who is it?" he thought. That one his younger -
brother
'ul lī lō es ke γin lī dō la nī kū γūt ye 'ī me ul lī yū dī ġwa-
it was. Young men when they were they saw each other. "Who is that?"
he thought. Then
- 18 hwe' γa γūt da k'e he' le wō γūt dītc ī la ī lō dūγ γa ī ī γin-
the way they had lived they told each other. Then brothers of each other
they were
- līn lō ġwa hwe' le na γūt dī
then they knew.

AGAIT'ŌSDŪNNE, THE HAIR SCRAPINGS MAN.¹—First Version.

- in la di dūn ne ne lō k'a detc in t'i zō a zis a djin la de
Once people many were going about. Suddenly hides where they had -
been dressing
- 2 i e di wō tc'i' tc'it dō a út sūk at hai tc'e gū a cī ne' ai tai
from there child was crying. All women those all
wa tc'i' na wūt de sūt c γa lin a dū lī gī 'a a γa in la de tcū yī'
toward it ran. Then nothing they found. Hairs one at a time
- 4 wa nī gū lī ōn at dū lī wō lī gwa hwe' tc'i ū a wō tc'i' des ya
they picked over. Then nothing was there. Then old woman toward it went.
e di zō a γa t'a tc'it dō a ka dūz nī ye dīn tī dūt tcī zē'
Only there among the hair child was crawling about. She took it up.
Her mitten
- 6 t'a yin tin'
she put him in.
e dū tc'i' ya γūt da gū e t'i na tca' a dja' gwa k'a da tce
Thereafter she took care of him. Quickly large he became. Then
he walked about
- 8 a dja' i dō we tce xa k'i tc'i dūn na a li lō i wō l'ō ke zō ca
it became. Thereafter from buffalo person he was because "Grass only
to me
nī nūl letc a cūn et di xai ye i l'ōk ya nil letc i xūt l'e ge
bring, grandmother," he said. She did that; grass she brought for him. Dur-
ing the night
- 10 ai tai l'ō ke ne dū we gū zō' xa t'i zō da tōn te' [kū dī me-
all grass was gone. Then "Only that he is doing," she thought. His grand-
mother
tcū a yū di he na γūn nes tī ye k'ai ta mūt tcūt de' ga nī tc'īl dī
thought about him. She lay down again. She looked at him. Her blanket
there was a hole through
- 12 ye di wō tc'i' yūk k'ai ta gū zō nī 'i ya at dūk gat at ye² xa k'i
from there she watched him. All at once he got up; he shook himself imme-
diately buffalo
a dja' ye ka ūs i kū dī ye yū e dji' na nes tī gū zō' xa t'i lō
he became. "Why did I do this?" she thought. Under that she lay down again.
Then "What are you?"
- 14 yū di e dū wa tc'i' ōn djōn ya γūt da
she thought. After that well she kept him.
in t'i zō tca' e tc'ūt tc'ūt daite dūn ne gōs tai kū dī 'i 'i tca
Then beaver they were after. "People I will look at," he thought. Beaver
- 16 tc'ūt dīte út dū dūn na dje dūt dī hī ai yī út sūn tca tsūn'
they were eating. Not people pitied him (?). That meat beaver meat

¹ Told by Louisçon, Alexander Cardinal interpreting. This text was also traced in part.² Probably for út t'e, "immediately."

- ya 'i na nes 'ak hī mī de tc'e ōn lī a wə' in la t'i kō la mai-
he saw. He was fooled. Very he was angry but one old man (?)
- 2 yī tc'i' tcū dī ya yī 'q tca' ts'ūn ne' dūn ne l'q nī dī i 'ū'
he gave him. Beaver leg bones after the people were gone he took up then
yūt ye dūk dī e cī tcwə de' ūt de jō tca' zō wa xai lis es sī
he swallowed it. "If I pass it only then beaver you will kill,"
- 4 kū ye dī
he thought.
ga lin lō mūt tcwə es ke ge en ne zō' dūn ne ke gūt dīc
Then his grandmother boys those only people were going about.
- 6 in da lin ya gūt dī būt' mūt tcū a dūn ne k'e ya γail dīc mai-
Then they were starving. His grandmother after the people was going about.
Her nephews
ze' e me ga hī ya dī būt gū ye en da dīa he' a cūn e da ūc-
then were starving. With them it was difficult. "Grandmother I will fish
8 γūj je tca tū wa ts'a tse i 'e dī ūc cū djō la lū ge a t'e cī
beaver lake old one there, grandmother, here fish there are,"
e dī i wō' i de ya ta γa nī xīl mō e da ūc gūj jī e' dī yū e da 'e-
he said. Then chisel for him she cut the ice. "I will sit for it," he said.
"Where he is fishing
10 gūc dji de e ca tca' na tcī' xain la i tc'a gū lai¹ dūt tcin
I will go." Beaver large he took out. (?) stick
te na yūt sits i 'e dō γai gūc ce i la' dī an t'i e xūn ne xūl a cə
he pushed in the water. There he was fishing. (?) Four he clubbed.
"Grandmother
12 i ts'i lū ge dī an t'e zī a xai ye' dī mūt tcwə' ye tc'i des ya
down there fish four I killed," he said. His grandmother toward it. started
gū zō tca' na tcī dī an t'i ze' xain lō i lō a dī nī ye din la
Behold beaver large four he had killed those he meant. She took them up;
14 gū wes gūn ge' na yī la tca' tsūn' γa ts'et a cūn tca ts'us-
in the fireplace she put them down. Beaver meat they ate. "Grandmother,
mesentery
dī le' ca ne ts'ūl ye dī e xa yin la
for me roast," he said. She did that.
- 16 gwa' mūt tcū a dūn ne k'e ye dī es yin yīt da' na γūt ye lō
Then his grandmother after the people she carried him. Ahead they had -
been living
dūn ne ga' i e dja' tca tc'ūs dī le' ūt sits dūn ne ūt dū dje-
people they saw it was. Beaver mesentery he was eating. People not (?).
18 da dūt dī ne² gī gai γūt de la a γai t'ūs dūn ne' yī ōn i ya wōs ya
They went after him. Agait'ūs dūnne over there he went.
tca tcōs dī le' gī ge dūt de ya gī tc'a k'ūt de na γi de tcī γi tye
Beaver mesentery they went after. The children they were carrying they put -
down.

¹ "Spear handle (?)."² With negative it was translated, "became crazy."

- lin^e gī de tcai a gī yin la^e yī ts'ī^e mai ze tca wō^e dai is lō dji
Very angry they made him. Down his uncle for beaver where he set snare
- 2 i e de in k'e tīn tci ūt dain tcū da t'i a t'i ye di ye ca
there on that he started to cry. Himself too "What is it?" he asked.
"For me
za za wō xai li ye di i ga hwe^e tca^e tca ts'ūn ne i i ce tcq^e
kill it," he said. Then beaver leg bone he passed.
- 4 līn dō in na di xe cī ai yī ai tai mūz ze xa ya yin la
Then all who were there those all his uncles took them out.
e dū we tc'i^e yit dai^e yūt des da k'a djū ye yūt yī bāt'
From there ahead they moved off. Again they were starving
- 6 a wō dja^e i di xa k'i nes tō i tca 'i tc'ūt di ye dūn ne ta ke-
it happened. "There buffalo not knowing I saw," someone said. From among -
people
wō ne dji e t'ō nī yūt di la dūn ne tcq^e yī ka des ya xa k'i
arrows he took. People asleep for them he started. Buffalo
- 8 na de lō wōn nī ya ye tc'i nī des ya xa k'i a dja^e xa t'e ye nī-
were there he came. To them he was coming buffalo he became. Just
he started to play.
tc'i atc a tai ya yin wō
All he killed.
- 10 yī dje na da le mūt dūγ ya wes ōñ ga² wōn tca de a wō-
He was going back for him fireplace large when it had been prepared
tc'in dīa de ts'a de ts'i mūt tcū^e tcūtc k'ūt tc'e tcūγ ye da
they were sitting. His grandmother wood who was sitting on crying
- 12 ū cū ye wō a di di ye di ye in la di xa k'i ma na dū e hī
"Grandmother, why do you say that?" he asked. One buffalo their (?).
dūn ne mais tcq^e ne di tō i e t'ū in la di mais tī i wō ton 'i 'i
Man his bow one he had taken, arrows one bow he was holding.
- 14 k'a la ye kai me as e di me as e di dūn ne tūn ne dūt lūt
"Caught in the willows, who said that of me? Who said that of me? Person's road
who carries arrows."
līn dō at dū li na wō te ye^e i wō et dū ūt de t'ōk dūt sī^e
Just nobody spoke. That is why not he shot. Their heads
- 16 ōñ ke t'e e in le dai yī tcūtc k'e yin nī yītc tcī yit da gin la na xa-
two he held together. He broke them. He threw them in the fire. "Your animals
yūt dai dac la lō yīt dai xe t'i e na de hī kū ye di he tc'a gin del
what did I do to?" "Ahead they were staying," they thought. They started off.
- 18 kō la in la t'i e di dūn ne l'ō e sūt da xa k'i k'a bāt t'a
Old man one here after the people left sat. Buffalo fat his blanket
ya t'ō e i dūt tca ya xai ya yin 'ō a ca xa k'i ya dji tc'ū ne^e
he had put that for his grandfather he pulled out. "Grandfather, buffalo
young wolves

¹ Translated "after everybody lay down"; compare dūn ne l'ō e, "after the people left,"
1. 18 below.

² See, gū wes gūn ge^e, p. 312, l. 14 above.

- ye ze xai lq i k'a la bût t'as t'q i yū di e ya yin 'q ût dū xa-
killed it is its fat." "I put it in his blanket," he thought. He gave it to him.
"Not young buffalo fat"
- 2 k'a k'a a li kū di ġwa hwe^e dût tca' da di a ġn ne t'e
it is," he thought. Then his grandfather he told it was.
ġū ye t'ō e e cī ye na γût di ye xa da xat (?) da γût t'ō e ye na-
"Their arrows they will know (?). Their own arrows if they know"
- 4 γût di e de^e i γa de xa k'i yī ġût ū le cin de tce a ca γût di
by that buffalo let them take. I was angry they said that of me."
ût dū xa k'a at dū k'a ū li kū di mût tca' i wō ke ne li
"Not young buffalo not fat it is," he thought his grandfather because
he was glad.
- 6 ġwa hwe^e mût tca da di ġū ye t'ō ū sī e na ġût di ût de^e i γa da
Then his grandfather he addressed. "Their arrows if they know by that
xa k'i nī ġût ū li ġū ye di ġō tc'i^e mût tca' dūn ne k'e tūn tc'e
buffalo they will take," he told them. Thither his grandfather after the people
he moved,
- 8 xa k'i se tetc kū γût di ye ġi 'ōn^e de ts'i lō ye γa djō' da ts'a
"Buffalo are lying there," they thought. Over them they were sitting. "Why
here are you sitting?"
ġū ye di ma γût da wō l'ūl kū γût di ye la γût t'i i ya γi dai de^e
he asked. "We will snare them," they thought. (?) if they are alive
- 10 xa wōt t'e la ġū ye di kō la i wō ye tc'i^e a a ya la e t'ai na-
it would be like that," he said old man, but to them he came immediately,
"Your arrows
xai t'ō e me da din 'ai sī in dō wa lēl ġū ye di ût dain a cū yū
those they are sticking out of you take," he told them. "I myself and my -
grandmother
- 12 na xa ġût dai wō lī kū di da t'a sī tc'ūl la k'e nī da sūl la xa k'i
our animals there will be," he thought. His own poor arrows he left on buffalo
ye lē da nī 'ets
they all stepped on.
- 14 a γai t'ōs dūn nai tī sūn ne a di zūn i 'e di yit dai dūn ne
Agait'ōsdūnnai miserable was becoming. There ahead people
ne lq me di hī ġi yī di mat t'ū e ma tc'a 'i xa des ya ya k'ai-
many their boss they had his daughter they did not like. He went out.
She looked at him.
- 16 ta e na dai^e yin djī^e djes dūn ne ye' di lī^e yīn de tc'i a ye di
"Your eyes I do not like," she said. Really he became angry
i he^e ya l'q e wa tc'i^e des ya ya l'q e i sūl lūts ġū e t'e ġū-
because behind her toward he started, behind her he urinated. Quickly
her abdomen (?)
- 18 tcō mût tcwā ġa nī ya tc'in di¹ kwē a wa' dlī et di tc'in di
her child was born. "Medicine lodge make," he said. Medicine

¹ "Ghost, spirit" (?).

- kwę a gin la^ə mūt ta^ə yī le sī^ə k'e wō lūts ūs sī e dī gwa^ə
 lodge they made. "His father who is let him urinate on," he said. Then
- 2 tc'in dī kwę a γī lī' nī γūn nī deł ta na γūt det tetc ōn γwa lī
 medicine lodge which they had made they went in. They missed him once in a -
 while. Then for good
- na dū e mūt ta^ə ūl le cī ūt dū a da tc'ūt dī a γa t'ōs dūn ne ī^ə
 he was gone. His father he is not they knew. Agait'ōsdūnne
- 4 ī zq' a dū wa tc'it da ya xa^ə dūn ne a lōn t'e djō^ə a tc'it dū yī
 only not went there. "Well, man it is here let him come."
- 'ōn mūt tcwā^ə ūc cī tī sūn na ye ka a da dī a' ya dī ī yū a dī
 Then his grandmother, "My grandchild pitiful concerning this what are you -
 saying?" she said. She liked it
- 6 xon t'ō wō^ə wō tc'ī^ə des ya nī yē de mūt tc'ī^ə tc'ūt de tī ūt' ye
 that is why thither he started. When he came to it he took it, immediately
 ye k'e sūl lūts
 on him it urinated.
- 8 a tai ī tc'e gū yū a γū t'ōs dūn na ī' gū na tūn na ai tai
 All the woman too Agait'ōsdūnne their clothing all
 gū k'ūt ts'e des la gū ye tc'q' kōn^ə a tai dō^ə tc'e nes sūz 'on
 they stripped off. From them fire all (?) they put out. Then
- 10 mūt tcwā^ə ts'e^ə xon yū tsī a le t'ai ya yin la gū ye tc'q' mūt-
 his grandmother sinew fire too pillow she put inside. From them his grand-
 mother
 tcwā tī gūn nī yū dī gū lō^ə xūt dūn ne gin 'atc gū ts'e xain la
 they drove off. "I wish in the morning when they get up sinew they will take -
 out."
- 12 xat dūn nī gin 'ats ūt dū lī gī ye at t'i wō lī a cū tc'ī a le^ə
 In the morning they got up nothing they could use was there. "Grandmother's
 pillow
 t'a na nī t'a ye' dī ye tc'it des ya e t'ī zō ts'e^ə ī yū kōn^ə
 look inside," he said. She started to it. All at once sinew under fire
- 14 yū se se la lōn kon^ə na yin la^ə gū lū^ə e t'ō sa a ne le^ə tc'e gū-
 she has left. Fire she built again. "I wish arrows for me you make," woman
 tc'e e dī xa da k'ūt dai^ə me tc'e le hī ta sī ya ōn la^ə gū lū^ə
 he told. Just willow poor arrow she made for him. "I wish
- 16 tc'ū ne ta dī tc'ū na^ə lū^ə a xō na wō wō sītē e dī ye ūt dū
 wolves three wolves I wish would come to us," he said. Not
 la dai k'a djō tc'ū na ta dī γa wa sīl a tai ya yin wō ī tc'e-
 long again wolves three were coming. All he killed. The woman
- 18 gū ī ī ye tc'ī^ə des ya yin wō^ə dai^ə ī tcūt ya yat ta dē da
 to them she went. Their noses she took hold of. She rubbed them. Three
 a tai xai yin la^ə γūt t'a wō ne ta wō nī ī t'a γa gin deł gū lū^ə
 all she took out. The skins untanned inside they went. "I wish,
- 20 ma tcī ke nin de ta dī ma ta^ə wa' sīl wō le^ə e' dī ūt dū la de
 caribou thirteen you will run along it will be," he said. Not long

- ga wa' sîl a tai ya yin wə ga a zis tē'ū a γūt de dla' k'a djū,
they came. All he killed. For them skin tipi they-made. Again,
- 2 xūt da ta dī lū' a xa ga' la nī wō sīt ta dī yū ga' nī wō nī sūt
"Moose three I wish by us would run." Three by them came.
ī djū a tai ye yin wə ga līn a t'a zī' at dū lī ī gūt dūt lī
Those too all he killed. Then leather nothing they had
- 4 a gūt dja
they made.
mūt tce yi' gū ga' wūt ye dōñ ke a na wō ke le a cī gū ye dī
His father-in-law "With them very famine you will die with,"
he told them.
- 6 mūt tcwā ī ai yī zō' k'e a ka da yin sūt ī e he' a dū dōñ
His grandmother, she only after fat he left. With that not (?)
ī de xa γa lī' dōñ ke gū ye in da dla xūt dūt da t'a gūn na-
(?) just starvation with them was hard. Just that way they were dying
- 8 ke sō kū γūt dī e tcō na wō de lī kū dī ga' na γa de lī ga līn'
they thought. "Well, we will come," they thought. Then they came. Then
at dū na gūt dūt de lī e dī ga nī gin de lī gū tse dō at dū sai
not they could go, there they came back. "Formerly not I
- 10 gū ya at sūn a wōs lī he sī gū ye dī gū tse dō a tcū dez ya
for them meat I will get, I said," he said. Before he went away,
xat da' na lū γūt dī le de' at dū xa la dī ū γūt t'ū gū yet de
"Moose many when they go not the leader shoot," he told them,
- 12 a wō' ga nī gūn nī de lī ga xa da was sīl t'ais l'a tci' ī zō ū γūt t'ū
"but when they come, they run out those behind only shoot."
a wōn' me zī dūn ne a lī dō' xa la dī dūn ne ī e de lūts me-
But owl person when he was the leader man he shot. His wife
- 14 tc'ī ū a a zis wōn de dla ye des sō tōn tī a tc'e nī l'a lō ye i-
skin (?). She chased him. Far he stopped running, he fell.
ts'ūt lō xwōn tī γūt dai nūl lī at dū' gwe de ta na wōn tsīt'
"This kind animal you are. Not quickly you will die,"
- 16 ye' dī ga zis yet dū ne dītc gwa me tcī ū a ne na ī dja ī wō'
she said. "Skin you roll up in." Then his wife got up. Then
me zī ī mūt sī' mūk k'a ts'et de γal ī wō la mūt tsī' na tcō de
owl his head they clubbed that is why his head is large.

AGAIT'ŌSDŪNNE, THE HAIR SCRAPINGS MAN.—Second Version.

- 18 xa k'ai zis ai yī t'a e dō we ts'e' ts'it dō ūt sūk ī e dī
Buffalo hide inside it from there child cried. Then
wūt s'it tī a ja ī e dī xa k'ī γa' ai yī ta zō' ts'it dō sūt da'
she started to it. There buffalo hairs among them only child sat.
- 20 nī yī dī tī tī sūn ne yū dī mūt dai ya sūn ne 'ūn a wō ne' tin-
She took it up. Poor thing she thought about it. They tried to prevent her, but
"It is pitiful"

- sûn ne yû dî nî ye dî tî ya γût da yen de ce
she thought. She took it up. She cared for it. She raised it.
- 2 ġū e t'e nût ca a t'i a cûn' ye dî l'ō gî zq' ca yû e
Quickly large it was. "Grandmother," he said, "grass only under me
nî nî le' ye dî l'ō gî zq' ye yû e nî lî ai yî xa l'e gî ût dū lî
put," he said. Grass only under him she put. That during the night
nothing
- 4 se 'ō nûn zō' on lî a cai da t'i an t'i yû dî mût ts'ût de-
lay there. Ground only was there. "My grandchild what are you doing,"
she thought. Her ragged blanket
tc'il k'e wō tc'i' yûk k'a ta xût l'e ge xa k'i na tcī' nî i ġet
through it she looked at him. At night buffalo large he got up.
- 6 dūs ti e ût sit a cai xa k'i lō a t'i yû dî
what he was lying on (?) he ate up. "My grandchild buffalo is," she thought.
dûn ne dq' a wō xa k'i' ts'a 'i dûn ne ne lō ne a t'i
People famine was killing. Buffalo someone saw. People were many
it was.
- 8 xat l'i dji' miñ ka ts'a dū de lî in la zō' a wō 'i kû dî xa k'i
"Tomorrow after them we will go. All together we will do it," he thought.
Buffalo
γa 'i xa l'e ge dûn ne tcō' dûn ne 'e t'ō e dûn ne ta k'e we-
he saw. At night while the people were asleep peoples' arrows among the people
one from each
- 10 ne e t'e 'e t'ō nî dîn tō xût l'e ge xa k'i ka des ya ya 'i
arrows he took. At night buffalo he started for. He saw them.
ye ts'it des ya ye ġa nî ya et dū ye nē djit yû da t'ū ai te
He started toward them. To them he came up. Not they were afraid of him.
He shot them. All
- 12 ye ze' xai dûn ne e t'ō dōn lî mûg γût dai' da yûn lî' kû dî
he killed. "People's arrows they are his animals they will be," he thought.
k'e nî dai yes tō dî ûs cū yû ût tsûn' a dō dle he yû dî de t'ō
He placed them on them. "This my grandmother meat we will make,"
he thought. His own arrows
- 14 qñ ke t'i k'e nî la
two he placed on them.
yî de dûn ne ka na des ya yî dî zō kon ne tcai a ts'in la'
Back to the people he started back. Just back there fire large someone -
had made.
- 16 dûn ne γō nō γût dja mût tcwγ tcûtc k'ût dje' at tsûk a cū
To the people he came back. His grandmother on the wood was crying.
"Grandmother,
da na da dûn ne mûγ γût da iñ ka dîn ya ne nî k'e sût dū-
what is the matter?" "People their animals for you went, 'On you we will -
build a fire'
- 18 lî dî ne dî me' a ce dî et dî dûn ne a tai ûn ne dî ye dûn ne
they say of you." "Who says it of me?" he asked. "People all say it of you.
People

- út dū mī nī dī ge a tc'et dī' na xa γút dai e dū lī tai l'a i e dī
 not are pleased they say." "Your animals none ran away. There
 2 xút l'e a na' ū dī xe mūt ts'it ta na dīl at dū lī tai l'a e dī
 at night they are still there to them go. None has run away," he said.
 dūn ne l'q e i e dī sūt da kō la hī gī ya ga sūt da a cā
 After the people had left there sat old man one. By him he sat.
 "Grandfather,"
 4 i e dī tc'ū yū na ya ya ze ze' xai i la γūs 'ī ye dī a ye dī
 he said, "wolves young one killed I saw," he said. (?) he said.
 dūn ne k'e γút des 'atc i e dī xa k'i a t'i i e dī zq' sūt tī
 After the people they two started. There buffalo were. There only they lay
 6 út ts'i tc'út sūt tī ye tc'e a e dī mūt ts'it sūt des del xa k'i
 toward they were lying. In front of them there toward them they went.
 "Buffalo
 a na ū de he kū γút dī a wōn' γī ts'e des del ai te ye yin wq
 we will surround (?) they thought, but they went to them all he had killed.
 8 e t'ō xa k'ai k'e da se tq me na ts'et dī e ka wō te dūn ne
 Arrows on the buffalo lay on them by those they knew them. Very people
 i nī dī ge e dō wō lō
 were pleased. The end.

ATCECQ KILLS BUFFALO.

- 10 da' dūn ne ya' dī bat dū xa k'ai tc'a' i tes ō' ne dū we ta jō we
 Then people when they were starving buffalo someone saw. Guns
 were none. Open place
 'a t'i 'e' et dū 'a' tc'el le a jō ōn t'e xa l'e dje me da cī xa nac 'ī
 because it was not they could do anything it was. "Tomorrow that we may -
 corral them, fence
 12 a tc'ul le ts'et dī a yī 'e' a yī ze nī he' me tc'e tc'el le hī gī tc'út dō
 we will make," they said. Then that day they left them. One boy
 'e tce cō 'ō ye da ne' jī' ka des ya dlā a yī 'e' da ne' ye tc'i' me-
 Atceco called people (?) after them he started. Then people at him
 they were angry.
 14 dje xaiñ ke da ne' 'ai k'e a jō 'a' wōn t'e 'e' xa l'e ta miñ ka
 People all because (?) they were next day, after him
 ka tc'e tes del
 they started.
 16 ac ka ne dū we gwa at dūn ne tī da xa k'ai ka des ya lō ts'ūz-
 Boy was gone. Then he himself alone buffalo started after. "Let us -
 kill him,"
 zū xaiñ et tc'út dī gwa mī ka tc'út des del γit da ya kwōn ne tca'
 they were saying. Then after him they started. Waiting for him fire large
 18 'a yin la e dīn γút des ts'i na γút dañ me tc'ōn ye ne xe ya ya
 they made. There they were sitting. He was coming back. His grandmother
 raised him over there

kwon tc'ai me tcwōn' a tcūk sūt da 'a cōn' ye ka ne tcūk ya ye di
behind the fire his grandmother crying sat. "My grandmother, why are you -
crying?" he asked.

- 2 djō ne' tse zū xai le ne tc'et di a yī 'e' a cūk' ye di me' a ce di
"These people 'We will kill him' they say of you." Then "Grandmother,"
he said, "which one

cūt da da di a ce di i cī me da' tc'e ne djit ke k'e
said that of me show me." They were afraid of him.

- 4 xa' gwa xa k'ai ka tc'ūt des deī e di na di 'i 'i yin yī ka di i i
Then buffalo they started after. Where they had been they went to look.
gwa k'a me da t'i tc'e' na xa' yin a sōn' a yī' ac ka gū k'e na ya-
Still they were to be seen. "Hold on, they might see us." That boy
after them went along.

- 6 daī tc'e xa k'ai na nī yīc a cō' gī ye di ya a yī xa k'ai ja ga wō
"Hold on, buffalo might see you," they said. For them these buffalo
he killed.

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

- 8 ya lō xūt l'e ye e di xa k'a ya yin γō lō da' xūn na ōn ke k'i
That night there buffalo he killed. Some of them two
ya da sel la mes ke ge in la t'i xa k'ai i la di gū ya da sel la 'a-
he gave to them; his child one, buffalo one he allotted. Then,

- 10 yī 'e' ya ya yit da
they were saved.

ATCECQ KILLS A BAD MAN.

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

- 12 tc'a deī e di kō la me tc'e le na di ye 'e da tc'et di 'a yī' 'e'
they traveled. There old man bad was living they knew. Then
na dū e e cī kū tc'ūt di e yī 'e gwa tc'i' tc'a deī 'i 'i k'a ye di
he was away they thought. Then thither they had traveled still there
14 'a t'i lō a yī ac ka na ts'ūt le a ce ma k'a wō cī' et di me na-
he was. That boy small, "Grandfather I will visit," he said. His friends
djī ne yū la yet di 'in k'ai dec būt ca in da wō de dīa ma k'a-
"Do not," said. "Nevertheless, I am starving for me it is hard, I will visit -
him,"

- 16 ya wō ce' et di wō te na ts'e ne 'ūn 'a wōn' yīn ka des ya
he said. Very they restrained him but to him he started.
yō nai ya a yī kō la ye ka dī ya ye di a ca' dec būt a yī 'e
He came to him. That old man, "Why did you come?" he asked.
"Grandfather, I am starving because

- 18 dū' di 'e nī ka ts'i ts'i de ca e yī 'e' 'ac t'i' ye di' kū la at dū
this way to you I came. That is why I am," he said. Old man "Not

- la de ye di 'a wə t'i 'ə dīn da ye di ne jū caile cī e ca' k'a da-
long time," he said, "you will be. Go back," he said, "I will kill you."
"Grandfather as people
- 2 ne e dīn dli a dīn dī 'ə lū ġe ma ne t'es et dī me tci'yū ya
(?) you speak." "Well fish cook for him," he said. His wife
ja lū we se t'e me' jūc xai le kū dī kō la ġwa 'a yī ac ka
for him fish cooked. "I will kill him," he thought old man. Then that boy
- 4 lū ġe yat tset' da ne t'e lū ġe yīn tset k'a yīn da 'ōn t'e a tce-
fish he ate. "What are you? Fish you ate still you live. You are Atceewa,"
cwa ye di a ca 'ū da' yac t'e xa t'e ca nī tci dī ai ye 'e
he said. "Grandfather, then what am I thus to me you gave to eat. Then
- 6 a γūs set cīn dī ge wō lī' da was dī xa a dīn dī kwōn k'e a ġon'
I ate it. I was glad it was. What did I do you speak that way? But
cīn dī ge tci'ai ōn lī'
I am glad it is."
- 8 k'a tci ma īn t'es ye di ma tci'yū wa tci' ya et'e 'e dū da ne'
"Again for him cook," he said. His wife for him she cooked. "Not
person
xa cī le da ōn le 'i' i' k'ai tci' īn t'e da' wō t'a cī e ca' da ġōc dī he ka
did it to me it has been. Nevertheless supernatural power we will use on each -
other." "Grandfather, what am I to do
- 10 'a dīn dī hwōn k'e a wō' ce de ye' ne lə yīn tset a ca' nūn ne xa ts'e'
you speak that way?" "But my food much you ate." "Grandfather, you first
a ce ne le' ye di e yī kō la ga tci' īn t'e a yīn la te ka tce tci' a yī
do something to me," he said. That old man supernatural thing he did.
Large frog that
- 12 me l'a sūt da nə' ye' dī ai ye ac ka ye di ye de dūk' ū nūn nai
his palm sat. "Take it," he said. That boy he told. He swallowed it. "Now
you
'a ce ne le' ye di i he a ca ū da ye 'et da wa c de ū ka a dīn dī-
do something to me," he said. "Yes, grandfather, what do I know because -
of which you speak that way?"
- 14 kwōn k'e 'a wōn ġwa ūt tce cōn' te ka tce at cūt le de dūk'
But then, "Atceq frog small you swallowed,
da ne t'e at dū kīn dī ne 'a' 'a ca' 'ū da was t'e 'ū ka a dīn de
how is it not you minded it?" "Grandfather what am I because of which
you say that?"
- 16 kū la ye de dūk' ġa cū' e tci' tce a dja'
Old man swallowed it, then hardly he breathed it became.
e tce cō xwōn' de la kū la 'at dūn nī a ce' i' at da wō dī a yī 'e'
Atceq ran back. Old man "He he did it to me he knows." Then
- 18 a tce cōn' ġwa ta na de l'a me tci'yū wa' wō t'e ū tci' me k'e nō ya
Atceq then he ran back. His wife, "Very well after him go,
'a' na cū dle ye' k'e de ca tci'e ġe tsi' tī sūn ne et dū ġwa cūc-
get him to cure me." After him she started, woman it was pitiful. "Not yet
I can marry

- da a yō wōn t'i na nū tī ye dī i he e' dī ye ts'i' xwōn nī dja
it is. Let him keep you," he said. "Yes," she said. Toward him he turned -
back.
- 2 ġwa k'a xwōn djū e djite ja k'ain e djin ġwa k'a e djic lō e yī
Yet so well he was breathing. Over him he was singing. Still he was -
breathing. That
- te ka tce ħin dō' me ze k'e ħi ye dūn ne 'ō ġwa t'ai ts'ūt
frog at once his mouth he closed. Then he died.
- 4 ġwa ta na de dla ye dī'e nō dja da 'ō wūn ne da 'a ne t'i 'e ce'
Then he ran back. Back there he came. "How did you live, you are?"
"My grandfather
- wō te' tcū ya lō ūt dū me tc'e le wō dja tcūn nī cūt ġus set a k'ai
very was kind. Not he is bad. Well he fed me. I ate it."
- 6 kū la me tc'e le 'i 'i 'ūt da tc'et dī a yī 'e me dje ne djit ġwa
Old man used to be bad they knew. Then they were afraid of him. Then
- e tce cō ye ze xai wō' te dūn ne 'i nī dī ġe a dja' ġwa gō tc'i'
Atceco killed him. Very people were pleased it happened. Then to it
- 8 ts'e dī es da lū ġe ka a yī 'e' dūn ne ne lō ne da γūt da me tc'i-
they moved camp, for fish. Then people many were saved. His wives
- yūe ne lō da na ya γwō a yī tc'i yō 'a nī' ye dī le ħi 'aik'e nī na-
were many. People he had killed the wives of those those he had taken, all
they took.
- 10 tc'et dī la a yī 'e da ne' ne lō ne 'i dī ġe a dja' e tc'e dī e tce cō
Those people many they were glad it happened they say, Atceco.

AGAIT'ŌSDŪNNE MARRIES THE CHIEF'S DAUGHTER.

- a γai t'ōs dūn ne' e lī lō et dū a da tc'et dī xō te dūn ne tī sūn ne
Agait'ōsdūnne it was. Not they knew. Some kind man, miserable
- 12 dūn ne 'ō dji' tī sūn ne dūn ne' e lī xō t'e dūn ne ye tc'e ī ne
man, more than that miserable man he was. Such man they despised,
e dū lī' ze' xai e yī e he' ħi ġin dūn ne miñ kai e lī dūn nai tī
nothing he killed because of that. One man respected was. Headman
- 14 tc'et dī me tū e xōn djō ya γūt da ke tc'e le hwū ke wōc 'aī e-
they called him. His daughter well he kept her. From bad he kept her.
On account of that
- yī tca' wōn djū ya γūt da
well he kept her.
- 16 ġū zō 'in t'i zō ma bāt ne tca' a dja' dōn t'i wō' ō t'e yū dī
Then suddenly her belly was large it happened. "How did it happen
is it?" he thought.
- mūt ta' a da tcū dī kū dī ye tc'i' tc'ūt dō a le ħi a da tc'ū lī ħi
"Its father will be revealed," he thought. "From whom child is made it will -
be revealed,"
- 18 kū dī mūt ta' tc'ain t'e 'e' in da de dla na tūn ne ya dje ya γūt da
he thought, her father. With supernatural power, strong thunderbirds
young ones he was keeping.

- kwā 'a wōn dla' e dī mī ka nūc tai' kū dī dūn ne ai t'e e dī nī la
The cage he made, "There to it I will look," he thought. People all there
he took.
- 2 me 'a t'i et dī in dū e dūn ne ai t'e et dī ai yī na tūn ne ya je 'i 'i
"Who did it?" he asked. "No," people all said. "That thunder bird
young one
ts'e xōn t'e me da t'i 'a yin la' 'a t'i et dī kū yīn da ma tcōs ye e yī
outside thus it appear make it it is," he said. "Go in his fine feathers
those
- 4 xat de ya e yī ya de yīn ka ne ta ya a ye 'i kwe na tc'et datc
will be that way." That sign at it he would look that way they were coming -
in.
dīt dī i et dū na yai da xōn t'e
That one not it moved it was.
- 6 gwa a yin t'ōs dūn ne a yī jō wōn lī' wōn dūn ne ai t'ela et dī
Then Agait'ōsdūnne that one only it is, "Here people all are?"
he asked.
in la t'i dūn ne' gwa k'a et dū jō na se ya et dī kō wa lī ye dī
"One man yet not only he has come," he said. "He is there," he said.
- 8 kū n ya e yī a ya t'ōs kū in ya et t'e me tcōc ye' xa dja' ya yin ya
He came in. That Agait'ōsdūnne he came in at once his feathers stood out -
thus.
a yī tc'i me tcō wō lī lō kū dī me tce'
"From that one her child is," he thought; his father-in-law.
- 10 e yī wō te tī sūn ne me tcwē ye tc'i' ka de 'a t'a yun nū ts'i dī
That very miserable his child to him he sent. "Let them die,"
ye dī ōn gū ge de tī ōn kū des la e dū lī gū na tūn ne' t'a yais ke
he said. He threw her away. He threw them away. None their clothes
they should wear.
- 12 tī tsūn nī da' et dū a yūt dī hī yō a kū yūt dī a yī da zō a wō de cī
It was pitiful. "Not they could do anything," they thought. That man,
"We will live,"
et dī tc'ain t'e 'e' xūt da gū yō na gēt ye ze' xai a yī me zis xūt t'e
he said. With supernatural power moose came up to them. He killed it. That
its skin just
- 14 ye ya 'a yin la' k'ūs dū e q ke yūt de t'e' xō tcō a yūt dī dla' e yī
its hair he made. Dress two of them good they made. He
xa yūt dai ōn lī djō a yūt dī 'et dī' da' e yī me da t'i e yī t'a dji
that kind of a being he is. There they were. If he said anything that ap-
peared. With that
- 16 ya yūt da yas k'e 'ūt da ze' ūt dū te ge sūn ne ya he wōn lī gō tcō
they lived. Winter all not miserable they were. Good
tīn da' i ne wō te ya ya dī bāt lō gū yīn ka na gūt des de' gū ze ze' ka'
those they moved away from very they were starving. To them they were coming. As a corpse
- 18 ōn gī de tī e yī 'e' et dū gū ya nī tcūt ūt da le' zō' gū ya ne 'q
they threw him away because of that not he gave them food. Blood only
he gave them.

- ya 'i da wac ta ġwa to't'e dō sez ze xai kū dī de tcin na lō wōn k'a
He saw him. "What shall I do? Now long ago he killed me," he thought.
Trees many for a place
- 2 ye 'i de tcin na lō dī e dī wī tc'i' nī 'i l'a' ye k'e da nī l'a dūn ne
he looked. Trees where there were many thither he ran. Along side of him
he ran, man.
e dū ye yī' xa l'e xat da ma in da xō de la wōn sūt dle ta jōn ġe
Not he could run away from him, moose. It was hard for him. Small open place
- 4 wōn lī et de se ze xai ġa wōn lī' kū dī 'en t'i jō ta jō ġe ne tīs
there was, "There he will kill me it will be," he thought. Suddenly
"Open place I will lie down
t'a dūn na l'a et dū a' de xe e jō a wō dja' ya k'ai na wōt l'a e t'e
I will run near. Not I can do anything it happened." He jumped to it
immediately
- 6 ya i ts'ūt
he fell.
da ne el i lō eyī xat da eyī kō la me tcī le yī lī' lō ta wōn t'e-
Man he was, that moose. That old man his younger brother he was.
Long before
- 8 dō me ta dji' nī de 'i 'i 'i 'e yī e lī lō ye k'e nō wūt l'a cai ac t'i
from the band he had disappeared. That was the one. Along side of him
he stopped from running. "I it is,
ye ka a ne t'i ye dī' ū ġwōt da dī ġe wō' de nī tca ġō dji' a'
what do you want?" he asked. Then some place world larger place thither
you stay
- 10 ne t'i et de ū dai cin lō yet dī' ūt dū ze xai me tcī le yī lī at da-
it is better," he said. Not he killed him. His younger brother he was he knew.
wōt dī e yī 'e' ye tc'e le dūn ne a' na dja'
Then he left him man he became again.

WŌNYŌNĪ AVENGES THE DEATH OF HIS SONS.¹

- 12 wō yō nī tī da zō at'i ġa lī lō² mes ke ġe ya nī yū tca ġō na xī
Wonyonī alone he was. Finally his children he raised. "Just ourselves
jō dūn ne i la wō de in t'i zō me tcū a ġō na xai zō dūn ne i la-
only people one place?" suddenly his boy, "is it only us, people one place?"
- 14 wō t'e e dī in dū e naise cac tū na zūte ū yī djiū xwa e lū ġe
he asked. "No, your uncle, Bear-stands-in-the-water is named, here close by
fish
wō lin dī at'i a wōn' mī tcī le i wō tin da ya na xūn na cī
place where they are he is but he is mean. Because of that alone I raised -
you."

¹ Told by Ike, a man about 70 years old who evidently knew many myths but who stammered at times making recording from his dictation difficult.

² "Like you keep trying and trying and at last you manage it."

- tī a xq dī wō¹ na hī se a cī mūk ġa da wō del e dī xa sa tcū a¹
 "Father, nevertheless, our uncle we will visit," he said. "Well, my boy,
- 2 tī ne sūn ne at dū wa won dai cī ye' dī xōn dī a wō¹ sī ze a cī
 you are to be pitied. Not you will live," he said. "Nevertheless, my uncle
 mūk ġa wōc dai ye' dī e yī he¹ ga won lq na nūn ūs 'ūn ye' dī
 I will visit," he said. Then "Many times I have prevented you," he said.
- 4 mes ke ġī ta de na γa γūt des del
 His children three persons went toward him.
 in la t'ī xais l'a hī ai yī wō djō ye tc'ī¹ wūt dītc at dū nō dūγ-
 One the youngest, that one well he spoke to. "Not your brothers
- 6 γa ne kū e γin del et dū kū won ya¹ ye' dī i wō ke l'ū nai gōn-
 they go in, not you go in," he said. Then, "Shoestring dry,
 da cī ya ke l'ūl ōn la ye' dī in kelū at dū na tcūt tc'ī¹ lin wō dai
 for it shoestring make," he said. "Track not strong one ahead of the other
- 8 da 'a xa¹ nī wōn lel ye' dī
 your snowshoes you leave," he said.
 ġwa da 'a xe¹ xōn la¹ ma da ġū ec ke ġū a da dja ne ġī yō nī del
 Then his snowshoes he did that way. His older brothers young men
 the way they were came there.
- 10 ġa a ġa dī le kū ye γin 'atc kū e nai ya ye' dī a wōn¹ γa līn at de zūt
 When they came there two went in. "Come in," he said but really he stood-
 still.
- tc'e tc'ī na tca tca a dji dūn ne a tai ya wōn a cī ne l'ais a yin lai¹
 Outside he played. Those people all those he killed grease he made of them.
- 12 dūn ne dūk ġa a le' ga ma je ke ġūn nī tcūt a tca kai¹ nī γūt yī la
 "People cook for." His nephews he fed. Spears he took up.
 ya gūt l'ī l'a dji a tca kai nī γut yin la līn ġū kwē l'a dji¹ es ke ġū
 Where he kept them (?) spears he took. Just his tipl the back boys
- 14 nī nī la i wō na be¹ yū² cac ġū la xa cī 'īntc e dī le je dai ya je¹
 he put them. Then "Your aunt, bear it was we used to do to," he said.
 "She bear with young ones
 mō na i dac da¹ ġū la xa cī 'ītc in la wō te¹ xa in dī djū da xa da-
 when we came to them it was we used to do this way. One place we would -
 scare them out. They would run out
- 16 l'ītc in la wō te in da dji a cī ġōtc a yī i l'īc alōn t'e e dī ġū la
 together very on either side we would spear them. This grease it is," he -
 said. "It was
 xa cī 'īntc ġa 'īn la wō te es ke ġū i ġais ġōt
 we used to do this way," same time very boys he speared.
- 18 in la t'ī es ka 'ī ta na de l'a yī dī ye ūt tūn ne ye dī 'a sōn in ġelū
 One boy ran away. Back road he chased him. Track
 at dū na tcūt yai yī xa l'a ye tc'e le i he¹ dūt ta ka ta na de dla
 not strong he outran him. He left him because to his father he ran back.

¹ Also given sa tcwē.² "The wife of a father's brother."

- dút ta' γa nō dla cút tcū 'a nō dūγ γa da γút dja yet di sis ze
His father he came to. "My boy, your older brothers what has happened to?"
he asked. "My uncle
- 2 gū gin wō e dī ɔ út dū wō yō nī at dū kin dī 'a' xat ye' xō ta tcin
killed them," he said. Now not, Wonyoni, not he cared. Just he lay by -
the fire.
- mút tcī ū a tcūk ġe' tcī ne dūt dūt tetc
His wife she cried (?). She tried to throw herself into the fire (?).
- 4 xa l'e dji na dī ka γa yin ka des ya xa nīs ze at dū ye dī a te cī ¹
The next morning daylight he started for them. "Come, your uncle
let us go,"
ye dī mút tcī ū a ū et dī ġi yin ka des 'atc tin da lō xat tī 'a
he said. His wife (?) he said. To him they two started. He had moved away.
"Just
- 6 yī da ne xō ne a xō ō gút da dlōtc e dī nais ze mút tca wōn tī e
ahead my brother is laughing at us," he said. "Your uncle does not know -
what to do,
k'e wō a t'i la xút de yes ke ge ya yin wō i ya de ye dūn ne lūt
he is that kind." For nothing his boys he had killed, he burned them all over.
- 8 ġi k'e des 'atc ye dō na mī ġe wōn tca de dain dī e' dji' nī da lɔ
After him they two went. Opposite side lake large place across he was -
camped.
wō yō nī' mút tce wō γai tce ġi a l'e le' dja' yū on ne' a ne t'i ye' dī
Wonyoni got mad. They two came to him (?). "Over there you are," he said.
- 10 ġi yū na 'i i yī wō ga won ya nī gō ga yał γút dī ġa hwa γai yał
He was looking for them. (?) now he is walking.
ya nī' des ya na dūn ne na tca i xwā γai yał ġwa ya nī' ke din ya
In front of them he came. Man was large. Close he came. Then in front of -
them he came down.
- 12 hwa 'e γút ye' ta na de l'a i wō yō nī' (nūt te tcē ġi) nūt dji yī tcek-
"Brother (?), for nothing he ran off. Wonyoni, your feelings are hurt
e cī wōn le ta na dīn l'a k'a djū ye tc'i' xō na nī dja i ye xa' ġwa'
you are, you run off." Again toward him he ran back. And now
- 14 ya γa nī ya nī la' mes ke ġe es ce wōn le he ye dī wɔ' ye tc'e 'in-
he came to him. "You it is the boys you will do the same to me," he said. But
he was not afraid of him;
ne he' i wōn la a ye dī ōn nī xa tse' dūt dīn dī' yī dī ġe wō-
that is why right there, "Now you first make a move." Up Wonyoni
- 16 yō na' dūn ne tsī' tc'i' yū nī xúl gō tc'i' ya' in nai xúl ye yū e
toward man's head he struck. Toward he was striking under
yút ts'ún ne k'e nī xúl ġai dūn ne i dūn ne na tcai i ġwa' ya 'i-
his legs he broke with a blow, man the man large. Then he fell down.
- 18 ts'út ya γa le' ya nī dī dli he' ye tc'úγ yī xúl γa ye ze' xai
His club he got up he struck him with it. He killed him.

¹ Perhaps, xa dō t'a je.

- yī dī ġe ye kwę tc'i' hai yī kō la mūt da din dī tca dī e dji' nī tī
Up toward his camp, "That old man nobody is stronger, where did you -
put him
- 2 a t'i' on t'e mūt tci ū a da γūl le' t'a dji' dī e dla' tci e ka le'
is it?" his wife. His sack with she ran back for. Flat stone
ī ye he' dūn ne ū nī ġas dūn ne k'a zī de gūl le' he' ga yō mūk k'e
with man she threw at. Man one side he moved. (?) On her
- 4 nō γūt dla' ye ts'ey ye xūl ai yī' dūn ne na tcai wō yō nī a tai
he jumped. He knocked her down. That man large. Wonyoni all
sas tū na zūt de ya γūt de xūl dūn ne a tai mī nī dī ġe a yin la'
Bear-in-water-stands he killed with a club. People all were pleased he made.
- 6 ō yō nī' da kwe e dji' nez ya dūn ne ya da wō ne na lō ne
Wonyoni to his own camp he came. People those he killed were many.

THE REVENGE OF WŌNYŌNĪ.

- dūn ne ġī ġi kō la eli mes ke ġe tī da' ya nī ce eyī ġwa' dūn ne tī.
Man one, old man he was, his children alone he raised. Those now
men.
- 8 dōn ġi 'a da dja' i he' tī 'a' wōn djō wō tc'i' xwā xa dūn ne' et da'-
were become with, "Father, right here close people do you know
ne dī da' wōn ġi la me' ta' tc'i' et dī ce tc'ū ġe dūn ne xwā et dū
are there?" to his father he spoke. "My son, people near not
- 10 et dūc dī da' wōn ġi a wōn' djō' xwa he' ne ze tc'ūl lai na de a wōn'
I know there are, but here close by your uncle bad lives, but
mī tc'eleele et dī mecke ġi tc'i' mek'a wō t'a cī γū yedī mecke-
he used to be bad," he said, to his children. "To him we (two) will go,"
they said, his children.
- 12 ġe yū la' et dū me' γa γa da e cī et dī gū ta' xōn t'e a wōn' se ze
"Do not do it. Not you will live," he said, their father. "Nevertheless
my uncle
ka wō t'a cī dūn ne ī e dī' a xa in da wō de dla' γūt dī ec ke ġū
we will go to. People none for us it is hard," they said, boys.
- 14 ī he' gō da 'ac et dī et da wō dī e cī dī ce da dat dī gū ta' gū yedī
"Well, go," he said. "Whatever you know tell me," their father said to him,
me tc'īl le yas na dzas da' 'et dū 'in t'a dī ts'īt e ē kūs dī 'e cī¹
the youngest brother. "Snow if it falls not it sticks together I think,"
- 16 'et dī me tceī le wōn γa des 'atc gū tciī le djū' cān djū' xwōn ne
he said, the youngest brother. There they (two) started. The youngest one too,
"I too my brothers
'e' dūs de le te 'a' de ta tc'i' et dī ī he' yet dī gū ta' ce tc'ū 'e'
with I will go, father," to his father he spoke. "Well," he said his father.
"My boy,

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

ne se mī tc'ē le he le nō da wō' kwe ya yin 'atc et de' a wō' et dū
your uncle is bad. Your brothers if they go in, but not

- 2 kwe wō ya' ts'e dji' na tc'e wōn dja' me tc'ū e' tc'i' et dī ko la
go in. Outside play," to his son he said it, old man.

gwa' wō tc'i' γūt des de' a yī kō la gā nī γūn nī 'atc ca ze 'i 'i
Then thither they started. That old man they (two) came to him,
"My former nephews

- 4 a' γūt t'ī lō et dī gū e t'e ma nī tcūt et dī cac lec ya nī tcūt
they are," he said. "Quick to them give to eat," he said. Bear grease
to them she gave.

a yī k'e γī ze' xai a yī ic ke gū ōn ke t'e yin wō gū tc'ī le ta na-
By means of that he killed them. Those boys two he killed. The youngest -
brother ran away.

- 6 de' a yī dī' e me 'a xa' nī la lō gō tc'i' e' na dī t'es ta na de' a
Over there his snowshoes he had left. Thither with he put them on again.
He ran away.

me ta' ka na γūt l'īl tī a' xō nū ōn ke t'e yin wō et dī e yī
His father he ran to. "Father, my brothers two he killed," he said, that

- 8 ec ka mūt ta' et dū kū dī 'a' se tī wōn yō nī' ū' ye a yī kō la'
boy. His father not he minded it. He slept. "Smart" his name was. That
old man

na tc'ū le dūn ne e lī e tc'et dī xūt l'e dji' la ce' k'a wō cai et dī
small man he was they say. "Tomorrow, my brother-in-law I will go to,"
he said.

- 10 wōn des ya i edī me kwā 'i' i ne dū we tī da lō i edī me c'ē ge
There he started. There his camp had been it was not. He had moved.
There his sons

ze e tse sūl la wō nai ya yī da' mīn ge dain de e dji' nī da lō ye tc'i'
bodies lay he came there. Over there lake across he was camped. To him

- 12 des ya kō la mīn ge γai ya' ya 'i' lō ye tc'i' es tūn ne 'e' na dī dja
he started. Old man lake he was walking he saw him. To him with ice
he came across.

te nessūn ne et dū dū' de' e da wōn ya' ye dī e yī dūn ne net ca'
"You are pitiful not this way you come," he said. That man was large

- 14 et ts'et dī lā gā (k'a) dūn ne' e' dīn dī 'e' a dīn dī xūt t'e ne γa-
they say. "Brother-in-law, why people as they talk so you talk. Nothing
I visit you

wōc dae ka act' i a dīn dī ye dī xont' e wōn' et dū dū' dee da wōn-
for I am do you say that?" he said. "Nevertheless not here come,

- 16 ya' te nes sūn ne ye dī a wōn' kō la et dū yī dī 'a' γain ya' ye gā
you are pitiful," he said. But old man not he minded him. He walked on.
Beside him

nī ya nai nes ke ge γī wō ka ce tc'i' 'e' dīn dja won lī nūn e xa tse'
he came. "You, your children, I killed for to me because you are coming
it is. You first,

- 18 a' cene le yet dī xa te de gī sūn ne da nūc le a dīn dī yet dī wō yōn nī
do something to me," he said. "Thus I am pitiful, what can I do to you
you say that," said, Wonyoni.

- xōn t'e a wōn' nūn e xa tse' cū de nī dī' ye dī' ai yī ne na t'ūn ne
 "Nevertheless, you first begin the fight," he said. "Those your clothes
- 2 wōn djū' a ne le' ye dī' wōn yō nī'
 good fix," he said, Wonyoni.
 eyī dūn ne netcai xak'ai zis es gō ne et'ī etc'et dī ū' wōn yō-
 That man large buffalo skin with the hair on he had they say. And
 Wonyoni
- 4 nī' tsa' zis es gō ne et'ī etc'et dī eyī wōn yō nī ai ye' ts'ūn ne
 beaver skins with hair on he had they say. That Wonyoni jawbone
 xal et'ī eyī ye dūn ne ka cū det dī elī ū' eyī dūn ne netcai
 club he had. That with people he hunted for it was. And that man
 large
- 6 xak'ai nets'ūn ne xal et'ī yī he dūn ne ka cū det dī elī etc'et dī
 buffalo backbone club he had. With it people he hunted for it was
 they say.
 gwa' wōyō nī' getsī' ū' nī xal setsī' ōn la' yū dī 'e' es gō ne dī ge
 Now Wonyoni his head he was going to hit. "My head it is," because he -
 thought hide up
- 8 des tō eyī yū 'e ye dzat de lī xal eyī 'e' ye ze xai et'et dī eyī
 he raised. That under his legs he broke. With that he killed him they say.
 That
 dūn ne ne tc'ūl le a won' in da de e dla et'et dī
 man small but formidable they say.
- 10 yī dī gī me tc'ī ū 'a de ts'ī tc'ī' ta des ya wōn yō nī' me tc'ī ū a
 Up his wives sat to he started, Wonyoni. His wife
 ma de yī lī wōn yō nī' ye tc'ī' ke dī ya ū' ūt dūn ne e lī ya ya l e
 his older sister was. Wonyoni to him she came down. And, "Himself
 it is is coming
- 12 a t'ī ye dī eyī tc'e ge tse de ka de et dū na tcai yū nī hīl wōn yō-
 it is," he told her. That woman stone flat not large she threw at him.
 Wonyoni
 nī' ya' i l'a 'e' ya ya yin si l wōn yō nī' nī ye dīn 'q ya yī hīl ye-
 he jumped away because she missed him, Wonyoni. He picked it up. He threw -
 it away. After that
- 14 l'q ī ye tc'ī' des ya gū ye yin wq yes ke ge gain wq 'ī 'ī ai yī k'e
 to her he went. He killed them. His children he had killed the same way
 'a dja' et'et dī wō te dūn ne netcai ze' xai et'et dī ūt dūn-
 it became, they say. Very man large he killed they say. Himself
- 16 ne wō te ne tc'ūl le et'et dī wōyō nī' ū ye et'et dī eyī kō la
 very small they say. Wonyoni was his name they say. That old man,
 cac tū na zūt' e ū ye
 bear water standing with he was named.

WŌNYŌNĪ ESCAPES FROM THE CREE.

wŋ yō nī' kō la e lī xa da lī' γŋ ze xai de cin ne na yes yij da-
Wōnyōnī, old man it was. Moose dog he killed. Cree he suspected.

"What shall I do?"

- 2 wōc de xa' kū dī k'ī dī sūt me kwā ke tçŋ dje na de dōk na γūt dał
he thought. He began to study about it. His camp away from he made signs
he traveled.

ta jō gē ke na dī datc da' dū yī de 'e t'a wō k'aita na dlitc de cin ne
A glade he came out to. Here behind he looked back he repeated. Cree

- 4 ū' nī 'ī 'e' 'a t'ī e t'ī zō dūn ne γa 'ī' ca gē' wōn tca' de wōn ka
and he looked for it was. Suddenly people he saw. River large toward

na 'a' dōł ca gē' ke din ya tse na tcai ka se ya tse tōn se 'ŋ
he was making signs along. River he came to. Stone large to it he went.

Stone he carried from the river.

- 6 'e dī ne te dī xa γūt da wŋ tçŋ

There where he was going to sleep, he was watching well.

e t'ī zō de cin ne ai t'e mūt ta cī xa wŋ lī da jē de meda-
Suddenly Cree all around him were. "How shall I get away?"

- 8 wō ca kū dī wŋ ka ī dī zūt nes tī de cin ne ai t'e ī tç'ī' ye-
he thought. About it he was studying he lay down. Cree all to him
they were around him.

γūt de se del tse tŋ yes 'ŋ lī ye tse' na wō nī ye nī 'ŋ 'ī 'ī gwa
Stone he brought up right on top of the hill he had put it. Then

- 10 da cin ne ye tç'ī' wō de sūt ye ze xai ka dī tse na des 'et tse
Cree toward him they ran they would kill him. This stone he kicked down.
Stone

'īt tsūt wō te de tçūn lē da tŋ ī de cin ne tai l'a gī yū dī wō-
rolled down hard sticks it broke. The Cree he was running off they thought.

After it

- 12 tç'ī' k'e γūt de de ya
they chased.

a yī kō la gā hwe' de kwā wōn ka na ts'in de ya ū kwa dji'
That old man then his camp to it he started. And at his camp

- 14 ts'e 'ī a yī ka γūt de ts'ī na dū ka γūt dī γī yī tçūt dī γa 'a γūt dī
they saw him. "For him we will sit until daylight," they said. That they-
might catch him they said it.

gwa at dū gī ze xai de kwā tç'ī' ŋ nō dja et dū γī yī tī wōn-
Then not they killed him. To his camp he got back. Not they found him.

Because he was smart

- 16 yū 'ī he' 'a t'ī
it was.

- xōn t'e a wōn' nūn e xa tse' cū de nī dī' ye dī' ai yī ne na t'ūn ne
 "Nevertheless, you first begin the fight," he said. "Those your clothes
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- 12 a t'ī ye dī eyī tc'e ge tse de ka de et dū na tcai yū nī hīl wōn yō-
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 it away. After that
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 to her he went. He killed them. His children he had killed the same way
 'a dja' et'et dī wō te dūn ne netcai ze' xai et'et dī ūt dūn-
 it became, they say. Very man large he killed they say. Himself
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Suddenly Cree all around him were. "How shall I get away?"

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he thought. About it he was studying he lay down. Cree all to him
they were around him.

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Then not they killed him. To his camp he got back. Not they found him.

Because he was smart

- 16 yū 'ī he' 'a t'ī
it was.

A YOUNG MAN IS TAKEN TO ANOTHER WORLD BY FLEDGLING GEESE.

- a la¹ i he¹ wōn lī yin xa cū tcūt dūt dī γūt tce ye dje¹
Canoe with it was for it he was hunting. Geese young
- 2 dūn nī l'ūt tca a yī wō na tca γin kī nī ts'ē dīn tī nūt ts'ūt le¹
yellow those he paddled to. He took them. They were small
kū tc'ūt dī nōn ke ye tc'i¹ na sa γūt dīn ke tc'ūn nes tī e la¹
he thought. "Your mother to her country ahead of me take the canoe."
He lay down to sleep. Canoe
- 4 da tc'e ges l'ū wō te ts'ūn nes tī k'a djū ton t'e tc'i¹ wō dī e-
he tied to them. Very he slept. Again long time passed
zūt nī ts'in ya k'a la zō i t'ūk wō tc'i a nī zūt e' at dū dī ge¹
he got up. Nearly they could fly he woke up. E — not earth
- 6 k'e na sūt dī ts'i a sūn nī zūt tū na tcī¹ ai yī gā gā cūt dī ga
he stood on he woke up. Lake large that beside, "My country
wōn lī kū tc'ūt dī ta tc'es ya nūn tc'in¹ tū gā gā l'ō tc'ūt des ya
it is," he thought. He walked ashore, to the ground. Beside the lake he walked -
along.
- 8 dūn ne in dī na lōn tū gā gā ton t'e dji¹ ts'a ya
Man's mind was much. Beside lake far he walked.
lū¹ ya gō zōn¹ tc'ūn na γūt l'el dūn ne k'a ta mūt ts'i¹
Behold over there wolf was running along. Man he was looking at. To it
- 10 ts'a ya l' tū k'e tc'i¹ nī na de l'a djō¹ me tū ne¹ q nī dī e dīa
he went. Downstream he ran out. Here water came. He ran out.
tū tais dūn ne tc'i¹ da ya 'itc mūk k'e tc'a ya l' gū γūt l'g-
Over the water to the man he kept looking. After him he walked. He was -
running.
- 12 le zōn¹ da muk k'e zōn¹ a tc'ūt t'i ton t'i e dji¹ tc'ūt dez ya
After him he was doing it. Far he went.
da mūk k'e zō a tc'ūt t'i gwa xwa t'e ge¹ nūn e wa da t'i
After him he did it. Now that way ground appeared.
- 14 nūn k'e ta tc'ez ya tū mai¹ l'ō na tc'et des ya
On ground he walked ashore. Water edge he walked.
djō¹ dūn ne wō na tc'a γin ya mes ke ge na lō dūn ne ya
Here people to he came. His children were many. To the man
- 16 wō nī tī ūt dūn ne zō¹ na djūt. xa da ze xai ūt dū lī tc'e-
he gave (a daughter). He himself only went hunting. Moose he killed.
Nothing he killed.
ze' xai gwa xat ye¹ kī dī na lō ca ji¹ ca na djin na kū dī
Now some way his mind was much. "My son-in-law, my relation,"
he thought
- 18 at dū e la t'i a won¹ me da cūt dū ca 'a xa¹ man nī la da¹
Not "once anyway let me hunt with him. My snowshoes I will give to him

¹ Told by Ike.

- won li a dja^e ca na dji ne kū di ca 'a xa^e i he^e dū dji di
it is it happened. My relation," he thought. "My snowshoes with let him -
hunt."
- 2 da 'a xa^e yin la di de djūt' a dū wōn l'ōn dje^e de djūt de
His own snowshoes he gave him. He went hunting. Not far he had gone
da ya je yin wō ōn des ya dūn ne ke wōn lō gū e ke dō na-
female with young he killed. He came home. Person's tracks were many.
Along there they had been going.
- 4 datc gwa hwe^e na tc'in dja dūn ne ke wō dlō kū tc'et di
Now he came back. "People's tracks were many," they thought.
a xain lō^e a tc'et di ō djin dja ma 'a xa^e mō tc'i nī la nūn-
"It is our own," they said. He started home. His snowshoes to him he gave -
back. "Your relatives
- 6 na djin xwa^e i e ne^e ts'it din ya gō ts'in na tc'et dez ya
close to those you go." Over there he hunt he went.
wō tc'i^e a la^e i he tc'ut des kī i 'e di na γūt da i e di wō
Thither canoe with he paddled. There something was moving. There
- 8 γa de xūn na dji ne wō nō tc'a dja e de wō lō
across relatives to he came back. The end.

THE WOMAN WHO DISCOVERED COPPER.

- me' tc'i yū wā^e i la di tī da a t'i 'e yī 'e' tc'e nes i tū tcōk' k'e
His wife one alone she was, then they stole her. On the ocean
- 10 dīge nase'a lō ai 'e' k'e na γī ye tī tū tcōk' dai de tce^e wūt dūn-
world it is across on that they carried her across. Ocean other side people
ne 'a' ye i lō ma in da we de dla tī da nō dja tū mai nō dja 'e'-
they had her. For her it was hard. Alone she came back. Shore she came -
back. Not
- 12 dū 'a' de 'e' jō a dja^e tc'ū ne^e jō na γet di 'a ta ne γō djo 'a'-
she could do anything it was. Wolf came across to her. "The road good is.
wō k'e 'e' yī k'e nī na din da ye dī tc'ū ne^e ta se ya me tcwē 'i-
On it you cross," he said wolf. She came ashore. Her child one,
- 14 la di 'a yī me bat ne tca lō q dūs tel kū di qn ye de te me dji
that one his belly was large. "I will desert him," she thought. She deserted -
him. Caribou
ze xai ye' jī t'a ūt da le ta yin l'it 'e yī ya ye' nī 'ak' ye di ye-
she killed. In its stomach blood she boiled with that she fooled him. There
she left him.
- 16 tc'el ye
tū tcō mai tsj^e ye di tsa tcō ne 'e' wa tc'i^e na yū e tsūl la lō
By the shore of the ocean there metal towards under the ground
was lying.

gū ye γai yał tc'e gū gū ye γai yał 'e' t'i zō tca tcō ne 'e' da t'i
There she passed along. Woman there passed along. Suddenly metal
was to be seen.

- 2 'e' yī nī dī la me' na djin ne ga xail 'e' γō' dji' nī ye nī la 'a' yī da γa
That she took. For her relatives load thence she brought home. By that -
means

ūt da ts'et dī mī ka tc'e des deł da' zō aik'e yī ka des deł gwondjō
they knew it. For it they went. Men all for it went. Very

- 4 te gūs sūn ne xail 'e' gō tc'i' gō kwā tc'i' nī kī yī la e' yī tac a da-
they were pitiful loads thither to their homes they brought. That arrows
they were making for themselves.

kī yī la me' t'a xō des 'ai' 'e' yī zō' 'a da kī yī la tca tc'ō ne e' lī
It was a great thing for them. That only they used for themselves. Metal it was

- 6 a γō ūt dū na tcūt da dūł tca tc'ō ne dūt dūł
but not it was strong, metal red.

k'a djū γin gī ka na γa des deł e dī nī γūn nī deł e dī da zō
Again for it they started again. There they came. There men

- 8 na lō 'a' yī 'e' tc'e gū ī la t'e a gūn ne k'e xe t'e kī ye da ǵet a yī 'e'
were many. Then woman one all of them they had intercourse with her.

Then
nes da tca tc'ō ne k'e tc'e ǵe tca tc'ō ne ne dū we 'a dja' 'e' yī-
she sat down on the metal, woman. Metal none became. On it

- 10 je k'e sūt da a yī 'e' et dū me da t'i 'e' et dū a tc'el le' e' jū
she sat, then not it was to be seen. Not they could do anything
a dja'
it became.

- 12 γō l'ō me ka na tc'e des deł nde dū e 'et dū me da t'i 'e' yī 'e'
After that for it they started again. There was none; not it was to be -
seen. Then

et dū 'a tc'ele 'e' jō a dja' me' djō' me dī djewa tc'i' dī ǵe gwōn-
not they could do anything it happened. Her chest half way ground came up

- 14 de 'ō 'a' dja' a yī 'e' tca tc'ō ne ne dū we a yī me ǵe ye ya γit da-
it happened. Then metal was none. Those co-husbands they had taken care -
of

'i' e' e' dū lī a γī yī le ne dū we gū ya n da γō de dla ǵwa l'ō 'e'
nothing they could make. There was none. For them it was hard. After that

- 16 γī yīn k'a nas deł me' k'ōs jō xain 'a' ī tc'e ǵe me jī aik'e na-
for it they went again. Her neck only projected, that woman. Her body
all under ground

jū e tc'i' nī ǵe 'i' 'ō ke k'i yac k'e na tc'a t'i ǵwa k'a γūt da
disappeared. Two winters she was seen again, still she was alive.

- 18 xais l'a na tc'a t'i me tc'e tc'e nel ye
Last time she was seen. They left her.

CROW MONOPOLIZES THE GAME.

- in la wō de t'e dūn ne yack'e a na wō dja' e yī 'e' in da wō de dla'
Once people winter happened again. Then hard
- 2 a wō dja' dō dūn ne e wō' et dū 'a' ts'et de wo e yōn a wōñ t'e
it happened. Famine people killed. Not they could do anything it was.
na tc'et de γūt dai djū ne dū we dūn ne t'a ne ke e yō a won t'e
Where they were living, animals too were none. People would die it was.
- 4 ya γī tc'iyaje zō ne dū we et dū tc'e 'i' 'i' danega na datc et dū
That crow only was not. Not they used to see him. By people he used to -
come. Not
de bût dū me da t'i dō t'e et ts'it xō k'e tcin keneli qñ t'e ġiyet dī
hungry he appeared. "Why he eats it is like. Good humored he is,"
they said.
- 6 me k'e 'i' da wō tain γūt dī a γūn ne t'e ġik'e natai ait'e me 'e'-
"After him we will look," they said. All of them after him were looking. All,
"It grows dark
wō' zūn a na t'inc k'a djū ġi ġi djū a na t'inc ga be 'i' wō zūn
where he used to be." Again another too, "He used to be it gets dark
- 8 a na wō dja' et dī telocye 'ū' ye e yī gwa e yī xais la ġa k'a me-
it happens again," he said. Telocye his name, that one now that one last
"Yet he is in sight,"
da t'i et dī k'a la zō' et dū me da t'i a dja k'a la zō' na des-
he said. Nearly not he was in sight it became nearly (?),
- 10 dī djet t'e xō ġis ce na da ya na ō wa dletc¹ et dī xa da tc'e 'inc
"Dust in front of me throw up," he said. They kept doing that.
dō t'e nūn tc'i' nī dī 'i' ōñ ke et dī ġndō et dī wō tc'i' et dū de-
"For some reason in the ground he goes out of sight twice (there) altogether
from there not I see him."
- 12 de 'i' da hūn ne wō wōn' a le cī kū dīn dī la yet dī wōc a le cī et-
Some of them, "You will find him you think?" they said. "I will find him,"
he said.
dī lō ġō tc'i' da wō de lī ġū ye dī
"Thither let us go," he said.
- 14 won γa des deġ wōn wō' ait'e γūt dai nūn t'a na γin yū lō
They started there. He found out all animals in the ground he had driven.
yet da de nī tō lō e yī 'e' γūt dai dī ye wōn k'e ne dū e 'i' xayin-
In front of them he put a door. That is why animals earth on had been none.
He was doing that
- 16 lai e lō ōn t'e mō' na tc'a γin deġ a wōn' i da wō de dla' et dū
it was. For him they came but he was difficult. Not
a ts'el le e yō a t'i tc'iyac i dūn ne ū' xai i he' e tcōn yū' e dai q'
they could do anything it was. Crow people he was clubbing. Fat for a door

¹ ya na a γa letc, was suggested as the correct word.

- e t'i lq e yi xa tc'e dū tcūl ū ka a tc'e i ya yut da xa dū 'ace ci
he had. That they were going to tear down. "The animals they will go out,"
- 2 kū γūt dī e yi 'e' γū yū l'e a wōn' sūn' 'a' γūt t'i in t'i zū hī ġe
they thought. Then he fought them off but in vain he did it. Suddenly one
ye dai 'q e ya yin yitc γūt dai na wōt dī ka kū dī 'e' xa de 'atc
his door he broke in. "Animals are smart," he thought. They went out.
- 4 ġwa' ait'e xa de 'atc γūt dai a wōn' in da dla a yin la' tc'i ya-
Then all went out, animals but hard he made it, crow.
ze etts'ūnne ye' yince tcī yetatcī' ya ila eyi 'e' etdū atc'e-
Bones cleaned among them he threw them. Then not they could do
- 6 le e yō a yin la' na dli k'a djō et dū tc'ez ze' xai γūt dai me-
he made it it happened again. Again not they could kill them. Animals
their nose veins
wōn tc'i de mūt da le nī tc'e tc'e a yi 'e' ma ta ya l' e yi 'e' zō'
its blood burst that they pounded that way only
- 8 sa wo' a wōn' me 'i da wō de dla' ġwa k'a dōn' dūn ne a wō 'ū'
they killed them. But with that it was hard. Still hunger people it was
killing. And
ūt dūn ne djū de būt' tc'i ya ze' e tcōn ts'ūn ne 'a da yi lai ye ta tcī'
he himself too was hungry. Crow rib bones he made among them
- 10 ya in la xa yin lai wōn la dū γūt dai tcōn we' wōn lī e ts'et dī
he threw them. That way he did it was. Now animal ribs there are
they say.
k'ō' dī ġe nī wō tc'in 'a dō' wō dī dje e lī dī ġi
First world when was put this story was, this.

A MAN IS CARRIED AWAY BY A GIANT BIRD.

- 12 xa l'e ge dūn ne na tc'a da l' i' i' in t'i zq wōn lī dūn ne 'in tcūt
At night man was walking suddenly there was something. Man it caught.
ya t'ai tc'i dūn ne ya l' tē ye a t'i kū dī dūn ne wō lī t'ō l' tcōk'
Toward the sky man it took. "What is it?" he thought, man. There was
large nest,
- 14 dase 'q lq dūn ne na nīt'i dūn ne wōn djō ya γūt da etdū dūn ne
it was hanging. Man it brought back. Man well it kept. Not man
ze' xai wōn l'ō e k'ū l' la na wō dī ġa' hī ġi nō dja dōn t'e dūn ne
it killed. After that nearly it was daylight, another came back. "How is it
man
- 16 ne tc'i le tcūn a wōn t'e ye' dī dūn ne ce tc'i' le tcūn e yōn 'ac t'e
from you smells you are?" he said. "Man from me might smell I am
e wō t'e djō dūn ne ce ġa nō letc es da a won t'i et dī hī ġi
since here man to me you bring I eat it is," he said. One
- 18 won djō me ta' tc'a' na ye ne i'
well his father from he hid.

- e yī 'e' et dū ye wō 'a' dze ne' gūn nes tetc gū djō' nō wūt dja
Then not he found him. Daytime they slept. Safely he came down,
- 2 dī ġe ai t'e da ts'i ū de tcin de sūt tcī na lō ai yin la' me tcin ne
world all. Knots and wood dry much he made. At its foot
- ū yū e ye' kō de nī tsī' de tcin de des k'ō. yī dī ġe da de ts'i yī ai t'e
under he kindled fire. Tree caught fire; up where they were sitting, all
- 4 bût t'ai ne da yin lût na ts'ût e de xō tc'i k'a 'ac a dja' xa dja
their wings burned. They fell down. From that time they were walking
it happened. It happened that way.
- e yī 'e' ya yai dī ġe wō k'e me won de dji dī k'a 'ac a wō dja'
Then over there world on they were afraid they were walking it was
- 6 tc'et dī wō ts'et dō'
they say before that.

THE UNDERWATER PEOPLE.

- a t'i zō tc'et de ts'i lī ġī ec kai ya ya tc'ût de des yain lī ġe
Suddenly they were sitting one young man over there blanket was carry-
ing. One
- 8 eskai da nedexa yeka diya ye'di ecke na wōc dlee ka act'i et-
young man, "What are you going to do? For what are you going?" he-
said to him. "Young man I will become again I am," he said.
- dīlō nedūc deli¹ et dī dace a net'ee a dindī yet dī a wōn' nedūc-
"We will go with you," he said. "How you will do what you say?" he said.
"But we will go with you
- 10 de le xō tc'i' dīn ya e cī tc'i' yet dī nai e cū gū a ne t'i yet dī ġwa'
where you are going," he said. "You as you please you do," he said. Now
ye des del mūt la ce ōn ke t'i djū' ye des del mī ġe' ke ya dīn del
they went with him, his brothers-in-law two too they went with him. Lake
they came to.
- 12 ai yī xala de yai ya l' i' i' t' i' zō xwū i' et dī es tūn ne ya nī ya
That one ahead had been walking suddenly "Xwui" he said. Ice he went-
through.
- yī yū e tūn ne l'e je gō tcō wōn ka a t'i lō wōn djō ac t'i a ke he'
Under it bottom of the lake he was married (?) it was. "Well the way I do
- 14 xa yat t'i 'et dī dūn ne tc'i' kwā wōn lō e zis nī ba lī na da sa 'a
you do," he said to the men. Camps many skin tents stood.
- dūn ne ne lō' i la t'e dī kwā wōn tca' e dī wōn tc'i' yai ya l' e yī
People many. One place camp was large, there toward it he walked. That
- 16 dūn ne xala de yai ya l' i' k'e a t' i' gī k'e zō' yūt dai l' xa yūt t'i ġū ye-
man ahead the way he was walking the way he did only walking they did -
the same way, because he told them

¹ The subject prefix, -c, is singular, but the stem, -de lī, is plural. More than two said, "I will go with you."

- dì 'e' e yì 'e' a γút t'ì e yì es kai ne k'e dū cai yet dī i in t'ì zō
then they were doing that. That young man "After you I will go," who -
said suddenly
- 2 ye ke' 'e' γain la te ka tce ne tc'a le a ye i e lō dūn ne e lī kū γút-
his foot he jumped on. Frog small did it to him. "Man it is," he thought.
dī 'ì 'ì yì tc'ì' na dūt datc 'e' a t'ì lō i 'e dī me tc'ì ū 'a wōn lī lō
To them he used to go because it was. There his wife was,
- 4 e yì dūn ne' xa lat de ka datc 'ì 'ì et dū tō t'e γīt dle' kū γút-
that man ahead he had walked. "Not long we stayed," they had thought.
dī 'ì 'ì 'o na xa na dji ne īndī dūc de 'e mī dī' na tcūt dī tc'e dī e-
"Your relatives minds this way their minds are strong I hate them,"
- 6 dīn de et dī gūt dai tī ye na γút des de l' a la' gū ya' ōn la' wōn djo
he said, their head man. They started back. Canoe for them he made. "Well
ma γa γút da ca' ū lī' cat dōn t'on t'e gū ye dī e yì gū dai tī ye
take care of it. My canoe is bad," he told them, that their head man.
- 8 e yì k'ū l' la tōn wa el nūn tc'ì' et dū tōn t'e na γin 'el ū' wō te
That nearly floated ashore. To the land not far they were floating then
very
ya γin lūt el a' xō wūt dī e cī gū ye dī 'ì 'ì me' a lī' yī lī ai yī qñ ke-
it melted canoe. "It would happen so," he had told them, his canoe it be-
longed to. Those two men
- 10 t'e ne tū k'e ta γais atc k'a djū ōñ ke t'e ne ne dū we ma la je
on the water came ashore. Again two were not, his brother-in-law
hī gī e lī hī gī ac kai e tcū yī yū γin dū e t'a γūn nes sūt ō cōn'
one was. One young man too with him was not. "They died
- 12 on t'e kū dī ye' dī tū mai' sūt da 'ì 'ì in t'ì zō tū k'e bāt tsī'
it is," he thought. There water edge he was sitting suddenly on the water
his head
en na wō dī t'īntc ta se mī nī lī ya ū hī gī hī gī yū da tci ga be l'
kept showing. He swam ashore. He got up. And the other, the other jackfish
was swimming
- 14 ya 'ì a yī djū hī gī dūn ne 'ì 'ì e lī lō ai t'e ta γis de l' gū kwā-
he saw. That one too another man was. All came ashore. Their camp
tc'ì' na γin de l' et tc'et dī
they came back they say.

THE BEAVER WHO WENT HOME WITH A CREE.

- 16 dūn ne in da dī it dī a' lō de cīn ne' ai t'e me ske gū γút dī es wōn
Man was strong. Cree all his young men they had killed.
'ūt dūn ne jō' γút da a yī dūn ne zē' e lī de cīn ne' djū' me e c ke gū
Himself only was alive. That one Beaver he was. Cree too his young men
- 18 djū' γa tc'e des wō ōñ ke γút de t'e γa γat da sūn' 'a le γī le e yī 'e'
too they had killed. The two were alive. In vain they tried each other. Then

- ai yī de cin ne' me kwā wō tc'ī' ye na des ya dūn ne me kwā ye-
that Cree his camp to it he went home with him. Beaver his camp
he came home with him.
- 2 nōn dja ai yī 'e' kwā a t'ī hī gī ai yī' djū in da de e dla' lō na-
Then camp was another, that one too was strong. They two traveled.
- γat'ac dūn ne γa'ī' eyī ne na djin ne ne' des de l'ī' 'de dji' nī la
People he saw. "Those your people who went with you where you put them?"
- 4 et tc'ū ne e lī ne na γat dail'e' a ne t'ī et dī hī gī da zō de cin ne 'a'-
Stranger is with you you are traveling you are," he said. The other man Cree
said it.
- dī ma wō te kwon a'le' bek'edū lī dī et dī gwa' tcūt na lō a-
"For him very fire you make. We will burn him," he said. Now wood
much they made.
- 5 γin la' γī ye kwōn de ne tsi dūn ne wō te ne lō 'e' kwōn ga nī ge yin-
They put fire to it. Man very because many fire they put close.
- tī kwōn de des k'ōn tsi ye tc'ī' γī ye γa dail gwa' dūn ne et'es ai yō
Fire burned to the fire they were going with him. Now man they were -
going to roast
- 8 'a wō dja' de tcūn egai yīt'ī elō et de tc'ōn ye tōn na de dī k'ōntc
it happened. Wooden spoon he used to have between he held. It kept catch-
ing fire
- a' dja'
it happened.
- 10 gwa' en da wō de dla kū dī e yī dūn ne gū nō' na bī 'e' wō-
Then hard he thought, that man. "I wish otter would run,"
- dū sīt kū dī na bī 'e' dūn ne ta wō ne sūt ya' γa dūn ne' nī de-
he thought. Otters among the people rushed, Over there people where they -
were standing,
- 12 ya dji' na bī 'e' a xūt ta wō nī sūt tc'et dī wō tc'ī' nī wō win sūt
"Otters among us are running," they said. Toward them they jumped up.
- djō dūn ne ne lō tī tī ne dūe ūt dūn ne zō set da na bī 'e' es tūn-
Here people had been many were none. He himself only sat. Otters on the -
ice
- 14 ne k'e ta na wō de sūt me ge' ī' zō' ye ga he γūt l'el ūt dūn ne
they rushed out. His former partner only was running close to them. He him-
self
- djū ye tc'ī' nī de l'a ī la dī' wō sail e t'e ye na dai nī l'a e yī dūn-
too to them he ran. One place they were running suddenly in front of him
he ran. That Beaver
- 16 nezē' qket'e yīn tcūt a yī me ge' ī tc'ī' na ye des la qn ket' ī he t'e
two he caught them. That one to his partner he threw them. Both of them
- yū tōn me ge' ūt dūn nī djū' na bī 'e' na yū nī la a yī djū k'a djū
he caught his partner. Himself too otters he threw back. That one too
again
- 18 yīn tcūt yīn djūt wō te hī gī caī a'ce ne le' et dī ye he yū nī la'
he caught them. He caught them just then the other, "Me, do it to me," he
said. He threw them at him.

- lín dō na bī 'e' ye ye wōn sūt yet da na tcūt i he' tī ye zin xai gwa'
Really otters knocked him down. Before him because he was stronger
they started to kill him. Then
- 2 lín lō na bī 'e' dūl 'e' xōn dai yetc a dja' út dūn nī dūn ne yac yū e
just otters with blood would come out of the snow it happened. He himself
man snow under
wa tc'e i' a t'i na bī 'e' zō' 'e' da t'i e yī dūn ne 'i' i' me ġe yī lī
from he was, otters only appeared. That man used to be his partner
he was,
- 4 ōn ke t'i yī tcūt le yes la ye ġai wō end a de e dla' wōn la ce ġūt-
both he caught. He held them together. He killed them. Difficult he was.
"He was alive with me
da 'e' ōn t'e a wōn' a dīn dī 'i' i' yet dī me ġe to' i' ġe' tc'e ġū ya
it was but you said that," he said. To his partner one woman to him
- 6 nī tī na dīn ne a yin la' ġū ye na de mec ke ġe a' da dja' l'ō dī' me-
he gave. Relative he made him. He stayed with them. His children after be-
came his younger brother
tc'il le ts'ūt dōn lī e tc'ūn des ya 'i' i' ġū yīn ka des del lō ye ke
boy he was he was gone away after him they started. His track
- 8 wa 'i' ye k'e des ya ma tc'il le 'i' i' a t'in lō dūn ne in da dī e dla'
he saw. After him he went. His younger brother did it. "Man hard
a wōn' a t'i ġū yet dī a wōn' tōn t'e de sī de lī l'ō 'e' et dū xa ne-
we are coming to, they say, but far after we started not we will turn back,"
- 10 wū de lē cī ġūt dī dū nī nes ya et de' ai t'e t'a na kī e ġa ġa won lī
they said. "Now if I cannot do it all they will kill you it is,"
ġū ye dī ōn des ya dū xūt l'ī dō a ġū lē ġū yet dī nō dja' dō' wō tc'i'
he told them. He went back. "Now morning attack them," he told them.
He came back then towards them
- 12 ye 'i' dī dīn ya tc'ain t'e 'e' ye ze' xai k'e te a yin la lō ġwa' me tc'il-
with his mind he worked. With supernatural power he appeared to kill them
he caused it. Now his young brothers
lū ġa wōn des sūt dī ts'ū ġe t'e me ġe 'i' i' ts'i' e' de l'a ġwa' ye zes-
attacked them immediately he heard it to his former partner he ran. Now
he killed him
- 14 xai lō et da wōt dī ġa ġwa' et dū ac de e yō a won t'e yet dī yet dī-
because he knew it. "Now not I can do anything it is," he said. After he -
said it
ġa ye ze xai me tc'il lū ai ye da hūn ne ġin wō ai ye 'e' lín dō
he killed him. His younger brothers those some of them they killed. Then just
- 16 ġū ye ġain wō' e tc'et dī
they killed them they say.

A MAN MARRIES THE DAUGHTER OF A BIRD.

- dûn ne γī k'a datc e dū dûn ne γq na ya da wōn lī dûn na
A man was always traveling. Not people he came to they were. Man
- 2 na tc'út lī tīn da xō t'ī wōn nī ya me tū we' ōñ k'e t'e lq in la t'ī
small alone was he came to. His daughters were two, one
dûn ne γain t'ī me' na ts'et de
man he gave. He lived with him.
- 4 yīt da xūt da 'a' t'ītce le' e dī wō tc'ī' da' wō t'a cī cazī et dī
"Up there moose used to stay; there to it we will go, my son-in-law,"
he said.
- dûn ne na tc'út le' i' i' γōn γa de 'atc tcwā na tc'út le e yī zq'
Man was small. There they two went. Birds small those only
- 6 t'a dji γūt da e lq djo' na sūt tī ya γa da tcin tī γa nī 'e nī da'
with those he was living. "Here I will stand. Over there by the large tree
you watch.
ne tc'ī' i' dū cū dī yet dī me tce' gwa i' e dī nī e tca xat da sōn
To you I will drive them," he said, his father-in law. Then there he was -
watching, "Moose, I suppose
- 8 a dī kū dī eyī dûn ne dûn ne zī' e lī e dū lade γōn γona tcwā i' i'
he meant," he thought. That man Beaver he was. Not long time
had passed birds
jō' ūs de l xat t'e et dū yīn dī 'a' wō l'q e gūt t'ī l bāt tce' ne dī'
only went past. Just not he took notice. Afterward he ran, his father-in-law.
"Where is it?"
- 10 ye' dī e lī' xūt da' e cī et dū γa γac i' eyī tcwā e cī tse be' se
he asked it was. "Moose it was not I saw, those birds it was," Tsebe
ū' ye yas k'e na de eyī tcwā tcwā zq ūs de l dīn dī eyī la
they are named. Winter they stay, those birds. "Birds only passed
you say. Those are the ones.
- 12 gwa' xūt da e lī 'qn t'e bet tce' ye' dī me dji xa ts'ūt
Now moose they are it is," his father-in-law said. He got angry.
ye dī gī dūt tcī ta bes zī da' nes de l ōñ ket' i' i' i' gā eyī tc'in-
Up in the woods owls lit, there were two. Then them he went to.
- 14 des ya ōñ ket' i' yegai wōn me dī getc'e wōn lī kū la yeka na-
Two he killed. He was not pleased, it was. Old man to him he brought them.
ye nī la ye tc'ī' ye des la de tcin gā je me tsī' kū γa ts'ūt sū'
To him he threw them. Between sticks its head fell in. In vain
- 16 ye tc'et datc et dū xa yet te e dī sūn t'e ya ya xai t'as be sī
he tried to take it out. Not he could pull it out. Right there he cut them up,
owl.
mazi q dūt da a γa tc'ū de lī gū et'e netcō wōn nō dja mazi
His son-in-law, "Go home for it let them come quickly your mother-in-
law." To her he came back, son-in-law.
- 18 gū et'e a γa da γūt de l 'a' xa tc'et dī et dī wōn tc'ī' γa des de l
"Hurry, 'for it let them go' you he told," he said. Toward the place
they started.

- nī na yin nī tī et sī^e tain hī be zī tsī^e 'a' i me tcū ē tc'ī^e ne l'a je
They brought it back. The head she boiled, owl head that. To his son "Your
brother-in-law
- 2 ū tsī^e gō zūz e de 'a dū ya' 'in dī et dī me tce^e ū mūt l'a je
head drink soup let him come tell him," he said, his father-in-law. And
his brother-in-law
- yet da dī be zī na tū^e tc'es dūn ne et dū wōn^e dū je cī et dī
he told. "Owl eye water I hate. Not there I will go," he said.
- 4 ma zī ye' dī ka me dji xa ts'ūt
His son-in-law said it. About it he was angry.
- eyī kō la' xa l'egī detcūt eyī dūn ne ne tcai xūt da ze^e ōn ke-
That old man next morning went to hunt. That man large real moose
two
- 6 t'ī ze' xai wō tc'ī^e ya des de l' dūn ne k'e yai ya l' a yī kō la xūt da
he killed. Toward the place for it they went. After man he walked, that
old man. Moose
- et dū ya' yin t'at lō xūt da ya 'ī^e ye nī dji t dī e ta na de l'a dūn ne-
not he had cut up. Moose he saw. He was afraid of it. He ran away.
"Large man eater
- 8 e dai tcōk' eyī 'a' dī lō et dī kō la a yī 'e' yī tc'a ta na des l'a
that he means," he said, old man. Then from it he ran away.
- ai yī a tc'et dī dū xūt k'e me da t'ī yas k'e na de' eyī a tc'et dī lō
This they tell. This year they are to be seen. In winter, they stay, that
they tell about.
- 10 xa tse dō dan ne e le e tc'et dī eyī tewā
At first men they were they say, those birds.

A MAN TURNS INTO A SQUIRREL AND ESCAPES FROM A BEAR.

- ca gē^e e la tūn ne tce nes tī wōn lī wō te a dī dī ts'ūk cac ne tcai
River its hand trail he was lying it was very it made a noise he heard.
Bear large
- 12 a dī e lō ye tc'ī^e de l'a ye tc'a' tai l'a et dū 'a' dī he yō ōn t'e et dū
made the noise. To it he ran. From it he ran. Not he could do anything it-
was. Not
- ye ye xa l'e de tcin k'e da se ya dai et l'a ye k'e ke yī get ye dī
he could run away. On a tree he went up. He jumped up. After him
he climbed. There
- 14 ye yū e et dū tō t'e dī nī get et dī esūt dūt tcai e et da na kain l-
under him not far he climbed to. There he stopped, because he was big,
because he was heavy.
- i he' i 'e dī et dū e' tc'on de git dūn ne 'ī 'ī bail 'e' ma en da xō-
There not he would go away from him. Man with sleepiness for him
it was hard.
- 16 de dla a wō^e et dū nō det da e yō ma a won t'e cac i ne dji t
but not he could go down it was. Bear he was afraid of.

- e yī 'e' ya γút da 'í 'í ai yī 'e' da wōc dī xa kū dī des dle he
Then he was watching him. Then "What can I do?" he thought. Squirrel
- 2 a' dī dla' ya γa tōn t'e dji' de tcin na da' se 'a' ai yī tc'í la tī ye
he made himself. Over there, far tree stood. To that from one to the other (?)
de l'a e de xō tc'ín nō wūt dja' cac et dū et da ye dī ye yī dī ġe
he jumped. From there he came down. Bear not he knew it. Up there
- 4 tōt'e dji' da sūt da ye dī da ts'í na la a yīn la' nō kī e yī' da tcin-
far he sat. There knots many he made. He brought them there. Those
by tree
- ġa nī ye nī la ye kwon' den ī ts'í yī dī ġe de tcin kōn' ta dja' de-
he put them down. He set fire to it. Up tree fire ran (?), it burned.
- 6 des k'ōn da tcin yī dī ġe' na tca' i he' et dū a dī he yō ma 'a'-
Tree up because he was large not he could do anything it was.
wōn t'e me' k'e des lūt na ts'ūt cac na ts'ūt de t'e dūn ne a dja'
He started to burn. He fell down. Bear as soon as he fell man he became.
- 8 k'a dju ta na de l'a a yī 'e' út dū ye ze xai e lō
Again he ran off. Then not he killed him.

WATC'AGIC KILLS THE DANCING BIRDS.

- in la wō de t'e dūn ne ġa datc ōn t'ai nō de ma dū γ ye e lī
Once man was traveling. All kinds birds his brothers were
- 10 e tc'et dī. wō' te nō de na lō e da t'í gū ye 'a γaił xwōn na' e yī ġe
they say. Very birds many were to be seen. Along there he was carrying -
something. "Brother, what
wō te γin γai la et dī nō de' ce yī ne¹ 'ac 'í et dī xwōn na ne ġi-
very you are carrying?" he said, bird. "My songs I have," he said.
"Brother, your songs
- 12 ne e cī be da wō wō za ze a xa ne djin et dī nō de 'a dī e ġi ca-
with we will dance. For us sing," he said, bird said it. "These my songs
ġi ne' be da' wō' ts'es sūz da et dū ye tc'et de 'intc e le² a dīn-
with if they dance with them not they look." "As you say
- 14 dī a k'e xe' a' wō t'e cī et dī nō de dūn ne ts'í' tce' kwā a xa
we will do," he said bird to man. "Hold on, camp for you
a wōc dle da wō se sat ī kwā 'a wōc dle kwā a wōn dla' qñ yū cī
I will make, dancing camp I will make." Camp he made. "Now, come on,
- 16 ta da dēl gū ye dī dūn ne ġa nī γa nī dēl gū ya e xūl da ne tc'ūl da-
begin dancing," he told them. Beside man they came. He was drumming for -
them, they shut their eyes, they were dancing.
- wō sūt ye nūc twā' ye k'ōs le dai yitc ait'e ye γin wōn na lō ze' xai
Without their knowledge their necks he was breaking. All he killed. Many
he killed

¹ Recorded also, ce ġi ne'; indicating a prepalatal voiced spirant.

² Both the suffixe, -tc and e le indicate customary action.

e tc'et dī ai t'e hī γūt dai ma'da'ya e lī ai yī 'e' et dū lī ye ne-
they say. All animals his brothers were. Because of that nothing he was -
afraid of

- 2 djit e tc'et dī e yī dūn ne
they say that man.

THE EARTH RECOVERED BY DIVING.

xa tse' dō' dī ġe e la wōn dū e et dū in la t'i dūn ne' wat da
At first world (?) was not. Not one person was alive.

- 4 da xūn ne ye γī da nō de tū k'e 'a' da t'i eyī zō' ya γī da 'in la wō de t'i
Some of them were living, birds. On water they were, those only
were living. One place
nī ya nī deī tū k'e dī ġe wōn dū e dī e dji cōn dī ġe wōn lī et dū
they came. On water land was not. "Where I wonder land is?" Not
- 6 'a' γūt de e yōn a γūt t'e hī ġi dī ġe' wōn ka ya ne ta' ta ne l'ai dji'
they could do anything they were. One land for it he was looking. At the -
bottom of the water
a wōn' et dū dī ġe' wō wa 'ī ġwa' ai t'e et de ke wō wūt de 'ī'
but not land he found. Then all they tried it.
- 8 dī ġe et dū wō γī 'a'
Land not they found.
hī ġe' xa k'a le¹ ū yī e yī djū' te nī ya dī ġe wōn ka wac cai'
One Xak'ale named, that one too went in the water. "Land for it
I will go,"
- 10 et dī tī nī ya dō nī de 'ī ne dū we wō te ta wō t'e dji' wō wōn 'a
he said. He went in water. Then he disappeared. He was gone. Very far
sun (?) moved.
'ī t'izō xain lat dī ġe 'a sōn' edjic ōn sūt dle zō' edjic ka cin la-
Suddenly he floated up, on his back. In vain he breathed. Then a little only
he breathed. "Here in my finger nails
- 12 ġwon ne t'a wōn 'ī et dī wō tc'e 'ī 'ī 'ī ġū zō' me la ġwon ne t'a
look," he said. They looked there, then in his finger nails
nūn se 'o a yī 'e' dī ġe xō wō yīn 'o e tc'et dī xa k'a le ne tc'ūt le
land was. Then land they took out they say. Xak'ale small
- 14 e yī dūn ne xa yī yīn 'o nūn xa ya yīn 'o k'e nūn 'e' da tcin a wō-
that one person brought it up. Land on that they took out, land with trees
became.
dja' k'a djō dī ġe a' na wōn dla' ke t'i e tc'et dī nō dī e xa dja'
Again land was made they say. Birds did thus
- 16 e tc'et dī xa k'a le ō ye e yī
they say. Xak'ale was named that one.

¹ Probably sandpiper.

THE GIANT BEAVER AND MUSKRAT.

- xa tse dō' dūn ne netcai wonli etc'et dī tca' djū na tca etc'ūt-
At first man large was they say. Beaver too large he was chiseling for.
- 2 datc sūn' a yin la' et dū ye ze' xai ǵa hwe' et dū ǝ xai ts' i ke
In vain he worked. Not he could kill it. Now not nearby its track
ye de 'i miñ ǵe a wōn tca'. tū k'e tcū ǵū des ya 'e lǝ ōn t'e wō tc'i'
he saw. Lake was large water on he went it was. Over there
- 4 ǵai yał 'i 'i mes tūn ne' a dī ǵa de ǵa hwe' ye' da nī tcūk ye ze'-
he was walking ice he tapped along. Now he shut it in. He killed it.
xai ǵat tcōn lǝ i he' et dū es tūn ne sa 'ǝ e yōn a dja' es tūn ne'
Because she had young ones in her not ice could stay it happened. Ice
- 6 ya ǵi yī e yōn a dja' i he' ye tc'ō nī t'atc ye ya djī xain la te ye-
broke to pieces because it happened he cut her open. Her young ones he took-
out. He put them in the water.
nī la ǵa hwe' et dī e zūt e yī wōn a t'i lǝ e yī dūn ne netcai el i
Now it stopped. For that he did it. That man large was.
- 8 tca' djū ne tca' e tc'et dī ǵwa k'a be kīn sa 'ǝn e tc'et dī
Beaver too large they say. Still its house stands there they say.
yī tse' de tcīn ne dū we wō dī ǵe' tc'i' e yī wō l'ǝ e tca' l'ǝ i
Out there trees are not toward its country that after after beaver
- 10 ta wōn t'e djī' wō tc'i' te k'ai na de e lǝ ǵō ye tc'a 'ōl da' wō te tū
far away toward muskrat lived. There if a boat passed very water
na 'e 'ūn e yī 'e' ǵō ye tc'a 'ōl da et dū wō tc'et de et tc'et dī
he hears. Then there if they paddle not they talk they say.
- 12 dū xwa ke wōn t'e ǵwa k'a tū na 'e 'ūn 'i 'i dū ne dū we i 'e dī
It is not long ago yet water he felt. Now he is not there.
wō tc'i' et dū na tc'i yīc ǵwa k'a e tc'et dī
(?) since not they felt him still they say.

THE REDEEMING OF A DOOMED MAN.

- 14 e la wō de t'e dūn ne' wō te des lǝ lǝ e yī ka tc'ain t'e 'e' me tca'
Once people very quarreled. On that account with supernatural power
on him
tc'et datc et dū dūn ne da' na tcūt a wōn 'a' dī' lǝ ūt da ǵai et dū
he worked. Not man is stronger but he did that. "White patch of ground not
- 16 nō ya e cī la yet dī e yī dūn ne de tcūt' ūt da ǵai nī ya i 'e dī
you will go," he said. That man went hunting. White place he came. There
kō la set da' wǝ nai ya ǵū et de nē na t'ūn ne ka nō da yet dī
old man sat. To him he came. "Quickly your property for it go," he said.

- de na t'ū ne ka na des ya gū e t'e a wōn t'i ye' dī de kwā nō dja
His stuff for he went back. "Soon you are," he told him. His camp
he came back.
- 2 de na t'ūn ne 'e 'e l'ōn dan net dī he ka ne ce¹ yet dī yit dai
His property he tied up. "What you going to do with it?" (?) he asked.
"There ahead
dūn ne gū e t'i ce tc'i' da wōn ya' cet dī e yī 'e' 'ac t'i et dī
man, 'Quickly to me come,' he told me. That is why I am doing it," he said,
- 4 ma jī et dū dūn ne in dī' nū nde lī e le 'i 'i et dū dūn ne a dī
son-in-law. "Not man mind used to be afraid of. Not man said it (?).
a yī nai 'in k'ai djo' sin da cai būt tc'i' dū cai yet dī me tce'
That you never mind, here sit. I to him I will go," he said, his father-
in-law.
- 6 na bī e zis detsūz bet tce γo yīn ka des ya a γa ya l' ya 'i dūn ne
Otterskin he took, his father-in-law. There to him he started. He was -
walking he saw. "Man
et dū lī ma ec t'e ce tc'ū de ai yī mīn ka ōc de 'i 'i nai e lōn γain-
nobody to him I am. He was with me that one to him I was calling, you
it is you came,"
- 8 ya l' yet dī a xwōn k'e wq' a wōn' me tc'e ne le yet dī ai yī 'e' na bī-
he said. "Never mind, but leave him alone," he said. Then otterskin
'e e zis ye tc'i' et da xa a yin la' ai yī 'e' ke tc'elī ai yī kō la xa-
to him as a trade he gave. Then he left him. That old man did that.
- 10 dja' xa dja i' ma zī ts'ez ze' xai γa wōn lī a wōn' yet da xa
He did that his son-in-law he was going to kill it was, but trade
ōn la' ai yī 'e' ma jī γūt da i tc'et dī ta na l'ai dji' wōt dūn ne
he made. Then his son-in-law lived they say. Under the ground person
- 12 e cī lō ai yī a t'i gwa' na ye γin da' e tc'et dī i kō la tc'ain t'e 'e'
it was. That it was. Then he saved his life they say, that old man.
With supernatural power
'a' t'i et tc'et dī
he did it they say.

THE EQUALLY MATCHED MAGICIANS.

- 14 dūn ne lē wō' tc'e e yī e' hī gī ye tō t'e dji' mō kwā' wōn lī
People were jealous of one another, because of that one far from there
his camp was.
γō γan kō dji' wōn ka tc'e des de l' me kwā ke da t'i nī tc'e nī de l'
His camp (?) to it they started. His camp was to be seen. They came there.
- 16 e yī ye wōn tc'i' 'i me tc'in' dū cē' et dī ye tc'i' des ya ye tc'i'
The one he was jealous, "To him I will go," he said. To him he started.
To him

¹ Probably me tce', "his father-in-law."

- xwa nīya edō xwō tc'ī cac a dja^c cac kwā wō tc'ī^c γūt l'el yī dī (e)
 near he came. From there bear he became. Bear camp to it he was run-
 ning along. Those
- 2 dūn ne 'a t'īī netc'ī^c e tc'e de l'a γūt dī e t'e eyī kwā kū e etts'ūn-
 people it was, "To you he is running," they said. Immediately that camp
 inside a stranger
- ne e lī dūn ne dī ts'a γūt de^c xa k'ai xa de l'a lī gī^c cac e lī lī gī
 was. Man when he heard it buffalo he jumped out. One bear was; one
- 4 xa k'ai e lī lōn na γūt datc 'ī da dji^c lē γūn ne djit e yī 'e' et dū
 buffalo was. They met. On each side they were afraid of each other. Because -
 of that not
- a lā yai dle e yō a yain t'e lē γūn ne djit e yī 'e' xa k'ai tc'ī^c cac
 they could do anything to each other they were. They were afraid of each other.
 Then to buffalo bear,
- 6 kwōn^c dī dī nede nak'ace ōn t'i me' wōn lī a'wac de e cī kū dīn dī
 (spoke) thus, "Your food so short it is 'With it is I can do anything,'
 you think
- kwōn me^c he^c ce tc'ī^c e' dīn l'a a ne t'ī yet dī cac yet dī xa k'ai ī
 with that to me you ran you are," he said. Bear said to him. Buffalo,
- 8 djū cac tc'ī^c nai djū^c na wō^c xa k'ace 'e' da wōc de e cī kū dīn dī
 too, to bear, "You too your teeth are short with 'What can I do?'
 you think
- e' a ne t'īn q ke γūt de t'e lē γūt de t'e e t'e lē na dji ne a na' le-
 with you are." Two of them they are alike immediately friends of each other
 they made
- 10 γan dla^c tc'et dī
 they say.

A MAGICIAN CUTS HIS THROAT WITH IMPUNITY.

- dūn ne lī gē wō^c te tc'a dīn t'e e lō me gē^c djō^c xact'e kū dī
 Man one very had supernatural power. His partner, "Too I am the -
 same," he thought.
- 12 ū^c xa tse^c dac t'ī ka kū γūt dī ī he^c tc'ain t'e e yī 'e' a kū γūt dī
 Then first, "I will try myself," they thought, "with supernatural doings."
 Then they thought
- gū tsi^c lē da γa t'as xa da lā γa 'ī^c a won^c edū t'a γa ne ts'it me gē^c
 their heads they would cut off. They did that but not they died. His partner
- 14 ma k'a sī lī t'as e lō sūn^c a dī dla^c ōn ke mī la 'e' xa yīn la^c 'a ōn-
 his throat he cut off. In vain he did it. Twice his hand he did that. He was -
 the same as before.
- t'e he 'et dū 'a' na dī dla^c e tc'et dī
 Not he did anything to himself they say.
- 16 me gē^c ka tsjīn^c des ya me gē^c wōn nī ya e ga won djō 'act'e
 His partner to he started. His partner to he came. (?) "Good I was
 kwūc dī e yī 'e' ac t'ī 'ī 'ī 'a' nec ya^c dūn ne xa t'ī e lī da^c 'īn dat-
 I thought and I used to be I am not," "Man that kind when he is
 he is hard.

- dla' ka cōn na gin ya ye k'a ce' k'e mī la nī 'q' e yī ya 'a' na-
Well, to me come." On his throat his hand he put. 'Because of that
he was well.
- 2 dja' gwa γūt da' wōn djō ya γī da a wōn' e de ka da wō de'-
Now they lived. Well they lived but they were trying what they could do
ūn e yī 'e' a γūt t'i
because of that they did it.
- 4 xa tse' yī dō i ne dū e dō' dūn ne i da' da' γin dla' γin le' e lō
At first white men when were not Indians powerful they were.
xōn t'i t'a dji djū ya γa γī da a γa wōn 'e' hwō ye xa won de t'e
Being that way too they were living, they were killing more they were that -
way.
- 6 tō'ain t'e 'e he' ya γa γit da γin le' e lō 'e t'a ze t'a de ts'i dō
With supernatural power they were living they were, leather with when they -
were wearing.

A MAGICIAN SPENDS THE WINTER IN A LAKE.

- mī ge' ka da' γa git dūn ne γat da xai sis t'a γī ye lī tī γī yī le¹
Lake they cut open man alive in a sack they put in. They put it in the -
water.
- 8 et de da γa tō'in t'e e he' 'ac t'e wōn lī ka kū γūt dī e yī dūn ne'
They waited for him. "With supernatural power, I am it is," they thought.
That man
tī ts'i tī' he' 'ūt dūn ne xa ca le 'e' dī e jī e a tō'e i yas k'e 'a da ze
who was put in the water himself, "Do that to me," he said. Then they did it.
Winter all
- 10 tū t'a jī sūt da k'al la ū γa dī lī na tō'et t'i k'a γūt da xwon ts'et-
water in he sat; nearly snow was melted he was seen again still alive.
They took him out.
tetc
- 12 daxa ne xa da' t'i ewōn t'ane k'e daxa ne jō xa γūt da' et dū
Some of them did that but they died. Some of them only lived. Not
wūt te tō'a dīn t'i a wōn' a t'i t'a n ne ke' na lō ne xa la γa 'i e
very supernaturally powerful but it was they died. Many of them they did -
to each other
- 14 t'a γūn ne ke yī dō i tsē dō de dī hī ne dū e a yī xa la ga 'i 'e'
they were dying. White people before sickness was not. That they were do-
ing to each other
zō' t'a γūn ne ts'i e lō xa tse dō'
only with they were dying at first.

¹ These two words perhaps might be divided γī ye lī tī yī yī le.

A MAGICIAN ESCAPES THE CREE BY TURNING INTO A BUFFALO.

- dûn ne na lō na tc'ût de' hî ge kō la ma wō' a' na dī dle e yī 'e'
People many were living there. One old man his teeth he was going to -
make. Then
- 2 me ga na tc'e de' i' de cin ne dûn ne' tc'i' wō de sût dûn ne ai t'e
for him they had camped. Cree to the people they were coming. People all
tai' ū' ai yī kō la et dū nī 'i ya e tc'ain t'e 'e' et djin de cin ne'
ran off. And that old man not got up. With medicine power he was singing.
Cree
- 4 • dûn ne' wō nī de' et dū e da wût dī de cin ne dûn ne k'e na set de'
people they came to. Not they knew. Cree after people they went
a wō' et dū dûn ne ze xai nō de' de cin ne ya xai gū jō dûn ne
but not people they killed. They came back, Cree. Over there suddenly
man
- 6 e djin dī ts'ûk wōn wō tc'i' ya des de' kō la' a t'i' a zis de tci'n 'e'
singing they heard. There toward it they went. Old man it was tipi cover
sticks with
dī ge' gī ye nī tsī dûn ne ne dū we xa k'ai jō na de ya dûn ne
up he pushed. Man was not. Buffalo only stood there. People
- 8 'ū l'e zō won lī a yī i he' gī ge ne djit a yī xa k'ai e lī a wōn'
he was going to attack only it was. Because of that they were afraid. That one
buffalo it was but
kō la 'i' i' a t'i' me tcū we 'e i lā t'i' e yī hî gī e lī ca wō' 'a'-
old man had been it was. His child one that other it was. "My teeth
I will make,"
- 10 na wac dle et dī e yī 'e' ma kwa a' wa tc'i' dla' ca wō' a na wac-
he said. Then for him tipi they made. "My teeth I will make,"
dle hī et dī e yī 'e' 'a' γī ye i lō ec ke a' na dūs dle e' dī i he'
he said. Then they did that. "Young man I will make myself," he said with
- 12 a t'i' e tc'et dī xa γût t'i' da' a' na γa dī dle' e le' tc'et dī cōn
it is they say. That way they did. They used to do it they say. Old age
gū ye ze xai da a zis t'a 'a na gût de 'ints cōn
if it is going to kill them in tipi they used to renew themselves, old age.

FOURNIER'S GRANDFATHER'S SUPERNATURAL POWER.

- 14 'ai yet l'ō' gwa' tc'e gū' nī dī tī ai ye' cūs k'e gū ōn le'
After that then woman I took. Then my children were.
hî ge xala dī gwa xat da' tī' ze xai a dja' 'e' ga djū tō e tc'e'
One oldest then moose began to kill it became. Again far
16 wōn ka dīs da' gwa djē' xat da' na dū we dō k'e 'in da dla'
to it I was moving. Over there moose were none. Starvation hard

- 'a dja' in la dje' ca k'e 'a dū wə le' 'e' tc'e da gwa' dūn ne'
became. One month not there was, porcupine. Then people
- 2 a dū na tcūt 'a dja' 'e' tcī jə' xat da in la tc'e' ze xaj ai ye'
not strong became. All at once moose one I killed. That
gwe tc'i a na dū we a dja' gwa' lū ge ōn letc a le' ōn ka
soon was gone it became. Then fish they used to be toward
- 4 ts'ūt dīs da' ga djū' 'a dū tc'ūt dai ya 'a wō dja' tsī ya'
I was moving. Again not they could walk it became. Young moose
sa tcwē' ze xaj ai ye' kī' ga tcū tc'ūt des da gwa' lū ge-
my son killed. That food again they traveled. Then by the fish
- 6 ga' nī tc'in da' lū ge na lə' ts'ūz ze xaj ai ye kī' ya yas sit-
they came with the camp. Fish many they killed. That food they were saved-
with.
da'

THUNDERBIRDS.

- 8 dī ge ya wō' nī' 'a' dī jə' nī wə le' ye dī na de 'e' tc'et dī dī ge
Land where it stands up only they breed there they live, they say. Ground
de tcin ne dū e 'a wə sūn na de dī ke wō ne djit wō' qn cīc ta ke-
wood none they make. Where they live it is place to be feared. (?) mountain
every
- 10 ne t'e na de da ne' 'in tc'a dī t'e zə' ye ya wō 'i 'e' yī ne da ge
they live. Men with strong supernatural power only see them. Those people
from them
'ūt da tc'e dī 'i ene da ge' zə' 'e' da tc'e dī na de dī da ne' e dū lī
they know it. Those from them only they know. Where they live man
nothing
- 12 'ə t'e ne ye ya ka wə 'i da' 'ū l'e 'e' yī 'e' me' tc'e ne djit kwōn'-
people who have near them when they see them they attack them. That is why
they are afraid of them. That kind of person
t'e ne 'e' dū ye ya wō 'i 'e' tc'et dī da ne' ze xaj 'e yō 'ə t'e 'e' yī-
not they see them, they say. People they can kill it is because
- 14 'e' he na tc'at ke t'e 'e' wə dī ge wō' tcit dī ge wō' tcit de 'e' yī
they are strong, with that "world tendons." "World tendons" those
jə' ma' na tcūt 'e' tc'e dī 'e' e yī zə' t'a n de ts'it 'e' t'a ne ts'it
only they are stronger than, they say. Those only they die with they die.
- 16 de tcin es dat sī jə' ya γī tcūl
Trees twisted only it tears all to pieces.
dī da zan ne 'e' tūc ne' tc'ūt le 'e' tc'it dī
Partridge, jack pine size small they say.

THE BOY WHO WAS CARED FOR BY A WOLF.¹

- i la tc'i dūn ne mūs kī gū na lō' tī da' a't'i yūs k'e ta di dje'
 One man his children were many alone he was. Winter middle
- 2 ma tc'i ū' ɛ de ts'ūt dūn ne ka ti e sta 'in tc'i da ya gūt da' gīn le'
 his wife died. People to he started. Orphan he had taken care of there was.
 ūt dū a yī le yō tc'e ye tc'e le' i dī' kwā tī da' ai ye' dō 'e' gū e
 Not he could do anything. He left him there camp alone. Then in the-
 spring there
- 4 nī ya' gū jō' k'a tc'it dō ya da' nī ya dī tī da na dja yas k'e 'a dū
 he came, behold still child was alive. He brought him there. "How did it-
 happen during the winter not
 ne xa na tan ye de tc'i yū ne' sa ya da sat t'a na ti et ca kōn a le
 it froze you?" he asked. "Wolf took care of me; with me it slept; for me
 fire he made;
- 6 ai ye' ō wō' a dū se xa na tūn at tsūn djū' sa 'i' tcūt ye dī' ai ye'-
 for that reason not it froze me. Meat too he fed me," he said. After that
 l'ō ōn tīs wat tc'i' γūt da gwa dē t'i at dja' l'ō dje dat die k'i e
 for a long time he was alive. Middle age he became. After that with sickness
- 8 dai e ts'ūt
 he died.

THE LOANED HUNTING DOG.

- kō la wō te' me le' ū tcō' xūt da ts'i' tc'ū ne lī' e t'i 'e' et dū
 Old man very his dog good toward moose wolf dog because was. Not
- 10 lī zī' e lī e yī e he' ū tcō lī ge ec kai xa't da ke wō 'i' et dū 'e' ze'-
 proper dog it was. That with good. One young man moose track he saw.
 Not because he killed it,
 xai i he' 'e' ca ne le' cō nō' te xat da ke wō wac 'i' ne gō dji' nō-
 "Grandfather, your dog loan me. Moose track I saw. Over there I will go,"
- 12 wac i et dī e yī 'e' kō la' e cai ce lē' tca de ɔn t'e a won' 'a' dīn dī
 he said. Then old man, "My grandchild, my dog is bad, but you say
 da ce wō te ac 'i' a k'e he' a wōn i e cī la yet dī a ne 'i' a k'e he'
 how exactly the way I do you will do," he said. "The way you do
- 14 a wōc 'i' e cī yet dī ec kai xa tse' e zī xaj et de et tsū dī la' ma-
 I will do," he said, young man. "First if you kill, end of tongue you give to-
 him,
 wō a l' xac i zō' me nī dī ge wōn lī xa won le yet dī a cī a k'e he'
 I do only he is glad, you do so," he said. "The way I do
- 16 et dū ke tc'e ne wōn lī e cai yet dī
 not miss, my grandson," he said.

¹ Told by John Bourassa, who learned Beaver when a boy near Dunvegan.

- de tcūt' ec kai hī 'e' xūt da hī wōn ze' xai et dū kō la 'a ye dī-
He went hunting, young man with dog. Moose dog killed. Not old man
the way he told him
- 2 'a k'e he et dū xa yī la lō a zūt' jō da γain t'ats dji ye tc'in' de cīl
not he did so. Liver only he cut off to him he threw.
ai yī hī zī' med jī xats'ūt et dū yat set yet c'e le xat da ya γin-
That dog was angry. Not he ate it. He left it. Moose he cut up.
- 4 t'ats na des ya tū 'e' k'a dja' i he' tū 'on la' hī zē' i xūt t'e
He started back. Water with because he was thirsty water he got. Dog just
se tī 'ī tī tū wūt dō' dūn ne e t'e ye k'ai des ya ye tcō nī tc'īl
was sleeping. Water he drank man immediately on him he jumped.
He disemboweled him.
- 6 ḡwa' ye ze' xai ai t'e ye tcō γe īn da lō
Then he killed him. All his ribs he ate.
ne dū e hī za yū da ne yū ne dū we γa γin tetc 'ū' a yī kō la
Was not dog and man and was not. They went to bed and that
old man
- 8 bele' et dū xūt t'e cele' nedū e enū dī dja t de' na wōs q enū dī
his dog. "Not for nothing my dog is not here I think. Wrong he did
I think.
ūt da ne' cōn' ūt tc'ūk et dū xūt t'e e t' i e le cele' wōn lō yū la'
He himself (?) has been howling. Not for nothing he used to do that my dog.
Many times, 'do not;
- 10 et dū 'a' i a k'e he' ma γa won da' e cī i e cī a won' xō' te a' cet dī e
not the way I do you will treat him, I told him but very because he told me
ma ye' nī tī 'ī tī ye ze' xai ū cōn nedū e et dū γūt da ōn t'e mī-
to him I loaned him. He has killed him probably. He is gone. Not living
he is. For him
- 12 ka na ta mī wō 'a' yī ka et dī kō la'
look. See if you can find out," said old man.
mī ka tc'e des deī min ka tc'et deī dū' dī e' kwā wōn ka na nī-
After them they started. After them him they went. This way camp to-
ward he had made tracks.
- 14 dōk' lō bek'e' na ts'a daiī yī da e jō' setī hī ye ze xai lō a yī hī ze'-
After him they went. In front of them only he was lying. Dog had killed -
him. That dog used to be
'ī 'ī ne dū we de tcī sō' a dja' kō la ai yī t'a zī' jō' γūt da 'ī 'ī
was not there. They did not know where he went. Old man because of that only
he was living.
- 16 da wōc t'e cele' būt t'a jī γūc da 'ī 'ī cōn tēn da' tī dō ḡet e dī
"How shall I live? My dog with I was living. From me (?) alone he has -
gone," said
kō la xō te me dī ḡe tc'ai wōn lī yīn ka wō de e yī 'e' xa l' i e dji
old man. Very he was displeased. For him he called. Then the next morning
- 18 nū ḡet a yī 'e' ye t'a tcī na γūt da e tc'et dī kō la et dū e ze' xai
he came back. Then with him he lived again they say. Old man not
he killed

a dja' i he' ġwa' won djō et sūn' t'a dji' na ɣa da na dli e tc'et di
 it was because now good meat with he lived again. It happened again
 they say.

- 2 mûl le' wō te ū djō e tc'et di dī ġe ɔ lō dɔ' a tc'et di
 His dog very good they say. World when it began they tell about.

THE HUNTING FETISH.

dūn ne debūt et dū kadaeyō adja' xat da ye' wō cō' a dja'-
 Man was hungry. Not he could live it became. Moose perceived him
 because it happened

- 4 i he' dɔn yeze' xai etc'et di eyī dūn ne ɪn da de dla' i' i et da-
 hunger was killing him they say. That man had been powerful they knew.
 tc'et di et dū wō de zū ka datc e yō 'a dja' xat da wō' nō wūt dja'
 Not long distance he could walk it happened. Moose he came to.

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

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

- 8 xūt da yīn dī dī 'a' ta na des deɪ a yī tci ye' tū nī ye ɣai ti e t'e
 moose took notice. They ran off. That little moose snow he put under
 immediately

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

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

xat da yɔ tcū ya e he' de tci ye xa ya a ɣin tī yī zī' t'a ye ɣin tī
 Moose because she liked him her young one she took out. In him
 she put it.

- 12 eyī 'e' wōn djō ci ka de te a yin la' i' i yin dī ġe tc'ai 'a yin la lɔ
 Then good luck he had. (Moose) angry he made

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

THE MAN WHO TALKED TO THE BUFFALO.

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

yī wūt tc'i da 'ac i wa tc'i' te na 'ac sūn nī tcūt ai ye' hwa te 'ac
 "To that place go, there go into the water; give me something to eat." Then
 they went into the water.

- da l'a dje te nī 'atc ai ye gī ze xai a dje kai i xe' gī yū gēt 'a mai-
Backwards they went into the water. Then they killed them. Spear with
they stabbed them. Then (?) calf
- 2 ya tce ūn nai ōn tco dūn ne k'e tc'e' ūn nai et dī ai ye at tai tce-
"Mother," plainly like people, "mother," they say. They hold them,
they kill them.
- zes xai e la dji' mūt dai yī dje' a dū tsūz ze xai dūn ne' ka je' ū letc
One a bull not they killed. People between he ran.
- 4 ai ye 'e' i de e xat te ta tc'ūl ye xat tce yī de ye tc'e da
Then (?) they pull them ashore. (?) They begin to eat them.

THE POTENCY OF WAR SONGS.

- e t'a ze sōn' dō dūn ne ne lq na tc'a ba' mī ka 'a tc'et t'i
Leather breech cloth time people many were at war after them
they were.
- 6 ne dū e et dū tc'e 'i' et dū a tc'et de he yq a wō dja' mīn ka
There were none. Not they saw them. Not they could do anything it hap-
pened. For them
- tc'et djin gī yī ka et djin de cin ne ka a γūt dī γī ya 'i' e yī 'e'
they sang. For them they sang, for Cree. Where they were they saw them.
Then
- 8 a γūt dī mīn ka tc'et des del na de dī gī ya 'i' xūt l'e dji' zōn'
where they were to them they started. Where they were they saw them. "To-
morrow only
- me tc'i' dō' deli γūt dī 'e' et de k'a da wō de ūn tse' tōk' xa ya-
to them we will go," they said. They were trying their power. Large stones
they took out.
- 10 gin 'q gī k'e k'e det dītc a k'e he' gū yī la' ke dī ye ke da t'i tsek'e
On them because they put their hands the prints of their hands appear on the-
stone.
- gwa' gī tc'i' wō de sūt a yī 'e' ai t'e gī ya γan wq ūt dū e la t'i
Then to them they rushed. Then all they killed. Not one
- 12 γūt da a γa yī la' de cin ne a gai 'i'
living they made. Cree they did it to.

THE CURING OF A WOMAN WITH A MEDICINE LODGE.

- in la t'i dju' dūn ne' me wō dī tce e lī dī dī me' tc'i' ū a wō' te
One too man his story it is this one. His wife very
- 14 det dī et dū won de za γūt da e yōn 'qnt'e mek'ain cūz na tc'e-
was sick. Not long she could live it appeared. Along side of her
medicine lodge they stood up.
- γin ts'i me sōn 'a γōt de kū tc'et dī hī gī dūn ne cai wōn lī et dī
"Who will use it?" they thought. One man "I it will be," he said.

- xō te be tc'ī' di ġe tc'e nī la ai yī 'e dūn ne xa dji' et djin ai yī
 Very much to him they paid. Then man did that. He sang. That
- 2 tc'e ġe .et dū na γīt da ġa gū la t'ais ts'ūt yū tc'et dī a wōn' na ye'-
 woman not she moved. "Nearly she is dying," they thought about her, but
 he made her live again
- γinda ettc'et dī ai yī dūn ne wō te dūn ne ne lō ye ya det-
 they say, that man. Very men many beside her when they were sitting
- 4 ts'ī da a ye' 'ī ettc'et dī ġwa' tc'e ġe' wō djō na ye γinda lō wō-
 then he did that they say. Now woman well he made her live. Well
- djō gat da' di ġe xō lō dō' wōn li eyī wō dī tce elī dī dī
 she lived. This world's end it was this story it was, this one.

THE MEDICINE LODGE.

- 6 detcin ilat'tī na 'a eyī k'e zō azis da' γaitsūz l'ūl 'e' yū-
 Pole one stands up. On that only cover they put. Ropes with
 over there
- ō ne ġi ye nada yetsī' et dū na tc'ūt dū na 'a et dū k'a ġit'a
 pegs they stick up. Not strong it stands not yet in it
- 8 kwe ya hwū ġit'a kwe yatc et'e γūt djit da azis wō te in t'ic
 he goes in. Inside he goes in at once he sings cover very gets tight,
 ma t'a tc'eyū le et'e ettc'et dī cūns ū ye eyī
 like it is blowing it is they say. Cūns its name that.

THE MAN WHO ENTERED A FISH.¹

- 10 de ya at dū ton te dji' de ya ūl la' ūs la ī e dī wō tc'ī' dī e kī
 I am going, not far I am going. Canoe I made. From there I paddled.
- xūt de ca ġe ġūc kel ī ī on lī zī t'a la 'ūc t'ī lō in t'ī zō ga ġi' kō la
 Just river I was paddling along it was inside I am. Suddenly really
 old man
- 12 a ja' 'ī 'ī ġwa hwe xwon ġūs ke lū ġe na tci' zī t'a ġi' gō tci' zō la'
 I had become. Only then I came out. Fish large inside (?)
- xa t'e kō la a ja'
 Thus: old man I am.

THE MAN WHO WINTERED WITHOUT FOOD.

- 14 dūn ne in la t'ī tī da' wō t'ī hī ġi' djū' tīn da a t'ī lō na γa t'atc
 Man one alone was there. Another too alone was. They met each-
 other.

¹ Told by Louisçon.

- hĩ ġĩ wō te mūt tsūn ne dū we hĩ ġĩ ġwa k'a mūt tsūn wōn tc'ūlĩ
One very his flesh none. Other still his flesh small
- 2 wōn lĩ hĩ ġĩ metsūn' ne dū we ai yĩ tc'ĩ' daisa dō' et tsūn' ġain-
was. The one his flesh none to that one, "What time meat did you eat?"
tse da ye dī yī dī ca k'wōn da na dī da dō et tsūn' ġa set et dī hĩ ġĩ
he asked. "Behind moon when it first appeared meat I ate," he said.
The other
- 4 mūt tsūn' wōn tc'ūlĩ wō lĩ wō te ġn tsīz lō yī dī ca k'e a ġin-
his flesh small was, "Very much you eat. Behind moon you ate,
tset lō a wōn' ta nī ts'it lō yet dī' ai yī a dī yas sūl le k'e dō'
but you are beginning to starve," he said. This one said it. "Snow when it -
was little
- 6 a ġūs set caji et dī ġn lā wō wūt t'ī yask'e a dūz ze ġn lā xa ġa-
I ate, I," he said. Together winter all through together they lived thus.
ġin da'
- 8 xa tse' dūn ne et dū wō t'e ġ' da' e le e nū dī
First people not much they ate I think.

THE ORIGIN OF MOSQUITOES.

- ts'ī tc'e ġū ma tsī' ts'ūn ne wa tc'ĩ' xai 'atc
Mosquitoes woman her head bone from came out.
- 10 ġū sō' tc'e ġū mīdjelle ġn le lō matc'ī yū 'ecq 'a daj e dūlle
Once woman mean was. Her husband all the time she scolded;
ye xai xal jō a daj e madjexa tc'it jō ai ye' l'q dait s'ūt 'ai ye'
she beat him only, all the time she was angry only. After that she died.
Then
- 12 xōn tc'e' ōn ġī ye tī 'at dū ġū da tcī ne' 'a ġn lā ai 'e' wa l'ōn-
that way they threw her away. Not burial they made. Then some time after
djē' ġū 'e' ġūn nī de l mat s'ūn ne' idī 'a tai sūlla 'ū matc'ī-
there they passed. Her bones there all were lying. Then her husband,
- 14 yū 'e' ya (na) tsī' ts'ūn ne' dī lā met ce le īī ūlle cōn' 'e' dī
"Her head bone it is, she was bad I suppose it is," he said.
yū nī etc ya ya ġī etc 'ī wa tc'ĩ' ts'ī' xain de l ai yū ġwūt dō-
He kicked it, he kicked it to pieces. From there mosquitoes came out.
Since that time
- 16 wa tc'ĩ' ts'ī' q le' dī dī dī ġe k'e
mosquitoes there are this on the world.

THE SHIFTLESS HUSBAND.

dún ne tīda' wōtī debūtīhe' lūge tū lūge ka ya 'ūc metc'i-
 Man alone was living. Because he was starving fish lake fish they two-
 went for his wife too.

- 2 ū 'a yū nī ya nī atc dzīs ze sūt da a wōn' lūge et dū ze 'xai tōn-
 They two came there. By hook he sat but fish not he killed. He went home.
 nas ya wōn djo lūge ts'eze xai e le kū dī metc'ī ū 'a xal'edji'
 "Well fish he used to kill," she thought, his wife. "Tomorrow
- 4 caī dzīze wōcdai et dī ihe' yet dī metc'ī ū 'a dazō gūet'e lūge
 I by hook I will sit," she said. "All right," he said, his wife man. Quickly
 fish
 a wō' tc'ege xūt't'e es tūn ne et dū ya nī get lō a t'ī lō eyī 'e'
 she killed, the woman. Just ice not he had cut through it was. That is why
- 6 et dū lūge ze xai 'e' ōn t'e lō na ye yīc metc'ī ū 'a lūge na lō
 not fish he had killed it was she found out, his wife. Fish many
 gin wō' tc'ege ū' ūt dūn ne ga wō da es l'ō et dū lī na nī tī dōt'e
 she killed woman. And he himself for rabbits he set snares. None,
 he brought back. "Why,
- 8 wō'te ga na lō a wōn' ga et dū ze xai ōn t'e yū dī tc'ege nemīle'
 very rabbits many but rabbit not he killed it is," she thought about him,
 woman. "Your snares
 ka wōcai' yet dī dazū tc'ī' a dī ihe' cemīle ka neya ye'dī
 to I will go," she said. To the man she spoke. "All right, my snares to
 you go," he said.
- 10 eyī 'e' won des ya eyī tc'ege ya ya cisk'e xat'e xawō win kin
 Then she started to go there that woman over there on mountain just
 he cleared the snow off.
 i'e dī sūt da dze nī k'e at dūz ze nadatc lō i'e dī gamīl ait'e
 There he sat. Day all the time he had sat there. There rabbit snares all
- 12 yas k'e se lā' lō qñ ke t'ī mīl da se l'ōn lō tc'ege yō nai ya mīl
 in the snow he had left. Two snares he had set. Woman came there; snares
 des tō wō te' da' es l'ōn wō te' ga' ze xai nō' yī ai yī metc'ī ū 'a
 she carried. Very (many) she set. Very (many) rabbits she killed.
 She brought them back, that his wife.
- 14 dazō dzin ze sūt da 'ī' ūt dū lī ze xai k'adjō et dū dzīns ta na-
 Man by the hook he had sat nothing he killed. Again not hook in the-
 water
 Paidjī et dū se 'ō lō ai yī 'e' lūge et dū ze xai elō ōn t'e ga hwe'
 not he had put. That is why fish not he had killed it was. Now
- 16 tc'ege na yes yīc tc'ege ne dū we et de' et dū γūt da wō le cī lō
 woman she knew him. Woman if had been none not he would have lived.
 tc'ege t'adjī yas k'e at daze ya yīn da et tc'et dī eyī dūn ne
 Woman because of winter all through they lived they say. That man

et dū dūn ne'e t'e e lō et dū wōc dai' kū dī lō et t'e t' dī et'a ze
not was like a man. "Not I will live," he thought they say. Leather

- 2 zō dō' e lī
only time it was.

A MAN OVERCOMES OBSTACLES IN RESCUING HIS SISTERS.

dazō' 'q nō dja t'e gū ye deli' e' xades ya xūt'te 'at'i yū dī
Man came home. Woman because she scolded he went out. "Of no im-
portance it is," she thought,

- 4 t'e gē cūt t'cū ā neta' kayedi' i' dōt' q' t'e kū dī 'e' te 'e' g'wak'a
the woman. "My son your father look for." "What is the matter," he thought.
"Father still

nazūt' e' dī ec ka a yī dazō' tai' a lō t'e gē yī k'e wā' i' yek'e
is standing," he said, the young man. That man he ran off. Woman after -
him she looked. After him

- 6 de ca (des ya) me dji ze' xai nō dja 'i' i' ye tsī' nī dī 'q des lūz lō
she went. Caribou he killed he had come back, the head he took.

He dragged it.
yek'e γaiyał t'e gē atts' ūn ne de ya djiñ' yek'e nase ya xōn-
After him she walked, woman. Its bones the way he was going after him
she went. She turned back,

- 8 nī dja ai yī t'e gē dazō' γaiyał ūt t'c' ūn ne tūn ne nō na datc
that woman. Man walked on. Other people's trail he came to.

ye k'e na da datc ye de xwa ye t'a na datc dūn ne e lī kū dī ū'
After them he went. There close to them he came. People they were
he thought, but

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

a yī a t' i
those were.

- 12 k'adjū tadatc ūt tūn ne k'adjū wōn lī yek'e des ya 'e dji ce
Again he was traveling. A trail again was there. After them he went.
Porcupines

a t' i' lō be dī 'e dje' e lī a wōn' ūt tsūn ma e t' i ta wōn' t'e wūt-
they were. Their food pitch was but meat it appeared. Far away people

- 14 dūn ne me dī 'e tce ōñ ket' i a yī ka des ya a yī 'e' a t' i ūn t' i zō
his sisters two those for he went, that was why it was. All at once

ye tūn ne wa' i' yek'e xa yał ya t'a se ya
their trail he saw. After them he went. To them he came.

- 16 in la t' i dazō' γa ōñ ke γūt det' e gā' γais kī lō axain ka' de ya
One man both of them were married to. "After you I came

awont'e ye' dī mada γa eda dla dūn ne etc' ele awont'e et dū
it is," he said, their older brother. "Hard man, mean it is. Not

- 'a' xûn ne le e yô won't'e 'a xô lî' a ne dja' lq xôn t'e a wôn' et dū
you can do anything it is." "But (?) it has happened to you, nevertheless not
- 2 a xai dî' na des da ai yô a won't'e a xain ka ta a won't'e dji' des ya
without you I can go back it is. After you from a long distance I started."
ma la je' xat da ze' xai e lq xût da 'e' dji' gū e t'i 'a γût t'i e' dî
His brother-in-law moose had killed. "Moose will be rotten. Quickly do it"
he said,
- 4 tc'e gū me tc'i ū a tce' gū e t'e tî nî ya ōn na da wū de lî e' dî
women his wives. "Quickly go." "Now, we will go," he said,
ma da γa
their older brother.
- 6 na γa des de lî na γa dail gū zō' et dū xaist tetc γa lî bû lî gū ya wō
They started back. They were traveling back. Then not they lay down to -
sleep; very sleep was killing them.
xa nes tetc nî' γûn de lî 'i' i' cîs na tcai kû na dai wōn lî tse k'as
They lay down. When they had gotten up mountain large ahead of them was.
Perpendicular cliff
- 8 ū lî 'ût dū dūn ne ye ke γi ya a zō ōn t'e me dî e tce' at tcūk'
it was. Not man could climb it it was. His sisters were crying.
iñ k'ai na na wō tec et dî gū ma dū γa nî na γi de lî a yî tse k'ac-
"Never mind, we will lie down again," he said, their older brother. They got -
up again, that cliff had been
- 10 'i' i' ne dū e lq na γût des de lî
was not. They started back.
k'a djū bû lî gō ye γa γin wq na γa nes tetc k'a djū tū gū da cî xa
Again sleep was killing them. They lay down again. Again water
around them
- 12 a na dja' lq et dū 'a' gût de e jô a na γût dja' k'ût djō ca' tetc
had become. Not they could do it became again. "Again lie down,"
e' dî me dî a tc'e na nes tetc nî na γi de lî 'i' i' mî ge nûn dût da de
he said. His sisters lay down again. They got up again lake ground narrow
- 14 ta se 'a' 'a' wō dja' lq e yî k'e na γa des de lî
running across had become. On that they started back again.
gū dî ge tc'i' na γin de lî mût ta' kō la e lî et dū nî i ya a jô e
To their country they came back. His father old man was, not he could -
get up.
- 16 nō dja e ke' e lî lq des ya 'i' i' tō t'e dji' γin le' lq a wôn' 'ût dūn ne
He came back, young man he was he had started. Far away it was but him-
self
ma et dū xa won't'e dū wōn lî kū dî i i' ma tc'i ū a ye tc'ô des ya i
to him not it was so. Recently it was he had thought. His wife he left her
- 18 won djō metsi γa' de k'a lq et'e de e lî la je tc'e le 'i' i' e yî dūn ne
good, her hair was white. Girl she was he had left her. That man
in da de dla e tc'e dî tc'ain t'e 'e' gō dji' tōn k'e na se ya a wôn'
was powerful they say. With supernatural power over there far he went but
- 20 ma' et dū tōn t'e k'i wōn t'e
to him not far it was.

THE TREACHEROUS WIFE.

- dún ne ɪ la t'i tɪ da wō t'i me l'ō wa me t'e'ū ē' de cin ne
Man one alone was. In his absence his wife Cree
- 2 nī ye dín tɪ sɔ' yĩn ka ne ta e dū a de e' jō ōn t'e me nac kwō-
carried off. For her he looked. Not he did anything it was. She was alto-
gether lost.
- wōt ts'út sɔ yĩn ka ne ta me la ce' yū 'a yĩ yin la' a wōn' ne dū e
For her he looked. His brothers-in-law too did it, but she was not.
- 4 gwa me la zū ye t'e le 'a' dún ne tin da' yĩn ka des ya ta wōn-
Now his brothers-in-law quit; himself alone for her started. Far away
t'e dji dan ne e li lɔ e' yī a ye 'i lɔ
people were, those did it.
- 6 ga hwe' ja 'i me t'e' ū wa' tū ya ya ya ya 'i yin da a wōn lɔ
Now he saw her. His wife water going for he saw. "You are alive but
ke e dji wa yū te gī sī 'e' ye dī' a wōn' e dū wōt tī da ne 'e'-
moccasins without I am destitute," he said. But not she spoke. "They will-
know (?)
- 8 de k'e nū dli wū cōn 'ōn t'e kū dī' e yī 'e' je da ya se da 'es da-
I suppose it is," he said to himself. Because of that, below he sat. A sharp-
point
t'e'le won lɪ e yī tcin nek'e sūt da dazō t'e'ge yī dī ge tōn na ca
was. That the foot he sat, the man. Woman up she went from the river.
- 10 yī ts'i me da ne cɔ set da e' dī e t'e e yī dazō de ts'i yī yĩn ka-
"Down there stranger sits," she said immediately those men sitting
ran down to him.
- wō des sūt gī yin tēūt yī ya da se ka le a' yin la k'e da' yī ye tɪ
They caught him. A platform for him they made. On it they put him.
- 12 gī yū e kwon wō te a yin la' e t'is dún ne e t'es i he' kwō de de tce
Under fire very they made. They roasted him. Man because he was roasting
he was screaming.
e yī 'e' kō la yō 'q ŋa de lɔ mes ke ge ai t'e ya gī da wɔ lɔ
Then old man over there he stayed. His children all they had killed.
- 14 in la t'i me tū we zɔ' γūt da yū 'qon dún ne kwon de det tce
One his daughter only was alive. Over there man screaming
ya dī ts'úk ca tēūt we ye γōn 'a' gū k'a ne ya e' dī kū la wɔ e t'a i
he heard. "My child, what he is saying, go to see," he told her, old man.
There girl
- 16 des ya 'i 'i lɪ ma day ya t'e ze xai 'i 'i e yī e t'e e yī a dī lɔ
had gone, truly her older brother someone had killed that one he was like.
That one was making the noise.
ya 'i' yū 'qon me ta ga nō dja lɪn xwōn ne e t'e a dī lɔ tea e t' dī
She looked at him. Over there her father she went back. "Exactly brother
is like is saying it, father," she said.

¹ The passage is difficult. The only suggestion given by the interpreter was "She did not think he would follow her."

won kō la 'e des ya je he' dūn ne a wō t'a yin ya kū la kōn
There old man started with her. People they kill he went to.¹ Old man
there

- 2 des ya kū yin ya dūn ne et'es a di lo di do t'e ce tc'ū wē' et'i
he went. He went in. Man roasting says it. "Who is this my son he is like
a t'es lo xa na ya yin ti me kwa yi tc' i' na ye nī ti ye di tc'en-
you are cooking?" He took him down. His camp toward he took him back.
There with supernatural means

- 4 t'e 'e' wō jū wō te 'a yin la' ga wōn djō na yūt da 'a yin la'
good very he made him. Now well he was again alive he made him.

e yi dūn ne na lo et dū dūn ne k'e tc'i' a t'i lo e yi 'e' mes-
That man many not like people he did because his children

- 6 ke ge ga tc'ūt da wō e lo kō la et dū na tc'ūt a dja' e yi 'e' 'a-
they killed. Old man not he was strong² he became because of that
they did it.

yi ye 'i gū da ne lo e yi 'e' a yi ye 'i lo
They were numerous because of that they did it.

- 8 k'a djō le na ke tc'et dū si di yūt di e yi dūn ne et'e zi ce tc'ū wē'
Again, "We will have a foot-race," they said. That man was cooked,
"My son,"

ye di kō la ce tc'ū wē' gwa xa l'edji le na wō ts'et dū si di tc'et di
he said old man, "my son, now tomorrow 'We will have a foot-race' they
say.

- 10 di di ne di et ce' e yi zōn' wōn li' dūn ne' 'e' gūs te ya wō li' dūn ne
This your sister she only there is. Person I am going to bet it is. Person
e ya gūs ta ts'e ze xai ya me tc'i ū wa ūt dji' di nī ba li di dūt-
I bet they will kill his wife." He sang. This tent its pole

- 12 tcin xō t'i e yi sa tsī exūl ta tcī na tsūt yūt da xa ya yin ti wō jo
like this tipi poles he drummed on. A bird fell down, alive he took it out.
Well

'a' yin la' de t'a ya yin ti le' wō yūt te de sūt 'e yi es kai et dū
he fixed it. His sack he put it in. They had the foot-race. That young man
not

- 14 kī di di 'a' mūt ta' dūn ne 'e' le de l'a 'e da' 'e a dja' kō la lī'
he minded his father. With the people he raced. With the eagle he became
old man. Really

e yi dūn ne' et dū yet dai wō tca ne 'o lo a kō lī' a cō e' et dū
that man not ahead of him much he was. Because with old age not

- 16 na tcūt a dja' e he' yū dai ne 'o dūn ne k'e dūt tca de 'e de l'a
he was strong because he became ahead of them he was. Behind the people
with his legs he ran.

e yi 'es kai 'i' i' yit dai kū 'i' ya wō tc'i' ta tcī t'a yin ya dūn ne k'e
That used to be young man ahead he was out of sight. There (bird) he went-
in. After the people

¹ The interpreter took *t'a* with a *wō* to mean "weapons," *a wō t'a*, "kill with;" "he went among those who kill people" seems to be the proper rendering.

² The interpreter took it to be *na djūt*, "he hunted."

- de la et dū la dai e t'e dūn ne ya ū ja dūn ne ts'e dō nō dja
he ran. Not long time it was by the people he passed. Before the people
he came back.
- 2 e yī xa t'i wōn t'e lō e yī 'e' a γūt dī 'ū' a yī ec kai xa ts'e
That one just that kind he was. Then he used to do that. Then that
young man first
nō dja e tsūn nī dī 'ō e yī me tc'i ū ē 'i' yō et de dlōtc li gī
he came back. Meat he took down. That one had been his wife was laughing.
Another
- 4 tc'e ge je ka a dīn dī ye dī a yī be tc'i ū 'a xa dūn ne ne lō
woman, "Why did you say that?" she asked. That one his wife her relations
many,
a yī tc'e ge dūn ne e lī
that woman people were.
- 6 a yī ya set da me tc'i ū a nō dja at tsūn ka ye dī 'i' a tsūn ne dū e
That one she married his wife he came back. Meat he was looking for.
Meat was none.
me a ye 'i' yū 'ō dūn ne nī ya 'i' nī ye dī 'ō wō tcō nō dja e yī 'e'
"Who stole it?" "Over there man stole it. He took it. Good he came back.
Because of that
- 8 'a t'i et dū lī ne ce dai ne 'ō a wō' et dū et dūc dī' e yī 'e' a cīn-
he did it." "Nobody my equal but not I knew it, because of that he did it -
to me
la 'e' on t'e na nī dūn ne 'e' na γin tī 'i' dūn ne tc'i' dī ya ye-
it was. You with the people I bet. To the man go," he said.
- 10 dī dūn ne a' dji me tc'i ū a yī lī ts'e ye de 'a' xa tūs la nī ya
Man before her husband was he sent her. To the door she came.
ye dī 'e' xwa a wō' na wō te tcī na da wō' t'a cī da zō 'et dū ya-
"Above here close to camp let us go." Man not he spoke.
- 12 tcūt de me ta tc'i' te a me za' xō tc'e is dūn ne e' cū wū me k'e
To his father, "Father, her mouth I hate. Anyway you wish
dīn dītc ga me ta' ye ze xai e yī tc'e ge ye ze xai
treat her." His father killed her. That woman he killed.

A MAN AVENGES HIS SON-IN-LAW.

- 14 da ne' des bak mī ka a tca t'ī ne ne dū we et dū γī ya 'i' xō wa-
People were going to war. For them other people were not. Not
they saw them. They turned back.
nī deī mī ge ke na ya dī deī ya γai mī ge wōn lī de gac tc'ū ne'
Lake they came to. Over there lake was black spot. "Wolf
- 16 be dji ze xai kū γūt dī be ya ya 'e' wō dai γat dī gī tc'i' le γō-
deer had killed," they thought. "Marrow we will eat," they said. To it
they ran.

de sūt hī ġe dan ne ye xa l'a ya ġai nī l'a dūn ne tsī' e lī lō da-
One man ran by the others. To it he ran. Man's head it was. Cree

- 2 cī ne dūn ne ġin wō 'on t'i lō dūn na na djin ne e lī lō
men had killed it was. People's relative it was.

yī dī ġe wō tc'i' ta tc'et des de l dūn ne na lō' a yī ġa dūt tc'i'
Up to it they started. People many there were sitting.

- 4 hī ġī me dī ū lī a yī ma zī ġō ye' dūn ne 'e' a t'i ai t'e dūn ne'
One chief was. That one son-in-law with them people he was. All people
k'e ġa ne t'e' ma jī' ne dū we tai l'a lō dī ke ne dū we ġot da cō'
they counted. Son-in-law was missing. He had run away. His moccasins
were not. "Somewhere

- 6 me xa tūn e cī ye' dī' lō me tce' kōn mai' mī ka na ta kwōn mai
he froze," said his father-in-law. "Camp border for him look." Camp border
dū de xa l'a me k'e tc'e des de l at dū tō t'e t'e mūt tūn ne'
this way he ran out. For him they went. Not far frozen

- 8 sa' q me tce' xa t'e ya i' 'et dū 'e' yī le' a yō ōn t'e ye tc'e le
it lay. His father-in-law just looked. Not he could do anything it was.
He left him.

'e' yī de cin ne' me k'e tc'e des de l me t'a des de l na ġain de l
Those Cree after they went. Near them they came. They came home.

- 10 ġī ya i' qñ ke dī kwā wōn lō ai yī me tce' me kwā wōn lō e dī-
They saw them. Two places tipis were many. That his father-in-law
"Their tipis most numerous thither

xō tc'i' dū ca 'e' dī tin da wō tc'i' des ya ai t'e ye (yai) ġain-
I will go," he said. Alone thither he started. All he killed.

- 12 wō ūt dū in la t'i ġūt da 'a' yīn la' ġwa' xō ūt tc'ūk ġwa hwe'
Not one alive he made. Then he was crying. Now
mī de ġe tc'e wōn lī i he' e dī' la dī kwā da ne ne lō ġō tc'i'
he was mad because he was. There other place camp people many thither

- 14 des de l 'e' dī djō' ai te ġī ye ġain wō na ġa des de l
they started. There too all they killed. They went home.

k'a djū mī ġe ke na ġa dīt de l e dī' djō' de cin ne na dī 'e lō
Again lake they came down. There too Cree had been.

- 16 'e' yī djō' na ba hī e lī lō ġī ka dzīc (a yī t'a dzījs) a ġa des ts'i e' dū
Those too war party were. Their fish hooks by them they were sitting. Not
e da ġwa wūt dī lō hī ġe et dū hū ġe ze xai ū' dōn t'e 'ōn t'e kū dī
they noticed. One not fish he was killing. And "Why is it?" he thought.

- 18 wō' dī l'a tse 'e' 'ōn t'e kū dī yī ts'e ka wōc ġet k'a djū kū dī
"Because it is shallow it is," he thought. "Further out I will punch the ice out
again," he thought.

ġō des ya djō' dzījs e' sūt da ce na dī ne e līn kū dī de cin ne
He went there. There with hook he sat; "My relation it is," he thought.

Cree

- 20 e līn e lō wō' te na dzas 'e' yī 'e' he' yō' nai ya la ce' hū ġe ġe t'e
it was. Hard it was snowing. With that he came up to him. "My brother-in-
law, fish soon

- γain wə lə ye' di' djō' me ɡa et tc'a kai se tə lə et dū me' wōt-
you will kill," he said. There beside him spear was lying. Not it showed
- 2 da t'i ye tə e tc'a kai 'i tcūt ca na dji ne 'e' dū a' t'i lə kū di
it lay. Spear he took up. "My relation not it is," he thought
- gwa' xō de' at dūn ne djū' 'e' di 'e' ga tinl e yī 'e' ye ze xai
and also he too ice chisel he was carrying. With that he killed him.
- 4 e k'e tai l'a me na dji ne e dū da a di' a yī 'e' ai t'e me na-
He ran away. His relations not he told. Those all his relations
- djin ne tc'e yin wə de cin ne ye γan wə a da ne jə γa da nə dja
were killed. Cree killed them. Himself only he was alive. He came back
- 6 ma kwə'
his camp.

AN OLD MAN ESCAPES A PLOT ONLY TO BE KILLED IN REVENGE.

- kō la in la t'i ti da wō t'i ɡa t'a dji' γūt da mīl 'e' me tc'i-
Old man one alone was living. Rabbits with he was living, with snares.
His wife
- 8 ū 'a et t'e de e lī lə lī ɡe' et tc'ū dji' dūn ne na de ta e yī ec-
girl was. One from another place people living that young man
- kai a' t'i lə destcūt i he' ts'e ɡū wə nai ya ecke kō la mīl ka-
was. When he was hunting woman he came to, young man. "Old man snares
after he is gone for
- 10 na des ya l'ə zūs xai lī et dī e yī ecke a di ts'e ɡū tc'i' 'e' di lō
I will kill him," he told her. That young man said it. To the woman he said -
it.
- ze xai et de ne γa nū cai et dī i he' wōt l'ō 'e' yīn ka na des ya
"If I kill him I will marry you," he said, after that to him he went.
- 12 ɡa mīl ka na des datc a k'e he' yō nī e dja da' ja ze 'i 'e ɡa
Rabbit snare the direction he went for he watched behind the hanging snow.¹
Rabbit
- es dlūt e yī kō la nī dī ti da tcin tə t'e dji' ɡa na ba lī ai yī 'e'
was caught. That old man was taking it, tree far rabbit was hanging.
Then
- 14 da tcin sainl e yī γūt tinl i he' yī tcūt ū' wūt te es kai i yū-
wooden hook that he was carrying with it he caught it, then hard
young man he shot at him.
- net'ōk kō la ya i la ye yū e e de t'ōk kō la e k'e yūn l'a
The old man jumped up. Under him he shot. Old man on him jumped.
- 16 e ye. es ke i ta na de l'e sūn' a k'e t'e kō la yī tcūt ye ze xai
That young man ran away in vain he tried. Old man caught him.
He killed him

¹ Snow hanging on the bushes.

- dûn ne me na dji ne ne lɔ e lɔ e yɪ eckai kō la tai' a xat' e
 People his relation many were, that young man. Old man ran off
 it was.
- 2 et dū ɔ xai dûn ne wō nɪ ya e yɪ et dū dûn ne e da yet dɪ e yɪ 'e'
 Not soon people he came to. Those not people he knew. Then
 e yɪ eckai ze xai 'i 'i e yɪ me na djo ne lɔ hi ga nɪ ya e yɪ 'e'
 that young man he had killed those his relatives to them he came. Then
- 4 dûn ne 'e' wō tɪtɔ ai yɪ 'e xai 'e' me' a xai wōn ne dɪtɔ i hi dɪ e cit-
 with people he was telling. "That one is ours to us you are telling. Last
 younger brother
 le e lɔ 'i 'i nai la zin xai e lɔ da dja 'ɔn t'e ū dɪ dɪ i me sɪ-
 he was, you it was you killed him. What has happened? we wondered.
 Who killed him?
- 6 ye ze xai ū dɪ dɪ nai lɔ a ne t'ɪ lɔ ga ɣɪ ye ze xai xō te kō la tɪ-
 we wondered. You it is. You did it." They killed him. Very old man miserable
 sūn ne a won' ɣɪ ze xai e tɔ'it dɪ
 but they killed him they say.

A MAN WINS HIS FAITHLESS WIVES BY WRESTLING.

- 8 dûn ne kō la e lɔ dûn ne me kai e lɔ dûn ne tɪ ts'e t'ɪ
 Man old man he was. Man respected he was. Head man they had him.
 me ts'ɪ ū 'a ōn ke t'ɪ dō ye ze xai tca' ūt tɔtɔ datɔ a wɔ'
 His wives two famine was killing. Beaver he was chiseling but
- 10 ūt dū tca' ze xai e yɪ 'e' da bût tɔ'e gū ye lū kū dɪ e yɪ kō la
 not beaver he killed. "Then they were starving, women were," he thought,
 that old man.
 da ɣɪn t'ɪ wɔ 'a' ca ɣai 'i kū dɪ e yɪ 'e' tca' na tɔ'ūt lɔ zō' ze xai
 "What is the matter they treat me so?" he thought. After that beaver small
 only he killed.
- 12 in la t'ɪ cat da ɣa a t'ɪs gū ye dɪ' tōn da te na gō ye dɪtɔ tca'
 "One for me cook," he told them. "Take it ashore," he would tell them.
 Beaver
 wɔ ne zɔ' gɪ da ɣa nɪ tɪntɔ e yɪ zɔ ɣa tsɪt kō la ca ɣa lū e nū-
 shoulder only for him they would leave. That only he ate old man.
 "They are starving me, I think,"
- 14 dlɪ kū dɪ
 he thought.
 e yɪ 'e' 'a' ɣût dja wōn lɔ (a ɣût dja i ka) kū dɪ nes tɪ xa l'edjɪ
 Then "What will happen is it?" he thought. He lay down. In the morning
- 16 nɪ ɣɪn 'atɔ tɔ'e gū nɪ 'i ya gwa' na wō dɪ a ɣa da ne t'e ōn t'e
 they two got up, women. "Get up. Now what will happen? What is the -
 matter with you is it?
 et dū xa ne t'e e lɔ ɣût dɪ tɔ'e gū ōn gɪ de tɪ gɪ yɪ tɔō tɪ 'atɔ sōn'
 Not you do that before," they said. Women both went away from him.
 In vain

- nī 'i ya 'a' di dla' kō la wōn djō γūt da a wōn' gō ye-
he got up he pretended, old man. Good was alive but "Their minds
- 2 'in dī 'e' tc'e le e nū dī kū dī
are bad I think," he thought.
- e yī 'e' yac k'e tī da xa gūt da' wō gūt dīn lūt me tc'i ū 'a
Then winter alone he lived thus. The snow melted his wives
- 4 nī γa de 'i 'i 'i wōn ka des ya ōn ke gūt det t'e in la t'i da zō
they had passed out of sight thither he started. Both one man
γa nī γūn nī 'ac e lō ai yī djū' da zō na tc'ūt 'i 'i γa nes ke lō
they were married to. That one too man was strong they have married.
- 6 e ġe k'a wōc cī' et dī i kō la et dō tōn t'e me ġe' a t'i yō'
"My partner I will go and see," he said, the old man. Not far his co-husband
it was to him
nai ya iñ k'ai gūt des t'atc a yī tc'e gū nī dīn la 'i 'i ye tc'i tī
he came. Nevertheless they started to wrestle. That one women he had taken
he threw down.
- 8 me da' na tc'e tc'ūt 'i 'e' xa tse' da zō na tc'ūt ū ye e tc'et dī
He was stronger than he. First man strong was named they say.
gō dji' ma tc'ūt lō dūn ne 'e' de de sūt 'o me tc'a t'e 'ū cō
That one was strong man he quit. "You wanted him,
- 10 a t'i me ġa sa kī yet dī ġwa gū ye' tc'e le xat da de' e' tca'
it is marry him," he said. Then he left them. With moose horn beaver,
'e' tcet da 'e' 'a' t'i ġōt dō yī dō i ne dū e dō' a γūt dī
he was chiseling for it was. That time white people were not then they did it.

THE RIVAL HUSBANDS.

- 12 in la wō de t'e dūn ne' djū' xwōn te e tc'et dī dūn ne
Once man too was hard they say. Man
tc'ūl la' e lī a wōn' na tc'ūl lō¹ kwōn sūt dai et dū na tcūt-
poor he was but he was strong. A married man not he was strong
- 14 e' yon xa wōn t'i e yī e' tin da' des da dōn t'e et dū e ze'-
he was thus. Then alone he camped. "Why not he kills anything
xai e le ne e lōn t'e kū dī e yī ma' xa wō tc'i' tin ye zōn-
it seems" he thought. That one from him he took his wife. He stayed with
him,
- 16 a t'i ces ke ġe t'a nū ke e cī kū dī i he' et dū na djūt e yī
"My children they will kill," because he thought. Not he hunted, that one
mō' xa wō tc'i tin i i a cī wō' te wōn lī ka cū det dī a wōn'
from him he had taken his wife away. Very it was he hunted, but
- 18 et dū 'e' ze xai dūn ne' γon xa wōn tī i ġa lī' ts'ūt dō dō k'e
not he killed, man he took his wife from him. Now children starvation

¹ na tc'ūl lō from na tc'ūt lō.

- t'a ne ke'e yō a dō t'e a wōn me ta et dū kin dī dī 'a' ū'
was nearly killing them it was but their father not he minded. And
- 2 hī ge kon sūt dai ts'ul la 'i 'i e yī zōn wō' te na djūt a wōn'
the other the married one used to be poor that one only hard he hunted,
but
e dū lī ze' xai
none he killed.
- 4 e yī 'e' me tcōn da ne te nes ke ge dōn kwa dōn k'e t'a ne-
Then his mother-in-law "Why your children (?) starvation is going to-
kill them
ke e yōn 'on t'e et dū na yin da 'on t'e ma' jī tc'i' et dī
it appears, not you move it appears." To her son-in-law she said,
6 tc'i ū a e lō ce t'ō 'e ca xa ne le et dī me tcūn yet dī tū-
old woman. "Well, my arrows for me get out," he said. His mother-in-law
he told. One side of the road
k'a ze de djūt me dī wōn nī ya ai t'e ye yain wō wō te
he hunted. Caribou he came to. All he killed. Very
- 8 mec ke ge ka et des yai ta wōn t'e dī nī wō cī le cī et dī 'i 'i
his children for he carried it. "Far I will camp," he had said,
me ge tc'ul la' e tūn ne wōn ka des ya e tūn ne e k'ai nai ya
his partner poor. Road for he started. Road on it he came.
- 10 k'a nī da' lō et dū lat dai nī ya e t'e yit dai me kwa won le'
Already he had camped. Not long time he had traveled, suddenly ahead of-
him his camp was.
nī ya tc'e' xai lī nī 'ō de zō xā kū yai ya e cōn' yū ō'
He came there. Outside load he put down. Without a load he went in.
Mother-in-law, over there
- 12 k'a es k'ul le' tc'ōn ne' ces ke ge ya tū zūl le a wōn le' ū ka
white partridge dung my children for soup you make. That is why
nī la 'i 'i kū e ne 'a' et dī me tcōn' tc'i' me ge' e yī da'-
I brought it, inside bring it," he said, to his mother-in-law. His partner,
"That was lying on something,
- 14 sel la' a wōn' me tc'es le' 'i 'i ces ke ge ye nū de le e cī yū la'
but I left it. My children will choke. Do not do it,"
et dī me ge' tc'i ū a xai lī kū 'e yin 'ō et tsūn' e lī me ge'
he said, his partner. Old woman load inside she brought it. Meat it was.
His partner
- 16 wō' te mī nī dī ge' wōn lī et tsūn' ya 'i 'e' e' ya de yūt-
very much was pleased it was, meat because he saw. For it they started.
des del
- 18 me ge xa l' i dō de tcūt 'i 'i xa ya dji' nō dja ai t'e mes-
His partner in the morning had gone hunting. Evening he came back. All
his leggings
le ge 'e' da le da' ne tūn kwe na dja et dū lī et tsūn' na nī-
blood was frozen. He came in. None meat he brought.
- 20 'ō' xa l'e dji' gū e t'e a ya da wō de lī et dī gwūt dji' yūt-
"Tomorrow quickly for it we will go," he said. Over there they went.

- des deł me dji ye tc'a tais deł lō e yi k'e mī wō' da le mī-
Caribou from him had run off. That on his nose blood, from his nose
- 2 wō' t'a da le e lī lō e yi 'e' lō mes le ġe' út da le wōn lī 'i 'i
blood it was. Then his leggings his own blood had been.
- γút la' k'et da yītc e yi 'e' dan wō de kin' e yi be dji ze tse'
Pine brush he broke then he covered it with snow. "This caribou carcass
- 4 e lī kū tc'et dū dī kū dī e yi 'e' a ye 'i lō me ġe' da wō tc'e-
it is they will think," he thought. Then he did that, his partner. "What is -
the matter,
- de ke γút e lī e dū lī me dji ze tse' wō lī lō e yi 'a' dī
pine it is. Nothing, 'Caribou carcass, it is,' that one said."
- 6 'ō yin deł e yi yō' xa wōn tī 'i 'i tc'e ġū yōn nī tī e tc'et dī
They went back. That one from him took his wife away woman he gave to -
him they say.
- et dū wōn ka kwā cec da e yō ac t'e lō kū dī 'e' xa dja'
"Not for it camp I am able to marry I am," he thought. He was this sort
- 8 e tc'et dī e t'a ze sō dō' a t'i
they say. Leather breech cloth time it was.

A YOUNG MAN TRIES TO ESCAPE THE RESPONSIBILITY OF PARENTHOOD.

- wō te ya tc'e dī bût et dū dūn ne γút da e yō a ġin t'e
Very they were hungry. Not people they could live it seemed.
- 10 dū ye' a' yin la 'i 'i e yi ka na ya deł e dū k'a tc'e 'i tc'e 'i
Cache they had made to that they were going. Not yet they saw it.
They saw it
- e t'e lī ġī kō la me tcū 'e ec ke e lī te 'a tī da' wō t'a jī
immediately one old man his child boy was. "Father alone we will go -
somewhere,"
- 12 e ye' dī a wōn' bût ta' ces ke ġe t'ō ke e cī e' dū xac de'-
he said; but his father, "My son we will die. Not I can do that
- e yō 'a' wōn t'e bût ta' ye' dī e yi ec kai wō' te 'a' dī
it is," his father said. That young man very said,
- 14 tī da' wō t'a cī ye dī 'e' wō kon' lī da wōn tse e cī 'e' xōn
"Alone we two will go," he said. "Fire you shove together because
- a dīn dī de tcwē tc'i' et dī lī da wū' se e cī' dōn t'a e dī
you say that?" to his son he said. "I will shove it together, whatever happens
(?) " he said,
- 16 me tcwē lō a' dīn dī tc'i' tī nī ya ye' dī bût ta'
his boy. "The direction you mean, go," he said, his father.
- tī nī ya es kai tcūt ne lō ne wō ne' tcī' et dū kī dī dī-
He started off young man. Wood much he made the camping sign. "Not
you mind it
- 18 'a' ga ('a) ne t'e kwōn' lī da γō se' es cī dīn dī 'i 'i da ne t'e
you are. Fire I shove together you were saying, what is the matter?"

- mût ta' ye' dī kwōn' lī da wō se' es cī dōn t'a et dī kwōn'
his father said. "Fire I will push together, what is the matter?" he said. Fire
- 2 e lī dai ye des sī et dū dūn ne 'e' ne t'e e lō a xō lī' ces ke ġe
he shoved together. "Not man you look like, but my children
dū ye' ya tc'ū tcūt e cī lō a xō lī' dī dī 'e' xat t'e ce es ke ġe
cache they would be fed, but you were saying it; for no reason my children
- 4 t'a dū ke' e nū dlī e' dī kō la
will die, I think," he said, old man.
mīl des la xat da mīl ɔ ke t'i da se l'ɔ et dū la dai t'e
Snares he started away with; moose snares two he set. Not long time
- 6 γō dji' mīl na ze ts'ō xat da wōn ke t'i se lūt' kō la e yī ka
from there snare made a noise. Moose two were caught. Old man to them
nī ya ne da te 'a yī dai dūn ne k'e na wō cai' e' dī e yī ec kai
he moved camp, "Father, ahead after people I will go," he said, that
young man.
- 8 yū la' yet dī bût ta' wō te a wōn' won dū cai et dī gōn
"Do not," he said, his father. Very but, "I will go there," he said. There
des ya dūn ne wō nai ya tc'e ġū ka tc'e de lī' a yī 'e' ġū-
he started. People he came to. Woman on account of they were scolding him.
Then soon
- 10 e t'e mût ta' ka na des ya yit dai kō la a t'i bet dji'¹ tc'e ġū
his father he went to again. Ahead old man was. "From him woman
nī wō' nī tī e cī lō e cai' yīt dī' tc'e ġe nī wōn nī tī a xa t'a
has had a child, grandchild," she said woman. It was born. "With us
- 12 se ya me tcū ɛ' cōn on t'e ye' dī e yī ecka e lī me tcū ɛ-
he caught up." "Whose child is it?" he said. "That young man it is,
his child probably
cōn on t'e e' dī e yī kō la me tc'i ū ɔ dōn t'a' da zō e lī la
it is," he said, that old man. His wife, "What kind, boy is it?"
- 14 yet dī 'a xa da zō e lī ye' dī
she asked. "Yes, boy it is," he said.
ġū e t'e mī ka na dīn da' ye' dī tc'i ū 'a nū ce hī ce tcū-
"Quickly for it go back," she said, old woman. "I will raise it. My child
- 16 'ɛ i la t'e 'i i ye k'ōn ġe wōn lī ka cū dū dī et de' ū da' e cī
was one; a companion to him he will be. If he helps him hunt it will be well,"
yet dī yīn ka na des ya kō la na ye nī tī ya lō dī lō ye ne cɔ
she said. After it he started back, old man. He brought it back. Really (?)
she reared it.
- 18 ya a wō' a dja' ye t'a dji' wōn djō ya da e tc'et dī tc'i ū 'a
For her he killed he became. Because of him well she lived they say.
Old woman
wōn jō e he' xa dja' e tc'et dī
because she was good it happened thus they say.

¹ Also ma tcī'.

TORTURING THE ENEMY.

- dûn ne tî da ɣai yaɬ de cin ne djû' yû' ɔn tci ɣa yaɬ lɔ
Man alone was walking. Cree too from the other direction was walking.
- 2 lɔ' na ɣa t'ac i ɣa' ɣa nes ke lɔ dai sa da' na kwa ce kwa
They met. Beside each other they two sat down. "Brother-in-law, how far
your camp? My camp
gwa et dî' de cin ne cain ce kwa tɔ t'e yet dî i dûn ne
is close," he said, Cree. "Mine my camp is far," he said, the Beaver.
- 4 djô tca' a xût da ɣa me kî' nɔn ɣet' et dî xa l'e djî' ne tci' i'
"Here beaver waiting for us; beaver house break open," he said. "In the -
morning to you
da wô del e cî et dî lɔ be da ɣa 'e' a nɔ dzê lî ɔn la' i dûn ne
we will come," he said. Waiting for him fence he made, the Beaver.
- 6 yas k'e nî kî gû ye e tûn ne a wôn' dla' e yi 'e' nɔ dze lî
On the snow he beat. There a trail he made. Then fence
a yin lai ts'î' a t'î ɣût dail nî gûn nî del dûn ne ɣa a nɔ dze lî
he had made to it it was they were going. They came there. For the man
fence
- 8 ka ɣa des del
for they came.
e jî kô la' dûn ne ɣa sût da de tcin le ye ɣet sôn' a ye i'
That old man by people he sat. Poles he was cutting in two. In vain
he tried to do it.
- 10 lɔ' k'e nî yîc ye' dî k'e yin yîc e t'e yes ɣôt ye ze' xai yî-
"Brother-in-law, break it," he said. He broke it, just as, he stabbed him.
He killed him. Up
dî ɣe des del i' i' bût ta' xô de de tce dî ts'ûk e t'e na wô-
they had started. His father screaming, he heard immediately they started -
to run.
- 12 wût de sût na wô za sail a k'e he yû t'û tas 'e' ai t'e ya ɣat-
As they were rushing along he was shooting with arrows. All he killed.
dî es xô et dū in la t'e e' wô lî ɣût da a yin la' gū ma
Not one was there alive he made. His mother
- 14 ɣa dail djô' nes ke ɣe gî wôn et dū wôn ka dū' de 'e yin yaɬ
was coming. "Here your children I killed. Not here this place you come
da' wôn lî yet dî a ma ɣai da yit t'î wô' te da da sa 'a' ye kai
it is," he said. Slave he took her as. Very much she was suffering. Her skin
- 16 da de kût ai yî tci' ū 'a djô' ze' xai a yi l'ɔ a ye na da de he
he used to burn. That old woman too he killed. After that those who lived -
with them
e yi ne nî dî la
them he took.
- 18 e yi da zô djô xô xai dûn ne na de hi' et dū et da dî da'
That man "Here close people they are staying not you know about

- wōn lī la yet dī ī'e dī xwa dūn ne na de 'a kō la qñ ke t'i
it is?" he said. "There close by people living old men two
- 2 mūt dai ne dū we a yī mes ke ge na lō na ba hī e ne t'i
his eyes none. Those his young men many war band enough
γin lī lō wō tc'i' da wō de lī gū yet dī e yī 'e' won γa des del
there were. Thither we will go," he said. Then there they started.
- 4 mī k'e lū we a γa 'ī djū ce djō cūt da γa da' ts'i me ka
Their winter trail they saw. (?) "Here, for me sit. To them
wō' cai kwā cet da γa a wō wa dle' et dī
I will go. Camp waiting for me make," he said.
- 6 e yī de cin ne ka des ya kō la ōñ ke t'e zō' se ke lō gō-
Those Cree he started to. Old men two only were sitting. Their hair
tsī' γa' in tcūt ye nī' gēt de lūt djōn xac t'e cec ke ge na-
he caught. Their faces he burned. "Here I shall be this way my young men
until they come home,"
- 8 won del e cī e ga et dī lī gī djō' cai djō xa wōc t'e e cī gwa'
he said to him. The other one too, "I too I will be that way." Now
mec ke ge nō wī datc ye k'e de l'a ya ga nī ya ya wō līn dō'
his boy came home. After him he ran. To him he came. He killed them.
Just
- 10 ai t'e ye γa de zō wō te dūn ne ne lō a wōn' ūt dūn ne in-
all he killed. Very people many but himself was one
la t'e a wōn' dūn ne a γain wō lō en da dī dla' e tc'et dī
but people he killed. He was powerful they say,
- 12 tca t'i 'e e jī dūn ne
Beaver that man.

TWO BROTHERS ESCAPE THE ENEMY BY FLIGHT.

- in la xō de t'e djō dūn ne ōñ ke t'i 'in la wō t'i 'in tc'i le e le
Once too men two (once) to each other brothers they were.
- 14 xa tse dō' dū ye na tc'a de lū ūt dū won djō ke he' na tc'e-
First time along here they were camping. Not good way they had dreamed.
tec 'ī 'ī et dū xa sī t'e dū djō ke wōn ne le 'a' sī t'e tca' dī t'es
"Not we do this way here it is fortunate we are. Beaver we will roast.
- 16 wōn djō tca' wō tsits e cī ū wat dī la dō' 'a γūt dī
Well beaver we will eat, until the snow is melted," they said.
ma da γa k'e dōn ye t'its lō djōn ke won ne lī 'a' sī t'e dīn dī i
His older brother looked around. "'Here a good place we are,' you said,
- 18 dī ye 'qñ t'e me k'ain ta yet dī me tc'ī lē tc'i' gō hwō k'ai ta-
this what is it look," he said, to his younger brother. There. He looked.
'ī 'ī de cin ne a t'i gū ts'i' γa 'ac lō da γō dī xa' γūt dī a yī
Cree it was. Towards them they two were going. "What will we do?" he said,
that one,

ma da ɣa tca¹ dūc xain yet dī ta da wō l'ai et dī in k'ai tca¹
older brother. "Beaver I will carry," he said. "We will run away," he said.

"Never mind, beaver

- 2 yū la¹ 'on dī te et dī ma tc'i le e t'i zō ɣai dai de¹ et sūn
do not; throw it away," he said, the younger brother. "Nevertheless if we live
meat

e dī a xa in da wō dū dla¹ e cī yit da dī wō tc'i¹ dūc xain
without for us it will be hard. Over there toward it I will carry it,"

- 4 et dī ma da ɣa
he said, his elder brother.

ta ɣūt de l'a de cin ne gū k'e de de ya¹ e dū de cin ne
They ran off. Cree after them came. Not Cree

- 6 e tc'ōn ɣūt de le gwa de cin ne gū ye ze xai ɣa nī wōn ts'ūt
from they could run. Now Cree they would kill them they rushed up.

ma tc'i le xō te na l'e e da tcet dī t'i t'i et dū de l'a k'e t'i ye ta¹
His younger brother very he ran, he had known not he ran that way.

- 8 ma da ɣa ce ze¹ xai e yō a dja¹ tc'e la q nī ya 'e' ōn t'e
His older brother, "I may be killed it happened. Clumsy because he was fright-
ened he was,"

yū dī ma da ɣa yet ts'ūn ne ta da¹ e xai q nī ya e' qn t'e lō
he thought, his older brother. Among his bones began to pound because he was -
frightened it was.

- 10 ɣa xūt da k'e dji¹ de l'a ye tc'ō de l'e xa dja e yī 'e' dī
Now moose like he ran. From him he ran it was. Then, "This
tca¹ diñ ɣai et dī ma da ɣa 'in k'ai q da' wō tel i ye dī
beaver you carry," he said, his older brother. "Never mind, we will throw it -
away," he said

- 12 ma da ɣa 'in k'ai ū la¹ ɣin ɣai¹ ye' dī e yī 'e' tca¹ ɣa ɣai¹
his older brother. "Never mind, do not; carry it," he said. Then beaver
he carried,

a wōn¹ de cin ne e tcq ta ɣa de l'a ta t'i ɣin le¹ k'e ta ɣa de l'a
but Cree from them they ran away. Three (nights) it was they were run-
ning,

- 14 ɣa hwe¹ kwa¹ a wō de dla ɣa nes tī a yī tca¹ t'i t'i ɣī ye t'e
Then camp they made. They lay down. That beaver that was
they roasted.

wōn djo ɣī ya tset a yī 'e' wōn djo ɣa ɣūt da a na ɣūt dja¹
Happily they ate it. Then happily they lived, it was again.

- 16 wō te lī nī ɣin dī a wōn a ɣūt tset a yī 'e' wōn djo¹ a na-
Very they were tired¹ but they ate it. Then happy they became again
ɣūt dja gū ye tc'et dī
they say.

¹ "Out of wind," was suggested also.

A MAN AND HIS WIFE ARE SAVED BY LIGHTNING.

dún ne wọ nài del 'a yī et dū et da tc'et dī ke t'e e yī'
 People to they came. Those not they knew. Those

- 2 dún ne 'ec ke kwōn sūt da 'a yī wọ gūt dī wō te yū la γī-
 people, young man was married, that one they asked him. Very much, "No,"
 he told them,

yet dī a wọ' lī wō te a γī ye dī a yī 'e' gū ye des del ta wō'-
 but very hard they asked him. After that he went with them. Far distant -
 people

- 4 t'e dji' wō dún ne e lī lō gū ye des del dún ne dī ge tc'i' ta-
 they were. He went with them. People to land far
 wọ t'e dji' dún ne na γūn nī tī tī a wōn t'i dún ne dī ge lō
 people they brought him, it was, people's land

- 6 wō tc'i' a yī ec kai tī ya ne lū et dū 'a' de 'e' yọ a dja' e yī
 thither. That young man they began to starve him. Not he could do any-
 thing it happened. That
 ec kai gwa et dū na tcūt a dja' e tsūn e dī et dū gī ya in-
 young man then not strong he became. Meat was not. Not because they -
 gave him to eat

- 8 tcūt 'e' gwa et dū dún ne tīn ya ma kū den dī dī'
 then not man he could walk. To him it was not easy.
 in k'ai t'ō ts'i dī γī ye dī e he' mī ge wōn tca' na tc'e dū da'
 'Never mind, he will die,' they said. "Lake large we will move across.

- 10 wō te in tc'i sūk k'ūt dún nī nī' tc'i wō k'ūts ye zū xai le'
 Very wind cold man's face wind cold will kill him,"
 γūt dī me tc'i yū 'a' nī da' wō tel kū γūt dī lō et dū dju'
 they were saying. "His wife we will take," they were thinking. "Not here

- 12 wōn da' gū e t'e tī wōn ya' et dū me da ya wōn le' me da ya
 stay. Quickly go away. Not for him wait. For him
 ne lī 'e' de' t'a na won ts'it e cī' na nī djū' ū' me tc'i ū 'a
 if you wait you will die you too." And his wife

- 14 da zū dūt tcin dī de t'i ka he 'a γūt dūs et dū ja tō tce ge ya
 man wood four inches they loaned. Not he kept it (?), woman
 yin tō' e tī zō wō la 'a' won t'e et de' et dū da' wōn tcīt e'-
 he gave it to. "All at once if anything happens not let it go," he told her,

- 16 dī lō da zō
 man.

tī tc'e nī da' mī ge k'a dún ne' 'e' da t'i na' tūn ne dún ne-
 She moved away. On lake people were seen. Thunder among the people

- 18 k'e iya yas et dū in la t'i sa 'o da ne ne lō 'i 'i et dū
 struck. Snow not one lay there. People had been many; not
 in la t'i de gac ai t'e na tūn ne dún ne γin γō līn i la t'i
 one black spot was. Thunder people killed. Just one

de ġac es tūn ne k'ai 'e yī ec kai ye tc'i' des ya ġū et t'e
black spot on the ice. That young man toward it started. "Quickly

- 2 wac 'i kū dī me' tc'i' ū 'a 'e' lī lō 'e' djite wō sūl le nī ye dīn tī
I will see," he thought. His wife it was she was breathing a little.

He took her up.

yī dī ġe me kwa tc'i' ye nū dja et dū ya ya ġūt dai e yō a ġai-
Up the bank toward his camp he came back with her. Not they could live
they were.

- 4 t'e

ġū dī ġe tōn t'e xōn t'e a wō' na da wō t'ac t'a ne sī sūt-
Their country was far. "Nevertheless we two will go back until we die,"

- 6 wō ka ġūt et dī da zō na ġūt des t'atc mī la zō' wōn lī ye he
he said, the man. They started back. Their hands only were. With

ġūt dai ne dū e ye he' da wō de xa tin a ya ne ts'ūt ya de bāt 'e'
they would live was not. "With it what can we do?" They began to die.

When they were starving

- 8 'in t'i zō tca' kin' ts'a ze sa 'ō na ġin t'ate tū mīl da wōc-
suddenly beaver house old stood there. They two came to it. "Water net
I will set

l'ū e tca' wō' kū dī ġōt da' xwōn da' ce da ya kwōn de-
for beaver," he thought. "Some place near by wait for me. Fire build,"

- 10 wō k'ōñ yet dī tca' 'ōñ ke t'i se lūt e yī kī na ġūt de t'atc
he said. Beaver two he caught. That house they two went away from.

ta wō t'e dji' ġī yī he' na ġin t'atc
To a distant place with it they two came.

- 12 e yī tca' sūn ne dū we ġwa k'a djū ya de bāt a yī'
That beaver meat was gone. Now again they were hungry. That

tca' tca lū cac djū ne tcai ġin tī ū a yī kī' ġū dī ġe na-
at the end of the beaver meat bear too big lay. And that food their coun-
try they two came back.

- 14 ġin t'atc ġū dī ġe k'e ġū nōn dī 'a da wō lī a yī kī' dū dī 'e
In their country its small birds were. That food now

dī ġe 'e' na ya dī t'ac i da' wō de dī a wōn' ya ġūt da lō e yī
their own country they came back. It was hard but they lived. Those

- 16 dūn ne' k'e tc'i' 'e da' lō yī se xe' kī' jō' ya ġīt da dūn ne
like people they lived fox food only they were living on people

'e' lī lō e yīt dūn ne e yī yī se xe et dū et da tc'et dī e yī
they were. Those people those foxes not they knew. That

- 18 kī' ya ġīt da 'e' dūn ne ya i da de dīa' mūt tsūn
food they were living on for people it was hard, its flesh.

A MAN SAVES HIS PARENTS-IN-LAW FROM STARVING.

- in la wō' de t'e i e' dī djō' dō a wō' ta' wō' t'e dji'
Once there too hunger was killing them. Far away
- 2 dū ye wō li e yī' ka 'tc'a dai lī' gī tc'ī ya nes da de bût' e
cache was. To it they were moving. One old woman sat down with hunger.
e yī 'e he' yī de ma jī ya dai dūn ne 'e' me' tc'ō nes da
That with behind her son-in-law was going with the people. His mother-in-
law sat down
- 4 'e' da γō dī' tō k'e dji' me la je' je a' t'ī djō' cūt da ye sin' da
he knew. Far his brother-in-law was. "Here for me you sit.
de tcin ta' nī ya et de' wōn lī dīn ts'ūk' et de' a wōn 'e dū
Among the trees if I go, something is if you hear but not
- 6 cī dī da γōn 'a' me la je de tcin na ze ts'ō' 'e' wōn et dū
pay any attention to me." His brother-in-law stick he heard (break) but not
ye ts'in de ja me' la je k'a la jō' me γōt da t'ī e' dīn na ze ts'ō
he went to him. His brother-in-law nearly he saw. There he heard a noise.
- 8 mes tin l'ū le a dī xat da tc'e q ke tī gīn wōn lō ma tce' yī de'
His bowstring made the noise. Cow moose two he killed. His father-in-law
over there
me' tc'ī yū wa nes da 'ī' ka' ma jī et sūn 'e yīn ka na-
his wife had been sitting to his son-in-law meat for it went back,
- 10 des ya me tce djū' cac ze xai' lō e yī djō' at sūn 'e' me tce
his father-in-law. Too bear he killed. That too meat his father-in-law
yīn ka des ya lō 'ī dī dī ya des 'atc
for it started back. They met.
- 12 γō djo ts'e des del e γōn' da ne 'e' tc'a gūn ne le 'et dū
Well they traveled. Because people had left them not
dūn ne' k'e γai des 'atc et sūn wōn jō t'a dji' ga γūt da 'e'
after people they two went. Meat good with they lived.
- 14 'et dū 'q xe dūn ne k'e gwa kwe' γūt des 'atc dū ye' wōn
Not soon after the people now they two went. Cache to
na γa gīnt del lō 'et dī djō ūt 'e et ts'ūn ne dū e 'ū' a γa
they came. There too just meat was gone. And those
- 16 dūn ne' et ts'ūn a γai 'ī 'a wōn' dūn ne' et dū γa γūn nī tcūt
people meat they had taken but people not they gave to.
dū ye t'a et sūn' sūl la 'e γōn' γī ye' γa des da' ai yī l'ō ī
In the cache meat lay but they ate it up. After that
- 18 wō t'e ya γa dīt bût
very they were starving
na dlī k'a djō' e yī yī dai γa des da 'e' wōn' 'e dū lī γa-
Again still those ahead they were moving but nothing they killed.
- 20 ze xai e yī 'e' k'a la' zōn t'a na gūn nes kī
Then nearly they died.

A MAN, FRIGHTENED BY HIS WIFE, KILLS SWIMMING CARIBOU.

- in la t'i dūn ne djū' wō dītc e lī me dji nō de 'ōtc dī'
One man too his story it is. Caribou crossing place
- 2 γais ke me tc'i ū 'a yū dō k'e ūt dū γa γūt da e yōn a γin t'e
two were sitting, his wife too. There was famine. Not they could live it was.
be dji ne dū we e jī 'i he' in t'i zō bāt dji ōñ ke t'i na de 'el
Caribou were not. Then suddenly caribou two were swimming across.
- 4 a la' ye dī se tō' e yī 'e' e ke a γin la ye tc'i' des kī et dū
Canoe there was. Then it float (?) he made. To it he started to paddle.
Not
lat dai e t'e yō' nai kī et dū ye ze' xai yū tc'i na des kī
it was long to them he came. Not he killed them. Toward this way he pad-
dled back.
- 6 da ke tce hī hwū a t'i ōn t'e kū dī me tcī ū 'a wō te de bāt'
"Why has he left them he did is it?" she thought, his wife. Very she was -
hungry.
e yī 'e' 'a dī djō xwā 'a na γa kīl da t'i a t'i t'a nī ts'it e yō
Then she said (?) "Here close he is paddling back. What is it?
We should die
- 8 a wōn t'e 'i 'i gwa' et dū γīt da e yōn a wōn t'e kū dī 'a yī
it was happening. Now not we can live it is," she thought, that
tc'e ġe'
woman.
- 10 djō ya γa be dji ta dī tce tc'i' na γa ōl djō xwa 'a na-
There over there caribou in the middle of the lake were swimming. Here
close he was paddling.
γa kīl ye tc'i' 'i k'e nī 'et' ye ne djit ye tc'ō ta na ts'i' des kī
Toward him she spread her legs. He was scared. From her he paddled back.
- 12 hī dō ye tc'e le me dji 'i 'i γain wō be tc'i' ta ce tc'i a yī 'e
Really he left her. Caribou he killed. To her they were being blown ashore.
Then
ta se 'el ai ye kī' γa da tc'e ġe ne dū e e yī da zō ta tōn-
they floated ashore. That food (?) woman. Was gone that man. Far,
- 14 t'e djū i 'e dī sūt da nat dū e da zō ġwa' 'ō ce de tī 'e ōn t'e
there she sat he was not man. Then "'He threw me away it is'
nū dli kū dī 'a wōn' da ne et dū e da dī wōn lī e yī 'e'
I think," she thought. But people not knew it was. Then
- 16 e dū a γac da γa wōn lī kū dī a yī tc'e ġe 'in t'i zō yō'
"Not I will live it is," she thought, that woman. Suddenly to her
nō wa dja'
he came back.

AN ENTIRE BAND IS KILLED BY THE CREE.

- dûn ne ya dī bāt' ū' ts'a del lū ġe tū tc'ī' tc'a γūs xa-
People were starving. And they were traveling. Fish water toward, they -
ran, "Tomorrow
- 2 l'e dji wōn tc'e' dū del tc'et dī xa ka dō wq tc'e des de l
there will come," he said. Evening there they came.
mī ġe k'e tc'e dīn del 'e dī de cin ne 'a' t'ī e lq ta jō nī tc'in-
Lake they came down to. There Cree were. Clear place they came.
- 4 nī del ts'a' ī ūt da ne djū dûn ne γa' ī 'e dū 'a' tc'e de 'e' yō
They saw them. They themselves too people they saw. Not they could do -
anything
a wō dja' tī la yīn γō de cin ne na lq e yī 'e' dûn ne da'-
it was. They began to kill each other. Cree were many. Because people
were stronger than
- 6 na γūt tcūt dûn ne γa yīn γō ūt dûn ne et dū in la t'ī ts'es-
people they killed them. Themselves not one they killed.
zes xai ai yī 'e' tc'e ġū ġū k'e des del e yī djū' γa yīn γō
Then women after them came. Those too they killed,
- 8 de cin ne' ts'ūt dō yū ai t'e lī dō' ma lq a γō yīn dīa
Cree. Children too, all. Completely its end they made.

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

- be dji' dī ġe k'ai na tc'ūt de mīl 'e' ec ke gō mīl ġū e t'e
Caribou country they were living, with snares. Young men snare early
- 10 na t'ītc e le xat l'ī dō' ec kī' ġū dī e t'e xō dji' na γades de
they used to visit. In the morning young men four after them they went.
dū ye zō' lī ġī dûn ne 'e' tcūs te 'e' nī ya lq dī de cin ne
This way only one man with snowshoes he had passed. "This Cree
- 12 a t'ī e cī zō wai lī γūt dī ġī k'e na des del ġū kwā wq tc'ī'
it must be. We will kill him," they said. After him they started. Their cam p
towa rd
a t'ī mī ġe ke dī ya yit dai γa ya l ġī tc'ī' wō de sūt γī yī tcūt
it was. Lake he came to. Ahead of them he was walking. After him
they rushed. They caught hold of him.
- 14 ye ka dīn ya e 'a ne t'ī γī ye dī e xai wq ne dītc γī ye d
"After what did you come are you?" they asked. "Tell us the news," they said
γōn dûn ne γa γō da' wōn lī la γī ye dī dûn ne γī wōn ¹
"Somewhere people you have killed has it been?" they asked. "People
I have killed

¹ Recorded γī kwōn.

- a wōn' et dū dūn ne e t'i me' t'e le hī e yī jō γī wō' e yī
but not people like. Bad people those only I killed." Those
- 2 ec ke gū me' na djin ne dō le lō e yī a' dī γī ya ka nī get
young men their relatives they were, those he meant. They stabbed him -
through.
- te γī ye nī tī gwa' γī ze xai e yī ec ke gū gī e t'i ai ye 'i
They put him in the water. Then they killed him. Those young men it was
they did it.

A MAN SCARES OFF THE CREE WITH A GUN.

- 4 na t'e dī' hī gī dūn ne dact'e dūn ne da ūs t'e e le kes t'e
They were living. One man, "Something is the matter with me." Man,
"Something is going to happen I feel this way."
- wōn djō xa γa da' et dī kō la xa l'e dji' de cin ne gū t'e i'
"Well watch," he said, old man. The next day Cree to them
- 6 wō de sūt e yī kō la tī sō' e la t'i a 'i e t'ō dī e t'e zō'
they attacked. That old man gun one he had. Bullets four only
a 'i a yī xais l'a be kwa' wōn lī i 'e dī wō t'e i' wa sel
he had. That last his camp was. There to it they would rush,
- 8 de cin ne de tes ō' 'e' yū t'ūk' γa nī wō nī ō xa tse' γa l'e lī
Cree, with his gun he would shoot he planned. First was running
ze' xai kō la gū mī dī he' yī dī e ta na wō des sūt' de cin ne
he killed, old man; their chief. Over there they ran off, Cree.
- 10 tes ō' 'a 'i lō kū dī e yī 'e' nī ye djit e yī 'e' a t'i ai yī
"Gun he had," they thought. Then they were afraid. Then it was that
kō la en da de dīa bāt tsūn' 'e' xa γūt da e t'e dī
old man was hard his flesh because he lived through (the winter) they say.
- 12 dūn ne γan γō e yī 'e' te sō' t'e t' da γan t'eūt lō e yī
People had been killed. Then gun they left. That
yin tō' e t'ō dī e t'i būk ka sel la lō e yī djū nī de la dūn ne-
he found. Bullets four beside it were lying. Those too he took up.
People for
- 14 γa ya γūt da et dū wōn lī ye ū t'ū' e yī gā hwe' dūn ne
he kept them. Not it was he shot. That then man
ye he' ze' xai xō t'i da γa ya γūt da 'i 'i gwa'
with it he killed, it was. For that he had kept it, then.

THE BEAVER, THEIR ARROWS HAVING BEEN USED ON BUFFALO, ARE
KILLED BY THE CREE.

- 16 xa k'ai k'e t'e a de l ai yī ai t'e t'e a γin wō xa γa dō de-
Buffalo after they went. Those all they killed. The day after Cree
cin ne t'e a 'i t'e e gē ya 'i a wō' da zō γō ne t'e i' gī ye dī
they saw. Woman saw them but men, "You are lying," they said to her.

- e yī 'e' ai t'e e t'ō ya γūt des la¹ xa k'ai wō gū yī la' zō
Then all arrows they had used buffalo on (?). Their hands only
- 2 da wōn lī xō te de cin ne gū tc'ī' wō de sūt gū tcō a' γūt t'ī
there were. Very Cree toward they attacked. All right they were.
- ai yī 'e' ne lō ne ya ze xai de cin ne de cin ne la' djai t'e zō'
Then many they killed. Cree. Cree five only
- 4 ya ze' xai e lō
they killed.

A MAN AND HIS WIFE ALONE ESCAPE THE CREE.

- xa tsī' dūn ne ya ya dī būt lō hī ġī dūn ne γī ye kū e yī
At first people they were starving. One man they were starving. Those
- 6 lū ġe ka tc'a γis xa l'e dji' lū ġe ka tc'e dū deī 'a γūt dī ū'
fish they were running for. "Tomorrow fish for we will go," they said. And
dūn ne mī ġe ke dī deī de cin ne wō na γin da a yī ai t'e
people lake they came to. Cree there were living. Those all
- 8 ya ge ye wō ai yī dūn ne ts'ul la 'ī 'ī zō γūt da
they killed. That man poor only he lived.
- ye dī e' me tc'ī ū 'a ka na des ya k'ul la zō' mī ġe ke dī ya
From there his wife after he started. Nearly lake he went to.
- 10 wō te jō' nō wūt dja' yū tcit dī ya ye et dī ye tc'ī' tī des ya
Very to her he caught up. "Come this way," he said to her. To him
she came up.
- xa wō γin kiñ ye dī γūn nes tīn kōn' e dī' dī e k'ī dze ne xe
They began shovel off a place. There they lay down, fire without four days
- 12 ya γin tetc ca tc'e nī ya ne' γin 'atc yī ts'ī mī ġe wō tc'ī'
they lay there. Sun it came up they two got up. Over there lake to it
des ya da zō mī ġe' k'e wō de ne γac ai yī dūn ne tc'a γin wō
he started, man. On the lake was a black spot. That people were killed
- 14 e yī e lī e dū in la t'ī γūt da dūn ne zē' tca ta wō t'ī ne
that it was. Not one was alive, Beaver, Beaver people.

A WOMAN HIDES BEAR MEAT FROM HER STARVING HUSBAND.

- dūn ne e la' xō de t'e tc'a deī ya tc'e dī būt hī ġe dūn ne
People once were traveling. They were starving. One man
- 16 tc'ul la e lī et dū γī ya in tcūt ai yī 'e' ūt dūn ne cac in la
worthless was. Not they fed him. Then he himself bear one
me tc'ī ū a na ye ne 'ī lō da zō et dū et da ye dī yī dai 'q nōn-
his wife had hid. Man not he knew it. Ahead he came back.

¹ ta γūt des la was first recorded.

- dja me tc'i ū a ne dū e da dja ōn t'e kū dī yīn ka na des ya
His wife was not. "What is the matter?" he thought. For her he went back.
- 2 ye tc'i' xwa na γūt da! de cin ne djū' nū lī e' na zūt ū ze-
Toward her close he came. Cree too he suspected. He stood there.
He listened.
- ts'ō gū zō mes ke ġe a k'a et dī e zī ū da wōn t'e a γūt dī
All at once his children "Fat," were saying, those. "Why do they say that?"
- 4 tc'et dō kū dī da zō' nōn dja cac k'a jō e da t'i ȳ nī ya ke t'i
children," he thought, man. He came back. Bear fat only was in sight.
He was frightened.
- na ye ne 'ī lō e yī 'e' et dū tō t'e dō 'a' ne dja dī wōn lī
She was hiding it. "Then not far you did it it is;
- 6 wōn djō na na wō 'ī dūn ne ka γa a wō lī cac γa gūk dūk
well you hide it." By the people even bear they eat up
e da tc'et dī e dū lū ġe ze' xai e yī 'e' mes ke ġe dō k'e t'ai-
they know it. Not fish he killed. Then children famine they would die
- 8 ke e yō a' dō t'e e yī 'e' cac na ne 'ī et dū ma tcin tcūt
it appeared. Then bear she hid. Not they were feeding
e yī da zō
that man.
- 10 e yī 'e' tc'e ġe a t'ī lū ġe na lō dī nī tce nī da et dū a dī
Then woman it was fish many places they moved the camp. Not before
lū ġe ze' xai 'ī 'ī ġa hwe' lū ġe a hwō a dja' xōn djō dūn ne
fish they had killed, suddenly fish they killed in numbers, it became. Well
people
- 12 'e' γūt da ġwa' et dū lī ȳ t'e ū gūt dīn lūt' nī γa γūn nī da'
with he lived. Now nothing it was.¹ The snow melted they lived through.

STARVING BEAVER VISIT THE ROCKY MOUNTAINS.

- tca tc'i dūn ne na lō ne' 'in la' γa dīs da' yas k'e 'a wō dja'
Beaver Indians many together they were travelling. Winter became.
- 14 yas da tā 'a dja' bes na dū e tsin! djū na dū we tīs 'ō'
Snow deep became. Knife was not. Axe too was not. Gun
djū na dū we ġwa' 'a' a' da tc'al le' tsī' i xe' tca' wō' 'e'
too was not. Then snowshoes they made with stones with beaver teeth
- 16 wa yū in da dīa a wō dja' dōñ k'e' dūn ne' 'a yin la' ġwa
too. Hard it became. Starvation people befell. Then
dūn ne dōñ k'e' t'ais ke' ta tc'e' dē zū jō' ya γī da 'a dja'
people starvation they began to die. Three men only were alive it was.
- 18 ġwa dūn ne ka na γūt dūs de! γa dū! ġwa 'in da dīa ex-
Then people for they went. They traveled along. Then it was hard.
Porcupine

¹ Nothing was the matter.

- tcic ye' ya zex xai ai ye kīn' γūn nes tetc gū sōn' lī gē'
they killed, that food they slept. Really one
- 2 xō nat ye dūn ne 'a γat tc'in tc'e' gwa xa l'i e tce gwa tcē'
dreamed people they were staying. Then the next day thither
ka γūt yes datc tsī yis ye' k'e kī e γin del ī 'e dje' 'in da dla'
for they started. Rocky Mountains they climbed. There it was hard.
- 4 djin' γa del 'in tcin jō' ¹ kwōn e wō t'a tc'i' gwa dūn ne ga
They were traveling suddenly fire was seen. Then to people
nī γūn nī del ai ye' ne dūn ne 'a ts'ūn na lō' a γa 'i ai ye'-
they arrived. Those people meat much they had. With that
- 6 t'a tc'i' ya γī da ī ne' ta tc'e' dūn ne' ai ye 'e' 'at t'ō le'
they lived, those three men. Then summer
'a dja' dji' tū' dī ye' gū dī gē dje' na' γin del
became this way to their country they came back.

THE ESCAPE OF THE BROTHERS FROM THE BEAVER LODGE.

- 8 es ke gū ōñ ke dī lō da γa e kī yū 'e' kū γa γin 'atc tca'
Young men two brothers under a beaver lodge went in beaver.
ū γa set ts'ō ka gū dī gē xwā dan ne de cin ne je γin γō lō
for they were listening. Above them near Beaver Cree killed.
- 10 et dū et da wō wūt dī es ke gū da cin ne ye dī' ka wōñ kō
Not they knew it, young men. Cree there the hole
ye dī wa tc'i' dūn na γa 'i kwōn' da ts'i' da cūt tsī nūt lō
through that they saw the men. Fire limbs dry many
- 12 a γī yin la' ye dī e kī' yū 'e' kū ke ye gīn la' gī ye kō dūn nī-
they fixed. There lodge under they put them in. They set it afire.
tsī' dūn ne kwē 'a t'i' ma n da wō de la lūt 'e' et dū e-
Men were inside. For them it was hard. Smoke with not they could breathe
- 14 djitc e jō a dja' t'a γa ne ts'it ī γa nī wōn ts'ūt' e yī 'e' et dū
it became. They were about to die it was. Then not
a γūt dī ye he yō gū ya 'a' won dja' te gūn ne 'atc yī tse ūs-
they could do anything for them it became. They two went in the water.
Down stream ice
- 16 tūn ne wō te wōn tca na get ūt da wūt dī wō tc'i' te gūn nī 'atc
very large was cut they knew. Thither they went under the water.
da ce wō te' ma da γa xain ya at dū' xūte a t'i' nū dī ma-
By chance (?) the older brother came out. Not without reason he did it
I presume. The younger brother
- 18 tcī dle me k'e ce ke da a won de ye dī' ye ke da a dja' yīñ ka
after him, "Behind me you will be," he said. Behind him it was. For him

¹ Usually in t'i zō.

te det dītc ye ke⁶ i tcūt k'ūl la wō tes de ja xa ya yin 'atc
he was feeling in the water. His foot he caught. Nearly he went by. They two -
came out.

- 2 tsin ya γūt de 'atc 'ū ya γī gū na t'ūn ne⁶ ai t'e na cet cūl
They got away. Then on them their clothes all were wet
'a yī gū ye as tūn e cī a wōn⁶ ya γūt da
those with them froze but they lived.

- 4 de cī ne tc'a dūn ne te wōn sūn ne k'e wō yin letc yī dō⁶
On account of the Cree people were miserable they were. White people
ne dū et dō ūt dū lī 'e' a γūt de e yī 'e' k'es la dji⁶ de cī ne
when they were not with nothing they worked. Then revenge Cree

- 6 gū ya wō gū zōn⁶ yin le⁶ tc'et dī ūt t'a ze ts'ōn⁶ dō⁶ ūl le
always killed them they were they say. When there were leather breech clothes
it was

a yī⁶
this.

THE KILLING OF THE CHILDREN AVENGED.¹

- 8 xa k'ī ge xa des deļ gū tc'ī ū a gū k'e γūt deļ in la t'ī
Buffalo they started for. Their wives after them were moving camp. One
tc'ī ū a dūn ne ta γūt da e yī a xat tc'ī⁶ γūt deļ in tc'ī dū da
woman among the people was living. That one "After us they are coming,
Winds-crossing-each-other,

- 10 nūl lī da' din dītc ai xe
when you were you used to say. Yes."
gū l'ō i dji⁶ γū ōn na⁶ tin des ya ton t'ī a e dū dje a tūn ne
After them side by side he turned off. Far from there road

- 12 a wō dī dīa at dū nūt te ye kaļ e wū da t'ī ū' wō te yī da tc'ī
he made for himself. Not he slept. It was daylight. One could see. Then very
from over there
γūt daiļ dūt ye⁶ tū γūt des dō γūt dī ye he⁶ a tai tc'it dū 'a cī
they were coming young buffaloes. Water they drank up. Because they were -
saying, all children,

- 14 an na tī a dū' dī 'el 'a an ne kwē et dī i ye he⁶ a tcū ne he⁶
"Mother, father here mothers camp," he said. Now strangers
dūn ne mī tc'e le a tai tc'it dū ya yin wū i ye he⁶ yī de ye-
people bad all children they have killed. Then upper (?) road

- 16 tūn ne l'a² ai te mes ke ya⁶ ya wa siļ ya lī ya in sūt le cī tc'e-
all their children ran with him. Really they ran with him. They started.
des deļ e ciļ ma da gō⁶ ne⁶ a' nī yin tī ya
For them a hole was there he put them in.

¹ Told by Ike, but repeated by Louisçon, his son-in-law. The text is defective due in part to the difficulties in recording.

² This probably should have been, *a wō de dīa*, as was suggested by an interpreter.

ū tc'í' de l'a tc'í gū 'a yī dai de l'a xa k'í gā yin wō gū-
From there she ran old woman. Ahead she ran. Buffalo they killed

to them

- 2 yū na l'a yat ye na xūs ke ge e he le tc'e nas dītc xūt ye' ke
she ran. "Come our children (?)" Just moccasins

e dī tū nī na wōs sūts ya i tcī mūs ke ge tas yin wō in l'a t'í
without on the snow they rushed. They were crying. Their children were all-
killed. One

- 4 es ke mūt tcū ē i l'a te ai ye at dū kī dīn a kō le gū ya i-
boy her son one that one not he cared. Old people all cried.
tc'í a cī tca'

- 6 xūt l'e dji' a xat dje e wa lī xe cī e dī at dū kī dī 'a ye-
"Tomorrow you will do as you please," he said. Not he cared. From his-
mouth (?)

sōn wō tc'í' a tc'it dī e dī út da 'a wō tc'í' k'úl la na wō dīn kə'
he pulled out (?). He knew about it. Nearly it was daylight

- 8 xain wō 'o ye k'e da yin tcūt i ye he' γa dīl djin' ait xai
he pulled out. After it he was dragging it because he ran. All

dōn gūc l'ū gī get des del ye de γūt del dji' a tai ya in kī dūn-
having cramps they went. Ahead they went all lay on the ground. People

- 10 ne γūt dil (gī k'e des del gī yū nai del) γa dī le de at xai ya i tce'
after them went. They came to them. As they were coming along all were cry-
ing.

at hai gū yes ke gō yin wō a cī ne gī tcū γa' gī ye gūt t'as
All their children were killed. Some of them their ears they cut off.

- 12 nai dī wō de ka yai γai dai dī gī ye tc'e le nai dī wūt de ka t'o-
They let them suffer still living, they left them "Let them suffer,"

ke le kū γit dī ye ōn djo at de gī dī dla'
they thought. Good he had revenge.

THE KILLING OF THE WOMEN AVENGED.

- 14 xa k'ai ka tc'e des del tc'e gū zō de ts'í de cin ne' yō nai-
For buffalo they started. Women only were sitting. Cree came there.

del ya yin wō da zō ne dū we in l'a tc'í tc'í yū a da zū t'a-
They killed them. Men were none. One old woman men came to.

- 16 se ya 'e' yī da γai et da wō' tc'it dī da zō tc'e gū ka . na des del
Because of her they knew it. Men to the women started back.

de cin ne ne dū e me k'e yin wōn ka na des del ye t'a se del
Cree were gone. After them, for them they started. Near them they came.

- 18 tca ta wō t'í ne 'a yī ai t'e ye yin wō 'e' dū 'í l'a t'í γūt da
Beaver those all they killed. Not one lived.

γū tc'í yō yin wōn ka 'a ye 'í'
Their wives on account of they did it.

A MAN FINDS BEAVER IN SMALL PLACES.

- dûn ne lî gē tca' γō nî ya lîn' xût ye de tca sūz ze xai-
 Man one beaver he went to. "Just small place beaver I will be able to -
 kill
- 2 yōn ōn t'e kū dî ōn des ya tca sōn tî a k'a mûk k'e na dîn da
 it is," he thought. He went back. "Beaver rat after go.
 mûk gā nî na wōn 'î le ye dî' ye k'e ne gā yî da tca' lîn
 With him we will hide," he said. "After him he is watching us. Beaver just
- 4 xût te de na dî e lō mî a wôt dai e dî γō tc'î' γût des del
 small place they will be living. We will eat it all up," he said. Thither
 they started.
- gî ye dî dîn del te k'ai' ye tce dōn î 'e dî k'a djū nōn dja tca'
 They started after them muskrats. Ahead of them there again he came back.
 "Beaver
- 6 xût te dî dî e ts'î' mî wôt dai' yet dî ōn ût da γai a wō dle
 small place they were sitting. We will eat up all," he said. "Now his hole
 we will make.
 ma dō' e' yū e a da γa a wat le kū we win sî yî dî gē tōn te zî'
 His food under hole (?) made we will go in. Up there far
- 8 l'a djî nî 'atc î 'e dî mîn ka tsîn na ta γa lîn ne dū we dûn ne
 they came to the end. There, for him they looked. Then he was not. Man
 lî gî t'a l'e he e zis t'ain ya yet day γa wōn ka na ta ga xôt-
 one mink skin he went in for him where he looked for him only then he -
 found him.
- 10 da wōn 'ō ye k'e des ya l'a djî' dî e tsî' da tcîn xain tsî
 After him he went behind they were sitting (?) trees they pushed out.
 k'a djū xōn de ca
 Again he went home.
- 12 γa lî n' dōn k'a' dûn ne γa in da dla dût tcîn iñ ka na ta
 Then starvation people was hard. "Wood look for,"
 e dî miñ ka tc'ûn na ta dût tcîn sîn tō' î 'e dî miñ ka ye-
 he said. For it they looked. Stick they found. There for it they looked.
- 14 ts'it dî 'î' gō tc'î' dî e ts'î' ai te sūz ze xai dûn ne î ne dî ye-
 There they sat. All they killed. People were pleased.
 wōn le

PUTTING THE ENEMY TO SLEEP BY MAGIC.

- 16 dûn ne tî ōn ke t'î dûn ne ka ga des 'atc ût tûn ne γa 'ac
 Men two people they two went after. Road they went along.
 wō te dûn ne ne-lō wō na γa yîn 'ac e yî de ts'î et dū gū-
 Very people many they came to. Those sitting not they saw them.
- 18 ye 'î a γût dûn ne zō' dûn ne γa 'î' 'in k'ai' me tc'e ne-
 These people only people they saw. "Never mind, let us go from them,"

- wō dle he yet dī ma da γa xō γa nī t'atc in k'ai ū' wū t'ū hī
he said, his older brother. They turned back. "Never mind, let us shoot them,"
- 2 ye dī me tc'el lī līn dūn ne ne lō et de γa de wō yec e cī yet dī
he said his younger brother. "Too people many; we will get caught," he said
ma da γa 'in k'ai ū wō t'ū he ye dī me tc'el lī k'a djū gī tc'i'e
his older brother. "Never mind, let us shoot them," he said his younger brother.
Again to them
- 4 te sō et da γūt dī tīc a wōn' ma da γa yū la' līn' dūn ne
gun he pointed, but his older brother, "Let them go. Too people
na lō et de ga da wō ye e cī yet dī ma da γa ne ne djit e de' xō-
many; we will get caught," he said, his older brother. "If you are afraid,
turn back,"
- 6 ne da' yet dī yī de na γūt des t'atc
he said. Back they started.
nūc 'a' hī ye dī gī ye he' dūn ne ka cū γa det dī dī ge
"I will fool them," he said. Weapons people they were hunting after
ground
- 8 nī γa nī la gī tc'i'e dec 'atc ai yī de ts'i tōn t'e dji' wō dūn ne
they put down. To them they went. Those sitting distant people
e lī dūn ne γa 'i e t'e ye ka a ca ga gū ye dī et dū cū tca k'e
they were. People saw them immediately, "For what are you looking?"
they asked. "Not foolish things
- 10 i tac e 'a' sī t'i γūt dī yō xō' ca ge wō t'i ts'a del i'e dī
we do we are," they said. "Over there river very (many) they are traveling.
There
wō tc'i'e a xa tc'et dūl lī' e yī'e' k'e ts'i i' ac'e' a' sī t'i γūt dī
to it they were scolding us because we are walking around we are," they said.
- 12 wō tc'i'e e xai ec ke gū dī en t'e ne e xai na γa dū de lī γūt dī
"Thither with us young men four with us we will go," he said.
wōn na γa des del ca ge wō tī ke na γa dī del sa l'ō i e dī
There they started. River very (large) they came down. After sunset
there
- 14 na γa nes tetc sūn' a' γī yī le' tc'ain t'e 'e' nī γī nes tāt in lā-
they went to bed. In vain he tried them, medicine with. They lay down. One
t'i wō t'e tc'a din t'e e nū dlī e ōn t'e et dū ɔn xai tc'i'e gwa-
very (strong) medicine-man I think it is. Not soon suddenly
- 16 hwe' nes tin a γī yin la' tc'ain t'e 'e' ai t'e ōn ye dī gwa
he slept, he caused with medicine, everyone. "Now," he said. Then
gū ye γan wō bec 'e a γī ye 'i
they killed them. With knife they did it.

A BLIND MAN'S ATTEMPT AT DEFENCE.

- in la wō de t'e djū' tc'e des bak tc'a dai' i' i' dūn ne wōn
Once too they went to war. They had been traveling, to people
- 2 na tc'e yin del miñ ka 'a' tc'et t'i i' e li e yi 'e' dūn ne' na'-
they came. For them they were looking they were. Then people after they -
knew
- yic l'q e' wō li 'e' mūk ka kū tc'e yin del kō la ye' ka da-
they were there to them they went in. Old man, "Where are you going
- 4 del 'e' a t'i et dī xa t'e ke i daite 'e' at si t'i gū ye γūt dī
is it?" he said. "Just we are traveling we are," they said to him.
- a wōn' a yi kō la' xūt t'e a' tc'et dī kū dī e yi 'e' me'-
But that old man, "Just they say it," he thought. Then to his boy,
- 6 tc'et dō tc'i' kwōn' e yi nī del e cī mec ke ge wō li la 'et dī
"Is it those they came their children are?" he said.
- būt tce' tc'i' in dū e et dī e yi tc'et dō ga xa wōn t'e cī
To his grandfather, "No," he said, the boy. Now "That way it is,
- 8 kū dī i' k'e tc'et dec da' tc'et dō wō li e le et dū xa t'e a tc'et-
I thought. If they are traveling children would be. Not just they are,"
- t'i e cī et dī e yi kō la e yi 'e' ya ya kū γain del i' ne e ca'
he said, the old man. Then beside him those who had come in, "Grand-
father,
- 10 da din dī e tc'ū 'a' k'e ne zō' wōn ne de 'a' din dī ye yi yet dī
what did you say? Foreign way only all the time you talk," they said to him.
- xon t'e sūt da bīc k'e de 'ets me dūn ne zūs xai lī kū-
This way he sat, on knife he had his foot. "With it people I will kill,"
because he thought
- 12 dī i he' a ye i ai yi kō la mūt dai ne dū e ma γai le' t'a na-
he did it. That old man his eyes were none. Behind his back he hunted.
- net ta et sūn' ū djō xain 'q ye t'e et dūn ne jō' ya tset
Meat good he took out. He roasted it. He himself only ate it.
- 14 līn dō' se ze dzū γa wō si tsī kū dī 'e' a ye i ai yi 'e' et dū
"Last time for my death I will eat," because he thought he did it. Then not
- dūn ne γa nī tcūt
people he gave to eat.
- 16 in t'i zō ma ji' na γūt da' kwe na dja tū e ka ja' i' i'
Suddenly his son-in-law was coming back. He came in. "Water for
I am thirsty.
- et dū tū wōn li e nū dī et dī me' tc'i ū 'a' tc'i' e yi me tca'
Not water is I think," he said, to his wife. Then his father-in-law,
- 18 et dū cīn djo' a wōn t'e tū ye dīn t'a' ye dī ū sa' nī dī 'q
"Not old you are, water go for," he told him. Pail he took up.
- tū ka des ya γō tc'i' 'a' yū me t'ō yū dūn ne γa i' e'
Water for he went. Over there snowshoes his bow and arrows people be-
cause he saw

γṓn nī yī la lq γō tc'ī' ka 'a t'ī et dū a djī dūn ne γa 'ī'
he had left. There for he did it. Not before people he saw

- 2 e lī e he' et dū xūt t'e a tc'et 'ī kū dī 'e' gō tc'ī' de 'a xa'
because they were, "Not just they are doing it," because he thought there
his snowshoes

nī la lq ye' ta na de l'a ġī yī 'ī a γa da ne de hwū' ta na-
he left with he ran away. They saw him. "My friend, what are you doing?
You are running away

- 4 dīn l'a a ne t'ī γī ye dī ne γa' de sī ts'ī 'ī 'ī ġū yet dī da'-
you are," they said to him. "Beside you we were sitting," they said.
"What are you doing

de hwū zō' a t'ī xa ġū ye dī ġwa' dū ye na γūt l'a dō' nī de 'ī
coming that way?" they said to him. Now over there he ran; now he dis-
appeared.

- 6 e yī kō la bec yū tōn be ke ġa xain 'ai xōn t'e bec
The old man knife holding beside his foot sticking out just knife

ū tōn lq xa dī' he cī ġī ye dī de cīn ne za γa me tcq ts'ūt de
he was holding. "He will do something," they were saying, Cree language. Be-
tween them blanket

- 8 ge yq cī γīn dī djī' ġī tcōn se tsūz dūn nī e lī kū dū dī ġī ye-
folded between them he put. "A man it is he will think," they said.

dī 'e γa lq γūt dī lq e yī ts'ūt de se ġōt e yī kō la dūn ne
Truth they said. That blanket he stabbed, the old man. Man

- 10 e lī kū dī 'e' a ye 'ī e t'e xō wūt de γūs ya 'q wa tc'ī' ġī yū-
it was because he thought he did it; just then they ran out. Over there to it
they began to shoot.

t'ū γī ze xai ūt dūn ne djū' e t'ō e' dūn ne ka et dīt tcite
They killed him. He himself too he shot. People at he was shooting;

- 12 būt dai ne dū e i he' et dū dūn ne' kai ta' a wōn' a t'ī a wōn
his eyes because none not people he saw nevertheless

k'ūl la dūn ne ze' xai būt dai wōn lī e de' et dū γī zū xail
nearly man he killed. "His eyes if he had had not we would have killed him

- 14 e nū dī e lq' γī ye dī tc'et dī
I think," they said they say.

ġwa' ai t'e me tc'ī ū 'a tc'a γain wq e yī da zō' ya γūt dī-
Then all his wives they killed. That man after they were hunting

- 16 tcūt i l'q i a ġū ye 'ī e de wō tc'ī' et dū ġū yō' tc'ec tetc ai yō
they did it from that time not good they could sleep.

dūn ne e γa 'a' a γūt dja' a djī' djū' ġū ye tc'el le 'e' a γūt t'ī
People they were bothering they were. Before too they were bad they were.

A BATTLE ON AN ISLAND.

- dún ne ne lə des bat¹ tən t'e dji' k'e tc'et djaite mĩn ka
People many went to war. Far distant they were traveling for them
- 2 a tc'et t'i' i' i' et dū tc'e i' ca ġe' wōñ tca' ke tc'e dīn del
they had been looking. Not they saw them. River large they came down to.
et dū dún ne mĩ ka de sī del i et dū wō t'i' nū dli γút dī
Not people for they went. "Not we shall see them I think," they said.
- 4 ġi yī ka et djin i' i' et dū tōn t'e a t'i tū k'e cī' me kwə
For them they sang. "Not far it is. Down stream their camp
wō lī ōn t'e et dū tōn t'e dī na dī e et dī kwōn tc'et des del
is located it is. Not far they are living," he said. To them they went.
- 6 tc'a i' a wōn' et dū mū den nī' na de e lə dū k'e na de 'e
They saw them but not it was easy they were camped. On an island
they were camped.
būt sa cī xa djec dain lī na tca' a yī 'e' et dū a tc'el le e yə
All around it there were rapids large. Then not they could do anything
- 8 ōn t'e a dji dún ne e wə dún ne e lī e wōn djō xa γút da
it was. Before people they killed, people they were well they took care of-
themselves thus.
e yī 'e' et dū mū den dī et dū a sī dle hī e yə ōn t'e γút dī
Because of that not it was easy. "Not we can do anything it is," they said.
- 10 xa ka tc'in ġi tc'i' et djin a wōn' hī ġi dún ne' ai t'e
Evening toward them they sang, but one man all
nes tetc a yin la' in la t'i dún ne et dū 'a yī lī he yōn 'ōn t'e
they slept he made. One man not he could do anything it was.
- 12 in da dī e dla' lə e yī 'e' hī ġi cai djō' nī nūc datc i et dī
He was hard. Then another one, "I too I will try," he said.
ai yī ye tc'i' et djin ai yī ġwa' nes tin a yin la'
That one toward him he sang. That one now he slept he made.
- 14 būt tc'i' na tc'e dū de lī γút dī a wōn' ġū ya in da wa de dla'
"To them we will cross," they said. But for them it was difficult.
ca ġe' tū na tcūt e yī 'e' et dū la dai t'e ġū tsī zōn' xa da-
River water was strong. Then not long their heads only were sticking up
- 16 se 'a a dja' ġū ye de hī he yōn a γút dja' in la t'i dún ne ca'-
it became. They were being carried downstream they became. One man
"Take hold of me,
tcūt et dū ca da γút tcīt et dī 'e' ai t'e dún ne lū tōn dún ne
not let go of me," when he said all people held each other. People
- 18 na dec el xa k'ai k'e tc'i' a dī e yī 'e' dún ne na se 'el tases del
were swimming across. Like buffalo he was calling. With that people
got across. They went ashore.

¹ Also, des bak'.

- e yī dūn ne na de hī tc'ī' γūt des deł in t'ī zōn γūt dje'
Those people toward who lived there they started to go. Suddenly geese
- 2 de ts'ī lō na gū ye yīj wōt de' ke dja lī gī dūn ne yū la'
were sitting they saw them. He was going to call it became, one man,
"Do not do it,"
yet dī et dū wōt de γūt dje' t'ī e yī me tc'e' wō' tc'e des sūt
he told him. Not he called, geese that were. Those to them. they rushed.
- 4 ai t'e gī ye yin wō dūn ne in la t'ī ai t'e bec 'e' ya gū yin gēt
All they killed. Man one all over with a knife he stabbed him
a wōn' k'a γūt da te l'a dō' nī de t'ī me ze dze' et dū tc'ī tī
but still he was alive. When he jumped in the water he disappeared. His body
not they found
- 6 e tc'et dī e dī en da wōt de dla' a wōn' γī ye yin wōn et tc'et dī
they say. There it was hard but they killed them all they say.
e yī dūn ne et dū de cin ne e lī tsa' t'ū ū yī dūn ne e lī
Those people not Cree were. Tsat'ū called people were.
- 8 et dū yī dō ī e t'ī dūn ne e lī et tc'et dī e yī dūn ne
Not white people they saw, people they were they say those people.

A DOG-RIB KILLS SOME MEN.

- ī la wō de t'e djō' dī e dji' 'a' na t'e yū ce da γa da' et dī
One time too, "Where you are there are fox holes," he told him.
- 10 līn tcō γa' a dī dūn ne da γa kwā a wōn dla' lō ye e dī¹
Dog-rib said it. People for camps he was making ready. "There
dūn ne wōc xwōñ kū dī 'e' a dī dūn ne' kū e yin deł e t'e
people I will kill," because he thought he said it. People went in immediately
- 12 dūn ne ū' γūt t'ū e yī 'e' dūn ne na lō γa ze' xai a wōn'
people were shooting. Then people many they killed but
da hūn ne ye' da nī deł na ta zō' γa wō me tc'a ta tc'e deł l'ai
some got away, a few. They killed from them they ran away.
- 14 ai yī me ts'it lē da tūn e tc'et dī de' cin ne tca' 'a γūt t'ī
That his younger brother (?) they say. Cree on account of it was.
wōn djō me tca' te wō sūn ne a da tc'it t'e e lō xa tse yī dō-
Well on account of them they were miserable they were. First before the time-
of white people
- 16 t'ī se dō lī ka cū tc'et det dī hwō k'e cī dūn ne ka cū det dī
for each other they were hunting. On account of that people for they were -
hunting.
dūn ne ze et zī' ka a t'ī et tc'et dī de cin ne 'ū' dū dūn ne
Man's life for it it was they say Cree. And now people
- 18 na djin ne e t'ī ī he' et dū lī' a wō t'e dū
their friends they are because nothing happens now.

¹ 'e dī, "there," probably.

THE KILLING THE TRADER AT FORT ST. JOHN.—First Version.

- yī dō i e yī ec kai ye' 'a' a wō ye nac twa ta des ya lō
 White man that young man he gave orders but without his knowledge
 he went back.
- 2 e yī 'e' me dji xa tsūt me de hī yū 'e' ze' xai e da wō' wūt dī'
 Then he was angry, the boss. With medicine he killed him. They knew about -
 it.
- e yī 'e' gū ye ka na des deī me dī he' ya ze' xai me ec ke gū
 Then to him they went. Boss they killed. His young men
- 4 teūtē ka de el lō e yī da ya 'e' yūt de ts'ī na ya 'ōl yī dō i
 wood for they went with a boat. Those for them they were sitting. They -
 came back. White men
- tō gwa 'el wō te' yī yī t'ō ai t'e yī ye yain wō a la' ya yūt da
 came to the shore. Very they shot them. All they killed. Canoe he cares for
- 6 te l'a ta wōn t'e dji xain ya wī tc'ī' gū yī ne t'ōk' yī ze' xai
 jumped in the water. Far out he came up. Toward him they shot. They killed -
 him.
- e yī na t'ūn ne nī ya dīn la e yī 'e' ne lō yack'e he' ya ya yīt-
 The goods they took. Then many winters with it they lived.
- 8 da e yī ne dū e a yī yin la' wō tc'ī tac 'e' zō ya ya yīt da
 That was none they made. After that with arrows only they lived.
- e de wō tc'ī' de tcet t'a dji' zō' a' yai t'ī et dū in la t'e
 From that time in woods only they were. Not one
- 10 yī dō i kwā wō wa 'ī ne yat dji i he' gwōt dō wō tc'ī' et dū
 white man house they saw, because they were afraid. From that time not
- e le tce' 'e' ya yai yīt da lī tūc 'e' zō' le ya ne' yō tc'et dī
 with powder they lived. Just with arrows only they increased they say.

THE KILLING OF THE TRADER AT FORT ST. JOHN.—Second Version.¹

- 12 gūt kwē² xa ts'ī 'e' cō nit dō 'e a ta xa tc'e i kwē 'a wō dla'
 Pine house at first I believe white man trading house built.
- ū mī dī a ta xa tc'e 'ī ya k'a was sūt dī cō' dūn ne tsa tc'ī
 Then the boss, store was in charge I believe people Beaver
- 14 gī ze' xai mī ac kī gū in tc'it dīn dī gī ze' xai 'a tai 'ī wa tc'e'
 killed. His young men eight they killed, all. After that
- nit dō wē kī gūt tc'ī i le ai ye kwē' dūn ne tca' tc'ī i e ya-
 white people they left. That house people Beaver (?) they feared.

¹ Told by John Bourassa.² In other places recorded as γūt kwē.

nī djit ɔ dies wa tc'e' nit dō wē at dū ġwa tcj' wō ga ʔi
Long time after that white people not there they saw the place.

- 2 ġa tcū' a xa dja zū xel kū ya de ai ye 'e' wa l'q ġa tcū kwa
Again they will kill us they thought. Then after that again house
'a yin la ġwūt dɔ' wa tc'e' ġwa tce' a ya t'i dū ti ne wa tc'i'
they built. Since that time over there they are until the present.

CHILDBIRTH CUSTOMS.¹

- 4 tc'i ġū ma tcwē' nī ya ya ōn le' da' k'i ma' dje' tc'e dje'
Woman her child will be born when it will be at one side out of doors
wes ġōn k'e ma tcwē' nī ya wa die k'ats wa yū wa dī a za le
by a fire her child is born. Cold weather too, warm weather
- 6 wa yū k'e' le wōn t'i e a wɔ t'i e de
too just the same it is.
ya tc'it dō nī le' i la dī sa k'e tī da na dī e 'at dū kwɔ
The child is born one month alone she stays. Not camp
- 8 kwe ya 'at dū in k'e lū k'e tce' ɣai yał
she goes in. Not on the winter trail she goes.
tū k'a je jū ɣai yał at da at tūn ne a wō dle' 'at dū
By the trail only she walks. For herself trail she makes. Not
- 10 dē zū tūn ne a k'i ūt tūc dai ya xat da tsī' 'at dū yet tsits
man trail on she crosses. Moose head not she eats.
'ai yī 'e' i la ti e sa l'q' dje' ġwa kwe' da kwe' kwī ya
Then one after month then her own tipi she goes in.

A DESCRIPTION OF PRIMITIVE LIFE.

- 12 ye di' ō' tc'i te wō' sa' ya' ts'e wa' ġin da' yī dō' e e dū
Since then pitiful way they were living. White people not
k'a e da tc'e yī dɔ te wō' sa ne ya tc'e ya yin da mīl 'e' ja tc'e-
yet when they knew pitiful way they were living. With snares they were liv-
ing,
- 14 ɣi da ɣwō dɔ' de yī 'e' dūn ne' ya ɣit da 'e' t'ō 'e' zɔ' ja ya'-
then. With these people were living. With arrows only they were living,
ɣin da' ġwōt dɔ ūt di ye' tsa ya wō' te te wō' sūn ne 'a' da-
then. Horn beaver teeth very pitifully they were working.
- 16 tc'et'i' e eyī 'e' e dū tsa tc'ō ne et dū e lī 'e' di ye xa da-
Then not iron not was. Chisel moose horn

¹ Told by John Bourassa.

- dī ye' 'e' jī et 'a' da 'a' da tc'e le' 'e' yī tc'a me' 'e'
that they were using they made. That beaver with it
- 2 tce' tc'ū daitc ō' ka 'a' da tc'e le' 'e' es tan ne jū 'e' me'
they chiseled for. For it they were making. Ice under with
miñ k'a tce' n de ta ka 'a tc'e 'in me' ka ke hī a yī me' a ts'e-
for them they look, for they could see shovel for that they made.
- 4 le' hī 'e' yī 'e' 'a ts'e 'i tca γō' 'e' yī 'e' 'a tc'e le' tca tcōn ne'
Then they had it, beaver teeth, then they made it iron
ne dū e dō' wō lī dō' 'e' dī dī ge 'a' wō dlī xa wō t'ī 'e' a xai dī
then it was none, when it was. There world who made it this way he told us.
- 6 e yī 'e' 'a' sī t'e lō
Then we were so.
ts'e dī kwō ī tse' le tc'e le l'ōk' wō' djō tc'e yīc 'e' yī 'e'
For making fire stones they rub together, hay well rubbed up with that
- 8 kwon de dī k'ā' 'e' jī 'e' ya tc'e γa yin da kwa 'a' wō' tc'e dī-
fire they kindle, with that they lived. House they made.
dlē da nī ī la' 'e' des tcūtē 'a' da tc'e le' bec da tc'e t'ī' ī tse
With people's hands dry wood they made. Knife they were using stones
- 10 xat da ts'e cōc 'e' yī 'e' 'e' tsūn' 'e' tc'e da tc'et dī xwō' t'e
rubbed sharp with that meat they ate, they say. That way
'e' yī 'e' dō' 'e' da ne tī sūn ne da' ne ze tc'in xwa ya tc'e gī da
then with hunger people were pitiful. Close to dead people they were living
- 12 γī le' da ne būt t'a 'e' tsūn n de dū e 'e' yī 'e' djō ūl
they were. In people's stomachs meat was none then here fir brush
da tc'e la' da ne būt t'a et dū lī γō lī' ī he' dūn ne γa dī tc'a
they put; in people's stomachs nothing because there was. People could bend
- 14 xō t'e zō' wō djō tc'et djitc 'e' jī 'e' 'a' tc'e 'i xa tse' mīl 'e'
thus only well they breathed. Then they did that. First time with snares
ya tc'e γī da dō' de' tc'in k'e ts'e tsīs 'e' mī ka da wō lī 'a' k'e e-
when they were living trees they put in a row passage was there along there
- 16 xe' gū le' xa da de gwōt ī dlūtē 'e' yī 'e' djū ya tc'e γa yin da
there was. Moose passed through were snared. With that too they lived.
γō tcī ka tcī ne' dū e e he' 'a' tc'et t'ī ūl da ts'ī 'a' tc'e le'
Comb was none because they used fir brush they made.
- 18 da ne tsī' me' 'a' tc'e le' γa wō tsī' γa' ka tcī 'e' yī ūl da ts'e
People's heads. they used, head hair comb that fir brush
'e' yī 'e' dā ne tsī γa' 'a' tc'e le'
with that people's head hair they fixed.

HUNTING EXPERIENCES.—Dunvegan Dialect.

I

- dē zūt dje ne a dūz ze a djūn li ke wō wūs i a līn lō'
I was hunting day all none track I saw. At last
- 2 xa k'a tsī se a wa da djił ġwa ye γūt e wa da tcin gō de ya gō
sunset it was approaching pines far to I started. There
was tc'i ka a līn lō' se' wō zūn a wō da' djił xa gō' ta de ya
I followed the track. At last dusk was approaching bluff I went
- 4 ġwa a ye da xūt da ke wō was 'i kō nō dje nē da na ke
then there moose track I saw. I wish daytime your track
wō was 'i kōs dji' ōn tce na tc'i lī lō'
I saw I thought. Strong wind was.
- 6 mūk k'e de ya dī γūt ma γūs yał xa ya de mūk k'as ta
After it I started. Those pines I would go behind ahead I looked.
xūt da γūt dji' nī 'a 'i mūt tcin' e gūs dał xa līn lō' mūk ga'
Moose by pine was standing. To it I went. Thus to it
- 8 nī ya ġwa tce sō nī dī tō ġwa tces ō mūt tc'in xas la a djū
I came. Now gun I took up. Now gun to it I pointed. Not
ōn lī sa' me da tc'i tce 'e sūt da dji xa l'e ye yac dji
it was to me it appeared. My father told me night-time snow this
- 10 tcez ō lō' nī la k'a hwe' xac 'i yū e tc'e ġwa' a tcū ma dji-
end of gun I put. Then I looked low now not anything appeared.
dji k'e djū xas 'i k'a djū a djū ma dji yū e dje' xas 'i
Up I raised it. Again not it appeared. Down I brought it.
- 12 ġwa k'ū la ūs dji da a de t'ōk cūz zi k'a djū dje dji te l'a k'a-
Then I thought right I shot. Beside me this way it ran. Again
djū wa k'as ta xa k'a i la dji na zūt k'a djū da t'ō dūn nī la
I looked for it west another place stood. Again I loaded the gun.
- 14 mūk k'a ya ġūc 'inl a djū n lī sa e wa da dji k'a djū yac 'e'
I was looking again. Nothing to me appeared. Again with snow
mūk k'e mūl lō tc'e nī la dji k'e dje' nī tō ye dje' xas 'i
on it its end I put. Up I put it, up I raised it,
- 16 ġwa k'ū la ūs dji da' k'a djū a de t'ōk k'a djū ū dji te l'a
where I think is right again I shot. Again same side it ran.
ġwa mūk k'e de ya wūt dūn ne kac ye' ōn tce wōs dji
Now after it I went. There was something dark What it is I thought.
- 18 de ġac i nī dī 'ō sa gūs tō ye ōn tc'e kūc dji kwa sa ġac tō
The black I took up. I put it in my mouth. What is it I thought then
I put it in my mouth.
sūz za' nī 'ō xa līn lō' dūl ōn tc'e ġwa xūt da ze xai
In my mouth I put it, finally blood it was. Then moose I killed

- kūc dji mūk k'e de ya yī da γūt nī 'a yū 'e wō da ġac
I thought. After it I started. Ahead pine standing under it was dark,
- 2 mūt ts'it de ya mūk ġa nī ya dūt tcin nī dī tō me as kis
I went toward it. To it I came. Stick I took up. I stabbed it
- mūt tsī' yū ū e xōn dje ġwa ze xai kūc dji ġwa ai ye da
its head under good. Now I killed it I thought. Now there
- 4 ze xai
I killed it.

II

- a tūn ne a wō si l'e yī de e djūt tce γī γel nī nī ye he
Road we made. Ahead traps we carried (?).
- 6 e djōt tce nī nac 'a la ce' yī de dez ya cūt day γa yī de
Traps I was setting. My brother-in-law ahead started. My older brother
ahead
- des ya e djōt tce nī 'ō mūk k'e de ya yī de wō ne ts'ū za
started. Trap I set. After them I started. Ahead by little creek
- 8 sūt da dlō k'e nai ye zūγ ye mūk ġa nī ya ye γō a dīn dji
was sitting. Laughing was killing him (?). To him I came. "Why
you saying that?"
- e sī yī dī k'ain ta is t'e 'a' im ba yū le k'e na γī γī t'ac xōn-
I asked. "Ahead look." Martin weasel too were fighting each other.
Nevertheless
- 10 tc'e γō im ba na wūt' mūt ts'ūl le wō' ai ye da' sī ke mūk-
weasel is smart small although. There we sat. We looked at them.
- k'a nit ta ō wō tc'ō he is t'e a ze wō γail le k'a djū li k'e na-
We will fire at them, martin we will kill, again they started to fight.
- 12 γe t'ats la ce' a da dīn tc'e ye dji ta na γūt de l'a līn lō'
My brother-in-law, "Fight hard," he said. They ran off. At last
- a djūn dji zūs sī γin
nothing we killed.

III

- 14 in la dī xa cin la' cūn ne ac ke ac lī dō' cūn ne cac tc'i
Once it happened to me. I boy when I was I to a bear
- e de la dji dīn dje ca k'e k'e sa ze kwa ca ġa nī la ca tce sō
I was after. Behind me after me he was coming. Then beside me he came.
My gun
- 16 a djū a de djū ōn de xūl sīn la zō' ġwa na zō k'e ġwa hwe'
not went off I threw it away. My hands only now I fled. Then
- ca bī ze' nī dī 'ō ġwa nez tō yū e nac l'ic ma tūs na dūc-
my knife I took out. Then a leaning tree under I ran over it I jumped.
- 18 l'ic gwa' a dīn ne djū se 'i' in t'a mūt tūc da sī l'a xa tc'e lō-
Then he himself too he did it. Toward each other over we jumped.
He struck out with his fore-legs,
- da dēs tc'itc a tc'it dō' bec me k'a ōn lī a t'i ma tcō' nī la
already knife two edged was it was I disemboweled him.

IV

- in ła tc'i ne 'ai tce sō ai yī 'e dle jī me da γe ɦn za' ɔ̃n ke-
Single barrel gun with that grizzly his den dogs two
- 2 tc'e yō ya tc'itc xa se tc'e sō tce sō a djū a de tcū za se ɔ̃
were barking. He ran out after them. Gun not would go off. Gun-cap
xō na zūts ai yī 'e wōn lō dje' se de sō ɡwa hwe' a za' se 'ɔ̃
came off. Then many places he chased me. Then cap
- 4 mī ɦn nī at' gō tc'e a dje t'ōk' mūn ne ts'ūn ne' ɦi tc'ɔ̃ 'e' dō
I bit together, then it went off. Its backbone was broken. Then
da ɡin le 'e me tsī ya γī tc'ɔ̃ ca ne dū we tce sō me tce le
when I loaded (?) its head I smashed. For me was not gun bad.
- 6 a da ła tc'e mūt ts'ū nī t'ōk
Hard time its back I shot.

V

- xa l'i dɔ' ɦn za a he' it da jē ya xūt da k'e nī ya ɦn za
Early morning dogs with I went. Moose I went after. Dogs
- 8 yī k'e de de ya yō ya tc'itc in ła dī na zūt ɦi za na dūz yet's'
after it went. They barked after him. One place it stood. Dogs it ran after.
mūt tc'it de ya ɦn za des sō cūt tc'it de l'a ca' a ha' k'e i l'a
I went toward it. Dogs it ran after. It ran after me. My snowshoes it stepped -
on.
- 10 tces ɔ̃ nūt dɔ̃ i tcūt yū ne t'ōk mūt dje' na zūt sūn xwa e he'
Gun its end I held. I shot it. Its heart I heard beat so close
yī i ts'ūt ta des l'a ca a ha' me dī ets mūt tc'a dje' 'a' ma-
it fell. It jumped off. My snowshoe I took off; its leg snowshoe it was -
sticking in.
- 12 da 'ɔ̃ i dlɔ̃ we ya γī dats ɔ̃ dec ya ca kwę na na ja
After that I skinned it. I went home. My tipi I came back to.

VI

- sūn ne dī ne sūk k'e γin le a tai a ci le γin le xa k'ai
I this person after me was all my youngest brothers were buffalo
- 14 na dū we a dū we da wa t'i set se dɔ̃ a tai xa k'ai na dū we
none not we knew. Before my time all buffalo were gone.
dji zīl i sō ɔ̃n ɦi it dī a da wōs t'i ɦn tcūk na lɔ̃ e dī sūt sī dɔ̃
Elk all were, those I knew. Horses many here before my time
- 16 na lɔ̃ gō dō' sūn ne ac ɦi dī dūt tcin na lɔ̃ ɡū dō' sūn ne
many at that time I I was. These trees many then I
as ɦi dī dat tcin na ts'ūt ɦi i zɔ' ɔ̃n ɦi dī nūn gō dō' a dū
I was. This tree small only it was this earth then not
- 18 a da wōs t'i
I knew.

VII

- xût da ze xai ai yī ka kwon de sī k'ōn ac ke gū i le in-
Moose I killed for that fire we built. Boys we were, six
- 2 tci ta dji i dūs sī ts'ī e it da in t'ī zō xût da a xût ta nō-
we were sitting. We were eating, suddenly moose among us ran.
γût l'a hī t'a dīn da cit tc'ī gwa djōn dje da tcin me a dī tc'e zī
(?) we were sitting. Then here stick for roasting meat
- 4 gwa ya dō ne ta γût de gūz ai yī da tcin nī 'a djō' ma yīn kai
then across it ran. That stick standing here stuck through him.
djō' dje xain 'a' k'a la zō' yī ze xai ma tc'a ta da sī l'ai ai yī
Here it stuck out. Nearly I killed it. From it we ran away that one
- 6 djū' ze xai
too I killed.

VIII

- hīn tcōk ga sī ke yū dji xa k'ai γût dail ta da cī l'a da tcin
Beside a horse we sat. Over there buffalo was coming we ran away. Tree
- 8 i yū e nes tin cūn ne gwa dūn ne yī k'e γût l'el gwa ye k'e
under I lay, I. Then man behind it was running. Then behind it
γū lel djin dje ze xai xa k'ī
he was running, four he killed buffalo.

IX

- 10 cac dle je kwe cūt da xa yī de sō xai γait la yū ne t'ōk
Bear, grizzly, in (?) I chased him out. He jumped out. I shot him.
gī gō ne k'e ne tcō a ye yī tc'ī yū ne t'ōk ya i ts'ūt
His fore-leg I broke. That I shot down. He fell down.

DISPERSION OF THE TRIBES.—Dunvegan Dialect.

- 12 tc'e gū e t'ō' lī ta sūl lūts ai yī dūn ne me t'ō yīn lī
Woman, arrows, dog urinated on. That man his arrows they were
lī ye ta sūl lūts mūt dī ūs dī he mūt tcil le sūn ne se t'ō k'ūl-
dog urinated on. I will clean. His younger brother I, my arrows if you did -
that to
- 14 la lai de' dai sais (da sai wa zī lī) se dō' k'ūl la lai de' dai sais cō
how soon (?) me "if you did that how soon
ya a wōn ts'ī dūs i mūl le' yī lī i la lī a yī ma tcit le mī la lī
you would fall over." His dog it is he is there, that his younger -
brother his dog.

mes tɿ' k'e de sũk' a yĩ ħn za yũ nĩ t'õk ye ze xai i dũ we tc'i
Bow he took. That dog he shot. He killed it. After that

- 2 nĩ gin del ħa γa kq' a tai dũn ne ħe ze xai i dũ we tc'i da xũn ne
they got up. They began killing each other. All men killed each other. After -
that some

ta de xũs a yĩ la me ts'ũγ γa ũs l'ũ i la tũn te dji de xũs
fled in different directions. Those his hair braided those far fled.

BEAVER DIALECT.

BY PLINY EARLE GODDARD.

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INTRODUCTION.

Of all the Athapascan languages of the north that of the Beaver Indians has been most neglected. Father Petitot was not among them himself nor did he include material from them in his great work on the northern Athapascan. Father Morice's personal contact with the Indians has been chiefly west of the Rocky Mountains and therefore he has not been able to furnish examples from the language of the Beaver.

The text material on which the following grammatical sketch is based is somewhat wanting both in extent and quality, but it is, however, sufficient to furnish the main characteristics of the Beaver dialect, both as to phonetics and morphology. While the lexical material is rather limited it is probable that the more important elements forming the nouns and verbs are represented.

Both the order and the form of treatment employed for the Chipewyan has in the main been retained to facilitate comparison. Citations of comparative material in special instances have been made to Chipewyan, Hupa, Kato, Jicarilla, and Navajo. When the citation has the form of double numerals, the works referred to are the published texts of these languages,¹ and the references are to the pages and lines. The citations with single numerals on the other hand refer to the grammatical sketches of the various languages.² There is much additional material for comparison in Petitot's large comparative grammar³ and in Father Morice's various papers.⁴

¹ Goddard, Pliny Earle, "Texts and Analysis of Cold Lake Dialect, Chipewyan." *Anthro. Papers, Am. Mus. of Nat. Hist.*, Vol. X, Parts I and II, 1912.

Goddard, Pliny Earle, "Hupa Texts." *Univ. of Calif. Publ., Am. Arch. and Ethn.*, Vol. 1, No. 2, 1904.

Goddard, Pliny Earle, "Kato Texts." *Univ. of Calif. Publ., Am. Arch. and Ethn.*, Vol. 5, No. 3, 1909.

Goddard, Pliny Earle, "Jicarilla Apache Texts." *Anthro. Papers, Am. Mus. of Nat. Hist.*, Vol. VIII, 1911.

² Goddard, Pliny Earle, "Texts and Analysis of Cold Lake Dialect, Chipewyan." *Anthro. Papers, Am. Mus. of Nat. Hist.*, Vol. X, Parts I and II, 1912.

Goddard, Pliny Earle, "The Morphology of the Hupa Language." *Univ. of Calif. Publ., Am. Arch. and Ethn.*, Vol. 3, 1905.

Goddard, Pliny Earle, "Elements of the Kato Language." *Univ. of Calif. Publ., Am. Arch. and Ethn.*, Vol. 11, No. 1, 1912.

"Vocabulary of the Navaho Languages," Vol. I, II, Franciscan Fathers, Saint Michaels, Arizona, 1912.

³ "Dictionnaire de la langue D  n  -Dindj  ," *Biblioth  que de linguistique et d'ethnographie am  ricaines*, Vol. II, 1876.

⁴ Morice, A. G., "The Western D  n  , their Manners and Customs." *Proceedings of the Canadian Institute*, 3d ser., VII, 109-174. Toronto, 1890.

"The D  n   Languages." *Transactions of the Canadian Institute*, I, 170-212. Toronto, 1891.

"The History of the Northern Interior of British Columbia," Toronto, 1904.

PHONETICS.

The dialect of the Beaver stands off distinctly from the other Athapaskan languages of the Mackenzie river drainage in the matter of one phonetic shift. In Beaver the sibilants *s* and *z* are found where in Chipewyan and the related dialects interdental continuants, *θ* and *ð*, appear. Since the sibilants appear to be the original sounds, being found in all other localities, there is this much evidence of Beaver relationship across the Rocky mountains rather than toward the north and east.

A very interesting oscillation takes place in Athapaskan languages between the bilabial nasal *m* and a bilabial stop *b*. As far as material now at hand indicates the distribution is not one of geographical grouping. In Beaver both *m* and *b* appear. This is also true of Navajo but in that case *m* can usually be explained by the presence of *n* in close proximity which seems to have produced a nasal assimilation. It has not been possible to explain all such occurrences of *m* in Beaver. There is good reason to suppose that *b* is not original in Athapaskan since both aspirated and glottally affected stops found in the other series are wanting in this. The original Athapaskan sound probably was a continuant, either a nasal *m*, or a bilabial spirant such as is found among the Tena on the Yukon.

In many cases final *n* has produced a nasalization of the preceding vowel and has then disappeared. In the actual recording of the texts the same words or word parts appear sometimes with the final *n*, at other times with a final nasal vowel, and in still other instances with an oral vowel, both the nasalization and the nasal stop being lacking. It seems probable that the latter instances have resulted from faulty hearing during the transcription.

The vowel *a* when followed by *n* tends to become *o*. Comparison with other Athapaskan dialects indicates that *a* was probably the original vowel. There are also a number of instances of *e* becoming *i* upon nasalization.

Considerable confusion exists in the texts between *a* and *e*. This may be due in some instances to a coloring of *a* in certain settings. For instance a demonstrative has been recorded as: *a yi*, *ai yi*, and *e yi*. The following *y* may have influenced the quality of the *a* in this instance. In general it is believed however that differences in vowel quality are traceable in some way to accent as will be seen below (page 507). There are regular shifts in verbal stems which seem only explainable as being due to accent, similar apparently to Indo-Germanic ablaut. All the variations in recording have been scrupulously maintained in the published text to make certain that any evidence of this sort should be preserved.

MORPHOLOGY.

NOUNS.

The Athapascan nouns fall into a number of classes, some of which appear to belong to an old period and are common to most of the dialects. These are the monosyllabic nouns and nouns with prefixes which are in themselves mostly monosyllabic. Other classes which consist of compounds have many nouns of more recent derivation.

MONOSYLLABIC NOUNS.

- 'a', *snowshoes*, 380, 15.
- ca'a xa', *my snowshoes*, 332, 18.
- da 'a xa', *his own snowshoes*, 333, 2.
- ûl, *fir brush*, 392, 12.
- ya, *sky*, 301, 6.
- ya', *head louse*.
- yas, *snow*, 328, 15.
- yac, 340, 2.
- yas k'e, *winter*, 303, 17. (Fig. 28.)
- ma', *edge*, 302, 1.
- mai', 338, 12.
- mîl, *snares*, 357, 12.
- mînl, *snares*, 303, 7. (Fig. 23.)
- ne mî le', *your snares*, 357, 8.
- da mî le', *his snare*, 303, 15. (Fig. 27.)
- nûn, *ground*, 332, 13.
- hî', *dog*, 331, 1; 351, 9.¹
- hî, *dog*, 396, 13.
- hî zî', *proper dog*, 351, 10.
- ne le', *your dog*, 351, 11.
- hût, *smoke*, 381, 13.
- Pec, *grease*.
- Pais, *grease*, 326, 11.
- i P'ic, *grease*, 326, 16.

- lec, *grease*, 329, 4.
 ye l'e je', *its grease*, 304, 4. (Fig. 41.)
 l'ök', *grass, hay*, 392, 7.
 l'ök, 311, 9.
 l'ö ke, 311, 8.
 l'ül, *lines, ropes*, 305, 7; 355, 6. (Fig. 77.)
 l'ül, 305, 7.
 ne l'ü le, *your line*, 305, 13. (Fig. 83.)
 zis, *skin*, 305, 7. (Fig. 7.)
 sainl, *hook*, 364, 14.
 sön', *breech cloth*, 354, 5.
 sq, 368, 8.
 sün', *stars*.
 ca', *sun, moon, month*.
 ca', *sun*, 303, 16. (Figs. 32, 36.)
 ca, *sun*, 301, 12; *moon*, 356, 3.
 sa, *sun*, 302, 3.
 sa l'q, *after sunset*, 385, 13.
 sa l'q' dje', *after month*, 391, 11.
 cac, *bear*, 326, 14.
 ce', *belt, sash* (the sort worn by Canadian French), D.¹
 cis, *mountain*, 359, 7.²
 cis k'e, *on mountain*, 357, 10.
 cīc, *mountain*, 350, 9.
 See xīs, below.
 cōn, *old age*,³ 349, 13.
 cūz, *medicine lodge*, 354, 14.
 γūt, *pine*, 368, 5.
 xai, *spruce roots* (used in making birchbark vessels).
 xail, *load*, 367, 11.
 xail 'e, 334, 2.
 da γül le', *his sack*, 328, 2.
 xal, *club*, 323, 16.
 ya γa le', *his club*, 327, 18.
 xas, *crooked knife*, Ft. St. J.⁴
 xīs, *mountain*, 302, 6.

¹ Dunvegan.

² The initial sound of this word is a prepalatal surd spirant sometimes heard *c* and sometimes *z*, and in one setting *γ*, the prepalatal sonant spirant.

³ As an abstraction, or perhaps personified, see būl, *sleep*.

⁴ Ft. St. John.

- xic, *mountain*, 301, 15.
 See cis, above.
 xon, *fire*, 315, 10.
 See kon¹, below.
 xwōs, *rose bush*, Ft. St. J.
 xōs, *rose bush*, D.
 bûl, *sleep*, 359, 6.
 bail 'e', *with sleep*, 342, 15.
 bes, *knife*, 380, 14.
 bec, *knife*, 394, 19.
 bīc k'e, *on knife*, 386, 11.
 da bī ze¹, *her knife*, 305, 9. (Fig. 72.)
 dī', a generic term for birds raised in broods.
 dī', *partridges*, 358, 10.
 dī, *partridge*, 350, 17.
 dō¹, *hunger, famine*.¹
 dō¹, *famine*, 317, 7.
 dōn¹, *famine*, 324, 6.
 dō 'e', *with hunger*, 392, 11.
 dō', *hunger*, 353, 13.
 dō, *spring*.
 dō 'e', *in the spring*, 351, 3.
 dūl, *blood*, 393, 19.
 dūl 'e', *with blood*, 340, 2.
 da le, *blood*, 368, 1.
 ūt da le, *his own blood*, 368, 2.
 dū, *island*.
 dū k'e, *on an island*, 388, 6.
 dzīns, *hook*, 357, 14.
 dzīns e', *with hook*, 363, 19.
 dzin ze, *by the hook*, 357, 14.
 dzis ze, *by hook*, 357, 2.
 dje', *pitch*, 309, 8.
 tac, *arrows*, 334, 4.
 tac 'e', *with arrows*, 390, 8.
 tac 'e he', *with arrows*, 324, 15.
 ta sī, *arrow*, 315, 15.
 tūc 'e', *with arrows*, 390, 11.
 et da tas se¹, *his arrow*, 304, 15. (Fig. 59.)
 gū tac e, *his arrows*, 319, 7.
 tū, *lake, water*, 301, 2, 6. (Fig. 137.)

¹ Compare this word with cōn, *old age*, and bûl, *sleep, sleepiness*.

- tū, *snow*, 353, 8.
 tūs, *crutches*.
 ma tī ze^ε, *his crutches*, Ft. St. J.
 t'a, *feathers*, 308, 6. (Fig. 149.)
 di t'a, *his feather*, 324, 18.
 t'ec, *coal*.
 tsa^ε, *dish*, Ft. St. J.
 tse^ε, *stones*, 392, 7.
 tsī ^εe, *with stones*, 307, 7. (Fig. 151.)
 tsinł, *axe*, 380, 14.
 tsūn^ε, *meat*, 312, 14.
 ts'ał, *moss* (from swamp), D.
 ts'e^ε, *sinew*, 308, 12.
 ts'i^ε, *mosquitoes*, 356, 9.
 tca^ε, *beaver*, 311, 15. ˘
 tsa^ε, *beaver*, 323, 15.
 tcitc, *ducks*.
 tcq^ε, *rain*, 305, 21.
 tcût, *wood, firewood*, 313, 11.
 tcût, *wood*, 368, 17.
 tcwā, *birds*, 341, 5.
 tcwā e ci, *birds it was*, 341, 10.
 tc'ōs, *fine feathers*, D.
 me tcōc ye^ε, *his feathers*, 322, 8.
 ġa^ε, *rabbits*, 357, 13.
 ke, *moccasin, footprint, track*.
 ke, *moccasins*, 304, 12. (Fig. 55.)
 ke, *track*, 393, 1.
 kī^ε, *food*, 350, 6.
 kī^ε, 374, 13.
 kin^ε, 381, 1.
 kon^ε, *fire*, 315, 14.
 kōn γa, *by the fire*, 323, 14.
 kwōn, *fire*, 318, 17.
 k'a, *fat*, 314, 5.
 k'i^ε, *saskatoon*, 307, 7. (Fig. 119.)
 k'ōs, *cloud*.
 k'ūs, *alder*.
 kwē, *lodge, tipi, camp, cage*.
 kwē, *camp*, 303, 20.
 kwa, *the cage*, 322, 1.
 k'ût, *willows*, 323, 12.

NOUNS WITH PREFIXES.

There are two main classes of nouns of such intimate relation to the individual that they do not occur without a possessive prefix or as a member of a possessive compound. These are mainly parts of the body and terms of relationship.

Parts of the Body, including Articles of Intimate Possession.

-ye, *name*.

ū ye, *his name*, 303, 1; 355, 9.

-ye, *a joint (?)*.

cūt ts'ūn ye, *my knees*, Ft. St. J.

ca'gwō n ye, *my elbow*, Ft. St. J.

-ye da', *lips*.

ca ye da', *my lips*, Ft. St. J.

cai ye da, *my chin*, V.¹

-wō', *teeth*.

ma wō', *his teeth*, 349, 1.

ca wō', *my teeth*, 349, 9.

tca γō', *beaver teeth*, 392, 4.

-wq ne, *shoulder*.

tca wq ne, *beaver shoulder*, 365, 13.

-wōs, *thigh*, upper portion of hind leg of an animal.

ca wōs, *my thigh*, V.

ma wōs, *its hind leg*, D.

-ne ts'ūn ne', *backbone*.

mūn ne ts'ūn ne', *its backbone*, 395, 4.

xa k'ai ne ts'ūn ne, *buffalo backbone*, 330, 6.

et ts'ūn ne, *bones* (detached) 336, 5.

-nī', *face*.

ye nī', *their faces*, 371, 7.

ca nī', *my face*, V.

-n wq', *nose*.

yīn wō', *their noses*, 315, 18.

mī wq', *his nose*, 368, 1.

mī wq', *its nose*, Ft. St. J.

¹ Vermilion.

cin wə, *my nose*, Ft. St. J.

me wən tc'i de, *their nose veins*, 336, 6.

-n la', *hand, forefoot*.

cin la', *my hand*, V.

sīn la, *my hands*, 394, 16.

mī la', *its forepaw* (of dog), D.

da nī i la' 'e', *with people's hands*, 392, 9.

-l'a, *palm of hand, sole of foot*.

me l'a, *his palm*, V.

mūk ke' l'e hī, *sole of dog's foot*, Ft. St. J.

-za', *mouth*.

ca za', *my mouth*, V.

sūz za', *in my mouth*, 393, 19.

me za', *her mouth*, 362, 12.

ye sōn wō tc'i', *from his mouth*, 383, 6.

-ze, *mouth*.

me ze k'e, (on) *his mouth*, 321, 3.

yī ze yī ye, *in his mouth*, 310, 11. (Fig. 190.)

-ze ge', *throat*.

ma ze ge', *its throat*, D.

-zis, *skin*.

me zis, *its skin*, 322, 13.

-zūt', *liver*.

a zūt', *liver*, 352, 2.

ma zūt', *its liver*, D.

-ji, *body*.

ma ji t'a, *in their bodies*, 306, 18.

me ji, *her body*, 334, 16.

Cf. Navajo, cī yi'.

-ji, *second stomach of ruminants* (?)

ye' ji t'a, *in its stomach*, 333, 15.

ya', *hair, fur*.

ya ya', *his hair* (of animal) 309, 3.

da ne tsī ya', *people's head hair*, 392, 19.

a ya, *hairs*, 311, 3.

- bat, -bût', *belly, stomach.*
me bat, *his belly*, 333, 14.
sa bût', *my belly*, 310, 9. (Fig. 169.)
ma bût, *her belly*, 321, 16.
ma bût', *its belly*, D.
da ne bût t'a, *in people's stomachs*, 392, 12.
- da ɣe, *den.*
me da ɣe, *his den*, 395, 1.
- dai', *eye.*
na dai', *your eyes*, 314, 16.
mût dai, *his eyes*, 371, 2.
cût dai', *my eye*, Ft. St. J.
- da ɣa', *mustache, beard.*
ma da ɣa', *its (cat's) mustache*, D.
mût dō ɣa', *its (dog's) mustache*, Ft. St. J.
- de', *horn.*
xat da de' e', *with moose horn*, 366, 10.
- dī 'e, *food.*
ma dī 'e, *their food*, 358, 10.
- dje', *heart.*
mût dje', *its heart*, 395, 10.
ca dje', *my heart*, V.
- djō', *chest, trunk of body.*
me' djō', *her chest*, 334, 13.
ca djō', *my breast*, Ft. St. J.
- t'a, *fold of a blanket, sack, pocket.*
bût t'a, *his blanket*, 313, 18.
de t'a, *his sack*, 361, 13.
- t'ai, *wings.*
bût t'ai, *their wings*, 337, 4.
See t'a, *feather.*
- t'ō, *leaf.*
ût t'ō, *leaves*, 308, 19.
'a t'q le', *summer, "leaves are,"* V.
- tsī', *head.*
dûn ne tsī', *man's head*, 363, 1.

bût tsī^ε, *his head*, 338, 12.
 ût sī^ε, *head (detached)* 342, 2.
 dût sī^ε, *their heads (of arrows)* 313, 15.
 be zī tsī^ε, *owl head*, 342, 1.

-tsûn^ε, *flesh, meat*.

ût tsûn^ε, *meat*, 317, 13.
 bût tsûn^ε, *his flesh*, 378, 11.
 mût tsûn, *his flesh*, 356, 1.

-tsû dī, *tongue*.

et tsû dī la^ε, *end of tongue*, 351, 14.
 ca tsû dī, *my tongue*, V.
 ma tcû dī, *its tongue*, D.

-tsût, (?).

yet sût t'a, *below the shoulder*, 309, 2.

-ts'û, *back* (?).

mût ts'û, *its back*, 395, 6.

-ts'ûn ne^ε, *bone*.

ma ts'ûn ne^ε, *her bones*, 356, 13.
 ye ts'ûn ne ta, *among his bones*, 372, 9.
 tsī^ε ts'ûn nai, *skull*, 310, 10. (Fig. 178.)
 mûn ne ts'ûn ne^ε, *its backbone*, 395, 4.

-ts'ûn ne^ε, *leg* (probably bone, cf. similar use of German *Bein*).

ca ts'ûn ne^ε, *my leg*, V.

-tca de, *leg*.¹

See also -ts'ûn ne^ε.

dût tca de ^εe, *with his legs*, 361, 16.
 mût tc'a dje^ε, *its leg*, 395, 11.

-tce^ε, *tail*.

ma tce^ε, *their (beaver) tails*, 324, 4.
 mût tce^ε, *its (dog) tail*, Ft. St. J.

-tcōñ ge^ε, *ribs*.

ma tcōñ ge^ε, *its ribs*, D.
 ye tcq ye, *his ribs*, 352, 6.
 e tcōn ts'ûn ne, *rib bones*, 336, 9.

¹ Almost certainly misrecorded for -djat, -dja de.

-tcûg ge^ε, *ear*.

ca tcûg ge^ε, *my ear*, V.

mût tcûg ge^ε, *its ears*, Ft. St. J.

me tce ge^ε, *its ear*, D.

gī tcū ya^ε, *their ears*, 383, 11.

Also, cût djûg ge^ε, *my ear*, Ft. St. J.

ya dji e, *his ear*, 302, 8.

-tc'ûs dī le^ε, *mesentery* (?).

tca tc'ûs dī le^ε, *beaver mesentery*, 312, 17.

-gō ne^ε, *upper arm, shoulder, foreleg*.

ca gō ne^ε, *my arm*, V.

mûk gwon ne^ε, *its (dog's) upper foreleg*, Ft. St. J.

gī gō ne, *his foreleg*, 396, 11.

-gō ne^ε, *nail*.

cin la gō ne^ε, *my finger nail*, V.

cī la gō ne^ε, *my finger nail*, V.

mī la gō ne, *its nails*, D.

cin la gwon ne t'a, *in my finger nails*, 344, 11.

-kai *skin* (?)

ye kai, *her skin*, 370, 15.

-ke^ε, *foot, moccasin, track*.

ye ke^ε, *his foot*, 382, 1.

dûn ne ke^ε, *man's moccasins*, 304, 8. (Fig. 46.)

dûn ne ke, *person's tracks*, 333, 3.

-kin^ε, -kī^ε, *house, lodge of beaver*.

tca^ε kin^ε, *beaver house*, 374, 8.

me kī^ε, *beaver house*, 370, 4.

e kī^ε, *lodge*, 381, 12.

-k'a, *fat*.

a k'a, *fat*, 380, 3.

xa k'ī k'a, *buffalo fat*, 313, 18.

-k'a sī, *throat*.

ma k'a sī, *his throat*, 347, 14.

mûk k'a je^ε, *its throat*, Ft. St. J.

ye k'a ce^ε k'e, *on his throat*, 348, 1.

-k'ōs, *neck*.

me k'ōs, *her neck*, 334, 16.

ye k'ōs, *their necks*, 343, 17.

Terms of Relationship.

-ma, *mother*.

ġū ma, *his mother*.

ma, *his mother*, 306, 5. (Fig. 91.)

nōn, *your mother*, 332, 3.

nō', *your mother*, 305, 20. (Fig. 85.)

-na, *vocative*.

an na, *mother*, 382, 14.

ûn na, *mother*, 306, 1.

ûn nai, *mother*, 354, 2.

-na dji ne, *relatives*,

nûn na dji ne, *your relatives*, 302, 15. (Fig. 2.)

le na dji ne, *friends of each other*, 347, 9.

-la ce', *brother-in-law*.

me la ce' yū, *his brothers-in-law too*, 360, 3.

mût la ce, *his brothers-in-law*, 337, 11.

me' la je, *his brother-in-law*, 357, 7.

ne l'a je, *your brother-in-law*, 342, 1.

la ce', *my brother-in-law*, 394, 6.

-la', *vocative*.

la', *brother-in-law*, 370, 10.

la, *brother-in-law*, 329, 14.

-ze, *uncle, nephew, (reciprocal)*.

se ze, *my uncle*, 328, 12.

sis ze, *my uncle*, 327, 1.

ca ze 'i 'i, *my former nephews*, 329, 3.

ne ze, *your uncle*, 328, 10.

-ze' e me, *nephew*.

mai ze' e me, *her nephews*, 312, 6.

-zī, *son-in-law*.

ca zī, *my son-in-law*, 341, 4.

ma zī, *his son-in-law*, 341, 17.

See -ji.

-se, *uncle*.

nai se, *your uncle*, 325, 14.

See -ze.

-jī, *son-in-law*.

ca jī, *my son-in-law*, 309, 15.

ma' jī tc'ī', *to her son-in-law*, 367, 5.

ma jī, *his son-in-law*, 375, 3, 9.

See -zī.

-cai, -cā, -ca', *grandchild*.¹

a cai, *grandchild*, 308, 8. (Fig. 151.)

û cai', *grandchild*, 306, 16. (Figs. 108, 113.)

a cā, *my grandchild*, 304, 2.

e cai', *grandchild*, 369, 11.

-ya, *friend* (?).

a ya, *my friend*, 387, 3.

xwōn ne, xō ne, *brother*, 1st person only.

xwōn ne, *my brother*, 328, 16.

xō na, *my brother*, 302, 17. (Fig. 8.)

xō ne, *my brother*, 327, 6.

xwōn na', *brother*, 343, 10.

hwa 'e, *brother*, 327, 12.

-be' *aunt*.

na be' yū, *your aunt*, 326, 14.

-detc, -dī e tce', *sister*.

ûs detc, *my sister*, 302, 15. (Fig. 2.)

ne dī e tce', *your sister*, 361, 10.

ûs dī etc, *my sister*, 301, 8.

as de djī, *my sister*, 301, 9.

-dûγ ya, *older brother*.

ī lō dûγ ya ī ī, *brothers of each other*, 310, 18. (Fig. 175.)

nō dûγ ya, *your older brothers*, 327, 1.

nō dûγ ye, *your brother*, 302, 18. (Fig. 5.)

cût day ya, *my older brother*, 394, 6.

lō da ya, *brothers* (of each other) 381, 8.

lū dûγ yū, *brothers*, 301, 1.

nō dûγ ya ne, *your brothers*, 326, 5.

See xō na, *my brother*, 302, 17. (Fig. 8.)

-ta', *father*.

ma ta', *her father*, 323, 9.

¹ Was only recorded as vocative.

na ta' tc'i', *to your father*, 309, 5.

bût ta', *his father*.

te 'a', tî 'a', *vocative*.

te 'a', *father*, 328, 17.

tî 'a', *father*, 328, 8.

tî a, *father*, 326, 1; 382, 14.

-tū e, tū we, *daughter*.

me tū e, *his daughter*, 321, 14.

me tū we, *his daughter*, 360, 14.

mût tū e ke, *his daughters*, 309, 14.

-tca', -tce', *grandfather*.

mût tca', *his grandfather*, 314, 5.

dût tca ya, *for his grandfather*, 313, 19.

bût tce' tc'i', *to his grandfather*, 386, 7.

-ca, -ca, -ce, *vocative*.

a ca, *grandfather*, 313, 19.

a ca, *grandfather*, 318, 3.

e ca, *grandfather*, 320, 9.

a ce, *grandfather*, 319, 14.

'e ce', *my grandfather*, 321, 4.

-tce', *father-in-law*.

ma tce', *his father-in-law*, 375, 8.

bût tce', *his father-in-law*, 341, 9.

me tce', *his father-in-law*, 342, 2.

me tca', *his father-in-law*, 386, 17.

-tcil le, -tc'il le, *younger brother*.

dût tcil le, *her younger brother*, 324, 2.

me tc'il le, *the younger brother*, 328, 15.

me tc'il lū, (from me tc'il le yū) *his younger brothers*, 340, 15.

mût tcil le i', *his younger brother*, 310, 16. (Fig. 173.)

-cī le, *1st person*.

a cī le, *my youngest brothers*, 395, 13.

e cit le, *younger brother*, 365, 4.

-tcōn, -tcq, *mother-in-law*.

me tcōn, *his mother-in-law*, 367, 4.

me tcūn, *his mother-in-law*, 367, 6.

me' tc'q, *his mother-in-law*, 375, 3.

e con^e, *mother-in-law*, 367, 11.

cât tc'ũ a, *my son*, 358, 4.

dût tca ī, *his grandmother*, 307, 12. (Fig. 131.)

a sîn, *grandmother*, 305, 13. (Fig. 83.)

me ts'i ū a, *his wife*, 308, 2. (Fig. 2.)

e ge, *my partner*, 366, 6.

NOUNS WITH SUFFIXES.

A variety of suffixes are used with nouns. Some of these merely limit the nouns in a temporary manner as inflections by indicating number, gender, mode or tense; others are word forming suffixes making nouns of other parts of speech or of other nouns. Several of the suffixes are also used with verbs, especially those expressing mode and tense.

While nouns in general are singular or plural without any change in form, the names of classes of individuals, such as age classes, have a plural suffix.

-gū, -gū, -gō.

ec ke gū, *young men*, 326, 9; 378, 2.

mī ac kī gū, *his young men*, 390, 14.

mūs kī gū, *his children*, 351, 1.

kō le gū, *old people*, 383, 4.

ec ke gō, *young men*, 377, 9.

xō nū, *my brothers*, 329, 7.

me tc'īl lū, *his younger brothers*, 340, 12, 15.

me ła zū, *his brothers-in-law*, 360, 4.

hū dūγ γū, *brothers*, 301, 1.

-ye, may possibly be a plural suffix.

me ge ye, *co-husbands*, 334, 14.

mūt tce yī', *his father-in-law*, 316, 5.

-ke, occurring but once, seems to be a plural suffix.

mūt tū e ke, *his daughters*, 309, 14.

-tc'e, suffix denoting feminine gender.

xat da tc'e, *cow moose*, 375, 8.

There are a few limiting and qualifying suffixes, adjective in nature but not in form.

-tī, -tī, superlative suffix, *very*.

da tcin tī γa, *by the large tree*, 341, 6.

dūn ne tī, *headman*, 365, 8.

dūn ne tī, (*grown*) *men*, 328, 7; 384, 16.

dūn nai tī, *headman*, 321, 13.

-zē, -ze, zī, *real, primitive* as opposed to *imaginary* or *introduced*.

dūn ne zē, *Beaver* (Indian), 379, 14; 338, 17; 339, 15; dūn ne, *person*.

xūt da ze, *real moose*, 342, 5.

l̥i zī^ε, *proper dog*, 351, 10.

dūn ne zī^ε, *Beaver*, 341, 8.

-tcōk', augmentative suffix, *large*.

xa k'ī tcōk', *large buffalo*, 308, 15.

te ka tce tcōk', *large frog*, 320, 11.

tū tcōk', *ocean*, 333, 10; tū, *lake, body of water*.

tse' tcōk', *large stones*, 354, 9.

lin tcōk' ga, *beside a horse*, 396, 7; lin, *a pet, domestic animal*.

. A corresponding diminutive was not recognized in Beaver but an interpreter who rendered xa k'a, *young buffalo*, said it was phonetically different from xa k'ī^ε, *buffalo*, indicating that a suffix has disappeared by contraction.

The two words listed below appear to begin with me-, *by means of, with*. It is probably accidental that more instances of names of instruments so constructed do not occur.

me' a zīl, *stone*, 308, 4.

me^ε ka ke hī, *shovel*, 392, 3.

There are several modo-temporal suffixes frequently used with nouns.

-ī' ī, denotes that the object has actually ceased to exist or that the particular phase mentioned has terminated.

ya je ī' ī, *young one*, 322, 2.

me tc'ī ū ē ī' ī, *had been his wife*, 362, 3.

me kwā ī' ī, *his camp had been*, 329, 10.

γūt dje' ī' ī, *geese that were*, 389, 3.

dūn ne ī' ī, *man*, 338, 14; 342, 15.

tca^ε ī' ī, *beaver that was*, 372, 14.

kō la ī' ī, *old man had been*, 349, 9.

-e cī, a modal suffix of present indicative force with an implied statement on the authority of the speaker.

ne jī ne e cī, *your songs*, 343, 11.

nō dūγ γa e cī, *your brother you say*, 302, 17.

xūt da' e cī, *moose it was*, 341, 10.

gū ye t'ō e e cī, *their arrows*, 314, 3.

tc'it dū 'a cī, *children*, 382, 13.

-cōn, -cō, a modo-temporal suffix indicating a degree of doubt as to the statement of possession or relation implied in the composite substantive.

me tcū ē cōn, *his child probably*, 369, 12.

me tcū e' cōn, *whose child*, 369, 12.

ma tc'i yū 'e cō, *her husband*, 356, 10.

-le', -la, a suffix probably identical with the verbal stem, *to be*.

'at t'ō le', *summer*, "leaves are," 381, 6.

a tcū ne la, *stranger (is)*, 308, 2.

-lō, a suffix common in verbs is used to designate an act or fact as discovered from evidence observed.

me tewē lō, *his boy*, 368, 16.

xa k'i lō, *buffalo*, 317, 6.

Locative suffixes in some cases seem to form new nouns rather than transform substantives into temporary adverbial expressions.

da tcūn ta, *timber, forest*.

de tcin ta', *among the trees*, 375, 5.

dūn ne ta, *among the people*, 317, 9; 339, 11.

In one or two cases it is difficult to decide whether the second element of certain combinations is to be considered a noun or a locative suffix.

-lo, -lō, *the end*.

e dō wō lō, *the end*, 318, 9.

ī cī ne lō', *end of stump*, 304, 18.

'ī cī ne lō', *on the end of a stump*, 304, 16.

yet ye lō, *on the ends of his horns*, 308, 16.

ma lō, *its end*, 377, 8.

dī ge lō, *land*, 373, 5.

dī ge xō lō dō', *this world's end*, 355, 5.

tca' tca lū, *at the end of the beaver meat*, 374, 13.

tceez ō lō', *end of gun*, 393, 10.

-la', *end*.

et tsū dī la', *end of tongue*, 351, 14.

γūt la', *pine brush*, 368, 3.

-mai', *border, edge*.

ma mai', *its shore*, 301, 3.

da t'ōi mai, *her nest's edge*, 306, 6. (Fig. 97.)

tū mai, *shore*, 333, 11.

kōn mai', *camp border*, 363, 6.

A suffix -hī, probably in origin an enclitic article, makes a noun of an adjective.

me' tc'e le hī, "mean the," *bad people*, 378, 1.

xais ʔa hī, *the youngest*, 326, 5.

de ǵac ī, *the black*, 393, 18.

-ne, a suffix meaning *person* used with demonstrative pronouns and adverbs.

a tca t'ī ne, *other people*, 362, 14.

et dū lī ne, *nobody*, 362, 8.

et ts'ūn ne, *a stranger*, 347, 2.

dī ne, *this person*, 395, 13.

djō ne', *these people*, 319, 2.

ta de na, *three persons*, 326, 4.

kū ɣain del 'i ne, *those who had come in*, 386, 9.

kwōn' t'e ne, *that kind of person*, 350, 12.

COMPOUND NOUNS.

The nouns compounded with other nouns fall into several categories.

The first noun names the possessor of the second. Compounds of this sort are quite numerous in Beaver. The Athapaskan languages of the Pacific Coast and the south generally employ a pronoun with the second element, rendering it less immediately dependent on the first element.

an ne kwē, *mothers camp*, 382, 14.

xat da de' e', *with moose horn*, 366, 10.

xat da tsī', *moosehead*, 391, 10.

xa k'ai zis, *buffalo skin*, 330, 3.

xa k'ī ɣa', *buffalo hairs*, 316, 19.

tša' zis, *beaver skins*, 330, 4.

ma tsī' ts'ūn ne, *her head bone*, 356, 9.

gō tsī' ɣa', *their head hair*, 371, 6.

The first noun qualifies the second by describing it, the idea of possession being slight or entirely wanting.

a ta xa tc'e 'ī, *store*, 390, 13.

a ta xa tc'e ī kwē, *trading house*, 390, 12.

e la tūn ne, *its hand trail*, 342, 11.

e zis nī ba lī, *skin tents*, 337, 14.

lūt sa ǵa, *Smoky river*.

be zī na tū', *owl eye water*, 342, 3.

de cīn ne za ɣa, *Cree language*, 387, 7.

dūn nī nī' tc'ī, *man's face wind*, 373, 10.

- tsa ɣa, *beaver teeth*, 391, 15.
 tsī djic, *stone mittens*, 309, 9.
 tsī' kwe, *Ft. Vermilion*, "Red paint fort."
 tca' i le', *beaver dam*, 301, 7.
 tca tū, *beaver lake*, 312, 8.
 ɣa mīl, *rabbit snares*, 357, 11.
 ɣūt kwe¹ *pine house*, 390, 12.
 ke p'ūl, *shoestring*, 326, 7.

Descriptive substantives are formed by a noun which names the object followed by an adjective which describes and limits the noun.

- es da dlōk, *grassy point*, 309, 16.
 'es da tc'il e, *a sharp point*, 360, 8.
 dūn ne tc'ūl la', *bad man*, 323, 3.
 tse k'as, *perpendicular cliff*, 359, 7.
 tse k'ac 'i 'i, *cliff had been*, 359, 9.

Certain complexes, treated and used as nouns, are really substantive clauses consisting of or containing a verb.

- e dai q', *for a door*, "it is across," 335, 17.
 ye dai 'q e, *his door*, 336, 3.
 ɣūt dai, *animal*, "that which is alive," 306, 5; 316, 15; 323, 2.
 mūg ɣūt dai', *his animals*, 317, 12.
 xa ɣūt dai, *that kind of a being*, 322, 15.
 kwōn sūt dai, *a married man*, 366, 13.
 a za' se 'ō, (gun) *cap*, "its mouth it is on," 395, 3.
 in la tc'i ne 'ai, *single barrel*, "one projects" (?), 395, 1.
 ye wō 'a, *his servants* (?); "ones sent" (?), 308, 16.
 nez tō, *a leaning tree*, 394, 17.
 nō de 'ōtc di' *crossing place*; contains the verbal stem -'ōtc, *to travel*,
 used of animals only, 376, 1.
 ce'dai ne 'q, *my equal*; has the appearance of a verb, 362, 8.
 tses di lī, *rapid*.

UNANALYZED NOUNS.

A large number of nouns consisting of two or more syllables and therefore presumably derived, do not readily yield to attempts to analyze them.

- a ma ɣai, *slave*, 370, 15.
 a nō dze lī, *fence*, 370, 7.

¹ In other places recorded as ɣūt kwe.

a la^ε, *canoe*, 332, 1; 333, 7; 338, 6; 376, 4; 390, 5.

e la^ε, *canoe*, 332, 3; 338, 9.

me^ε a li^ε, *his canoe*, 338, 9.

a zil, *the scraper*, 307, 11. (Fig. 124.)

ac ka, *boy*, 318, 16; 320, 3.

a dje kai, *spear*, 354, 1.

a tca kai, *spears*, 326, 13.

a t'a, *young woman*, 323, 9.

a t'a zi', *leather*, 316, 3.

e le tce^ε 'e', *with powder*, 390, 11.

es li, *leggings*, 307, 7. (Fig. 115.)

mes le ge^ε, *his leggings*, 368, 2.

es tûn ne, *ice*, 337, 12; 357, 5.

es gō ne, *with the hair on*, 330, 3.

es kai, *young man*, 337, 8.

es ke, *young men*, 310, 17. (Fig. 174.)

ex tcic ye', *porcupine*, 380, 18.

e da, *eagle*, 305, 15.

et da xa, *as a trade*, 346, 9.

'e' di ye, *chisel*, 391, 16.

'ē dje^ε, *small hill*.

'e' dji ce, *porcupine*, 358, 12.

e djût tce, *traps*, 394, 5.

e t'a i, *girl*, 360, 15.

'e t'a ze, *leather*, 348, 6.

e t'e de, *girl*, 359, 18.

e gai, *spoon*, 339, 8.

i ye il, *beaver dam*, 302, 5.

im ba, *weasel*, 394, 10.

in di, *minds*, 338, 5.

in tc'i, *wind*, 305, 20; 373, 10.

'in tc'i da, *orphan*, 351, 2.

in ge lû, *track*, 326, 18.

in ke lû, *track*, 326, 7.

in k'e lû k'e, *on the winter trail*, 391, 8.

mî k'e lû we, *their winter trail*, 371, 4.

i le^ε, *beaver dam*, 302, 1.

ail k'e, *on the dam*, 302, 10.

is t'e 'a', *martin*, 394, 9.

i de, *chisel*, 312, 9.

ûl la'^ε, *canoe*, 355, 10. See a la^ε, and e la^ε.

- ū sa', *pail*, 386, 18.
 ūs tūn ne, *ice*, 323, 11.
 ya ya ze, *young one*, 318, 4.
 ya dje, *young ones*, 321, 18.
 ye da, *eagle's*, 305, 12. (Fig. 82.)
 yī se xe', *foxes*, 374, 16.
 yī dō i, *white men*, 348, 4.
 yū da tcī, *jackfish*, 338, 13.
 wes ōñ ġa, *fireplace*, 313, 10.
 wō dītc, *his story*, 376, 1.
 wō dī tce, *story*, 355, 5.
 wō t'ō tcī, *pelican*, 310, 5.
 mai ya tce, *calf*, 354, 1.
 mais tcā', *his bow*, 313, 13.
 me wō dī tce, *his story*, 354, 13.
 me zī, *owl*, 316, 13.
 mes tī', *bow*, 397, 1.
 mes tīn, *bow*, 324, 18.
 me dī, *chief*, 363, 4.
 me dji, *caribou*, 333, 14; 358, 6.
 miñ ġo, *lake*, 329, 11; 345, 3.
 mī ġe, *lake*, 327, 8.
 mī dī, *the boss*, 390, 13.
 mūt dai yī dje', *a bull*, 354, 3.
 mūt dji, *caribou*, 305, 4, 7. (Figs. 68, 71.)
 mūt tse, *sleigh*, 303, 18. (Fig. 29.)
 mūt t'ō tcī, *pelican*, 310, 9. (Fig. 167.)
 nac 'ī, *fence*, 318, 11.
 na ba hī, *war band*, 371, 2; *war party*, 363, 16.
 na bī 'e', *otter*, 339, 10.
 na bī 'e, *otters*, 339, 12; 340, 3.
 na dū zī, *snakes*, 307, 5.
 na djiin ne, *relative*, 340, 6.
 na tūn ne, *thunderbirds*, 321, 18; 322, 2.
 na tūn ne, *thunder*, 373, 19.
 na t'ūn ne, *goods*, 390, 7.
 na tcūt dī, *rawhide*, 305, 9. (Fig. 80.)
 na tc'ī, *wind*, 393, 5.
 nī ba lī, *tent*, 361, 11.
 nīt do wē, *white people*, 390, 15; 391, 1.
 nō da, *lynx*, 303, 18, 20.

- nō de, *birds*, 343, 9; 358, 10.
 nō dū zī, *snakes*, 307, 8. (Fig. 137.)
 nō dze li, *fence*, 370, 6.
 ʎe je, *she bear*, 326, 14.
 hū ǵe, *fish*, 306, 9.
 ʔō gī, *grass*, 317, 2.
 ze nī heʔ, *day*, 318, 12.
 ze tseʔ, *carcass*, 368, 5.
 me ze dzeʔ, *his body*, 389, 5.
 sa tsi, *tipi poles*, 361, 12.
 sa ǵe, *river*, 306, 8.
 sōn tī a k'a, *rat*, 384, 2.
 ca ǵeʔ, *river*, 331, 5.
 ɣa de, *sign*, 322, 4.
 ɣūt djeʔ, *geese*, 389, 1.
 ɣūt tce, *geese*, 332, 1.
 xai sis t'a, *in a sack*, 348, 7.
 xa tūs la, *to the door*, 362, 10.
 xat da', *moose*, 349, 16.
 xa gō' ta, *bluff*, 393, 3.
 xa k'ai, *buffalo*, 316, 18; 318, 10.
 xa k'i, *buffalo*, 308, 17; 311, 12; 317, 10.
 xō ʎis, *dust*, 335, 10.
 xō dlic, *ashes, mud*.
 xūt ʔe, *at night*, 318, 2.
 xūt da, *moose*, 316, 2.
 bes zī, *owls*, 341, 13.
 ʎe dji, *caribou*, 376, 3; *deer*, 362, 16.
 da ya je, *female with young*, 333, 3.
 da ne, *people*, 376, 15.
 da zō, *man*, 376, 14.
 da cin ne, *Cree*, 331, 10.
 da ts'e, *brush*, 392, 18.
 da ts'i, *brush*, 392, 17; *limbs*, 381, 11; *knots*, 337, 2; 343, 4.
 da tcin, *trees*, 384, 10; *stick*, 396, 3.
 des dle he, *squirrel*, 343, 1.
 de dī hī, *sickness*, 348, 14.
 de tcin, *tree*, 343, 5.
 dī ǵeʔ, *world*, 302, 12.
 dī ǵe, *ground*, 305, 8. (Fig. 79.)
 dū yeʔ, *cache*, 368, 10; 375, 14.

- dūn ne, *man*, 384, 8; 301, 9. (Fig. 1.)
 dūn ne^e, *people*, 350, 1.
 dūs da, *snipes*, 310, 9. (Fig. 169.)
 dūs dai, *birds*, 308, 16.
 ī dūz dai, *snipes*, 310, 9. (Fig. 167.)
 dūs de, *birds*, 308, 18.
 dūt ye^e, *young buffaloes*, 382, 13.
 dle je, *grizzly bear*, 309, 15.
 dlų e, *mouse*, 309, 1.
 dlū ^e, *mouse*, 303, 14. (Fig. 34.)
 dze ne', *daytime*, 337, 1.
 dje zīl, *elk*, 307, 13.
 djī zīl, *elk*, 395, 15.
 djūs dai, *snipes*, (?), 310, 7. (Fig. 176.)
 ta wōn lū, *hail*, 305, 19. (Fig. 189.)
 ta jōn ġe, *open place*, 325, 3.
 ta jō ġe, *a glade*, 331, 3.
 ta tcj, *a bird*, 361, 12.
 tes ō', *guns*, 318, 10; 378, 10.
 te ka tce, *frog*, 320, 14; 321, 3; 338, 2.
 te k'ai^e, *muskrats*, 384, 5.
 tī a tca^e, *black water bug*, 310, 10. (Fig. 178.)
 tī sō^e, *gun*, 378, 6.
 tūn ne, *trail*, 358, 8.
 ūt tūn ne, *road*, 303, 6. (Fig. 20.)
 tū zūl le, *soup*, 367, 12.
 t'a l'e he, *mink*, 384, 9.
 t'ōl te', *nest*, 305, 12. (Fig. 82.)
 tsī a le, *pillow*, 315, 10.
 tsī ya^e, *young moose*, 350, 4.
 ts'it dō, *child*, 316, 18, 19.
 ts'ūt de, *blanket*, 387, 7, 9.
 tca k'a le', *white poplar*.
 tces ō, *gun*, 395, 10, D.
 tcī ye', *little moose*, 353, 8.
 tcūs te ^e, *with snowshoes*, 377, 11.
 tc'ain t'e, *supernatural doings*, 347, 12.
 tc'e le ya, *creek*.
 tc'e ġe, *woman*, 362, 4; 376, 16.
 tc'e ġū, *woman*, 308, 3; 340, 5. (Fig. 136.)
 tc'i a le^e, *pillow*, 315, 12.

tc'ī ū a, *old woman*, 311, 4.

ī tc'ī ū 'a, *old woman*, 305, 7. (Fig. 71.)

tc'ī ya ze', *crow*, 336, 9.

tc'ī ya je, *crow*, 335, 4.

tc'ī yac ī, *crow*, 335, 17.

tc'ī yū ne', *wolf*, 351, 5.

tc'in dī, *medicine*, 314, 18.

tc'it dō, *child*, 351, 4.

tc'ō nai, *coyote*,

tc'ōn ne', *dung*, 367, 12.

tc'ū yū na, *wolves*, 318, 4.

tc'ū na', *wolves*, 315, 16.

tc'ū na, *wolves*, 315, 17.

tc'ū ne', *wolves*, 313, 19; *wolf*, 333, 12.

tc'ūl ī, *cutbank*, 307, 13. (Fig. 139.)

tc'ūt de, *blanket*, 337, 7.

tc'ūt dō, *boy*, 318, 12.

gī ye, *pegs*, 355, 7.

gō ze, *jack pine*.

kas γa, branch of Paddle river coming from Caribou Mts. "Ptarmigan."

ka tcī, *comb*, 392, 18.

kō la, *old man*, 318, 3; 320, 3; 346, 9.

kū e he', *camp*, 302, 14.

k'ūs dū e, *dress*, 322, 14.

k'ūt dai', *willow*, 315, 15.

PRONOUNS.

PERSONAL PRONOUNS.

There are personal pronouns for the first and second persons, singular and plural. The pronouns in the third person are also demonstrative. The personal pronouns have a longer form when used independently and occur also with a suffix *-ne*. The form with the possessive and postposition is shorter or weaker and has the vowel influenced by the sounds which follow it.

First person, singular.

- sai, *I*, 316, 9.
- sûn ne, *I*, 395, 13.
- cai, *I*, 325, 8.
- caj, *I*, 354, 15.
- caj, *I*, 356, 6.
- caj, *me*, 339, 18.
- cajn, *I*, 328, 16.
- cain, *mine*, 370, 3.
- cûn ne, *I*, 394, 14.

ca-, sa-, se-, are the forms used as a possessive prefix and with postpositions making adverbial place and directional phrases.

- ca wō^ε, *my teeth*, 349, 9.
- ca ze 'i 'i, *my former nephew*, 329, 3.
- ca zī, *my son-in-law*, 341, 4.
- sa bût', *my belly*, 310, 9.
- se ze, *my uncle*, 328, 12.
- ca yū e, *under me*, 317, 2.
- ca ġa, *beside me*, 394, 15.
- ca k'e, *after me*, 394, 15.
- ce tc'i^ε, *to me*, 329, 17; 346, 3.
- ce ġa, *to me*, 336, 17.
- ce ke da, *behind me*, 381, 18.

A weakened form with the vowel *û* followed by a consonant determined by the following syllable occurs. In two cases where *n* follows, the vowel is probably nasalized.

- sîn la, *my hands*, 394, 16.
- cin wō^ε, *my nose*, Ft. St. J.

cin la ġwon ne t'a, *in my finger nails*, 344, 11.

cût daɣ ɣa, *my older brother*, 394, 6.

cût tcū 'a, *my boy*, 327, 1.

sûk k'e, *after me*, 395, 13.

cût da ɣa, *for me*, 301, 16; 371, 4.

Second person singular.

nai, *you*, 329, 17; 346, 5.

na nī, *you*, 362, 9; 373, 13.

nī, *you*, 327, 15.

nûn e, *you*, 329, 17; 330, 1.

nûn nai, *you*, 320, 12.

nûn ne, *you*, 320, 10.

ne mī le^ε, *your snares*, 357, 8.

na dûɣ ɣa, *for you*, 302, 15.

ne tc'i, *from you*, 336, 16.

ne k'e, *after you*, 338, 1.

nī ka ts'i, *to you*, 319, 18.

nī k'e, *on you*, 317, 17.

First person plural.

The expected form would be *na hī* or *nū xī*. The possessive form has *na xa* but other forms have the *n* missing.

na xa ġût dai, *our animals*, 314, 12.

na xûs ke ġe, *our children*, 310, 2.

na hī se a cī, *our uncle*, 326, 1.

a xa, *for us*, 328, 13; 343, 12.

a xat tc'i^ε, *after us*, 382, 9.

a xa t'a, *with us*, 369, 11.

a xa ġa^ε la, *by us*, 316, 2.

a xût ta, *among us*, 339, 12; 396, 2.

Second person plural.

As is the case in some other Athapascan languages the first and second persons of the plural are not differentiated in Beaver.

'a' xa, *you*, 341, 18.

na xai t'ō e, *your arrows*, 314, 10.

na xa ġût dai, *your animals*, 313, 16; 318, 1.

a xa, *for you*, 343, 14.

a xain ka^ε, *after you*, 358, 16.

a xai dī^ε, *without you*, 359, 2.

A reflexive pronoun occurs in Beaver, chiefly but not exclusively in the third person. The possessive forms are without the initial syllable *a*.

- a da ne*, *himself*, 364, 5.
at da, *for herself*, 391, 9.
at dai, *himself*, 304, 10. (Fig. 52.)
at dūn ne, *he himself*, 318, 16.
‘at dūn nī, *he*, 320, 17.
ūt dain, *I myself*, 314, 11.
ūt dain, *himself*, 313, 2.
ūt da ne’, *he himself*, 352, 9.
‘ūt dūn ne, *himself*, 338, 17; *but himself*, 359, 16.
da ‘a xa’, *his own snowshoes*, 333, 2.
da mī le’, *his snare*, 303, 15. (Fig. 27.)
da bī ze’, *her knife*, 305, 9. (Fig. 72.)
dī t’a, *his feather*, 324, 18.
dūt l’ū le, *her line*, 305, 14. (Fig. 94.)
dūt tca ī, *his grandmother*, 307, 12. (Fig. 131.)
dūt cē zē’, *her mitten*, 311, 5.
dūk ke’, *his own moccasins*, 304, 13. (Fig. 60.)

DEMONSTRATIVE PRONOUNS.

For the third person demonstrative pronouns are generally employed. There is a complementary pair *ye-* and *me-* both with variations as to vowels due to following consonants. These seem to be used with some regularity in distinguishing the individuals involved in a narrative or dialogue. The principle on which the assignment of these is made is not apparent. It is not sex but may be rank.

- ma*, *for him*, 320, 8; *to them*, 329, 4.
ma tc’a, *from it*, 396, 5.
me’, *with*, 347, 6; 392, 2.
me da γa, *for him*, 373, 12.
me tcq, *between them*, 387, 7.
me t’a, *near them*, 363, 9.
me ts’i ū a, *his wife*, 308, 2. (Fig. 142.)
me ġa, *for him*, 349, 2.
mīñ ka, *after them*, 317, 8.
mō’, *for him*, 335, 16.
mō tc’i, *to him*, 333, 5.
mūt l’i se’, *its grease*, 304, 2. (Fig. 31.)

mût dûğ ġa, *for him*, 304, 1.

mût ts'î^ε, *to it*, 332, 9.

mûk ġa, *to it*, 394, 2.

Forms with *b* apparently varying phonetically with *m* appear.

bet dĵi^ε,¹ *from him*, 369, 10.

be tc'î^ε, *to him*, 355, 1; *to her*, 376, 12.

be k'e^ε, *after him*, 352, 14.

bût tc'î^ε, *to him*, 346, 5.

bûk ka, *beside it*, 378, 13.

ya, *for him*, 305, 9; 320, 8; *to him*, 304, 3. (Figs. 31, 78.)

ya ʔo e, *behind her*, 314, 17.

ye ʔe je^ε, *its grease*, 304, 4. (Fig. 41.)

ye ɣa, *its hair*, 322, 14.

ye ta, *among them*, 307, 8. (Fig. 120.)

ye ts'î^ε, *toward him*, 321, 1.

ye tc'a^ε, *from it*, 342, 12.

ye tc'î^ε, *to him*, 346, 16.

ye tc'ō, *from him*, 372, 10.

ye ġa, *beside him*, 329, 16.

ye k'e, *after him*, 303, 19; 358, 7; 384, 10.

yî ka, *for it*, 334, 3.

yq, *to him*, 324, 17.

yûk k'e, *on her*, 324, 2.

yû ġa^ε, *by them*, 316, 2.

There is a frequently used demonstrative appearing in different forms, ai yî, a yî, e yî, 'e yî, ʔe, î. With a suffix an adverb or conjunction is formed, 'e ĵi 'e^ε, *then*, which occurs at the beginning of sentences in stories.

ai yî, *she*, 316, 6.

e yî ne, *them*, 370, 17.

'e yî ne, *those people*, 350, 10.

ʔe ne, *those*, 350, 11.

î ne^ε, *those*, 381, 6.

in ne, *those*, 309, 14.

Referring to the person or object nearer than others with which the comparison is made is dî.

dî, *this*, 301, 10; 304, 2; 317, 13; 331, 10. (Figs. 83, 108.)

¹ Also ma tci^ε.

dī gī, *this*, 336, 11.

de yī 'e', *with these*, 391, 14.

gī-, gū-, (gī-) is found rather infrequently as a demonstrative; its definite force as yet undetermined. It has perhaps been confused with gī-, gū-, the plural prefix.

gī da γa, *for him*, 365, 13.

gī t'a, *in it*.

gī tc'i', *to it*, 362, 16.

gī k'e, *after him*, 335, 6.

gū tac e, *his arrows*, 319, 7.

PLURAL PREFIX.

A prefix gū- (gū-) indicates the plural with reference to the limiting rather than the limited noun. In character it resembles the possessive forms of the personal pronouns.

gū ye t'ō e e cī, *their arrows*, 314, 3.

gū l'q ī dji', *after them*, 382, 11.

gū dī ġe, *above them*, 381, 9.

gī yī ka, *for them*, 354, 7; 388, 4.

gī k'e, *on them*, 354, 10.

gō ye', *with them*, 363, 4.

gū ya, *for them*, 316, 10; 388, 14.

gū ye tc'q', *from them*, 315, 10.

gū yū, *to them*, 383, 1.

gū ġa', *with them*, 316, 5.

gū k'e, *after them*, 372, 5; 382, 8.

Compare the suffix -gū used with certain nouns to form a plural, p. 418 above.

ARTICLES.

There is a proclitic ī, which seems to be a weak demonstrative or an article.

ī de cīn ne, *the Cree*, 331, 11.

ī dūn ne, *the man*, 327, 17.

ī dūn ne, *the Beaver*, 370, 3.

ī tse, *stones*, 392, 9.

ī-te'e ġe, *that woman*, 334, 16.

ī kō la, *that old man*, 346, 12.

ADJECTIVE PRONOUNS.

There are a few rather descriptive pronouns which are listed below. One or two of these might have been considered demonstrative pronouns as well.

- ai ta, *all*, 302, 11.
- ai tai, *all*, 310, 11. (Fig. 190.)
- ai te, *all*, 317, 11; 318, 7; 324, 4.
- ai t'e, *all*, 331, 7.
- ai t'e hī, *all*, 344, 1.
- 'ai k'e, *all*, 318, 14.
- a dji, *those*, 326, 11.
- a dji, *before*, 380, 10; 387, 1.
- a djūn li, *none*, 393, 1.
- a djū n li, *nothing*, 393, 14.
- a djūn dli, *nothing*, 394, 13.
- a tai, *all*, 310, 12. (Fig. 179.)
- a tai jī', *everything*, 306, 17.
- at dū li, *none*, 318, 2.
- at dū li, *nothing*, 316, 3.
- at dū li, *nothing*, 311, 4.
- e yī, *the one*, 346, 16; *that one*, 362, 2, 3.
- e yī', *those*, 343, 4.
- e dū li, *none*, 367, 3.
- e dū li, *none*, 318, 1.
- ōn t'ai, *all kinds*, 343, 9.
- 'ūt da ze', *all*, 322, 16.
- ya γī, *that*, 335, 4; *those*, 358, 10.
- na lq, *many*, 305, 7.
- na lq ne, *were many*, 328, 6; *many of them*, 348, 13.
- na hū, *many*, 316, 11.
- na ta zq', *a few*, 389, 13.
- hī dī, *last*, 365, 4.
- hī ġe, *the other one*, 304, 5.
- hī ġī, *one*, 304, 14. (Fig. 57.)
- γō dji, *that*, 324, 10.
- xais la, *last*, 335, 8.
- xais l'a *last time*, 334, 18; *last*, 378, 7.
- xais l'a dji', *the last*, 303, 13.
- xa tse', *first*, 307, 16; 327, 15; 330, 1; 378, 8.
- xa t'i, *that kind*, 347, 17; *just that kind*, 362, 2.

- xa t'i zō, *only that*, 311, 10.
 xōn tī a zōn la, *only that*, 304, 3.
 xō dji, *after them*, 377, 10.
 xō te, *some kind*, 321, 11.
 xō t'e, *such*, 321, 12.
 hai yī, *that*, 328, 1.
 da xa ne, *some of them*, 348, 12.
 da xūn ne, *some of them*, 344, 4.
 da hūn ne, *some of them*, 335, 12; 340, 15; *some*, 389, 13.
 ts'a ze, *old*, 374, 8.
 tc'e la, *clumsy*, 372, 8.
 tc'ul la, *worthless*, 379, 16.
 tc'ul la', *poor*, 366, 13; 367, 9.
 tc'ul lai, *bad*, 328, 10.

INTERROGATIVE PRONOUNS AND ADVERBS.

For convenience's sake and in order to group similar forms together the interrogatives of all classes are listed here.

- e yī je, *what*, 343, 10.
 ī e xa', *why*.
 ū da ye, *what*, 320, 13.
 ū da wōn t'e, *why*, 380, 3.
 *ū da was t'e, *what am I*, 320, 15.
 ye a t'i, *what is it*, 336, 13.
 ye γq, *why*, 394, 8.
 ye tc'i, *from whom*, 321, 17.
 ye ka, *for what*, 337, 8; 385, 9.
 ye ka, *what*, 325, 9.
 ye ka, *why*, 319, 1, 17.
 yī a t'i, *where*, 308, 14.
 ye wō, *why*, 313, 12.
 yī wō', *for what*, 301, 9.
 ye γa, *why*, 314, 8.
 ne di'', *where is it*, 341, 9.
 je ka, *why*, 362, 4.
 xō tc'i', *where*, 337, 10.
 dai sais, *how soon*, 396, 14.
 dai sais cq, *how soon*, 396, 14.
 dai sa da', *how far*, 370, 2.

- dai sa dɔ̃^ε, *what time*, 356, 2.
 da wōn t'e, *what time*, 305, 19. (Fig. 96.)
 da ne te, *why*, 367, 4.
 da jē de, *how*, 331, 7.
 da t'i, *what*, 313, 2; 317, 4.
 da k'i, *how*, 306, 16. (Fig. 113.)
 de dji^ε, *where*, 339, 3.
 dī a tca', *where*.
 dī e ū ye, *what is his name*, 302, 18.
 dī e dji^ε, *when*, 301, 14.
 dī e dji^ε, *where*, 328, 1.
 dī e dji', *where*, 389, 9.
 dōn t'a, *what is the matter*, 369, 1.
 dōn t'e, *how is it*, 336, 15.
 dōn t'e, *why*, 363, 17; 366, 14.
 dōn t'i, *how did it happen*, 321, 16.
 dɔ̃ t'e, *why*, 335, 5; 357, 7.
 dɔ̃ t'ɔ̃ t'e, *what is the matter*, 358, 4.

There are several interrogative prefixes and particles associated with verbs.

ye-, prefixed to verbs, asks *what*.

ye ōn tc'e, *what is it*, 393, 18.

ye 'ɔn t'e, *what is it*, 371, 18.

ye da' dī, *what did you (plu.) say?*

me- with verbs inquires *who*.

me 'a lī', *who is it*, 310, 16. (Fig. 183.)

me' a ce dī, *who says it of me?* 317, 18.

da- with verbs inquires *how* or *what*.

da 'ō wj̃n ne da, *how did you live*, 321, 4.

da wac ta, *what shall I do*, 325, 1.

da wōc t'e, *how shall I live*, 352, 16.

da wō tc'e de ke, *what is the matter*, 368, 4.

da na da, *what is the matter*, 317, 17.

da na dja, *how did it happen*, 351, 4.

da na t'ū, *what are you doing*, 301, 8.

da ne de hwū^ε, *what are you doing*, 387, 3.

da ne t'e, *how is it*, 320, 15; *what is the matter*, 368, 18.

da ne t'e, *what are you*, 320, 4; *what is the matter with you*, 365, 16.

da nūc lē, *what can I do to you*, 329, 18.

dan net dī he ka, *what you going to do with it*, 346, 2.

- da ce a ne t'e e, *how you will do*, 337, 9.
 dac la lq, *what did I do to*, 313, 17.
 da ɣin t'i wq, *what is the matter*, 365, 11.
 da ɣō t'a, *what shall we do*, 324, 11.
 da ɣût dja, *what has happened to*, 327, 1.
 da dja ōn t'e, *what is the matter*, 380, 1.
 da dja 'ɔn t'e, *what has happened*, 365, 5.
 dī dō' dī a t'i, *what does he mean*, 307, 3.
 dī dq t'e, *who is this*, 361, 2.

gon-, kq-, loosely connected with the verb phonetically, marks the statement of the verb interrogative as to the fact. That is, it is used with direct questions where in English the order is reversed, or the inflection of the voice is changed.

- gon nī t'i', *are you lying down?*
 kq tī da a na t'i', *are you alone?*

INDEFINITE PRONOUNS.

The interrogative elements may express uncertainty although but few examples of this appear.

- da ūs t'e e le, *something is going to happen*, 378, 4.
 da ce wō te, *how exactly*, 351, 13.
 dac t'e, *something is the matter with me*, 378, 4.
 dōn t'a, *whatever happens*, 368, 15.
 dū' da, *somewhere*, 310, 10. (Fig. 178.)

NUMERALS.

The numerals of Athapascan as far as five are the same or phonetically related in practically all dialects. A considerable variety exists above five. In Beaver, six has "three" for its last component and eight has "four." They must mean then "twice three" and "twice four" or "another three" and "another four," although the first component is not recognizable. Nine appears to mean "nearly ten."

The suffixes used with the numeral may be locative in origin; -dī, and -dji at least seems to be, while -tc'e has not been even tentatively identified. As obtained in series.

- i la tc'e', *one*.
- ōñ kī tc'e', *two*.
- ta tc'e', *three*.
- dī ye tc'e', *four*.
- la tc'e dī, *five*.
- ɛ tc'ī ta tc'e', *six*.
- ta yū dji, *seven*.
- ɛ tc'it dī tc'e', *eight*.
- k'al lūk k'ī tc'e', *nine*.
- k'ī nī tc'ī', *ten*.
- i la dī ma ta', *eleven*.
- la tc'ū dī ma ta', *fifteen*.
- ōñ kī k'e dī, *twenty*.
- k'ī we ne de ke tc'ī', *one hundred*.
- k'in ne tc'e tcōk', *one thousand* (big ten).

As they occur in the texts.

- in la dje', *one*, 350, 1.
- in la tc'e', *one*, 350, 2.
- i la t'ī, *one*, 301, 2.
- in la de tcū yī', *one at a time*, 311, 3.
- ōñ ke, *twice*, 335, 11; 347, 14.
- ōñ ke dī, *two*, 301, 1; 305, 17.
- ōñ ke t'e, *two*, 329, 5.
- q ke t'e, *two*, 339, 16.
- ōñ ke t'ī, *two*, 304, 13; 342, 5. (Fig. 60.)
- ōñ ke tc'e, *two*, 395, 1.
- ōñ ke k'ī, *two*, 319, 8.

- qñ ke t'e ne, *two men*, 338, 9.
qñ ke t'i he t'e, *both of them*, 339, 16.
ōñ ke γût de t'e, *both of them*, 358, 16.
oñ ke γût de t'e, *the two*, 338, 18.
ōñ ke gût det t'e, *both*, 366, 4.
q ke γût de t'e, *two of them*, 322, 14; 347, 9.
ta de, *three*, 306, 17; 309, 14. (Fig. 162.)
ta dē da, *three*, 315, 18.
ta dē de, *three of them*, 310, 1.
ta dī, *three*, 305, 15; 309, 17.
ta tc'e', *three*, 380, 17.
dī an t'e, *four*, 312, 12.
dī an t'i, *four*, 312, 11.
dī en t'e ne, *four*, 385, 12.
dī e t'e, *four*, 377, 10.
djin dje, *four*, 396, 9.
la' djai t'e, *five*, 379, 3.
in tcī ta djī, *six*, 396, 1.
in tc'it din dī, *eight*, 390, 14.

ADVERBS.

PLACE.

The adverbs in any way relating to position or order in space are listed together. Their variety and number indicate a trait of Indian habit of thinking and speech, the precise localization of objects and happenings.

- ai ye da', *there*, 394, 10.
- ai ye di, *there*, 301, 7.
- ai yi di', *there*.
- a ye da, *there*, 393, 4.
- a ye di, *right there*, 327, 15.
- a yi ġa, *there*, 363, 3.
- e di wī tc'i', *thither*, 325, 2.
- e di wō tc'i', *from there*, 323, 14.
- e dīn, *there*, 318, 18.
- e' din, *there*, 375, 7.
- e di zō, *only there*, 311, 5.
- e di sūn t'e, *right there*, 341, 16.
- e di xō tc'i', *thither*, 363, 10.
- e dō we ts'e', *from there*, 316, 18.
- e dō wō t'e he', *there*, 301, 12.
- e dū we tc'e', *from there*, 310, 14. (Fig. 172.)
- et de, *there*, 325, 4.
- ī 'e, *there*, 308, 4.
- ī 'e di, *there*, 376, 14; 384, 5, 8. (Figs. 79, 151.)
- ī e di wō, *there*, 333, 7.
- ī e di wō tc'i', *from there*, 311, 2.
- ī 'e dje', *there*, 381, 3.
- ī yi he', *from there*, 304, 18.
- ī wa tc'i', *there*, 353, 15.
- 'i wa tc'i', *from there*, 356, 15.
- in da dje', *on either side*, 301, 6.
- 'in da dji, *on each side*, 301, 2.
- ī dī', *there*, 351, 3.
- ī' di zō', *only there*, 309, 8.
- ī dō ne', *across*.
- ī tse, *below*, 308, 2. (Fig. 142.)
- ī ts'i, *down there*, 312, 12.

- i k'e dji', *along there*, 301, 7.
 qñ ka, *in that direction*, 319, 11.
 ðñ ka, *toward*, 350, 3.
 q xai, *nearby*, 345, 2.
 út ts'i, *toward*, 318, 6.
 ū tc'i', *from there*, 383, 1.
 ya ya, *over there*, 301, 14; 303, 11; 318, 18; 337, 7; 343, 2.
 ya yai, *over there*, 337, 5; 362, 15.
 ya yi, *over there*, 301, 15.
 ya xai, *over there*, 349, 5.
 ya dō ne, *across*, 396, 4.
 ya ġi, *over there*, 310, 8.
 ya gō zqn', *over there*, 332, 9.
 ye yi di ġe, *up there*, 343, 3.
 ye yū e, *under*, 327, 16.
 ye ye, *over there*, 309, 17. (Fig. 162.)
 ye de, *there*, 358, 9.
 ye' di, *there*, 307, 5.
 ye di' e, *back there*, 321, 4.
 ye di 'e, *above here*, 362, 11.
 ye di wa tc'i', *through that*, 381, 11.
 ye di wō tc'i', *from there*, 311, 12.
 ye di ġe, *up*, 305, 14.
 ye di ġi, *up*, 341, 13.
 ye dje', *up*, 393, 15.
 ye tō t'e dji', *far from there*, 346, 14.
 ye tcī, *below*, 308, 3. (Fig. 136.)
 yi da, *ahead*, 302, 14.
 yi dai, *forward*, 306, 14; *ahead*, 307, 19. (Fig. 140.)
 yi da ne, *ahead*, 327, 6.
 yi de, *back*, 317, 15.
 yi de, *behind*, 375, 3.
 yi de', *over there*, 375, 8.
 yi de' ye, *behind*, 303, 10. (Fig. 17.)
 yi di, *behind*, 356, 3.
 yi di ye, *back*, 326, 18.
 yi di zō, *just back there*, 317, 15.
 yi di ġe, *up*, 305, 2; 327, 15; 360, 9. (Fig. 63.)
 yi di ġe, *up there*, 384, 7.
 yi di ġe, *up the bank*, 374, 3.
 yi di ġi, *up*, 330, 10.

- yī dūy yet de, *up on shore*, 323, 13.
 yī dūk, *one side*, 306, 2. (Fig. 86.)
 yīt da^ε, *ahead*, 312, 16.
 yīt dai, *there ahead*, 346, 2. (Fig. 37.)
 yīt dai ^εe, *way over*.
 yīt dai xe t'ī e, *ahead*, 313, 17.
 yīt da dī, *over there*, 372, 3.
 yīt da tce, *up*, 304, 1.
 yī ts'ē, *further out*, 363, 18.
 yī tse', *out there*, 345, 9.
 yī ts'ī^ε, *down*, 313, 1.
 yī ts'ī, *down there*, 360, 10.
 yī ts'ī gū, *down the bank*, 307, 17. (Figs. 129, 130.)
 yī tcī, *down*, 307, 19.
 yō ^εq, *over there*, 360, 13.
 yō xō', *over there*, 385, 10.
 yū ^εe, *under*, 330, 8.
 yū e dje^ε, *down*, 393, 11.
 yū e dji^ε, *under that*, 311, 13.
 yū e tc'e, *low*, 393, 10.
 yū q^ε, *over there*, 367, 11.
 yū' qn, *over there*, 360, 14.
 yū 'ōn, *over there*, 306, 15.
 yū^ε 'qn, *over there*, 360, 17.
 yū ō ne, *over there*, 355, 6.
 yū on ne^ε, *over there*, 327, 9.
 yū ū e, *under*, 394, 3.
 yū dji, *over there*, 396, 7.
 wa tc'ī^ε, *from*, 356, 9.
 wa k'ûts ts'is ûn ne', *north*.
 wq, *there*, 360, 15.
 wōn, *here*, 322, 6.
 wōn P'ōn dje^ε, *far*, 333, 2.
 wō ts'it, *thither*, 323, 15.
 wō tc'ī^ε, *toward it*, 311, 4.
 wō tc'ī^ε, *there*, 305, 3. (Fig. 70.)
 wō tc'ī^ε, *through it*, 317, 5.
 wō tc'ī^ε, *thither*, 333, 7.
 na wō dje^ε, *on top*, 301, 15.
 na sa, *ahead of me*, 332, 3.
 na γai, *over there*, 306, 9. (Fig. 110.)

- ɬa tɿ ye, *from one to the other* (?), 343, 2.
 ɬin ta tɿ dʒi, *right half way*, 301, 12.
 ɬ'a dai, *on the bank*, 307, 14.
 ɬ'a dʒi, *the back*, 326, 13; *behind*, 384, 10.
 zɿ t'a la, *inside*, 355, 11.
 zɿ t'a ɡi, *inside*, 355, 12.
 je da ɣa, *below*, 360, 8.
 jũ 'e', *under*, 392, 2.
 ca di dʒ, *in the sunshine*.
 ɣa de, *across*, 333, 8.
 ɣõn, *there*, 341, 5.
 ɣõ' dʒi, *thence*, 334, 2.
 ɣõ dʒi, *from there*, 369, 6.
 ɣõ tɕ'i, *there*, 387, 1.
 ɣɔ tɕ'i, *thither*, 363, 13.
 ɣũ ye, *along there*, 310, 12. (Fig. 179.)
 xa is ɬa', *behind*.
 xa la de, *ahead*, 323, 2; 337, 12, 16.
 xa la di, *in front*.
 xa lat de, *ahead*, 338, 4.
 xũt dũt di, *this place*, 305, 5. (Fig. 76.)
 xa k'a, *west*, 393, 13.
 xõ xai, *close*, 370, 18.
 xõ ta tɕin, *by the fire*, 327, 2.
 xwa, *near*, 347, 1.
 xwã, *close*, 327, 11.
 xwã 'a, *close*, 376, 7.
 xwa a wɔ, *close*, 362, 11.
 xwa e, *close by*, 325, 14.
 xwa e he, *so close*, 395, 10.
 xwã xa, *close*, 328, 8.
 xwa he', *close by*, 328, 10.
 xwon da', *near by*, 374, 9.
 hwa, *close*, 305, 1.
 dain de e dʒi, *across*, 329, 11.
 dain di e' dʒi, *across*, 327, 8.
 daɿ n di ye', *other side*.
 da mas di, *around it*, 307, 14.
 da ɬ'a dʒe, *backwards*, 354, 1.
 da ts'i 'e, *south*.
 di ɡe, *up*, 330, 7.

- dī ġe dje^ε, *up river*.
 dū e, *along there*, 303, 18. (Fig. 29.)
 dū ye, *along there*, 303, 6; 306, 14; 310, 15. (Fig. 20.)
 dū yī de ^εe, *here behind*, 331, 3.
 dū^ε da, *somewhere*, 310, 10.
 dū^ε de e, *here*, 329, 15.
 dū^ε dī ^εel ^εa, *here*, 382, 14.
 dū djō, *here*, 371, 15.
 djī djīn dje, *behind me*, 394, 15.
 djī k^εe, *up*, 393, 11.
 djī k^εe dje^ε, *up*, 393, 15.
 djō^ε, *here*, 332, 15.
 djō^ε, *here*, 314, 8; 328, 10; 396, 4.
 djō, *here*, 301, 16.
 djō, *here*, 301, 10; 303, 18. (Fig. 38.)
 djō, *here*.
 djōn, *here*, 371, 7.
 djōn dje, *here*, 396, 3.
 djō ła, *here*, 312, 8.
 djō^ε dje, *here*, 396, 5.
 djū, *here*, 303, 19. (Fig. 30.)
 djūn, *here*, 306, 15; 325, 14. (Fig. 104.)
 ta wōn t^εe djī^ε, *far away*, 345, 10.
 ta wō t^εe djī^ε, *far*, 344, 10.
 ta na l^εai djī, *in the water*, 357, 14.
 ta na l^εai djī^ε, *under the ground*, 346, 11.
 te ʔe, *in the water*, 310, 6. (Fig. 170.)
 tō e tc^εe^ε, *far*, 349, 15.
 tōn te zī^ε, *far*, 384, 7.
 ton te djī^ε, *far*, 355, 10.
 tōn tī a tc^εe, *far*, 316, 14.
 tōn t^εe, *far*, 305, 15; 338, 8.
 tōn t^εe djī^ε, *far*, 310, 14. (Fig. 180.)
 tōn t^εe k^εī, *far*, 359, 20.
 ton t^εī a, *far*, 382, 11.
 ton t^εī e djī^ε, *far*, 332, 12.
 tōn k^εe, *far*, 359, 19.
 tō t^εe dī, *far*, 342, 14.
 tō t^εe dō, *far*, 380, 5.
 tō t^εe djī, *far*, 343, 4.
 tō k^εe.djī^ε, *far*, 375, 4.

- tū' da' dji', *up current*.
 tū k'e cī', *downstream*, 388, 4.
 tū k'e dji', *down current*.
 tse a tci', *down*, 302, 9.
 ts'e, *outside*, 322, 3.
 tc'e', *outside*, 367, 11.
 ts'e dji', *outside*, 329, 2.
 gō, *there*, 393, 2.
 gō ye, *there*, 345, 11.
 gō hwō, *there*, 371, 18.
 gō tc'i', *there*, 387, 2.
 gū e xa k'a he', *along there*, 301, 6.
 gū we, *along there*, 307, 19. (Fig. 135.)
 gwa, *is close*, 370, 3.
 gwa tc'i', *thither*, 319, 13.
 got da cō', *somewhere*, 363, 5.
 gwa tce', *thither*, 381, 2.
 gwa dje', *over there*, 349, 16.
 gwa tce', *over there*, 391, 3.
 gwa tci', *there*, 391, 1.
 gwūt dji', *over there*, 367, 20.
 kōn, *there*, 361, 1.
 kū e, *inside*, 347, 2; 367, 13.

TIME.

- 'ai ye', *then*, 356, 11.
 ai ye' hwa, *then*, 353, 15.
 ai yi 'e', *then*, 303, 3; 346, 8, 11.
 'a yi 'e', *then*.
 a yi p'ō a, *after that*, 370, 16.
 a wō tc'e, *after*, 305, 6.
 'a daj e, *all the time*, 356, 10.
 a dūz ze, *all through*, 356, 6.
 at da ze, *all through*, 357, 17.
 a tc'it dō', *already*, 394, 19.
 e yi 'e', *then*, 362, 2; 376, 15.
 e wō t'e, *since*, 336, 17.
 'en t'i jō, *suddenly*, 325, 4.
 e he', *then*, 306, 8.
 e di zō, *only then*, 301, 10.
 e' dō, *then*, 395, 4.

- e dū tc'i', *thereafter*, 311, 7.
 e t'ai, *immediately*, 314, 10.
 e t'e, *as soon as*, 307, 8.
 e t'e, *suddenly*, 339, 15.
 i ye he', *then*, 301, 11.
 i wa tc'e', *after that*, 390, 14.
 i wō, *then*, 307, 3; 326, 6.
 in da lin, *then*, 312, 6.
 in t'i zō, *suddenly*, 303, 7. (Figs. 21, 58, 71.)
 i la, *then*, 310, 18. (Fig. 175.)
 i f'a', *after that*, 309, 11.
 i dō we tce, *thereafter*, 311, 8.
 i dū we tc'i, *after that*, 397, 1.
 i dlq we, *after that*, 395, 12.
 i t'i zō, *suddenly*, 304, 8. (Fig. 46.)
 'ō, *then*, 308, 10.
 ōn, *now*, 384, 6; *then*, 305, 11. (Fig. 81.)
 qn xai tc'i', *soon*, 385, 15.
 q xai, *soon*, 365, 2.
 'q xe, *soon*, 375, 14.
 q dies, *long time*, 391, 1.
 'ū', *then*, 312, 2; 319, 11; 362, 2. (Fig. 5.)
 ūt de jō, *only then*, 312, 3.
 ūt t'e', *immediately*, 304, 12. (Fig. 54.)
 ūt t'e' ga, *just then*, 304, 11. (Fig. 49.)
 ūt' ye, *immediately*, 315, 6.
 ye f'q i, *after that*, 330, 13.
 ye di' ō' tc'i, *since then*, 391, 12.
 wa l'ōn djε', *some time after*, 356, 12.
 wa tc'e', *after that*, 391, 1.
 wōn l'ō e, *after that*, 336, 15.
 won de za, *long*, 354, 14.
 wōt l'o 'e, *after that*, 364, 11.
 wō ts'et dq', *before that*, 337, 6.
 la dai, *awhile*, 303, 3 (Fig. 11); *a short time*, 305, 5 (Fig. 67); *long time*, 362, 1.
 la dai t'e, *long time*, 369, 5; *long*, 388, 15.
 la de, *long*, 315, 20.
 lat dai e t'e, *it was long*, 376, 5.
 lin lō', *at last*, 394, 12.
 lin dō, *then*, 313, 4.

- lín dō', *at once*, 321, 3.
 lín dō', *last time*, 386, 14.
 l'q dje, *after that*, 351, 7.
 ya, *now*, 372, 10.
 ya li, *then*, 305, 2. (Fig. 65.)
 ya lín, *then*, 305, 2. (Fig. 75.)
 ya lín, *then*, 384, 8. (Fig. 15.)
 ya li lō, *finally*, 325, 12.
 ya hwe', *now*, 345, 4.
 ye t'e, *soon*, 363, 20.
 yō l'q, *after that*, 334, 12.
 xa', *then*, 306, 10. (Fig. 101.)
 xa lín lō', *finally*, 393, 19.
 xa tse dō, *at first*, 342, 10.
 xa tse' dō', *at first*, 344, 3.
 xa tsī', *at first*, 379, 5.
 xa ts'e, *first*, 362, 2.
 xa ts'e', *first*, 320, 10.
 xa ts'i 'e', *at first*, 390, 12.
 xūt l'e ge, *it was night*, 303, 11. (Fig. 25.)
 xūt l'i dō, *in the morning*, 304, 9. (Fig. 50.)
 da', *then*, 318, 10.
 de wō tc'i', *as long as*, 306, 12.
 dō', *then*, 340, 11.
 dō, *then*, 344, 10.
 dō', *then*, 366, 11.
 dū, *recently*, 359, 17.
 dū, *now*, 336, 10; 340, 11.
 dū tī ne wa tc'i', *until the present*, 391, 3.
 ton t'e tc'i', *long*, 332, 4.
 tō t'e, *long*, 338, 4.
 tō' t'e dō, *long ago*, 325, 1.
 tsē dō, *before*, 348, 14.
 ga, *now*, 303, 10.
 ga cōn', *then*, 324, 1.
 gō tc'e, *then*, 395, 4.
 gū zō', *then*, 344, 12.
 gū sō, *then*, 305, 15.
 gū sō', *once*, 356, 10.
 gū dō', *then*, 395, 16.
 gū tse dō, *formerly*, 316, 9; *before*, 316, 10.

gwōt dɔ, *then*, 391, 15.
 ġa, *then*, 302, 14. (Figs. 1, 74.)
 ġa lin, *then*, 310, 6. (Fig. 166.)
 ġa lin lō, *then*, 312, 5.
 ġa hweʳ, *then*, 313, 3; 331, 13.
 ġa djūʳ, *again*, 350, 4.
 ġa tcū, *again*, 350, 5.
 ġa k'a, *yet*, 335, 8.
 ġū e t'e, *quickly*, 304, 10; 314, 17; 317, 2. (Fig. 52.)
 ġū e t'e, *early*, 377, 9.
 ġwaʳ, *then*, 302, 4; 346, 12; 376, 14. (Fig. 37.)
 ġwa hi, *then*, 303, 13. (Fig. 33.)
 ġwa l'ɔ ʳeʳ, *after that*, 334, 15.
 ġwa hweʳ, *then*, 310, 19. (Figs. 185, 186.)
 ġwa k'a, *still*, 319, 5.
 ġwe de, *quickly*, 316, 15.
 ġwe tc'i a, *soon*, 350, 3.
 gwōt dō wō tc'iʳ, *from that time*, 390, 10.
 k'a djū, *again*, 301, 5; 384, 5. (Figs. 29, 90.)
 k'a tcū, *again*, 320, 8.
 k'ōʳ, *first*, 336, 11.
 k'ūt djō, *again*, 359, 12.

MANNER.

ai yī k'e, *the same way*, 330, 14.
 in la zōʳ, *all together*, 317, 8.
 in da wō de dlaʳ, *hard*, 335, 1.
 ʳin t'i zō, *suddenly*, 376, 16.
 i t'i zō, *suddenly*, 304, 8. (Fig. 46.)
 ōn djō, *well*, 304, 6. (Fig. 43.)
 ōn djōn, *well*, 311, 14.
 ōn tce, *strong*, 393, 5.
 ōn tcɔ, *plainly*, 354, 2.
 ū djō, *good*, 353, 2.
 ū djū, *good*, 304, 5. (Fig. 42.)
 ū tcōʳ, *good*, 351, 9; *well*, 320, 18.
 wōn djō, *well*, 336, 14.
 wōn djō, *right*, 328, 8.
 wōn djūʳ, *good*, 330, 2.
 wōn tcō, *well*, 324, 7.
 wɔ jɔ, *well*, 361, 12.

- wō tca, *much*, 361, 15.
 wq tcō, *well*, 331, 6.
 na dli, *again*, 336, 6.
 na k'a ce, *so short*, 347, 6.
 le wq̄n t'i e, *just the same*, 391, 6.
 sōn^ε, *in vain*, 344, 11.
 sū^ε, *in vain*, 341, 15.
 sūn^ε, *in vain*, 347, 14; 364, 16.
 cū^ε, *hardly*, 320, 16.
 cū^ε, *in vain*, 303, 13. (Fig. 33.)
 γō djq̄, *well*, 375, 12.
 xa līn lq̄', *thus*, 393, 7.
 xa da, *just*, 315, 15.
 xat tī 'a, *just*, 327, 5.
 xat t'e, *just*, 341, 9; *for no reason*, 369, 3.
 xa t'e, *thus*, 320, 5.
 xōn dje, *good*, 394, 3.
 xōn djō, *well*, 380, 11.
 xō tcō, *good*, 322, 14.
 xōn t'e, *thus*, 322, 3.
 tēn da', *alone*, 352, 16.
 tī da', *alone*, 328, 7.
 tī da, *alone*, 318, 16; 333, 9.
 tī da zō, *alone*, 325, 12.
 ts'i'ē ōn tcī, *straight*, 324, 17.
 ts'i'ē ōn gī, *straight*, 324, 14.
 ga xūt ye^ε, *just*, 302, 5.
 gū djō', *safely*, 337, 1.
 ga gū la, *nearly*, 355, 2.
 gū et de, *quickly*, 345, 17.
 gū e t'i, *quickly*, 311, 7.
 gū yō', *good*, 387, 16.
 ke tsī, *slyly*, 324, 12.
 ke tsī^ε, *slyly*, 324, 13.
 k'a la zq̄, *nearly*, 332, 5.
 k'a la zō^ε, *nearly*, 335, 9.
 k'a la' zōn, *nearly*, 375, 20.
 k'a la jō^ε, *nearly*, 375, 7.
 k'al la, *nearly*, 348, 10.
 k'ûl la, *nearly*, 336, 15.

DEGREE.

- a ɣa xût te ye, *just*, 302, 6.
 e wō^ε i zɥ^ε, *only*, 303, 11.
 i zɔ^ε, *only*, 315, 4.
 ʔō zō^ε, *only*, 310, 15. (Fig. 165.)
 út ʔe, *just*, 375, 15.
 wa yū, *too*, 380, 16; 391, 5.
 wa yū k'e^ε, *too*, 391, 6.
 wō te, *right*, 302, 3.
 wō te, *just*, 302, 3.
 wôt ye, *very*, 310, 11. (Fig. 190.)
 h̄i, *very*, 307, 2. (Fig. 109.)
 h̄i^ε, *really*, 361, 14.
 h̄i, *too*, 305, 1.
 h̄i, *right*, 331, 9.
 h̄in, *exactly*, 360, 17.
 h̄in, *just*, 326, 13.
 h̄in dō, *very*, 303, 8.
 h̄in dō, *just*, 307, 9. (Fig. 121.)
 h̄in dō, *altogether*, 335, 11.
 h̄i dō^ε, *completely*, 377, 8.
 zō, *only*, 302, 3. (Fig. 104.)
 zō^ε, *only*, 317, 4.
 zō^ε, *only*, 305, 4. (Figs. 30, 68.)
 zɔ^ε, *only*, 317, 3.
 zōn^ε, *only*, 388, 15.
 jō, *only*, 325, 13.
 jō^ε, *only*, 352, 14.
 jɔ^ε, *only*, 341, 9.
 xa t'e, *just*, 313, 8.
 xût t'e, *just*, 352, 4; 357, 5; 387, 2; *for nothing*, 352, 8.
 hwō ye, *more*, 348, 5.
 da ta, *deep*, 380, 14.
 djō, *too*, 304, 10. (Fig. 52.)
 gwon djō, *very*, 334, 3.

ASSENT AND NEGATION.

- ai xe, *yes*.
 a xa^ε, *yes*, 306, 12. (Fig. 93.)
 ʔa xa, *yes*, 369, 14.

a dū, *not*, 302, 16. (Fig. 4.)

e dū, *not*, 376, 16. (Fig. 10.)

in dū e, *no*, 325, 14; 386, 7.

ī he^ε, *well*, 328, 14, 17.

ī he^ε, *yes*, 323, 13.

ī he^ε, *all right*, 357, 4.

yū la, *do not*, 319, 15.

yū la', *do not*, 352, 9.

yū la'^ε, *do not*, 369, 8.

yū la^ε, *do not*, 372, 2.

dō wa, *no*, 307, 17.

CONJUNCTIONS.

- 'a' yī da ɣa, *by that means*, 334, 2.
 a yī k'e, *by means of that*, 329, 5.
 a wō', *but*, 303, 9; 309, 10. (Fig. 66.)
 a wōn', *but*, 346, 10.
 'a wōn', *but*, 376, 15.
 a wōn' a t'ī a wōn, *nevertheless*, 387, 12.
 a wō ne', *but*, 316, 20.
 a wō lī, *even*, 380, 6.
 a xō lī', *but*, 369, 2.
 a xwōn k'e wq', *never mind*, 346, 8.
 a kō lī', *because*, 361, 15.
 'e', *because*, 329, 17; 330, 13; 338, 3.
 e wōn, *but*, 348, 12.
 'e ɣqn', *but*, 375, 17.
 e ɣōn', *because*, 375, 12.
 'e' xōn, *because*, 368, 14.
 e he', *that was why*, 305, 17.
 i e he', *that is why*, 307, 1.
 i ye xa', *and*, 327, 13.
 i wō, *because*, 311, 8; 314, 5.
 i wō, *because of that*, 325, 15.
 i wō', *but*, 307, 7. (Fig. 115.)
 i wō', *nevertheless*, 307, 9.
 i wōn la, *that is why*, 327, 15.
 i wō la, *that is why*, 316, 17.
 iñ ka, *for*, 317, 17.
 iñ k'ai, *never mind*, 359, 9.
 'in k'ai, *nevertheless*, 319, 15.
 i ɣa da, *by that*, 314, 6.
 i he', *because*, 314, 17.
 'i k'ai, *nevertheless*, 320, 9.
 ō', *and*, 303, 13.
 'o, *well*, 320, 2.
 ōn, *and*, 305, 7.
 ū, *and*, 305, 20. (Fig. 85.)
 ū ka, *because of which*, 320, 13; *that is why*, 367, 12.
 'ū ka, *because of which*, 320, 15.

- út ye, *without cause*, 308, 18.
 yī da γai, *because of her*, 383, 16.
 wō', *although*, 394, 10.
 wō', *but*, 302, 7.
 wq', *but*, 327, 14.
 xōn di a wō', *nevertheless*, 326, 2.
 xōn te wq', *nevertheless*, 304, 13.
 xōn t'e a wōn', *nevertheless*, 328, 12; 359, 1.
 xōn t'e e wōn', *nevertheless*, 324, 11.
 xon t'e wōn', *nevertheless*, 329, 15.
 xon t'ō wō', *that is why*, 315, 6.
 xōn tc'e γq, *nevertheless*, 394, 9.
 xōn tc'i a wō', *nevertheless*, 307, 17. (Fig. 130.)
 xō de', *also*, 364, 3.
 xq di wō', *nevertheless*, 326, 1.
 xō t'i wq, *nevertheless*, 306, 4.
 hwō k'e cī, *on account of that*, 389, 16.
 da γa, *for that*, 378, 15.
 djū', *too*, 328, 16; 396, 6.
 tcū, *too*, 313, 2.
 ga (k'a), *why*, 329, 14; *then*, 306, 6. (Fig. 92.)
 gwa', *then*, 307, 6. (Fig. 120.)
 gwa hwe', *then*, 310, 17. (Figs. 185, 186.)
 -yū, one conjunction is enclitic.
 'a' yū, *snowshoes*, 386, 19.
 ts'ût dō yū, *children too*, 377, 8.
 da ne yū, *man and*, 352, 7.
 im ba yū, *weasel too*, 394, 9.
 hī za yū, *dog and*, 352, 7.

POSTPOSITIONS.

The usual number of postpositions which occur in other Athapascan dialects are found in Beaver and in almost every instance the identical particles. With the nouns and pronouns with which they are joined they are nearly equivalent to compound nouns or a possessive complex. Those have been listed here which have no independent substantive use.

-a, *for, to*, with force of dative case.

ya, *to him*, 304, 3; *for him*, 305, 9; 320, 8. (Figs. 31, 71, 78.)

ma, *for him*, 320, 8; *to them*, 329, 4.

gū ya, *for them*, 316, 10; 388, 14.

sa, *for me*, 308, 6. (Fig. 149.)

-e he', -he', -e', with (instrumental not accompaniment), *because*.

tac 'e he', *with arrows*, 324, 15.

'e yī 'e, he, *because*, 350, 13.

e yī e he', *because of that*, 321, 13.

ī xe', *with*, 354, 1.

yī he, *with it*, 330, 6.

gī yī he', *with it*, 374, 11.

yac 'e', *with snow*, 393, 14.

yū 'e', *with medicine*, 390, 2.

hī 'e', *with dog*, 352, 1.

me' 'e', *with it*, 392, 1.

tac 'e', *with arrows*, 390, 8.

me, *with that*, 336, 8.

be, *with*, 343, 13.

Jicarilla, be, *with*, 15, 15.

-yū e, -yū 'e', *under, beneath*.

ye yū e, *under him*, 317, 3; 364, 15.

yī yū e, *under it*, 305, 8; 337, 13. (Fig. 78.)

na yū e, *under the ground*, 333, 17.

ca yū e, *under me*, 317, 2.

e kī yū 'e', *under a beaver lodge*, 381, 8.

Hupa, mī ye, *under it*, 175, 6.

Kato, ō ye', *under*, 79, 14.

-wō, -wō', *for, after*.

ga wō, *for rabbits*, 357, 7.

tca wō', *for beaver*, 313, 1.

-wōn, *for (?)*, *for the purpose (?)*.

e yī wōn, *for that*, 345, 7.

-nī', -nī, *in front of*. Cf. -nī', *face*, p. 409 above.

ya nī', *in front of them*, 327, 11.

ya nī', *in front of them*, 327, 11.

-nūs tō we, -nūs twa, -nac twa, *without the knowledge of*.

yūn nūs tō we, *without his knowledge*, 308, 15.

mūn nūs twa, *without his knowledge*, 307, 15. (Fig. 126.)

ye nac twa, *without his knowledge*, 390, 1.

ye nūc twa', *without their knowledge*, 343, 17.

yūn es tō i, *his knowledge*, 308, 16.

-P'ō, -P'ō e, *after, in the absence of, that is, after one has left*.

wa P'ō, *after that*, 391, 2.

ye P'ō, *in his absence*, 303, 19.

me P'ō wa, *in his absence*, 360, 1.

sa P'ō, *after sunset*, 385, 13.

tca' P'ō i, *after beaver*, 345, 9.

gū P'ō i dji', *after them*, 382, 11.

ya P'ō e, *behind her*, 314, 17.

wō P'ō e, *afterward*, 341, 9.

dūn ne P'ō e, *after the people left*, 313, 18.

Chip., ne L'a gai, *in your absence*, 23, 8.

-ya, *by, beside*.

i ya', *beside each other*, 370, 2.

ya ya, *beside him*, 386, 9.

ye ya, *beside her*, 355, 3.

ne ya', *beside you*, 387, 4.

kōn ya, *by the fire*, 323, 14.

Chip., se ga, *by me*, 33, 16.

Hupa, xō wūn, *to him*, 97, 1.

Jicarilla, yī ga, *beside it*, 42, 10.

Nav., bī'ghă'gi, *along side of*, p. 26.

-ya, *because of, by means of*.

e yī ya, *because of that*, 348, 1.

'e yī ya, *with that*, 333, 15.

¹ While collecting word lists e k'ūz ze was given for *between*. The confusion resulting from the various transcriptions is unfortunate.

-γa za, -ga je,¹ *between.*

i ga ze dji^ε, *between*, 309, 8.

xic γa za, *between mountains*, 301, 5.

de tcin ga je, *between sticks*, 341, 15.

-dai, -da, *ahead, in front of.*

ye na dai, *in front of him*, 339, 15.

yet dai, *ahead of him*, 361, 15.

hi wō dai, *one ahead of the other*, 310, 1.

γū dai, *ahead of them*, 361, 16.

yet da, *before him*, 340, 1.

yet da, *in front of them*, 335, 15.

yī da e, *in front of them*, 352, 14.

ce na da, *in front of me*, 335, 10.

Jicarilla, yī da^ε, *in front of it*, 13, 9.

-da ci xa.

gū da ci xa, *around them*, 359, 11.

-da γa, -daγ γa, -dûγ γa, *for, in the sense of waiting for.*

cet da γa, *waiting for me*, 371, 5.

cût da γe, *for me*, 375, 4.

be da γa 'e', *waiting for him*, 370, 5.

yet daγ γa, *for him*, 384, 9.

mût dûγ γa, *for him*, 303, 20; 313, 10.

na dûγ γa, *for you*, 302, 15.

-dī, *without.*

a xai dī', *without you*, 359, 2.

e dī, *without*, 360, 7.

e dī, *without*, 304, 12.

Chip., ye dī, *without him*, 20, 1.

-dī ġe, *above.*¹

gū dī ġe, *above them*, 381, 9.

-do na.

ye dō na, *opposite side*, 327, 8.

-dji^ε, *place at, there (?)*.

ai yī lq dji^ε, *the end of it*, 324, 16.

ʔi da dji^ε, *on each side*, 347, 4.

¹ See, yī dī ġe, *up there*, an adverb of place, p. 440.

ma tûn ne dji^e, *his road*, 307, 19.
 da kwe e dji^e, *to his own camp*, 328, 6.
 ta ne l'ai dji^e, *at the bottom of the water*, 344, 6.

-ta, *among*.

ai yī ta, *among them*, 316, 19.
 a xût ta, *among us*, 339, 12; 396, 2.
 ye ta, *among them*, 307, 8. (Fig. 120.)

Hupa, mit tax, *amongst*, 310, 10.

Kato, ye bī^e ta', *houses among*, 171, 17.

Jicarilla, yī ka, *among*, 25, 6. In Jicarilla every *t* becomes *k*.

-ta di dje, *middle*.

sa ge ta di dje, *river middle*.

-tûs, -tais, *beyond, over*.

ma tûs, *over it*, 394, 17.

mût tûc, *over*, 394, 18.

tū tais, *over the water*, 332, 11.

Chip., be teθ, *beyond*.

Hupa, xō tis, *over him*, 121, 10.

Kato, ō tûs, *beyond it*, 77, 12.

-t'a, *inside, near*.

in t'a, *toward each other*, 394, 18.

'in t'a di ts'it el e, *it sticks together*, 328, 15.

ī t'a, *inside*, 315, 19.

ye t'a, *near them*, 383, 17.

ye t'a, *to him*, 323, 6.

yī zī^e t'a, *in him*, 353, 11.

nûn t'a, *in the ground*, 335, 14.

sat t'a, *with me*, 351, 5.

dū ye t'a, *in the cache*, 375, 17.

t'a jī in, 348, 10.

Chip., be ta, *to it*, 25, 13.

-t'a dji^e, -t'a tcī, -t'a jī, *with, because of*.

t'a dji^e, *on that (I live)*, 304, 3.

ye t'a dji^e, *because of him*, 369, 18.

e yī t'a dji, *with that*, 322, 15.

ye t'a tcī, *with him*, 352, 18.

bût t'a jī, *with*, 352, 16.

-ts'e dō, *before, before the time*. Composed of -ts'e, *first*, and -dō, *the time of or when*.

dûn ne ts'e dɔ, *before the people*, 362, 1.

Cf. -l'ō, *after*.

-tca', *on account of, because of*.

tca', *on account of*, 389, 14.

e yī tca', *on account of that*, 321, 14.

-tce dōn, -tcō dō'.

ye tce dōn, *ahead of them*, 384, 5.

ya tcō dō', *ahead of him*, 304, 10.

-tcōn, -tcɔ, *between*.*

gī tcōn, *between them*, 387, 8.

me tcɔ, *between them*, 387, 7.

-tc'a', -tc'a, -tc'ō, *from, away from*.

ye tc'a', *from ii*, 342, 12.

tc'a', *from*, 336, 18.

ye tc'a, *from him*, 368, 1.

ma tc'a, *from it*, 396, 5.

me tc'a, *from them*, 389, 13.

de cī ne tc'a, *on account of the Cree*, 382, 4.

ye tc'ō, *from him*, 372, 10.

ye tc'ō ta, *from her*, 376, 11.

gū ye tc'ɔ', *from them*, 315, 10.

Chip., se tc'a ze, *from me*, 40, 3.

Hupa, hwik kya, *from me*, 266, 15.

Jicarilla, yī ts'ā, *from them*, 62, 2.

Nav., sīts'āji, *away from me*, 29.

-tc'e a.

ye tc'e a, *in front of them*, 318, 6.

-tc'i, -ts'i, *from, that is, the source of*.

a yī tc'i, *from that one*, 322, 9.

wa tc'i, *from this time*, 306, 12.

ne tc'i, *from you*, 336, 16.

xa k'i tc'i, *from buffalo*, 311, 8.

γût dai ts'i, *from an animal*, 323, 7.

Chip., ne ts'i, *from you*, 11, 17.

-tc'i', *toward, in the direction of*.

ya tc'i', *toward the sky*, 305, 3. (Fig. 75.)

ye' tc'i', *to it*, 305, 2.

- wō tc'ī', *toward it*, 311, 4.
 mūt tc'ī', *to it*, 315, 6; *to him*, 324, 3.
 ne tc'ī', *to you*, 341, 7; 347, 2.
 nūn tc'ī', *to the land*, 338, 8.
 cac tc'ī', *to bear*, 347, 8.
 ce tc'ī', *to me*, 347, 7.
 xat da tc'ī', *toward moose*, 353, 7.
 gō tc'ī', *thither*, 309, 16.
 gū ts'ī', *towards them*, 371, 19.
 Chip., djeθ ts'ūn', *toward hook*, 25, 12.
 Hupa, xō tciñ, *toward her*, 98, 9.
 Kato, ō tc'ūñ', *to him*, 79, 9.
 Nav., bich't' (bi ts'ī') *toward it*, Vol. II, p. 56, top.

- ga, by, *at the edge of*.
 ye ga, *to them*, 317, 11.
 mûk ga, *by him*, 310, 8; *with him*, 384, 3.
 lū ge ga', *by the fish*, 350, 5.
 cīs k'a ga, *along the mountain*, 324, 9.
 be ke ga, *beside his foot*, 387, 6.
 gū ga, *to them*, 302, 9.
 See -ya, above.

- kai he.
 xic kai he, *above the mountains*, 301, 14.

- ka, -ñ ka, *after, for it*.
 a xain ka, *after you*, 359, 2.
 wq ka, *about it*, 331, 8.
 mī ka, *after him*, 318, 17; *for it*, 307, 11; *for him*, 352, 11. (Fig. 124.)
 lī ka, *for each other*, 389, 16.
 de cin ne ka, *for Cree*, 354, 7.
 ka, *about it*, 342, 4.
 ka, *to it*, 331, 5.
 yiñ ka, *for him*, 352, 17; *for them*, 307, 6. (Fig. 118.)
 wōñ ka, *toward*, 331, 4.
 Chip., be ka, *for them*, 36, 5.
 Hupa, xō xa, *for him*, 140, 7.
 Kato, nō kwa, *for us*, 181, 7.
 Jicarilla, yī ka, *after them*, 38, 12.
 Nav., bă'kashă', *I go for it*, Vol. II, p. 48.

-ka ze, -k'a zī, -k'a je, *by the side of*.
 tū k'a ze, *one side of the road*, 367, 6.
 k'a zī, *one side*, 328, 3.
 tū k'a je, *by the trail*, 391, 9.
 Cf. ye k'e da, *along side of him*, 325, 2.
 Chip., ye ga k'ûð e, *beside it*, 29, 13.

-ke da, *behind*.
 ye ke da, *behind him*, 381, 18.
 ce ke da, *behind me*, 381, 18.

-k'e, *on*.
 es tūn ne k'e, *on the ice*, 339, 13.
 in k'e, *on that*, 313, 2.
 wō k'e, *on*, 337, 5.
 mī ġe' k'e, *on the lake*, 379, 13.
 nūn k'e, *on ground*, 332, 14.
 cis k'e, *on mountain*, 357, 10.
 xa k'ai k'e, *on the buffalo*, 318, 8.
 bīc k'e, *on knife*, 386, 11.
 dū k'e, *on an island*, 388, 6.
 tū tcōk' k'e, *on the ocean*, 333, 9.
 k'e, *on it*, 306, 15.
 Chip., be k'e, *on it*, 30, 12.
 Hupa, mūk kūt, *on it*, 104, 8.
 Jicarilla, bī k'e, *by them*, 17, 6.
 Nav., bī k'ī, *on it*, 135.

-k'e, *after, behind*. This may be a related meaning of -k'e, given above.
 ye k'e, *after it*, 305, 3; *after him*, 358, 5. (Fig. 75.)
 yī k'e, *after it*, 302, 10.
 yī k'e, *after him*, 358, 5.
 dūn ne k'e, *after the people*, 312, 6; 314, 7; 318, 5.
 gū k'e, *after them*, 319, 5.

-k'e tc'ī', -k'e tc'e', -k'e dji', *like, resembling, in the manner of*.
 Used with nouns but not with pronouns.
 xa k'ai k'e tc'ī', *like buffalo*, 388, 18.
 dūn ne k'e tc'ī', *like people*, 361, 5.
 dūn ne k'e tc'e', *like people* 354, 2.
 xūt da k'e dji', *moose like*, 372, 10.
 e tc'ū'a' k'e ne, *foreign way*, 386, 10.

Some element which in contracting results in -ō', -ōn, *to, by, from.*

yō', *to her*, 376, 16.

yō', *from him*, 368, 6.

mō', *on him*, 353, 6.

sa', *to me*, 393, 9.

cōn, *to me*, 348, 1.

cōn, *from me*, 352, 16.

kwōn, *to them*, 388, 5.

INTERJECTIONS AND EXCLAMATIONS.

ai e sī, *well*, 307, 16.

e', *E* —, 332, 5.

i, *eh*, 302, 8.

lū', *behold*, 332, 9.

lū', *I wish*, 315, 16.

xa, *well*, 301, 15; 303, 3; 326, 1.

xa', *well*, 305, 1; *here*, 304, 10; *then*, 306, 10. (Figs. 53, 101.)

xūt, *oh*, 310, 9. (Fig. 169.)

xwū i', *xwui*, 337, 12.

tsi', *it was*, 320, 19.

tce', *hold on*, 343, 14.

tc'e, *hold on*, 319, 6.

tc'e', *hold on*, 319, 5.

gū nō', *I wish*, 339, 10.

gū lō', *I wish*, 315, 11.

gū lū', *I wish*, 315, 14, 15.

gū zō, *behold*, 312, 13.

gū jō, *suddenly*, 349, 5.

gū jō', *behold*, 351, 4.

ke', *well*, 305, 19. (Fig. 189.)

kō nō, *I wish*, 393, 4.

VERBS.

The verbs of Athapascan form the great body of any of its dialects since they are practically complete sentences. Their structure has been discussed in various connections, the remarks concerning the Chipewyan verbs on page 126 of this volume in particular being especially applicable to Beaver also. The elements entering into the verbs are listed in the order in which they occur in the verbs themselves: prefixes of several ranks, stems, and suffixes.

ADVERBIAL PREFIXES.¹

'a-, 'ō, a prefix occurring with a limited number of stems in verbs meaning *to be, to do, to say*. Its meaning is uncertain but it may serve as an object or in the place of one.

ai le, *they are*, 304, 11. (Fig. 53.)

'a'ī lq, *he had*, 378, 10.

'a ye 'ī', *they did it*, 383, 19.

'a ye dī 'a k'e he, *the way he told him*, 352, 1.

'a yin la', *he caused*, 303, 1. (Figs. 9, 109.)

a wa' dli, *make*, 314, 18.

a wq', *was killing them*, 375, 1.

'a wōn dla', *he caused*, 310, 1. (Fig. 163.)

a wōn t'e, *you are?*, 336, 16.

'a wq sūn, *they make*, 350, 9.

'a' na wac dle, *I will make*, 349, 9.

a na wō dja', *it happens again*, 335, 8.

a dī, *he means*, 307, 6. (Fig. 116.)

'a dja', *it went*, 305, 2. (Fig. 63.)

at tūk', *(they) were crying*, 359, 8.

a t'ī, *he was*, 303, 3; *it was* 317, 2. (Fig. 11.)

'a tc'e le, *they fixed*, 392, 19.

a tc'et dī, *they said*, 333, 5.

a kū dī, *he thought*, 305, 1.

ōn la', *he made*, 338, 6; 370, 5; 346, 11.

'on la', *he got*, 352, 4.

'ōn t'e, *you are*, 320, 4.

¹ Comparative material will be found for Chipewyan beginning with p. 127 above: Hupa, l. c., p. 39; Kato, l. c., p. 43; Chasta Costa, E. Sapir, University of Pennsylvania, The University Museum, Anthropological Publications, Vol. II, p. 301, 1914.

ōn-, q-, a prefix meaning *back*, in retracing one's steps; probably the same prefix means with other stems, *to abandon, to desert, to throw away*.

*q nōn dja, *he came back*, 379, 17.

*q nō dja, *he came home*, 358, 3.

ōn des ya, *he started back*, 307, 10. (Figs. 123, 150.)

*q yin deł, *they went back*, 368, 6.

*q din da, *go back*, 320, 1.

qon ye de te, *she deserted him*, 333, 14.

ōn de xūl, *I threw it away*, 394, 16.

*on dī te, *throw it away*, 372, 2.

ōñ ġī de tī, *they threw him away*, 322, 18.

ōñ kū des la, *he threw them away*, 322, 11.

*ō ce de tī 'e, *he threw me away*, 376, 14.

q da' wō tel ī, *we will throw it away*, 372, 11.

q dūs tel, *I will desert him*, 333, 14.

ya-, *up, into the air*.

ya-ī la, *jumped up*, 364, 15.

ya na ō wa dletc, *throw up*, 335, 10.

wō-, wōn-, used of space and with subjects which are intangible or absolute as of darkness and weather.

Compare gō-, below.

wōn tca', *large*, 373, 9.

wōn tca dī, *was large*, 303, 6. (Fig. 20.)

wō lī, *there will be*, 314, 12.

wō lī, *was there*, 315, 12.

wō jū, *good*, 361, 4.

wō yin letc, *they were*, 382, 4.

wō da ġac, *it was dark*, 394, 1.

wō dlō, *were many*, 333, 4.

na-, evidently refers to position on or movement over the surface of land or water as distinct from a position above, when da-, is used.

na 'a, *it stands, stands up*, 355, 7; 355, 6.

na 'a' dōl, *he was making signs along*, 331, 5.

na zūt, *it stood*, 393, 13; 395, 8.

na sūt tī, *I will stand*, 341, 6.

nac l'ic, *I ran*, 394, 17.

naī yūt da l'itc, *he chased him around*, 310, 4.

na nī dōk' lō, *he had made tracks*, 352, 13.

na ya ōl, *were swimming*, 376, 10.

na ɣa ɣeɬ, *he carried, he was carrying*, 303, 20; 304, 2.

na ɣa daɬ, *went along*, 319, 5.

na ɣa kiɬ, *he is paddling back, he was paddling*, 376, 7, 10.

na ɣût ɭ'a, *he ran*, 387, 5.

na ɣût da, *something was moving, started to move*, 302, 4; 324, 18; 333, 7.

na da sa 'a, *stood*, 337, 14.

na datc lɔ, *he had sat there*, 357, 11.

na de', *they stay*, 342, 9.

na djût, *went hunting, he hunted*, 332, 16; 366, 16; 367, 2.

na ta, *look*, 352, 12; 363, 6.

na tc'a ba', *were at war*, 354, 5.

na tc'e di', *they were living*, 378, 4.

na-, *down*, evidently used of movement and of objects suspended.

nai la, *he took down, he put down*, 304, 10; 304, 8. (Fig. 45.)

na ɣa ya la dje', *goes down*, 301, 12.

na baɬ i, *was hanging*, 364, 13.

na ts'ût de t'e, *as soon as he fell*, 343, 7.

na-, iteration: (a) to repeat an act; (b) to retrace or undo an act.

na ye ni tɪ, *he brought it back*, 369, 17.

na ye ɣin da', *she made him alive again*, 323, 7.

na yū ni la, *he threw back*, 339, 17.

na na wō tec, *we will lie down again*, 359, 9.

na ɣūn nes tɪ, *she lay down again*, 311, 11.

na dīn da', *go back*, 369, 15.

nī na ye di la', *he took back*, 303, 15. (Fig. 27.)

-nī-, -ne-, -nū-, referring to movement toward or position on the ground.

nī i ya, *he got up*, 304, 10. (Fig. 50.)

nī ye ni la, *he put them down*, 343, 5.

nī ye tɪ, *he put her*, 301, 16.

nī wō ni sūt, *rushed up*, 303, 13. (Fig. 26.)

nī nac 'a, *I was setting (traps)*, 394, 6.

nī ɣa ni deɬ, *they came*, 344, 5.

nes da, *she sat down*, 334, 9.

Cf. sūt da, *she sat*, 334, 10.

nes tɪ ye, *he was lying down*, 304, 6. (Fig. 44.)

nes tī, *he lay down*, 303, 8. (Fig. 22.)

nūt te, *he slept*, 303, 7. (Fig. 21.)

With the element -di-, usually separated from nī- and standing nearer the stem which in most cases it immediately precedes the meaning is *up from the ground*.

- nī ye dīn la, *she took them up*, 312, 13.
 nī ye dīn tī, *she took it up*, 311, 5.
 Cf. t'a yin tin, *she put him in*, 311, 6.
 nī yī dī tī, *he took up*, 306, 7.
 nī na ye dī la', *he took back*, 303, 15. (Fig. 27.)
 nī dūt dī ya, *he took for himself*, 308, 4. (Fig. 159.)
 nī dūt dī ya, *he took*, 307, 10. (Fig. 122.)

nō-, nū-, *back*. Probably nī- or na- contracted with an unknown element.
 nō γūt dja, *he came back*, 317, 16.
 nō dja, *came back*, 306, 2. (Fig. 88.)
 nū ġet, *he came back*, 352, 18.

le-, lī-, lō-, with a following adverbial prefix signifies reciprocal motion to or away from each other; the prefix alone may be a direct object of the verb.

- le yes la, *he held them together*, 340, 4.
 le wō γūt dītc, *they told each other*, 310, 18. (Fig. 185.)
 le γūn ne djit, *they were afraid of each other*, 347, 4.
 le dai yītc, *he was breaking*, 343, 17.
 le da γa t'as, *they would cut off*, 347, 13.
 le da tōn, *it broke*, 331, 11.
 le de l'a, *he raced*, 361, 14.
 le dūn ne cū, *growing together*, 309, 8.
 tī la yin γo, *they began to kill each other*, 377, 5.
 lī xal, *he broke*, 330, 8.
 lī t'as e lō, *he cut off*, 347, 14.
 nī lūγ γūt ye 'ī, *they saw each other*, 310, 17. (Fig. 174.)
 lō na γa t'atc, *they met each other*, 355, 14.

xa-, xō-, *out*, used of motion out of the ground or other mass, also of receptacles.

- xain la 'e', *he took out*, 319, 7.
 xai γait la, *he jumped out*, 396, 10.
 xa ya yin tōn, *he pulled it out*, 323, 15.
 xa se tc'e sō, *he ran out after them*, 395, 2.
 xa da was sīl, *they run out*, 316, 12.
 xōn na datc, *does he come out*, 301, 14.
 xōn da dītc, *he pulled his hand out*, 309, 11.
 xwon ts'et tetc, *they took him out*, 348, 10.

xa-, *thus*, in a manner already indicated.

- xa yin lai, *that way he did*, 336, 10.

- xa wōn t'e cī, *that way it is*, 386, 7.
 xa sī t'e, *we do this way*, 371, 15.
 xa cin la', *it happened to me*, 394, 14.
 xa da tc'e 'intc, *they kept doing that*, 335, 10.
 xa dja', *it happened thus*, 369, 19.

xa-, not of sufficient definiteness to assign to either of the above or to characterize.

- xa wōn tī, 'ī ī, *took his wife away*, 368, 6.
 xa wō yin kiñ, *they began to shovel off a place*, 379, 11.
 xa na ya yin tī, *he took him down*, 361, 3.
 xa nes tetc, *they lay down*, 359, 7.
 xa γūt da, *he was watching*, 331, 6.
 xa γūt da, *he lived through (the winter)*, 379, 11.
 xat yel, *he gnawed off*, 309, 2.
 xin xats, *he gnawed*, 309, 3.

xō-, *back*; na- is used of returning from a completed journey, xō-, of an interrupted one.

- xō γa nī t'atc, *they turned back*, 385, 1.
 Cf. xō nī t'ī yī, *at the turn*, 302, 6.

da-, of position or motion when the place is higher than the ground.

- da a l'q e le 'e 'e, *they used to set*, 303, 7.
 da ye t'ōk e dī e he', *because he shot up*, 305, 1. (Fig. 66.)
 da sa kits, *tipped up*, 304, 19. (Fig. 62.)
 da sī l'a, *we jumped*, 394, 18.
 da cit tc'ī, *we were sitting*, 396, 3.
 da de ts'ī yī, *where they were sitting*, 337, 3.
 da' ts'ī, *sit*, 371, 4.

de-, relating to fire.

- da de lūt, *he used to burn*, 370, 16.
 de wq k'ōñ, *build*, 374, 9.
 de des k'q, *caught fire*, 337, 3.
 de des k'qon, *burned*, 339, 7.
 de des k'ōn, *it burned*, 343, 5.
 de dī k'q', *they kindle*, 392, 8.
 tsī de yin la, *he threw in the fire*, 304, 9. (Fig. 48.)

ta-, *away from*.

- ta na de l'e, *ran away*, 364, 16.
 ta na din l'a, *you run off, you are running away*, 327, 13; 387, 3.
 ta γa de l'a, *they ran away, they were running*, 372, 13; 372, 13.

ta-, tī-, used when the initiation of the act is particularly stressed.

ta nī ts'it lq, *you are beginning to starve*, 356, 5.

ta tc'et des del, *they started*, 363, 3.

tin a ya ne ts'ût, *they began to die*, 374, 7.

tjn ya, *he could walk*, 373, 8.

tj la yin yq, *they began to kill each other*, 377, 5.

tj ya ne lū, *they began to starve him*, 373, 6.

tī da sūt tcek', *they started to cry*, 302, 16. (Fig. 3.)

ta-, tī-, with verbs meaning to kill, value undetermined.

ta na ke, *was killing*, 323, 10.

tas yin wq, *were all killed*, 383, 3.

tī nī wō, *was killing them*, 324, 6.

tī gī ūn nī wō, *was killing them*, 324, 5.

te-, tī-, relating to movement into water.

te l'a dq', *when he jumped in the water*, 389, 5.

te det dītc, *he was feeling in the water*, 382, 1.

tī e l'a, *he dived in*, 310, 5.

tī ts'ī tī' he', *who was put in the water*, 348, 9.

Cf. ta tc'ez ya, *he walked ashore*, 332, 14.

t'a-, t'ī-, in.

t'ai ya yin la, *she put inside*, 315, 10.

t'ain ya, *he went in*, 384, 9.

t'a yin tj, *she put him in*, 305, 9.

t'a yin tin, *she put him in*, 311, 6.

t'a na nī t'a, *look inside*, 315, 13.

t'a yin ya, *he went in*, 361, 17.

t'ī 'q, *she put in*, 305, 9. (Fig. 72.)

t'a-, t'ō-, with verbs meaning to die. Compare ta-, tī-, above, a variation due possibly to errors in recording.

t'ais ts'ût, *she is dying*, 355, 2.

t'ais ke', *they began to die*, 380, 17.

t'ai ke e yq, *they would die*, 380, 7.

t'a na won ts'it e cī', *you will die*, 373, 13.

t'a n de ts'it, *they die*, 350, 15.

t'a ya ne ts'it, *they died*, 347, 13.

t'ō ts'ī dī, *he will die*, 373, 9.

t'ō kel e cī, *we will die*, 368, 12.

tsī-, tcī-, in the fire.

tsī de yin la, *he threw in the fire*, 304, 9.

tcī yit da gin la, *he threw them in the fire*, 313, 16.

tcī ne dūt dūt tetc, *she tried to throw herself into the fire (?)*, 327, 3.

ka-, *for*, with verbs meaning *to go after*, *to get*.

ka ye dī 'i, *look for*, 358, 4.

ka wō dī, *he called for them*, 303, 12.

ka wō t'a ze, *we two will go to him*, 309, 16.

ka wō t'a cī, *we will go to*, 328, 13.

ka nai ya, *go for*, 308, 12.

ka na des ya l'q, *after he is gone for*, 364, 9.

ka cū det dī, *he hunted for*, 330, 5.

ka des ya, *he started for*, 317, 10.

ka dō dji, *let him go for*, 308, 13.

ka ga des 'atc, *they two went after*, 384, 16.

ka de ca, *I will go after him*, 303, 4. (Fig. 12.)

ke-, used of approaching a body of water, river or lake, or an open place in the timber.

ke na ya dī deł, *they came down (to a river)*, 385, 13.

ke na de tūn na, *road came to the water again*, 301, 6.

ke na dī datc da', *he came out to (a glade)*, 331, 3.

ke nī ya, *he came down to the river*, 310, 15.

ke γūt dīn 'atc, *they two came to the river*, 309, 17. (Fig. 152.)

ke dī ya, *he came to (lake)*, 377, 13.

ke dīn ya, *he came to (river)*, 331, 5.

ke dō na datc, *they had been going*, 333, 3.

ke tcin na yes dai lq, *he crossed*, 301, 7.

ke tc'e dīn deł, *they came down to*, 388, 2.

ke-, kī-, *up*, used of climbing a tree or hill.

ke na gī datc, *he kept climbing up*, 303, 9. (Fig. 16.)

ke γī ġet, *he climbed*, 342, 13.

kī e γin deł, *they climbed*, 381, 3.

kū-, kwe-, *in, into*; used of entering a house or other enclosure.

kū e nai ya, *come in*, 326, 10.

kū e γin deł, *they go in*, 326, 6.

kū 'i ya, *he was out of sight*, 361, 17.

kū in ya, *he came in*, 322, 8.

kū ye γin 'atc, *they two went in*, 326, 10.

kū γin da, *go in*, 322, 3.

kū we win sī, *we will go in*, 384, 7.

- kū won ya^ε, *you go in*, 326, 6.
 kū ʔai ya, *he went in*, 367, 11.
 kū ʔa ts'ūt, *fell in*, 341, 15.
 kū t'e ʔin dē, *they went in*, 386, 3.
 kū ke ye ʔin la^ε, *they put them in*, 381, 12.
 kwe ya, *she goes in*, 391, 8.
 kwe yatc, *he goes in*, 355, 8.
 kwe wō ya^ε, *go in*, 329, 2.
 kwe na dja, *he came in*, 386, 16.
 kwī ya, *she goes in*, 391, 11.

k'e-, used with stems meaning *to cut* and *to pull* making the verbs mean *to sever*.

- k'e ʔin ʔic, *he broke it*, 370, 10.
 k'e ʔin nī ʔitc, *he broke them*, 313, 16.
 k'e ne tēō, *I broke*, 396, 11.
 k'e nī ʔic, *break it*, 370, 10.
 k'e nī t'ats, *he cut off*, 302, 13. (Fig. 7.)
 k'et da ʔitc, *he broke*, 368, 3.
 k'e nī xūl, *he broke with a blow*, 327, 17.

OBJECTIVE PREFIXES.

The object in the form of a pronoun stands at or near the beginning of the verb. For the first person singular *ca-*, *ce-*, *ci-*, *se-*, *sū-*, and the second person singular *na-*, *ne-* are found.

- xa ca le, *do that to me*, 348, 9.
 a ce ne le', *do something to me*, 320, 11.
 a cin la^ε 'e, *he did it to me*, 362, 8.
 sez ze xai, *he killed me*, 325, 1.
 sūn ʔin 'ak, *fooled me*, 308, 19.
 a xain la, *he gave us*, 305, 17.
 a xa dja zū xel, *they will kill us*, 391, 2.
 na ʔūs 'i, *I saw you*, 307, 16. (Fig. 128.)
 ne t'e't dī, *they say of you*, 319, 2.
 at dūk ʔat, *he shook himself*, 311, 12.

ya-, ye-, yī-, yō-, the demonstrative used as a direct or indirect object.

- ya ōn la^ε, *she made for him*, 315, 15.
 ya yī 'o, *he gave him*, 312, 2.
 ya nil letc, *she brought for him*, 311, 9.
 ya nī tēūt, *they gave him food*, 358, 10.

- ye na des ya, *he went home with him*, 339, 1.
 ye ne cə, *she reared it*, 369, 17.
 ye ne djit, *he was afraid of*, 344, 1.
 ye' nī 'ak', *she fooled him*, 333, 15.
 ye ze' xai, *he killed it*, 322, 13.
 yes ġōt, *he stabbed him* 370, 10.
 ye tc'e le, *he left it*, 352, 3.
 yīn tcūt, *he caught them*, 306, 11; 339, 16, 18.
 yī dī 'a', *he minded him*, 329, 16.
 yō' nai ya, *he came up to him*, 363, 20.
 yō nī e dja, *he watched him*, 308, 10.
 yū nī 'ets, *he kicked him*, 308, 1.

The objective prefixes appear clearly in the following lists.

- nī ya dī tī, *he took him*.
 nī cat dī tī, *he took me*.
 nī nat dī tī, *he took you*.
 nī a xat dī in la, *he took us*.
 nī na ġūt dī i la, *he took you (plu.)*.
 nī ġū yat dī la, *he took them*.
 mī ne jīt', *I am afraid of him*.
 cī nī djit', *he is afraid of me*.
 nī nī jīt', *I am afraid of you*.

DEICTIC PREFIX.

tc'a-, tc'e-, tc'-, seems to be used of an indefinite or unnamed subject.

- tc'a' i, *someone saw*, 318, 10.
 tc'a' 'ōl da', *if a boat passed*, 345, 10.
 tc'a' yał, *he walked*, 332, 11.
 tc'a' yin wə, *they killed*, 378, 16.
 tc'a' dail, *they were moving*, 375, 2.
 a tc'et dī, *they said*, 333, 5.
 tc'e 'i', *they saw them*, 354, 6.
 tc'e des bak, *they went to war*, 386, 1.
 tc'e des deł, *they started*, 346, 15.
 na tc'i yīc, *they felt him*, 345, 13.

FIRST MODAL PREFIXES.

ze-, z-, the verb *to kill*, stem -xai, always has z- following the deictic ye-.

ye ze xai, *he killed him*, 308, 2. (Fig. 142.)

- ze' xai i la, *killed*, 318, 4.
 tc'e ze' xai, *he killed*, 332, 16.
 tse zū xai le, *we will kill him*, 319, 2.

de-, dī, dū-, apparently refers to the initiation of an act; with a following *s* it gives the concept of progression.

- de l'e, *he ran*, 372, 10.
 dē zūt, *I was hunting*, 393, 1.
 des 'atc, *they two started*, 327, 5.
 des ya, *I started*, 359, 2.
 des la, *he started away with*, 369, 5.
 des sō, *it ran after*, 395, 9.
 des γain, *was carrying*, 337, 7.
 des bat, (also des bak'), *went to war*, 388, 1.
 des tō, *she carried*, 357, 13.
 des ts'ī, *they were sitting*, 363, 16.
 de xūs, *fled*, 397, 3.
 de bāt', *was hungry*, 336, 9.
 dī e ts'ī', *they were sitting*, 384, 6.
 dī e kī, *I paddled*, 355, 10.
 dī ya, *are you going?* 337, 8.
 dīn ya, *you go*, 333, 6.
 dīn dle, *you run*, 307, 17.
 dīn ts'ūk' et de', *if you hear*, 375, 5.
 dīñ γai, *you carry*, 372, 11.
 dīs da', *I was moving*, 349, 16.
 dī ts'ūk, *he heard*, 370, 11; 342, 11.
 dū je cī, *I will go*, 342, 3.
 dū jīt e cī', *I will hunt*, 324, 9.
 dū cai, *I will go*, 346, 5; 338, 1.
 dūc xain, *I will carry*, 372, 1.
 dū dji', *let him go*, 309, 6; 307, 12.
 dūt lūtc, *who carries arrows*, 313, 14.

da-, in a position before the second modal prefixes and following adverbial and objective prefixes. The meaning seems to be *from*, *off*, agreeing with dī-, on p. 477.

- ca da γūt tcīt, *let go of me*, 388, 17.
 Cf. ca' tcūt, *take hold of me*, 388, 16.
 xa da was sīl, *they run out*, 316, 12.
 na da sa 'a, *stood*, 337, 14.
 da γain t'ats dji, *he cut off*, 352, 2.

SECOND MODAL PREFIXES.

Most if not all Athapaskan dialects have verb forms containing obscure elements which seem to refer to the relative progress of the act. Of these, two seem to have recognized force. -n- (when alone -nī-) marks the completion of an act. It is found with adverbial prefixes which may be interpreted as necessitating completed action. -γ- seems to be employed of acts in progress. The third second modal -s-, is used of objects at rest, but also very regularly with certain prefixes and adverbial phrases such as de- and ye t'a.

nī-, n-, of completed action, also with certain adverbial prefixes.

nī ya, *he came*, 307, 8. (Fig. 120.)

nī P'a', *came running*, 303, 14. (Fig. 34.)

k'e nī la, *he placed on them*, 317, 14.

a yin la', *he made him*, 307, 2. (Fig. 109.)¹

yīn tcūt, *he caught it*, 306, 11. (Fig. 102.)

γa-, γi-, γû-, of action progressing, and with certain adverbial prefixes.

kū γa yin 'atc, *they (two) went in*, 381, 8.

γain te lō, *he had slept*, 303, 18. (Fig. 38.)

γin li dō la, *when they were*, 310, 17. (Fig. 174.)

γin da, *he sat*, 323, 14.

γin deł, *they flew off*, 310, 12. (Fig. 177.)

γin ti, *lay*, 374, 13.

a γūl le', *they tried*, 303, 13. (Fig. 33.)

a γūt da, *they will live*, 303, 5. (Fig. 14.)

na γūt P'a, *he ran*, 387, 5.

γūt P'eł, *was running along*, 332, 9.

na γūt dał da', *when he comes back*, 305, 19. (Fig. 189.)

γūt tinł, *he was carrying*, 364, 14.

s-, used of actions which are persistent such as remaining in position. It also occurs with certain prefixes and adverbs.

se 'ō, *lay there*, 317, 4.

se lūt', *were caught*, 369, 6.

se gōt, *he stabbed*, 387, 9.

sūl la, *were lying*, 356, 13.

sūt da', *(he) sits*, 302, 18. (Fig. 8.)

sūt ti, *lay*, 308, 17.

¹ There is some doubt whether the n in the two last verbs listed is second modal or whether a third modal n is present. Cf. Hupa, Bul. 40, p. 120.

da se tɔ, *lay on them*, 318, 8.
 des ya, *he started*, 307, 6. (Fig. 118.)
 des ɣain, *was carrying*, 337, 7.
 des t'atc, *he cut open*, 305, 12. (Fig. 12.)
 ye t'a se deɬ, (*near them*) *they came*, 383, 17.

-ō-, -ū-, with a position preceding the subject prefix, or where it is lacking, the stem. It denotes the future.

da wō deɬ e cī, *we will come*, 370, 5.
 xa dū' 'ac e cī, *they will go out*, 336, 1.

SUBJECTIVE PREFIXES.

First person singular -c-, -s-, a reduced form of the independent pronoun *cai* on page 428 above. In certain verbs the prefix does not occur. Hupa and many other dialects have a vowel *ī* or *ē* for all definite tenses.

'a wōc dle, *I will make*, 343, 15.
 Cf. a wōn dla', *he made*.
 a dūc ɬe hī, *I will make*, 307, 3.
 ɨ dū cū dī, *I will drive them*, 341, 7.
 wōc xwōñ, *I will kill*, 389, 11.
 ne dūc de ɬi, *we will go with you*, 337, 9.
 nūc ɬe, *I took down*, 304, 9. (Fig. 46.)
 nūc tai', *I will look*, 322, 1.
 ɣūc da 'i 'i, *I was living*, 352, 16.
 dec bāt, *I am starving*, 319, 15.
 dū cai, *I will go*, 338, 1.
 dūc xain, *I will carry*, 372, 1.
 Cf. diñ ɣai, *you carry*, 372, 11.
 ɣūc keɬ ī ī, *I was paddling along*, 355, 11.
 ka de ca, *I will go after him*, 303, 4. (Fig. 12.)
 kwūc dī, *I thought*, 347, 17.
 Cf. kū dī, *he thought*, 347, 11.
 a wōs lī, *I will get*, 316, 10.
 as t'ī ka la, *I will be*, 303, 4. (Fig. 6.)
 a ɣūs set, *I ate it*, 320, 6.
 ūs t'a le, *I will put feathers on*, 308, 6. (Fig. 148.)
 na ɣūs 'i, *I saw you*, 307, 16. (Fig. 128.)
 zūs xai ɬi, *I will kill him*, 364, 10.
 Cf. ze xai et de, *if I kill him*, 364, 11.

- γús ĩ, *I saw*, 318, 4.
 des ya, *I started*, 339, 2.
 dis da', *I was moving*, 349, 16.
 gōs tai, *I will look at*, 311, 15.
 ōn de xûl, *I threw it away*, 394, 16.
 ne tīs, *I will lie down*, 325, 4.
 nī la ĩ ĩ, *I brought it*, 367, 13.
 zī a xai, *I killed*, 312, 12.
 γī wōn, *I have killed*, 377, 15.
 de ya, *I came*, 358, 16.

First person plural. The southern dialects of Athapaskan have *t*, usually appended to a preceding syllable and standing immediately before the stem. But a few cases of *-t* have been noted in Beaver. A vowel; *i*, or *ū* or *ō* usually is found. The *ū* or *ō* may however be connected with the future and have no relation to the subject.

- a wō de cī, *we will live*, 322, 12.
 a na ū de he, *we will surround* (?), 318, 7.
 a tc'ūl le, *we will make*, 318, 12.
 wō 'a cī, *we will travel*, 324, 12.
 Cf. γa ac, *they traveled*, 324, 13.
 me γait da γa, *we will live*, 324, 11.
 na wō de lī, *we will come*, 316, 8.
 Cf. na γa deĭ, *they came*, 316, 8.
 sūt dū ĩ dī, *we will build a fire*, 317, 17.
 γī zū xaiĭ, *we would have killed him*, 387, 13.
 γīt dle', *we stayed*, 338, 4.
 de sī ts'ī ĩ ĩ, *we are sitting*, 387, 4.
 de sī k'ōn, *we built*, 396, 1.
 dī t'es, *we will roast*, 371, 15.
 ts'a dū de lī, *we will go*, 317, 8.
 ts'ūz zū xaiĭ, *let us kill him*, 318, 16.
 ka wō t'a ze, *we two will go to him*, 309, 16.
 ka dō dī ē lī', *we will go for*, 309, 14.

Second person singular. *-ne-*, *-nī-*, *-n-*; if no syllable is available for the attachment of the *n* it stands as a separate syllable with its vowel, but where a syllable is present it usually is appended.

- a ne le', *you make*, 315, 14.
 ma ne t'es, *cook for him*, 320, 2.
 xa ne le, *get out*, 367, 6.

- xō ne da', *turn back*, 385, 5.
 yū nī le', *jump on it*, 306, 10. (Fig. 100.)
 Cf. yūn l'a he, *he jumped on it*, 306, 10. (Fig. 101.)
 mō nī i nī da, *you watch them*, 309, 18.
 Cf. mō nī e dja', *he watched them*, 309, 18.
 nī nī le', *put (on the ground)*, 317, 3.
 Cf. nī lī, *she put*, 317, 3.
 tī nī ya, *go*, 359, 4.
 a wōn da, *you will be*, 306, 7. (Fig. 98.)
 'o dīn da, *you will be*, 320, 1.
 me k'ain ta, *look*, 371, 18.
 Cf. k'ai ta 'i 'i, *he looked*, 371, 18.
 nī won le, *you leave*, 326, 8.
 nī na dīn da, *you cross*, 333, 13.
 nī yīn l'a, *you run*, 307, 19. (Fig. 140.)
 nī dīn le, *get it*, 323, 16.
 Cf. na nī la, *she brought*, 323, 17.
 zīn xai e lī lō, *you killed him*, 365, 5.
 sīn da, *sit (imp.)*, 346, 5.
 yīn yai la, *you are carrying?* 343, 11.
 yīn da, *you live*, 320, 4.
 yīn tset, *you ate*, 320, 4.
 dīn ya ne, *you went*, 317, 17.
 dīn dle, *you run*, 307, 17. (Fig. 129.)
 ta na dīn l'a, *you are running away*, 387, 3.
 ta na de l'a, *he ran away*, 387, 3.
 kū yīn da, *go in*, 322, 3.
 kū dīn dī, *you think*, 347, 8.

Second person plural. -a'-; but this is probably due to a contraction with an initial vowel. The final aspiration is the chief characteristic occurring also in all known dialects of Athapascan.

- a wa' dli, *make*, (plu. imperative), 314, 18.
 a na t'i, *you are*, (plu.), 305, 18.
 a' le', *you make*, 339, 5.
 wa' sīl, *you will run along*, 315, 20.
 ca' tetc, *lie down*, 359, 12.
 γī zū xail, *you kill*, 323, 3.
 da ts'a, *are you sitting*, 314, 8.
 Cf. de ts'i lō, *they were sitting*, 314, 8.
 ta na dīl, *go* (plu. imperative), 318, 2.
 ḡa 'ac ī, *go* (plu. imperative), 310, 8.

Third person. The third person as subject is not represented in the verb.

In the future which is often hortative a ū appears.

xa dū' 'ac e cī, *they will go out*, 336, 1.

Cf. xa de 'atc, *they went out*, 336, 3.

da yūn lī', *they will be*, 317, 12.

kū dū dī, *he will think*, 387, 8.

yī gūt ū le, *let them take*, 314, 4.

na nū tī, *let him keep you*, 321, 1.

de 'a dū ya', *let him come*, 342, 2.

dū djī', *let him go*, 307, 12.

dū djī dī, *let him hunt*, 333, 1.

Cf. de djūt de, *he had gone (hunting)*, 333, 2.

tc'ū de lī, *let them come*, 341, 17.

The subjective prefixes may be more readily perceived in the following paradigms.

ac t'ī, *I am*.

a sī t'ī', *we are*.

a na t'ī, *are you?*

a' t'ī, *are you?*

'a t'ī, *he is*.

a gūt t'ī, *they are*.

nūc te, *I am going to lie down*.

na wōt tī, *let us lie down*.

nī te, *lie down*.

na te', *lie down (two of you)*.

nū tī', *let him lie down*.

γūn nū tī', *let them lie down*.

γas da'', *I am alive*.

γīt da'', *we are alive*.

γīn da'', *you are alive*.

ya γat da', *you (plu.) are alive*.

γat da'', *he is alive*.

ya γīt da, *they are alive*.

'a dūc dī', *I know*.

'a da' 'īt dī', *we know*.

gōn 'a da' na dī', *do you know?*

gōn a da wa' dī', *do you know?*

'a da wūt dī', *he knows*.

'a da γa dī', *they know*.

kwīc dī', *I thought*.

kū wī dit dī', *we thought*.

kū dīn dī', *do you think?*

kū do' dī', *do you (plu.) think?*

kū wī dī', *he thought*.

kū γūt dī, *they thought*.

dū jīt, *I will hunt*.

da wōt djī de, *we will hunt*.

dīn djīt, *you hunt*.

da' djīt, *you hunt*.

dū djīt, *let him hunt*.

γūt dū djīt, *let them hunt*.

na ca jūt, *I was hunting*.

na 'īt' djūt, *we are hunting*.

na cin djūt, *have you been hunting?*

na ca' djūt la, *have you been hunting?*

na djūt *he is hunting*.

na γūt djūt, *they have been hunting*.

ū sīts, <i>I am going to eat.</i>	(kwa) a gūs sīt, <i>I have eaten.</i>
īn sīts, <i>you eat.</i>	gōn a gīn sīt, <i>have you eaten?</i>
ū sīts 'e, <i>let him eat.</i>	at sīt, <i>he has eaten.</i>

THIRD MODAL PREFIXES.

The term third modal prefix was employed in discussing certain Hupa verbal elements which stand immediately before the stem following the subjective prefix when one is present.

-dī, -t- (coming before a glottal stop -t'-), occurs with prefix na- meaning *back* or *again*. Since the prefix na- has the force of repetition this prefix containing the dental may mean *from*, the two together meaning *back from*.

na wō dī ga, *it was daylight again*, 303, 8. (Fig. 15.)

na γūt dī dja, *does he come back?* 305, 19. (Fig. 96.)

na des t'atc, *they started back*, 302, 10.

na γūt de t'atc, *they two went away from*, 374, 10.

Cf. na γin t'atc, *they two came*, 374, 11.

Certain stems are invariably preceded by -dī.

ya tc'e dī bat, *they were starving*, 319, 11.

ye dī ts'ūk, *heard him*, 324, 10.

-n-, preceding the stem, but occurring only in the third person. For phonetic reasons it may have disappeared from the other persons. The meaning is unknown.

xa ya γin tī, *he took it out*, 361, 12.

STEMS.

The position of the stem is at or near the end of the complex. In its function it fairly well defines the nature of the act as will be observed in the following list in which the stem alone varies.

des 'atc, *they two started*, 327, 5.

des ya, *he started*, 346, 16.

des la, *he started away with*, 369, 5.

des sō, *it ran after*, 395, 9.

des γain, *was carrying*, 337, 7.

des bak, *were going to war*, 362, 14.

des da, *he camped*, 366, 14.

des deɬ, *they went*, 334, 3.
 des tō, *he raised*, 330, 8.
 des t'atc, *he cut open*, 305, 12.
 des ts'i, *they were sitting*, 363, 16.
 des ki, *he started to paddle*, 376, 4.

xain 'a', *it stuck out*, 396, 5.
 xain 'o, *he took out*, 386, 13.
 xain lat, *he floated up*, 344, 11.
 xain deɬ, *they came out*, 356, 15.
 xain ya, *he came out*, 390, 6.
 xain la, *he took out*, (plural object), 312, 10.
 xain ti, *he took out* (a fish), 306, 11.
 xain tsī, *they pushed out*, 384, 10.

- 'a', *to find*.

ye wō 'a', *he found him*, 337, 1.
 wōc a le cī, *I will find him*, 335, 12.
 wō γī 'a', *they found*, 344, 8.
 gī 'a, *they found*, 311, 3.

- 'a', *to give commands, to speak as a chief*.

a da di a', *what are you saying?* 315, 5.
 ye 'a', *he gave orders*, 390, 1.
 ye γōn 'a', *what he is saying*, 360, 15.
 ye ge tce 'a tci, *he gave them commands*, 353, 14.
 ts'e ye de 'a', *he sent her*, 362, 10.
 ka de 'a, *he sent*, 322, 10.
 Cf. γa nī wō nī o, *he planned*, 378, 8.

- 'a', *to pay attention to, to mind*. Perhaps connected with the last stem.

e γa 'a', *they were bothering*, 387, 17.
 yin di di 'a', *took notice*, 353, 8.
 cī di da γon 'a', *pay any attention to me*, 375, 6.
 kin di ne 'a', *you minded it?* 320, 15.
 kin di 'a', *he cared*, 327, 2.

Chip., (p. 141) - 'a, *to send one, to give directions*.

- 'a, - 'ai, *to have position*. Compare - 'o, below.

wō wōn 'a, *sun (?) moved*, 344, 10.
 na 'a, *it stands*, 355, 7; *stands up*, 355, 6.
 na da sa 'a, *stood*, 337, 14.
 nī 'a, *standing*, 394, 1; 396, 4.

ne 'a', *bring it*, 367, 13.

me da din 'ai sī, *those they are sticking out of*, 314, 11.

xain 'ai, *sticking out*, 387, 6.

Chip. (p. 141) -'a, -'ai, -'ā, -'aL.

Hupa (p. 203) -ai, -a.

Kato (p. 59) -'ai', -'a'.

-'ac (-'ûc), -'atc, *to go*, dual only. The t' preceding the stem is either the first person element or a modal element which is associated with na-, *back*, on p. 477 above.

wq t'a jī, *we will go somewhere*, 368, 11.

na ya dī t'ac, *they came back*, 374, 15.

na ya t'ac, *they two traveled*, 339, 2.

na da wō t'ac, *we two will go back*, 374, 5.

ya 'ac, *they went along*, 384, 16.

ya nī γûn nī 'ac e lq, *they were married to*, 366, 5.

gō da 'ac, *go*, 328, 14.

ka wō t'a cī, *we will go to*, 328, 13.

ka ya 'ûc, *they two went for*, 357, 1.

ṭī dī dī ya des 'atc, *they met*, 375, 11.

wō 'a cī, *we will travel*, 324, 12.

wō t'a cī, *we two will go*, 368, 14.

na γût des t'atc, *they started back, they started*, 374, 6; 385, 6.

γût des 'atc, *they two went*, 302, 14. (Fig. 1.)

des 'atc, *they two went*, 327, 8.

ke γût din 'atc, *they two came to the river*, 309, 17. (Fig. 152.)

Chip. (p. 141) -'as, -'az, -'ais.

Nav. yī 'ac, *they two are walking*.

-at', *to bite*.

mī līn nī at', *I bit together*, 395, 4.

Chip. (p. 143) -'aiL, *to bite*.

Hupa (p. 206) -aL, -ûL, *to chew*.

Kato (p. 60) -al', -aL, *to chew*.

Nav. (p. 86) nnsh'al, *I eat corn*.

-'a', -'ak, *to fool or deceive one*.

ye ka sūn na γin a ya, *why do you fool me?* 308, 19.

nūc 'a' hī, *I will fool them*, 385, 7.

ye' nī 'ak', *she fooled him*, 333, 15.

na nes 'ak, *he was fooled*, 312, 1.

sūn na γin 'ak, *fooled me*, 308, 19.

-*el*, -*ōl*, to float, to go by boat, to paddle.

na *γin* *el*, they were floating, 338, 8.

de *el lō*, they went with a boat, 390, 4.

na *γa* *ōl*, they came back, 390, 4.

na *γa* *ōl*, were swimming, 376, 10.

tc'a *ōl da*, if they paddle, 345, 11.

tc'a *ōl da*, if a boat passed, 345, 10.

Chip., (p. 143) -*el*, -*eL*, -*ūL*.

Ten'a, (p. 210) -*ihl*, to float, or to cause to float.

-*ets*, (-*ets*), to step, to kick, the general meaning seems to be any movement of the feet.

ye *le da nī* *ets*, they all stepped on, 314, 13.

yū *nī* *ets i* *he*, because he kicked him, 307, 18. (Fig. 132.)

yū *nī* *etc*, he kicked it, 356, 15.

me *di ets*, I took off (snowshoes), 395, 11.

nā *dī t'es*, he put them (snowshoes) on again, 329, 6.

Cf. *ī k'e nī* *et*, she spread her legs, 376, 11.

Chip., (p. 143) -*ē*.

Jic., (p. 185, 1. 3) *yī dil es*, he put on moccasins.

-*i*, to have in one's possession, to conceal, to steal.

a' *i*, he had, 378, 7.

a *γa* *i*, they had, 381, 5.

a *γai* *i*, they had taken, 375, 16.

'a *ts'e i*, they had it, 392, 4.

me a *ye i*, who stole it? 362, 7.

na *ye ne i*, he hid, 336, 18.

na *ne i*, she did, 380, 8.

nī *ya i*, stole it, 362, 7.

tc'e *nes i*, they stole her, 333, 9.

Chip., (p. 143) -*ī*, to steal.

Ten'a, (p. 209) -*an*, to get, to secure.

-*i*, -*ītc*, to do a definite thing.

'a *ye i*, they did it, 383, 19.

a *wō i*, we will do it, 317, 8.

a *wōn i e cī la*, you will do, 351, 13.

a *ce' i*, he did it to me, 320, 17.

a *γī ye i*, they did it, 385, 17.

xa *cī ītc*, we used to do this way, 326, 15.

-‘q, used of the position or moving of a single object, round or undetermined as to shape.

ya yin ‘q, *he gave it to him*, 314, 1.

na nī ‘q, *he brought*, 367, 19.

nī ‘q, *he put down*, 367, 11.

nī ye dī ‘q, *he took it*, 362, 7.

nī dī ‘q, *I took up*, 393, 18.

sa ‘q, *lay there*, 373, 18.

t’i ‘q, *she put in*, 305, 9. (Fig. 72.)

ma wō ał, *you give to him*, 351, 14.

Chip. (p. 141) -‘a, -‘ai, -‘ā, -‘aL.

Hupa (p. 206) -an, -ūñ, -auw.

Kato (p. 59) -‘añ, -‘ac.

-‘ūn, exact meaning uncertain.

e de ka da wō de ‘ūn, *they were trying what they could do*, 348, 2.

et de k’a da wō de ‘ūn, *they were trying their power*, 354, 9.

mūt dai ya sūn ne ‘ūn, *they tried to prevent her*, 316, 20.

na ‘e ‘ūn, *he hears*, 345, 11.

na ts’e ne ‘ūn, *they restrained him*, 319, 16.

-ya, *to stand*; used of men and animals, usually in the plural.

na de ya, *stood*, 309, 18; (Fig. 162); *stood there*, 349, 7.

nī de ya dji‘, *where they were standing*, 339, 11.

Ten’a (p. 213) -yo, *to stand* (plural only).

Hupa (p. 212) -ya, *to stand on one’s feet* (used in the plural only).

-ya, -yał, -yi, *to go, to travel*; used in the singular only; see -‘ac, -‘atc, dual, and -deł, plural.

ōn des ya, *he started back*, 307, 10. (Figs. 123, 150.)

ne ya, *you go*, 357, 9.

nī ya, *he came*, 307, 8. (Fig. 120.)

des ya, *he started*, 307, 6. (Fig. 118.)

din ya e, *did you come*, 377, 14.

kō nai ya, *he came to*, 303, 6. (Fig. 20.)

a ya yał, *he was walking*, 346, 6.

gū yai yał, *he walked along*, 303, 6. (Fig. 20.)

ma yūs yał xa, *I would go behind*, 393, 6.

yai yał, *he walked*, 301, 5.

ya yał, *he went*, 305, 3. (Fig. 75.)

a tc’it dū yi, *let him come*, 315, 4.

-ye, -yī, *to be named, to call by name.*

‘ō ye, *called*, 318, 13.

ō ye, *was named.*

ū ye, *was named*, 366, 8.

ū‘ ye, *they are named*, 341, 11; *his name was*, 329, 8.

dī e ū ye, *what is his name*, 302, 18. (Fig. 5.)

ū yī, *called*, 389, 7; *is named*, 325, 14.

Chip. (p. 145) -ye‘, -yī‘.

Kato (p. 61) -yī.

-yīc, *to find out or know a thing by subtle means, to discover.*

na ye yīc, *she found out*, 357, 6.

na yes yīc, *she knew him*, 357, 16.

na nī yīc a cō‘, *might see you*, 319, 6.

na tc‘ī yīc, *they felt him*, 345, 13.

na gū ye yīj, *they saw them*, 389, 2.

Cf. et de γa de wō yec e cī, *we will get caught*, 385, 2.

et de ġa da wō yel e cī, *we will get caught*, 385, 5.

-yīc, -yītc, *to break.*

k‘e yin yīc, *he broke it*, 370, 10.

k‘e nī yīc, *break it*, 370, 10.

k‘e yin nī yītc, *he broke them*, 313, 16.

Cf. tc‘e yīc, *rubbed up*, 392, 7.

Chip. (p. 145) -yez, yūs.

Kato (p. 62) -yīc.

Hupa (p. 220) -yeūw, *to rub, to knead.*

-wō, -wō, (-γō), -wū, -wōn, -wōn, *to kill, to slaughter*, used with plural objects only; cf. -xai, below.

ā wō‘, *she killed*, 357, 5.

a γain wō lō, *he killed*, 371, 11.

e wō‘, *killed*, 335, 2.

ya wō, *he killed them*, 371, 9.

ya γin wō, *he killed*, 316, 1; 315, 17.

ya γūt des wō, *he has killed*, 310, 3. (Fig. 164.)

ye γain wō, *he killed*, 367, 7.

ye γin wō, *he had killed*, 318, 7.

ye γin γō lō, *he killed*, 319, 8.

ye γin wū, *they have killed*, 382, 15.

ye gai wōn, *he killed*, 341, 14.

gī wōn, *I killed*, 370, 14.

-wût', -wôt, *to be smart* (?).

na wût', *is smart*, 394, 10.

na wôt dī ka, *are smart*, 336, 3.

-la', see -le', -la'.

-la, see, le, -let, -letc.

-le, *to leave, to quit.*

ye tc'e le, *he left him*, 326, 19; 325, 11.

ye tc'e le, *quit*, 360, 4.

ye tc'e le', *he left him*, 351, 3.

me tc'e ne le, *leave him alone*, 346, 8.

-le, *to be bad, or mean.*

mī tc'e le, *are bad*, 306, 17. (Fig. 108.)

me tc'e le 'ī 'ī, *used to be bad*, 310, 12. (Fig. 181)

-le', -la', *to make, to cause.*

a wōn le', *you make*, 367, 12.

a ne le', *you make*, 315, 14.

a le, *he made*, 351, 5.

a' le', *you make*, 339, 5.

'a γa yī le', *they did it*, 310, 7. (Fig. 166.)

ā tc'ūl le, *we will make*, 318, 12.

a yī le yō tc'e, *he could do anything*, 351, 3.

'a lī', *he made*, 303, 6. (Fig. 14.)

'a' yin la', *he fixed it*, 361, 13.

'a yin la', *he caused*, 303, 1. (Fig. 9.)

a γī yin la', *they fixed*, 381, 12.

a tc'in la', *they made*, 304, 1.

'ō la', *she made*, 305, 8. (Fig. 77.)

ūs la ī, *I made*, 355, 10.

Chip. (p. 147) -la, -le, -La, -Le.

Hupa (p. 230) -lau, -la, -lū, -le.

Kato (p. 63) -laḡ, -la', -le'.

The stems with a preceding -d, -dle', -dli, -dla' are probably connected with the last but the phonetic relation is not clear.

'a wōc dle, *I will make*, 343, 15.

a wō dle, *we will make*, 384, 6.

'a wō dle, *she made*, 305, 8.

a wō wa dle', *make*, 371, 5.

a wa' dli, *make*, 314, 18.

'a' wō dli, *who made it*, 392, 5.

a wō dī dla, *he made for himself*, 382, 12.

a wōn dla, *he caused*, 310, 1. (Fig. 163.)

-le, -lel, -letc, -la, of the position or moving of several similar objects.

For some unknown reason ropes and long flexible objects are included under this stem.

nūc le, *I took down*, 304, 9. (Fig. 46.)

in dō wa lel, *you take*, 314, 11.

nī wōn lel, *you leave*, 326, 8.

nō letc, *you bring*, 336, 17.

nī nūl letc, *bring*, 311, 9.

dūt lūt, *who carries arrows*, 313, 14.

ōñ kū des la, *he threw them away*, 322, 11.

ye he yū nī la*, *he threw them at him*, 339, 18.

ye des la, *he threw them*, 341, 15.

mai la, *he put down*, 304, 8. (Fig. 45.)

na dī la*, *she took up (a rope)*, 305, 14. (Fig. 94.)

nī na ye dī la*, *he took back*, 303, 15. (Fig. 27.)

sūl la, *lay*, 375, 17.

gū ya da sel la, *he allotted*, 319, 9.

Chip. (p. 147) -la, -lai, -lel.

Hupa (p. 227) -lai, -la, -lūw.

Kato (p. 62) -lai, -la, -lāc.

-le, -letc, -lin, -lī, *to be*; -dle results from the dental of the modal prefix associated with the iterative na-.

ai le, *they are*, 304, 11. (Fig. 53.)

ī le, *we were*, 396, 1.

ōn letc a le*, *they used to be*, 350, 3.

nī wq le*, *they breed*, 350, 8.

nī le*, *is born*, 391, 7.

e līn, *it is*, 363, 19.

e lī, *he was*, 328, 7.

e lī, *were*, 343, 9.

e lī*, *it was*, 341, 10.

as lī, *I was*, 395, 17.

ac lī, *I was*, 395, 16.

wōn lī, *it is*, 305, 5. (Fig. 76.)

na wōc dle e ka, *I will become again*, 337, 8.

Chip. (p. 147) -lī, -lī, -le.

Hupa (p. 233) -len, -liñ, -lū, -le.

Kato (p. 63) -liñ*, -le.

-lū, *to rain, to hail.*

ya lū, *it hailed*, 306, 2. (Fig. 88.)

ta wō lū, *it rained*, 306, 2. (Fig. 88.)

Kato (p. 64) -lō, *hail.*

-lūz, -lūc, *to draw, to drag*; used of a sledge.

des lūz lō, *he dragged it*, 358, 6.

a tc'ū nī lūc, *someone had drawn*, 303, 18. (Fig. 29.)

Hupa (p. 237) -lōs, *to drag, to pull along.*

Kato (p. 64) -lōs, *to lead.*

-lūt, -li dī, *to burn*; intransitive, and in one case transitive; see -lūt for the usual transitive form.

me' k'e des lūt, *he started to burn*, 343, 7.

mūk k'ūt des lūt, *he was singed*, 303, 14. (Fig. 35.)

ne da γin lūt, *burned*, 337, 4.

mūk k'ūt da li dī i he', *because he would be burned*, 303, 12. (Fig. 18.)

be k'e dū li dī, *we will burn him*, 339, 5.

-lūt', -lī, *to melt.*

ū gūt din lūt', *the snow melted*, 380, 12.

ū γa dī lī, *snow was melted*, 348, 10.

ū wat dī la dō', *until the snow is melted*, 371, 16.

-lūt, -dlū, -dlūtc, *to be caught with a rope, to be taken in a snare.*

sa lūt i, *was caught*, 303, 11. (Fig. 32.)

sa lūt dī, *was caught*, 303, 16. (Fig. 36.)

se lūt, *he caught*, 374, 10.

es dlū, *was caught*, 364, 13.

i dlūtc, *were snared*, 392, 16.

Chip. (p. 148) -lū, -Lū.

-lūts, *to urinate.*

i sūl lūts, *he urinated*, 314, 17.

ye ta sūl lūts, *urinated on*, 396, 13.

sūl lūts, *it urinated*, 315, 7.

ta sūl lūts, *urinated on*, 396, 12.

k'e wō lūts ūs sī, *let him urinate on*, 315, 1.

Hupa (p. 236) -litc.

Kato (p. 64) -lūts.

-lū, *to starve*, (?).

ca γa hū, *they are starving me*, 365, 13.

γī ye kū, *they were starving*, 379, 5.

tī ya ne kū, *they began to starve him*, 373, 6.

-lūt, *to burn*; transitive: see -lūt, the intransitive form.

xa ya da ne lūt, *she singed them*, 323, 17.

xa ya da ne lūt yū, *she had singed them*, 324, 1.

da de lūt, *he used to burn*, 370, 16.

ḡet de lūt, *he burned*, 371, 7.

Hupa (p. 236) -lit, *to burn*; ip. 239) -Lit, *to cause to burn*.

Kato (p. 64) -lūt, -Lūt, *to burn*.

-lūts, *to shoot*, the idea of hitting, wounding, seems to be uppermost in mind.

e de lūts, *he shot*, 216, 13.

ye yet dain in lūts, *he shot through them*, 310, 2.

ye da lūts, *he hit him*, 302, 8.

ye de lūts, *he stabbed him*, 309, 3.

Kato (p. 64) -La, *to shoot*.

-l'a, -l'e, -l'ic, -l'etc, -l'eł, -l'il, *to run, to jump*.

e' de l'a, *he ran*, 340, 13.

e' din l'a, *you ran*, 347, 7.

e tc'e de l'a, *he is running*, 347, 2.

e k'e tai l'a, *he ran away*, 364, 4.

ya k'ai na wōt l'a, *he jumped to it*, 325, 5.

ye xa l'a, *ran by the others*, 363, 1.

yū n l'a, *jumped*, 364, 15.

nī l'a', *came running*, 303, 14. (Fig. 34.)

nī γin l'a, *you run*, 307, 19. (Fig. 140.)

da' dī l'a, *he started to run*, 307, 18. (Fig. 18.)

de' l'a, *he ran*, 307, 18. (Fig. 130.)

ye ye xa l'e, *he could run away*, 342, 13.

na l'e, *he ran*, 372, 7.

yū nī l'e', *jump on it*, 306, 10. (Fig. 100.)

nac l'ic, *I ran*, 394, 17.

na dûc l'ic, *I jumped*, 394, 17.

k'a l'etc, *it ran*, 324, 16.

ī hwō' at l'etc, *he runs back and forth*, 307, 14. (Fig. 139.)

ya ḡi e l'etc, *she was running about*, 308, 4. (Fig. 143.)

xa da l'itc, *they would run out*, 326, 15.

ye ḡa he γūt l'eł, *was running close to them*, 339, 14.

γūt l'eł, *he was running along*, 347, 1.

gût l'il, *he ran*, 341, 9.

ka na γût l'il, *he ran to*, 329, 7.

din dle, *you run*, 307, 17. (Fig. 129.)

Ten'a (p. 218) -tlôq,¹ -tlihl,² *to jump*.

Hupa perhaps, (p. 238) -Lat, -La, *to run*.

Kato (p. 64) -lat, -la.

-l'e, -l'e, *to attack*; perhaps related to -l'a, -l'e, etc., *to run, to jump*.

ũ l'e, *they attack them*, 350, 12.

ũ l'e, *he was going to attack*, 349, 8.

γũ γũ l'e, *he fought them off*, 336, 2.

a γũl le, *attack them*, 340, 11.

-'on, -l'ũ, *to braid, to tie with a rope*.

ʼe ʼe l'on, *he tied up*, 346, 2.

ũs l'ũ, *braided*, 397, 3.

ma γût da wô l'ũl, *we will snare them*, 314, 9.

da a l'q e le ʼe ʼe, *they used to set*, 303, 7.

dai is l'ũ i, *the snare he had set*, 303, 10. (Fig. 17.)

da tc'e ges l'ũ, *he tied to them*, 332, 4.

Compare dôn gûc l'ũ, *having cramps*, 383, 9.

Chip. (p. 148) -l'ôn, -l'ün, -l'ũ, *to tie, to knot, to put on clothes*.

Hupa (p. 239) -Lôn, -Lô, -Lôw, -Loi, *to make baskets, to twine in basket making*.

Kato (p. 65) -Lôi, -Lô, -Lôn.

-zûn *to be dark*.

me ʼe' wô' zûn, *it grows dark*, 335, 6.

ga be ʼi' wô zûn, *it gets dark*, 335, 7.

Chip. (p. 166) -zûn, *black*.

-zût, -sût, *to study, to ponder over*.

i dī zût, *he was studying*, 331, 8.

k'ī dī sût, *he began to study about it*, 331, 2.

-zût, -sût, *to stand, to stop*.

at de zût, *he stood still*, 326, 10.

e' na zût, *he stood there*, 380, 2.

et dī e zût, *it stopped*, 345, 7.

na zût', *is standing*, 358, 5.

e sût, *he stopped*, 342, 14.

¹ tl = t, q = x.

² hl = t.

na sût tî, *I will stand*, 341, 6.

k'e na sût dî, *he stood on*, 332, 6.

Cf. cac tû na zût e, *bear-stands-in-the-water*, 325, 14.

Ten'a (219) -ðût, *to stand*.

-zût, *to awake*.

tc'î a nî zût, *he woke up*, 332, 5.

Chip. (p. 150) -ðet.

Hupa (p. 253) -sit.

Kato (p. 67) -sût'.

-zûz *to drink* (?).

gõ zûz e, *drink soup*, 342, 2.

-sat, -sût, -sûz, *to dance*.

da wõ se sat î, *dancing*, 343, 15.

da wõ sût, *they were dancing*, 343, 16.

da' wõ' ts'es sûz da, *if they dance with them*, 343, 13.

-se, -sî, *to push* (?), see -tse, tsî, tsî'.

lî da wû' se e cî', *I will shove it together*, 368, 15.

e lî dai ye des sî, *he shoved together*, 369, 2.

-set, *to eat*; first person only. See -tset below.

γa set, *I ate*, 356, 3.

gûs set a k'ai, *I ate it*, 321, 5.

-sîl, *to heat*.

yai î sîl, *he heated*, 308, 6. (Fig. 147.)

Hupa (p. 253) -sel, -seL, *to be or to become warm*.

Ten'a (p. 219) -ðîhl.

-sît, -sîtc, *to wear out* (clothes).

ye k'e wõ sît, *they wore out*, 304, 14. (Fig. 188.)

ye ke wõ sîtc, *he could wear them out*, 304, 13.

-sõ, -sq, -sõn, *to chase*.

ye des sõ, *she chased him*, 316, 14.

se de sõ, *he chased me*, 395, 3.

gî des sq, *he chased him*, 310, 4. (Fig. 156.)

ye dî 'a sõn, *he chased him*, 326, 18.

-sûz, *to put out a fire*.

tc'e nes sûz, *they put out*, 315, 9.

Chip. (p. 152) -zûs, *to drag*.

-sût, *to leave, to quit* (?).

da γin sût, *he left*, 316, 6.

de de sût, *he quit*, 366, 9.

-sût -sît, -sel, -sîl, -sail, -sûts, *to run, to rush, to jump.*

ye ye wōn sût, *knocked him down*, 340, 1.

ye tc'ō wō des sût, *rushed on him*, 307, 8. (Fig. 137.)

wō nî sût, *are running*, 339, 12.

wō de sût, *they rushed*, 377, 13; 354, 11.

nî wō win sût, *they jumped up*, 339, 12.

nî wō nî sût, *rushed up*, 303, 13. (Fig. 26.)

le γo de sût, *they ran*, 362, 16.

a wō des sût', *they rushed off*, 353, 6.

wō dū sît, *would run*, 339, 10.

nî wō sît, *would run*, 316, 2.

wa sel, *they would rush*, 378, 7.

γa wa sîl, *were coming*, 315, 17.

wa' sîl, *you will run along*, 315, 20.

na wō za sail a k'e he, *as they were rushing along*, 370, 12.

wō sail, *they were running*, 339, 15.

na wōs sûts, *they rushed*, 383, 3.

a xō na wō wō sîtc, *would come to us*, 315, 16.

-cai, -cai' (-caï'), -ca, *to go*; first person only; probably from -c yai,

-c ya, first person element and -ya, *to go*.

wac caï', *I will go*, 344, 9.

won dū cai, *I will go there*, 369, 8.

wō cai', *I will go*, 357, 9.

me da wō ca, *shall I get away?* 331, 7.

ka de ca, *I will go after him*, 303, 4. (Fig. 12.)

Cf. ne γa nū cai, *I will marry you*, 364, 11.

Chip. (p. 152) -sai, -sa, -caL.

Hupa (p. 248) -hwai, -hwa, -hwauw.

Kato (p. 67) -ca', -cac.

-ce, -cī, -xe, *to bring up, or to raise a child.*

ya nî ce, *he raised*, 328, 7.

yen de ce, *she raised it*, 317, 1.

nū ce hī, *I will raise it*, 369, 15.

ya na xûn na cī, *I raised you*, 325, 15.

ye ne xe, *raised him*, 318, 18.

ya nî yū tca, *he raised*, 325, 12.

ye ne cō, *she reared it*, 369, 17.

-cūt, -cū dī, *to drive*; first person only: see -yūt, above.

ī dū cū dī, *I will drive them*, 341, 7.

Chip. (p. 145) -yū, -yūL.

-sīl, *to throw* (?).

de cīl, *he threw*, 352, 2.

-cūl, *to be wet*.

na cet cūl, *were wet*, 382, 2.

Chip. (p. 168) -tsūl, *wet*.

-yai, -yail, -yeł, -yin, *to carry on the back*.

et des yai, *he carried it*, 367, 8.

ya yai le, *she carried him*, 324, 3.

ya yail, *she carried*, 324, 2.

yin yail, *carry it*, 372, 12.

yī yeł, *we carried*, 394, 5.

ye dī es yin, *she carried him*, 312, 16.

na ya yeł, *he carried*, 303, 20; *he was carrying*, 304, 2.

des yain, *was carrying*, 337, 7.

dūc xain, *I will carry*, 372, 1.

Chip. (p. 159) -gī, -xe, -gīn -geL.

Hupa (p. 226) -wen, -wīñ, -wūw, -we, -weL.

Kato (p. 77) -gin, -gūc, -ge⁶, -geL.

Nav. (p. 48) yideshgēł, *I carry*.

-yat, *to rub*.

ya yat, *she rubbed them*, 315, 18.

Hupa (p. 224) -was, *to shave off*, *to whittle*.

Kato (p. 76) -gats, -gaš, *to scrape*.

-yeł, see -yai, etc.

-yin, see -yai, etc.

-yis, -yūs, *to run* (?).

ka tc'a yis, *they were running for*, 379, 6.

tc'a yūs, *they ran*, 377, 1.

de xūs fled, 397, 3.

-xai, -xai, -xail, -xai li, *to kill*.

e ze' xai, *he killed*, 352, 18.

'e' ze xai, *he killed*, 366, 18.

ye ze' xai, *he killed*, 317, 12. (Fig. 142.)

yī ze xai, *I killed it*, 396, 5.

zūs xai li, *I will kill*, 386, 11.

- ze xai, *I killed*, 308, 2. (Fig. 134.)
 ze' xain lō, *he had killed*, 312, 13.
 e zī xaj et de, *if you kill*, 351, 14.
 γī zū xaił, *we would have killed him*, 387, 13.
 ts'ūz zū xaił, *let us kill him*, 318, 16.
 ne jū caił e ci, *I will kill you*, 320, 1.
 a xa dja zū xel, *they will kill us*, 391, 2.

The first person plural has the stem with a voiced initial.

- zūs sī γin, *we killed*, 394, 13.
 ze wō γaił le, *we will kill*, 394, 11.
 Chip. (p. 159) -gel, *to kill*.
 Ten'a (p. 223) -xan, ɣa, -zāhl, *to kill*.
 Hupa (p. 225) -wen, -wiñ, -we.
 Kato (p. 77) -gĩñ.
 Nav. (p. 114) sisqe', *I kill*.
 Jicarilla Texts (p. 18, 1. 5) bī yes xī na, *they killed him*.

-xaił, *to be dark*.

- γin xaił, *it was dark*, 303, 8.
 Chip. (p. 152) -xel, *the passing of the night, relating to darkness*.
 Hupa (p. 224) -weL, -wil, -wīL.
 Kato (p. 77) -gel', -geL, -gūL.

-xał, -xūł, *to strike repeatedly, to beat, to beat a drum*.

- ū' nī xał, *he was going to hit*, 330, 7.
 ū' xał i he', *he was clubbing*, 335, 17.
 ye na dūt de xał, *he knocked down*, 305, 17. (Fig. 95.)
 da' e xał, *began to pound*, 372, 9.
 γa ye xūn ne xūł, *he finished clubbing her*, 308, 4. (Fig. 145.)
 e xūł, *he drummed on*, 361, 12.
 ya γūt ya xūł, *he clubbed them*, 307, 9. (Fig. 121.)
 ye in tc'e a de xūł, *he threw from one to the other*, 309, 10.
 ye ya e xūł, *he knocked her down*, 308, 4. (Fig. 144.)
 ye ne de xūł, *he knocked her down*, 306, 6. (Fig. 89.)
 ġū ya e xūł, *he was drumming for them*, 343, 16.
 ma ta γał, *they pounded*, 336, 7.
 mūk k'a ts'et de γał, *they clubbed*, 316, 17.
 Cf. ĩ xał, *he broke*, 330, 8.
 ōn de xūł, *I threw it away*, 394, 16.

- Chip. (p. 152) -xūł, -xūL, -xaL, *to use a club, or to move a large stick*.
 Hupa (p. 222) -waL, -wūł, -wūL, *to strike, to throw, to scatter*.
 Kato (p. 76) -gal', -gał, -gaL, *to chop, to beat*.

-xe, see -ce.

-bat, -bût, *to starve, to be hungry.*

ya' di bat dū, *when they were starving*, 318, 10.

ya γa dît bût, *they were starving*, 375, 18.

ya dî bût, *were starving*, 312, 7.

ya tc'e dî bût, *they were starving*, 379, 15; *they were hungry*, 368, 9.

γa de bût, *they were hungry*, 374, 12.

da bût, *they were starving*, 365, 10.

dec bût, *I am starving*, 319, 15.

de bût', *she was hungry*, 376, 6.

Cf. Kato (p. 69) -ba, *to be thirsty*, and Hupa Texts (p. 252, 7, and footnote) tim ma tcil tcwe, where tim ma means *famine*.

-bel, *to swim.*

ga bel, *was swimming*, 338, 13.

Chip. (p. 153) -be, -bel, -bî, *to swim.*

Hupa (p. 240) -me, *to swim*, and -men, *to cause to swim.*

Kato (p. 68) -be, -bîn, -bic.

-bak, -bat, *to go to war*; the war band, grammatically singular, is the subject.

des bak, *were going to war*, 362, 14.

tc'e des bak, *they went to war*, 386, 1.

na tc'a ba', *were at war*, 354, 5.

des bat, *went to war*, 388, 1.

Nav. (p. 213) nashba', *I go to war.*

Chilula Texts (p. 293, l. 1) man^ε, *war party.*

-da, -da', *to travel as a company.*

ts'e di es da, *they moved camp*, 321, 8.

γa dîs da', *they were traveling.* 380, 13.

dîs da', *I was moving*, 349, 16.

ts'ût dîs da', *I was moving*, 350, 4.

Jicarilla (p. 158, l. 8) na dec n da, *I moved camp.*

-da, -dai^ε, *to sit, to stay*, singular only.

wôn da', *stay*, 373, 12.

se da, *he sat*, 360, 8.

sût da, *he sat there*, 304, 12. (Figs. 8, 55.)

wōs dai, *I will wait*, 302, 15.

wōc dai, *I will sit*, 357, 4.

wōc dai^ε, *I will sit*, 323, 12.

Cf. cec da e yq, *I am able to marry*, 368, 7.

ya set da, *she married*, 362, 6.

Chip. (p. 153) -dai, -da, *to sit*.

Hupa (p. 254) -dai, -da.

Kato (p. 69) -dai -da.

-da -dai^ε, *to watch*, that is, *to sit near*.

et de da ya, *they waited for him*, 348, 8.

ne ġa yīt da, *he is watching us*, 384, 3.

nī 'e nī da', *you watch*, 341, 6.

e wōs dai^ε, *I will watch*, 323, 12.

-da, -dai, *to eat*.

e it da, *we were eating*, 396, 2.

es da, *I eat*, 336, 17; 304, 3. (Fig. 31.)

'e tc'e da, *they ate*, 392, 10.

in da lq, *he ate*, 352, 6.

ye tc'e da, *they begin to eat them*, 354, 4.

'e' wō dai, *we will eat*, 362, 16.

ī' da' e le, *they ate*, 356, 8.

-da, -da', -dai, *to live, to care for or make live*.

a yac da ya, *I will live*, 376, 16.

a yūt da, *they alive*, 303, 5. (Fig. 14.)

ya ya yīt da, *they were saved*, 319, 10; *they lived*, 323, 4; *they were living*, 348, 6.

ya yīt da, *they were living on*, 374, 16.

ya yūt da, *she cared for it*, 317, 1; *she took care of him*, 311, 7; *he kept them*, 378, 14.

ya yas sit da', *they were saved with*, 350, 6.

ya wūt dai ce, *we are going to live*, 302, 16. (Fig. 4.)

Chip. (p. 146) -na, -nai, -na^ε, *to live, to be alive*.

-da, -dał, -datc, *to go*; singular only.

'q din da, *go back*, 320, 1.

na din da, *go*, 384, 2.

e ġūs dał, *I went*, 393, 7.

na ya dał, *went along*, 319, 5.

na yūt dał da', *when he comes back*, 305, 19. (Fig. 189.)

xōn na datc, *does he come out?* 301, 14.

Chip. (p. 153) -da, -dał, *to travel*, singular only.

Hupa (p. 255) -dal, -dał, -dauw.

-da, -datc, -daite, *to chisel for beaver, to work on a beaver house.*

‘e’ tcet da ‘e’, *he was chiseling for*, 366, 11.

e tc’ût datc, *he was chiseling for*, 345, 1.

e tc’ût tc’ût daite, *they were after*, 311, 15.

ût ṭcût datc, *he was chiseling*, 365, 9.

ye tc’et datc, *he tried to take it out*, 341, 16.

tc’et datc, *he worked*, 345, 15.

ye tcût tsa daite, *they were working for*, 324, 2.

Chip. (p. 154) -de, *to dig with a spear.*

-de, -dī, *to live, to camp, to remain in one place.*

me’ na ts’et de, *he lived with him*, 341, 3.

na γût dī e de, *if he is staying there*, 302, 18. (Fig. 5.)

na de, *lives*, 301, 10; 328, 10.

na tc’e de ‘i’ i, *they had camped*, 349, 2.

i na dī, *it is living*, 308, 15.

na dī ye, *he camped*, 306, 15. (Fig. 104.)

Chip. (p. 153) -de, *to stay, to remain*, plural only.

-de, -dī, *to do anything, to work.*

a γût de, *they worked*, 382, 5.

‘a’ de ‘e’ j̣o, *she could do anything*, 333, 12.

‘a’ γût dī, *they did it*, 324, 13.

‘a’ dī he yō, *he could do anything*, 342, 12.

-deł, -detc, *to fly*; plural only: see -t’ak, singular.

ūs deł, *went past*, 341, 9, 11.

γin deł, *they flew off*, 310, 12. (Fig. 177.)

nais detc, *they flew off*, 310, 12. (Fig. 179.)

-deł, -dail, -dīł, -de lī, -dût *to go*; plural only: see -ya, singular, and -‘ac, -‘atc, dual.

na γat dail ‘e’, *you are traveling*, 339, 4.

γa dail, *was coming*, 370, 14.

γût dail, *they were going*, 370, 7.

tc’a dail, *they were moving*, 375, 2.

‘q’ γin deł, *they went back*, 368, 6.

ye des deł, *they went with him*, 337, 11.

wō nī deł, *they came to*, 349, 4.

tc’a deł, *were traveling about*, 324, 9.

ta na dīł, *go*, 318, 2.

na γa dū de lī, *we will go*, 385, 12.

ne dūc de le, *we will go with you*, 337, 9.

γa dūl, *they traveled along*, 380, 18.

Chip. (p. 154) -del, -deL, -dil, -diL.

Hupa (p. 256) -deL, -dil, -diL, dual and plural.

Kato (p. 69) -del', -dūL, *to go*, dual only.

-dī, *to work*, see -de.

-dī, *to live*, see -de.

-dī -ditc, *to speak*.

a ye dī, *he said*, 318, 4.

a ca γūt dī, *they said that of me*, 314, 4.

a γī ye dī, *they asked him*, 373, 3.

'a dī, *said it*, 343, 12.

a dī, *he means*, 307, 6. (Fig. 116.)

a din dī, *do you say that?* 329, 15.

e' dī, *they said*, 302, 17.

'in dī, *tell him*, 342, 2.

le wō γūt dīt, *they told each other*, 310, 18. (Fig. 185.)

din dī, *you say*, 341, 11.

a ye xō dīt, *told him*, 305, 18. (Fig. 84.)

e xai wō ne dīt, *tell us the news*, 377, 14.

ye' dī, *he said*, 306, 10. (Fig. 93.)

Chip. (p. 146) -ne, -nī, *to speak*.

Hupa (p. 244) -ne, -n.

Kato (p. 65) -ne, -nī -n.

-dī, *to think*; perhaps connected with the -dī, *to speak*.

a kū γūt dī, *they thought*, 322, 12; 247, 12.

ū dī dī, *we wondered*, 365, 6.

yū dī, *she thought about it*, 316, 20.

yū tc'et dī, *they thought about her*, 355, 2.

kūs dī ī, *I thought*, 386, 8.

kū γūt dī, *they thought*, 301, 2; 316, 8; 347, 12.

kū γūt dī ye, *they thought*, 302, 16; 314, 8. (Fig. 4.)

kū dī, *he thought*, 302, 4 (Fig. 6); 317, 12.

kū γa de, *they thought*, 391, 2.

-dī, (-de), *to know*; perhaps connected with -dī, *to speak*, or *to think*.

a da tcū dī, *will be revealed*, 321, 17.

a da tc'e dī, *they knew*, 319, 11.

a da tc'et dī, *they knew*, 321, 11; 319, 11.

at da wō dī, *he knows*, 320, 17.

e da wūt dī, *they knew*, 349, 4.

'e da tc'et dī, *they knew*, 319, 12.

et dūc dī', *I knew it*, 362, 8.

'et da wac de, *do I know*, 320, 13.

le na γūt dī, *they knew (each other)*, 310, 19. (Fig. 186.)

-dī (perhaps -det dī), *to hunt*.

cū det dī, *they were hunting*, 389, 16.

ka cū det dī, *he hunted*, 366, 17.

ka cū γa det dī, *they were hunting after*, 385, 7.

-dītc, *to touch or handle anything with the hands, to put on or off mittens*.

yet dū ne dītc, *you roll up in*, 316, 16.

yū de dītc, *he put them on*, 309, 10.

xōn da dītc, *he pulled his hand out*, 309, 11.

da dītc, *he put his hands*, 309, 9.

te det dītc, *he was feeling in the water*, 382, 1.

k'e det dītc a k'e he', *because they put their hands*, 354, 10.

-dō', -dō, -dōn, *to drink*.

ya γūt des dō, *they drank all up*, 310, 6. (Fig. 157.)

wūt dō', *he drank*, 352, 5.

γūt des dō, *they drank up*, 382, 13.

γūt dōn, *I drink*, 304, 4. (Fig. 41.)

Hupa (p. 243) -nan, -nūñ.

Kato (p. 65) -nan.

-dūk, -dūk', *to swallow, to eat up*.

yūt ye dūk, *he swallowed it*, 312, 3.

γa gūk dūk, *they eat up*, 380, 6.

γūk dūk, *someone had been eating it*, 303, 19. (Fig. 39.)

de dūk, *you swallowed*, 320, 14.

ye de dūk', *he swallowed it*, 320, 12; 320, 16.

Ten'a (p. 216) -nūk, *to swallow*.

-dūz, *to crawl*.

ka dūz, *was crawling about*, 311, 5.

Cf. Chip. (p. 154) -dūθ, in, hūt dūθ ī t'a, *he went through*, p. 23, l. 21.

-dle, -dla, see -le', -la, etc.

-dlōtc, *to laugh*.

a xō ō gūt da dlōtc, *is laughing at us*, 327, 6.

yō et de dlōtc, *was laughing*, 362, 3.

Chip. (p. 155) -dlō, -dlōk', *to laugh*.

-dlūt, *to snare*, see -lūt.

-dja, *to return*. Probably stem -ya, *to go* and a prefix used with na-,
back, (p. 477).

na γūt dī dja, *does he come back*, 305, 19. (Fig. 96.)

nō dja', *he came back*, 308, 5. (Fig. 146.)

-dja^ε, *to be, to become*.

a wō dja^ε, *it was*, 337, 5.

a na wō dja^ε, *it happens again*, 335, 8.

a na γūt dja^ε, *it became again*, 359, 12; *it was again*, 372, 15.

a na dja^ε, *it became again*, 302, 9.

a γūt dja^ε, *they became*, 388, 16.

me a wō dja^ε, *happened to him*, 303, 17. (Fig. 28.)

-djīn, -dji^ε, *to sing*.

e djīn, *he was singing*, 321, 2.

ne djīn, *sing*, 343, 12.

tc'et djīn, *they sang*, 354, 7.

ūt dji^ε, *he sang*, 361, 11.

-djic, -djic, *to breathe*.

e djic, *he breathed*, 344, 11.

e djic lq, *he was breathing*, 321, 2.

'e' djic, *she was breathing*, 374, 2.

tc'et djic, *they breathed*, 392, 14.

-djit, -dji, dī, *to be afraid*.

ī ne djit, *he was afraid of*, 342, 16.

ye ne djit, *he was scared*, 376, 11.

ye nē djit, *they were afraid of him*, 317, 11.

ye nī djit dī e, *he was afraid of it*, 342, 7.

gī ge ne djit, *they were afraid*, 349, 8.

me won de dji dī, *they were afraid*, 337, 5.

Chip. (p. 159) -geø, -djet', -djit, *to be afraid*.

Hupa (p. 280) -git.

Kato (p. 77) -git, -gūc.

-djūt, -(?).

ta yin de djūt, *them to run out (he caused)*, 309, 18. (Fig. 163.)

-ta, -tai, -tai^ε, -tał, -tāin, *to look*; compare -'i, etc., *to see*.

ya gāin ta, *he looked at him*, 302, 6.

ya k'ai ta e, *she looked at him*, 314, 15.

ye k'ai ta, *she looked at him*, 311, 11.
 yûk k'ai ta, *she watched him*, 311, 12.
 wa k'as ta, *I looked for it*, 393, 13.
 mûk k'as ta, *I looked*, 393, 6.
 γai ta, *he looked at*, 304, 6. (Fig. 43.)
 k'ain ta, *look*, 394, 9.
 ġi yîñ ka na ta, *they looked for*, 310, 6. (Fig. 170.)
 gōs tai, *I will look at*, 311, 15.
 nūc tai', *I will look*, 322, 1.
 na ta, *were looking*, 335, 6.
 'i da wō tain, *we will look*, 335, 6.
 Ten'a (p. 228) -ton, -toihl, *to look*.
 Hupa (p. 264) -te, *to look for, to search after*.
 Kato (p. 71) -te.

-ta, -te, -tj, *to bet (?)*.
 e ya gûs ta, *I bet*, 361, 11.
 'e' gûs te γa, *I am going to bet*, 361, 10.
 na γin tj 'i 'i, *I bet*, 362, 9.

-tan, -tûn, *to freeze*.
 me xa tûn e cî, *he froze*, 363, 6.
 mût tûn ne', *frozen*, 363, 7.
 ne xa na tan, *it froze you?* 351, 5.
 se xa na tûn, *it froze me*, 351, 6.
 da' ne tûn, *was frozen*, 367, 19.
 Kato (p. 71) -tûñ, -te, *to be cold*.

-te, te bet, see, -ta.
 -te, -tî, -tîs, *to lie*; only of an animate thing in the singular.
 nût te, *he slept*, 303, 7. (Fig. 21.)
 γain te lō, *he had slept*, 303, 18. (Fig. 38.)
 na nes tî, *he lay down again*, 304, 9.
 nes tî, *he lay down*, 303, 8. (Fig. 22.)
 se tî, *he slept*, 329, 8.
 se tî, *he was lying*, 352, 14.
 ne tîs, *I will lie down*, 325, 4.
 ġûn nes tî, *they lay down*, 304, 5. (Fig. 47.)
 Chip. (p. 155) -te, -tî, -tin'.
 Hupa (p. 266) -ten, -tiñ, -tūw, -te.
 Kato (p. 71) -tin, -tûc.

-tel, see -tī, etc.

-tetc, (-tate), *to lie*, only of animate things, usually people, in the plural.

na nes tetc, *lay down again*, 359, 13.

se tetc, *are lying there*, 314, 8.

ca' tetc, *lie down*, 359, 12.

γa γin tetc, *they lay there*, 379, 12.

nī γī nes tetc, *they lay down*, 385, 14.

na na wō tec, *we will lie down again*, 359, 9.

Compare na tc'e tec 'ī 'ī, *they had dreamed*, 371, 14.

Chip. (p. 155) -tez, -tes, used in plural.

Hupa (p. 266) -tetc.

-tī, -tj, -tel, -tinl, *to move or handle any living or dead person or animal*.

nī yī dī tī, *he took up*, 306, 7. (Fig. 92.)

xain tī, *he took out*, 306, 11. (Fig. 106.)

ga yin tī, *she gave it*, 304, 3. (Fig. 31.)

ya tc'ī tī, *she put him down*, 324, 3.

ye' nī tī 'ī 'ī, *I loaned him*, 352, 11.

wō nī tī, *he gave (a daughter)*, 332, 16.

na ye nī tī, *he took him back*, 361, 3.

na nū tī, *let him keep you*, 321, 1.

na γūn nī tī, *they brought him*, 373, 5.

nī ya dī tī, *he brought him there*, 351, 4.

nī tī, *he gave*, 340, 6.

nī da' wō tel, *we will take*, 373, 11.

γai tel, *it took*, 336, 13.

γūt tinl, *he was carrying*, 364, 14.

Chip. (p. 155) -tī, -tī ne, -tel.

Hupa (p. 264) -ten, -tiñ, -tūw.

Kato (p. 71) -tin, tūc.

-tī, -tītc, *to talk*.

ye tc'ī wa tī, *he talked to*, 353, 14.

ye tcū wūt tī, *he talked to them*, 353, 14.

yū ya tītc, *it barks after it*, 307, 14. (Fig. 125.)

wō tītc, *he was telling*, 365, 4.

Chip. (p. 156) -tī, *to talk*.

Nav. yahti^c, *he is talking*.

-tq, -tqn, *to move or handle a long object, a long object in position*.

ye tq, *it lay*, 364, 2.

yin tɔ', *he gave it to*, 373, 15.

nī tɔ, *I put it*, 393, 15.

se tɔ lɔ, *was lying*, 364, 1.

ū tɔn lɔ, *he was holding*, 387, 7.

ye tɔn, *he held*, 339, 8.

yin tōn, *he gave him*, 304, 15. (Fig. 59.)

yū tɔn, *he caught*, 339, 17.

xa ya yin tɔn, *he pulled it out*, 323, 15.

*e' ga tinl, *he was carrying*, 364, 3.

Chip. (p. 155) -tā, -tā', relating to the position or motion of a long object.

Hupa (p. 262) -tan, -tūñ, -tūw.

Kato (p. 71) -tañ, -tīc.

-t'a, *to feather an arrow*.

ūs t'a le, *I will put feathers on*, 308, 6. (Fig. 148.)

Cf. t'a, *feather*, 308, 6.

-t'as, -t'ats, -t'atc, *to cut*.

na ya dūn na t'as, *he cut up*, 302, 11.

da won t'as, *cut it open*, 305, 10.

gī ye gūt t'as, *they cut off*, 383, 11.

da yain t'ats dji, *he cut off*, 352, 2.

ye tc'ō nī t'atc, *he cut her open*, 345, 6.

des t'atc, *he cut open*, 305, 12. (Fig. 73.)

Chip. (p. 157) -t'aθ, -t'aθ.

Hupa (p. 268) -tats, -tūs, *to cut a gash*.

Kato (p. 72) -t'ats, -t'as.

-t'atc, *to go*, see -'ac, etc.

-t'e, -t'es, -t'is, *to roast, to cook*.

ye t'e, *he roasted it*, 386, 13.

yet ye t'e, *he roasted it*, 304, 2.

se t'e, *cooked*, 320, 3.

gī ye t'e, *they roasted*, 372, 14.

a t'es lɔ, *you are cooking?* 361, 3.

e t'es, *roasting*, 361, 2.

e t'es ai yō, *they were going to roast*, 339, 7.

in t'es, *cook*, 320, 8.

ma ne t'es, *cook for him*, 320, 2.

dī t'es, *we will roast*, 371, 15.

e t'e zī, *was cooked*, 361, 8.

a t'is, *cook*, 365, 12.

e t'is, *they roasted him*, 360, 12.

Chip. (p. 158) -t'eθ, *to roast on the coals*.

Kato (p. 72) -t'e, *to cook*.

Nav. (p. 162) āst'ēs, *I roast*.

-t'e, -t'i, -t'i, -t'in, *to be, to appear, to have a certain nature*.

a wōn t'e, *you are?* 336, 16.

a wōñ t'e, *it was*, 335, 2.

'a' na t'e, *you are*, 389, 9.

'a' sī t'e, *we are*, 371, 15, 17.

'ac t'e, *I was*, 347, 16.

ec t'e, *I am*, 346, 7.

a' sī t'i, *we are*, 385, 11.

a ne t'i, *you are*, 327, 9.

'a t'i, *he was*, 303, 3. (Fig. 11.)

'ac t'i, *I am*, 319, 18.

a ne t'i, *you are*, 339, 4.

'a wq t'i, *you will be*, 320, 1.

a ne t'in, *you are*, 347, 9.

Chip. (p. 157) -t'e, t'i, *to be, to have the nature or property of a certain kind*.

Hupa (p. 268) -te.

Kato (p. 72) -t'e.

-t'ōk, -t'ō, -t'ū, *to shoot*.

a de t'ōk, *I shot*, 393, 12, 16.

e de t'ōk, *he shot*, 364, 15.

ūt de t'ōk, *he shot*, 313, 15.

yū ne t'ōk, *I shot it*, 395, 10.

nī t'ōk, *I shot*, 395, 6.

gū yī ne t'ōk', *they shot*, 390, 6.

kūn t'ōk', *he shot*, 304, 18. (Fig. 64.)

kū wō t'ōtc, *we will shoot*, 304, 16. (Fig. 61.)

e t'ō e', *he shot*, 387, 11.

ū' wū t'ū hī, *let us shoot them*, 385, 1.

ū γūt t'ū, *shoot*, 316, 11.

ye ū t'ū', *he shot*, 378, 14.

yū t'ū, *he was shooting*, 370, 12.

Nav. (p. 174) yīnisht'ō, *I shoot with bow and arrow*.

-t'ūk, *to fly*.

ī t'ūk wō, *they could fly*, 332, 5.

γα xa tej ye t'e i t'ûk, *just large enough to fly*, 306, 8. (Fig. 99.)

Chip. (p. 157) -t'a, -t'ai, -t'ak, -t'ûk', *to fly*.

Kato (p. 72) -t'ag, -t'a'.

-tset, -tsī, -tsiz, -tsit, -tsits, *to eat*.

yat tset', *he ate*, 320, 4.

γī ya tset, *they ate it*, 372, 15.

γin tset, *you ate*, 320, 4.

wō sī tsī, *I will eat*, 386, 14.

in tsiz lq, *you eat*, 356, 4.

me ne da tcit de', *did you ever eat?* 304, 2.

γα tsit, *he ate*, 365, 13.

ût sits, *he was eating*, 312, 17.

yet tsits, *she eats*, 391, 10.

wō tsits e cī, *we will eat*, 371, 16.

Chip. (p. 150) -θī, -θe, *to eat up*.

-tsūz, of flexible flat objects like skin, cloth or paper.

se tsūz, *he put*, 387, 8.

det sūz, *he took*, 346, 6.

Chip. (p. 156) -tcūθ, -tcūθ, -tcīθ.

Hupa (p. 284) -kyōs.

Kato (p. 75) -tcōs.

-tse, -tsī, -tsī', *to push (?)*; this may be a classifying stem relating to long objects. See -se, -sī, first person only.

lī da wq̄n tse e cī, *you shove together*, 368, 14.

γī ye kwōn de ne tsī, *they put fire to it*, 339, 6.

gī ye nī tsī, *he pushed*, 349, 7.

na da ye tsī', *they stick up*, 355, 7.

gī ye kō dūn nī tsī', *they set it afire*, 381, 12.

Compare; k'e ts'e tsis 'e', *they put in a row*, 392, 15.

Chip. (p. 151) -θī, *to dig, to insert in the ground or snow*.

Jicarilla (p. 20 l. 6) yī zī na, *she pushed (ashes away)*.

-ts'a, -ts'ī, *to sit*; plural only: see -da, singular and -ke, dual.

da ts'a, *are you sitting?* 314, 8.

ī dūs sī ts'ī, *we were sitting*, 396, 2.

γût des ts'ī, *they were sitting*, 318, 18.

da' ts'ī, *sit*, 371, 4.

de ts'ī, *sat*, 330, 10.

ts'a de ts'ī, *they were sitting*, 313, 11.

Chip. (p. 151) -θ'ī, *to sit*; plural only.

-ts'it, -ts'i, -ts'ût, *to die.*

t'a na won ts'it e cî', *you will die*, 373, 13.

t'a ne ts'it, *they die*, 350, 15.

t'a γa ne ts'it, *they died*, 347, 13.

γûn ne ts'i e lq, *they were dying*, 348, 15.

t'ō ts'i dī, *he will die*, 373, 9.

dai ts'ût, *she died*, 356, 11.

t'ais ts'ût, *she is dying*, 355, 2.

t'ai ts'ût, *he died*, 353, 9; 321, 3.

-ts'ō, *to listen*; compare -ts'ûk, *to hear*.

û ze ts'ō, *he listened*, 380, 2.

set ts'ō ka, *they were listening*, 381, 9.

Cf. na ze ts'ō, *he heard a noise*, 375, 7; *made a noise*, 369, 6.

na ze ts'q' 'e', *he heard (break)*, 375, 6.

-ts'ût, (-tsût), *to fall*.

î ts'ût, *he fell*, 308, 2. (Fig. 141.)

ye î ts'ût lq, *he fell*, 316, 14.

kû γa ts'ût, *fell in*, 341, 15.

ît tsût, *rolled down*, 331, 11.

Chip. (p. 150) -θet, *to fall*.

Hupa (p. 273) -tsit, *to fall, to sink*.

Kato (p. 67) -sût, *to fall*.

-ts'ûk, -ts'a γ-, *to hear*; compare -ts'ō, *to listen*.

ye dī ts'ûk, *heard him*, 324, 10.

γa dī ts'ûk, *he heard*, 360, 15.

γût dī ts'ûk, *they heard*, 324, 12.

dī ts'ûk, *he heard it*, 324, 18.

dī ts'a γût de', *when he heard it*, 347, 3.

Chip. (p. 151) -θ'e, -θ'ûk', -θ'ûk', *to hear*.

Hupa (p. 323) -tsû, listed as a suffix.

Kato (p. 73) -ts'eg, -ts'e', -s'ûL, *to hear*.

-tcûn, -tsûn, *to smell*, transitive.

le tcûn, *smells*, 336, 16.

le tcûn e yōn, *might smell*, 336, 16.

hût sûn, *I smell*, 306, 4.

Chip. (p. 156) -tsûn, -san, *to smell*.

Kato (p. 75) -tcûn, -tcic, *to smell*.

-tcût, (-cût), *to give food, to feed*.

ma tcin tcût, *they were feeding*, 380, 8.

nī tcūt, *give to eat*, 329, 4.

sūn nī tcūt, *give me something to eat*, 353, 15.

tcūn nī cūt, *he fed me*, 321, 5.

Hupa (p. 283) -kit, *to feed*.

Kato (p. 75) -tcūt', *to feed*.

-tcūt, -tcūtc, *to seize, to hold*.

'in tcūt, *it caught*, 336, 12.

in tcūt, *caught*, 307, 9. (Fig. 138.)

i tcūt, *I held*, 395, 10.

i tcūt, *he caught*, 382, 1.

'i tcūt, *he took up*, 364, 2.

yīn tcūt, *he caught it*, 306, 11. (Fig. 102.)

yī tcūt, *he caught it*, 364, 14.

ca' tcūt, *take hold of me*, 388, 16.

in le dai yī tcūtc, *he held together*, 313, 16.

ye tcūtc, *he took*, 309, 10.

Hupa (p. 283) -kit, *to catch with the hands, to take away*.

Kato (p. 75) -tcūt, -tcī, *to catch hold of*.

Nav. (Dene Bizad, p. 28) yī yil tsod, *he took hold of it*.

-tcūk (-tsūk), -tce', -tcī, *to cry; of a dog to howl*.

at tsūk, *was crying*, 317, 16.

a tcūk, *crying*, 319, 1.

ūt sūk, *was crying*, 311, 2; *cried*, 316, 18.

ūt tsūk, *he started to cry*, 304, 11, 12; *she cried*, 301, 9. (Figs. 49, 54.)

ūt tc'ūk, *has been howling*, 352, 9.

ne tcūk γa, *are you crying*, 319, 1.

tcūk ġe', *she cried*, 327, 3.

tī da sūt tcek', *they started to cry*, 302, 16. (Fig. 3.)

ya i tce', *were crying*, 383, 10.

kwō de de tce, *he was screaming*, 360, 12.

ya i tcī, *they were crying*, 383, 3.

Hupa (p. 280) -tcwū, -tcwe, *to cry, to weep*.

Kato (p. 74) -tceg, -tce', *to cry*.

Nav. yī tca, *he is crying*.

-tc'ūt, (-tcūt), *to be strong*.

ma tc'ūt lq, *was strong*, 366, 9.

na tc'ūt lq, *he was strong*, 366, 13.

na tc'ūt, *he was strong*, 361, 6.

ma' na tcūt, *they are stronger than*, 350, 15.

na tcūt, *he was strong*, 361, 16; 326, 19.

-gûj, -gûc, -γûj, *to fish*.

mō e da ūc gûj ji, *I will sit for it*, 312, 9.

yū e da 'e' gûc dji, *where he is fishing*, 312, 9.

γai gûc ce, *he was fishing*, 312, 11.

e da ūc γûj je, *I will fish*, 312, 7.

-ġet, -ġit, *to go*, of an animal.

nī ī ġet, *he got up*, 317, 5.

nī ġet, *he climbed to*, 342, 14.

e' tc'øn de ġit, *he would go away from him*, 342, 15.

Chip. (p. 159) -ge, *to travel on four feet*, used of animals only in the singular.

-ġet, -ġöt, -ġötc, *to spear, to stab, to puncture or cut through*.

yū ġet, *he speared*, 323, 15.

na ġet, *was cut*, 381, 16.

nōn ġet', *break open*, 370, 4.

γa nī ġet, *cut a hole ithrough*, 323, 11.

γī ya ka nī ġet, *they stabbed him through*, 378, 2.

ġī yū ġet, *they stabbed them*, 354, 1.

ka nī ġet, *she poked a hole through*, 305, 9. (Fig. 79.)

yes ġöt, *he stabbed him*, 370, 10.

se ġöt, *he stabbed*, 387, 9.

ġais ġöt, *he speared*, 326, 17.

a cī ġötc, *we would spear them*, 326, 16.

Cf. kī ye da ġet, *they had intercourse with her*, 334, 8.

Chip. (p. 159) -ġe, -ġwī, *to puncture, to spear, to prick*.

Hupa (p. 285) -qöt, *to push a pointed stick into a yielding mass, to stick, to poke*.

Kato (p. 77) -get, -ge, *to spear*.

-kał, -kał^ε, *the coming of day*.

ye kał, *it was daylight*, 382, 12.

na wō din kał^ε, *it was daylight*, 383, 7.

na wō dī ġa^ε, *it was daylight*, 336, 15; *it was daylight again*, 303, 8, 9. (Fig. 15.)

Chip. (p. 159) -kai, *to be light, to become day*.

Hupa (p. 250) -xa, -xal, -xal, -xûñ.

Kato (p. 78) -kan, -ka, -kai, -kał, *relating to the passing of the night*.

-ke, *to sit*; dual only: see -da, singular, and ts'a, -ts'i, plural.

se ke lq, *were sitting*, 371, 6.

sī ke, *we sat*, 396, 7.

γa nes[•]ke, *they two sat down*, 370, 2.

γa nes ke lq, *they have married*, 366, 5.

me ġa sa kī, *marry him*, 366, 10.

Chip. (p. 161) -ke, *to sit*, dual only.

Jicarilla, na' ke, *you two sit down*.

-ke, -keł, -kī, *to die* (?).

a na wō ke le a cī, *you will die with*, 316, 5.

t'a ne ke, *they died*, 348, 12.

t'a dū keł, *will die*, 369, 4.

ya in kī, *lay on the ground*, 383, 9.

t'ais kī, *had died*, 323, 9.

t'ō keł e cī, *we will die*, 368, 12.

-ke, -keł, -kī, *to paddle about, to go by canoe*.

γūt din ke, *take the canoe*, 332, 3.

ġūc keł i i, *I was paddling along*, 355, 11.

wō na tca γin kī, *he paddled to*, 332, 2.

naī kī, *he came*, 376, 5.

na ts'ī des kī, *he paddled back*, 376, 11.

des kī, *he started to paddle*, 376, 4.

tc'ūt des kī, *he paddled*, 333, 7.

na γa kil, *he is paddling back*, 376, 7; *he was paddling*, 376, 10.

Chip. (p. 161) -kī, *to paddle a canoe, to travel by canoe*.

-kin, (?).

xa wō win kin, *he cleared the snow off*, 357, 10.

xa wō γin kiñ, *they began shovel off a place*, 379, 11.

dan wō de kin, *he covered it with snow*, 368, 3.

-k'al, *to be white*.

de k'al lq, *was white*, 359, 18.

-k'ōn, -k'ōntc, *relating to fire*.

xōnt dī k'ōn, *make a fire*, 323, 13.

de wq k'ōñ, *build*, 374, 9.

de sī k'ōn, *we built*, 396, 1.

de des k'ōn, *burned*, 339, 7.

na de dī k'ōntc, *it kept catching fire*, 339, 8.

de des k'ō, *caught fire*, 337, 3.

de dī k'ā', *they kindle*, 392, 8.

Chip. (p. 161) -k'ā.

Kato (p. 79) -k'an .

Nav. (p. 92) ādishk'ā'', *I set it afire.*

-k'ût, -k'ûts, *to be cold.*

sûk k'ût, *cold*, 373, 10.

wō k'ûts, *cold*, 373, 10.

Chip. (p. 170) -k'aθ, *cold*, (adjective).

Jicarilla (p. 147, l. 6) gōs k'ats', *it was cold.*

Variations in Stems.

The Athapaskan dialects have striking variations in verb stems which have come to have, probably through association, distinctions in meaning. This characteristic is shared with the Tlingit, but whether through a common inheritance or by assimilation is as yet undecided. These variations in the stem are clearly of two distinct classes as to origin. Many of them are phonetic, resulting from accent of some sort; others are the result of suffixes especially of -l, and -n. The latter in Beaver has in some cases nasalized the preceding vowel and disappeared

ai, a

-cai, -ca, *to go*.¹

-dai^ε, -da, *to sit*.

-dai, -da, *to eat*.

-dai, -da, *to live*.

-tai, -ta, *to look*.

a, e

-ta, -te, *to bet*.

-l'a, -l'e, *to run*.

-la, -le, *to have position* (of plural objects).

-la', le', *to make*.

a, i

-ts'a, -ts'i, *to sit* (plural only).

e, i

-se, -sī, *to puncture*.

-ce, ci, *to rear*.

-de, -dī, *to work*.

-t'es, -t'is, *to roast*.

-tse, -tsī^ε, *to puncture*.

-get, -git, *to go*, (animals only).

¹ Illustrations of verbs with these forms of the stem are listed above under each stem.

-ke, -kī, *to sit (dual)*.

-ke, -kī, *to die*.

-tce', -tci, *to cry*.

-te, -tī, *to lie*.

-de, -dī, *to camp*.

e, ō

-'eł, -'ōł, *to float*.

-ġet, -ġōt, *to spear*.

a, ū

-sat, -sūt, *to dance*.

-bat, -būt, *to starve*.

-tan, -tūn, *to freeze*.

-xał, -xūł, *to strike repeatedly*.

The final consonants are also affected.

ak, a'

-'ak, -'a', *to deceive*.

-bak, -ba', *to go to war*.

-tcūk, -tc', *to cry*.

-t'ōk, -t'o, *to shoot*.

tc, c

-atc, -ac, *to go (dual only)*.

-yītc, -yic, *to break*.

-djītc, -djic, *to breathe*.

-t'ats, -t'as, *to cut*.

The surd consonant becomes sonant.

-lūt, -lī dī, *to burn*.

-cūt, -cū dī, *to drive*.

-xaił, -xai lī, *to kill*.

-deł, -de lī, *to go, (plural only)*.

-djīł, -djī dī, *to be afraid*.

-ts'ūt, -ts'ī dī, *to die*.

Cf. -sūt, -sīt, *to rush*.

With suffixes n and l.

-'q, -ał, *to move a round object*.

-tq, -tīnł, *to move a long object*.

-P'e, -P'īł, *to run*.

-le, -lī, -līn, *to be*.

-so, -sq, -sōn, *to chase*.

- dō', -dɔ, -dōn, *to drink.*
- teɭ, -tj, *to move a living thing.*
- ɣai, -ɣaiɭ (-ɣeɭ), -ɣin, *to carry on the back.*
- xai, -xaiɭ, -xaj, *to kill.*
- ke, -keɭ, *to paddle about.*
- ti, teɭ, tj, *to move a living thing.*

SUFFIXES.

The verbal elements following the stem for the most part fall into two classes: those which qualify the statement as to its actuality or certainty; and those which make of the verb a conditional, temporal, locative, or substantive clause. Intimately connected with the suffixes of the first class having a modal character are those of time since future acts cannot be viewed as certain.

-'e'. The examples first listed below indicate a progressive force, the continuation of the act for sometime. The second list contains *because* or *when* in the translations which were the result of the impression that the suffix had the force of the postposition -'e', *with*, (p. 453).

- a dja' 'e', *it became*, 349, 15.
- a ɣa wōn 'e', *they were killing*, 348, 5.
- 'a' da tɕ'e le' 'e', *they were making*, 392, 2.
- Cf. 'a' da tɕ'e le', *they made*, 392, 9.
- 'e' tɕet da 'e', *he was chiseling for*, 366, 11.
- 'ō ce de tɕ 'e', *he threw me away*, 376, 14.
- ya ɣit da 'e', *they were living on*, 374, 18.
- ye nī dɕit dī e, *he was afraid of it*, 342, 7.
- ye' ka da deɭ 'e', *where are you going*, 386, 3.
- na ɣat daiɭ 'e', *you are traveling*, 339, 4.
- nī 'i 'e', *he looked for*, 331, 4.
- ce ɣut da 'e', *he was alive with me*, 340, 4.
- ɣa des da 'e', *they were moving*, 375, 19.
- xain la 'e', *he took out*, 319, 7.
- xa la ga 'i 'e', *they were doing to each other*, 348, 14.
- dɕ dī 'e', *you were saying it*, 369, 3.
- in tɕūt 'e', *when she took*, 323, 6.
- ɔ nī ya e', *because he was frightened*, 372, 9.
- yū dī 'e', *because he thought*, 330, 7.

wō' di l'a tse 'e', *because it is shallow*, 363, 18.

gī ya in tcūt 'e', *because they gave him to eat*, 373, 7.

-e, -i. This suffix is associated in the same syllable with *h* which results from the final aspiration of the preceding syllable, or with the voiced form of a preceding consonant. In a large number of instances its use is with a future tense of a first person.

a na ū de he, *we will surround*, 318, 7.

a dō dle he, *we will make*, 317, 13.

ū wō t'ū he, *let us shoot them*, 385, 3.

ye zū xai le', *will kill him*, 373, 10.

me' jūc xai le, *I will kill him*, 320, 3.

me tc'e ne wō dle he, *let us go from them*, 384, 18.

a na wac dle hī, *I will make*, 349, 10.

a dūc le hī, *I will make*, 307, 3.

ī dū cū dī, *I will drive them*, 341, 7.

q da' wō tel ī, *we will throw it away*, 372, 11.

ū' wū t'ū hī, *let us shoot them*, 385, 1.

-tc. Often repeated or customary acts usually require the verb to terminate in -tc. There are a number of stems which have -tc as a permanent final element.

en na wō dī t'īntc, *kept showing*, 338, 13.

ī hwō' at l'etc, *he runs back and forth*, 307, 14. (Fig. 139.)

na datc, *he used to come*, 335, 4.

na de dī k'ōntc, *it kept catching fire*, 339, 8.

nō letc, *you bring*, 336, 17.

xa da tc'e 'īntc, *they kept doing that*, 335, 10.

ke na gī datc, *he kept climbing up*, 303, 9. (Fig. 16.)

'a na gūt de 'īntc, *they used to renew themselves*, 349, 13.

-l, -le. When the act is a sustained one a suffix -l is frequently employed.

With the addition of *e*, *l* becomes *le*.

ya γaīl, *was carrying a load*, 323, 11.

na taī, *were looking*, 335, 6.

γa yaī, *he went*, 305, 3. (Fig. 75.)

ya γai le, *she carried him*, 324, 3.

-e le, -e le', is used of habitual past acts.

e ze' xai e le ne, *he kills anything*, 366, 14.

ye tc'et de 'īntc e le, *they look*, 343, 13.

wō lī e le, *would be*, 386, 8.

- mī tc'e le e le, *he used to be bad*, 328, 11.
 na dī he le, *he used to live*, 309, 17.
 na ditc e le, *used to be there*, 309, 15.
 a' na γa dī dle' e le', *they used to do it*, 349, 12.
 ōn letc a le', *they used to be*, 350, 3.

-ī' ī. A temporal suffix with pluperfect force; it is used of actions or states which have terminated, and of things which have ceased to exist. Cf. Hupa, (p. 305.) -ne en.

- a wōn t'e ī' ī, *it was happening*, 376, 8.
 ac t'ī ī' ī, *I used to be*, 347, 17.
 a' γin la ī' ī, *they had made*, 368, 10.
 a tc'et t'ī ī' ī, *they had been looking*, 388, 2.
 e lī ī' ī, *he was*, 365, 5.
 'es kai ī' ī, *used to be young man*, 361, 17.
 ōñ ke t'ī ī' ī, *there were two*, 341, 13.
 ya γūt da ī' ī, *he had kept it*, 378, 15.
 ne' des deī ī' ī, *who went with you*, 339, 3.
 nī γa de ī' ī' ī, *they had passed out of sight*, 366, 4.
 ze xai ī' ī, *he had killed*, 365, 3.
 γai yaī ī' ī, *had been walking*, 337, 12.
 gūc kel ī ī, *I was paddling along*, 355, 11.

-lō -e lō. A suffix of modal force used in statements the information for which is indirectly secured. The cause or preceding act is inferred, from the directly observed result.

- 'a ī' lō, *he had*, 378, 10.
 a ye ī' lō, *he did that*, 360, 5; 368, 4.
 'a' wō dja' lō, *had become*, 359, 14.
 e lī lō; *he was*, 325, 8.
 ye ze xai lō, *had killed him*, 352, 14.
 wō lī lō, *it is*, 368, 5.
 des lūz lō, *he dragged it*, 358, 6.
 a dī e lō, *made the noise*, 342, 12.
 e nū dlī e lō', *I think*, 387, 14.
 ōñ k'e t'e lō, *were two*, 341, 2.
 ye ze xai e lō, *he killed him*, 343, 8.

-e cī, -e cī, -cī. The essential import of the suffix seems to be the assertion of the speaker's belief in the truth of the statement or prediction.

- a wōc 'ī e cī, *I will do*, 351, 14.
 a tc'et t'ī e cī, *they are*, 386, 8.

in da wō dū dla^e e cī, *it will be hard*, 372, 3.

ûl le cī, *he is*, 315, 3.

wō tsits e cī, *we will eat*, 371, 16.

ma γa won da^e e cī, *you will treat him*, 352, 10.

t'a nū kel e cī, *they will kill*, 366, 16.

na dū e e cī, *he was away*, 319, 13.

ne jū caīl e cī, *I will kill you*, 320, 1.

a wōn dai cī, *you will live*, 306, 17. (Fig. 107.)

tc'e des del e cīl, *they started*, 382, 16.

-cōn^e, -cōn, -cō^e, is used when the act or condition is assumed on evidence that is not conclusive.

ûl le cōn^e, *I suppose it is*, 356, 14.

ye ze' xai ū cōn, *he has killed him probably*, 352, 11.

na nī yīc a cō^e, *might see you*, 319, 6.

t'a γūn nes sūt ō cōn^e, *they died*, 338, 11.

Cf. dī e dji cōn, *where I wonder*, 344, 5.

-e yōn, -e yō, -yō, occurs in most cases with verbs preceded by the negative particle ût dū and expresses the impossibility of accomplishing the act named in the verb. When not used with the negative it implies the necessity or imminence of the act.

'a yī lī he yōn, *he could do anything*, 388, 11.

'a' γût de e yōn, *they could do anything*, 344, 6.

le tcūn e yōn, *might smell*, 336, 16.

gū ye de lī he yōn, *they were being carried downstream*, 388, 16.

a la γai dle e yō, *they could do anything to each other*, 347, 5.

a sī dle hī e yō, *we can do anything*, 388, 9.

ac de e yō, *I can do anything*, 340, 14.

'a' tc'el le a jō, *they could do anything*, 318, 11.

e t'es ai yō, *they were going to roast*, 339, 7.

na des da ai yō, *I can go back*, 359, 2.

-la, is an interrogative suffix attached to a form which otherwise would be indicative.

wōn lī la, *has it been?* 377, 15.

wōn lī la, *it is?* 371, 1.

wōn lī la, *are there?* 328, 9.

γin γai la, *you are carrying?* 343, 11.

gū ya γin k'in ta la, *do you see them?* 306, 10. (Fig. 111.)

gū ū djōn la, *is it good?* 306, 11. (Fig. 112.)

-*ya*, in the majority of cases seems to express purpose or intention although the translations do not always indicate this.

a *γac da ya*, *I will give*, 376, 16.

et da *wōt dī ya*, *because he knew it*, 340, 14.

'e' *gūs te ya*, *I am going to bet*, 361, 10.

yet *dī ya*, *after he said it*, 340, 14.

ye *tc'ûγ γī xûl ya*, *he struck him with it*, 327, 18.

me *γait da ya*, *we will live*, 324, 11.

na *wō dī a ya*, *what will happen*, 365, 16.

ne *ta ya*, *he would look*, 322, 4.

nī *yin tī ya*, *he put them in*, 382, 17.

se *ze xai ya*, *he will kill me*, 325, 4.

γī *yī tcūt dī ya*, *that they might catch him*, 331, 14.

t'a *na kī e ya*, *they will kill you*, 340, 10.

t'a *ya ne ts'it ī ya*, *they were about to die*, 381, 14.

ts'e *ze xai ya*, *they will kill*, 361, 11.

gū *ye ze xai ya*, *they would kill them*, 372, 6.

-*xa*, seemingly related to the preceding, *x* being the surd of *γ*. Purpose is plainly expressed. The interrogative element is the prefix *da-*.

da *wōc dī xa*, *what can I do?* 343, 1.

da *wō de xa*, *what can we do?* 374, 7.

da *ne de xa*, *what are you going to do?* 337, 8.

da *γō dī' xa*, *what will we do?* 371, 19.

-*e ka*, -*ka*, of unknown meaning but in most instances the verbs are future with some purpose implied.

na *wōc dle e ka*, *I will become again*, 337, 8.

da *gōc dī he ka*, *what am I to do*, 320, 9.

as *t'ī ka la*, *I will be*, 303, 4.

ye *ze xai ka*, *they would kill him*, 331, 10.

dac *t'ī ka*, *I will try myself*, 347, 12.

t'a *ne sī sūt wq ka*, *until we die*, 374, 5.

When a condition is stated or implied the suffix is -*de'*, -*e de'*. The condition may relate to the future, but also to past as contrary to fact.

-*de'*, -*e de'*.

ye *na γût dī e de'*, *if they know*, 314, 3.

wōn *lī e de'*, *if he had had*, 387, 13.

ne *ne djit e de'*, *if you are afraid*, 385, 5.

γût *dī le de'*, *when they go*, 316, 11.

e *na gût dī út de'*, *if they know*, 314, 6.

e zī xaj et de, *if you kill*, 351, 14.
 ya γī dai de, *if they are alive*, 314, 9.
 ne dū we et de, *if had been none*, 357, 16.
 nī ya et de, *if I go*, 375, 5.
 ze xaj et de, *if I kill him*, 364, 11.
 γai dai de, *if we live*, 372, 2.
 din ts'ūk' et de, *if you hear*, 375, 5.
 dī ts'a γūt de, *when he heard it*, 347, 3.
 Cf. mō na i dač da, *when we came to them*, 326, 15.
 kγ di de da, *when you think*, 305, 10.

-i he, -e he, is used to form causal clauses.
 'e' ze' xai i he, *because he killed it*, 351, 10.
 et da na kaini i he, *because he was heavy*, 342, 14.
 e t'es i he, *because he was roasting*, 360, 12.
 yū nī 'ets i he, *because he kicked him*, 307, 18. (Fig. 132.)
 wōn li' i he, *because he was*, 363, 13.
 mūk k'ūt da li di i he, *because he would be burned*, 303, 12. (Fig. 18.)
 na tca' i he, *because he was large*, 343, 6.
 ne dū e i he, *because none*, 387, 12.
 de bāt i he, *because he was starving*, 357, 1.
 a dja' e he, *because he became*, 361, 16.
 da ye t'ōk e di e he, *because he shot up*, 305, 1. (Fig. 66.)

-k'e he, -k'e. That this suffix expresses *manner* is evident from the following examples.

'a' i a k'e he, *the way I do*, 352, 10.
 'a ye di 'a k'e he, *the way he told him*, 352, 1.
 a ne 'i a k'e he, *the way you do*, 351, 13.
 ac 'i a k'e he, *the way I do*, 351, 13.
 a dīn di a k'e xe, *as you say*, 343, 13.
 γa γūt da k'e he, *the way they had lived*, 310, 18. (Fig. 185.)
 ka na des datc a k'e he, *the direction he went for*, 364, 12.
 k'e det dītc a k'e he, *because they put their hands*, 354, 10.
 a dīn di kwōn k'e, *you speak that way?* 320, 13.
 a t'i gi k'e, *the way he did*, 337, 16.
 et ts'it xō k'e tcin, *he eats it is like*, 335, 5.
 ye ze' xai k'e te, *he appeared to kill them*, 340, 12.
 won djō ke he, *good way*, 371, 14.
 na wō za saīl a k'e he, *as they were rushing along*, 370, 12.
 γai ya li k'e, *the way he was walking*, 337, 16.

A temporal suffix makes adverbial temporal clauses of verbs without changes in their forms.

-do', -dɔ', -da', *when, at the time when.*

a li dō', *when he was*, 316, 13.

ū wat dī la dō', *until the snow is melted*, 371, 16.

ya ɣit da dō', *when they lived*, 353, 10.

nī wō tc'in 'a dō', *when was put*, 336, 11.

ac lī dɔ', *when I was*, 394, 14.

wɔ lī dɔ', *when it was*, 392, 5.

ne dū e dɔ', *when were not*, 348, 4.

sūt sī dɔ', *before my time*, 395, 15.

te l'a dɔ', *when he jumped in the water*, 389, 5.

ya tc'e ɣī da dɔ', *when they were living*, 392, 15.

e lī da', *when he is*, 347, 17.

'et dī' da', *if he said anything*, 322, 15.

ōn le' da', *when it will be*, 391, 4.

wɔ 'ī da', *when they see them*, 350, 12.

-ū, when suffixed seems in some cases, to subordinate the verb in a continuing rather than a definite temporal manner.

ya' dī bat dū, *when they were starving*, 318, 10.

na tc'a de lū, *they were camping*, 371, 14.

xa ya da ne lūt yū, *she had singed them*, 324, 1.

de bāt dū, *hungry*, 335, 5.

-e t'e, seems to be connected with the adverb e t'e and has been rendered *immediately*, differing from -dɔ, in a narrowing down of the time.

et da tc'et dī ke t'e, *they knew*, 373, 1.

na ts'ūt de t'e, *as soon as he fell*, 343, 7.

ɣai ya le e t'e, *immediately coming*, 301, 9.

dī ts'ūɣ ɣe t'e, *immediately he heard it*, 340, 13.

-l'ɔ 'e', -l'ɔ dji', indicates that the action of the principal verb was after the completion of the one involved in the verb to which the suffix is attached.

de sī del ī l'ɔ 'e', *after we started*, 340, 9.

na' yīc l'ɔ 'e', *after they knew*, 386, 2.

ka na des ya l'ɔ, *after he is gone for*, 364, 9.

ya ɣūt dī tcūt ī l'ɔ ī, *after they were hunting*, 387, 15.

a' da dja' l'ɔ dji', *after became*, 340, 6.

Locative suffixes are used with verbs transforming them into adverbial clauses.

-dī, *place at which.*

wō li dī, *where there are*, 307, 5.

na de dī, *where they live*, 350, 9, 11.

ne te dī, *where he was going to sleep*, 331, 6.

-dji, -dji', *place at which.*

yū e da 'e' gūc dji, *where he is fishing*, 312, 9.

γūt deł dji, *they went*, 383, 9.

nī de ya dji', *where they were standing*, 339, 11.

-tc'i', *toward, thither.*

a' din dī tc'i', *the direction you mean*, 368, 16.

na de hī tc'i', *toward who lived there*, 389, 1.

dīn ya e cī tc'i', *you are going*, 337, 10.

Substantive clauses are formed by the use of -ne. This suffix, which is rather common, means *those who* or *whom*.

ya wōn a cī ne, *those he killed*, 326, 11.

ya da wō ne, *those he killed*, 328, 6.

ne lō ne, *many*, 321, 10.

tīn da 'ī ne, *those they moved away from*, 322, 17.

kū γain deł 'ī ne, *those who had come in*, 386, 9.

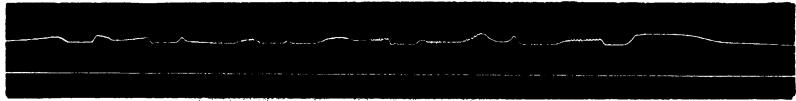
TRACINGS.

The tracings of the Beaver dialect made with the Rousselot apparatus were only in part successful. Due to difficulties in transportation the instrument arrived only a few days before it was necessary to leave Vermilion. Just then an interpreter could not be secured and the work was hampered and the results rendered less certain in consequence. A considerable proportion of the sheets on which the tracings were made were damaged on the return trip. As a consequence the material here presented is not so well selected as might be wished. The usable tracings were those made of a long text which was traced by repeating sentences and phrases to the subject who had been the informant for the text. As the order of the text was followed, he recalled his story and repeated it into the mouth-piece.

There are several considerable breaks in the tracings of the text due to results which were poor in themselves or which would not engrave properly.

From these tracings the character of the consonants can usually be made out and the length of the vowels can be measured. The rate of speaking for all the tracings probably was not the same, but the regular habits of speech for the most part were not interfered with.

Now that published tracings of this sort are available for Kato, Chipe-wyan, and Beaver, and unpublished ones for Sarsi, Jicarilla, Mescalero and San Carlos Apache, the very great basic phonetic uniformity of the Athapaskan dialects begin to appear. This is quite in keeping with almost identity in morphology and very marked similarity in lexicon.



g a d ū n n e k' e γ ū t d e s ' a t c
 Fig. 1. gā dūn ne k'e γūt des 'atc, then people after they two went. 302, 14.



ŭ s d e t c n ū n n a d j i n e g ū (?) l
 Fig. 2. ŭs detc nūn na dji ne gū tc'ŭ γ in ya, my sister your relatives go to. 302, 15.



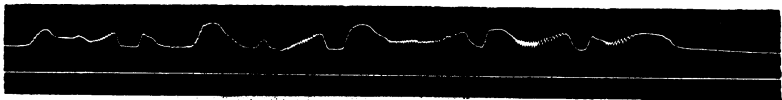
a t a i t i d a s ŭ t t c e k'
 Fig. 3. a tai tī da sūt tcek', all they started to cry. 302, 16.



a d ū y a w ū t d a i c e k ŭ γ ū t d i y e
 Fig. 4. a dū ya wūt dai ce kū γūt dī ye, not we are going to live they-thought. 302, 16.



n ō d ū γ γ e d i e ŭ y e n* a γ ū t d i e d e
 Fig. 5. nō dū γ γe dī e ŭ ye na γūt dī e de, your brother what is his name if he is staying there? 302, 18.



i n l a t' i a s t' i k a l a k ŭ d i '
 Fig. 6. in la t'i as t'ika la kū dī', one place I will be he thought. 303, 3.



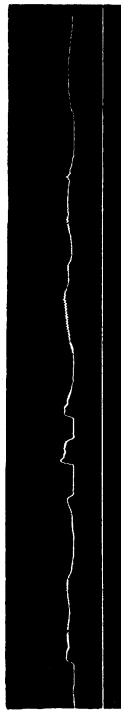
k' e n i t' a ts

Fig. 7. k'e n i t' a ts, he cut off. 302, 13.



ie d i l a x o n a s u t d a '

Fig. 8. i e d i l a x o n a s u t d a ', right here my brother sits. 302, 17.



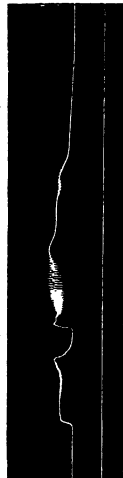
g u y e n n i d i g g e ' a y i n l a '

Fig. 9. g u y e n n i d i g g e ' a y i n l a ', they were all glad he caused. 303, 1.



g i y a i a d a i a t' i

Fig. 11. g i y a i a d a i a t' i, with them awhile he was. 303, 3.



k a d e c a

Fig. 12. k a d e c a, I will go after him. 303, 4.



d a t c' e l i h e c i y o n a i y a ' d a g u t d e x a l

Fig. 13. m i d a t c' e l i h e c i y o n a i y a ' d a g u t d e x a l, he is bad when he came up to him he clubbed them. 303, 4.



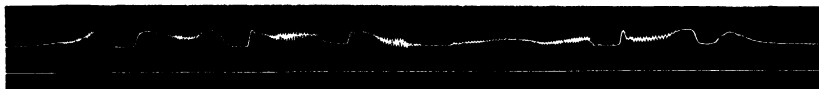
a t d ū ī l a t' i a γ ū t d a ' a l ī ' .

Fig. 14. at dū ī la t' i a γ ū t da 'a lī', not one they alive he made. 303, 5.



γ a l i n ū t d ū n a wō d ī g a

Fig. 15. γ al in ū t dū na wō dī ga, then not it was daylight again. 303, 8.



yī k a l k a k e n a gī d a t c

Fig. 16. yī ka l ka ke na gī datc, for daylight he kept climbing up. 303, 9.



yī d e' ye d a i i s l' ū ī

Fig. 17. yī de' ye dai is l' ū ī, behind the snare he had set. 303, 10.



m ū k k' ū t d a l ī d ī i h e ' .

Fig. 18. m ū k k' ū t da lī dī i he', because he would be burned. 303, 12.



a t a i yī γ ū t d a n a wō d ū c c i ' .

Fig. 19. a tai yī γ ū t da na wō dū c cī', all animals let come. 303, 12.



g ū γ a i y a l d ū y eū tt ūn e wō n tc a dī k ō nai ya
Fig. 20. gū γai yal dū ye ūt tūn ne wōntca dī kō nai ya, he walked along there road was large he came to. 303, 6.



ī n t' ī zō n ū t t e '
Fig. 21. īn t'ī zō nūt te, suddenly he slept. 303, 7.



n e s t ī
Fig. 22. nes tī, he lay down. 303, 8.



ī n t' ī z ō n ū tt eī n l a d ī mīn ld a is p'
Fig. 23. īn t'ī zō nūt te īn lā dī mīn l dāis l'ū, suddenly he slept one place snare he set. 303, 7.



tc' ī n e s y a
Fig. 24. tc'ī nes ya, he went to. 303, 10.



xūt p' e g ee wō ' ī z ū
Fig. 25. xūt p'ē ge e wō' īz ū¹, it was night only. 303, 11.

¹ The words represented in this tracing seem to be those written beneath it but there is considerable uncertainty.



a t ai n w ō n i s ū t
Fig. 26. a tai nī wō nī sūt, all rushed up. 303, 13.



d a mī l e (?) y e d i l a .
Fig. 27. da mī le' nī na ye dī la', his snare he took back. 303, 15.



k'a djū y a s k' e m e a w ō d j a
Fig. 28. k'a djū yas k'e mē a wō dja', again winter happened to him. 303, 17.



in t' i z ō d ū e m ū t t s e a t c' ū n' i l ū c
Fig. 29. in t' i zō dū e mūt tse a t c' ū nī lūc, suddenly along there sleigh someone had drawn. 303, 18.



djū z ō d j ū d z e n e t i y a l ō
Fig. 30. djū zō' djū dze ne tī ya lō, here only that day he had gone along. 303, 19.

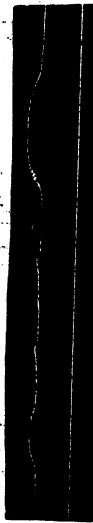


m ū t i' s e ' i z ō (?) e s d a
Fig. 31. mūt i' se' i zō es da, its grease only I eat. 304, 2.



c a s a l ū t i

Fig. 32. 'ca sa lūt i, sun was caught. 303, 11.



d l ū 'e n i p' a

Fig. 34. dlū 'e nī'p'a, mouse came running. 303, 14.



c a 's a l ū t d i

Fig. 36. ca' sa lūt dī, sun was caught. 303, 16.



d j q γ a l n t e l ō

Fig. 39. djo γaln te lō, here he had slept. 303, 18.



g w a l i c ū ' a γ ū l l e

Fig. 33. gwa h cū' a γū lē, then in vain they tried. 303, 13.



mūk k' ū t d e s l ū t d i k e e t' i

Fig. 35. mūk k'ūt des lūt dī ke t'ī, he was singed he looked-like. 303, 14.



g w a γ ū t d a i n e s y a

Fig. 37. gwa' γūt dai nes ya, then forward he went. 303, 17.



ye p' ō γ ū t d ū k

Fig. 39. ye p'ō γūt dūk, in his absence someone had been eating it. 303, 19.



ye k' e d i e. s y a' .
Fig. 40. ye k'e d i e s y a', after him he started. 303, 19.



ye l' e j e z' ōn' γ ū t d ō n
Fig. 41. ye l'e j e' zōn' γūt dōn, its grease only I drink. 304, 4.



a d ū d ū n e ū d j ū ū l e
Fig. 42. a dū dūn ne ū d j ū ū l e, not man good was. 304, 5.



d ū n e k' ō n d j ō γ a i t a
Fig. 43. dūn ne k' ōn d j ō γ a i t a, man's moccasins well he looked at. 304, 6.



n e s t i t c i n n e' i t a
Fig. 44. nes t i ye t c i n n e' i t a, he was lying down he looked at. 304, 6.



d ū n n e k e' i n a i l a
Fig. 45. dūn ne k e' i n a i l a, man's moccasins he put down. 304, 8.



(i t' i z ō) d ū n e k e' n ū c i e k ū d i i
Fig. 46. i t' i z ō dūn ne k e' n ū c i e k ū d i i, suddenly man's moccasins I took down he was thinking. 304, 8.



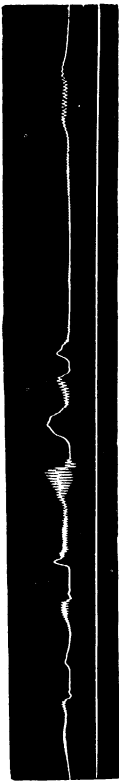
(g w a) g ū n n e s t i
Fig. 47. g w a' g ū n n e s t i, they they lay down. 304, 5.



d ũ kk e ɿ i ts i d eyin l a
Fig. 48. dũk ke eɿ tsɿ de yin la, his own moccasins it was he-
threw in the fire. 304, 9.



đ t [t'e ǵ a ' út ts ũ k
Fig. 49. út t'e ǵa út tsũk, just then he started to cry.
304, 11.



x út p' i d ɔ y a tc õ d õ n i i y a
Fig. 50. xũt p'ĩ dɔ y a tcõ dõ' nĩ ya, in the morning ahead of him he got up.
304, 9.



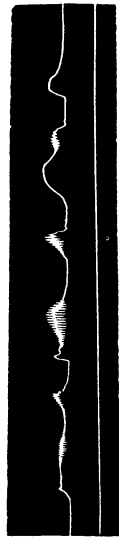
yõ y i l a
Fig. 51. yõ yĩ la, he gave them to-
him. 304, 11.



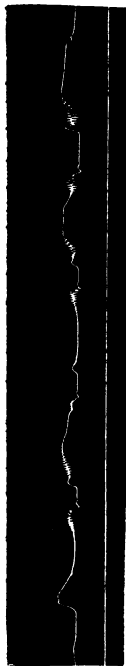
a td ai d j õ ǵ ũ e t' e d ũ k e i n ai l a
Fig. 52. at dai djõ ǵũ e t'e dũk keĩ nala, himself too quickly his own moccasins he-
took down. 304, 10.



xa ' a c a c ũ kk e 'ai l e
Fig. 53. xa' a ca' cũk ke' aĩ le, here grandchild my moccasins they-
are. 304, 10.



ǵ wa ' ũ tt'e ' út ts ũ k
Fig. 54. ǵwa' (xũt de') út t'e' út tsũk, then im-
mediately he started to cry. 304, 12.



(?) k e e d i x t̃d e · t̃ t' e s · t̃ t d a ·
Fig. 55. ke e d̃ s̃t̃ da, moccasins without he sat there. 304, 12.



d t̃ k e l̃ i ġ i yin l a
Fig. 57. d̃ t̃ k̃ ke ġ ġ i yin la, his moccasins one
he gave him. 304, 14.



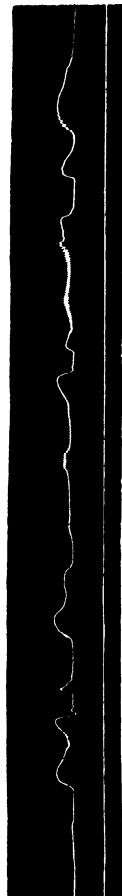
in' i zō d ũ e d t̃ n e t̃ t̃ n n e wōn l i
Fig. 58. in t' i zō d̃ ũ e d̃ t̃ n̄ n̄ e t̃ t̃ n̄ n̄ e wōn l i, suddenly along there
man's road was. 304, 18.



d a t a s s enī l a d i yin t ō n
Fig. 59. et da tas se' i la d̃ i yin t̃ ō n, his arrow one he gave him.
304, 15.



ō ñk e t' i d t̃ k k e ·
Fig. 60. òñ ke t' i d̃ t̃ k̃ ke', two his own-
moccasins. 304, 13.



nī t e d aī c i n e l ō · k ũ wō · t' ō t̃ e
Fig. 61. nī te da ī c i ne lō' k̃ ũ wō t' ō t̃ e, when you lie down on the end of a stump
we will shoot. 304, 16.



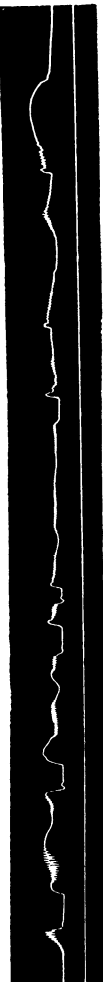
d as ak ī tsūt' eā tđ ũ n īd ōw ō t ō n ' e
Fig. 62. da sa k'is at t'e ut dū mī dō wō tōn', tipped up it was not
get it. 304, 19.



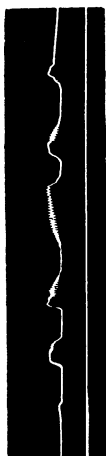
(?) y ī h e'ī e ī n el ō' k ũn t' ō k '
Fig. 64. ī yī h e'ī e ī n el ō' k ũn t' ō k', from there end of stump he shot.
304, 18.



(?) ī ī h w a a k ũ d ī '
Fig. 66. a wō' da ye t'ōk e dī' e he' hī hwa a k ũ dī but because he-
shot up too close he thought. 304, 19.



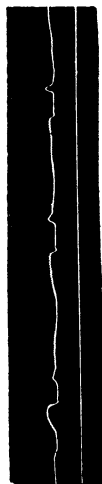
m ũ t dī ī zō' k' d ũ n ne ya yī da lō ũl lo' a l ō' ũ l l e '
Fig. 68. mūt dī zō' k' dūn ne ya yī da lō ũl lo', caribou only food people they lived on
it was. 305, 4.



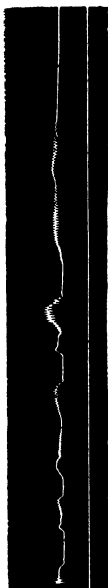
y ī d ī ġ e ' a dja ' e
Fig. 63. yī dī ġe 'a dja', up it went. 305, 2.



γ a l ī wō dī ġ e dī ī
Fig. 65. γa hī wō dī ġe dī', then
further up. 305, 2.



l ad ai e d ī ' a t' ī
Fig. 67. la dai e dī a tī, a short time he stayed-
there. 305, 5.



k' a ts'í y a k' a n í ya
Fig. 69. ya k'a ts'í^e ya ka n'í ya, on the sky he arrived-
after it. 305, 3.



(?) d ú n e w ō n í y a
Fig. 70. wō tc'í^e dūn ne wō n'í ya there people he came to. 305, 3.



i n t'izō í tc'íū^e a m út dji zí s ya í' ū l' a l i
Fig. 71. in t'izō í tc'íū^e a mūt dji zis ya í'ūl a li, suddenly old woman caribou skin
for him line she made. 305, 6.



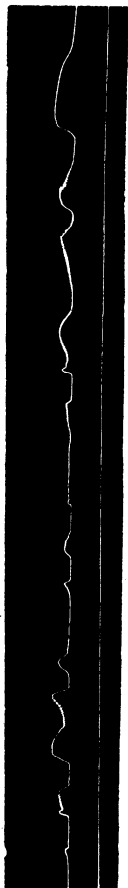
d a b í z e ' t' í ' q
Fig. 72. da b'íze^e ya t'í'o, her knife for him
she put in. 305, 9.



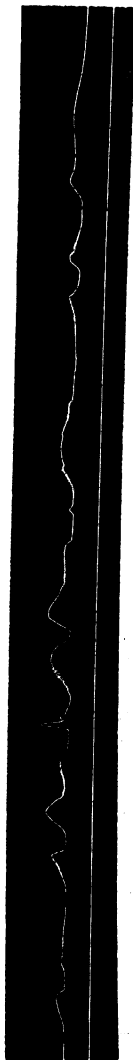
ú t da g a d e s t' a t c
Fig. 73. út da ga des t'atc, his robe he cut open.
305, 12.



i n t' í zō g a d í g e wō n í k ū d í
Fig. 74. in t'í zō ga d'íge wōn í k ū d'í, suddenly now world is he thought. 305, 10.



ú td a tc e tc ònú td ū n a γ ú td a ' a dja .
Fig. 81. út da tc'etc òn út dū na γaít da 'a dja', he swung himself then not he moved it happened. 305, 11.



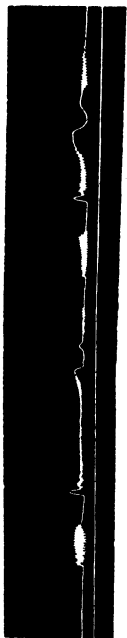
y e d a n a tc ī t' ō ī t e k' e l ō n ' a dj a .
Fig. 82. yeda na tcī t'ōtē k'elōn 'a dja', eagle's large nest he was on it it happened. 305, 12.



a s ū n d ī n e p ū l e (?) e a d a w ō n d ī
Fig. 83. a sūn dī ne pūle cūt da wōn dī', grandmother this your line you will tell me that. 305, 13.

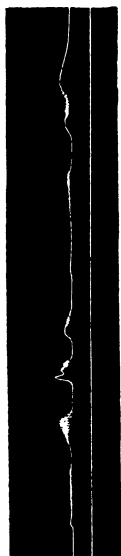


ī ī a t'aa y ex ō d ī tc
Fig. 84. ī ī a t'aa y ex ō dītc, one told him. 305, 18.



n' ō' n a wa t' e n a d a ' dj a .
Fig. 85. ū nō' na wa t'e na da dja, and your mother what she comes back. 305, 20.

¹ The first vowel may be *ā*, *ā*¹ in the text being omitted.



g a y i d ũ k (?)nīye e dj a ' then one side he went-
Fig. 86. ga yī dūk nī ye dja for him. 306, 2.



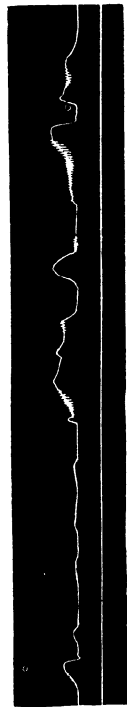
d ũ t' ō l m a x a k' i he' d iē s y a
Fig. 87. dūt t'ōt ma xa k'ī he' dī es ya, around his nest he started. 306, 4.



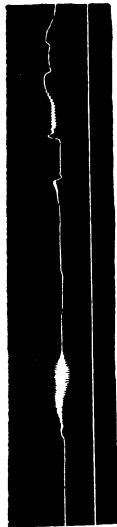
g wa t a w ō l ũ gwa y a l ũ (?) n ō dj a then it rained
Fig. 88. gwa ta wō lū gwa ya lū mūt ta' nō dja, then it rained then
it halted; his father came back. 306, 2.

y e n a d e x ũ l

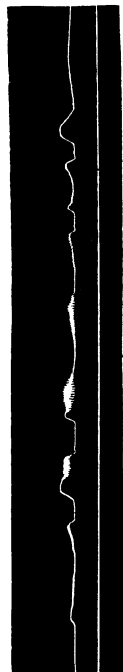
Fig. 89. ye ne de xūt, he knocked her-
down. 306, 6.



k' a djū γ ũt dai l ũ ts ũn y e' d i
Fig. 90. k'a djū γāt dai lūt sūn ye' dī, again live animal I smell
she said. 306, 5.



m a n a γ ũtd a l
Fig. 91. ma na γūt dai ī, his mother came back.
306, 5.



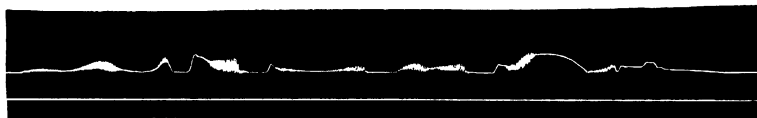
g a n a tsū dl i n i y i d i t i
Fig. 92. gā na sūl le i nī yī dī tī, then the small one he took-
up. 306, 6.



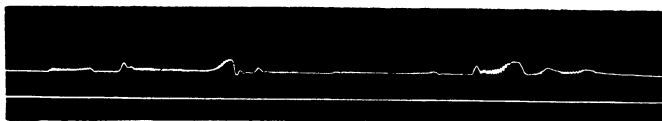
a x a ' y e' d i ' e
Fig. 93. a xa' ye' dī, yes he said. 306, 10.



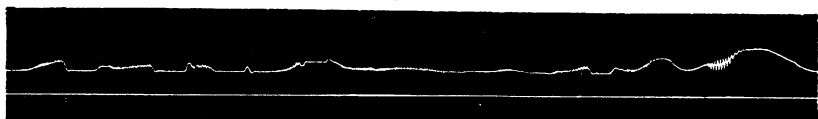
y e dī ġ e dūt l' ū le n a d ī l a '
 Fig. 94. ye dī ġe dūt l' ū le na dī la', up her line she took up. 305, 14.



e h e 'ō ñ k ed ī y e n adūt d e x a l
 Fig. 95. e he' ō ñ ke dī ye na dūt de xał, that was why two he knocked-down. 305, 17.



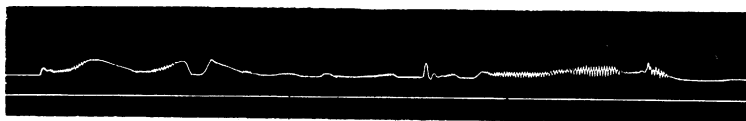
(?) d a wō t' e n a γūt d ī d j a
 Fig. 96. da wōn t'e na γūt dī dja, what time does he come back? 305, 19.



k'a d j ū d a t' ō l m ai ' (?) n a d e s y a '
 Fig. 97. k'a d j ū da t' ō l mai na des ya, again her nest's edge she started. 306, 6.



x a (?) ġ i n s ū d l e ' e d e ' awōn' d a
 Fig. 98. xa ġ i n sūt le e de a wōn da, so small you will be. 306, 7.

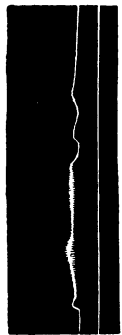


γ a x a t e j y e (?) t' ū k a y i n l a '
 Fig. 99. γa xa tej ye t'e ī t' ū k a y i n la', just large enough to fly he-made him. 306, 8.



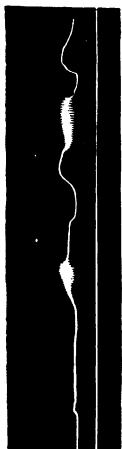
yū n ī l' e

Fig. 100. $y\bar{u}\ n\bar{i}\ k'$, jump on it.
306, 10.



x a ' yūn l'a h c

Fig. 101. xa^ε yūn'fa he, then he jumped on it. 306, 10.



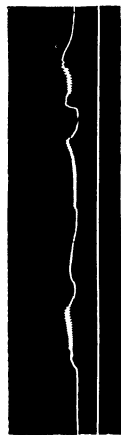
gwa y ī n tc ū t

Fig. 102. gwa⁶ yīn tēūt, then he caught-
it. 306, 11.



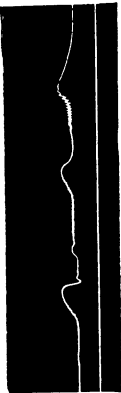
k' e d i e s y a ,

Fig. 103. k'e dī es ya, on it went. 306, 15.



dj ū n z ōn a dī ye

Fig. 104. *djūn zō na dī ye*, here only
he camped. 306, 15.



tcī' d e s y a'

Fig. 105. tc'ĩ des ya, he went to-her. 306, 16.



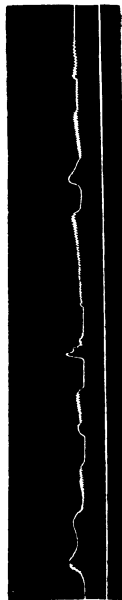
Examination

Fig. 106. lū́ge xain tī, fish he took out. 306, 11.



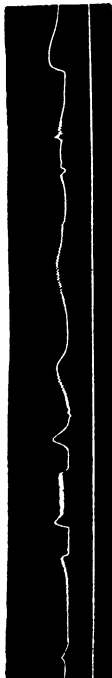
û td ū , a wōn d ai c ī y e , d ī r

Fig. 107. *ât dū* *a wōn dai cī* *ye' dī*, *not* *you will live* *she said.* 306, 17.



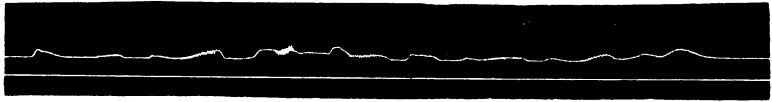
Â c a i d i d u n e m i t c' e l e

Fig. 108. ŭ cai dī dūn ne mī t'e'le, grandchild these people are bad. 306, 16.



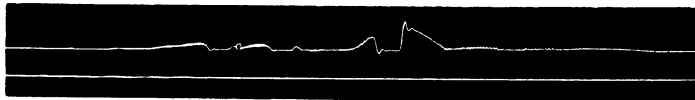
kĩ mĩ d e tẽ' e ' a yĩ n l a ' '

Fig. 109. *hī mīdetc'e a yin la'*, very angry he made him. 307, 2.



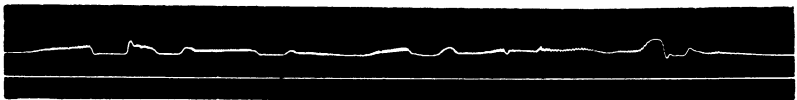
t ũnna l' ai te i' i ũ ġ e k' a l' i te

Fig. 110. tũn na l'ai te i' i ũ ġ e k' a l' i te, bottom of the river fish are swimming about. 306, 9.



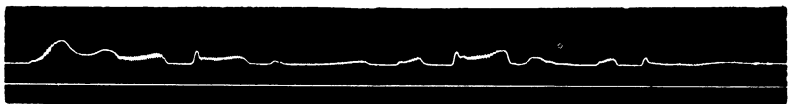
g ũ ya ġ in k' i n t a l a

Fig. 111. ġ ũ ya ġ in k' in ta la, do you see them? 306, 10.



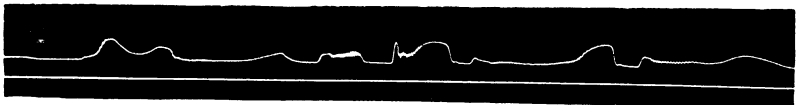
y a d a ġ e ġ ũ ũ dj õ n l a y e' d i

Fig. 112. ya da ġ e ġ ũ ũ dj õ n la ye' d i, he ate it is it good he asked. 306, 11.



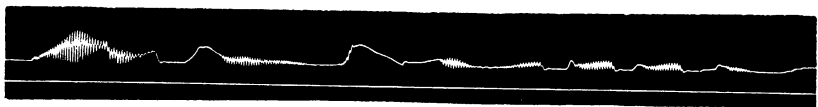
ũ c ai' d a k' i ũ nn a d a djan a t' i

Fig. 113. ũ cai' da k' i ũ n na da dja na t' i, grandchild how have you-been traveling. 306, 16.



a c ũ (?) d i d õ ' t' i y e' d i

Fig. 114. a c ũ d i d õ' d i a t' i ye' d i, grandmother what does he mean he said. 307, 3.



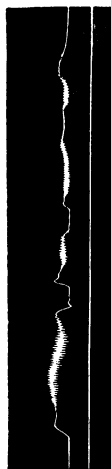
i w õ' ts i e e s l i ' a d a d e l a '

Fig. 115. i w õ' ts i e e s l i ' a da de la', but with stones leggings he made-for himself. 307, 7.



ī w ō l i d i n a d ū z i n a t e i n a (?) d i y e d i

Fig. 116. k'ī wōlīdī na dūzī nā tēi nādī ye'di, saskatoons where they are snakes large
live he means. 307, 5.



ḡw a yīñ k a d e s y a'

Fig. 118. ḡwa yīñka des ya, then for them
he started. 307, 6.



ḡwa y e t a n i y a

Fig. 120. ḡwa' ye ta nī ya, then among them he-
came. 307, 8.



e ' t' ō n i d ū t dī y a '

Fig. 122. e't'ō nī dūt dī ya, arrows he took. 307, 10.



ḡwa 'yō n ai ya

Fig. 117. ḡwa' yō' nai ya, then
he came there. 307, 6.



ḡ wa k' i ' ts ' it d e s y a

Fig. 119. ḡwa k'ī' ts'it des ya, then saskatoon he-
went to. 307, 7.



l i n d ō y a γ ū t d a x ū l

Fig. 121. līn dō ya γūt ya xūl, just he clubbed-
them. 307, 9

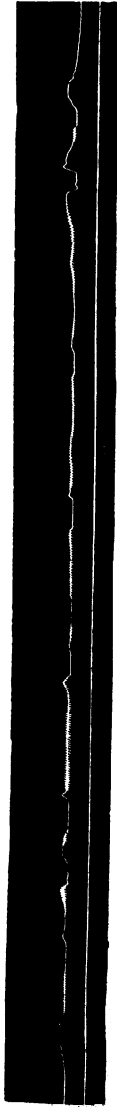


ō n d e s y a

Fig. 123. ōn des ya, he started back. 307, 10.



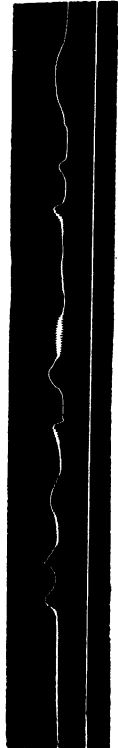
a z i l c a m i k a (?) n ai ya ye' d i
Fig. 124. a z i l c a m i k a nai ya ye' d i, scraper for me for it go he said. 307, 11.



l i n k' e t e i' d a m a s d i i n a d u z i t c i y u y a t i t c
Fig. 125. l i n k' e t e i' d a m a s d i i n a d u z i t c i y u y a t i t c, like a dog around it chases it it barks after it. 307, 14.



a t d u m u n u s t w a m o (n) a t c' ai y a '
Fig. 126. a t d u m u n u s t w a m o na t e' ai ya, not without his knowledge not you-
can come up to him. 307, 15.



ai c s i x a t s e' n a g u s ' i '
Fig. 127. ai c s i x a t s e' n a g u s ' i, well I first I saw you. 307, 16.



ai s i n x a t s e' n a g u s ' i, well I
Fig. 128. ai s i n x a t s e' n a g u s ' i, well I
first I saw you. 307, 16.

yí ts i gū d i nŋ' e. y e ' d i
 Fig. 129. yí ts'í gū dín dle ye'dí, down the bank you run
 he said. 307, 17.

x ōn tc'lawōyí ts i gūd e ' p' a
 Fig. 130. xōn tc'í'a wō' yí ts'í gū de'í'a, nevertheless down-
 the bank he ran. 307, 17.

d út tc a. i tc' i nn e s ya '
 Fig. 131. dūt tcaí tc'in nes ya, his grandmother he-
 went to. 307, 12.

y ū n i ' e ts i he da ' d i p' a'
 Fig. 132. yū nī 'ets i he da' dī'a, because he kicked him he started-
 to run. 307, 18.

i ts' út t
 Fig. 133. í ts'út, he fell. 308, 2

a tc' ūne l a z e x ai k ū d i
 Fig. 134. a teū nela ze xai kū dī gū sōn, stranger I killed she-
 thought. 308, 2.

d ū y e n a gút d e' p' a '
 Fig. 135. gū we na gūt ye dīa, along there they ran.
 307, 19.

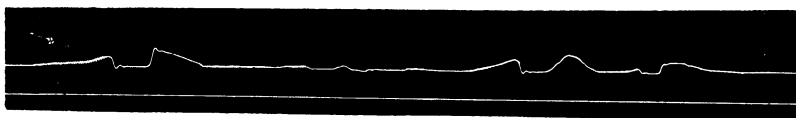
ye tc i tce gū¹ y ō n ai y a
 Fig. 136. ye tci tc'e gū yō nai ya, below woman he came-
 to. 308, 3.

¹ Tracing indicates dje gū.



n ō d ū z ī a t ai y e t c'ōw ō d e s s ū t

Fig. 137. nō dū zī a tai ye t c'ō wō des sūt, snakes all rushed on him. 307, 8.



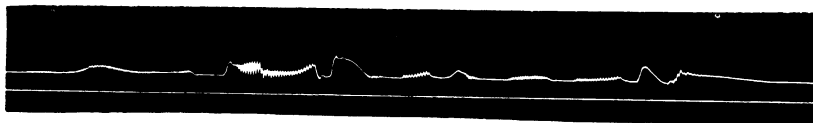
a t ai yūt ts'ŭn e ī n t e ū t c

Fig. 138. a tai yūt ts'ŭn na in tēūt, all his legs caught. 307, 9.



t c' ū l ī l' a d ai ī h w ō a t l' e t c

Fig. 139. t c' ū l ī l' a dai ī h wō' at l' etc, cutbank on the bank he runs back-and forth. 307, 13.



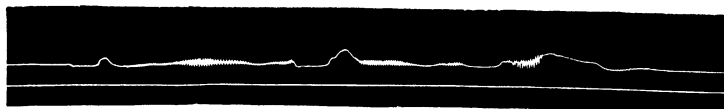
y ī d ai ma t ūnn edjī n ī γ in l' a

Fig. 140. yī dai ma tūn ne djī' nī γ in l'a, ahead his road you run. 307, 19.



ŭ t d ū y ū n ī 'e t s n a yī d ŭ t t g a

Fig. 141. ŭt dū yū nī 'ets na yī yet dūt tī ga, not he kicked him he threw-him down. 308, 1.



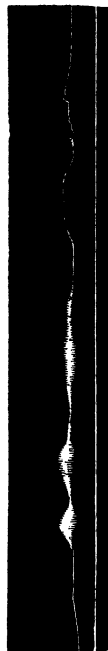
ī t s c m e t s' ī ū a y e z e x ai

Fig. 142. ī tse me ts' ī ū a ye ze xai, below his wife killed him. 308, 2.



y a ġ i e i' e tē

Fig. 143. ya ġie'tē, she was running about. 308, 4.



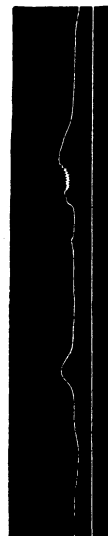
i ' e y e y a e x ū i

Fig. 144. i'tē ye ya exūl, there he knocked her down. 308, 4.



γ a y e x ū nne x ū i

Fig. 145. γa ye xūn ne xūl, he finished clubbing-her. 308, 4.



n ō dj a '

Fig. 146. nō dja', he came back. 308, 5.



d e ' t'ō 'a ya i s i i

Fig. 147. de'tō'a' yalī sīl, his arrows he heated. 308, 6.



ū s t'a l e k ū d i '

Fig. 148. ūs t'a le kū dī, I will put feathers on he thought. 308, 6.



n e t a tē'in' t' a s a k a n i y a y e ' d i '

Fig. 149. ne ta tē'in' t'a sa kaniya ye'dī', to your father feathers forme go for he-said. 308, 6.

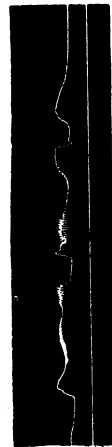


ōn d e s y a '

Fig. 150. ōn des ya, he started back. 308, 5.



a c ai w ō t ein d a d la 'i ' e d i a d i
Fig. 151. a cai wō te in da d la 'i 'e d i a d i, grandchild very difficult there he means. 308, 8.



k e γ ū t d in ' a t c
Fig. 152. k e γ ū t d in ' a t c, they two came to the river. 309, 17.



y e n ū t d ū t d i x ū i
Fig. 153. y e n ū t d ū t d i x ū i, he knocked him down. 308, 10.

y i t c ' e t d i y e s d e i
Fig. 154. y i t c ' e t d i y e s d e i, they came to him. 310, 1.

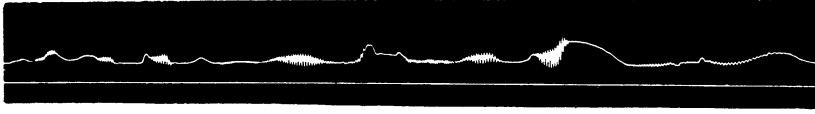


d ū t t c ' i ū a k a w ō t y e
Fig. 155. d ū t t c ' i ū a k a w ō t y e ' k a w ō t y e ' his wife he called to. 310, 2.



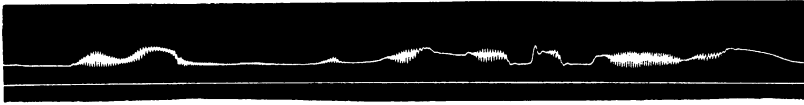
t ū y a γ ū t d e s d ō
Fig. 156. t ū y a γ ū t d e s d ō, water they drank all up. 310, 6.

g w a ' g i d e s s q
Fig. 157. g w a ' g i d e s s q, then he chased him. 310, 4.



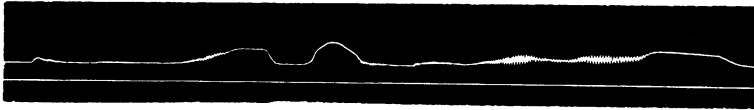
g ū s ō nd út ts' i ũ a ' a l i γ i z e x ai l q '

Fig. 158. kū dī gūsōn dūt tc' i ũ a a l i γ i ze xai l q, she thought her husband it was she killed. 308, 3.



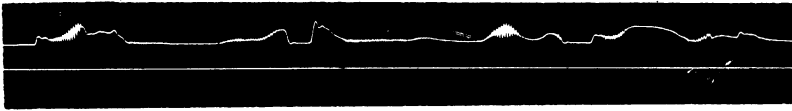
(?) m e ' a g i l n i d ū t d i y a '

Fig. 159. me' a zīl nī dūt dī ya, stone he took for himself. 308, 4.



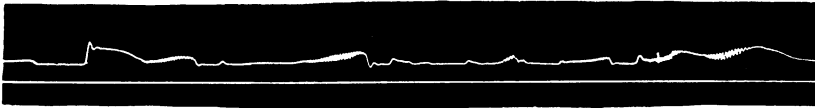
d ū nn e ' e ' tc ū n ō y ō '

Fig. 160. dūn ne 'e tcūn ō wō yō, person's odor he smells. 308, 10.



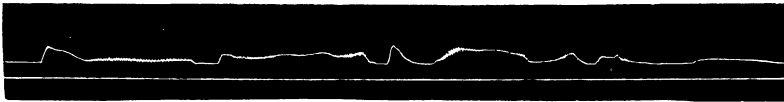
γ a l in ' a t ai y a γ ū t d e x ū l

Fig. 161. γa l in a tai ya γūt ye xūl, then all he clubbed. 308, 11.



t a d i ye γe l' ō k' e n a d e y a

Fig. 162. ta dī ye γe l' ō k' e na de ya, three over there in the prairie stood. 309, 17.



t a y in d e d j ū t ' a w ō n d la '

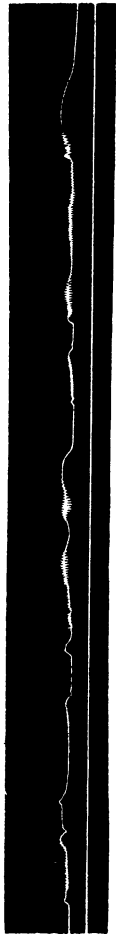
Fig. 163. ta yin de d jūt 'a wōn d la', them to run out he caused. 309, 18.



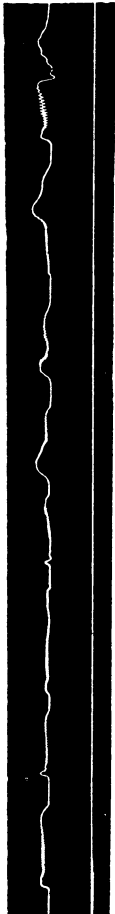
n a xú s k e ġ e a t ai y e d e s w ō
Fig. 164. na xús ke ġe a tai ya zút des wō, our children all he has killed. 310, 2.



dj ō ε ε ō z ō k ō l a '
Fig. 165. djō 'ō zōε kō la', here only
old man. 310, 15.



γ a l i n k' a l a z ō ε a γ a y i l e ε
Fig. 166. ġa ġin k'a la zō 'a γa yī le', then nearly they did it. 310, 6.



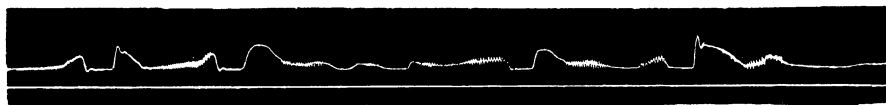
d ū z d ai m ū t t' ō tc ī ġ a n e s d e l
Fig. 167. ī dūz dai mūt t'ō tci ġa nes del, snipes pelican they lighted near. 310, 9.



d ġe k i
Fig. 168. dī e ki, I paddled. 355, 10.



(?) s a b ū t in d a n a dl ī d e ye ε d ī
Fig. 169. xūt dūs da sa būt' in da na dlī de ye' dī, oh, snipes, my belly you seem to like. 310, 9.



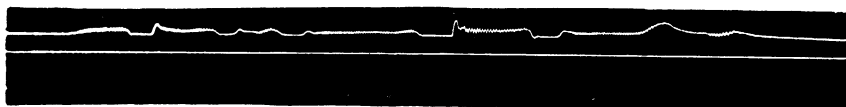
a t a i t e γe ġ ī yin k a n a t a

Fig. 170. a tai te γe ġī yīn ka na ta, all in the water they looked for. 310, 6.



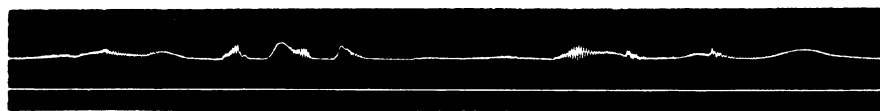
a t ai ġ ī w a n ī ġ e t

Fig. 171. ai tai ġī wa nī ġet, all they stabbed him. 310, 11.



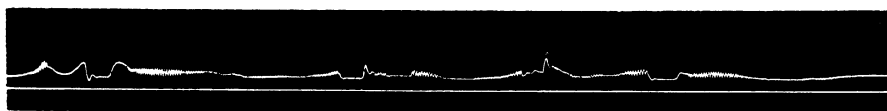
e d ūwe tc'e' ġwa yī d ai d ī e s y a

Fig. 172. e dū we tc'e' ġwa' yī dai dī es ya, from there then forward he started. 310, 14.



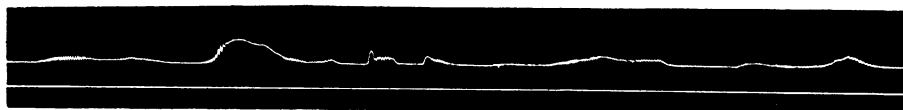
ai l a mūt tcī l e ī' ' ū l l ī l ō

Fig. 173. ai la mūt tcī le ī' 'ū lī lō, that one his younger brother it was. 310, 16.



e s k e γ i n l ī d ō l a n ī l ū γ γūt d e ' ī

Fig. 174. es ke γin lī dō la nī hū γūt ye 'ī, young men when they were they saw each-other. 310, 17.



ī l a ī l ō d ū γ γ ai 'ī γ i n l i l ō

Fig. 175. ī la ī lō dū γa ī ī γin lī lō, then brothers of each other they were. 310, 18.



d j ū s d ai k a w ō t y é '
 Fig. 176. dīūs dai ka wōt ye, snipes (?) he called for. 310, 7.



gw a γ i n d e l
 Fig. 177. gwa' γln dei, then they flew off. 310, 12.



d ū d a tīa tc a' tsi' k' ūnn ai k a d a dūn n e s t a
 Fig. 178. dū' da tīa tca' tsi' ts' ūn nai ka da dūn nes ta, somewhere black water bug skull
 I myself looked for. 310, 10.



a t ai γ ū ye nai s d e tc
 Fig. 179. [a tai γū ye nals detc, all along there they flew.
 off. 310, 12.



a t d ū t ōn t' e dji' d I e sy a '
 Fig. 180. at dū tōn t' e dji' dīes ya, not far he went.
 310, 14.



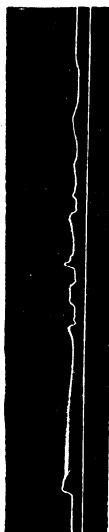
k ō l a m e tc' e l e' i a t a t ū ye γ ū tc e s s ō
 Fig. 181. kō la me tc' e l e' i a ta tū ye γūt des wō, old man used to be bad all of him. water he was-
 killed with. 310, 12.



mú t ts í ' d ú kk' ūlla w ō n i y a t í s ū n n a
Fig. 182. mñt tsí' dñk k'ñl la (wō nj ya) tñ sñn na, his head was gray (he came there) miserable. 310, 15.



m e ' a l í' k ũ d í '
Fig. 183. me 'a lí' kũ dī, who is it he thought. 310, 16.



d e ya a tdñ t o nt e dj í '
Fig. 184. de ya at dñ ton te djí', I am going not
far. 355, 10.



gwa hwe ' ɣa ɣ ūt d a k' e he ' l e w ō ɣ ū td í te
Fig. 185. gwa hwe' ɣa ɣ ūt da k'e he' le wō ɣ ūt dñe, then the way they had lived they told each other. 310, 17.



gwa hw e ' l e n a ɣ ū td í '
Fig. 186. gwa hwe' le na ɣ ūt dī, then they knew. 310, 19.



' xñtde e a g e ɣ ū e k e l í í
Fig. 187. xñt de e a gē gñc ke l ī, just river I-
was paddling along. 355, 11.



y a m ai a k' e h e a d ũ y e k' e w ɔ s i tc
Fig. 188. ya mai a k'e he' at dũ ye k'e wɔ sit, sky border not they wore out. 304, 14.



k e n a y ù td atd a t a w ɔ nl i n tc' i n a tc i n a γ ũtd a
Fig. 189. ke' na γŏt da t da' ta wɔn lĩ in tc' i na tc i na γŏt da lĩ, well when he comes back hail wind big
when he comes. 305, 19.



in l a w ɔ t e y e' y i z e g e w ɔ t y e ' a t ai
Fig. 190. in la wɔ te ye' yi ze yi ze wɔt ye al tal, one place in his mouth very all. 310, 11.



x ù t d e c a g e g ũc k e l i ' i z i t' a la ' ũc t' i l ɔ
Fig. 191. xŏt de ca g e gŏc kel i l on l i z i t' a la ' ũc t' i l ũ, just river I was paddling along, it was inside I am. 355, 11.

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