ANTHROPOLOGICAL PAPERS
OF
THE AMERICAN MUSEUM OF NATURAL HISTORY

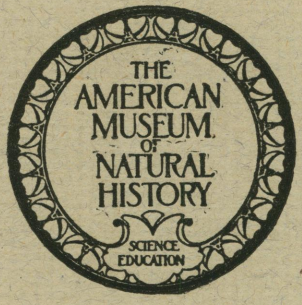
VOL. X, PARTS V AND VI

—

BEAVER TEXTS
BEAVER DIALECT

BY

PLINY EARLE GODDARD



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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.*
ą, ę, į, ǫ, ų are a, e, ī, 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.*
ł a surd lateral spirant; the breath escapes between the teeth and the back of the tongue.
ł' 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.
ʿ is used to denote especial aspiration after a vowel.
ʾ is used for the glottal stop.

TŪMAXALE, A CULTURE HERO.[1]

ī ɬa dī ōñ ke dī ɬū dûγ γū γīn lį tin da zō^{e} ke γût t'ac
Once two brothers were. Just alone they two were going about.

in t'ī zō ɬe tc'ûn nō γût ɬe he kū γût dī ī ɬa t'ī tū na tcī' ^{i}in-
Suddenly, "We will separate," they thought. "One lake large on each side

da djī ma mai^{e} ^{i}in da djī ya wō t'a jī kū γût dī
its shore on each side we will go," they thought.

a dū wût te tōn t'e djī dī e jai de dûn ne tûn ne wō lį 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 yaɬ k'a djū xic γa za tū na tcī'
Along there he walked. Again between mountains lake large

ke na de tûn 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 ī k'e djī^{e} tca^{e} ī le^{e} ke tcin na γes dai lǫ ai ye dī tc'e ġū
was to be seen. Along there beaver dam he crossed. There woman

mō gō ne le^{i} ce nī γûn nī tī ya ^{i}ī ûs dī etc da na t'ū ōn t'e
pretty dressed he saw. "My sister, what are you doing is it?"

ye^{i} dī dûn ne γai ya le e t'e ût tsûk as de djī yī wō^{i} a din dī
he said. Man immediately coming, she cried. "My sister for what do you-
make a noise?"

dī tca na tcī djǫ na de dûn ne ma tc'e tes da e dī zō
"This beaver large here lives. People when they give to him only then

ke ne le ai yī ga ca γin tį ī 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

na tcī' ɬin ta tī djī e dō wō t'e he^{e} ca na γa ya la dje^{e} ī dī la
large right half way there sun goes down there

γa nī nût dūs tī la a cī ye^{i} dī 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.

dī e djī^{e} xōn na datc ye^{i} dī ya γa xic kai he ca^{e} a de^{e} ī e dī lǫ
When does he come out?" he asked. "'Over there above the mountains sun
if it is then

ī na dūs te le ce ye^{i} dī 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,"

ye dī a t'ī ī e dī djō cût da γa cin da ye^{i} dī ī e dī nī ye tį
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 łīn ma^{e} ī le^{e} xō nī dī t'ī ī e dī la
He went toward him. He watched for him. "Just edge beaver dam at the turn there

2 xō na datc dōn dûγ γa tc'ī$^{'}$ e dī γa yōn nī e dja mût dī ē dja^{e}
he comes out," her brother she told. He watched for him. His sister

a dī ī wō te sa γa yał a yī zō gai ta γai wō te ca γai yał
said, "'Right sun going that only he looks at. Just sun going along

4 dū la xō na datc es dī a e dī ī kū dī ġwa^{e} tū a tai t'e tū na-
now he comes out,' my sister said," he thought. Then water all water started to move

γût da a dja^{e}[1] tū na tcai a wū ga xût ye^{e} ī ye ił ġwa^{e} xai ya
it became. Water large but just beaver dam now he is coming out.

6 xō nī t'ī yī a γa xût te ye xīs ī e dī xain ya ġwa^{e} ya ġain ta
At the turn just mountain there he came out. Now he looked at him.

łī na tcak' kū dī wō^{e} kī tc'e le e dī ka e t'ū a ye dī zûn ī łī
"Too large," he thought but because bad his arrows he shot (?). Just

8 ya γai ya djī e ī e dī ye da łûts ġwa^{e} ta de ł'a ī ta de ł'a
here his ear there he hit him. Then he ran away. Eh! he ran away.

ga yū nō γût ł'a łin gū ġa tū nī ya ġwa tū tse a tcī^{e} a na-
He ran back to her. Right to them water came. Then water down it became again.

10 dja^{e} yį k'e na des t'atc ī zō ail 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 dûn na t'as a tai hī dī ġī wō k'e he^{e} xa γin-
because all he cut up. "All country over so small

12 ts'ûł le γût dī won le$^{'}$ ye^{e} dī dī ġe^{e} e wō ne t'e tce ya yûl lītc
animal you will be," he said. World as many as there were he scattered over

e he^{e} yīn les dī e tī k'e nī t'ats
because like his little fingers he cut off.

14 ġa dûn ne k'e γût des 'atc yī da na γût ye ī e dī kų e he^{e}
Then people after they two went. Ahead they were staying. "Here 'camp

na dûγ γa wōs dai ûs detc nûn na djī ne gū tc'ûγ γin yał
for you I will wait. My sister, your relatives go to."

16 γa ya le dje[2] a tai tī da sût tcek' a dū ya wût dai ce kū γût 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 dûγ γa e cī na dī e$^{'}$ dī ī e dī la xō na
"My brother killed it." "Your brother you say where is he?" they said. "Right here my brother

18 sût da$^{'}$ ū$^{'}$ nō dûγ γe dī e ū ye na γût dī e de tū ma xa le
sits." "Then your brother what is his name if he is staying there?" "Tum-axale,[3]

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[1] "Became alive" is perhaps more literal.
[2] ya'ī 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'eˁ gū yeˁ dī gū yen nī dig ge ˁa yin laˁ e dū
his name you will know it," she told them. They were all glad he caused. Not

2 wī djī gī yū a dī cīˁ a tai t'e sa zī wǫ lį da γī yeˁ dī
from there they would let him go. "I," all, "my son-in-law you will be,"
they told him.

ai yī ˁeˁ gī γa ła dai a t'ī xa at dū in ła t'ī (dū dī ge)
Then with them awhile he was. "Well, not one place

4 as t'ī ka la wōn lį ī kū dī ka de ca gū wǫn lį γût 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 lī he cī yō nai ya da gût de xal at dū ī ła t'ī a γût da
When he came up to him he clubbed them. Not one they alive

6 ˁa līˁ gū γai yał dū ye ût tûn ne wōn tca dī kō nai ya
he made. He walked along. Along there road was large, he came to.

īn t'ī zō nût te ye wō γal in ła dī mīnł da a ł'ǫ e łe ˁe ˁe
Suddenly he slept. Narrow one place snares they used to set

8 dai es ł'ū nes tī łin dō γin xaił γał in ût 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 wōˁ ût dū na wō dī ġa mût tcût tceˁ
For daylight he kept climbing up, but not it was daylight again. His wood

10 a wōˁ a tai ga na a dū a djaˁ yī deˁ ye dai is ł'ū ī tc'ī nes ya
but all now was gone it became. Behind the snare he had set he went to.

xût ł'e ġe e wōˁ ī zųˁ ca sa lūt ī ût dū ya γa da ya ī yūn de
It was night only. Sun was caught. Not over there he could go

12 mûk k'ût da lī dī ī heˁ a tai yī γût da na wō dûc 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 sût ōˁ ġwa łī cūˁ a γûl leˁ łī xais ł'a-
All rushed up. And then in vain they tried. Just the last

14 djīˁ dlū ˁe nī ł'aˁ mûk k'ût des lût dī ke e t'į ga ye łūł ł'ūł ye
mouse came running. He was singed he looked like. Rope

łe xas xai ga (łin xats) da tûn ne ta na deˁ ł'a da mī leˁ nī na-
he gnawed in two. His road he ran away in. His snare he took back.

16 ye dī laˁ caˁ sa lūt dī
Sun was caught.

ġwaˁ yīt dai nes ya k'a djū yas k'e me a wō djaˁ 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 mût tse a tc'ų nī lūc djǫ γain te lō nō da ye-
suddenly along there sleigh someone had drawn. Here he had slept. Lynx
he had hung up.

nûg gai lū lō ye ł'ō γûk dûk ye k'e dī es yaˁ djū zōˁ djū dze-
In his absence someone had been eating it. After him he started. Here only
that day

20 ne tī ya lǫ nō da k'a djū na tcī′ na γa γeł mût dûγ γa kwę
he had gone along. Lynx again large he carried. For him camp

a tc'in la^{e} yit da tce na dał mût dûġ ġa kwę a wō tc'in ła^{e}
they made. Up he was coming for him camp they made.

2 nō da na γa γeł yet ye t'e a cą dī me ne da tcit de^{e} mût ł'ī se^{e}
Lynx he was carrying he roasted it. "My grandchild, this did you ever eat?"
"Its grease

ī zō es da dûn na ya ga yin tī xōn tī a zōn la t'a djī^{e} γûs da
only I eat." Man to him she gave it. "Only that on that I live;

4 me ne da tcet de^{e} ye$^{\cdot}$ dī ye ł'e je^{e} zōn^{e} γût dōn
did you ever eat it?" he said. "Its grease only I drink."

ġwa^{e} gûn nes tī ai ye lī ġe a dū dûn ne ū djū ûl le
Then they lay down. That one the other one not man good was.

6 xût ł'e dō$^{\cdot}$ dûn ne ke^{e} ōn djō γai ta nes tį ye tcin ne $^{\epsilon}$į ta
In the morning man's moccasins well he looked at. He was lying down
he looked at

dûk ke^{e} ya ke^{e} ł'ǫ $^{\epsilon}$e da sûl la ye ke^{e} nī dī le dûk ke^{e}-
his own moccasins behind his feet he hung up, his moccasins he took down.
Behind his own feet

8 ł'ǫ e a tai djō dûn ne ke^{e} ī nai la tc'in ne ī ye ī t'ī zō dûn ne-
all here man's moccasins he put down he threw in the fire. Suddenly,
"Man's moccasins

ke^{e} nûc łe kū dī ī ī dûk ke e lī tsī de γin la na nes tī xût ł'ī dǫ
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$^{\cdot}$ nī ī ya at dai djō ġū e t'e dûk ke ī nai la xa^{e}
ahead of him he got up. Himself too quickly his own moccasins he took down.
"Here

a ca$^{e'}$ cûk ke^{e} ai le ye$^{\cdot}$ dī ût t'e ġa ût tsûk yō yī la ġwa^{e}
grandchild, my moccasins they are," he said. Just then he started to cry.
He gave them to him. Then

12 (xût de^{e}) ût t'e^{e} ût tsûk ke e dī sût da at dū yī dī a a tai ke
immediately he started to cry. Moccasins without he sat there. Not (?)

ōñ ke t'ī dûk ke^{e} a wō^{e} at dū ye ke wō sītc a ī ġwa xōn-
Two his own moccasins but not he could wear them out. (?) then
nevertheless

14 te wǫ^{e} ya mai a k'e he^{e} at dū ye k'e wō sīt dûk ke^{e} lī ġī yin la
sky border not they wore out. His moccasins one he gave him.

mī nī dī ġe wōn lį et da tas se^{e} ī ła dī yin tōn mī nī dī ġe wōn lį
Pleased he was. His arrow one he gave him. Pleased he was.

16 nī te da $^{\epsilon}$ī cī ne lō$^{\cdot}$ kū wō t'ōtc ye dī ġwa nō da na ts'ûts
"When you lie down on the end of a stump we will shoot," he said. Then lynx
he would drop.

ġwa yī dai γai yał a yī kī γai yał
Then ahead he walked. That food he went with.

18 in t'į zō dū e dûn ne tûn ne wōn lį ī yī he^{e} ī cī ne lō$^{\cdot}$ kūn-
Suddenly along there man's road was. From there end of stump he shot.

t'ōk' da sa kīts ût t'e ût dū nī dō wō tōn^{e} ye$^{\cdot}$ dī a wō^{e}
Tipped up it was. "Not get it," he said. But

da ye t'ōk e dī e he^{ɛ} ɬį hwa a kū dī xa^{ɛ} ɬį hwa yū dī ye
because he shot up "Too close," he thought. "Well, too close," he thought-about it.

2 ye^{ʻ} tc'į^{ɛ} da te ^{ɛ}etc yī dī ġe ^{ɛ}a dja^{ɛ} γa ɬį wō dī ġe djī^{ɛ} γa łīn
To it he put his foot up. Up it went. Then further up. Then
ya tc'į^{ɛ} ye k'e γa yał γa łin ya k'a ts'ī^{ɛ} ya ka nī ya wō tc'į^{ɛ}
toward the sky after it he went. Then on the sky he arrived after it. There

4 dûn ne wō nī ya mût djī zō^{ɛ} kī^{ɛ} dûn ne ya γī da lǫ ûl le^{ʻ}
people he came to. Caribou only food people they lived on it was
wō nī ya xût dût dī dī ġī wōn lį kū dī ī ye^{ɛ} a t'ī γa łī ła dai
he came to. "This place world it is," he thought (?) . Then a short time

6 e dī a t'ī a wō tc'e dûn ne · sût dī ġe tcin lō^{ɛ} nō ji kū dī in-
he stayed there after man "My country's end I will go," he thought. Sud-denly
t'ī zō ī tc'ī ū ^{ɛ}ą mût djī zīs ya ɬ'ūl a lį ōn γa łī ɬ'ūł na łǫ
old woman caribou skin for him line she made. And then lines many

8 ya ^{ɛ}ō la^{ɛ} ġwa^{ɛ} yī yū e ya da ġa ya ^{ɛ}a wō dle ī 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 tcût dī t'a yin tį da bī ze^{ɛ} ya t'į ^{ɛ}ǫ 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^{ɛ} ût da ġût da won t'as in t'ī zō
earth is when you think your robe, cut it open." Suddenly
ġa dī ġe wōn lį kū dī^{ʻ} ût da tc'etc ōn ût dū na γait da
"Now world is," he thought. He swung himself then not he moved

12 ^{ɛ}a dja^{ɛ} ī wōn la^{ɛ} ût da ġa des t'atc ye da na tcī t'ōł te^{ʻ} k'e-
it happened, it was. His robe he cut open. Eagle's large nest he was on it
lǫn ^{ɛ}a dja^{ɛ} a sûn dī ne ɬ'ū le cût da wōn dī^{ɛ} 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 dût ɬ'ū le na dī la^{ʻ}
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^{ʻ} de^{ʻ} ts'e^{ʻ} wō nī ya me ts'ī de e łe xa ōñ ke dī ye in tca na
sat on something. He came there. "What is this? Two large people
a xain la tc'in dût dī tī a łe e he^{ɛ} ōñ ke dī ye na dût de xał
he gave us. We do not like that." That was why two he knocked down.

18 ī ła t'a a ye xō dītc at dū a wō be cī a wō^{ɛ} a na t'ī nō ta^{ɛ}
One told him. "Not you will live but you are." "Your father
da wōn t'e na γût dī dja ke^{ɛ} na γût dał da^{ʻ} ta wōn lū īn tc'ī
what time does he come back?" "Well, when he comes back hail wind

20 na tcī na γût da lū in tc'ī na tcī a t'ī tcût le ye^{ʻ} dī ū nō^{ʻ}
big. When he comes wind big usually is," he said. "And your mother,
na wa t'e na da^{ʻ} dja (nō dat ya) ya dī ûn na la^{ɛ} tcǫ^{ʻ} wa tca-
what she comes back does she do?" "Rain falls heavily

ga ya lū in tc'ī na tcī a t'is da la^{e} ûn na na da a łe ye dī ye
wind big usually is mother when she comes back," he said.

2 ga yī dûk nī ye dja ġwa ta wō lū ġwa ya lū mût ta^{e} nō-
Then one side he went for him. Then it rained then it hailed; his father
came back.

dja djō γût dī łût sûn ye$^{'}$ dī xa tca a ye zō a ne ī a[1] ye dī ye
"Here animal I smell," he said. "(?) you brought," he said.

4 xō t'ī wǫ γût dai łût sûn ye dī ye dût t'ōł ma xa k'ī he^{e} dī es ya
"Nevertheless something alive I smell," he said. Around his nest he started.

ye nût de xûł k'a djō ma na γût dał ī k'a djū γût dai łût sûn
He knocked him down. Again his mother came back. Again, "Live animal
I smell,"

6 ye$^{'}$ dī k'a djū da t'ōł mai na des ya k'a djū ye ne de xûł ġa
she said. Again her nest's edge she started. Again he knocked her down. Then

na sûł le ī nī yī dī tī k'e ye tītc xa gin sût łe 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 ī t'ûk a yin la^{e} e he^{e} ke ye tītc sa ġe
he said. Just large enough to fly he made him then he went about with him.
River

ōn lį dī ła dai nī yī tī na γai tûn na ł'ai tc'ī^{e} łū ġe k'a ł'ītc
where was on a hill he put him. "Over there bottom of the river fish
are swimming about

10 gū ya γin k'in ta la ye$^{'}$ dī a xa^{e} ye$^{'}$ dī yū nī łe$^{'}$ xa^{e} yūn ł'a he
do you see them?" he asked. "Yes," he said. "Jump on it." Then
he jumped on it.

ġwa^{e} yīn tcūt łū ġe xain tī nat ts'ī 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'ī dī ġe^{e} was ō de wō tc'į^{e} hwon-
he asked. "Yes," he said. "From this time world it stands as long as eat it.

t'īz jū t'a tcûγ γa wōn da
With it you will live."

14 k'a djū yī dai dī es ya in t'ī zō dū ye dûn ne tûn ne
Again forward he set out. Suddenly along there man's road

ōn lį k'e dī es ya djūn zō na dī ye yū ʻōn ts'ī yū ą na dī e
was. On it he went. Here only he camped. Over there old woman
was camped.

16 tc'ī des ya û cai′ da k'ī ūn na da dja na t'ī û cai dī dûn ne
He went to her. "Grandchild, how have you been traveling? Grandchild these
people

mī tc'e le ût dū a wōn dai cī ye$^{'}$ dī mût 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 dûn ne γût da wǫ į ûl lī ye$^{'}$ dī
bad in their bodies are staying. People they kill they are," she said.

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[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 wǫ ī e he^{e} 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 ɬī mī de tc'e a yin la^{e}'
Very angry he made him.

ī wō tac a dūc ɬe hī ye' dī ġwa 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' dī a t'ī ye' dī a cai′ ke tc'e le dī e dī la yī kō na datc ye dī ye
he said. "Grandchild a bad place, there he used to get it from he means.

da wōn t'ī a t'ī k'ī 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 ī yō na da tcī ī e dī a dī yet dī ġwa yiñ ka des ya ġwa^{e}
he is accustomed to go, that place he means," she said. Then for them
he started. Then

yō' nai ya ī wō' tsī ^{e}e es ɬī ^{e}a da de ɬa^{e} ġwa k'ī^{e} ts'it des ya
he came there but with stones leggings he made for himself. Then saskatoon
he went to.

8 ġwa^{e} ye ta nī ya e t'e ġwa nō dū zī a tai ye tc'ō wō des sût
Then among them he came as soon as then snakes all rushed on him

ī wō' nī e tca a tai yût ts'ûn na īn tcūt ɬīn dō ya γût ya xûɬ
nevertheless (?). All his legs caught just he clubbed them.

10 ġwa^{e} e' t'ō nī dût dī ya ōn des ya
Then arrows he took. He started back.

ġwa^{e} ye ġōn nō na ta djī^{e} a zil ca mī ka nai ya ye' dī
Then (?) from your father scrapper for me for it go," he said.

12 a zil kōn des da tcī^{e} yiñ ka dū djī^{e} ye dī ye dût tca ī 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 īn da dla dī dje zil dûn ne ûl lī ī wō tc'ūɬ ī
"Grandchild it is difficult there. Elk person is. Then cutbank

14 ɬ'a dai ī hwō^{e} at ɬ'etc ɬin k'e tcī^{e} da mas dī ī na dûz ī tcī yū-
on the bank, he runs back and forth like a dog around it chases it. It barks-
after it

ya tītc ɬin k'e tcī^{e} at dū mûn nûs twą ût 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 ġwa yō nī ya ya e dja ai e sī sin xa tse^{e} na gûs ^{e}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^{e} yī ts'ī gū din 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^{e} yī tsī ġū de' ɬ'a yū nī ^{e}ets ī he da' dī ɬ'a ī e xa^{e} a dū
down the bank he ran. Because he kicked him he started to run. "Why not

yī tcī yī dai ma tûn ne djī^{e} nī γin ɬ'a k'a djū gū we na gût-
down ahead his road you run?" Again along there they ran.

ye dla k'a djū yū nī ʿets ût dū yū nī ʿets na yī yet dût tī ga
Again he kicked him. Not he kicked him. He threw him down.

2 ī ts'ût ī tse me ts'ī 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 dût tc'ī ū a a ɬī γī ze xai lǫ ye tcī tc'e ġū yō nai ya
Her husband it was she killed. Below woman he came to.

4 ya ġī e ɬ'etc ī ʿe ye ya e xûɬ γa ye xûn ne xûɬ me' a zīɬ nī dût-
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 ʿa' yai ī sīɬ ūs t'a le kū dī ne ta tc'inʿ 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 tcīʿ yī ka dū djī ye' dī k'a djū
he said, "Feathers where I go for them after them let him go," he said.
Again

8 mût tcū a tc'in nes ya a cai wō te in da dlaʿ ī ʿe dī a dī
his grandmother he went to. "Grandchild, very difficult there he means."

a cūn ye a dī et dī ī' da tcōk' ī na de lū ī ʿe dī wō nai ya
"Grandmother what does he mean?" he asked. "Large eagles are there."
There he went.

10 dûn ne ʿe tcûn ō wō yō ʿō īn tc'ī tce cī yō nī e dja ye nût-
Person's odor he smells then from the wind side he watched him. He knocked-
him down.

dût dī xûɬ γa ɬin a tai ya γût ye xûɬ ġwa t'a a de ɬaʿ ōn des ya
Then all he clubbed. Then feathers he made for himself. He started back.

12 k'a djū na ta tc'īʿ 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 djī ye' dī ye k'a djū mût tcų a tc'ī nes ya
sinew let him go for," he said. Again his grandmother he went to.

14 û cū'n yī a t'ī a dī ye' dī a cai īn 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'ī tcōk' ī na dī at dū dûn ne yûn nûs tō we yō na ya
on large buffalo it is living. Not person without his knowledge comes to him.

16 ye wō ʿa dūs dai yet ye lō da da de ts'ī ût dū dûn ne yûn-
His servants (?) birds on the ends of his horns they sit. Not person
his knowledge

es tō ī ût dū ya ʿį ai yī a dī ī ʿe dī ye din ya xa k'ī sût tī
not seeing that one he means." There he went buffalo lay

18 kō ya ī ût ye dūs de da in dèɬ na ya na γin la xût 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 deɬ ye ka sûn na γin a γa ye' dī ût t'ō sûn na γin ʿak ye' dī-
"Why do you fool me?" he asked. "Leaves fooled me," he said.

ye na nes tį dlų e a dī dla ye tc'į^{ɛ} at tûn na a wō de dla
He lay down again. Mouse he made himself. To it road he made.

2 ō łōn sį^{ɛ} ût tûn na a wōn dla^{ɛ} ġwa^{ɛ} yet sût t'a ya γa xat yel
Many ways road he made. Then below the shoulder his hair he gnawed off.

ǫn djō ya γa^{ɛ} xin xats ī ^{ɛ}e dī ye de łûts da tûn na ta na de ł'a
Well his hair he gnawed. There he stabbed him. His road he ran away.

4 ġwa ye ze xai ts'e^{ʻ} nī dût yī ya ǫ des ya nō dja
Then he killed him. Sinew he took for himself. He started back. He came back.

dje^{ʻ} na ta^{ɛ} tc'ī^{ɛ} dje^{ʻ} sa ka nai ya dje^{ʻ} kon des da tce
"Pitch to your father, pitch for me go for." "Pitch where I always get it

6 yiñ ka dū djī^{ɛ} ġwa^{ɛ} mût tcų ą tc'in des ya a cų da wō dē
for it let him go." Then his grandmother he went to. "Grandmother
what kind

a t'ī a dī ye^{ʻ} dī a cai′ dût tcin γût da k'e djī dût tcin na tcī′
is it he means?" he said. "Grandchild, tree is like animal. Trees large

8 łe dûn ne cū ī ġa ze djī^{ɛ} ī^{ʻ} dī zō^{ɛ} dje^{ʻ} hō lį ai yī a dī ì gō wō
growing together between only there pitch is. That he means. (?)

ġa yō nī ya ī ga tsī djic a da de dla^{ɛ} ye t'a da dītc e he
then he came to. With that stone mittens he made for himself. In them
he put his hands. With

10 yū de dītc ġwa da tcin ne ye tcūtc ye in tc'e a de xûł a wō^{ɛ}
he put them on, then stick he took he threw from one to the other but

xōn da ditc mût djī ce zō^{ɛ} ****[1] ī ł'ą^{ɛ} dje^{ʻ} nī dût ī ya ī wō
he pulled his hand out.[2] His mittens only (?) After that pitch he took for-
himself. Then

12 kō la ga a ne dī ye ye tc'ī^{ɛ} dī e sī ġwa a tai ye γût ye sō
old man (?) he used to dream about now all he killed.

wō te me dī e tcai a yin la^{ɛ}
Very angry he made him.

14 ī wō^{ʻ} mût tū e ke in ne ta de djī tce ka dō dī ē lī^{ʻ} γût dī
Then his daughters those three "Berries we will go for," they said.

djī tce ka γût dī es deł ca jī dle je xa wōn t'e na ditc e łe
Berries they started for. "My son-in-law, grizzly bear just that way
used to be there.

16 ka wō t'a ze ye^{ʻ} dī ġwa^{ɛ} gō tc'ī^{ɛ} γût yes ^{ɛ}atc djō^{ʻ} es da dlōk
We two will go to him," he said. Now thither they two started. "Here
grassy point

na tcī′ djū na dī he łe ġī ye dī ke γût din ^{ɛ}atc ta dī ye γe
large here he used to live," he said. They two came to the river. Three
over there

18 ł'ō ke na de ya djō mō nī ī nī da ye^{ʻ} dī mō nī e dja^{ʻ} ta yin-
in the prairie stood. "Here you watch them," he said. He watched them.
Them to run out

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

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

de djût ʿa wōn dlaᵉ ġwaᵉ yit tc'et dī yes deł ta dē de łī wō dai
he caused. Then they came to him three of them, one ahead of the other.

2 ye yet dain in łûts ġwaᵉ dût tc'ī ū ą ka wōt yeᵉ na xûs ke ġe
He shot through them. Then his wife he called to. "Our children

a tai ya γût des wō ye dī ye
all he has killed," he said.

4 ġwa ġī des sǫ a tai dī ġe k'e he nai γût da ł'itc γa łįᵉ 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 ł'a wō t'ō tcī ka wōt ye ġa nes deł
Lake large he dived in. Pelican he called for. They lighted there.

6 tū ya γût des dō a tai te γe ġī yiñ ka na ta ġa łin k'a la zōʿ
Water they drank all up. All in the water they looked for. Then nearly

ʿa γa yī leʿ djūs dai ka wōt ye dī e djįᵉ yeʿ dī ġwaᵉ ya γa
they did it. Snipes (?) he called for. "Come here," he said. Then with him

8 ġa gō djī ya ġī wō t'ǫ tcī a nat t'ī ye łī mûk ġa ġa ʿac ī
they were going. "Over there pelican all of you just by him go,"

yeʿ dī ī dūz dai mût t'ō tcī ġa nes deł xût dūs da sa bût'
he said. Snipes pelican they lighted near. "Oh, snipes, my belly

10 in da na dlī de yeʿ dī dūʿ da tī a tcaᵉ tsīᵉ ts'ûn nai ka da dûn-
you seem to like," he said. "Somewhere black water bug skull I myself looked-
for."

nes ta īn ła wō te yeᵉ yī ze yī γe wōt ye ai tai ġī wa nī ġet
One place in his mouth very all they stabbed him.

12 ġwaᵉ γin deł a tai γū ye nais detc kō la me tc'e le ʿį ʿį a ta
Then they flew off. All along there they flew off. Old man. used to be bad
all of him

tū ye γût des wǫ
water he was killed with.

14 e dū we tc'eʿ ġwaᵉ yī dai dī es ya at dū tōn t'e djīᵉ dī es ya
From there then forward he started. Not far he went

dū ye dûn ne nī ya ke nī ya djō ʿō zōᵉ kō la′ mût tsīᵉ dûk-
along there man was going. He came down to the river. Here only old man
his head was gray.

16 k'ûl la tī sûn na wōn nį ya me ʿa lī′ kū dī ai la mût tcił le ī′
Miserable, he came there. "Who is it?" he thought. That one his younger-
brother

ʿûl lī lō es ke γin lī dō la nī łûγ γût ye ʿī me ûl lī yū dī ġwa-
it was. Young men when they were they saw each other. "Who is that?"
he thought. Then

18 hweᵉ γa γût da k'e heᵉ łe wō γût dītc ī la ī łō dûγ γa ī ī γin-
the way they had lived they told each other. Then brothers of each other
they were

lin lō ġwa hweᵉ łe na γût dī
then they knew.

AGAIT'ŌSDÛNNE, THE HAIR SCRAPINGS MAN.[1] — First Version.

īn ła dī dûn ne ne łǫ k'a detc īn t'ī zō a zis a djin la de
Once people many were going about. Suddenly hides where they had-
been dressing

2 ī e dī wō tc'į́ᵉ tc'it dō a ût sûk at hai tc'e ġū a cī neᵉ ai tai
from there child was crying. All women those all

wa tc'īᵉ na wût de sûtc γa lin a dū lį gī ʿa a γa īn ła de tcū yīᵉ
toward it ran. Then nothing they found. Hairs one at a time

4 wa nī gûl lį ōn at dū lį wǫ lį ġwa hweᵉ tc'ī ū ą wō tc'į́ᵉ des ya
they picked over. Then nothing was there. Then old woman toward it went.

e dī zō a γa t'a tc'it dō a ka dūz nī ye dīn tī dûtc tcī zēᵉ
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'į́ᵉ ya γût da ġū e t'ī na tcaʿ a djaᵉ ġwa k'a da tce
Thereafter she took care of him. Quickly large he became. Then
he walked about

8 a djaᵉ ī dō we tce xa k'ī tc'ī dûn na a lī lō ī wō ł'ō ke zō ca
it became. Thereafter from buffalo person he was because "Grass only
to me

nī nûl letc a cūn et dī xai ye ī ł'ōk ya nil letc ī xût ł'e ge
bring, grandmother," he said. She did that; grass she brought for him. Dur-
ing the night

10 ai tai ł'ō ke ne dū we gū zōᵉ xa t'ī zō da tōn te [1][kū dī me-
all grass was gone. Then "Only that he is doing," she thought. His grand-
mother

tcū ą yū dī he na γûn nes tį ye k'ai ta mût tcût deᵉ ga nī tc'iɬ dī
thought about him. She lay down again. She looked at him. Her blanket
there was a hole through

12 ye dī wō tc'į́ᵉ yûk k'ai ta gū zō nī ʿī ya at dûk ġat at ye[2] xa k'ī
from there she watched him. All at once he got up; he shook himself imme-
diately buffalo

a djaᵉ ye ka ûs ī kū dī ye yū e djīᵉ na nes tį gū zōᵉ xa t'ī lō
he became. "Why did I do this?" she thought. Under that she lay down again.
Then "What are you?"

14 yū dī e dū wa tc'į́ᵉ ōn djōn ya γût da
she thought. After that well she kept him.

īn t'ī zō tcaᵉ e tc'ût tc'ût daitc dûn ne gōs tai kū dī ʿį ʿį tca
Then beaver they were after. "People I will look at," he thought. Beaver

16 tc'ût dītc ût dū dûn na dje dût dī hī ai yī ût sûn tca tsûnᵉ
they were eating. Not people pitied him (?). That meat beaver meat

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

ya ʿį na nes ʿak ɬī mī de tc'e ōn lį a wǫʿ īn ła t'ī kō la mai-
he saw. He was fooled. Very he was angry but one old man (?)

yī tc'īʿ tcū dī ya yī ʿǫ tcaʿ ts'ûn neʿ dûn ne ɬ'ǫ nī dī ī ʿūʿ
he gave him. Beaver leg bones after the people were gone he took up then

yût ye dûk dī e cī tcwą deʿ ût de jō tcaʿ zō wa xai lis es sī
he swallowed it. "If I pass it only then beaver you will kill,"

kū ye dī
he thought.

ġa ɬin lō mût tcwą es ke ge en ne zōʿ dûn ne ke gût dītc
Then his grandmother boys those only people were going about.

īn da ɬin ya ġût dī bût' mût tcū a dûn ne k'e ya γaiɬ dītc mai-
Then they were starving. His grandmother after the people was going about.
Her nephews

zeʿ e me ġa lī ya dī bût gū ye en da dla heʿ a cūn e da ūc-
then were starving. With them it was difficult. "Grandmother I will fish

γûj je tca tū wa ts'a tse ī ʿe dī ûc cū djō ła łū ġe a t'e cī
beaver lake old one there, grandmother, here fish there are,"

e dī īwōʿ īde ya ta γa nī xīɬ mō e da ūc gûj jī eʿ dī yū e da ʿeʿ-
he said. Then chisel for him she cut the ice. "I will sit for it," he said.
"Where he is fishing

gûc dji de e ca tcaʿ na tcī' xain la ī tc'a gū lai[1] dût tcin
I will go," Beaver large he took out. (?) stick

te na yût sits ī ʿe dō γai gûc ce ī laʿ dī an t'ī e xûn ne xûɬ a cǫ
he pushed in the water. There he was fishing. (?) Four he clubbed.
"Grandmother

ī ts'ī łū ġe dī an t'e zī a xai yeʿ dī mût tcwąʿ ye tc'ī des ya
down there fish four I killed," he said. His grandmother toward it. started

gū zō tcaʿ na tcī dī an t'ī zeʿ xain lō ī lō a dī nī ye din la
Behold beaver large four he had killed those he meant. She took them up;

gū wes gûn geʿ na yī la tcaʿ tsûnʿ γa ts'et a cūn tca ts'us-
in the fireplace she put them down. Beaver meat they ate. "Grandmother,
mesentery

dī leʿ ca ne ts'ûɬ ye dī e xa yin la
for me roast," he said. She did that.

ġwaʿ mût tcū a dûn ne k'e ye dī es γin yīt daʿ na γût ye lō
Then his grandmother after the people she carried him. Ahead they had-
been living

dûn ne gaʿ ī e djaʿ tca tc'ūs dī leʿ ût sits dûn ne ût dū dje-
people they saw it was. Beaver mesentery he was eating. People not (?).

da dût dī ne[2] ġī ġai γût de la a γai t'ūs dûn neʿ yī ōn ī ya wōs ya
They went after him. Agait'ūsdûnne over there he went.

tca tcōs dī leʿ ġī ge dût de ya ġī tc'ą k'ût de na yī de tcī γī tye
Beaver mesentery they went after. The children they were carrying they put-
down.

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[1] "Spear handle (?)."

[2] With negative it was translated, "became crazy."

łin' gī de tcai a gī yin la' yī ts'ī' mai ze tca wō' dai is łō djī
Very angry they made him. Down his uncle for beaver where he set snare

2 ī e de īn k'e tīn tcī ût dain tcū da t'ī a t'ī ye dī ye ca
there on that he started to cry. Himself too "What is it?" he asked.
"For me

za za wō xai lī ye dī ī ġa hwe' tca' tca ts'ûn ne ī ī ce tcǫ'
kill it," he said. Then beaver leg bone he passed.

4 łin dō in na dī xe cī ai yī ai tai mûz ze xa ya γin la
Then all who were there those all his uncles took them out.

e dū we tc'į' yit dai' γût des da k'a djū ye γût yī bût'
From there ahead they moved off. Again they were starving

6 a wō dja' ī dī xa k'ī nes tō ī tca 'ī tc'ût dī ye dûn ne ta ke-
it happened. "There buffalo not knowing I saw," someone said. From among-
people

wō ne djī e t'ō nī γût dī la dûn ne tcǫ'[1] yī ka des ya xa k'ī
arrows he took. People asleep for them he started. Buffalo

8 na de lǫ wōn nī ya ye tc'ī nī des ya xa k'ī a dja' xa t'e ye nī-
were there he came. To them he was coming buffalo he became. Just
he started to play.

tc'ī atc a tai ya γin wō
All he killed.

10 yī dje na da le mût dûγ γa wes ōñ ġa[2] wōn tca de a wō-
He was going back for him fireplace large when it had been prepared

tc'in dla de ts'a de ts'ī mût tcū' tcûtc k'ût tc'e tcûγ γe da
they were sitting. His grandmother wood who was sitting on crying

12 û cū ye wō a dī dī ye dī ye īn ła dī xa k'ī ma na dū e hī
"Grandmother, why do you say that?" he asked. One buffalo their (?).

dûn ne mais tcą' ne dī tō ī e t'ū in ła dī mais tį ī wō ton 'ī 'ī
Man his bow one he had taken, arrows one bow he was holding.

14 k'a la γe kai me as et dī me as e dī dûn ne tûn ne dût lûtc
"Caught in the willows, who said that of me? Who said that of me? Person's road
who carries arrows."

łin dō at dū lī na wō te ye' ī wō et dū ût de t'ōk dût sī'
Just nobody spoke. That is why not he shot. Their heads

16 ōñ ke t'e e in łe 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

γût dai dac ła lǫ yīt dai xe t'ī e na de hī kū ye dī he tc'a gin deł
what did I do to?" "Ahead they were staying," they thought. They started off.

18 kō la in ła t'ī e dī dûn ne ł'ǫ e sût da xa k'ī k'a bût t'a
Old man one here after the people left sat. Buffalo fat his blanket

ya t'ō e ī dût tca γa xai ya γin 'ǫ a ca xa k'ī ya djī tc'ū ne'
he had put that for his grandfather he pulled out. "Grandfather, buffalo
young wolves

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

[2] See, gū wes gûn ge', p. 312, l. 14 above.

ye ze xai lǫ ī k'a la bût t'as t'ǫ ī yū dī e ya yin ᶜǫ 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 lī kū dī ġwa hweᵉ dût tca′ da dī a gûn ne t'e
it is," he thought. Then his grandfather he told it was.

gū ye t'ō e e cī ye na γût dī ye xa da xat (?) da γût t'ō e ye na-
"Their arrows they will know (?). Their own arrows if they know

4 γût dī e deᵉ ī γa de xa k'ī yī gût ū le cin de tce a ca γût dī
by that buffalo let them take. I was angry they said that of me."

ût dū xa k'a at dū k'a ûl lī kū dī mût tcaᶜ ī wō ke ne lī
"Not young buffalo not fat it is," he thought his grandfather because
he was glad.

6 ġwa hweᵉ mût tca da dī gū ye t'ō ûs sī e na gût dī ût deᵉ ī γa da
Then his grandfather he addressed. "Their arrows if they know by that

xa k'ī nī gût ū lī ġū ye dī gō tc'īᵉ mût tca′ dûn ne k'e tūn tc'e
buffalo they will take," he told them. Thither his grandfather after the people
he moved.

8 xa k'ī se tetc kū γût dī ye gī ᶜōnᵉ de ts'ī lō ye γa djōᶜ da ts'a
"Buffalo are lying there," they thought. Over them they were sitting. "Why
here are you sitting?"

ġū ye dī ma γût da wō ɬ'ūɬ kū γût dī ye ɬa γût t'ī ī ya γī dai deᵉ
he asked. "We will snare them," they thought. (?) if they are alive

10 xa wōt t'e la ġū ye dī kō la ī wō ye tc'īᵉ 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 ᶜai sī in dō wa ɬeɬ ġū ye dī ût dain a cū yū
those they are sticking out of you take," he told them. "I myself and my-
grandmother

12 na xa gût dai wō lį kū dī da t'a sī tc'ûl la k'e nī da sûl la xa k'ī
our animals there will be," he thought. His own poor arrows he left on buffalo

ye ɬe da nī ᶜets
they all stepped on.

14 a γai t'ōs dûn nai tī sûn ne a dī zûn ī ᶜe dī yit dai dûn ne
Agait'ōsdûnnai miserable was becoming. There ahead people

ne ɬǫ me dī hī ġī yī dī mat t'ū e ma tc'a ᶜī 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 daiᵉ yin djīᵉ djes dûn ne yeᶜ dī ɬįᵉ yīn de tc'ī a ye dī
"Your eyes I do not like," she said. Really he became angry

ī heᵉ ya ɬ'ǫ e wa tc'įᵉ des ya ya ɬ'ǫ e ī sûl lûts ġū e t'e gū-
because behind her toward he started, behind her he urinated. Quickly
her abdomen (?)

18 tcō mût tcwą ġa nī ya tc'in dī[1] kwę a waᶜ dlį et dī tc'in dī
her child was born. "Medicine lodge make," he said. Medicine

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[1] "Ghost, spirit" (?).

kwę a gin la^{e} mût ta^{e} yī le sį^{e} k'e wō lûts ûs sī e dī ġwa^{e}
lodge they made. "His father who is let him urinate on," he said. Then

2 tc'in dī kwę a γī lī′ nī γûn nī deł ta na γût det tetc ōn γwa łī
medicine lodge which they had made they went in. They missed him once in a-while. Then for good

na dū e mût ta^{e} ûl le cī ût dū a da tc'ût dī a γa t'ōs dûn ne ī$^{'}$
he was gone. His father he is not they knew. Agait'ōsdûnne

4 ī zǫ$^{'}$ a dū wa tc'it da ya xa^{e} dûn ne a lǫn t'e djō$^{'}$ a tc'it dū yī
only not went there. "Well, man it is here let him come."

^{e}ōn mût tcwą$^{'}$ ûc cī tī sûn 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^{e} wō tc'į^{e} des ya nī yē de mût tc'į^{e} tc'ût de tī ût' ye
that is why thither he started. When he came to it he took it, immediately

ye k'e sûl lûts
on him it urinated.

8 a tai ī tc'e ġū yū a γū t'ōs dûn na ī′ gū na tûn na ai tai
All the woman too Agait'ōsdûnne their clothing all

ġū k'ût ts'e des la ġū ye tc'ǫ^{e} kōn^{e} a tai dǫ$^{'}$ tc'e nes sûz ^{e}on
they stripped off. From them fire all (?) they put out. Then

10 mût tcwą$^{'}$ ts'e$^{'}$ xon yū tsī a łe t'ai ya γin la ġū ye tc'ǫ^{e} mût-
his grandmother sinew fire too pillow she put inside. From them his grand-mother

tcwą tī gûn nī yū dī gū lō^{e} xût dûn ne gin ^{e}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 dûn nī gin ^{e}ats ût dū lī ġī ye at t'ī wǫ lī a cų tc'ī a łe^{e}
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$^{'}$ ī yū kōn^{e}
look inside," he said. She started to it. All at once sinew under fire

14 yū se se ła lōn kon^{e} na γin la^{e} gū lū^{e} e t'ō sa a ne le$^{'}$ tc'e ġū-
she has left. Fire she built again. "I wish arrows for me you make," woman

tc'e e dī xa da k'ût dai^{e} me tc'e le hī ta sī ya ōn la^{e} gū lū^{e}
he told. Just willow poor arrow she made for him. "I wish

16 tc'ū ne ta dī tc'ū na^{e} lū^{e} a xō na wō wō sītc e dī ye ût dū
wolves three wolves I wish would come to us," he said. Not

ła dai k'a djō tc'ū na ta dī γa wa sīł a tai ya γin wǫ ī tc'e-
long again wolves three were coming. All he killed. The woman

18 ġū ī ī ye tc'į^{e} des ya yin wō^{e} dai^{e} ī tcūt ya γat ta dē da
to them she went. Their noses she took hold of. She rubbed them. Three

a tai xai yin la^{e} γût t'a wō ne ta wō nī ī t'a γa gin deł gū lū^{e}
all she took out. The skins untanned inside they went. "I wish,

20 ma tcī ke nin de ta dī ma ta^{e} wa$^{'}$ sīł wō le^{e} e$^{'}$ dī ût dū ła de
caribou thirteen you will run along it will be," he said. Not long

. ġa waʻ sīł a tai ya γin wǫ ġa a zis tc'ū a γût de dlaᵉ k'a djū,
they came. All he killed. For them skin tipi they made. Again,

xût da ta dī lūᵉ a xa ġaᵉ la nī wō sīt ta dī yū ġaᵉ nī wō nī sût
"Moose three I wish by us would run." Three by them came.

ī djū a tai ye γin wǫ ġa łin a t'a zī′ at dū lī ī gût dût lį
Those too all he killed. Then leather nothing they had

a gût dja
they made.

mût tce yī′ ġū ġaᵉ wût ye dōñ ke a na wō ke le ą cī ġū ye dī
His father-in-law "With them very famine you will die with,"
he told them.

mût tcwą ī ai yī zōᵉ k'e a ka da γin sût ī e heᵉ a dū dōn
His grandmother, she only after fat he left. With that not (?)

ī de xa γa lįᵉ dōn ke gū ye in da dla xût dût da t'a gûn na-
(?) just starvation with them was hard. Just that way they were dying

ke sō kū γût dī e tcō na wō de lī kū dī ġaᵉ na γa deł ġa łinᵉ
they thought. "Well, we will come," they thought. Then they came. Then

at dū na gût dût deł e dī ga nī gin deł gū tse dō at dū sai
not they could go, there they came back. "Formerly not I

ġū ya at sûn a wōs lī he sī ġū 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 łū γût dī le deᵉ at dū xa la dī ū γût t'ū ġū yet de
"Moose many when they go not the leader shoot," he told them,

a wōᵉ ġa nī gûn nī deł ga xa da was sīł t'ais ł'a tcī′ ī zō ū γût t'ū
"but when they come, they run out those behind only shoot."

a wōnᵉ me zī dûn ne a lī dōʻ xa la dī dûn ne ī e de łûts me-
But owl person when he was the leader man he shot. His wife

tc'ī ū ą a zis wōn de dla ye des sō tōn tī a tc'e nī ł'a lō ye ī-
skin (?). She chased him. Far he stopped running, he fell.

ts'ût lǫ xwōn tī γût dai nûl lį at dūᵉ ġwe de ta na wōn tsīt'
"This kind animal you are. Not quickly you will die,"

yeʻ dī ġa zis yet dū ne dītc ġwa me tcī ū ą ne na ī dja ī wōʻ
she said. "Skin you roll up in." Then his wife got up. Then

me zī ī mût sīᵉ mûk k'a ts'et de γal ī wō la mût tsīᵉ na tcō de
owl his head they clubbed that is why his head is large.

Agait'ōsdûnne, The Hair Scrapings Man.—Second Version.

Buffalo hide inside it from there child cried. Then

wût s'it tī a ja ī e dī xa k'ī γaᵉ ai yī ta zōʻ ts'it dō sût daʻ
she started to it. There buffalo hairs among them only child sat.

nī yī dī tī tī sûn ne yū dī mût dai ya sûn ne ʿûn a wō neᵉ tin-
She took it up. Poor thing she thought about it. They tried to prevent her, but
"It is pitiful"

sûn ne yū dī nī ye dī tī 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'ī a cūn^{ɛ} ye dī ɬ'ō gī zǫ^{ɛ} ca yū e
Quickly large it was. "Grandmother," he said, "grass only under me

nī nī le^{ʻ} ye dī ɬ'ō gī zǫ^{ɛ} ye yū e nī lī ai yī xa ɬ'e gī ût dū lį
put," he said. Grass only under him she put. That during the night
nothing

4 se ^{ʻ}ō nûn zō^{ʻ} on lį a cai da t'ī an t'ī yū dī mût ts'ût de-
lay there. Ground only was there. "My grandchild what are you doing,"
she thought. Her ragged blanket

tc'iɬ k'e wō tc'ī^{ɛ} yûk k'a ta xût ɬ'e ge xa k'ī na tcī′ nī ī ġet
through it she looked at him. At night buffalo large he got up,

6 dûs tī e ût sit a cai xa k'ī lǫ a t'į yū dī
what he was lying on (?) he ate up. "My grandchild buffalo is," she thought.

dûn ne dǫ^{ɛ} a wō xa k'ī^{ɛ} ts'a ^{ʻ}į dûn ne ne łǫ ne a t'į
People famine was killing. Buffalo someone saw. People were many
it was.

8 xat ɬ'ī djī^{ɛ} miñ ka ts'a dū de lī in ła zō^{ɛ} a wō ^{ʻ}į kū dī xa k'ī
"Tomorrow after them we will go. All together we will do it," he thought.
Buffalo

γa ^{ʻ}į xa ɬ'e ge dûn ne tcō^{ʻ} dûn ne ^{ʻ}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 ^{ʻ}e t'ō nī din tǫ xût ɬ'e ge xa k'ī ka des ya ya ^{ʻ}į
arrows he took. At night buffalo he started for. He saw them.

ye ts'it des ya ye ġa nī ya et dū ye nē djit yū 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^{ʻ} xai dûn ne e t'ō dōn lį mûg γût dai^{ɛ} da yūn lį′ kū dī
he killed. "People's arrows they are his animals they will be," he thought.

k'e nī dai yes tǫ dī ûs cū yū ût tsûn^{ɛ} a dō dle he yū dī de t'ǫ
He placed them on them. "This my grandmother meat we will make,"
he thought. His own arrows

14 ǫñ ke t'ī k'e nī la
two he placed on them.

yī de dûn ne ka na des ya yī dī zō kon ne tcai a ts'in la^{ɛ}
Back to the people he started back. Just back there fire large someone-
had made.

16 dûn ne γō nō γût dja mût tcwų tcûtc k'ût dje^{ɛ} 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 din ya ne nį k'e sût dū-
what is the matter?" "People their animals for you went, 'On you we will-
build a fire'

18 lī dī ne dī me^{ʻ} a ce dī et dī dûn ne a tai ûn ne dī ye dûn ne
they say of you." "Who says it of me?" he asked. "People all say it of you.
People

ût dū mī nī dī ġe a tc'et dī' na xa γût dai e dū lį tai ł'a ī e dī
not are pleased they say." "Your animals none ran away. There
xût ł'e a na' ū dī xe mût ts'it ta na dił at dū lī tai ł'a e dī
at night they are still there to them go. None has run away," he said.
dûn ne ł'ǫ e ī e dī sût da kō la łī gī ya ga sût da a cą
After the people had left there sat old man one. By him he sat.
"Grandfather,"
ī e dī tc'ū yū na ya ya ze ze' xai ī la γûs 'ī ye dī a ye dī
he said, "wolves young one killed I saw," he said. (?) he said.
dûn ne k'e γût des 'atc ī e dī xa k'ī a t'ī ī e dī zǫ' sût tī
After the people they two started. There buffalo were. There only they lay
ût ts'ī tc'ût sût tī ye tc'e a e dī mût ts'it sût des deł xa k'ī
toward they were lying. In front of them there toward them they went.
"Buffalo
a na ū de he kū γût dī a wōn' γī ts'e des deł ai te ye γin wǫ
we will surround (?)" they thought, but they went to them all he had killed.
e t'ō xa k'ai k'e da se tǫ me na ts'et dī e ka wō te dûn ne
Arrows on the buffalo lay on them by those they knew them. Very people
ī nī dī ge e dō wō lō
were pleased. The end.

Atceco Kills Buffalo.

da' dûn ne ya' dī bat dū xa k'ai tc'a' į tes ō' ne dū we ta jō we
Then people when they were starving buffalo someone saw. Guns
were none. Open place
'a t'į 'e' et dū 'a' tc'el le a jǫ ōn t'e xa ł'e dje me da cį xa nac 'ī
because it was not they could do anything it was. "Tomorrow that we may-
corral them, fence
a tc'ūl le ts'et dī a yī 'e' a yī ze nī he' me tc'e tc'el le łī ġī tc'ût dō
we will make," they said. Then that day they left them. One boy
'e tce cǫ 'ō ye da ne' jį' ka des ya dlą a yī 'e' da ne' ye tc'į' me-
Atcecǫ called people (?) after them he started. Then people at him
they were angry.
dje xaiñ ke da ne' 'ai k'e a jǫ 'a' wōn t'e 'e' xa ł'e ta miñ ka
People all because (?) they were next day, after him
ka tc'e tes deł
they started.
ac ka ne dū we ġwa at dûn ne tį da xa k'ai ka des ya lǫ ts'ûz-
Boy was gone. Then he himself alone buffalo started after. "Let us-
kill him,"
zū xaił et tc'ût dī ġwa mī ka tc'ût des deł γit da γa kwōn ne tca'
they were saying. Then after him they started. Waiting for him fire large
'a γin la e dįn γût des ts'ī na γût dał me tc'ǫn ye ne xe ya γa
they made. There they were sitting. He was coming back. His grandmother
raised him over there

kwon tc'ai me tcwōn' a tcûk sût da 'a cǫn' ye ka ne tcûk γa ye dī
behind the fire his grandmother crying sat. "My grandmother, why are you-crying?" he asked.

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

cût da da dī a ce dī į cį me da' tc'e ne djit ke k'e
said that of me show me." They were afraid of him.

xa' ġwa xa k'ai ka tc'ût des deł e dį na dī 'į 'į γin yī ka dī į į
Then buffalo they started after. Where they had been they went to look.

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

dał tc'e xa k'ai na nī yīc a cǫ' gī ye dī γa a yī xa k'ai ja ga wǫ
"Hold on, buffalo might see you," they said. For them these buffalo he killed.

gū tac e me is ke ġe na łǫ ōn ke k'ī xain la 'e' e yī 'e' yį ka des-
His arrows his children many two he took out. Then to this he started.

ya lǫ xût ł'e γe e dį xa k'a ya γin γǫ lǫ da' xûn na ōñ ke k'ī
That night there buffalo he killed. Some of them two

γa da sel la mes ke ġe īn ła t'į xa k'ai ī ła dī gū ya da sel la 'a-
he gave to them; his child one, buffalo one he alloted. Then

yī 'e' ya γa γit da
they were saved.

Atcecǫ Kills a Bad Man.

ī ła γō t'e dī ya tc'e dī bat 'ū' łū ġe na łǫ a da tc'e dī ǫñ ka
One time they were starving. Then fish many they knew in that direction

tc'a deł e dį kō la me tc'e le na dī ye 'e da tc'et dī 'a yī' 'e'
they traveled. There old man bad was living they knew. Then

na dū e e cį kū tc'ût dī e yī 'e ġwa tc'į' tc'a deł 'į 'į k'a ye dī
he was away they thought. Then thither they had traveled still there

'a t'ī lǫ a yī ac ka na ts'ût le a ce ma k'a wō cį' et dī me na-
he was. That boy small, "Grandfather I will visit," he said. His friends

djī ne yū la yet dī 'in k'ai dec bût ca in da wō de dlą ma k'a-
"Do not," said. "Nevertheless, I am starving for me it is hard, I will visit-him,"

γa wō ce' et dī wō te na ts'e ne 'ûn 'a wǫn' yiñ 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 dī a ca' dec bût a yī 'e
He came to him. That old man, "Why did you come?" he asked. "Grandfather, I am starving because

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

ła de ye dī ʿa wǫ t'ị ʿǫ din da ye dī ne jū cail e cị 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 dinł dlī a dīn dī ʿǫ łū ġe ma ne t'es et dī me tc'ī yū γa
(?) you speak." "Well fish cook for him," he said. His wife

ja łū we se t'e me' jūc xai le kū dī kō la ġwa ʿa yī ac ka
for him fish cooked. "I will kill him," he thought old man. Then that boy

4 łū ġe yat tset' da ne t'e łū ġe γin tset k'a γin da ʿōn t'e a tce-
fish he ate. "What are you? Fish you ate still you live. You are Atcecwa,"

cwa ye dī a ca ʿū da' γac t'e xa t'e ca nī tcūt dī ai ye ʿe
he said. "Grandfather, then what am I thus to me you gave to eat. Then

6 a γūs set cīn dī ge wō lị' da was dī xa a din 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 tc'ai ōn lị'
I am glad it is."

8 k'a tcū ma īn t'es ye dī ma tc'ī yū wa tc'ị ya e t'e ʿe' dū da ne''
"Again for him cook," he said. His wife for him she cooked. "Not
person

xa cī le da ōn le ʿị ʿị k'ai tc'in t'e da' wō t'a cī e cą da gōc 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 ʿa din dī hwōn k'e a wō' ce de ye' ne lǫ γīn tset a ca′ nûn ne xa ts'e'
you speak that way?" "But my food much you ate." "Grandfather, you first

a ce ne le' ye dī e yī kō la ga tc'in t'e a yin la te ka tce tcōk' a yī
do something to me," he said. That old man supernatural thing he did.
Large frog that

12 me ł'ą sût da nǫ' ye' dī ai ye ac ka ye dī ye de dûk' ū nûn nai
his palm sat. "Take it," he said. That boy he told. He swallowed it. "Now
you

ʿa ce ne le ye dī ī he a ca ū da ye ʿet da wac de ū ka a din dī-
do something to me," he said. "Yes, grandfather, what do I know because-
of which you speak that way?"

14 kwōñ k'e ʿa wōn ġwa ût tce cōn' te ka tce at cût le de dûk
But then, "Atcecǫ frog small you swallowed,

da ne t'e at dū kīn dī ne ʿa' ʿa ca' ʿū da was t'e ʿū ka a din de
how is it not you minded it?" "Grandfather what am I because of which
you say that?"

16 kū la ye de dûk' ġa cū' e tc'ītc a dja'
Old man swallowed it, then hardly he breathed it became.

e tce cō xwōn' de ła kū la ʿat dûn nī a ce' ị at da wō dī a yī ʿe'
Atcecǫ ran back. Old man "He he did it to me he knows." Then

18 a tce cōn' ġwa ta na de ł'a me tc'ī yū wa' wō t'e ū tcō' me k'e nō ya
Atcecǫ then he ran back. His wife, "Very well after him go,

ʿa' na cū dle ye' k'e de ca tc'e ġe tsị' tī sûn ne et dū ġwa cûc-
get him to cure me." After him she started, woman it was pitiful. "Not yet
I can marry

da a yǫ wōn t'į na nū tį ye dī ī he e' dī ye ts'į^{e} xwōn nī dja
it is. Let him keep you," he said. "Yes," she said. Toward him he turned-back.

ġwa k'a xwōn djū e djitc ja k'ain e djin ġwa k'a e djīc lǫ e yī
Yet so well he was breathing. Over him he was singing. Still he was-breathing. That

te ka tce łin dō^{e} me ze k'e łī ye dûn ne ʿǫ ġwa t'ai ts'ût
frog at once his mouth he closed. Then he died.

ġwa ta na de dla ye dī' e nō dja da ʿō wûn ne da ʿa ne t'į ʿe ce'
Then he ran back. Back there he came. "How did you live, you are?" "My grandfather

wō te' tcū ya lǫ ūt dū me tc'e le wǫ dja tcûn nī cūt gûs set a k'ai
very was kind. Not he is bad. Well he fed me. I ate it."

kū la me tc'e le ʿį ʿį ʿût da tc'et dī a yī ʿe 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 dûn ne ʿį nī dī ġe a dja^{e} ġwa gō tc'į^{e}
Atcecǫ killed him. Very people were pleased it happened. Then to it

ts'e dī es da łū ġe ka a yī ʿe' dûn ne ne łǫ ne da γût da me tc'ī-
they moved camp, for fish. Then people many were saved. His wives

yū e ne łǫ da na ya γwō a yī tc'ī yō ʿa nī' ye dī le hī ʿai k'e nī na-
were many. People he had killed the wives of those those he had taken, all they took.

tc'et dī la a yī ʿe da ne' ne łǫ ne ʿį dī ge a dja^{e} e tc'e dī e tce cō
Those people many they were glad it happened they say, Atcecǫ.

Agait'ōsdûnne Marries the Chief's Daughter.

a γai t'ōs dûn ne' e lį lǫ et dū a da tc'et dī xō te dûn ne tį sûn ne
Agait'ōsdûnne it was. Not they knew. Some kind man, miserable

dûn ne ʿō djī^{e} tī sûn ne dûn ne' e lį xō t'e dûn ne ye tc'e ī ne
man, more than that miserable man he was. Such man they despised,

e dū lį' ze^{e} xai e yī e he^{e} łī ġīn dûn ne miñ kai e lį dûn nai tį
nothing he killed because of that. One man respected was. Headman

tc'et dī me tū e xōn djō ya γût da ke tc'e le hwū ke wōc ʿał e-
they called him. His daughter well he kept her. From bad he kept her. On account of that

yī tca^{e} wōn djū ya γût da
well he kept her.

gū zō ʿin t'ī zō ma bût ne tca^{e} a dja^{e} dōn t'ī wō' ō t'e yū dī
Then suddenly her belly was large it happened. "How did it happen is it?" he thought.

mût ta^{e} a da tcū dī kū dī ye tc'ī tc'ût dō a le hī a da tc'ū lī hī
"Its father will be revealed," he thought. "From whom child is made it will-be revealed,"

kū dī mût ta^{e} tc'ain t'e ʿe' in da de dla na tûn ne ya dje γa γût da
he thought, her father. With supernatural power, strong thunderbirds young ones he was keeping.

kwą ʿa wōn dlaʿ e dī mī ka nūc taiʿ kū dī dûn 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 ʿa t'ī et dī in dū e dûn ne ai t'e et dī ai yī na tûn ne ya je ʿį ʿį
"Who did it?" he asked. "No," people all said. "That thunder bird
young one

ts'e xōn t'e me da t'į ʿa yin laʿ ʿa t'į 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 γa e yī γa de yiñ ka ne ta γa a ye ʿį kwe na tc'et datc
will be that way." That sign at it he would look that way they were coming-
in.

dit dī ī et dū na γai da xōn t'e
That one not it moved it was.

6 ġwa a γin t'ōs dûn ne a yī jǫ wōn lį' wōn dûn ne ai t'e la et dī
Then Agait'ōsdûnne that one only it is, "Here people all are?"
he asked.

in ła t'ī dûn ne' ġwa k'a et dū jǫ na se ya et dī kō wa lį ye dī
"One man yet not only he has come," he said. "He is there," he said.

8 kū n ya e yī a γa t'ōs kū in ya et t'e me tcōc yeʿ xa djaʿ ya γin ya
He came in. That Agait'ōsdûnne he came in at once his feathers stood out-
thus.

a yī tc'ī me tcō wǫ lį lǫ kū dī me tceʿ
"From that one her child is," he thought; his father-in-law.

10 e yī wō te tī sûn ne me tcwę ye tc'įʿ ka de ʿa t'a γun nū ts'ī dī
That very miserable his child to him he sent. "Let them die,"

ye dī ōñ gū ge de tī ōñ kū des la e dū lį gū na tûn ne' t'a γais ke
he said. He threw her away. He threw them away. None their clothes
they should wear.

12 tį tsûn nī da' et dū a γût dī hī yō a kū γût 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 ʿe' xût da gū yō na ġet ye ze' xai a yī me zis xût t'e
he said. With supernatural power moose came up to them. He killed it. That
its skin just

14 ye γa ʿa yin laʿ k'ûs dū e ǫ ke γût de t'e xō tcō a γût dī dlaʿ e yī
its hair he made. Dress two of them good they made. He

xa γût dai ōn lį djō a γût dī ʿet dī' da' e yī me da t'ī e yī t'a djī
that kind of a being he is. There they were. If he said anything that ap-
peared. With that

16 γa γût da yas k'e ʿût da ze' ût dū te ge sûn ne γa he wōñ lį gō tcō
they lived. Winter all not miserable they were. Good

tin daʿ ī ne wō te ya γa dī bût lǫ gū yiñ ka na gût des deł gū ze zeʿ kaʿ
those they moved away from very they were starving. To them they were com-
ing. As a corpse

18 ōñ ġī de tī e yī ʿe' et dū gū ya nī tcūt ût da leʿ zǫ' gū ya ne ʿǫ
they threw him away because of that not he gave them food. Blood only
he gave them.

ya ʻį da wac ta ġwa tǫʻt'e dǫ sez ze xai kū dī de tcin na łǫ wōñ k'a
He saw him. "What shall I do? Now long ago he killed me," he thought.
Trees many for a place

2 ye ʻį^{e} de tcin na łǫ dī e dī wī tc'į^{e} nī ʻį ł'a^{e} ye k'e da nī ł'a dûn ne
he looked. Trees where there were many thither he ran. Along side of him
he ran, man.

e dū ye yī^{e} xa ł'e xat da ma in da xō de ła wōn sût 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 γa wōn lį^{ʻ} kū dī ʻen t'ī jǫ ta jǫ ġe ne tīs
there was, "There he will kill me it will be," he thought. Suddenly
"Open place I will lie down

t'a dûn na ł'a et dū a^{ʻ} de xe e jǫ a wō dja^{e} ya k'ai na wōt ł'a e t'e
I will run near. Not I can do anything it happened." He jumped to it
immediately

6 ya ī ts'ût
he fell.

da ne e lį lǫ e yī xat da e yī kō la me tǫī łe yī lį^{ʻ} lǫ ta wōn t'e-
Man he was, that moose. That old man his younger brother he was.
Long before

8 dǫ me ta djī^{e} nī de ʻį ʻį ʻį ʻe yī e lį lǫ ye k'e nō wût ł'a cai ac t'į
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'į ye dī^{ʻ} ū gwōt da dī ġe wō^{ʻ} de nī tca gō djī^{e} a^{ł}-
what do you want?" he asked. Then some place world larger place thither
you stay

10 ne t'į et de ū dai cin lǫ yet dī^{ʻ} ût dū ze xai me tcī łe yī lī at da-
it is better," he said. Not he killed him. His younger brother he was he knew.

wōt dī e yī ʻe^{ʻ} ye tc'e le dûn ne a^{ʻ} na dja^{e}
Then he left him man he became again.

Wōnyōnī Avenges the Death of his Sons.[1]

12 wō yō nī tī da zō a t'ī γa lī lō[2] mes ke ġe ya nī yū tca γō na xī
Wonyoni alone he was. Finally his children he raised. "Just ourselves

jō dûn ne ī ła wō de in t'ī zō me tcū ą gō na xai zō dûn ne ī ła-
only people one place?" suddenly his boy, "is it only us, people one place?"

14 wō t'e e dī īn dū e nai se cac tū na zût e ū yī djūn xwa e łū ġe
he asked. "No, your uncle, Bear-stands-in-the-water is named, here close by
fish

wō lin dī a t'į a wōn^{e} mī tc'ī le ī wō tin da ya na xûn na cī
place where they are he is but he is mean. Because of that alone I raised-
you."

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

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

tī a xǫ dī wō^{e} na hī se a cī mûk ġa da wō del e dī xa sa tcū a[1]
"Father, nevertheless, our uncle we will visit," he said. "Well, my boy,

2 tī ne sûn ne at dū wa won dai cī ye$^{\cdot}$ dī xōn dī a wō^{e} sī ze a cī
you are to be pitied. Not you will live," he said. "Nevertheless, my uncle

mûk ġa wōc dai ye$^{\cdot}$ dī e yī he^{e} ga won łǫ na nûn ûs ^{e}ûn ye$^{\cdot}$ dī
I will visit," he said. Then "Many times I have prevented you," he said.

4 mes ke gī ta de na γa γût des deł
His children three persons went toward him.

in ła t'ī xais ł'a hī ai yī wō djō ye tc'į^{e} wût dītc at dū nō dûγ-
One the youngest, that one well he spoke to. "Not your brothers

6 γa ne kū e γin deł et dū kū won ya^{e} ye$^{\cdot}$ dī ī wō ke ł'ū nai gōn-
they go in, not you go in," he said. Then, "Shoestring dry,

da cī ya ke ł'ūł ōn la ye$^{\cdot}$ dī in ke lū at dū na tcût tc'į^{e} łin wō dai
for it shoestring make," he said. "Track not strong one ahead of the other

8 da ^{e}a xa^{e} nī wōn leł ye^{e} dī
your snowshoes you leave," he said.

ġwa da ^{e}a xe^{e} xōn la^{e} ma da ġū ec ke ġū a da dja ne ġī yō nī deł
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 ^{e}atc kū e nai ya ye$^{\cdot}$ dī a wōn^{e} γa līn at de zût
When they came there two went in. "Come in," he said but really he stood-
still.

tc'e tc'į na tca tca a djī dûn ne a tai ya wōn a cī ne ł'ais a yin lai^{e}
Outside he played. Those people all those he killed grease he made of them.

12 dûn ne dûk ġa a le$^{\cdot}$ ga ma je ke ġûn nī tcūt a tca kai^{e} nī γût yī la
"People cook for." His nephews he fed. Spears he took up.

ya gût ł'ī ł'a djī a tca kai nī γut yin la łin gū kwę ł'a djī^{e} es ke ġū
Where he kept them (?) spears he took. Just his tipi the back boys

14 nī nī la ī wō na be^{e} yū[2] cac ġū la xa cī ^{e}intc e dī łe je dai ya je^{e}
he put them. Then "Your aunt, bear it was we used to do to," he said.
"She bear with young ones

mō na ī dac da^{e} ġū la xa cī ^{e}ītc in ła wō te$^{\cdot}$ 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 ł'ītc in ła wō te in da djī a cī ġōtc a yī ī ł'īc a lōn t'e e dī gū la
together very on either side we would spear them. This grease it is," he-
said. "It was

xa cī ^{e}īntc ġa ^{e}īn ła wō te es ke gū ī ġais ġōt
we used to do this way," same time very boys he speared.

18 in ła t'ī es ka ^{e}ī ta na de ł'a yī dī ye ût tûn ne ye dī ^{e}a sōn in ġe lū
One boy ran away. Back road he chased him. Track

at dū na tcût yai yī xa ł'a ye tc'e le ī he^{e} dût ta ka ta na de dla
not strong he outran him. He left him because to his father he ran back.

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[1] Also given sa tcwę.
[2] "The wife of a father's brother."

dût ta^{e} γa nō dla cût tcū ^{e}a nō dûγ γa da γût dja yet dī sis ze
His father he came to. "My boy, your older brothers what has happened to?"
he asked. "My uncle

2 ġū gin wō e dī ǫ ût dū wō yō nī at dū kin dī ^{e}a$^{'}$ xat ye^{e} xō ta tcin
killed them," he said. Now not, Wonyoni, not he cared. Just he lay by-
the fire.

mût tcī ū a tcûk ġe^{e} tcī ne dût dût tetc
His wife she cried (?). She tried to throw herself into the fire (?).

4 xa ł'e djī 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 mût tcī ū a ū et dī ġī yin ka des ^{e}atc tin da lō xat tī ^{e}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 gût da dlōtc e dī nais ze mût 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'ī la xût de yes ke ge ya γin wǫ ī ya de ye dûn ne łût
he is that kind." For nothing his boys he had killed, he burned them all over.

8 gī k'e des ^{e}atc ye dō na mį ġe wōn tca de dain dī e^{e} djī^{e} nī da lǫ
After him they two went. Opposite side lake large place across he was-
camped.

wō yō nī′ mût tce wō γai tce gī a ł'e le^{e} dja^{e} yū on ne^{e} a ne t'ī ye$^{'}$ dī
Wonyoni got mad. They two came to him (?). "Over there you are," he said.

10 ġī yū na ^{e}į ī yī wō ga won ya nī gō ga yał γût dī ġa hwa γai yał
He was looking for them. (?) now he is walking.

ya nī^{e} des ya na dûn ne na tca ī xwą 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}e γût ye^{e} ta na de ł'a ī wō yō nī′ (nût te tcē gī) nût djī yī tcek-
"Brother (?), for nothing he ran off. Wonyoni, your feelings are hurt

e cī wōn le ta na din ł'a k'a djū ye tc'į^{e} xō na nī dja ī ye xa^{e} ġwa^{e}
you are, you run off." Again toward him he ran back. And now

14 ya γa nī ya nī la^{e} mes ke ġe es ce wōn le he ye dī wǫ^{e} ye tc'e ^{e}īn-
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^{e} ī wōn la a ye dī ōn nī xa tse^{e} dût dīn dī$^{'}$ yī dī ġe wō-
that is why right there, "Now you first make a move." Up Wonyoni

16 yō na^{e} dûn ne tsī^{e} tc'ī^{e} yū nī xûl gō tc'ī^{e} ya^{e} in nai xûl ye yū e
toward man's head he struck. Toward he was striking under

yût ts'ûn ne k'e nī xûl gai dûn ne ī dûn ne na tcai ī ġwa^{e} ya ^{e}ī-
his legs he broke with a blow, man the man large. Then he fell down.

18 ts'ût ya γa le^{e} ya nī dī dlī he^{e} ye tc'ûγ γī xûl γa ye ze$^{'}$ xai
His club he got up he struck him with it. He killed him.

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[1] Perhaps, xa dō t'a je.

yī dī ġe ye kwę tc'į́ᵉ hai yī kō la mût da din dī tca dī e djīᵉ nī tį
Up toward his camp, "That old man nobody is stronger, where did you-
put him

2 a t'į on t'e mût tcī ū a da γûl leᵉ t'a djīᵉ dī e dlaᵉ tcī e ka leᵉ
is it?" his wife. His sack with she ran back for. Flat stone

ī ye heᵉ dûn ne ū nī ġas dûn ne k'a zī de gûl leᵉ heᵉ ga yō mûk k'e
with man she threw at. Man one side he moved. (?) On her

4 nō γût dlaᵉ ye ts'eγ γe xûl ai yīᵉ dûn 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 γût de xûl dûn ne a tai mī nī dī ġe a yin laᵉ
Bear-in-water-stands he killed with a club. People all were pleased he made.

6 ō yō nī′ da kwe e djīᵉ nez ya dûn ne ya da wō ne na łǫ ne
Wonyoni to his own camp he came. People those he killed were many.

The Revenge of Wōnyōnī.

dûn ne łī ġī kō la e lī mes ke ġe tī daʻ ya nī ce e yī ġwaᵉ dûn ne tī
Man one, old man he was, his children alone he raised. Those now
men.

8 dōn lī ʻa da djaᵉ ī heᵉ tī ʻaʻ wōn djō wō tc'į́ᵉ xwą xa dûn neʻ et daʻ-
were become with, "Father, right here close people do you know

ne dī daʻ wōn lį la meʻ taᵉ tc'į́ᵉ et dī ce tc'ū ę dûn ne xwą et dū
are there?" to his father he spoke. "My son, people near not

10 et dûc dī daʻ wǫn lī a wōnᵉ djōʻ xwa heʻ ne ze tc'ûl lai na de a wōnᵉ
I know there are, but here close by your uncle bad lives, but

mī tc'e le e łe et dī mec ke gī tc'į́ᵉ me k'a wō t'a cī γū ye dī mec ke-
he used to be bad," he said, to his children. "To him we (two) will go,"
they said, his children.

12 ġe yū laʻ et dū meʻ γa γa da e cī et dī gū taᵉ xōn t'e a wōnᵉ se ze
"Do not do it. Not you will live," he said, their father. "Nevertheless
my uncle

ka wō t'a cī dûn ne ī e dīʻ a xa in da wō de dlaᵉ γût dī ec ke ġū
we will go to. People none for us it is hard," they said, boys.

14 ī heᵉ gō da ʻac et dī et da wō dī e cī dī ce da dat dī gū taᵉ gū ye dī
"Well, go," he said. "Whatever you know tell me," their father said to him,

me tc'iɬ le yas na dzas daᵉ ʻet dū ʻin t'a dī ts'īt eɬ e kūs dī ʻe cī[1]
the youngest brother. "Snow if it falls not it sticks together I think,"

16 ʻet dī me tceɬ le wōn γa des ʻatc gū tciɬ le djūʻ cą́n djūʻ xwōn ne
he said, the youngest brother. There they (two) started. The youngest one too,
"I too my brothers

ʻeʻ dūs de le te ʻaʻ de ta tc'īᵉ et dī ī heᵉ yet dī gū taᵉ ce tc'ū ʻęᵉ
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'e le he ɬe nō da wō' kwe γa γin ʿatc et deʿ a wōʿ et dū
your uncle is bad. Your brothers if they go in, but not
2 kwe wō yaʿ ts'e djīʿ na tc'e wōn djaʿ me tc'ū eʿ tc'ịʿ et dī ko la
go in. Outside play," to his son he said it, old man.

ġwaʿ wō tc'ịʿ γût des deɬ a yī kō la ġa nī γûn nī ʿatc ca ze ʿị ʿị
Then thither they started. That old man they (two) came to him,
"My former nephews
4 a' γût t'ī lǫ et dī gū e t'e ma nī tcūt et dī cac ɬec 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 ġū ōñ ke t'e γin wō gū tc'iɬ le ta na-
By means of that he killed them. Those boys two he killed. The youngest-
brother ran away.
6 deɬ'a yī dīʿ e me ʿa xaʿ nī la lǫ gō tc'īʿ e' na dī t'es ta na deɬ'a
Over there his snowshoes he had left. Thither with he put them on again.
He ran away.

me taʿ ka na γût ɬ'iɬ tī a' xō nū ōñ ke t'e γin wǫ et dī e yī
His father he ran to. "Father, my brothers two he killed," he said, that
8 ec ka mût taʿ et dū kū dī ʿa' 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'ûɬ le dûn ne e lị e tc'et dī xût ɬ'e djīʿ ɬa ceʿ 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 ī e dī me kwą ʿị ʿị ne dū we tī da lǫ ī e dī mec k'e ġe
There he started. There his camp had been it was not. He had moved.
There his sons

ze e tse sûl la wǫ nai ya yī da' miñ ġe dain de e djīʿ nī da lǫ ye tc'ịʿ
bodies lay he came there. Over there lake across he was camped. To him
12 des ya kō la miñ ge γai yaɬ ya ʿị'ʿ lǫ ye tc'ịʿ es tûn ne ʿe' na dī dja
he started. Old man lake he was walking he saw him. To him with ice
he came across.

te nes sûn ne et dū dū' de ʿe da wōn yaʿ ye dī e yī dûn ne ne tcaʿ
"You are pitiful not this way you come," he said. That man was large
14 et ts'et dī łą ġa (k'a) dûn ne' e' din dlī ʿe' a din dī xût t'e ne γa-
they say. "Brother-in-law, why people as they talk so you talk. Nothing
I visit you

wōc da e ka ac t'ī a din dī ye dī xon t'e wōnʿ et dū dū' de e da wōn-
for I am do you say that?" he said. "Nevertheless not here come,
16 yaʿ te nes sûn ne ye dī a wōnʿ kō la et dū yī dī ʿa' γain yaɬ ye ġa
you are pitiful," he said. But old man not he minded him. He walked on.
Beside him

nī ya nai nes ke ġe γī wǫ ka ce tc'ịʿ ʿe' din dja won lī nûn e xa tseʿ
he came. "You, your children, I killed for to me because you are coming
it is. You first,
18 a' ce ne le yet dī xa te de gī sûn ne da nūc ɬe a din 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 wōnᵉ nûn e xa tseᵉ cū de nī dīʿ ye dīʿ ai yī ne na t'ûn ne
"Nevertheless, you first begin the fight," he said. "Those your clothes

2 wōn djūʿ a ne leʿ ye dīʿ wōn yō nīʿ
good fix," he said, Wonyoni.

e yī dûn ne ne tcai xa k'ai zis es ġō ne e t'ī e tc'et dī ūʿ wōn yō-
That man large buffalo skin with the hair on he had they say. And
Wonyoni

4 nīʿ tsaʿ zis es ġō ne e t'ī e tc'et dī e yī wōn yō nī ai yeʿ ts'ûn ne
beaver skins with hair on he had they say. That Wonyoni jawbone

xał e t'ī e yī ye dûn ne ka cū det dī e lį ūʿ e yī dûn ne ne tcai
club he had. That with people he hunted for it was. And that man
large

6 xa k'ai ne ts'ûn ne xał e t'ī yī he dûn ne ka cū det dī e lį e tc'et dī
buffalo backbone club he had. With it people he hunted for it was
they say.

ġwaᵉ wō yō nīʿ ge tsīᵉ ūʿ nī xał set sīᵉ ōn laᵉ yū dī ʿeʿ es ġō ne dī ġe
Now Wonyoni his head he was going to hit. "My head it is," because he-
thought hide up

8 des tō e yī yū ʿe ye dzat de łī xał e yī ʿeʿ ye ze xai e tc'et dī e yī
he raised. That under his legs he broke. With that he killed him they say.
That

dûn ne ne tc'ūł le a wonᵉ in da de e dla e tc'et dī
man small but formidable they say.

10 yī dī ġī me tc'ī ū ʿa de ts'ī tc'įᵉ ta des ya wōn yō nīʿ me tc'ī ū a
Up his wives sat to he started, Wonyoni. His wife

ma de yī lį wōn yō nīʿ ye tc'įᵉ ke dī ya ūʿ ût dûn ne e łī γa yał e
his older sister was. Wonyoni to him she came down. And, "Himself
it is is coming

12 a t'ī ye dī e yī tc'e ġe tse de ka de et dū na tcai yū nī hīł wōn yō-
it is," he told her. That woman stone flat not large she threw at him.
Wonyoni

nīʿ yaᵉ ī ł'a ʿeʿ ya ya γin sił wōn yō nīʿ nī ye din ʿǫ ya yī hīł ye-
he jumped away because she missed him, Wonyoni. He picked it up. He threw-
it away. After that

14 ł'ǫ ī ye tc'įᵉ des ya gū ye γin wǫ yes ke ġe gain wǫ ʿį ʿį ai yī k'e
to her he went. He killed them. His children he had killed the same way

ʿa djaᵉ e tcet dī wō te dûn ne ne tcai ze'xai et tc'et dī ût dûn-
it became, they say. Very man large he killed they say. Himself

16 ne wō te ne tc'ûł le e tc'et dī wō yō nīʿ ū ye e tc'et dī e yī kō la
very small they say. Wonyoni was his name they say. That old man,

cac tū na zût' e ū ye
bear water standing with he was named.

Wōnyōnī Escapes from the Cree.

wǫ yō nī' kō la e lį xa da łį' γǫ 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'į dī sût me kwą ke tcǫ dje na de dōk na γût dał
he thought. He began to study about it. His camp away from he made signs
he traveled.

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

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

na 'a' dōł ca ġe' ke din ya tse na tcai ka se ya tse tōn se 'ǫ
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 γût da wǫ tcō
There where he was going to sleep, he was watching well.

e t'ī zō de cin ne ai t'e mût ta cī xa wǫ lį da jē de me da-
Suddenly Cree all around him were. "How shall I get away?"

8 wō ca kū dī wǫ ka ī dī zût nes tį de cin ne ai t'e ī tc'į' ye-
he thought. About it he was studying he lay down. Cree all to him
they were around him.

γût de se deł tse tǫ yes 'ǫ łį ye tse' na wō nī ye nī 'ǫ 'į 'į ġwa
Stone he brought up right on top of the hill he had put it. Then

10 da cin ne ye tc'į' wō de sût 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 tsût wō te de tcûn łe da tǫn ī de cin ne tai ł'a gī yū dī wō-
rolled down hard sticks it broke. The Cree he was running off they thought.
After it

12 tc'į' k'e γût de de ya
they chased.

a yī kō la ġa hwe' de kwą wōñ ka na ts'in de ya ū kwa djį'
That old man then his camp to it he started. And at his camp

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

ġwa at dū gī ze xai de kwą' tc'į' ǫ nō dja et dū γī yī tį 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'į
it was.

xōn t'e a wōnᵉ nûn e xa tseᵉ cū de nī dīʿ ye dīʿ ai yī ne na t'ûn ne
"Nevertheless, you first begin the fight," he said. "Those your clothes

2 wōn djūʿ a ne leʿ ye dīʿ wōn yō nīʿ
good fix," he said, Wonyoni.

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That man large buffalo skin with the hair on he had they say. And
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he raised. That under his legs he broke. With that he killed him they say.
That

dûn ne ne tc'ūł le a wonᵉ in da de e dla e tc'et dī
man small but formidable they say.

10 yī dī ġī me tc'ī ū ʿa de ts'ī tc'įᵉ ta des ya wōn yō nīʿ me tc'ī ū a
Up his wives sat to he started, Wonyoni. His wife

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his older sister was. Wonyoni to him she came down. And, "Himself
it is is coming

12 a t'ī ye dī e yī tc'e ġe tse de ka de et dū na tcai yū nī hīł wōn yō-
it is," he told her. That woman stone flat not large she threw at him.
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he jumped away because she missed him, Wonyoni. He picked it up. He threw-
it away. After that

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to her he went. He killed them. His children he had killed the same way

ʿa djaᵉ e tcet dī wō te dûn ne ne tcai ze'xai et tc'et dī ût dûn-
it became, they say. Very man large he killed they say. Himself

16 ne wō te ne tc'ûł le e tc'et dī wō yō nīʿ ū ye e tc'et dī e yī kō la
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he thought. He began to study about it. His camp away from he made signs
he traveled.

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

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

na 'a' dōł ca ġe' ke din ya tse na tcai ka se ya tse tōn se 'ǫ
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 γût da wǫ tcō
There where he was going to sleep, he was watching well.

e t'ī zō de cin ne ai t'e mût ta cī xa wǫ lį da jē de me da-
Suddenly Cree all around him were. "How shall I get away?"

8 wō ca kū dī wǫ ka ī dī zût nes tį de cin ne ai t'e ī tc'į' ye-
he thought. About it he was studying he lay down. Cree all to him
they were around him.

γût de se deł tse tǫ yes 'ǫ łį ye tse' na wō nī ye nī 'ǫ 'į 'į ġwa
Stone he brought up right on top of the hill he had put it. Then

10 da cin ne ye tc'į' wō de sût 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 tsût wō te de tcûn łe da tǫn ī de cin ne tai ł'a gī yū dī wō-
rolled down hard sticks it broke. The Cree he was running off they thought.
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That old man then his camp to it he started. And at his camp

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they saw him. "For him we will sit until daylight," they said. That they-
might catch him they said it.

ġwa at dū gī ze xai de kwą' tc'į' ǫ nō dja et dū γī yī tį 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'į
it was.

A Young Man is Taken to Another World by Fledgling Geese.

a la^{e} ī he^{e} wōn lī yin xa cū tcût dût dī γût tce ye dje$^{'}$
Canoe with it was for it he was hunting. Geese young

2 dûn nī ł'ût tca a yī wō na tca γin kį nī ts'ē diñ tį nût ts'ût le[1]
yellow those he paddled to. He took them. They were small

kū tc'ût dī nōn ke ye tc'ī^{e} na sa γût din ke tc'ûn nes tį e la^{e}
he thought. "Your mother to her country ahead of me take the canoe."
He lay down to sleep. Canoe

4 da tc'e ges ł'ū wō te ts'ûn nes tį k'a djū ton t'e tc'į^{e} wō dī e-
he tied to them. Very he slept. Again long time passed

zût nī ts'in ya k'a la zǫ ī t'ûk wō tc'i a nī zût e$^{'}$ at dū dī ġe^{e}
he got up. Nearly they could fly he woke up. E — not earth

6 k'e na sût dī ts'ī a sûn nī zût tū na tcī^{e} ai yī ġa ġa cūt dī ga
he stood on he woke up. Lake large that beside, "My country

wōn lį kū tc'ût dī ta tc'es ya nûn tc'in^{e} tū ġa ġa ł'ō tc'ût des ya
it is," he thought. He walked ashore, to the ground. Beside the lake he walked-
along.

8 dûn ne īn dī na łǫn tū ġa ġa ton t'e djī^{e} ts'a ya
Man's mind was much. Beside lake far he walked.

lū^{e} ya gō zǫn^{e} tc'ûn na γût ł'eł dûn ne k'a ta mût ts'į^{e}
Behold over there wolf was running along. Man he was looking at. To it

10 ts'a yał tū k'e tc'į^{e} nī na de ł'a djō$^{'}$ me tū ne^{e} ǫ nī dī e dla
he went. Downstream he ran out. Here water came. He ran out.

tū tais dûn ne tc'į^{e} da ya $^{'}$itc mûk k'e tc'a yał gū γût ł'ę-
Over the water to the man he kept looking. After him he walked. He was-
running.

12 le zōn^{e} da muk k'e zōn^{e} a tc'ût t'ī ton t'ī e dji^{e} tc'ût dez ya
After him he was doing it. Far he went.

da mûk k'e zō a tc'ût t'ī ġwa xwa t'e ge^{e} nûn e wa da t'ī
After him he did it. Now that way ground appeared.

14 nûn k'e ta tc'ez ya tū mai^{e} ł'ǫ na tc'et des ya
On ground he walked ashore. Water edge he walked.

djǫ^{e} dûn ne wō na tc'a γin ya mes ke ġe na łǫ dun ne ya
Here people to he came. His children were many. To the man

16 wō nī tį ût dûn ne zō^{e} na djût. xa da ze xai ût dū lį tc'e-
he gave (a daughter). He himself only went hunting. Moose he killed.
Nothing he killed.

ze$^{'}$ xai ġwa xat ye^{e} kį dī na łǫ ca ji^{e} 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 ła t'ī a won^{e} me da cût dū ca $^{'}$a xa^{e} man nī la da$^{'}$
Not "once anyway let me hunt with him. My snowshoes I will give to him

[1] Told by Ike.

won lī a dja^{e} ca na djī ne kū dī ca ^{e}a xa^{e} ī he^{e} dū djī dī
it is it happened. My relation," he thought. "My snowshoes with let him-
hunt."

2 da ^{e}a xa^{e} yin la dī de djût' a dū wōn ł'ōn dje^{e} de djût de
His own snowshoes he gave him. He went hunting. Not far he had gone

da ya je γin wō ōn des ya dûn ne ke wōn łǫ 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 ġwa hwe^{e} na tc'in dja dûn ne ke wō dlō kū tc'et dī
Now he came back. "People's tracks were many," they thought.

a xain lō^{e} a tc'et dī ō djin dja ma ^{e}a xa^{e} mō tc'ī nī la nûn-
"It is our own," they said. He started home. His snowshoes to him he gave-
back. "Your relatives

6 na djin xwa^{e} ī 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'ī^{e} a la^{e} ī he tc'ut des kį ī ^{e}e dī na γût da ī e dī wō
Thither canoe with he paddled. There something was moving. There

8 γa de xûn na djī 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'ī yū wą$^{'}$ ī ła dī tį da a t'į ^{e}e yī ^{e}e$^{'}$ tc'e nes ^{e}į tū tcōk' k'e
His wife one alone she was, then they stole her. On the ocean

10 dī ġe na se^{e} a lǫ ai ^{e}e$^{'}$ k'e na γī ye tį tū tcōk' dai de tce^{e} wût dûn-
world it is across on that they carried her across. Ocean other side people

ne ^{e}a$^{'}$ ye į lǫ ma in da we de dla tį da nō dja tū mai nō dja ^{e}e$^{'}$-
they had her. For her it was hard. Alone she came back. Shore she came-
back. Not

12 dū ^{e}a$^{'}$ de ^{e}ę$^{'}$ jǫ a dja^{e} tc'ū ne^{e} jō na γet dī ^{e}a ta ne γō djǫ ^{e}a$^{'}$-
she could do anything it was. Wolf came across to her. "The road good is.

wǫ k'e ^{e}e$^{'}$ yī k'e nī na din da ye dį tc'ū ne^{e} ta se ya me tcwę ^{e}į-
On it you cross," he said wolf. She came ashore. Her child one,

14 ła dī ^{e}a yī me bat ne tca lǫ ǫ dûs teł kū dī ǫn ye de te me djī
that one his belly was large. "I will desert him," she thought. She deserted-
him. Caribou

ze xai ye^{e} jī t'a ût da le ta γin ł'īt ^{e}e yī γa ye$^{'}$ nī ^{e}ak' ye dī 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 tsį^{e} ye dī tsa tcō ne ^{e}e$^{'}$ wa tc'į^{e} na yū e tsûl la lǫ
By the shore of the ocean there metal towards under the ground
was lying.

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

2 ʿe yī nī dī la meʿ na djin ne ga xaił ʿe γōʿ djị́ᵉ nī ye nī la ʿaʿ yī da γa
That she took. For her relatives load thence she brought home. By that-means

ût da ts'et dī mị ka tc'e des deł daʿ zō ai k'e yị ka des deł gwon djō
they knew it. For it they went. Men all for it went. Very

4 te gûs sûn ne xaiłʿeʿ gō tc'ị́ᵉ gō kwą tc'ị́ᵉ 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 ʿai ʿeʿ yī zǫᵉ ʿa da kī yị la tca tc'ō ne e lị
It was a great thing for them. That only they used for themselves. Metal it was

6 a γǫ ût dū na tcût da dûł tca tc'ō ne dût dûl
but not it was strong, metal red.

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

8 na łǫ ʿa yī ʿeʿ tc'e ġū ī ła t'e a gûn ne k'e xe t'e kī ye da ġet a yī ʿeʿ
were many. Then woman one all of them they had intercourse with her. Then

nes da tca tc'ō ne k'e tc'e ġe tca tc'ō ne ne dū we ʿa djaʿ ʿeʿ yī-
she sat down on the metal, woman. Metal none became. On it

10 je k'e sût da a yī ʿeʿ et dū me da t'ị ʿeʿ et dū a tc'el leʿ eʿ jų
she sat, then not it was to be seen. Not they could do anything

a djaᵉ
it became.

12 γō ł'ǫ me ka na tc'e des deł nde dū e ʿet dū me da t'ị ʿeʿ yī ʿeᵉ
After that for it they started again. There was none; not it was to be-seen. Then

et dū ʿa tc'e le ʿeʿ jǫ a djaᵉ meʿ djōʿ me dī dje wa tc'ị́ᵉ dī ġe gwǫn-
not they could do anything it happened. Her chest half way ground came up

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

ʿị́ ʿe ʿe dū lị a γī yī le ne dū we gū ya n da γō de dla ġwa l'ǫ ʿeᵉ
nothing they could make. There was none. For them it was hard. After that

16 γī yiñ kʿa nas deł meʿ k'ōs jǫ xain ʿa ī tc'e ġe me jị ai k'e na-
for it they went again. Her neck only projected, that woman. Her body all under ground

jū e tc'ị́ᵉ nī ġe ʿị́ ʿǫ ke k'ī yac k'e na tc'a t'ị ġwa k'a γût da
disappeared. Two winters she was seen again, still she was alive.

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

Crow Monopolizes the Game.

in ɬa wō de t'e dûn ne yac k'e a na wō dja‘ e yī ‘e‘ in da wō de dla‘
Once people winter happened again. Then hard

2 a wō dja‘ dǫ dûn ne e wǫ‘ 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 γût dai djū ne dū we dûn 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'ī ya je zō ne dū we et dū tc'e ‘į ‘į ‘į da ne ġa 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'į dǫ t'e et ts'it xō k'e tcin ke ne lį ǫñ t'e ġī yet dī
hungry he appeared. "Why he eats it is like. Good humored he is,"
they said.

6 me k'e ‘į da wō tąin γût dī a γûn ne t'e gī k'e na taɬ ai t'e me ‘e‘-
"After him we will look," they said. All of them after him were looking. All,
"It grows dark

wō‘ zûn a na t'intc k'a djū ɬī ġī djū a na t'ĭntc ga be ‘ī‘ wō zûn
where he used to be." Again another too, "He used to be it gets dark

8 a na wō dja‘ et dī te ɬǫc ye ‘ū‘ ye e yī ġwa e yī xais ła ga k'a me-
it happens again," he said. Teɬocye his name, that one now that one last
"Yet he is in sight,"

da t'į et dī k'a la zō‘ et dū me da t'į 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 ɬis ce na da ya na ō wa dletc [1] et dī xa da tc'e ‘intc
"Dust in front of me throw up," he said. They kept doing that.

dǫ t'e nûn tc'į‘ nī dī ‘į ōñ ke et dī ɬĭn dō et dī wō tcī‘ 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 ‘į da hûn ne wō wōn‘ a le cį kū din dī la yet dī wōc ą le cī et-
Some of them, "You will find him you think?" they said. "I will find him,"
he said.

dī lǫ gō tc'į‘ da wō de lī ġū ye dī
"Thither let us go," he said.

14 won γa des deɬ wōn wō‘‘ ai t'e γût dai nûn t'a na γin yū lǫ
They started there. He found out all animals in the ground he had driven.

yet da de nī tǫ lǫ e yī ‘e‘ γût dai dī γe wōn k'e ne dū e ‘į ‘į xa yin-
In front of them he put a door. That is why animals earth on had been none.
He was doing that

16 lai e lǫ ōn t'e mō‘ na tc'a γin deɬ a wōn‘ į 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'ī tc'ī yac ī dûn ne ū‘ xaɬ ī he‘ e tcōn yū‘ e dai ǫ‘
they could do anything it was. Crow people he was clubbing. Fat for a door

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[1] ya na a γa ɬetc, was suggested as the correct word.

e t'ị lǫ e yī xa tc'e dū tcūł ū ka a tc'e ị γa γut da xa dū' 'ac e cī
he had. That they were going to tear down. "The animals they will go out,"

2 kū γût dī e yī 'e' γū yū l'e a wōn' sūn' 'a' γût t'ī in t'ī zū łī ġe
they thought. Then he fought them off but in vain he did it. Suddenly one

ye dai 'ǫ e ya γin yītc γût 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' ai t'e xa de 'atc γût dai a wōn' in da dła a yin la' tc'ī ya-
Then all went out, animals but hard he made it, crow.

ze et ts'ûn ne ye' γin ce tcī ye ta tcī' ya ī la e yī 'e' et dū a tc'e-
Bones cleaned among them he threw them. Then not they could do

6 le e yō a yin la' na dlī k'a djō et dū tc'ez ze' xai γût dai me-
he made it it happened again. Again not they could kill them. Animals
their nose veins

wǫn tc'ī de mût da le nī tc'e tc'e a yī 'e ma ta γał e yī 'e' zō'
its blood burst that they pounded that way only

8 sa wo' a wōn' me 'ị da wō de dla' ġwa k'a dōn' dûn ne a wō 'ū'
they killed them. But with that it was hard. Still hunger people it was
killing. And

ût dûn ne djū de bût' tc'ī ya ze' e tcōn ts'ûn ne 'a da yī lai ye ta tcị'
he himself too was hungry. Crow rib bones he made among them

10 ya īn la xa yin lai wōn la dū γût 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 lị dī ġī
First world when was put this story was, this.

A Man Is Carried away by a Giant Bird.

12 xa l'e ge dûn ne na tc'a dał 'ị 'ị ịn ṭ'ī zǫ wōn lị dûn ne 'in tcūt
At night man was walking suddenly there was something. Man it caught.

ya t'ai tc'ī dûn ne γai teł ye a t'ī kū dī dûn ne wō lị t'ōł tcōk'
Toward the sky man it took. "What is it?" he thought, man. There was
large nest,

14 da se 'ǫ lǫ dûn ne na nī t'ị dûn ne wōn djō γa γût da et dū dûn ne
it was hanging. Man it brought back. Man well it kept. Not man

ze' xai wōn l'ō e k'ûl la na wō dī ġa' łī ġī nō dja dōn t'e dûn ne
it killed. After that nearly it was daylight, another came back. "How is it
man

16 ne tc'ī łe tcûn a wōn t'e ye' dī dûn ne ce tc'ī' łe tcûn e yōn 'ac t'e
from you smells you are?" he said. "Man from me might smell I am

e wō t'e djǫ dûn ne ce ġa nō letc es da a won t'ị et dī łī ġī
since here man to me you bring I eat it is," he said. One

18 won djō me ta' tc'a' na ye ne 'ị
well his father from he hid.

e yī ʿeʿ et dū ye wōʿ ʿaʿ dze neʹ gûn nes tetc gū djōʿ nō wût dja
Then not he found him. Daytime they slept. Safely he came down,

dī ġe ai t'e da ts'ī ū de tcin de sût tcī na łǫ ai yin laᵉ me tcin ne
world all. Knots and wood dry much he made. At its foot

ū yū e yeᵉ kō de nī tsīᵉ de tcin de des k'ǫ yī dī ġe da de ts'ī yī ai t'e
under he kindled fire. Tree caught fire; up where they were sitting, all

bût t'ai ne da γin lût na ts'ût e de xō tc'ī k'a ʿac a djaᵉ xa dja
their wings burned. They fell down. From that time they were walking
it happened. It happened that way.

e yī ʿeʿ ya γai dī ġe wō k'e me won de djī dī k'a ʿac a wō djaᵉ
Then over there world on they were afraid they were walking it was

tc'et dī wō ts'et dǫʿ
they say before that.

The Underwater People.

a t'ī zō tc'et de ts'ī łī ġī ec kai ya γa tc'ût de des γain łī ġe
Suddenly they were sitting one young man over there blanket was carrying. One

es kai da ne de xa ye ka dī ya yeʿ dī ec ke na wōc dle e ka ac t'ị et-
young man, "What are you going to do? For what are you going?" he-
said to him. "Young man I will become again I am," he said.

dī lǫ ne dūc de lị[1] et dī da ce a ne t'e e a din dī yet dī a wōnᵉ ne dūc-
"We will go with you," he said. "How you will do what you say?" he said.
"But we will go with you

de le xō tc'ịᵉ dịn ya e cī tc'ịᵉ yet dī nai e cū gū a ne t'ī yet dī ġwaᵉ
where you are going," he said. "You as you please you do," he said. Now

ye des deł mût ła ce ōñ ke t'ī djūʿ ye des deł mī ġeᵉ ke γa din deł
they went with him, his brothers-in-law two too they went with him. Lake
they came to.

ai yī xa la de γai yał ʿị ʿị ī t'ī zǫ xwū īʿ et dī es tûn ne γa nī ya
That one ahead had been walking suddenly "Xwui" he said. Ice he went-
through.

yī yū e tûn ne ł'e je gō tcō wōn ka a t'ị lǫ wōn djō ac t'ī a ke heᵉ
Under it bottom of the lake he was married (?) it was. "Well the way I do

xa γat t'ị ʿet dī dûn ne tc'ịᵉ kwą wōn łǫ e zis nī ba lī na da sa ʿa
you do," he said to the men. Camps many skin tents stood.

dûn ne ne łǫʿ ị ła t'e dī kwą wōn tcaᵉ e dī wōn tc'ịᵉ γai yał e yī
People many. One place camp was large, there toward it he walked. That

dûn ne xa la de γai ya lị k'e a t'ī gī k'e zōʿ γût daił xa γût t'ị gū 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."

dī ʿeʿ e yī ʿeʿ a γût t'ī e yī es kai ne k'e dū cai yet dī ī in t'ī zō
then they were doing that. That young man "After you I will go," who-
said suddenly

2 ye keᵉ ʿeʿ γain ła te ka tce ne tc'a łe a ye ị e lǫ dûn ne e lị kū γût-
his foot he jumped on. Frog small did it to him. "Man it is," he thought.

dī ʿị ʿị yī tc'ịᵉ na dût datc ʿeʿ a t'ị lǫ ī ʿe dī me tc'ī ū ʿa wōn lī lǫ
To them he used to go because it was. There his wife was,

4 e yī dûn neʿ xa lat de ka datc ʿị ʿị et dū tǫ t'e γît dleᵉ kū γût-
that man ahead he had walked. "Not long we stayed," they had thought.

dī ʿị ʿị ʿǫ na xa na djī ne īn dī dūc de ʿe mī dīᵉ na tcût dī tc'e dī e-
"Your relatives minds this way their minds are strong I hate them,"

6 din de et dī gūt dai tī ye na γût des deł a laᵉ ġū yaᵉ ōn laᵉ wōn djō
he said, their head man. They started back. Canoe for them he made. "Well

ma γa γût da caᵉ ûl līᵉ cat dōn t'on t'e ġū ye dī e yī ġū dai tī ye
take care of it. My canoe is bad," he told them, that their head man.

8 e yī k'ûl la tōn wa eł nûn tc'ịᵉ et dū tōn t'e na γin ʿeł ūʿ wō te
That nearly floated ashore. To the land not far they were floating then
very

ya γin lût e laᵉ xō wût dī e cī ġū ye dī ʿị ʿị meᵉ a līᵉ yī lī ai yī ǫñ 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 ˌatc k'a djū ōñ ke t'e ne ne dū we ma ła je
on the water came ashore. Again two were not, his brother-in-law

łī ġī e lī łī ġī ac kai e tcū yī yū γin dū e t'a γûn nes sût ō cōnᵉ
one was. One young man too with him was not. "They died

12 on t'e kū dī yeʿ dī tū maiᵉ sût da ʿị ʿị in t'ī zō tū k'e bût tsīᵉ
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 ī ya ū łī ġī łī ġī yū da tcī ga beł
kept showing. He swam ashore. He got up. And the other, the other jackfish
was swimming

14 ya ʿị a yī djū łī ġī dûn ne ʿị ʿị e lī lǫ ai t'e ta γis deł ġū kwą-
he saw. That one too another man was. All came ashore. Their camp

tc'ịᵉ na γin deł et tc'et dī
they came back they say.

The Beaver who Went Home with a Cree.

16 dûn ne in da dī it dlaᵉ lǫ de cin neʿ ai t'e mes ke ġū γût dī es wǫn
Man was strong. Cree all his young men they had killed.

ʿût dûn ne jōʿ γût da a yī dûn ne zēᵉ e lị de cin neʿ djūʿ me ec ke ġū
Himself only was alive. That one Beaver he was. Cree too his young men

18 djūʿ γa tc'e des wǫ oñ ke γût de t'e γa γat da sụnᵉ ʿa łe γī łe e yī ʿeʿ
too they had killed. The two were alive. In vain they tried each other. Then

ai yī de cin ne' me kwą wǫ tc'į' ye na des ya dûn ne me kwą 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' kwą a t'į łī ġī ai yī' djū in da de e dla' lǫ na-
Then camp was another, that one too was strong. They two traveled.

γa t'ac dûn ne γa 'į' e yī ne na djin ne ne' des deł 'į 'į •de djī' nī la
People he saw. "Those your people who went with you where you put them?

4 et tc'ū ne e łī ne na γat dail 'e' a ne t'į et dī ī łī ġī 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'łe' be k'e dū lī dī et dī ġwa' tcûtc na łǫ 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 tsī dûn ne wō te ne łǫ 'e' kwōn ġa nī ge yin-
They put fire to it. Man very because many fire they put close.

tį kwōn de des k'ǫn tsī ye tc'į' γī ye γa dail ġwa' dûn ne e t'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 tcûn e gai yī t'į e lǫ et de tc'ǫn ye tǫn na de dī k'ōñtc
it happened. Wooden spoon he used to have between he held. It kept catch-
ing fire

a' dja'
it happened.

10 ġwa' en da wō de dla kū dī e yī dûn 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' dûn ne ta wō ne sût ya' γa dûn ne' nī de-
he thought. Otters among the people rushed, Over there people where they-
were standing,

12 ya djī' na bī' ę a xût ta wō nī sût tc'et dī wō tc'į' nī wō win sût
"Otters among us are running," they said. Toward them they jumped up.

djǫ dûn ne ne łǫ 'ī 'ī ne dū e ût dûn ne zō set da na bī 'e' es tûn-
Here people had been many were none. He himself only sat. Otters on the-
ice

14 ne k'e ta na wō de sût me ġe 'į 'į zō' ye ġa he γût ł'eł ût dûn ne
they rushed out. His former partner only was running close to them. He him-
self

djū ye tc'į' nī de l'a į ła dī' wō sail e t'e ye na dai nī l'a e yī dûn-
too to them he ran. One place they were running suddenly in front of him
he ran. That Beaver

16 ne zē' ǫ ke t'e yīn tcūt a yī me ġe ī tc'į' na ye des la ǫñ ke t'ī he t'e
two he caught them. That one to his partner he threw them. Both of them

yū tǫn me ġe' ût dûn 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 yin djūt wō te łī ġī cąį 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.

łīn dō na bī ʿeʿ ye ye wōn sût yet da na tcût ī heᵋ tī ye zin xai ġwaᵋ
Really otters knocked him down. Before him because he was stronger
they started to kill him. Then

2 łīn lǫ na bī ʿe dûl ʿeʿ xōn dai yetc a djaᵋ ût dûn nī dûn ne yac yū e
just otters with blood would come out of the snow it happened. He himself
man snow under

wa tc'e įᵋ a t'į na bī ʿe zōʿ ʿeʿ da t'į e yī dûn ne ʿį ʿį me ġe yī lī
from he was, otters only appeared. That man used to be his partner
he was,

4 ōñ ke t'ī yī tcūt łe yes la ye γai wō en da de e dlaᵋ wōn la ce γût-
both he caught. He held them together. He killed them. Difficult he was.
"He was alive with me

da ʿeʿ ōn t'e a wōnᵋ a din dī ʿį ʿī yet dī me ġe tc'įᵋ łī ġeʿ tc'e ġū ya
it was but you said that," he said. To his partner one woman to him

6 nī tį na djin ne a yin laᵋ ġū ye na de mec ke ġe aʿ da djaᵋ ł'ǫ djīᵋ me-
he gave. Relative he made him. He stayed with them. His children after be-
came his younger brother

tc'ił le ts'ût dǫn lį e tc'ūn des ya ʿį ʿį ġū yiñ ka des del lǫ ye ke
boy he was he was gone away after him they started. His track

8 wa ʿį ye k'e des ya ma tc'ił łe ʿį ʿį a t'in lǫ dûn ne in da dī e dlaᵋ
he saw. After him he went. His younger brother did it. "Man hard

a wōnᵋ ʿa t'į ġū yet dī a wōnᵋ tǫn t'e de sī deł ī ł'ǫ ʿeʿ et dū xa ne-
we are coming to, they say, but far after we started not we will turn back,"

10 wū deł e cī γût dī dū nī nes ya et deᵋ ai t'e t'a na kī e γa γa won lį
they said. "Now if I cannot do it all they will kill you it is,"

ġū ye dī ōn des ya dū xût ł'ī dǫ a γûł łe ġū yet dī nō dja dōʿ wō tc'įᵋ
he told them. He went back. "Now morning attack them," he told them.
He came back then towards them

12 ye ʿį dī dīn ya tc'ain t'e ʿeʿ ye zeʿ xai k'e te a yin la lǫ ġwaᵋ me tc'ił-
with his mind he worked. With supernatural power he appeared to kill them
he caused it. Now his young brothers

lū γa wōn des sût dī ts'ûγ γe t'e me ġe ʿį ʿį ts'īᵋ eʿ de ł'a ġwaᵋ ye zes-
attacked them immediately he heard it to his former partner he ran. Now
he killed him

14 xai lǫ et da wōt dī γa ġwaᵋ et dū ac de e yǫ 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

γa ye ze xai me tc'ił lū ai ye da hûn ne γin wǫ ai ye ʿeʿ łīn dō
he killed him. His younger brothers those some of them they killed. Then just

16 ġū ye γain wǫʿ 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 γǫ na ya da wōn lį dûn na
A man was always traveling. Not people he came to they were. Man
2 na tc'ût lī tīn da xō t'ī wōn nī ya me tū we' ōñ k'e t'e lǫ in ła t'į
small alone was he came to. His daughters were two, one
dûn ne γain t'i me' na ts'et de
man he gave. He lived with him.
4 yīt da xût da 'a' t'ītc e łe' e dī wō tc'ī' da' wō t'a cī ca zī et dī
"Up there moose used to stay; there to it we will go, my son-in-law,"
he said.
dûn ne na tc'ût le' į 'į γōn γa de 'atc tcwą na tc'ût le e yī zǫ'
Man was small. There they two went. Birds small those only
6 t'a djī γût da e lǫ djō' na sût 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'į' į dū cū dī yet dī me tce' ġwa ī '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 e yī dûn ne dûn ne zī' e lį e dū ła de γōn γǫn a tcwą 'ī 'ī
he meant," he thought. That man Beaver he was. Not long time
had passed birds
jǫ' ūs deł xat t'e et dū yīn dī 'a' wō l'ǫ e gût'l'ił bût tce' ne dį'
only went past. Just not he took notice. Afterward he ran, his father-in-law.
"Where is it?"
10 ye' dī e lį' xût da' e cī et dū γa γac 'į e yī tcwą e cī tse be' se
he asked it was. "Moose it was not I saw, those birds it was," Tsebese
ū' ye yas k'e na de e yī tcwą tcwą zǫ ūs deł din dī e yī la
they are named. Winter they stay, those birds. "Birds only passed
you say. Those are the ones.
12 ġwa' xût da e lį 'ǫn t'e be tce' ye' dī me djī xa ts'ût
Now moose they are it is," his father-in-law said. He got angry.
ye dī ġī dût tcī ta bes zī da' nes deł ōñ ke t'ī 'į 'į ġa e yī tc'in-
Up in the woods owls lit, there were two. Then them he went to.
14 des ya ōñ ke t'ī ye gai wǫn me dī ġe tc'e wǫn lį kū la ye ka na-
Two he killed. He was not pleased, it was. Old man to him he brought them.
ye nī la ye tc'į' ye des la de tcin ġa je me tsī' kū γa ts'ût sų'
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.
ma zī ǫ dût da a γa tc'ū de lį ġū e t'e ne tcǫ wōn nō dja ma zī
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 ġū e t'e a γa da γût deł 'a' xa tc'et dī et dī wōn tc'į' γa des deł
"Hurry, 'for it let them go' you he told," he said. Toward the place
they started.

nī na yin nī tį et sī^{e} tain łił be zī tsī^{e} ^{e}a$^{'}$ į me tcū ę tc'į^{e} ne ł'a je
They brought it back. The head she boiled, owl head that. To his son "Your brother-in-law

2 ût sī^{e} gō zûz e de ^{e}a dū ya^{e} ^{e}īn dī et dī me tce^{e} ū mût ł'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 dûn 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 djī xa ts'ût
His son-in-law said it. About it he was angry.

e yī kō la$^{'}$ xa ł'e gī de tcût e yī dûn ne ne tcai xût da ze^{e} ōñ ke-
That old man next morning went to hunt. That man large real moose two

6 t'ī ze$^{'}$ xai wō tc'į^{e} γa des deł dûn ne k'e γai yał a yī kō la xût da
he killed. Toward the place for it they went. After man he walked, that old man. Moose

et dū ya^{e} γin t'at lǫ xût da γa ^{e}į^{e} ye nī djit dī e ta na de ł'a dûn ne-
not he had cut up. Moose he saw. He was afraid of it. He ran away. "Large man eater

8 e dai tcōk$^{'}$ e yī ^{e}a$^{'}$ dī lǫ et dī kō la a yī ^{e}e$^{'}$ yī tc'a ta na des ł'a
that he means," he said, old man. Then from it he ran away.

ai yī a tc'et dī dū xût k'e me da t'į yas k'e na de$^{'}$ e yī a tc'et dī lǫ
This they tell. This year they are to be seen. In winter, they stay, that they tell about.

10 xa tse dǫ dan ne e le e tc'et dī e yī tcwą
At first men they were they say, those birds.

A Man Turns into a Squirrel and Escapes from a Bear.

ca ġe^{e} e la tûn ne tce nes tį wōn lį wō te a dī dī ts'ûk 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 lǫ ye tc'į^{e} de ł'a ye tc'a^{e} tai ł'a et dū ^{e}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 ł'e de tcin k'e da se ya dai et ł'a ye k'e ke γī ġet 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 tǫ t'e dī nī ġet et dī e sût dût tcai e et da na kainł-
under him not far he climbed to. There he stopped, because he was big, because he was heavy.

ī he^{e} ī ^{e}e dī et dū e$^{'}$ tc'ǫn de ġit dûn ne ^{e}į ^{e}į bail ^{e}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 wǫ^{e} et dū nō det da e yǫ ma a won t'e cac į ne djit
but not he could go down it was. Bear he was afraid of.

e yī ʿeʿ ya γût da ʿį ʿį ai yī ʿeʿ da wōc dī xa kū dī des dle he
Then he was watching him. Then "What can I do?" he thought. Squirrel

2 aʿ dī dlaᵉ ya γa tǫn tʾe djīᵉ de tcin na daʿ se ʿaʿ ai yī tcʾį ła tį ye
he made himself. Over there, far tree stood. To that from one to the other (?)

de ł'a e de xō tc'įn nō wût djaʿ 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 tǫ tʾe djīᵉ da sût da ye dī da ts'ī na ła a yīn laᵉ nō kį e yīᵉ da tcin-
far he sat. There knots many he made. He brought them there. Those
by tree

ġa nī ye nī la ye kwonᵉ de nī ts'ī yī dį ġe de tcin kōnᵉ ta djaᵉ de-
he put them down. He set fire to it. Up tree fire ran (?), it burned.

6 des k'ōn da tcin yī dī ġeᵉ na tcaʿ ī heᵉ et dū a dī he yǫ ma ʿaʿ-
Tree up because he was large not he could do anything it was.

wōn tʾe meʿ kʾe des lût na ts'ût cac na ts'ût de tʾe dûn ne a djaᵉ
He started to burn. He fell down. Bear as soon as he fell man he became.

8 k'a djū ta na de ł'a a yī ʿeʿ ût dū ye ze xai e lǫ
Again he ran off. Then not he killed him.

Watc'agic Kills the Dancing Birds.

in ła wō de tʾe dûn ne ġa datc ōn t'ai nō de ma dûγ γe e lį
Once man was traveling. All kinds birds his brothers were

10 e tc'et dī wōʿ te nō de na ło e da t'ī gū ye ʿa γaił xwōn naᵉ e yī je
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 deᵉ ce yī neᵉ[1] ʿac ʿī et dī xwōn na ne jī-
very you are carrying?" he said, bird. "My songs I have," he said.
"Brother, your songs

12 ne e cī be da wǫ wǫ za ze a xa ne djin et dī nō de ʿa dī e jī ca-
with we will dance. For us sing," he said, bird said it. "These my songs

jī neᵉ be daʿ wōʿ ts'es sûz da et dū ye tc'et de ʿintc e łe[2] a dīn-
with if they dance with them not they look." "As you say

14 dī a kʾe xeᵉ aʿ wō tʾe cī et dī nō de dûn ne ts'īᵉ tceᵉ kwą a xa
we will do," he said bird to man. "Hold on, camp for you

a wōc dle da wō se sat ī kwą ʿa wōc dle kwą a wōn dlaᵉ ǫñ yū cī
I will make, dancing camp I will make." Camp he made. "Now, come on,

16 ta da dēł ġū ye dī dûn ne ġa nī γa nī deł ġū ya e xûl da ne tc'ûł da-
begin dancing," he told them. Beside man they came. He was drumming for-
them, they shut their eyes, they were dancing.

wō sût ye nûc twąʿ ye kʾōs łe dai yītc ai tʾe ye γin wōn na ło zeʿ xai
Without their knowledge their necks he was breaking. All he killed. Many
he killed

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[1] Recorded also, ce jī neᵉ; indicating a prepalatal voiced spirant.
[2] Both the suffixe, -tc and e łe indicate customary action.

e tc'et dī ai t'e hī γût dai ma·da·γa e lį ai yī ʿeʿ et dū lį 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 dûn ne
they say that man.

The Earth Recovered by Diving.

xa tseʿ dōʿ dī ġe e la wōn dū e et dū in ła t'ī dûn neʿ wat da
At first world (?) was not. Not one person was alive.

4 da xûn ne ye γī da nō de tū k'e ʿaʿ da t'ī e yī zōʿ ya γī da ʿin ła wō de t'ī
Some of them were living, birds. On water they were, those only
were living. One place

nī γa nī deł tū k'e dī ġe wōn dū e dī e djī cōn dī ġe wōn lį et dū
they came. On water land was not. "Where I wonder land is?" Not

6 ʿaʿ γût de e yǫn a γût t'e lī ġī dī ġeʿ wōñ ka γa ne taʿ ta ne l'ai djīʿ
they could do anything they were. One land for it he was looking. At the-
bottom of the water

a wōnʿ et dū dī ġeʿ wǫ wa ʿį ġwaʿ ai t'e et de ke wō wût de ʿį'
but not land he found. Then all they tried it.

8 dī ġe et dū wō γī ʿaʿ
Land not they found.

lī ġeʿ xa k'a le[1] ū yī e yī djūʿ te nī ya dī ġe wōñ ka wac cąįʿ
One Xak'ale named, that one too went in the water. "Land for it
I will go,"

10 et dī tī nī ya dǫ nī de ʿį ne dū we wō te ta wō t'e djīʿ wō wōn ʿa
he said. He went in water. Then he disappeared. He was gone. Very far
sun (?) moved.

ʿį t'ī zō xain lat dī ġe ʿa sōnʿ e djic ōn sût dle zōʿ e djitc 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 wǫn ʿį et dī wō tc'e ʿį ʿį ʿį gū zōʿ me la ġwon ne t'a
look," he said. They looked there, then in his finger nails

nûn se ʿǫ a yī ʿeʿ dī ġe xō wō γįn ʿǫ e tc'et dī xa k'a le ne tc'ût le
land was. Then land they took out they say. Xak'ale small

14 e yī dûn ne xa yī γin ʿǫ nûn xa ya γin ʿǫ k'e nûn ʿeʿ da tcin a wō-
that one person brought it up. Land on that they took out, land with trees
became.

djaʿ k'a djō dī ġe aʿ na wōn dlaʿ ke t'ī e tc'et dī nō dī e xa djaʿ
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.

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[1] Probably sandpiper.

The Giant Beaver and Muskrat.

xa tse dō' dûn ne ne tcai won lī e tc'et dī tca' djū na tca e tc'ût-
At first man large was they say. Beaver too large he was chiseling for.

2 datc sūn' a yin la' et dū ye ze' xai ġa hwe' et dū ǫ xai ts'ī ke
In vain he worked. Not he could kill it. Now not nearby its track

ye de 'ị miñ ġe a wōn tca'. tū k'e tcū gū des ya 'e lǫ ōn t'e wō tc'ị'
he saw. Lake was large water on he went it was. Over there

4 γai yał 'ị 'ị mes tûn ne' a dī γa de γa hwe' ye' da nī tcûk ye ze'-
he was walking ice he tapped along. Now he shut it in. He killed it.

xai γat tcōn lǫ ī he' et dū es tûn ne sa 'ǫ e yōn a dja' es tûn ne'
Because she had young ones in her not ice could stay it happened. Ice

6 ya γī yī e yōn a dja' ī 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 γa hwe' et dī e zût e yī wōn a t'ị lǫ e yī dûn ne ne tcai e lị
Now it stopped. For that he did it. That man large was.

8 tca' djū ne tca' e tc'et dī ġwa k'a be kịn sa 'ǫn e tc'et dī
Beaver too large they say. Still its house stands there they say.

yī tse' de tcin ne dū we wō dī ġe' tc'ị' e yī wō ł'ǫ e tca' ł'ǫ ī
Out there trees are not toward its country that after after beaver

10 ta wōn t'e djī' wō tc'ị' te k'ai na de e lǫ gō ye tc'a 'ōł da' wō te tū
far away toward muskrat lived. There if a boat passed very water

na 'e 'ûn e yī 'e' gō ye tc'a 'ōł 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 ġwa k'a tū na 'e 'ûn 'ị 'ị dū ne dū we ī 'e dī
It is not long ago yet water he felt. Now he is not there.

wō tc'ị' et dū na tc'ī yīc ġwa k'a e tc'et dī
(?) since not they felt him still they say.

The Redeeming of a Doomed Man.

14 e ła wō de t'e dûn ne' wō te des lō lǫ 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 dûn ne da' na tcût a wōn 'a' dī' lǫ ût da γai 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 dûn ne de tcût' ût da γai nī ya ī 'e dī
you will go," he said. That man went hunting. White place he came. There

kō la set da' wǫ nai ya ġū et de nē na t'ûn ne kā nō da yet dī
old man sat. To him he came. "Quickly your property for it go," he said.

de na t'ų ne ka na des ya ġū e t'e a wōn t'ī ye' dī de kwą nō dja
His stuff for he went back. "Soon you are," he told him. His camp
he came back.

2 de na t'ûn ne ᶜe ᶜe ł'ǫn dan net dī he ka ne ce[1] yet dī yit dai
His property he tied up. "What you going to do with it?" (?) he asked.
"There ahead

dûn ne ġū e t'ī ce tc'į́ᶜ da wōn yaᶜ cet dī e yī ᶜe' ᶜac t'ī et dī
man, 'Quickly to me come,' he told me. That is why I am doing it," he said,

4 ma jī et dū dûn ne īn dī' nū nde lī e łe ᶜį́ ᶜį́ et dū dûn ne a dī
son-in-law. "Not man mind used to be afraid of. Not man said it (?).

a yī nai ᶜin k'ai djō' sin da caį bût tc'į́ᶜ 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 ezis det sūz be tce γǫ yiñ ka des ya a γa yał ya ᶜį́ dûn 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 miñ ka ōc de ᶜį́ ᶜį́ nai e łōn γain-
nobody to him I am. He was with me that one to him I was calling, you
it is you came,"

8 yał yet dī a xwōn k'e wǫ' a woñᶜ me tc'e ne le yet dī ai yī ᶜe' na bī-
he said. "Never mind, but leave him alone," he said. Then otterskin

ᶜe ezis ye tc'į́ᶜ et da xa a yin laᶜ ai yī ᶜe' ke tc'e lį ai yī kō la xa-
to him as a trade he gave. Then he left him. That old man did that.

10 djaᶜ xa djai e' ma zī ts'ez ze' xai γa wōñ lį a wōnᶜ yet da xa
He did that his son-in-law he was going to kill it was, but trade

ōn laᶜ ai yī ᶜe' ma jī γût da ī tc'et dī ta na ł'ai djīᶜ wōt dûn ne
he made. Then his son-in-law lived they say. Under the ground person

12 e cį lǫ ai yī a t'ī ġwaᶜ na ye γin daᶜ e tc'et dī ī kō la tc'ain t'e ᶜe'
it was. That it was. Then he saved his life they say, that old man.
With supernatural power

ᶜa' t'ī et tc'et dī
he did it they say.

The Equally Matched Magicians.

14 dûn ne łe wō' tc'e e yī e' łī ġī ye tǫ t'e djī' mō kwą' wōn lī
People were jealous of one another, because of that one far from there
his camp was.

γō γan kō djīᶜ wǫñ ka tc'e des deł me kwą ke da t'į nį tc'e nī deł
His camp (?) to it they started. His camp was to be seen. They came there.

16 e yī ye wōn tc'į́ᶜ ᶜī me tc'inᶜ dū cęᶜ et dī ye tc'į́ᶜ des ya ye tc'į́ᶜ
The one he was jealous, "To him I will go," he said. To him he started.
To him

[1] Probably me tceᶜ, "his father-in-law."

xwa nī ya e dō xwō tc'į cac a dja^{e} cac kwą wō tc'į^{e} γût ɬ'eɬ yī dī (e)
near he came. From there bear he became. Bear camp to it he was running along. Those

2 dûn ne ^{e}a t'ī ī ne tc'į^{e} e tc'e de ɬ'a γût dī e t'e e yī kwą kū e et ts'ûn-
people it was, "To you he is running," they said. Immediately that camp inside a stranger

ne e lį dûn ne dī ts'a γût de^{e} xa k'ai xa de ɬ'a ɬī ġī^{e} cac e lį lī ġī
was. Man when he heard it buffalo he jumped out. One bear was; one

4 xa k'ai e lį łōn na γût datc ^{e}į da djī^{e} łe γûn ne djit e yī ^{e}e$^{'}$ et dū
buffalo was. They met. On each side they were afraid of each other. Because-of that not

a ła γai dle e yǫ a γain t'e łe γûn ne djit e yī ^{e}e$^{'}$ xa k'ai tc'į^{e} cac
they could do anything to each other they were. They were afraid of each other. Then to buffalo bear,

6 kwōn^{e} dī dī ne de na k'a ce ōn t'ī me$^{'}$ wǫn lį a$^{'}$ wac de e cī kū din dī
(spoke) thus, "Your food so short it is 'With it is I can do anything,' you think

kwōn me^{e} he^{e} ce tc'į^{e} e$^{'}$ din ɬ'a a ne t'į 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'į^{e} nai djū$^{'}$ na wō$^{'}$ xa k'a ce ^{e}e$^{'}$ da wōc de e cī kū din dī
too, to bear, "You too your teeth are short with 'What can I do?' you think

e$^{'}$ a ne t'īn ǫ ke γût de t'e łe γût de t'e e t'e łe na djī ne a na$^{'}$ łe-
with you are." Two of them they are alike immediately friends of each other they made

10 γan dla^{e} tc'et dī
they say.

A Magician Cuts his Throat with Impunity.

dûn ne ɬī ġe wō$^{'}$ te tc'a din t'e e lǫ me ġe^{e} djō$^{'}$ xac t'e kū dī
Man one very had supernatural power. His partner, "Too I am the-same," he thought.

12 ū$^{'}$ xa tse^{e} dac t'ī ka kū γût dī ī he^{e} tc'ain t'e e yī ^{e}e$^{'}$ a kū γût dī
Then first, "I will try myself," they thought, "with supernatural doings." Then they thought

ġū tsī^{e} łe da γa t'as xa da ła γa ^{e}į^{e} a won^{e} e dū t'a γa ne ts'īt me ġe^{e}
their heads they would cut off. They did that but not they died. His partner

14 ma k'a sī ɬī t'as e lǫ sūn^{e} a dī dla^{e} ōñ ke mī la ^{e}e$^{'}$ xa yin la^{e} ^{e}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 ^{e}et dū ^{e}a$^{'}$ na dī dla^{e} e tc'et dī
Not he did anything to himself they say.

16 me ġe^{e} ka tsįn^{e} des ya me ġe^{e} wǫn nī ya e ga won djō ^{e}ac t'e
His partner to he started. His partner to he came. (?) "Good I was

kwûc dī e yī ^{e}e$^{'}$ ac t'ī ^{e}į ^{e}į ^{e}a$^{'}$ nec ya^{e} dûn ne xa t'ī e lį da$^{'}$ ^{e}in 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 'ǫ' e yī γa 'a' na-
Well, to me come." On his throat his hand he put. 'Because of that
he was well.

2 dja' ġwa γût da' wōn djō ya γī da a wǫ́n' e de ka da wō de'-
Now they lived. Well they lived but they were trying what they could do
ûn e yī 'e' a γût t'ī
because of that they did it.

4 xa tse' yī dǫ į ne dū e dǫ' dûn ne į da' da' γin dla' γin le' e lǫ
At first white men when were not Indians powerful they were.
xōn t'ī t'a djī 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 tc'ain t'e 'e he' ya γa γit da γin le' e lǫ 'e t'a ze t'a de ts'ī dō
With supernatural power they were living they were, leather with when they-
were wearing.

A Magician Spends the Winter in a Lake.

mī ġe' ka da' γa ġit dûn ne γat da xai sis t'a γī ye lį tī γī yī le[1]
Lake they cut open man alive in a sack they put in. They put it in the-
water.

8 et de da γa tc'įn t'e e he' 'ac t'e wōn lį ka kū γût dī e yī dûn ne'
They waited for him. "With supernatural power, I am it is," they thought.
That man
tī ts'ī tī' he' 'ût dûn ne xa ca łe 'e' dī e jī e a tc'e ī 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 jį sût da k'al la ū γa dī lį na tc'et t'ī k'a γût da xwon ts'et-
water in he sat; nearly snow was melted he was seen again still alive.
They took him out.

tetc

12 da xa ne xa da' t'ī e wōn t'a ne k'e da xa ne jǫ xa γût da' et dū
Some of them did that but they died. Some of them only lived. Not
wût te tc'a din t'ī a wōn' a t'ī t'a n ne ke' na łǫ ne xa ła γa 'į e
very supernaturally powerful but it was they died. Many of them they did-
to each other

14 t'a γûn ne ke yī dǫ ī tsē dō de dī hī ne dū e a yī xa ła ga 'į 'e'
they were dying. White people before sickness was not. That they were do-
ing to each other
zō' t'a γûn ne ts'ī e lǫ xa tse dō'
only with they were dying at first.

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[1] These two words perhaps might be divided γī ye lį tī yī yī le.

A Magician Escapes the Cree by Turning into a Buffalo.

dûn ne na łǫ na tc'ût de' łī ġe kō la ma wō^{e} a' na dī dle e yī 'e'
People many were living there. One old man his teeth he was going to-make. Then

me ġa na tc'e de'į 'į de cin ne dûn ne' tc'į^{e} wō de sût dûn ne ai t'e
for him they had camped. Cree to the people they were coming. People all

tai ł'a 'ū' ai yī kō la et dū nį 'į 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

dûn ne' wō nī deł et dū e da wût dī de cin ne dûn ne k'e na set deł
people they came to. Not they knew. Cree after people they went

a wǫ^{e} et dū dûn ne ze xai nō deł de cin ne ya xai gū jō dûn ne
but not people they killed. They came back, Cree. Over there suddenly man

e djin dī ts'ûk wōn wō tc'į^{e} γa des deł kō la' a t'į a zis de tci'n 'e'
singing they heard. There toward it they went. Old man it was tipi cover sticks with

dī ġe^{e} gī ye nī tsī dûn ne ne dū we xa k'ai jǫ na de ya dûn ne
up he pushed. Man was not. Buffalo only stood there. People

'ū ł'e zō won lį a yī ī he^{e} ġī ge ne djit a yī xa k'ai e lį a wōn^{e}
he was going to attack only it was. Because of that they were afraid. That one buffalo it was but

kō la 'į 'į 'a t'ī me tcū we 'e ī ła t'į e yī łī ġi e lį ca wō^{e} 'a'-
old man had been it was. His child one that other it was. "My teeth I will make,"

na wac dle et dī e yī 'e' ma kwa a' wa tc'ī^{e} dla^{e} ca wō^{e} 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 į lǫ ec ke a' na dūs dle e' dī- ī he^{e}
he said. Then they did that. "Young man I will make myself," he said with

a t'į e tc'et dī xa γût t'į da' a' na γa dī dle^{e} e ła^{e} tc'et dī cōn
it is they say. That way they did. They used to do it they say. Old age

ġū 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.

'ai yet ł'ō' ġwa^{e} tc'e ġū' nī dī tį ai ye^{e} cûs k'e gū ōn le'
After that then woman I took. Then my children were.

łī ġe xa la dī ġwa xat da^{e} tī^{e} ze xai a dja^{e} 'e' ġa djū tǫ e tc'e^{e}'
One oldest then moose began to kill it became. Again far

wōñ ka dīs da' ġwa dję^{e}' xat da' na dū we dǫ k'e 'īn da dla'
to it I was moving. Over there moose were none. Starvation hard

ʿa djaᵉ īn ła djeᵉ ca k'e ʿa dū wǫ leʿ ʿeʿ tc'e da ġwaᵉ dûn neᵉʿ
became. One month not there was, porcupine. Then people

2 a dū na tcût ʿa djaᵉ ʿeʿ tcī jǫʿ xat da īn ła tc'eʿ ze xąį ai yeʿ
not strong became. All at once moose one I killed. That

ġwe tc'ī a na dū we a djaᵉ ġwaʿ łū ġe ōn letc a łeʿ ōñ ka
soon was gone it became. Then fish they used to be toward

4 ts'ût dīs daʿ ġa djūʿ ʿa dū tc'ût dai ya ʿa wō djaᵉ tsī yaᵉ
I was moving. Again not they could walk it became. Young moose

sa tcwęᵉ ze xąį ai yeᵉ kįᵉ ġa tcū tc'ût des da ġwaᵉʿ łū ġe-
my son killed. That food again they traveled. Then by the fish

6 ġaʿ nī tc'īn daʿ łū ġe na łǫʿ ts'ûz ze xąį ai ye kįᵉʿ ya γas sit-
they came with the camp. Fish many they killed. That food they were saved-
with.

daʿ

THUNDERBIRDS.

8 dī ġe ya wōʿ nīʿ ʿaʿ dī jǫᵉ nī wǫ leʿ ye dī na de ʿeʿ tc'et dī dī ġe
Land where it stands up only they breed there they live, they say.
Ground

de tcin ne dū e ʿa wǫ sûn na de dī ke wō ne djit wōʿ ǫn 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 neʿ ʿįn tc'a dį t'e zǫʿ ye γa wō ʿį ʿeʿ yī ne da ġe
they live. Men with strong supernatural power only see them. Those people
from them

ʿût da tc'e dī ʿī e ne da ġeᵉ zǫᵉ ʿeʿ da tc'e dī na de dī da neʿ e dū lį
they know it. Those from them only they know. Where they live man
nothing

12 ʿǫ̇ t'e ne ye ya ka wǫ ʿį daʿ ʿū l'e ʿeʿ yī ʿeʿ meʿ tc'e ne djit kwōnᵉ-
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 ʿeʿ dū ye γa wō ʿį ʿe tc'et dī da neʿ ze xai ʿe yō ʿǫ t'e ʿe yī-
not they see them, they say. People they can kill it is because

14 ʿeʿ he na tc'at ke t'e ʿeʿ wǫ dī ġe wōʿ tcit dī ġe wōʿ tcit de ʿe yī
they are strong, with that "world tendons." "World tendons" those

jǫᵉ maʿ na tcût ʿeʿ tc'e dī ʿeʿ e yī zǫʿ t'a n de ts'īt ʿeʿ t'a ne ts'īt
only they are stronger than, they say. Those only they die with they die.

16 de tcin es dat sī jǫᵉ ya yī tcūł
Trees twisted only it tears all to pieces.

dī da zan ne ʿe tûc neʿ tc'ût le ʿe tc'it dī
Partridge, jack pine size small they say.

The Boy who Was Cared for by a Wolf.[1]

ī ɬa tc'ī dûn ne mûs kī ġū na łǫ' tī da′ a' t'ị yûs k'e ta dī dje'
One man his children were many alone he was. Winter middle

ma tc'ī ū 'ę de ts'ût dûn ne ka tī e sta 'īn tc'ī da ya gût da′ gīn le'
his wife died. People to he started. Orphan he had taken care of there was.

ût dū a yī le yǫ tc'e ye tc'e le' ī dī′ kwą tị da′ ai ye' dǫ 'e' gū e
Not he could do anything. He left him there camp alone. Then in the-spring there

nī ya′ gū jō′ k'a tc'it dō γa da′ nī ya dī tị 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'ī yū ne' sa γa da sat t'a na tīetc ca kōn a le
it froze you?" he asked. "Wolf took care of me; with me it slept; for me fire he made;

ai ye' ō wō' a dū se xa na tûn at tsûn djū' sa 'ị' tcūt ye dī′ ai ye'-
for that reason not it froze me. Meat too he fed me," he said. After that

ł'ǫ ōn tīs wat tc'ī' γût da gwa dē t'ī at dja' ł'ǫ dje dat dīe k'ī e
for a long time he was alive. Middle age he became. After that with sickness

dai e ts'ût
he died.

The Loaned Hunting Dog.

kō la wō te' me le' ū tcō' xût da ts'ị' tc'ū ne ɬị' e t'ī 'e' et dū
Old man very his dog good toward moose wolf dog because was. Not

ɬị zī' e lị e yī e he' ū tcō ɬī ġe ec kai xa′t da ke wō 'ị et dū 'e' ze'-
proper dog it was. That with good. One young man moose track he saw. Not because he killed it,

xai ī he' 'e' ca ne le' cō nō' te xat da ke wō wac 'ị ne gō djī' nō-
"Grandfather, your dog loan me. Moose track I saw. Over there I will go,"

wac ī et dī e yī 'e' kō la' e cai ce lę' tca de ǫn t'e a won' 'a' din dī
he said. Then old man, "My grandchild, my dog is bad, but you say

da ce wō te ac 'ị a k'e he' a wōn ị e cī la yet dī a ne 'ī a k'e he'
how exactly the way I do you will do," he said. "The way you do

a wōc 'ī e cī yet dī ec kai xa tse' e zī xąị 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 ał xac ī zō' me nī dī ġe wōn lị 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

et dū ke tc'e ne wōn lị e cai yet dī
not miss, my grandson," he said.

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

de tcût' ec kai łī ʿeʿ xût da łį wōn zeʿ xai et dū kō la ʿa ye dī-
He went hunting, young man with dog. Moose dog killed. Not old man
the way he told him

2 ʿa k'e he et dū xa yī la lǫ a zût' jǫ da γain t'ats djī ye tc'inᵉ de cīł
not he did so. Liver only he cut off to him he threw.

ai yī łī zīᵉ me djī xa ts'ût et dū ya tset ye tc'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 ʿeʿ k'a djaᵉ ī heʿ tū ʿǫn laᵉ łī zēᵉ ī xût t'e
He started back. Water with because he was thirsty water he got. Dog just

se tį ʿį ʿį tū wût dōʿ dûn ne e t'e ye k'ai des ya ye tcǫ nī tc'īł
was sleeping. Water he drank man immediately on him he jumped.
He disemboweled him.

6 ġwaᵉ ye zeʿ xai ai t'e ye tcǫ γe īn da lǫ
Then he killed him. All his ribs he ate.

ne dū e łī za yū da ne yū ne dū we γa γin tetc ʿūʿ a yī kō la
Was not dog and man and was not. They went to bed and that
old man

8 be leᵉ et dū xût t'e ce leᵉ ne dū e enū dlī djat deᵉ na wōs ǫ enū dlį
his dog, "Not for nothing my dog is not here I think. Wrong he did
I think.

ût da neʿ cǫnᵉ ût tc'ûk et dū xût t'e e t'ī e łe ce leᵉ wōn łǫ yū laʿ
He himself (?) has been howling. Not for nothing he used to do that my dog.
Many times, 'do not;

10 et dū ʿaʿ į a k'e heᵉ ma γa won daᵉe cī ī e cī a wonᵉ xōʿ te aʿ cet dī e
not the way I do you will treat him,' I told him but very because he told me

ma yeʿ nī tį ʿį ʿį ye zeʿ xai ū cōn ne dū e et dū γût 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 ʿaʿ yī ka et dī kō laʿ
look. See if you can find out," said old man.

mī ka tc'e des deł min ka tc'et deł dūʿ dī eᵉ kwą wōn ka na nī-
After them they started. After them him they went. This way camp to-
ward he had made tracks.

14 dōk'ǫ be k'eʿ na ts'a daił yī da e jōʿ se tī łį ye ze xai lǫ a yī łī zeᵉ-
After him they went. In front of them only he was lying. Dog had killed-
him. That dog used to be

ʿį ʿį ne dū we de tcī sǫᵉ a djaᵉ kō la ai yī t'a zīᵉ jǫʿ γût da ʿį ʿį
was not there. They did not know where he went. Old man because of that only
he was living.

16 da wōc t'e ce leᵉ bût t'a jī γûc da ʿį ʿį cōn tēn daʿ tī dō ġet 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 ġe tc'ai wōn lī yiñ ka wō de e yī ʿeʿ xa ł'ī e djī
old man. Very he was displeased. For him he called. Then the next morning

18 nū ġet a yī ʿeʿ ye t'a tcī na γût da e tc'et dī kō la et dū e zeʿ xaī
he came back. Then with him he lived again they say. Old man not
he killed

a dja^{e} ī he^{e} ġwa^{e} won djō et sûn^{e} t'a djī^{e} na γa da na dlį e tc'et dī
it was because now good meat with he lived again. It happened again
they say.

2 mûl le^{e} wō te ū djō e tc'et dī dī ġe ǫ lō dǫ^{e} a tc'et dī
His dog very good they say. World when it began they tell about.

The Hunting Fetish.

dûn ne de bût et dū ka da e yō a dja^{e} xat da ye^{c} wō cō^{c} a dja^{e}-
Man was hungry. Not he could live it became. Moose perceived him
because it happened

4 ī he^{e} dǫn ye ze^{c} xai e tc'et dī e yī dûn ne įn da de dla^{e} ^{c}į ^{c}į et da-
hunger was killing him they say. That man had been powerful they knew.
tc'et dī et dū wō de zū ka datc e yō ^{c}a dja^{e} xat da wō^{c} nō wût dja^{e}
Not long distance he could walk it happened. Moose he came to.

6 et dū k'a jū t'ū e yǫ^{c} a wō des sût' ta na des deł tcī ye mō^{c} sût da-
Not yet he could shoot they rushed off. They ran away. Little moose on him
used to sit
^{c}į ^{c}į xa ye γin tį e yī dûn ne^{c} xat da tc'į^{e} da^{c} ye tetc a wōn^{e} et dū
he pulled out. That man toward moose he was moving it about but not

8 xût da yīn dī dī ^{c}a^{c} ta na des deł a yī tcī ye^{c} tū nī ye γai tį e t'e
moose took notice. They ran off. That little moose snow he put under
immediately
ût dûn ne djū t'ai ts'ût e yī tcī ye mût tsûn e k'e e t'e e yī ^{c}e^{c} a t'ī
he himself too he died. That little moose like his flesh was. With that
he was doing it

10 e tc'et dī tac ^{c}e^{c} dûn ne ya γit da dō^{c} wōn lį ī e dī
they say. Arrows with people when they lived it was they say.
xat da yǫ tcū ya e he^{e} de tcī ye xa ya a γin tī yī zī^{e} t'a ye γin tī
Moose because she liked him her young one she took out. In him
she put it.

12 e yī ^{c}e wōn djō cī ka de te a yin la^{e} ^{c}į ^{c}į yin dī ġe tc'ai ^{c}a yin la lǫ
Then good luck he had. (Moose) angry he made
e yī e he^{e} dǫ^{c} ye ze xai lǫ xa yin lai ^{c}e^{c} a t'į e tc'et dī
because of that hunger killed him, he did so it was they say.

The Man who Talked to the Buffalo.

14 ^{c}ī ła tc'ī dûn ne xa k'ī ye tc'ī wa tī ye ge tce ^{c}a tcī ye tcū wût tī
One man buffalo he talked to. He gave them commands, he talked to-
them.
yī wût tc'į da ^{c}ac ī wa tcį^{e} te na ^{c}ac sûn nī tcūt ai ye^{e} hwa te ^{c}ac
"To that place go, there go into the water; give me something to eat." Then
they went into the water.

da ɬ'a dje te nī ʿatc ai ye gī ze xai a dje kai ī xeᵉ ġī yū ġet ʿa mai-
Backwards they went into the water. Then they killed them. Spear with
they stabbed them. Then (?) calf

2 ya tce ûn nai ōn tcǫ dûn ne k'e tc'eᵉ ûn nai et dī ai ye at tai tce-
"Mother," plainly like people, "mother," they say. They hold them,
they kill them.

zes xai e ła djīᵉ mût dai yī djeᵉ a dū tsûz ze xai dûn ne′ ka je′ ū łetc
One a bull not they killed. People between he ran.

4 ai ye ʿeʿ ī de e xat te ta tc'ûl 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 sōnᵉ dō dûn ne ne łǫ na tc'a baʿ mī ka ʿa tc'et t'ī
Leather breech cloth time people many were at war after them
they were.

6 ne dū e et dū tc'e ʿįᵉ et dū a tc'et de he yǫ a wō djaᵉ mīñ ka
There were none. Not they saw them. Not they could do anything it hap-
pened. For them

tc'et djīn ġī yī ka et djin de cin ne ka a γût dī γī ya ʿį e yī ʿeʿ
they sang. For them they sang, for Cree. Where they were they saw them.
Then

8 a γût dī miñ ka tc'et des deł na de dī ġī ya ʿįᵉ xût ɬ'e djīᵉ zōnᵉ
where they were to them they started. Where they were they saw them. "To-
morrow only

me tc'įᵉ dōʿ de lį γût dī ʿeʿ et de k'a da wō de ûn tseʿ tcōk' xa γa-
to them we will go," they said. They were trying their power. Large stones
they took out.

10 gin ʿǫ ġī k'e k'e det dītc a k'e heᵉ ġū yī laᵉ ke dī γe ke da t'į tse k'e
On them because they put their hands the prints of their hands appear on the-
stone.

ġwaᵉ gī tc'įᵉ wō de sût a yī ʿeʿ ai t'e ġī ya γan wǫ ût dū e ła t'ī
Then to them they rushed. Then all they killed. Not one

12 γût da a γa yī laᵉ de cin ne a gai ʿįʿ
living they made. Cree they did it to.

The Curing of a Woman with a Medicine Lodge.

in ła t'ī djūʿ dûn neʿ me wō dī tce e lį dī dī meʿ tc'ī ū ą wōʿ te
One too man his story it is this one. His wife very

14 det dī et dū won de zą γût da e yōn ʿǫn t'e me k'ain cųz na tc'e-
was sick. Not long she could live it appeared. Along side of her
medicine lodge they stood up.

γin ts'ī me sōñ ʿą γōt de kū tc'et dī ɬī ġī dûn ne caį wōn lį et dī
"Who will use it?" they thought. One man "I it will be," he said.

xō te be tc'ị́ᵉ dī ġe tc'e nī la ai yī ʿe dûn ne xa djīᵉ 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'ût yū tc'et dī a wōnᵉ na yeʿ-
woman not she moved. "Nearly she is dying," they thought about her, but
he made her live again

γin da et tc'et dī ai yī dûn ne wō te dûn ne ne łǫ ye γa det-
they say, that man. Very men many beside her when they were sitting

4 ts'ī da a yeʿ ʿị́ e tc'et dī ġwaᵉ tc'e ġeᵉ wō djō na ye γin da lǫ wō-
then he did that they say. Now woman well he made her live. Well

djō gat daʿ dī ġe xō lō dǫʿ wōn lī e yī wō dī tce e lị́ dī dī
she lived. This world's end it was this story it was, this one.

The Medicine Lodge.

6 de tcin ī ła t'ī na ʿa e yī k'e zō a zis daʿ γait sūz ł'ūł ʿeʿ yū-
Pole one stands up. On that only cover they put. Ropes with
over there

ō ne gī ye na da ye tsīᵉ et dū na tc'ût dū na ʿa et dū k'a gī t'a
pegs they stick up. Not strong it stands not yet in it

8 kwe ya hwū gī t'a kwe yatc e t'e γût djit da a zis wō te in t'īc
he goes in. Inside he goes in at once he sings cover very gets tight,

ma t'a tc'e yū le e t'e e tc'et dī cūns ū ye e yī
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 djīᵉ de ya ûl la'ᵉ ûs ła ī e dī wō tc'īᵉ dī e kị́
I am going, not far I am going. Canoe I made. From there I paddled.

xût de ca ġe gûc keł ī ī on lị́ zī t'a la ʿûc t'ī lō īn t'ī zō ga ị́ᵉ kō la
Just river I was paddling along it was inside I am. Suddenly really
old man

12 a jaᵉ ʿị́ ʿị́ ġwa hwe xwon gûs ke łū ġe na tcī′ zī t'a ġī gō tcī zō laʿ
I had become. Only then I came out. Fish large inside (?)

xa t'e kō la a jaᵉ
Thus old man I am.

The Man who Wintered without Food.

14 dûn ne in la t'ī tị da' wō t'ī ł̄ ġī djūʿ tīn da a t'ị́ ł̣ǫ na γa t'atc
Man one alone was there. Another too alone was. They met each-
other.

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[1] Told by Louisçon.

ɬī ġī wō te mût tsûn ne dū we ɬī ġī ġwa k'a mût tsûn wōn tc'ūɬ lī
One very his flesh none. Other still his flesh small

2 wōn lį ɬī ġī me tsûnᵉ ne dū we ai yī tc'įᵉ dai sa dǫᵉ et tsûnᵉ γain-
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 dǫ et tsûnᵉ γa set et dī ɬī ġī
he asked. "Behind moon when it first appeared meat I ate," he said.
The other

4 mût tsûnᵉ wōn tc'ūɬ lī wǫ lį ī wō te īn tsīz lǫ yī dī ca k'e a γin-
his flesh small was, "Very much you eat. Behind moon you ate,

tset lǫ a wōnᵉ ta nī ts'īt lǫ yet dīᶜ ai yī a dī yas ·sûɬ ɬe k'e dǫᶜ
but you are beginning to starve," he said. This one said it. "Snow when it-
was little

6 a γûs set cąį et dī in ła wō wût t'ī yas k'e a dûz ze ᶜīn ła xa γa-
I ate, I," he said. Together winter all through together they lived thus.

γin daᶜ

8 xa tseᵉ dûn ne et dū wō tᶜe īᶜ daᶜ e ɬe e nū dlį
First people not much they ate I think.

The Origin of Mosquitoes.

ts'ī tc'e ġū ma tsīᵉ ts'ûn ne wa tc'įᵉ xai ᶜatc
Mosquitoes woman her head bone from came out.

10 gū sǫᶜ tc'e ġū mī djel le γīn le lǫ ma tc'ī yū ᶜe cǫ ᶜa daj e dûl le
Once woman mean was. Her husband all the time she scolded;

ye xai xal jō a da je ma dje xa tc'īt jō ai yeᵉ l'ǫ dai ts'ût ᶜai yeᵉ
she beat him only, all the time she was angry only. After that she died.
Then

12 xōn tc'eᶜ ōn gī ye tį ᶜat dū ġū da tcī neᵉ ᶜa γīn la a yī ᶜeᶜ wa ɬ'ōn-
that way they threw her away. Not burial they made. Then some time after

djęᵉ gū ᶜeᶜ ġûn nī deɬ ma ts'ûn neᵉ ī dī ᶜa tai ī sûl la ᶜū ma tc'īᵉ-
there they passed. Her bones there all were lying. Then her husband,

14 yū ᶜę ya (na) tsīᵉ ts'ûn neᵉᶜ dī la me tce le ī ī ûl le cǫnᵉᶜ ᶜeᶜ dī
"Her head bone it is, she was bad I suppose it is," he said.

yūᶜ nī etc ya ya γį etc ᶜī wa tc'įᵉ ts'īᶜ xain deɬ ai yū gwût dǫ-
He kicked it, he kicked it to pieces. From there mosquitoes came out.
Since that time

16 wa tc'į ts'īᶜ ǫ leᶜ dī dī dī ġe k'e
mosquitoes there are this on the world.

The Shiftless Husband.

dûn ne tī da' wō tī de bût ī he' łū ġe tū łū ġe ka γa 'ûc me tc'ī-
Man alone was living. Because he was starving fish lake fish they two-
went for his wife too.

ū 'ą yū nī γa nī atc dzīs ze sût da a wōn' łū ġe et dū ze' xai tǫn-
They two came there. By hook he sat but fish not he killed. He went home.

nas ya wōn djō łū ġe ts'e ze xai e łe kū dī me tc'ī ū 'ą xa ł'e djī'
"Well fish he used to kill," she thought, his wife. "Tomorrow

cąį dzį ze wōc dai et dī į he' yet dī me tc'ī ū ą da zō ġū e t'e łū ġe
I by hook I will sit," she said. "All right," he said, his wife man. Quickly
fish

ą wǫ' tc'e ġe xût t'e es tûn ne et dū γa nī ġet lǫ a t'ī lǫ e yī 'e'
she killed, the woman. Just ice not he had cut through it was. That is why

et dū łū ġe ze xai 'e' ōn t'e lǫ na ye yīc me tc'ī ū ą łū ġe na łǫ
not fish he had killed it was she found out, his wife. Fish many

gin wǫ tc'e ġe ū' ût dûn ne ġa wō da es ł'ǫ et dū lī na nī tį dǫ t'e
she killed woman. And he himself for rabbits he set snares. None,
he brought back. "Why,

wō' te ġa na lǫ a wōn' ġa et dū ze xai ōn t'e yū dī tc'e ġe ne mī le'
very rabbits many but rabbit not he killed it is," she thought about him,
woman. "Your snares

ka wō cai' yet dī da zū tc'į' a dī ī he' ce mī le ka ne ya ye' dī
to I will go," she said. To the man she spoke. "All right, my snares to
you go," he said.

e yī 'e' won des ya e yī tc'e ġe ya γa cis k'e xa t'e xa wō win kin
Then she started to go there that woman over there on mountain just
he cleared the snow off.

ī 'e dī sût da dze nī k'e at dûz ze na datc lǫ ī 'e dī ġa mīł ai t'e
There he sat. Day all the time he had sat there. There rabbit snares all

yas k'e se łą' lǫ ǫñ ke t'ī mīł da se ł'ǫn lǫ tc'e ġe yō nai ya mīł
in the snow he had left. Two snares he had set. Woman came there; snares

des tǫ wō te' da' es ł'ǫn wō te ġa' ze xai nō' γī ai yī me tc'ī ū 'a
she carried. Very (many) she set. Very (many) rabbits she killed.
She brought them back, that his wife.

da zō dzin ze sût da 'į 'į ût dū lī ze xai k'a djō et dū dzīns ta na-
Man by the hook he had sat nothing he killed. Again not hook in the-
water

ł'ai djī et dū se 'ǫ lǫ ai yī 'e' łū ġe et dū ze xai e lǫ ǫn t'e ġa hwe'
not he had put. That is why fish not he had killed it was. Now

tc'e ġe na yes yīc tc'e ġe ne dū we et de' et dū γût da wō le cī lǫ
woman she knew him. Woman if had been none not he would have lived.

tc'e ġe t'a djī yas k'e at da ze γa γin da et tc'et dī e yī dûn ne
Woman because of winter all through they lived they say. That man

et dū dûn ne' e t'e e lǫ et dū wōc dai' kū dī lǫ et tc'et dī e t'a ze
not was like a man. "Not I will live," he thought they say. Leather
2 zǫ dō' e lį
only time it was.

A Man Overcomes Obstacles in rescuing his Sisters.

da zō' 'ǫ nō dja tc'e ġū ye de lį 'e' xa des ya xût t'e 'a t'į yū dī
Man came home. Woman because she scolded he went out. "Of no im-
portance it is," she thought,
4 tc'e ġe cût tc'ū ą ne ta' ka ye dį 'į dǫ t'ǫ t'e kū dī 'e' te 'e' ġwa k'a
the woman. "My son your father look for." "What is the matter," he thought.
"Father still
na zût' e' dī ec ka a yī da zō' tai l'a lǫ tc'e ġe yī k'e wą 'į ye k'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 djī ze' xai nō dja 'į 'į ye tsī' nī dī 'ǫ des lūz lǫ
she went. Caribou he killed he had come back, the head he took.
He dragged it.
ye k'e γai yał tc'e ġe at ts'ûn ne de ya djiñ' ye k'e na se 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 tc'e ġe da zō' γai yał ût tc'ō t'ûn ne tûn 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 dûn ne e lį 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'į lǫ a yī ya nī tcūt ma dī 'e da yin lį nō de dī'
those birds they were. Those they gave him food. Their food was there.
Birds partridges
a yī a t'į
those were.
12 k'a djū ta datc ût tûn ne k'a djū wōn lį ye k'e des ya 'e' djī ce
Again he was traveling. A trail again was there. After them he went.
Porcupines
a t'į' lǫ be dī 'e dje' e lį a wōn' ût tsûn ma e t'į ta wōn t'e wût-
they were. Their food pitch was but meat it appeared. Far away people
14 dûn ne me dī 'e tce ōñ ke t'ī a yī ka des ya a yī 'e' a t'į ûn t'ī zō
his sisters two those for he went, that was why it was. All at once
ye tûn ne wa 'į ye k'e xa yał ya t'a se ya
their trail he saw. After them he went. To them he came.
16 in ła t'ī da zō' γa ōñ ke γût de t'e ġa' γais kį lǫ a xain ka' de ya
One man both of them were married to. "After you I came
a won t'e ye' dī ma da γa e da dla dûn ne e tc'e le a won t'e et dū
it is," he said, their older brother. "Hard man, mean it is. Not

ʿa' xûn ne le e yǫ won t'e ʿa xō lį́ᵉ a ne djaᵉ lǫ xōn t'e a wōnᵉ et dū
you can do anything it is." "But (?) it has happened to you, nevertheless not

2 a xai dīᵉ na des da ai yǫ a won t'e a xain ka ta a won t'e djīᵉ des ya
without you I can go back it is. After you from a long distance I started."

ma ła jeᵉ xat da zeᵉ xai e lǫ xût da ʿeᵉ djit ġū e t'ī ʿa γût t'į eᵉ dī
His brother-in-law moose had killed. "Moose will be rotten. Quickly do it" he said,

4 tc'e ġū me tc'ī ū a tceᵉ ġū e t'e tį nī ya ōn ná da wū de lī eᵉ dī
women his wives. "Quickly go." "Now, we will go," he said,

ma da γa
their older brother.

6 na γa des deł na γa daił gū zō′ et dū xais tetc γa łį bûł 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 nīᵉ γûn deł ʿį ʿį cīs na tcai kū na dai wǫn lī tse k'as
They lay down. When they had gotten up mountain large ahead of them was. Perpendicular cliff

8 ûl lį ʿût dū dûn ne ye ke γī ya a zō ōn t'e me dī e tceᵉ at tcûk'
it was. Not man could climb it it was. His sisters were crying.

iñ k'ai na na wō tec et dī ġū ma dûγ γa nī na γī deł a yī tse k'ac-
"Never mind, we will lie down again," he said, their older brother. They got-up again, that cliff had been

10 ʿį ʿį ne dū e lǫ na γût des deł
was not. They started back.

k'a djū bûł gō ye γa γin wǫ na γa nes tetc k'a djū tū gū da cī xa
Again sleep was killing them. They lay down again. Again water around them

12 a na djaᵉ lǫ et dū ʿaᵉ gût de e jǫ a na γût djaᵉ k'ût djō caᵉ tetc
had become. Not they could do it became again. "Again lie down,"

eᵉ dī me dī a tc'e na nes tetc nī na γī deł ʿį ʿį mį ġe nûn dût da de
he said. His sisters lay down again. They got up again lake ground narrow

14 ta se ʿaᵉ ʿaᵉ wō djaᵉ lǫ e yī k'e na γa des deł
running across had become. On that they started back again.

ġū dī ġe tc'īᵉ na γin deł mût taᵉ kō la e lį et dū nī ī ya a jǫ e
To their country they came back. His father old man was, not he could-get up.

16 nō dja ec keᵉ e lį lǫ des ya ʿį ʿį tǫ t'e djī γin leᵉ lǫ a wōnᵉ ʿût dûn 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 lį kū dī į į ma tc'ī ū a ye tc'ǫ des ya ī
to him not it was so. Recently it was he had thought. His wife he left her

18 won djō me tsī γaᵉ de k'ał lǫ e t'e de e lį la je tc'e le ʿį ʿį e yī dûn ne
good, her hair was white. Girl she was he had left her. That man

in da de dla e tc'e dī tc'ain t'e ʿeᵉ gō djīᵉ tōn k'e na se ya a wōnᵉ
was powerful they say. With supernatural power over there far he went but

20 maᵉ et dū tōn t'e k'ī wōn t'e
to him not far it was.

The Treacherous Wife.

dûn ne ị ła t'ī tị da wō t'ị me ł'ō wa me tc'eˁ ūˁ ęˁ de cin ne
Man one alone was. In his absence his wife Cree

2 nī ye din tị sęˁ yiñ ka ne ta e dū a de eˋ 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'ût sę yiñ ka ne ta me ła ceˁ yū ˁa γī yin laˁ a wōnˁ ne dū e
For her he looked. His brothers-in-law too did it, but she was not.

4 ġwa me ła zū ye tc'e le ˁaˋ dûn ne tin daˋ yiñ ka des ya ta wōn-
Now his brothers-in-law quit; himself alone for her started. Far away

t'e djī dan ne e lī lę eˋ yī a ye ˁị lę
people were, those did it.

6 ġa hweˁ ja ˁị me tc'ī ū waˁ tū γa γa ya ya ˁị γin da a wōn lę
Now he saw her. His wife water going for he saw. "You are alive but

ke e dị wa yū te gī sī ˁeˋ ye dīˋ a wōnˁ e dū wōt tī da ne ˁeˋ-
moccasins without I am destitute," he said. But not she spoke. "They will-
know (?)

8 de k'e nū dlị wū cōn ˁōn t'e kū dī[1] e yī ˁeˋ je da γa se da ˁes da-
I suppose it is," he said to himself. Because of that, below he sat. A sharp-
point

tc'ił e won lị e yī tcin ne k'e sût da dạ zō tc'e ġe yī dī ġe tōn na ca
was. That the foot he sat, the man. Woman up she went from the river.

10 yī ts'ī me da ne cę set da eˋ dī e t'e e yī da zō de ts'ī γī yiñ ka-
"Down there stranger sits," she said immediately those men sitting
ran down to him.

wō des sût gī yin tcūt γī ya da se ka łe aˋ γin la k'e daˋ γī ye tị
They caught him. A platform for him they made. On it they put him.

12 gī yū e kwon wō te a γin laˁ e t'īs dûn ne e t'es ī heˁ kwō de de tce
Under fire very they made. They roasted him. Man because he was roasting
he was screaming.

e yī ˁeˋ kō la yō ˁǫ ña de lę mes ke ġe ai t'e γa gī da wǫ lę
Then old man over there he stayed. His children all they had killed.

14 in ła t'ī me tū wẹ zǫˁ γût da yūˋ ǫn dûn ne kwon de det tce
One his daughter only was alive. Over there man screaming

γa dī ts'ûk ca tcū we ye γōn ˁaˋ gū k'a ne ya eˋ dī kū la wǫ e t'a ī
he heard. "My child, what he is saying, go to see," he told her, old man.
There girl

16 des ya ˁị ˁị ɬị ma daγ γa tc'e ze xai ˁị ˁị e yī e t'e e yī a dī lę
had gone, truly her older brother someone had killed that one he was like.
That one was making the noise.

ya ˁị ˁ yūˁ ˁǫn me ta ġa nō dja ɬin xwōn ne e t'e a dī lę te a et dī
She looked at him. Over there her father she went back. "Exactly brother
is like is saying it, father," she said.

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

wǫn kō la ʿe des ya je heᵉ dûn ne a wō t'a γin ya kū la kōn
There old man started with her. People they kill he went to.[1] Old man
there

2 des ya kū γin ya dûn ne e t'es a dī lǫ dī dǫ t'e ce tc'ū węᵉ e t'ī
he went. He went in. Man roasting says it. "Who is this my son he is like

a t'es lǫ xa na ya γin tį me kwą γī tc' īᵉ na ye nī tį ye dī tc'en-
you are cooking?" He took him down. His camp toward he took him back.
There with supernatural means

4 t'e ʿeʿ wō jū wō te ʿa yin laᵉ ġa wōn djō na γût da ʿa yin laᵉ
good very he made him. Now well he was again alive he made him.

e yī dûn ne na łǫ et dū dûn ne k'e tc'įᵉ a t'į lǫ e yī ʿeʿ mes-
That man many not like people he did because his children

6 ke ġe ga tc'ût da wǫ e lǫ kō la et dū na tc'ût a djaᵉ e yī ʿeʿ ʿa-
they killed. Old man not he was strong[2] he became because of that
they did it.

γī ye ʿį gū da ne łǫ e yī ʿeʿ a γī ye ʿį lǫ
They were numerous because of that they did it.

8 k'a djō łe na ke tc'et dū sī dī γût dī e yī dûn ne e t'e zį ce tc'ū węᵉ
Again, "We will have a foot-race," they said. That man was cooked,
"My son,"

ye dī kō la ce tc'ū węᵉ ġwa xa ł'e djī łe na wǫ ts'et dū sī dī tc'et dī
he said old man, "my son, now tomorrow 'We will have a foot-race' they
say.

10 dī dī ne dī e tceᵉ e yī zōnᵉ wōn lįʿ dûn neʿ ʿeʿ gûs te γa wō līʿ dûn ne
This your sister she only there is. Person I am going to bet it is. Person

e ya gûs ta ts'e ze xai γa me tc'ī ū wa ût djįᵉ dī nī ba lī dī dût-
I bet they will kill his wife." He sang. This tent its pole

12 tcin xō t'ī e yī sa tsī e xûł ta tcį na tsût γût da xa ya γin tį wǫ jǫ
like this tipi poles he drummed on. A bird fell down, alive he took it out.
Well

ʿaʿ yin laᵉ de t'a ya γin tį łeʿ wō γût te de sût ʿe yī es kai et dū
he fixed it. His sack he put it in. They had the foot-race. That young man
not

14 kį dī dī ʿaʿ mût taᵉ dûn ne ʿeʿ łe de ł'a ʿe daʿ ʿe a djaᵉ kō la līᵉ
he minded his father. With the people he raced. With the eagle he became
old man. Really

e yī dûn neʿ et dū yet dai wō tca ne ʿǫ lǫ a kō lįᵉ a cō eᵉ et dū
that man not ahead of him much he was. Because with old age not

16 na tcût a djaᵉ e heᵉ γū dai ne ʿǫ dûn ne k'e dût tca de ʿe de ł'a
he was strong because he became ahead of them he was. Behind the people
with his legs he ran.

e yī ʿes kai ʿį ʿį yit dai kū ʿį ya wō tc'įᵉ ta tcī t'a γin ya dûn ne k'e
That used to be young man ahead he was out of sight. There (bird) he went-
in. After the people

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[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 djût*, "he hunted."

de ɬ'a et dū ła dai e t'e dûn ne γa ū ja dûn ne ts'e dǫ nǫ dja
he ran. Not long time it was by the people he passed. Before the people he came back.

2 e yī xa t'ī wōn t'e lǫ e yī ʿe' a γût dī ʿū' 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 tsûn nī dį ʿǫ e yī me tc'ī ū ę ʿį ʿį yō et de dlōtc łī gī
he came back. Meat he took down. That one had been his wife was laughing. Another

4 tc'e ġe je ka a din dī ye dī a yī be tc'ī ū ʿa xa dûn ne ne łǫ
woman, "Why did you say that?" she asked. That one his wife her relations many,

a yī tc'e ġe dûn ne e lį
that woman people were.

6 a yī γa set da me tc'ī ū ą nǫ dja at tsûn ka ye dī ʿį a tsûn ne dū e
That one she married his wife he came back. Meat he was looking for. Meat was none.

me a ye ʿį yū ʿǫ dûn ne nī ya ʿį nī ye dį ʿǫ wō tcō nō dja e yī ʿe'
"Who stole it?" "Over there man stole it. He took it. Good he came back. Because of that

8 ʿa t'ī et dū lį ne ce dai ne ʿǫ a wǫ' et dū et dûc dī' e yī ʿe' a cin-
he did it." "Nobody my equal but not I knew it, because of that he did it - to me

la' ʿe ǫn t'e na nī dûn ne ʿe' na γin tį ʿį ʿį dûn ne tc'į' dī ya ye-
it was. You with the people I bet. To the man go," he said.

10 dī dûn ne a' djī me tc'ī ū ą yį lį ts'e ye de ʿa' xa tūs la nī ya
Man before her husband was he sent her. To the door she came.

ye dī ʿe xwa a wǫ' na wō te tcī na da wō' t'a cī da zō ʿet dū ya-
"Above here close to camp let us go." Man not he spoke.

12 tcūt de me ta tc'į' te a me zą' xō tc'e is dûn ne e' cū wū me k'e
To his father, "Father, her mouth I hate. Anyway you wish

din dītc ġa me ta' ye ze xai e yī tc'e ġe 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 mį ka a tca t'į ne ne dū we et dū γī ya ʿį xō wa-
People were going to war. For them other people were not. Not they saw them. They turned back.

nī deł mī ġe ke na γa dī deł ya γai mī ġe wōñ lį de ġac tc'ū ne'
Lake they came to. Over there lake was black spot. "Wolf

16 be djī ze xai kū γût dī be ya γa ʿe' wō dai γat dī gī tc'į' łe γǫ-
deer had killed," they thought. "Marrow we will eat," they said. To it they ran.

de sût lī ġe dan ne ye xa ɬ'a ya ġai nī ɬ'a dûn ne tsīᵉ e lī lǫ da-
One man ran by the others. To it he ran. Man's head it was. Cree

2 cī ne dûn ne γin wǫ ʿon t'ī lǫ dûn na na djin ne e lį lǫ
men had killed it was. People's relative it was.

yī dī ġe wǫ tc'įᵉ ta tc'et des deł dûn ne na łǫʿ a yī ġa dût tc'ī
Up to it they started. People many there were sitting.

4 lī ġī me dī ûl lī a yī ma zį ġō yeᵉ dûn ne ʿeʿ a t'į ai t'e dûn neʿ
One chief was. That one son-in-law with them people he was. All people

k'e γa ne t'eᵉ ma jīʿ ne dū we tai ɬ'a lǫ dī ke ne dū we ġot da cǫᵉ
they counted. Son-in-law was missing. He had run away. His moccasins were not. "Somewhere

6 me xa tûn e cį yeʿ dī' lǫ me tceᵉ kōn maiʿ mį ka na ta kwōn mai
he froze," said his father-in-law. "Camp border for him look." Camp border

dū de xa ɬ'a me k'e tc'e des deł at dū tǫ t'e t'e mût tûn neᵉ
this way he ran out. For him they went. Not far frozen

8 saᵉ ʿǫ me tceᵉ xa t'e ya ʿį ʿet dū ʿeʿ yī leʿ a yǫ 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.

ʿeʿ yī de cin neᵉ me k'e tc'e des deł me t'a des deł na γain deł
Those Cree after they went. Near them they came. They came home.

10 gī ya ʿį ǫñ ke dį kwą wōn łǫ ai yī me tceᵉ me kwą wōn łǫ e dī-
They saw them. Two places tipis were many. That his father-in-law "Their tipis most numerous thither

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

12 wǫ ût dū īn ła t'ī γût da ʿaʿ yīn laᵉ ġwaᵉ xō ût tc'ûk ġwa hweᵉ
Not one alive he made. Then he was crying. Now

mī de γe tc'e wōn līʿ ī heᵉ e dī' ła dį kwą da ne ne łǫ γǫ tc'įᵉ
he was mad because he was. There other place camp people many thither

14 des deł ʿeʿ dį djōʿ ai te ġī ye γain wǫ na γa des deł
they started. There too all they killed. They went home.

k'a djū mī ġe ke na γa dīt deł e dį' djōʿ de cin ne na dī ʿe lǫ
Again lake they came down. There too Cree had been.

16 ʿe yī djōʿ na ba hī e lī lǫ gī ka dzįc (a yī t'a dzįs) a γa des ts'ī eʿ dū
Those too war party were. Their fish hooks by them they were sitting. Not

e da ġwa wût dī lǫ lī ġe et dū łū ġe ze xai ūʿ dōn t'e ʿōn t'e kū dī
they noticed. One not fish he was killing. And "Why is it?" he thought.

18 wōʿ dī ɬ'a tse ʿeʿ ʿōn 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.

ġǫ des ya djōʿ dzįns eʿ sût da ce na djī ne e lįn kū dī de cin ne
He went there. There with hook he sat; "My relation it is," he thought. Cree

20 e lįn e lǫ wōʿ te na dzas ʿe yī ʿe heᵉ yōʿ nai ya ła ceᵉ łū ġe γe t'e
it was. Hard it was snowing. With that he came up to him. "My brother-in-law, fish soon

γain wǫ lǫ ye' dī" djō' me ġa et tc'a kai se tǫ lǫ et dū me' wōt-
you will kill," he said. There beside him spear was lying. Not it showed

da t'į ye tǫ e tc'a kai 'į tcūt ca na djī ne 'e' dū a' t'į lǫ kū dī
it lay. Spear he took up. "My relation not it is," he thought

gwa' xō de' at dûn ne djū' 'e' dī 'e' ga tinł e yī 'e' ye ze xai
and also he too ice chisel he was carrying. With that he killed him.

e k'e tai ł'a me na djī ne e dū da a dī' a yī 'e' ai t'e me na-
He ran away. His relations not he told. Those all his relations

djin ne tc'eγin wǫ de cin ne yeγan wǫ a da ne jǫ γa da nǫ dja
were killed. Cree killed them. Himself only he was alive. He came back

ma kwą'
his camp.

An Old Man Escapes a Plot only to be Killed in Revenge.

kō la in ła t'ī tī da wō t'ī ġa t'a djī' γût da mīł 'e' me tc'ī-
Old man one alone was living. Rabbits with he was living, with snares.
His wife

ū 'a et t'e de e lį lǫ łī ġe' et tc'ū djī' dûn ne na de ta e yī ec-
girl was. One from another place people living that young man

kai a t'į lǫ des tcût ī he' ts'e ġū wǫ nai ya ec ke kō la mił ka-
was. When he was hunting woman he came to, young man. "Old man snares
after he is gone for

na des ya ł'ǫ zūs xai lį et dī e yī ec ke a dī ts'e ġū tc'į' 'e' dī lō
I will kill him," he told her. That young man said it. To the woman he said-
it.

ze xąį et de ne γa nū cai et dī ī he' wōt ł'ō 'e yiñ ka na des ya
"If I kill him I will marry you," he said, after that to him he went.

ġa mił ka na des datc a k'e he' yō nī e dja da' ja ze 'į 'e ġa
Rabbit snare the direction he went for he watched behind the hanging snow.[1]
Rabbit

es dlūł e yī kō la nī dī tī da tcin tǫ t'e djī' ġa na bał ī ai yī 'e'
was caught. That old man was taking it, tree far rabbit was hanging.
Then

da tcin sainł e yī γût tinł ī he' yī tcūt ū' wût te es kai ī yū-
wooden hook that he was carrying with it he caught it, then hard
young man he shot at him.

ne t'ōk kō la ya ī ła ye yū e e de t'ōk kō la e k'e yū n ł'a
The old man jumped up. Under him he shot. Old man on him jumped.

e ye. es ke į ta na de ł'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 djī ne ne łǫ e łį lǫ e yī ec kai kō la tai l'a xa t'e
People his relation many were, that young man. Old man ran off
it was.

2 et dū ǫ xai dûn ne wō nī ya e yī et dū dûn ne e da yet dī e yī ᵉe'
Not soon people he came to. Those not people he knew. Then
e yī ec kai ze xai ᵉį ᵉį e yī me na djō ne lǫ hī ġa nī ya e yī ᵉe'
that young man he had killed those his relatives to them he came. Then

4 dûn ne ᵉe' wō tītc ai yī e xai ᵉe' me'a xai wōn ne ditc ī łī dī e cit-
with people he was telling. "That one is ours to us you are telling. Last
younger brother
le e lį ᵉį ᵉį nai la zin xai e lį lǫ da dja ᵉǫn t'e ū dī dī į į me sų-
he was, you it was you killed him. What has happened? we wondered.
Who killed him?

6 ye ze xai ū dī dī nai lǫ a ne t'į lǫ ga γī ye ze xai xō te ko la tī-
we wondered. You it is. You did it." They killed him. Very old man miserable
sûn ne a wonᵉ γī ze xai e tc'it dī
but they killed him they say.

A Man Wins his Faithless Wives by Wrestling.

8 dûn ne kō la e lį dûn ne me kai e lį dûn ne tī ts'e t'į
Man old man he was. Man respected he was. Head man they had him.
me ts'ī ū ᵉa ōñ ke t'ī dō ye ze xai tcaᵉ ût tcût datc a wǫᵉ
His wives two famine was killing. Beaver he was chiseling but

10 ût dū tcaᵉ ze xai e yī ᵉe' da bût tc'e ġū ye łū kū dī e yī kō la
not beaver he killed. "Then they were starving, women were," he thought,
that old man.
da γin t'į wǫ ᵉa' ca γai ᵉį kū dī e yī ᵉe' tcaᵉ na tc'ūt lį zōᵉ ze xai
"What is the matter they treat me so?" he thought. After that beaver small
only he killed.

12 in ła t'ī cat da γa a t'īs ġū ye dī' tōn da te na gō ye dītc tcaᵉ
"One for me cook," he told them. "Take it ashore," he would tell them.
Beaver
wǫ ne zǫᵉ ġī da γa nī tīntc e yī zǫ γa tsit kō la ca γa łū e nū-
shoulder only for him they would leave. That only he ate old man.
"They are starving me, I think,"

14 dlī kū dī
he thought.
e yī ᵉe' ᵉa'γût dja wōn lį (a γût dja ī ka) kū dī nes tį xa l'e djīᵉ
Then "What will happen is it?" he thought. He lay down. In the morning

16 nī γin ᵉatc tc'e ġū nī ᵉį ya ġwaᵉ na wō dī a γa 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 łī γût dī tc'e ġū ōñ ġī de tį ġī yī tcō tī ᵉatc sōnᵉ
Not you do that before," they said. Women both went away from him.
In vain

nī ʿī ya ʿaʿ dī dlaʿ kō la wōn djō γût da a wōnʿ gō ye-
he got up he pretended, old man. Good was alive but "Their minds

2 ʿin dī ʿeʿ tc'e le e nū dlī kū dī
are bad I think," he thought.

e yī ʿeʿ yac k'e tį da xa gût daʿ wō gût din lût me tc'ī ū ʿa
Then winter alone he lived thus. The snow melted his wives

4 nī γa de ʿį ʿį ʿį wōñ ka des ya ōñ ke gût det t'e in ła t'ī da zō
they had passed out of sight thither he started. Both one man

γa nī γûn nī ʿac e lǫ ai yī djūʿ da zō na tc'ūt ʿį ʿį γa nes ke lǫ
they were married to. That one too man was strong they have married.

6 e ġe k'a wōc cį́ʿ et dī ī kō la et dō tōn t'e me ġeʿ a t'į yǫʿ
"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 gût des t'atc a yī tc'e gū nī din la ʿį ʿį ye tc'ī tį
he came. Nevertheless they started to wrestle. That one women he had taken
he threw down.

8 me daʿ na tc'e tc'ût ʿį ʿeʿ xa tseʿ da zō na tc'ût ū ye e tc'et dī
He was stronger than he. First man strong was named they say.

gō djīʿ ma tc'ût lǫ dûn ne ʿeʿ de de sût ʿǫ me tc'a t'e ʿū cǫ
That one was strong man he quit. "You wanted him,

10 a t'į me ġa sa kī yet dī ġwa gū yeʿ tc'e le xat da deʿ eʿ tcaʿ
it is marry him," he said. Then he left them. With moose horn beaver,

ʿeʿ tcet da ʿeʿ ʿaʿ t'į ġōt dō yī dō ī ne dū e dǫʿ a γût dī
he was chiseling for it was. That time white people were not then they did it.

The Rival Husbands.

12 in ła wō de t'e dûn neʿ djūʿ xwōn te e tc'et dī dûn ne
Once man too was hard they say. Man

tc'ûl laʿ e lį a wōnʿ na tc'ûl lǫ[1] kwōn sût dai et dū na tcût-
poor he was but he was strong. A married man not he was strong

14 eʿ yon xa wōn t'ī e yī eʿ tin daʿ des da dōn t'e et dū e zeʿ-
he was thus. Then alone he camped. "Why not he kills anything

xai e łe ne e lǫn t'e kū dī e yī mąʿ xa wō tc'į́ʿ tin ye zōn-
it seems" he thought. That one from him he took his wife. He stayed with
him,

16 a t'ī ces ke ġe t'a nū keł e cī kū dī ī heʿ et dū na djût e yī
"My children they will kill," because he thought. Not he hunted, that one

mōʿ xa wō tc'į tin ī ī a cī wōʿ te wōn lį ka cū det dī a wōnʿ
from him he had taken his wife away. Very it was he hunted, but

18 et dū ʿeʿ ze xai dûn neʿ γon xa wōn tī ī ġa lį́ʿ ts'ût dō dǫ k'e
not he killed, man he took his wife from him. Now children starvation

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[1] na tc'ûl lǫ from na tc'ût lǫ.

t'a ne ke$^{\epsilon}$ e yǫ a dǫ t'e a wōn$^{\epsilon}$ me ta$^{\epsilon}$ et dū kin dī dī $^{\epsilon}$a$^{\iota}$ ū$^{\iota}$
was nearly killing them it was but their father not he minded. And

2 lī ġe kon sût dai ts'ûl la $^{\epsilon}$ị $^{\epsilon}$ị e yī zōn wō$^{\iota}$ te na djût a wōn$^{\epsilon}$
the other the married one used to be poor that one only hard he hunted,
but

e dū lī ze$^{\iota}$ xai
none he killed.

4 e yī $^{\epsilon}$e$^{\iota}$ me tcōn da ne te nes ke ġe 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 $^{\epsilon}$ǫn t'e et dū na γin da $^{\epsilon}$ǫn t'e ma$^{\iota}$ jī tc'ị$^{\epsilon}$ et dī
it appears, not you move it appears." To her son-in-law she said,

6 tc'ī ū a e lǫ ce t'ō $^{\epsilon}$e ca ẋa 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 djût me djī wōn nī ya ai t'e ye γain wǫ wō te
he hunted. Caribou he came to. All he killed. Very

8 mec ke ġe ka et des γai ta wōn t'e djī nī wō cī le cī et dī $^{\epsilon}$ị $^{\epsilon}$ị
his children for he carried it. "Far I will camp," he had said,

me ġe tc'ûl la$^{\iota}$ e tûn ne wōñ ka des ya e tûn ne e k'ai nai ya
his partner poor. Road for he started. Road on it he came.

10 k'a nī da$^{\iota}$ lǫ et dū łat dai nī ya e t'e yit dai me kwą won le$^{\epsilon}$
Already he had camped. Not long time he had traveled, suddenly ahead of-
him his camp was.

nī ya tc'e$^{\iota}$ xaił nī $^{\epsilon}$ǫ de zō xą kū γai ya e cǫn$^{\epsilon}$ yū ǫ$^{\epsilon}$
He came there. Outside load he put down. Without a load he went in.
Mother-in-law, over there

12 k'a es k'ûl le$^{\iota}$ tc'ōn ne$^{\epsilon}$ ces ke ġe γa tū zûl le a wōn le$^{\iota}$ ū ka
white partridge dung my children for soup you make. That is why

nī la $^{\epsilon}$ị $^{\epsilon}$ị kū e ne $^{\epsilon}$a$^{\iota}$ et dī me tcōn$^{\epsilon}$ tc'ị$^{\epsilon}$ me ġe$^{\epsilon}$ e yī da$^{\iota}$-
I brought it, inside bring it," he said, to his mother-in-law. His partner,
"That was lying on something,

14 sel la$^{\iota}$ a wōn$^{\epsilon}$ me tc'es le$^{\iota}$ $^{\epsilon}$ị $^{\epsilon}$ī ces ke ge ye nū de le e cī yū la$^{\iota}$
but I left it. My children will choke. Do not do it,"

et dī me ġe$^{\epsilon}$ tc'ī ū $^{\epsilon}$ą xaił kū $^{\epsilon}$e γin $^{\epsilon}$ǫ et tsûn$^{\epsilon}$ e lị me ġe$^{\epsilon}$
he said, his partner. Old woman load inside she brought it. Meat it was.
His partner

16 wō$^{\iota}$ te mī nī$^{\iota}$ dī ġe$^{\iota}$ wōn lị et tsûn$^{\epsilon}$ γa $^{\epsilon}$ị $^{\epsilon}$e$^{\iota}$ e$^{\iota}$ γa de γût-
very much was pleased it was, meat because he saw. For it they started.
des deł

18 me ġe xa ł'ī dǫ de tcût $^{\epsilon}$ị $^{\epsilon}$ị xa γa djī$^{\epsilon}$ nō dja ai t'e mes-
His partner in the morning had gone hunting. Evening he came back. All
his leggings

łe ġe $^{\epsilon}$e$^{\iota}$ da le da$^{\iota}$ ne tûn kwe na dja et dū lī et tsûn$^{\epsilon}$ na nī-
blood was frozen. He came in. None meat he brought.

20 $^{\epsilon}$ǫ$^{\iota}$ xa ł'e djī$^{\epsilon}$ ġū e t'e a γa da wō de lī et dī ġwût djī$^{\epsilon}$ γût-
"Tomorrow quickly for it we will go," he said. Over there they went.

des deł me djī ye tc'a tais deł lǫ e yī k'e mī wǫᵉ da le mī-
Caribou from him had run off. That on his nose blood, from his nose

2 wōᵉ t'a da le e lį lǫ e yī ᵉeʻ lǫ mes łe ġeᵉ ût da le wōn lī ʻī ʻī
blood it was. Then his leggings his own blood had been.

γût laᵉ k'et da yītc e yī ᵉeʻ dan wō de kin e yī be djī ze tseᵉ
Pine brush he broke then he covered it with snow. "This caribou carcass

4 e lį kū tc'et dū dī kū dī e yī ᵉeʻ a ye ʻį lǫ me ġeᵉ da wō tc'e-
it is they will think," he thought. Then he did that, his partner. "What is-
the matter,

de ke γût e lį e dū lī me djī ze tseᵉ wǫ lį lǫ e yī ᵉaʻ dī
pine it is. Nothing, 'Caribou carcass, it is,' that one said."

6 ʻǫ γin deł e yī yōʻ xa wōn tį ʻī ʻī 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 wōñ ka kwą cec da e yǫ ac t'e lǫ kū dī ᵉeʻ xa djaᵉ
"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 sǫ dǫʻ a t'ī
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 dûn ne γût da e yō a gin t'e
Very they were hungry. Not people they could live it seemed.

10 dū yeᵉ aʻ γin la ʻį ʻį e yī ka na γa deł e dū k'a tc'e ʻį tc'e ʻį
Cache they had made to that they were going. Not yet they saw it.
They saw it

e t'e łī ġī kō la me tcū ᵉe ec ke e lį te ᵉa tį daʻ wǫ t'a jī
immediately one old man his child boy was. "Father alone we will go-
somewhere,"

12 e yeʻ dī a wōnᵉ bût taᵉ ces ke ġe t'ō keł e cī eʻ dū xac deᵉ-
he said; but his father, "My son we will die. Not I can do that

e yō ᵉaʻ wōn t'e bût taᵉ yeʻ dī e yī ec kai wōʻ te ᵉaʻ dī
it is," his father said. That young man very said,

14 tī daʻ wō t'a cī ye dī ᵉeʻ wǫ konᵉ ɬį da wǫn tse e cī ᵉeʻ xōn
"Alone we two will go," he said. "Fire you shove together because

a dīn dī de tcwę tc'īᵉ et dī ɬį da wūʻ se e cįᵉ dōn t'a e dī
you say that?" to his son he said. "I will shove it together, whatever happens
(?)" he said,

16 me tcwę lǫ aʻ din dī tc'įᵉ tį nī ya yeʻ dī bût taᵉ
his boy. "The direction you mean, go," he said, his father.

tī nī ya es kai tcût ne łǫ ne wō neʻ tcįᵉ et dū kį dī dī-
He started off young man. Wood much he made the camping sign. "Not
you mind it

18 ᵉa ʻga (ᵉa) ne t'e kwōnᵉ lī da γō seᵉ es cī din dī įʻ ʻį da ne t'e
you are. Fire I shove together you were saying, what is the matter?"

mût ta^{ɛ} ye^{ʻ} dī kwōn^{ɛ} łī da wō se^{ɛ} es cī dōn t'a et dī kwōn^{ɛ}
his father said. "Fire I will push together, what is the matter?" he said. Fire

2 e łī dai ye des sī et dū dûn ne ^{ɛ}e^{ʻ} ne t'e e lǫ a xō lī^{ɛ} ces ke ġe
he shoved together. "Not man you look like, but my children

dū ye^{ɛ} γa tc'ū tcūt e cī lǫ a xō lī^{ɛ} dį dī ^{ɛ}e^{ʻ} 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 keł e nū dlį e^{ʻ} dī kō la
will die, I think," he said, old man.

mīł des la xat da mīł ǫ ke t'ī da se ł'ǫ et dū ła dai t'e
Snares he started away with; moose snares two he set. Not long time

6 γō djī^{ɛ} mįł na ze ts'ō xat da wōn ke t'į se lūt^{ʻ} kō la e yī ka
from there snare made a noise. Moose two were caught. Old man to them

nī γa ne da te ^{ɛ}a yī dai dûn ne k'e na wō cai^{ʻ} e^{ʻ} dī e yī ec kai
he moved camp, "Father, ahead after people I will go," he said, that
young man.

8 yū la'^{ʻ} yet dī bût ta^{ɛ} wō te a wōn^{ɛ} won dū cai et dī gōn
"Do not," he said, his father. Very but, "I will go there," he said. There

des ya dûn ne wō nai ya tc'e ġū ka tc'e de lī^{ʻ} a yī ^{ɛ}e^{ʻ} ġū-
he started. People he came to. Woman on account of they were scolding him.
Then soon

10 e t'e mût ta^{ɛ} ka na des ya yit dai kō la a t'ī bet djī^{ɛ} [1] tc'e ġū
his father he went to again. Ahead old man was. "From him woman

nī wō^{ʻ} nī tī e cī lǫ e cai' yīt dī^{ɛ} tc'e ġe nī wōn nī tį a xa t'a
has had a child, grandchild," she said woman. It was born. "With us

12 se ya me tcū ę^{ɛ} cōn on t'e ye^{ʻ} dī e yī ec ka e lį me tcū ę-
he caught up." "Whose child is it?" he said. "That young man it is,
his child probably

cōn ǫn t'e e^{ʻ} dī e yī kō la me tc'ī ū ą dōn t'a^{ɛ} da zō e lį la
it is," he said, that old man. His wife, "What kind, boy is it?"

14 yet dī ^{ɛ}a xa da zō e lį ye^{ʻ} dī
she asked. "Yes, boy it is," he said.

ġū e t'e mī ka na dīn da^{ʻ} ye' dī tc'ī ū ^{ɛ}ą nū ce hī ce tcū-
"Quickly for it go back," she said, old woman. "I will raise it. My child

16 ^{ɛ}ę į ła t'e ^{ɛ}į ^{ɛ}į ye k'ōñ ġe wōn lį ka cū dū dī et de^{ɛ} ū da' e cī
was one; a companion to him he will be. If he helps him hunt it will be well,"

yet dī yiñ ka na des ya kō la na ye nī tį γa lǫ dī lǫ ye ne cǫ
she said. After it he started back, old man. He brought it back. Really (?)
she reared it.

18 ya a wō^{ʻ} a dja^{ɛ} ye t'a djī^{ɛ} wōn djō γa da e tc'et dī tc'ī ū ^{ɛ}ą
For her he killed he became. Because of him well she lived they say.
Old woman

wōn jō e he^{ɛ} xa dja^{ɛ} e tc'et dī
because she was good it happened thus they say.

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[1] Also ma tcī^{ɛ}.

Torturing the Enemy.

dûn ne tį da γai yał de cin ne djū' yū' ōn tcī γa yał lǫ
Man alone was walking. Cree too from the other direction was walking.

2 łō' na γa t'ac ī γa' γa nes ke łą 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 dī' de cin ne cain ce kwą tǫ t'e yet dī ī dûn ne
is close," he said, Cree. "Mine my camp is far," he said, the Beaver.

4 djō tca' a xût da γa me kį' nōn ġet' et dī xa ł'e djī' ne tc'į'
"Here beaver waiting for us; beaver house break open," he said. "In the-
morning to you

da wō deł e cī et dī lǫ be da γa 'e' a nō dzē lī ōn la' ī dûn ne
we will come," he said. Waiting for him fence he made, the Beaver.

6 yas k'e nī kį gū ye e tûn ne a wōn' dla' e yī 'e' nō dze lī
On the snow he beat. There a trail he made. Then fence

a yin lai ts'į' a t'į γût dail nī gûn nī deł dûn ne γa a nǭ dze lī
he had made to it it was they were going. They came there. For the man
fence

8 ka γa des deł
for they came.

e jī kō la dûn ne ġa sût da de tcin łe ye ġet sōn' a ye 'į
That old man by people he sat. Poles he was cutting in two. In vain
he tried to do it.

10 łą' k'e nī yīc ye' dī k'e yin yīc e t'e yes ġōt ye ze' xai yī-
"Brother-in-law, break it," he said. He broke it, just as, he stabbed him.
He killed him. Up

dī ġe des deł 'į 'į bût ta' xō de de tce dī ts'ûk e t'e na wō-
they had started. His father screaming, he heard immediately they started-
to run.

12 wût de sût na wō za sail a k'e he yū t'ū tas 'e' ai t'e ya γat-
As they were rushing along he was shooting with arrows. All he killed.

dī es xō et dū in ła t'e e' wō lį γût da a yin la' ġū ma
Not one was there alive he made. His mother

14 γa dail djō' nes ke γe gī wōn et dū woñ ka dū' de 'e γin yał
was coming. "Here your children I killed. Not here this place you come

da' wōn lį yet dī a ma γai da yit t'ī wō' 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 łût ai yī tc'ī ū 'ą djō' ze' xai a yī ł'ǫ a ye na da de he
he used to burn. That old woman too he killed. After that those who lived-
with them

e yī ne nī dī la
them he took.

18 e yī da zō djō xō xai dûn ne na de hī' et dū et da dī da'
That man "Here close people they are staying not you know about

wōn lį la yet dī ī ʿe dį xwa dûn ne na de ʿa kō la ǫñ ke t'ī
it is?" he said. "There close by people living old men two

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

γin lį lǫ wō tc'īᵉ da wō de lī ġū yet dī e yī ʿeᵉ won γa des deł
there were. Thither we will go," he said. Then there they started.

4 mī k'e lū we a γa ʿį djū ce djō cût da γa da' ts'ī me ka
Their winter trail they saw. (?) "Here, for me sit. To them

wō' cai kwą 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 zǫ' se ke lǫ gō-
Those Cree he started to. Old men two only were sitting. Their hair

tsīᵉ γaᵉ in tcūt ye nīᵉ ġet de łût 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 deł e cį e ġa et dī lī ġī djō' cai djō xa wōc t'e e cī ġwaᵉ
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 ł'a ya ġa nī ya ya wō łīn 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 dûn ne ne łǫ a wōnᵉ ût dûn ne in-
all he killed. Very people many but himself was one

ła t'e a wōnᵉ dûn ne a γain wǫ lǫ en da dī dlaᵉ e tc'et dī
but people he killed. He was powerful they say,

12 tca t'ī ʿe e jī dûn ne
Beaver that man.

Two Brothers Escape the Enemy by Flight.

įn ła xō de t'e djō dûn ne ōñ ke t'ī ʿin ła wō t'ī ʿin tc'ī łe e le
Once too men two (once) to each other brothers they were.

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

tec ʿį ʿį et dū xa sī t'e dū djō ke wōn ne le ʿa' sī t'e tcaᵉ dī t'es
"Not we do this way here it is fortunate we are. Beaver we will roast.

16 wōn djō tcaᵉ wō tsits e cī ū wat dī la dō' ʿa γût dī
Well beaver we will eat, until the snow is melted," they said.

ma da γa k'e dōn ye t'įts lǫ djōn ke won ne lī ʿa' sī t'e dįn dī ī
His older brother looked around. "'Here a good place we are,' you said,

18 dī ye ʿǫn t'e me k'ain ta yet dī me tc'ił łe tc'įᵉ gǫ hwō k'ai ta-
this what is it look," he said, to his younger brother. There. He looked.

ʿį ʿį de cin ne a t'ī gū ts'īᵉ γa ʿac lǫ da γō dī xa' γût dī a yī
Cree it was. Towards them they two were going. "What will we do?" he said,
that one,

ma da γa tcaᵉ dūc xain yet dī ta da wō ɬ'ai et dī in k'ai tcaᵉ
older brother. "Beaver I will carry," he said. "We will run away," he said.
"Never mind, beaver

2 yū laᵉ ʿon dī te et dī ma tc'ī ɬe e t'ī zō γai dai deᵉ et sûn
do not; throw it away," he said, the younger brother. "Nevertheless if we live
meat

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

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

ta γût de ɬ'a de cin ne ġū k'e de de yaʿ e dū de cin ne
They ran off. Cree after them came. Not Cree

6 e tc'ōn γût de ɬe ġwa de cin ne ġū ye ze xai γa nī wōn ts'ût
from they could run. Now Cree they would kill them they rushed up.

ma tc'ī ɬe xō te na ɬ'e e da tcet dī ʿį ʿį et dū de ɬ'a k'e t'ī ye taᵉ
His younger brother very he ran, he had known not he ran that way.

8 ma da γa ce zeʿ xai e yǫ a djaᵉ tc'e la ǫ nī ya ʿeʿ ōn t'e
His older brother, "I may be killed it happened. Clumsy because he was frightened he was,"

yū dī ma da γa yet ts'ûn ne ta daᵉ e xaɬ ǫ nī ya eʿ ǫn t'e lǫ
he thought, his older brother. Among his bones began to pound because he was frightened it was.

10 γa xût da k'e djīᵉ de ɬ'a ye tc'ō de ɬ'e xa dja e yī ʿeʿ dī
Now moose like he ran. From him he ran it was. Then, "This

tcaᵉ diñ γai et dī ma da γa ʿin k'ai ǫ daʿ wō teɬ ī ye dī
beaver you carry," he said, his older brother. "Never mind, we will throw it away," he said

12 ma da γa ʿin k'ai ū laʿ γin γaiɬ yeʿ dī e yī ʿeʿ tcaᵉ γa γaiɬ
his older brother. "Never mind, do not; carry it," he said. Then beaver he carried,

a wōnᵉ de cin ne e tcǫ ta γa de ɬ'a ta t'ī γin leᵉ k'e ta γa de ɬ'a
but Cree from them they ran away. Three (nights) it was they were running,

14 ġa hweᵉ kwąʿ a wō de dla γa nes tį a yī tcaᵉ ʿį ʿį ġī ye t'e
Then camp they made. They lay down. That beaver that was they roasted.

wōn djō γī ya tset a yī ʿe wōn djō γa γût da a na γût djaᵉ
Happily they ate it. Then happily they lived, it was again.

16 wō te ɬį nī γin djī a wōn a γût tset a yī ʿeʿ wōn djōʿ a na-
Very they were tired[1] but they ate it. Then happy they became again

γût dja ġū ye tc'et dī
they say.

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[1] "Out of wind," was suggested also.

A Man and his Wife Are Saved by Lightning.

dûn ne wǫ nai deł ʿa yī et dū et da tc'et dī ke t'e e yīʿ
People to they came. Those not they knew. Those

2 dûn ne ʿec ke kwōn sût da a yī wǫ gût 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 wǫʿ łī wō te a γī ye dī a yī ʿeʿ gū ye des deł ta wōʿ-
but very hard they asked him. After that he went with them. Far distant-people

4 t'e djīʿ wō dûn ne e lį lǫ gū ye des deł dûn ne dī ġe tc'įʿ ta-
they were. He went with them. People to land far

wǫ t'e djīʿ dûn ne na γûn nī tį tį a wōn t'ī dûn ne dī ġe lǫ
people they brought him, it was, people's land

6 wō tc'įʿ a yī ec kai tį γa ne łū et dū ʿaʿ de ʿeʿ yǫ a djaʿ e yī
thither. That young man they began to starve him. Not he could do anything it happened. That

ec kai ġwa et dū na tcût a djaʿ e tsûn 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 ʿeʿ ġwa et dū dûn ne tįn ya ma kū den dī dį'
then not man he could walk. To him it was not easy.

in k'ai t'ō ts'ī dī γī ye dī e heʿ mį ġe wōn tcaʿ na tc'e dū daʿ
"Never mind, he will die," they said. "Lake large we will move across.

10 wō te in tc'ī sûk k'ût dûn nī nīʿ tc'ī wō k'ûts ye zū xai leʿ
Very wind cold man's face wind cold will kill him,"

γût dī me tc'ī yū ʿaʿ nī daʿ wō teł kū γût dī lǫ et dū djųʿ
they were saying. "His wife we will take," they were thinking. "Not here

12 wōn daʿ ġū e t'e tį wōn yaʿ et dū me da γa wōn leʿ me da γa
stay. Quickly go away. Not for him wait. For him

ne lį ʿeʿ deʿ t'a na won ts'īt e cįʿ na nī djūʿ ūʿ me tc'ī ū ʿa
if you wait you will die you too." And his wife

14 da zū dût tcin dī de t'ī ka he ʿa γût dûs et dū ja tǫ tce ġe γa
man wood four inches they loaned. Not he kept it (?), woman

yin tǫʿ e tī zō wō la ʿaʿ won t'e et deʿ et dū daʿ wōn tcīt eʿ-
he gave it to. "All at once if anything happens not let it go," he told her,

16 dī lǫ da zō
man.

tį tc'e nī daʿ mį ġe k'a dûn neʿ ʿeʿ da t'ī naʿ tûn ne dûn ne-
She moved away. On lake people were seen. Thunder among the people

18 k'e į ya yas et dū in ła t'ī sa ʿǫ da ne ne łǫ ʿį ʿį et dū
struck. Snow not one lay there. People had been many; not

in ła t'į de ġac ai t'e na tûn ne dûn ne γin γǫ łin ī ła t'ī
one black spot was. Thunder people killed. Just one

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

2 wac ᵉį kū dī meʿ tc'ī ū ᵉa ᵉeʿ lį lǫ ᵉeʿ djitc wō sûł le nī ye din tį
I will see," he thought. His wife it was she was breathing a little.
He took her up.

yī dī ġe me kwa tc'įᵉ ye nū dja et dū γa γa γût dai e yǫ a γai-
Up the bank toward his camp he came back with her. Not they could live
they were.

4 t'e

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

6 wǫ ka γût et dī da zō na γût des t'atc mī la zōʿ wōn lį ye he
he said, the man. They started back. Their hands only were. With

γût dai ne dū e ye heᵉ da wō de xa tin a γa ne ts'ût γa de bût ᵉeʿ
they would live was not. "With it what can we do?" They began to die.
When they were starving

8 ᵉin t'ī zō tcaᵉ kinᵉ ts'a ze sa ᵉǫ na γin t'ate tū mįł da wōc-
suddenly beaver house old stood there. They two came to it. "Water net
I will set

ł'ū e tcaʿ wōᵉ kū dī ġōt daᵉ xwon daʿ ce da γa kwōn de-
for beaver," he thought. "Some place near by wait for me. Fire build,"

10 wǫ k'ōñ yet dī tcaᵉ ᵉǫñ ke t'ī se lūt e yī kį na γût de t'atc
he said. Beaver two he caught. That house they two went away from.

ta wǫ t'e djīᵉ gī yī heʿ na γin t'atc
To a distant place with it they two came.

12 e yī tcaᵉ sûn ne dū we ġwa k'a djū γa de bût a yīʿ
That beaver meat was gone. Now again they were hungry. That

tcaᵉ tca lų cac djū ne tcai γin tį ū a yī kįᵉ 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 γin t'atc ġū dī ġe k'e gū nōn dī ᵉa da wǫ lį a yī kįᵉ dū dī ᵉe
In their country its small birds were. That food now

dī ġe ᵉeʿ na γa dī t'ac į daʿ wō de dla a wōnᵉ γa γût da lǫ e yī
their own country they came back. It was hard but they lived. Those

16 dûn neʿ k'e tc'įᵉ ᵉe daʿ lǫ yī se xeʿ kįᵉ jōᵉ ya γīt da dûn ne
like people they lived fox food only they were living on people

ᵉeʿ lį lǫ e yīt dûn 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 kįᵉ ya γīt da ᵉeʿ dûn ne γa ᵉį da de dlaᵉ mût tsûn
food they were living on for people it was hard, its flesh.

A Man Saves his Parents-in-law from Starving.

in ɬa wō' de t'e ī e' dį djō' dǫ a wǫ' ta' wō' t'e djī[e]
Once there too hunger was killing them. Far away

dū ye wō lī e yī' ka 'tc'a daiɬ ɬį[e] ġī tc'ī γa nes da de bût' e
cache was. To it they were moving. One old woman sat down with hunger.

e yī [e]e he' yī de ma jį γa dai dûn ne [e]e' me' tc'ǫ nes da
That with behind her son-in-law was going with the people. His mother-in-law sat down

[e]e' da γō dī' tǫ k'e djī[e] me ɬa je' je a' t'į djō' cût da γe sin[e] da
he knew. Far his brother-in-law was. "Here for me you sit.

de tcin ta' nī ya et de[e] wōn lī din ts'ûk' et de[e] a wǫn [e]e dū
Among the trees if I go, something is if you hear but not

cī dī da γǫn [e]a' me ɬa je de tcin na ze ts'ǫ[e] [e]e' wōñ et dū
pay any attention to me." His brother-in-law stick he heard (break) but not

ye ts'in de ja me' ɬa je k'a la jō[e] me γōt da t'į e' din na ze ts'ō
he went to him. His brother-in-law nearly he saw. There he heard a noise.

mes tin ɬ'ū le a dī xat da tc'e ǫ ke tį gin wōn lǫ 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 [e]į [e]į ka[e] ma jį et sûn [e]e yįñ ka na-
his wife had been sitting to his son-in-law meat for it went back,

des ya me tce djū' cac ze xai' lǫ e yī djō' at sûn [e]e' me tce
his father-in-law. Too bear he killed. That too meat his father-in-law

yiñ ka des ya lǫ [e]į dī dī γa des [e]atc
for it started back. They met.

γō djǫ ts'e des deɬ e γōn[e] da ne [e]e' tc'a gûn ne le [e]et dū
Well they traveled. Because people had left them not

dûn ne' k'e γai des [e]atc et sûn wōn jō t'a djī' ga γût da [e]e'
after people they two went. Meat good with they lived.

[e]et dū [e]ǫ xe dûn ne k'e ġwa kwe[e] γût des [e]atc dū ye[e] wōn
Not soon after the people now they two went. Cache to

na γa gint deɬ lǫ [e]et dī djō ût [e]e et ts'ûn ne dū e [e]ū' a γa
they came. There too just meat was gone. And those

dûn ne' et ts'ûn a γai [e]į [e]a wǫn[e] dûn ne'' et dū γa γûn nī tcūt
people meat they had taken but people not they gave to.

dū ye t'a et sûn[e] sûl la [e]e γǫn[e] yī ye[e] γa des da[e] ai yī ɬ'ō ī
In the cache meat lay but they ate it up. After that

wō t'e ya γa dīt bût
very they were starving.

na dlī k'a djō' e yī yī dai γa des da [e]e' wōn[e] [e]e dū lį γa-
Again still those ahead they were moving but nothing they killed.

ze xai e yī [e]e' k'a la' zōn t'a na gûn nes kį
Then nearly they died.

A Man, Frightened by his Wife, Kills Swimming Caribou.

in ła t'ī dûn ne djū' wō dītc e lį me djī nō de 'ōtc dī'
One man too his story it is. Caribou crossing place

2 γais ke me tc'ī ū 'ą yū dǫ k'e ût dū γa γût da e yōn a γin t'e
two were sitting, his wife too. There was famine. Not they could live it was.

be djī ne dū we e jī 'ī he' in t'ī zǫ bût djī ōñ ke t'ī na de 'eł
Caribou were not. Then suddenly caribou two were swimming across.

4 a la' ye dī se tǫ' e yī 'e' e ke a γin la ye tc'į' des kī et dū
Canoe there was. Then it float (?) he made. To it he started to paddle.

Not
łat dai e t'e yǫ' nai kį et dū ye ze' xąi yū tc'ī na des kį
it was long to them he came. Not he killed them. Toward this way he paddled back.

6 da ke tce łī hwū a t'į ǫn t'e kū dī me tcī ū 'ą wō te de bût'
"Why has he left them he did is it?" she thought, his wife. Very she was-hungry.

e yī 'e' 'a dī djǫ xwą 'a na γa kił da t'ī a t'į t'a nī ts'īt e yǫ
Then she said (?) "Here close he is paddling back. What is it?

We should die
8 a wōn t'e 'į 'į 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 djǫ ya γa be djī ta dī tce tc'į' na γa ōł djō xwa 'a na-
There over there caribou in the middle of the lake were swimming. Here close he was paddling.

γa kīł ye tc'į' 'ī k'e nī 'et' ye ne djit ye tc'ō ta na ts'į des kį
Toward him she spread her legs. He was scared. From her he paddled back.

12 lī dō ye tc'e le me djī 'į 'į γain wǫ be tc'į' ta ce tc'ī a yī 'e
Really he left her. Caribou he killed. To her they were being blown ashore.

Then
ta se 'eł ai ye kį' γa da tc'e ġe ne dū e e yī da zō ta tǫn-
they floated ashore. That food (?) woman. Was gone that man. Far,

14 t'e djū ī 'e dī sût da nat dū e da zō ġwa' 'ō ce de tį 'e ōn t'e
there she sat he was not man. Then "'He threw me away it is'

nū dlī kū dī 'a wōn' da ne et dū e da dī wōn lį e yī 'e'
I think," she thought. But people not knew it was. Then

16 e dū a γac da γa wōn lį kū dī a yī tc'e ġe 'in t'ī 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 bût' ū' ts'a deł łū ġe tū tc'ị̄ᵉ tc'a γûs xa-
People were starving. And they were traveling. Fish water toward, they-
ran, "Tomorrow

2 ł'e djī wōn tc'eᵉ dū deł tc'et dī xa ka dō wǫ tc'e des deł
there will come," he said. Evening there they came.

mị̄ ge k'e tc'e dīn deł ᵉe dī de cin ne ᵉa' t'ị̄ e lǫ ta jǫ nī tc'in-
Lake they came down to. There Cree were. Clear place they came.

4 nī deł ts'ą ᵉị̄ ût da ne djū dûn ne γa ᵉị̄ ᵉe dū ᵉa' tc'e de ᵉe' yǫ
They saw them. They themselves too people they saw. Not they could do-
anything

a wō djaᵉ tị̄ ła γin γǫ de cin ne na łǫ e yī ᵉe' dûn ne da'-
it was. They began to kill each other. Cree were many. Because people
were stronger than

6 na γût tcût dûn ne γa γin γǫ ût dûn ne et dū īn ła t'ī ts'es-
people they killed them. Themselves not one they killed.

zes xai ai yī ᵉe' tc'e ġū gū k'e des deł e yī djū' γa γin γǫ
Then women after them came. Those too they killed,

8 de cin ne' ts'ût dō yū ai t'e ị̄ dō' ma lǫ a γō γin dla
Cree. Children too, all. Completely its end they made.

A Cree, Caught alone, is Killed by the Beaver.

be djī' dī ġe k'ai na tc'ût de mīł ᵉe' ec ke gō mīł ġū e t'e
Caribou country they were living, with snares. Young men snare early

10 na t'ītc e łe xat ł'ī dǫ' ec kī' gū dị̄ e t'e xō djī na des de
they used to visit. In the morning young men four after them they went.

dū ye zō' ī̄ ġī dûn ne ᵉe' tcūs te ᵉe' nī ya lǫ dī de cin ne
This way only one man with snowshoes he had passed. "This Cree

12 a t'ī e cị̄ zō wai lī γût dī gī k'e na des deł ġū kwą wǫ tc'ị̄ᵉ
it must be. We will kill him," they said. After him they started. Their camp
toward

a t'ị̄ mī ġe ke dī ya yit dai γa yał gī tc'ī ᵉ wō de sût γị̄ 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 din ya e ᵉa ne t'ị̄ γị̄ ye dī e xai wǫ ne dītc γī ye d
"After what did you come are you?" they asked. "Tell us the news," they said

γǫn dûn ne γa γǫ 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^{e} et dū dûn ne e t'ī me' tc'e le hī e yī jō γī wō' e yī
but not people like. Bad people those only I killed." Those

2 ec ke ġū me' na djin ne dǫ le lǫ e yī a' dī γī ya ka nī ġet
young men their relatives they were, those he meant. They stabbed him-through.

te γī ye nī tį ġwa^{e} γī ze xai e yī ec ke ġū ġī e t'ī ai ye ^{e}į
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 tc'e dī' łī ġī dûn ne dac t'e dûn ne da ûs t'e e łe 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 ł'e djī^{e} de cin ne gū tc'į^{e}
"Well watch," he said, old man. The next day Cree to them

6 wō de sût e yī kō la tī sō^{e} e ła t'ī a ^{e}į e t'ǫ dī e t'e zō'
they attacked. That old man gun one he had. Bullets four only

a' ^{e}į a yī xais ł'a be kwą' wōn lį ī ^{e}e dī wō tc'į^{e} wa seł
he had. That last his camp was. There to it they would rush,

8 de cin ne de tes ō' ^{e}e' yū t'ūk' γa nī wō nī ǫ xa tse^{e} γa ł'e lī
Cree, with his gun he would shoot he planned. First was running

ze' xai kō la gū mī dī he^{e} yī dī e ta na wō des sût' de cin ne
he killed, old man; their chief. Over there they ran off, Cree.

10 tes ō' ^{e}ą ^{e}į lǫ kū dī e yī ^{e}e' nī ye djit e yī ^{e}e' a t'į ai yī
"Gun he had," they thought. Then they were afraid. Then it was that

kō la en da de dla bût tsûn^{e} ^{e}e' xa γût da e tc'e dī
old man was hard his flesh because he lived through (the winter) they say.

12 dûn ne γan γǫ e yī ^{e}e' te sō' tc'et da γan tcūt lǫ e yī
People had been killed. Then gun they left. That

yin tō' e t'ō dį e t'ī bûk ka sel la lǫ e yī djū nī de la dûn ne-
he found. Bullets four beside it were lying. Those too he took up. People for

14 γa ya γût da et dū wōn lį ye ū t'ū' e yī ġa hwe^{e} dûn ne
he kept them. Not it was he shot. That then man

ye he^{e} ze' xai xō t'ī da γa ya γût da ^{e}į ^{e}į ġwa'
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 tc'a deł ai yī ai t'e tc'a γin wǫ xa γa dō de-
Buffalo after they went. Those all they killed. The day after Cree

cin ne tc'a ^{e}į tc'e ġe ya ^{e}į a wǫ^{e} da zō γō ne tc'ī ġī ye dī
they saw. Woman saw them but men, "You are lying," they said to her.

e yī ʿeʿ ai t'e e t'ō γa γût des la [1] xa k'ai wǫ gū yī laʿ zō
Then all arrows they had used buffalo on (?). Their hands only

da wōn lį xō te de cin ne gū tc'įᵉ wō de sût gū tcō aʿ γût t'ī
there were. Very Cree toward they attacked. All right they were.

ai yī ʿeʿ ne łǫ ne γa ze xai de cin ne de cin ne łaʿ djai t'e zǫʿ
Then many they killed. Cree. Cree five only

γa zeʿ xai e lǫ
they killed.

A Man and his Wife alone Escape the Cree.

xa tsīᵉ dûn ne ya γa dī bût lǫ łī ġī dûn ne γī ye łū e yī
At first people they were starving. One man they were starving. Those

łū ġe ka tc'a γis xa ł'e djīᵉ łū ġe ka tc'e dū deł ʿa γût dī ūʿ
fish they were running for. "Tomorrow fish for we will go," they said. And

dûn ne mī ġe ke dī deł de cin ne wǫ na γin da a yī ai t'e
people lake they came to. Cree there were living. Those all

γa ge ye wǫ ai yī dûn ne ts'ûl la ʿį ʿį zō γût da
they killed. That man poor only he lived.

ye dī eʿ me tc'ī ū ʿą ka na des ya k'ûl la zōʿ mī ġe ke dī ya
From there his wife after he started. Nearly lake he went to.

wō te jōʿ nō wût djaʿ yū tcit dī ya ye et dī ye tc'įᵉ 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 γûn nes tīn kōnʿ e dīʿ dī e k'ī dze ne xe
They began shovel off a place. There they lay down, fire without four days

γa γin tetc ca tc'e nī ya neʿ γin ʿatc yī ts'ī mī ġe wō tc'įᵉ
they lay there. Sun it came up they two got up. Over there lake to it

des ya da zō mī ġeᵉ k'e wō de ne γac ai yī dûn ne tc'a γin wǫ
he started, man. On the lake was a black spot. That people were killed

e yī e lī e dū in ła t'ī γût da dûn ne zēᵉ 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.

dûn ne e łaʿ xō de t'e tc'a deł ya tc'e dī bût łī ġe dûn ne
People once were traveling. They were starving. One man

tc'ûl la e lį et dū γī ya in tcūt ai yī ʿeʿ ût dûn ne cac in ła
worthless was. Not they fed him. Then he himself bear one

me tc'ī ū ą na ye ne ʿį lǫ da zō et dū et da ye dī yī dai ʿǫ nōn-
his wife had hid. Man not he knew it. Ahead he came back.

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[1] ta γût des la was first recorded.

dja me tc'ī ū ą ne dū e da dja ōn t'e kū dī yiñ ka na des ya
His wife was not. "What is the matter?" he thought. For her he went back.

ye tc'ię̇ xwa na γût dał de cin ne djū' nū lį e' na zût 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 γût dī
All at once his children "Fat," were saying, those. "Why do they say that?

tc'et dō kū dī da zō′ nōn dja cac k'a jǫ e da t'ī ǫ nī ya ke t'ī
children," he thought, man. He came back. Bear fat only was in sight.
He was frightened.

na ye ne ᶜį lǫ e yī ᶜe' et dū tǫ t'e dǫ ᶜa' ne dja dį wōn lį
She was hiding it. "Then not far you did it it is;

wōn djō na na wǫ ᶜį dûn ne ka γa a wō lį cac γa gûk dûk
well you hide it." By the people even bear they eat up

e da tc'et dī e dū łū ġe ze' xai e yī e' mes ke ġe dǫ k'e t'ai-
they know it. Not fish he killed. Then children famine they would die

ke e yǫ a' dǫ t'e e yī ᶜe' cac na ne ᶜį et dū ma tcin tcūt
it appeared. Then bear she hid. Not they were feeding

e yī da zō
that man.

e yī ᶜe' tc'e ġe a t'į łū ġe na łō dī nī tce nī da et dū a djī
Then woman it was fish many places they moved the camp. Not before

łū ġe ze' xai ᶜį ᶜį ġa hweᵉ łū ġe a hwō a djaᵉ xōn djō dûn ne
fish they had killed, suddenly fish they killed in numbers, it became. Well
people

ᶜe' γût da ġwaᵉ et dū lį ǫ t'e ū gût din lût' nī γa γûn nī daᵉ
with he lived. Now nothing it was.[1] The snow melted they lived through.

Starving Beaver Visit the Rocky Mountains.

tca tc'ī dûn ne na lǫ neᵉ ᶜin łaᶜ γa dīs daᶜ yas k'e ᶜa wō djaᵉ
Beaver Indians many together they were travelling. Winter became.

yas da tą ᶜa djaᵉ bes na dū e tsinł djū na dū we tīs ᶜō'
Snow deep became. Knife was not. Axe too was not. Gun

djū na dū we ġwaᵉ ᶜa' a' da tc'al leᵉ tsī' ī xeᵉ tcaᵉ wōᵉ ᶜe'
too was not. Then snowshoes they made with stones with beaver teeth

wa yū īn da dla a wō djaᵉ dōñ k'eᵉ dûn neᵉ ᶜa yin laᵉ ġwa
too. Hard it became. Starvation people befell. Then

dûn ne dōñ k'e t'ais ke' ta tc'e' dē zū jǫ' ya γī da ᶜa djaᵉ
people starvation they began to die. Three men only were alive it was.

ġwa dûn ne ka na γût dûs deł γa dûł ġwa ᶜīn da dla ex-
Then people for they went. They traveled along. Then it was hard.
Porcupine

[1] Nothing was the matter.

tcic ye' γa zex xai ai ye kīn' γûn nes tetc gū sōn' ɬį ġe'
they killed, that food they slept. Really one

xō nat ye dûn ne 'a γat tc'in tc'ę' ġwa xa ɬ'ī e tce ġwa tcę'
dreamed people they were staying. Then the next day thither

ka γût yes datc tsī yis ye' k'e kį e γin deł ī 'e dje' 'īn da dla'
for they started. Rocky Mountains they climbed. There it was hard.

djin' γa deł 'īn tcīn jǫ'[1] kwōn e wō t'a tc'į' ġwa dûn ne ġa
They were traveling suddenly fire was seen. Then to people

nī γûn nī deł ai ye' ne dûn ne 'a ts'ûn na ɬǫ' a γa 'į ai ye'-
they arrived. Those people meat much they had. With that

t'a tc'į' ya γī da ī ne' ta tc'e' dûn ne' ai ye 'e' 'at t'ǫ le'
they lived, those three men. Then summer

'a dja' djį' tū' dī ye' gū dī ġe dję' na' γin deł
became this way to their country they came back.

The Escape of the Brothers from the Beaver Lodge.

es ke ġū ōñ ke dī ɬǫ 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 ġe xwą dan ne de cin ne je γin γǫ lǫ
for they were listening. Above them near Beaver Cree killed.

et dū et da wǫ wût dī es ke ġū da cin ne ye dī' ka wōñ kǫ
Not they knew it, young men. Cree there the hole

ye dī wa tc'į' dûn na γa 'į kwōn' da ts'ī da cût tsī nût ɬǫ
through that they saw the men. Fire limbs dry many

a γī yin la' ye dī e kī' yū 'e kū ke ye gīn la' gī ye kō dûn nī-
they fixed. There lodge under they put them in. They set it afire.

tsī' dûn ne kwę 'a t'į ma n da wō de ła łût 'e' et dū e-
Men were inside. For them it was hard. Smoke with not they could breathe

djītc e jō a dja' t'a γa ne ts'īt ī γa nī wōn ts'ût' e yī 'e' et dū
it became. They were about to die it was. Then not

a γût dī ye he yō gū ya 'a' won dja' te gûn ne 'atc yī tse ûs-
they could do anything for them it became. They two went in the water.
Down stream ice

tûn ne wō te wōn tca na ġet ût da wût dī wō tc'į' te gûn 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' xût e a t'į nū dlį ma-
By chance (?) the older brother came out. Not without reason he did it
I presume. The younger brother

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'ī zō.

te det dītc ye ke^{e} ī tcūt k'ûl la wō tes de ja xa γa γin ^{e}atc
he was feeling in the water. His foot he caught. Nearly he went by. They two-came out.

2 tsīn γa γût de ^{e}atc ^{e}ū ya γī gū na t'ûn ne^{e} ai t'e na cet cûl
They got away. Then on them their clothes all were wet

^{e}a yī gū ye as tûn e cį a wōn^{e} γa γût da
those with them froze but they lived.

4 de cī ne tc'a dûn ne te wōn sûn ne k'e wō γin letc yī dō^{e}
On account of the Cree people were miserable they were. White people

ne dū et dǫ ût dū lį ^{e}' a γût de e yī ^{e}' k'es ła djį^{e} de cī ne
when they were not with nothing they worked. Then revenge Cree

6 gū ya wǫ gū zōn^{e} γin le' tc'et dī ût t'a ze ts'ōn^{e} dō' ûl le
always killed them they were they say. When there were leather breech clothes it was

a yī'
this.

The Killing of the Children Avenged.[1]

8 xa k'ī ge xa des deł ġū tc'ī ū ą ġū k'e γût deł in ła t'į
Buffalo they started for. Their wives after them were moving camp. One

tc'ī ū a dûn ne ta γût da e yī a xat tc'ī^{e} γût deł in tc'ī dū da
woman among the people was living. That one "After us they are coming, Winds-crossing-each-other,

10 nûl lī da' din dītc ai xe
when you were you used to say. Yes."

gū ł'ǫ ī djī^{e} γū ōn na^{e} tin des ya ton t'ī a e dū dje a tûn ne
After them side by side he turned off. Far from there road

12 a wō dī dla at dū nūt te ye kał e wū da t'į 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

γût dail dût ye^{e} tū γût des dǫ γût dī ye he^{e} a tai tc'it dū ^{e}a cī
they were coming young buffaloes. Water they drank up. Because they were-saying, all children,

14 an na tī a dū' dī ^{e}el ^{e}a an ne kwę et dī ī ye he^{e} a tcū ne he^{e}
"Mother, father here mothers camp," he said. Now strangers

dûn ne mī tc'e le a tai tc'it dū ya γin wų ī ye he^{e} yī de ye-
people bad all children they have killed. Then upper (?) road

16 tûn ne ł'a[2] ai te mes ke γa^{e} ya wa sił γa łį ya in sût łe cī tc'e-
all their children ran with him. Really they ran with him. They started.

des deł e cił ma da gō^{e} ne^{e} a' nī yin tį γa
For them a hole was there he put them in.

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[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 dla*, as was suggested by an interpreter.

ū tc'ị́ᵉ de ɬ'a tc'ī gū ʿa yī dai de ɬ'a xa k'ī ġa γin wọ ġū-
From there she ran old woman. Ahead she ran. Buffalo they killed to them

2 yū na ɬ'a yat ye na xûs ke ge e he ɬe tc'e nas dītc xût yeᵉ ke
she ran. "Come our children (?)" Just moccasins

e dī tū nī na wōs sûts ya ī tcī mûs ke ge tas γin wọ in ɬa t'ī
without on the snow they rushed. They were crying. Their children were all-killed. One

4 es ke mût tcū ę ī ɬa te ai ye at dū kị dīn a kō le gū ya ī-
boy her son one that one not he cared. Old people all cried.

tc'ī a cī tcaᵉ

6 xût ɬ'e djīᵉ a xat dje e wa ɬī xe cī e dī at dū kị dī ʿa ye-
"Tomorrow you will do as you please," he said. Not he cared. From his-mouth (?)

sōn wō tc'ị́ᵉ a tc'īt dī e dī ût da ʿa wō tc'īᵉ k'ûl la na wō din kąᵉ
he pulled out (?). He knew about it. Nearly it was daylight

8 xain wọ ʿọ ye k'e da γin tcût ī ye heᵉ γa dīɬ djinᵉ ait xai
he pulled out. After it he was dragging it because he ran. All

dōn gûc ɬ'ū ġī ġet des deł ye de γût deł djī a tai ya in kī dûn-
having cramps they went. Ahead they went all lay on the ground. People

10 ne γût dīl (gī k'e des deł gī yū nai deł) γa dī le de at xai ya ī tceʿ
after them went. They came to them. As they were coming along all were crying.

at hai ġū yes ke ġō γin wọ a cī ne gī tcū γaᵉ gī ye gût 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 djō at de gī dī dlaᵉ
they thought. Good he had revenge.

The Killing of the Women Avenged.

14 xa k'ai ka tc'e des deł tc'e ġū zọ de ts'ī de cin neᵉ yō nai-
For buffalo they started. Women only were sitting. Cree came there.

deł ya γin wō da zō ne dū we in ɬa tc'ī tc'ī yū a da zū t'a-
They killed them. Men were none. One old woman men came to.

16 se ya ʿeʿ yī da γai et da wōʿ tc'it dī da zō tc'e ġū ka . na des deł
Because of her they knew it. Men to the women started back.

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

18 tca ta wō t'ī ne ʿa yī ai t'e ye γin wọ ʿeʿ dū ʿị́ ɬa t'ī γût da
Beaver those all they killed. Not one lived.

γū tc'ī yō γīn woñ ka ʿa ye ʿị́ʿ
Their wives on account of they did it.

A Man Finds Beaver in Small Places.

dûn ne łī ġe tca^{ɛ} γō nī ya łīn^{ɛ} xût ye de tca sûz ze xai-
Man one beaver he went to. "Just small place beaver I will be able to-
kill

2 yōn ōn t'e kū dī ōn des ya tca sōn tī a k'a mûk k'e na din da
it is," he thought. He went back. "Beaver rat after go.

mûk ġa nī na wōn ^{ɛ}ī le ye dī′ ye k'e ne ġa yīt da tca^{ɛ} łin
With him we will hide," he said. "After him he is watching us. Beaver just

4 xût te de na dī e lǫ mī a wōt dai e dī γō tc'į^{ɛ} γût des deł
small place they will be living. We will eat it all up," he said. Thither
they started.

ġī ye dī din deł te k'ai^{ɛ} ye tce dōn ī ^{ɛ}e dī k'a djū nōn dja tca^{ɛ}
They started after them muskrats. Ahead of them there again he came back.
"Beaver

6 xût te dī dī e ts'ī^{ɛ} mī wōt dai$^{ɛ′}$ yet dī 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^{ɛ} e^{ʻ} yū e a da γa a wat le kū we win sī yī dī ġe tǫn te zī^{ɛ}
His food under hole (?) made we will go in. Up there far

8 ł'a djin nī ^{ɛ}atc ī ^{ɛ}e dī min ka tsin na ta γa łin ne dū we dûn ne
they came to the end. There, for him they looked. Then he was not. Man
łī ġī t'a ł'e he e zis t'ain ya yet daγ γa wōn ka na ta ga xōt-
one mink skin he went in for him where he looked for him only then he-
found him.

10 da wōn ^{ɛ}ō ye k'e des ya ł'a djī^{ɛ} dī e tsī^{ɛ} da tcin xain tsī
After him he went behind they were sitting (?) trees they pushed out.

k'a djū xōn de ca
Again he went home.

12 γa łį̄n^{ɛ} dōn k'a^{ɛ} dûn ne γa in da dla dût tcin iñ ka na ta
Then starvation people was hard. "Wood look for,"

e dī miñ ka tc'ûn na ta dût tcin sīn tǫ^{ɛ} ī ^{ɛ}e dī miñ ka ye-
he said. For it they looked. Stick they found. There for it they looked.

14 ts'it dī ^{ɛ}į^{ɛ} gō tc'į^{ɛ} dī e ts'ī^{ʻ} ai te sûz ze xai dûn ne ī ne dī γe-
There they sat. All they killed. People were pleased.

wōn le

Putting the Enemy to Sleep by Magic.

16 dûn ne tī ōñ ke t'ī dûn ne ka ga des ^{ɛ}atc ût tûn ne γa ^{ɛ}ac
Men two people they two went after. Road they went along.

wō te dûn ne ne·łǫ wǫ na γa γin ^{ɛ}ac e yī de ts'ī et dū gū-
Very people many they came to. Those sitting not they saw them.

18 ye ^{ɛ}į a γût dûn ne zǫ^{ʻ} dûn ne γa ^{ɛ}į^{ɛ} ^{ɛ}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'eł lī łin dûn ne ne łǫ 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'eł lī k'a djū gī tc'ī'
his older brother. "Never mind, let us shoot them," he said his younger brother.
Again to them

4 te sō et da γût dī tīc a wǫn' ma da γa yū la' łįn' dûn ne
gun he pointed, but his older brother, "Let them go. Too people

na łǫ et de ġa da wō yeł 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 γût des t'atc
he said. Back they started.

nūc 'a' hī ye dī gī ye he' dûn 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'į' dec 'atc ai yī de ts'ī tōn t'e djī' wō dûn ne
they put down. To them they went. Those sitting distant people

e lī dûn ne γa 'į e t'e ye ka a ca ġa 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 ī tac e 'a' sī t'ī γût dī yō xō' ca ġe wō t'ī ts'a deł ī 'e dī
we do we are," they said. "Over there river very (many) they are traveling.
There

wō tc'ī' a xa tc'et dûl lī' e yī 'e' k'e ts'ī ī 'ac 'e' a' sī t'ī γût dī
to it they were scolding us because we are walking around we are," they said.

12 wō tc'į' e xai ec ke gū dī en t'e ne e xai na γa dū de lī γût dī
"Thither with us young men four with us we will go," he said.

wōn na γa des deł ca ġe wō tī ke na γa dī deł sa l'ǫ ī e dī
There they started. River very (large) they came down. After sunset
there

14 na γa nes tetc sųn' a' γī yī le' tc'ain t'e 'e' nī γī nes tatc in ła-
they went to bed. In vain he tried them, medicine with. They lay down. One

t'ī wō t'e tc'a din t'e e nū dlį e ōñ t'e et dū ǫn xai tc'į' 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 ġwa
he slept, he caused with medicine, everyone. "Now," he said. Then

gū ye γan wō bec 'e a γī ye 'į
they killed them. With knife they did it.

A Blind Man's Attempt at Defence.

in ła wō de t'e djū' tc'e des bak tc'a dail 'ị 'ị dûn ne wōn
Once too they went to war. They had been traveling, to people

2 na tc'e γin deł miñ ka 'a' tc'et t'ị ī e lị e yī 'e' dûn ne' na'-
they came. For them they were looking they were. Then people after they-knew

yīc ł'ǫ e' wō lị 'e' mûk ka kū tc'e γin deł kō la ye' ka da-
they were there to them they went in. Old man, "Where are you going

4 deł 'e' a t'ị et dī xa t'e ke ī daitc 'e' at sī t'ī ġū ye γût dī
is it?" he said. "Just we are traveling we are," they said to him.

a wōn' a yī kō la' xût t'e a' tc'et dī kū dī e yī 'e' me'-
But that old man, "Just they say it," he thought. Then to his boy,

6 tc'et dō tc'ī' kwōn' e yī nī deł e cī mec ke ġe wō lị la 'et dī
"Is it those they came their children are?" he said.

bût tce' tc'ị' īn dū e et dī e yī tc'et dō ġa xa wōn t'e cī
To his grandfather, "No," he said, the boy. Now "That way it is,

8 kūs dī ī k'e tc'et dec da' tc'et dō wō lị e łe et dū xa t'e a tc'et-
I thought. If they are traveling children would be. Not just they are,"

t'ī e cī et dī e yī kō la e yī 'e' ya γa kū γain deł 'ī 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 γī yet dī
what did you say? Foreign way only all the time you talk," they said to him.

xon t'e sût da bīc k'e de 'ets me dûn 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 ī he' a ye 'ī ai yī kō la mût dai ne dū e ma γai łe' t'a na-
he did it. That old man his eyes were none. Behind his back he hunted.

net ta et sûn' ū djō xain 'ǫ ye t'e et dûn ne jō' ya tset
Meat good he took out. He roasted it. He himself only ate it.

14 łīn dō' se ze dzûγ γa wō sī tsī kū dī 'e' a ye 'ī ai yī 'e' et dū
"Last time for my death I will eat," because he thought he did it. Then not

dûn ne γa nī tcūt
people he gave to eat.

16 īn t'ī zō ma jī' na γût dał kwe na dja tū e ka ja' 'ị 'ị
Suddenly his son-in-law was coming back. He came in. "Water for I am thirsty.

et dū tū wōn lị e nū dlị et dī me' tc'ī ū 'ą tc'ị' e yī me tca'
Not water is I think," he said, to his wife. Then his father-in-law,

18 et dū cin djō' a wōn t'e tū ye din t'a' ye dī ū sa' nī dī 'ǫ
"Not old you are, water go for," he told him. Pail he took up.

tū ka des ya γō tc'ị' 'a' yū me t'ō yū dûn ne γa 'ị 'e'
Water for he went. Over there snowshoes his bow and arrows people because he saw

γōn nī yī la lǫ γō tc'į́ᵉ ka ʿa t'ī et dū a djī dûn ne γa ʿį́ᵉ
he had left. There for he did it. Not before people he saw

2 e lį e heᵉ et dū xût t'e a tc'et ʿį kū dī ʿeʿ gō tc'į́ᵉ de ʿa xaᵉ
because they were, "Not just they are doing it," because he thought there
his snowshoes

nī la lǫ yeʿ ta na de ł'a ġī yī ʿį a γa da ne de hwūᵉ ta na-
he left with he ran away. They saw him. "My friend, what are you doing?
You are running away

4 din ł'a a ne t'į γī ye dī ne γaʿ de sī ts'ī ʿį ʿį ġū yet dī daʿ-
you are," they said to him. "Beside you we were sitting," they said.
"What are you doing

de hwū zōᵉ a t'ī xa ġū ye dī ġwaᵉ dū ye na γût ł'a dōʿ nī de ʿį
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 ʿai xōn t'e bec
The old man knife holding beside his foot sticking out just knife

ū tǫn lǫ xa dī′ he cī ġī ye dī de cīn ne za γa me tcǫ ts'ût de
he was holding. "He will do something," they were saying, Cree language. Be-
tween them blanket

8 ge yǫ cī γin dī djī′ gī tcōn se tsūz dûn nī e lį kū dū dī ġī ye-
folded between them he put. "A man it is he will think," they said.

dī ʿe γa łǫ γût dī lǫ e yī ts'ût de se ġōt e yī kō la dûn ne
Truth they said. That blanket he stabbed, the old man. Man

10 e lī kū dī ʿeʿ a ye ʿį e t'e xō wût de γûs ya ʿǫ wa tc'į́ᵉ 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 ût dûn ne djūʿ e t'ō eʿ dûn ne ka et dīt tcitc
They killed him. He himself too he shot. People at he was shooting;

12 bût dai ne dū e ī heᵉ et dū dûn neʿ kai taʿ a wōnᵉ a t'ī a wōn
his eyes because none not people he saw nevertheless

k'ûl la dûn ne zeʿ xai bût dai wōñ lī e deᵉ et dū γī zū xaił
nearly man he killed. "His eyes if he had had not we would have killed him

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

ġwaᵉ ai t'e me tc'į ū ʿą tc'a γain wǫ e yī da zō′ ya γût dī-
Then all his wives they killed. That man after they were hunting

16 tcût ī l'ǫ ī a ġū ye ʿī e de wō tc'į́ᵉ et dū ġū yōʿ tc'ec tetc ai yō
they did it from that time not good they could sleep.

dûn ne e γa ʿaʿ a γût djaᵉ a djīᵉ djūʿ ġū ye tc'el le ʿeʿ a γût t'ī
People they were bothering they were. Before too they were bad they were.

A Battle on an Island.

dûn ne ne łǫ des bat[1] tǫn t'e djį˓ k'e tc'et djaitc mīñ ka
People many went to war. Far distant they were traveling for them

a tc'et t'į ˓į ˓į et dū tc'e ˓į˓ ca ġe˓ wōñ tca˘ ke tc'e dīn deł
they had been looking. Not they saw them. River large they came down to.

et dū dûn ne mī ka de sī deł ī et dū wō t'į nū dlī γût dī
Not people for they went. "Not we shall see them I think," they said.

ġī yī ka et djin ˓į ˓į et dū tōn t'e a t'ī tū k'e cī˓ me kwą
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 deł
is located it is. Not far they are living," he said. To them they went.

tc'a ˓į˓ a wōn˓ et dū mū den nī˘ na de e lǫ dū k'e na de ˓e
They saw them but not it was easy they were camped. On an island
they were camped.

bût sa cī xa djec dain lį na tca˓ a yī ˓e˘ et dū a tc'el le e yǫ
All around it there were rapids large. Then not they could do anything

ōn t'e a djī dûn ne e wǫ dûn ne e lī e wōn djō xa γût 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 yǫ ōn t'e γût dī
Because of that not it was easy. "Not we can do anything it is," they said.

xa ka tc'in ġī tc'į˓ et djin a wōn˓ łī ġī dûn ne˘ ai t'e
Evening toward them they sang, but one man all

nes tetc a yin la˓ ˓īn ła t'ī dûn ne et dū ˓a yī lī he yōn ˓ōn t'e
they slept he made. One man not he could do anything it was.

īn da dī e dla˓ lǫ e yī ˓e˘ łī ġī cai djō˘ nī nūc datc ī et dī
He was hard. Then another one, "I too I will try," he said.

ai yī ye tc'į˓ et djin ai yī ġwa˓ nes tin a yin la˓
That one toward him he sang. That one now he slept he made.

bût tc'į˘ na tc'e dū de lī γût 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 ła dai t'e ġū tsī zōn˓ xa da-
River water was strong. Then not long their heads only were sticking up

se ˓a a dja˓ ġū ye de lī he yōn a γût dja˓ īn ła t'ī dûn ne ca˘-
it became. They were being carried downstream they became. One man
"Take hold of me,

tcūt et dū ca da γût tcīt et dī ˓e˘ ai t'e dûn ne łū tōn dûn ne
not let go of me," when he said all people held each other. People

na dec eł xa k'ai k'e tc'ī˓ a dī e yī ˓e˘ dûn ne na se ˓eł ta ses deł
were swimming across. Like buffalo he was calling. With that people
got across. They went ashore.

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[1] Also, des bak'.

e yī dûn ne na de hī tc'ị̄ᵉ γût des deł in t'ī zōn γût djeᵉ
Those people toward who lived there they started to go. Suddenly geese

2 de ts'ī lǫ na gū ye yīj wōt deˋ ke dja ɬī ġī dûn ne yū laˋ
were sitting they saw them. He was going to call it became, one man,

"Do not do it,"

yet dī et dū wōt de γût djeˋ ʿị̄ ʿī e yī me tc'eᵉ wōˋ tc'e des sût
he told him. Not he called, geese that were. Those to them they rushed.

4 ai t'e ġī ye γin wǫ dûn ne īn ła t'ī ai t'e bec ʿeˋ ya gū γin ġet
All they killed. Man one all over with a knife he stabbed him

a wōnᵉ k'a γût da te ɬ'a dǫˋ nī de ʿī me ze dzeᵉ et dū tc'ị̄ tị̄
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 dlaᵉ a wōnᵉ γī ye γin wǫn et tc'et dī
they say. There it was hard but they killed them all they say.

e yī dûn ne et dū de cin ne e lị̄ tsaᵉ t'ū ū yī dûn ne e lị̄
Those people not Cree were. Tsat'ū called people were.

8 et dū yī dō ī e ʿị̄ dûn ne e lị̄ et tc'et dī e yī dûn ne
Not white people they saw, people they were they say those people.

A Dog-Rib Kills Some Men.

ī ła wō de t'e djōˋ dī e djīˋ ʿaˋ na t'e yū ce da γa daᵉ et dī
One time too, "Where you are there are fox holes." he told him.

10 ɬin tcǫ γaᵉ a dī dûn ne da γa kwą a wōn dlaᵉ lǫ ye e dī[1]
Dog-rib said it. People for camps he was making ready. "There

dûn ne wōc xwōñ kū dī ʿeˋ a dī dûn neˋ kū e γin deł e t'e
people I will kill," because he thought he said it. People went in immediately

12 dûn ne ūˋ γût t'ū e yī ʿeˋ dûn ne na łǫ γa zeˋ xai a wōnᵉ
people were shooting. Then people many they killed but

da hûn ne yeˋ da nī deł na ta zǫˋ γa wǫ me tc'a ta tc'e deł ɬ'ai
some got away, a few. They killed from them they ran away.

14 ai yī me ts'it łe da tûn e tc'et dī deˋ cin ne tcaᵉ ʿa γût t'ị̄
That his younger brother (?) they say. Cree on account of it was.

wōn djō me tcaᵉ te wō sûn ne a da tc'it t'e e lǫ xa tse yī dǫ-
Well on account of them they were miserable they were. First before the time-

of white people

16 ʿị̄ se dǫ ɬị̄ ka cū tc'et det dī hwō k'e cī dûn ne ka cū det dī
for each other they were hunting. On account of that people for they were-

hunting.

dûn ne ze et zīᵉ ka a t'ị̄ et tc'et dī de cin ne ʿūˋ dū dûn ne
Man's life for it it was they say Cree. And now people

18 na djin ne e t'ī ī heᵉ et dū lị̄ a wǫ t'e dū
their friends they are because nothing happens now.

---

[1] ʿe dī, "there," probably.

The Killing the Trader at Fort St. John.—First Version.

yī dǫ ī e yī ec kai ye' ᵉa' a wō ye nac twą ta des ya lǫ
White man that young man he gave orders but without his knowledge he went back.

2 e yī ᵉe' me djī xa tsût me de hī yū ᵉe' ze' xai e da wō' wût dī'
Then he was angry, the boss. With medicine he killed him. They knew about-it.

e yī ᵉe' ġū ye ka na des deł me dī he' γa ze' xai me ec ke ġū
Then to him they went. Boss they killed. His young men

4 tcûtc ka de eł lǫ e yī da γa ᵉe' γût de ts'ī na γa ᵉōł yī dǫ ī
wood for they went with a boat. Those for them they were sitting. They-came back. White men

tǫ ġwa ᵉeł wō teᵉ γī yī t'ō ai t'e γī ye γain wǫ a laᵉ γa γût da
came to the shore. Very they shot them. All they killed. Canoe he cares for

6 te ł'a ta wǫn t'e djī xain ya wī tc'įᵉ ġū yī ne t'ōk' γī ze' xai
jumped in the water. Far out he came up. Toward him they shot. They killed-him.

e yī na t'ûn ne nī γa din la e yī ᵉe' ne łō yac k'e heᵉ ya γa γīt-
The goods they took. Then many winters with it they lived.

8 da e yī ne dū e a γī yin laᵉ wō tc'ī tac ᵉe' zō ya γa γīt da
That was none they made. After that with arrows only they lived.

e de wō tc'įᵉ de tcet t'a djīᵉ zǫ' a' γai t'ī et dū in ła t'e
From that time in woods only they were. Not one

10 yī dō ī kwą wō wa ᵉį ne γat djit ī heᵉ gwōt dō wō tc'įᵉ et dū
white man house they saw, because they were afraid. From that time not

e le tceᵉ ᵉe' ya γai γit da łį tûc ᵉe' zō' łe γa 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 ġût kwę[2] xa ts'ī ᵉe' cǫ nit dō ᵉe a ta xa tc'e ī kwę ᵉa wō dlaᵉ
Pine house at first I believe white man trading house built.

ū mī dī a ta xa tc'e ᵉī γa k'a was sût dī cǫᵉ' dûn ne tsa tc'ī
Then the boss, store was in charge I believe people Beaver

14 gī ze' xai mī ac kī ġū in tc'it din dī gī ze' xai ᵉa tai ᵉī wa tc'e'
killed. His young men eight they killed, all. After that

nit dō wę kī gût tc'ī ī le ai ye kwę' dûn ne tca' tc'į ī e γa-
white people they left. That house people Beaver (?) they feared.

---

[1] Told by John Bourassa.

[2] In other places recorded as γūt kwę.

nī djit ǫ dīes wa tc'eᵉ nit dō wę at dū ġwa tcįᵉ wō ga ᶜį
Long time after that white people not there they saw the place.

2 ġa tcūᵉ a xa dja zū xel kū γa de ai ye ᶜeᶜ wa ł'ǫ ġa tcū kwą
Again they will kill us they thought. Then after that again house

ᶜa γin la ġwût dǫᶜ wa tc'eᵉ ġwa tceᵉ a γa t'į dū tī ne wa tc'įᵉᶜ
they built. Since that time over there they are until the present.

Childbirth Customs.[1]

4 tc'ī ġū ma tcwęᵉ nī ya γa ōn leᶜ daᶜ k'ī maᶜ djeᵉ tc'e djeᵉ
Woman her child will be born when it will be at one side out of doors

wes ġōn k'e ma tcwę nī ya wa dīe 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'eᶜ ɬe wǫn t'ī e a wǫ t'īe de
too just the same it is.

γa tc'it dō nī leᶜ ī ɬa dī sa k'e tī da na dī e ᶜat dū kwǫ
The child is born one month alone she stays. Not camp

8 kwe ya ᶜat dū īn k'e lū k'e tceᵉ γai yał
she goes in. Not on the winter trail she goes.

tū k'a je jų γai yał at da at tûn ne a wō dleᶜ ᶜat dū
By the trail only she walks. For herself trail she makes. Not

10 dē zū tûn ne a k'ī ût tûc dai ya xat da tsīᵉ ᶜat dū yet tsits
man trail on she crosses. Moose head not she eats.

ᶜai yī ᶜeᶜ ᶜī ɬa tī e sa ł'ǫᵉ djeᵉ ġwa kweᵉ da kweᵉ kwī ya
Then one after month then her own tipi she goes in.

A Description of Primitive Life.

12 ye dīᶜ ōᶜ tc'ī te wōᶜ saᶜ yaᵉ ts'e waᶜ gīn daᶜ yī dōᶜ e e dū
Since then pitiful way they were living. White people not

k'a e da tc'e yī dǫ te wōᶜ sa ne ya tc'e γa γin da mīł ᶜeᶜ ja tc'e-
yet when they knew pitiful way they were living. With snares they were liv-
ing,

14 γī da γwō dǫᶜ de yī ᶜeᶜ dûn neᶜ ya γīt da ᶜeᶜ t'ō ᶜeᶜ zǫᶜ ja γaᵉ-
then. With these people were living. With arrows only they were living,

γin daᵉ gwōt dǫ ūt dī yeᵉ tsa γa wōᶜ te te wōᶜ sûn ne ᶜaᶜ da-
then. Horn beaver teeth very pitifully they were working.

16 tc'e t'įᵉ e e yī ᶜeᶜ e dū tsa tc'ō ne et dū e lį ᶜeᶜ dī ye xa da-
Then not iron not was. Chisel moose horn

---

[1] Told by John Bourassa.

dī yeᵉ ᶜeᶜ jī et ᶜaᶜ da ᶜaᶜ da tc'e leᵉ ᶜeᶜ yī tc'a meᵉ ᶜeᶜ
that they were using they made. That beaver with it

2 tceᶜ tc'ū daitc ōᶜ ka ᶜaᶜ da tc'e leᵉ ᶜeᶜ es tan ne jū ᶜeᶜ meᶜ
they chiseled for. For it they were making. Ice under with

miñ k'a tceᵉ n de ta ka ᶜa tc'e ᶜīn meᵉ ka ke hī a yī meᶜ a ts'e-
for them they look, for they could see shovel for that they made.

4 leᵉ hī ᶜeᶜ yī ᶜeᵉ ᶜa ts'e ᶜį tca γōᵉ ᶜe yī ᶜe ᶜa tc'e leᶜ tca tcōn neᵉ
Then they had it, beaver teeth, then they made it iron

ne dū e dǫᵉ wǫ lį dǫ ᶜeᶜ dį dī ġe ᶜaᶜ wō dlį xa wō t'ī ᶜeᶜ a xai dī
then it was none, when it was. There world who made it this way he told us.

6 e yī ᶜeᶜ ᶜaᶜ sī t'e lǫ
Then we were so.

ts'e dī kwō ī tseᶜ łe tc'e le ł'ōk' wōᶜ djō tc'e yīc ᶜeᶜ yī ᶜe
For making fire stones they rub together, hay well rubbed up with that

8 kwon de dī k'ąᶜ ᶜeᶜ jī ᶜe ya tc'e γa γin da kwa ᶜaᶜ wōᶜ tc'e dī-
fire they kindle, with that they lived. House they made.

dlę da nī ī laᵉ ᶜeᶜ des tcûtc ᶜaᶜ da tc'e leᵉ bec da tc'e t'įᶜ ī tse
With people's hands dry wood they made. Knife they were using stones

10 xat da ts'e cōc ᶜeᶜ yī ᶜeᶜ ᶜe tsûnᵉ ᶜe tc'e da tc'et dī xwǫᶜ t'e
rubbed sharp with that meat they ate, they say. That way

ᶜeᶜ yī ᶜeᶜ dǫ ᶜeᶜ da ne tī sûn ne daᶜ ne ze tc'in xwa ya tc'e gī da
then with hunger people were pitiful. Close to dead people they were living

12 γį leᵉ da ne bût t'a ᶜeᶜ tsûn n de dū e ᶜeᶜ yī ᶜeᶜ djō ûl
they were. In people's stomachs meat was none then here fir brush

da tc'e łaᶜ da ne bût t'a et dū lį γō lįᶜ ī heᶜ dûn ne γa dī tc'a
they put; in people's stomachs nothing because there was. People could bend

14 xō t'e zǫᵉ wō djǫ tc'et djitc ᶜe jī ᶜeᶜ ᶜaᶜ tc'e ᶜį xa tseᶜ mīł ᶜeᶜ
thus only well they breathed. Then they did that. First time with snares

ya tc'e γī da dǫᵉ deᶜ tc'in k'e ts'e tsīs ᶜeᶜ mį ka da wō lį ᶜa k'e e-
when they were living trees they put in a row passage was there along there

16 xeᵉ gū leᵉ xa da de gwōt ī dlūtc ᶜe yī ᶜeᶜ djū ya tc'e γa γin da
there was. Moose passed through were snared. With that too they lived.

γō tcī ka tcī neᵉ dū e e heᵉ ᶜa tc'et t'ī ûl da ts'ī ᶜa tc'e leᶜ
Comb was none because they used fir brush they made.

18 da ne tsīᵉ meᶜ ᶜaᶜ tc'e leᶜ γa wō tsīᵉ γaᵉ ka tcī ᶜe yī ûl da ts'e
People's heads. they used, head hair comb that fir brush

ᶜe yī ᶜeᶜ dą ne tsī γaᵉ ᶜa tc'e le
with that people's head hair they fixed.

Hunting Experiences.— Dunvegan Dialect.

I

dē zût dje ne a dûz ze a djūn lī ke wō wûs ī a łin lǫ‘
I was hunting day all none track I saw. At last

xa k’a tsī se a wa da djił ġwa ye γût e wa da tcin gǫ de ya gǫ
sunset it was approaching pines far to I started. There

was tc’ī ka a łin lǫ‘ se‘ wō zûn a wō da‘ djił xa gō‘ ta de ya
I followed the track. At last dusk was approaching bluff I went

ġwa a ye da xût da ke wō was ‘ị kō nō dje nē da na ke
then there moose track I saw. I wish daytime your track

wō was ‘ị kōs djī‘ ōn tce na tc’ī łị lō‘
I saw I thought. Strong wind was.

mûk k’e de ya dī γût ma γûs yał xa ya de mûk k’as ta
After it I started. Those pines I would go behind ahead I looked.

xût da γût djī‘ nī ‘a ‘ī mût tcịn‘ e gûs dał xa łin lǫ‘ mûk ga‘
Moose by pine was standing. To it I went. Thus to it

nī ya ġwa tce sō nī dī tǫ ġwa tces ō mût tc’in xas la a djū
I came. Now gun I took up. Now gun to it I pointed. Not

ōn lị sa‘ me da tc’ī tce ‘e sût da djī xa ł’e γe yac djī
it was to me it appeared. My father told me night-time snow this

tcez ō lō‘ nī la k’a hwe‘ xac ‘ī yū e tc’e ġwa‘ a tcū ma djī-
end of gun I put. Then I looked low now not anything appeared.

djī k’e djū xas ‘ī k’a djū a djū ma djī yū e dje‘ xas ‘ị
Up I raised it. Again not it appeared. Down I brought it.

ġwa k’ū la ūs djī da a de t’ōk cûz zī k’a djū dje djī te ł’a k’a-
Then I thought right I shot. Beside me this way it ran. Again

djū wa k’as ta xa k’a ī ła djī na zût k’a djū da t’ō dûn nī la
I looked for it west another place stood. Again I loaded the gun.

mûk k’a ya ġûc ‘ınł a djū n lị sa e wa da djị k’a djū yac ‘e‘
I was looking again. Nothing to me appeared. Again with snow

mûk k’e mûl lō tc’e nī la djī k’e dje‘ nī tǫ ye dje′ xas ‘ị
on it its end I put. Up I put it, up I raised it,

ġwa k’ū la ūs djī da‘ k’a djū a de t’ōk k’a djū ū djī te ł’a
where I think is right again I shot. Again same side it ran.

ġwa mûk k’e de ya wût dûn ne kac ye‘ ōn tce wōs djī
Now after it I went. There was something dark What it is I thought.

de ġac ī nī dī ‘ǫ sa gûs tō ye ōn tc’e kūc djī kwa sa gac tǫ
The black I took up. I put it in my mouth. What is it I thought then
I put it in my mouth.

sûz za‘ nī ‘ǫ xa łin lō‘ dûl ōn tc’e ġwa xût da ze xai
In my mouth I put it, finally blood it was. Then moose I killed

kūc djī mûk k'e de ya yī da γût nī ʿa yū ʿe wō da ġac
I thought. After it I started. Ahead pine standing under it was dark,

mût ts'it de ya mûk ġa nī ya dût tcin nī dī tǫ me as kis
I went toward it. To it I came. Stick I took up. I stabbed it

mût tsīʿ yū ū e xōn dje ġwa ze xai kūc djī ġwa ai ye da
its head under good. Now I killed it I thought. Now there

ze xai
I killed it.

II

a tûn ne a wō sī ł'e yī de e djût tce γī γeł nī nī ye he
Road we made. Ahead traps we carried (?).

e djōt tce nī nac ʿa ła ceʿ yī de dez ya cût daγ γa yī de
Traps I was setting. My brother-in-law ahead started. My older brother ahead

des ya e djōt tce nī ʿǫ mûk k'e de ya yī de wō ne ts'ū za
started. Trap I set. After them I started. Ahead by little creek

sût da dlō k'e nai ye zûγ γe mûk ġa nī ya ye γǫ a din djī
was sitting. Laughing was killing him (?). To him I came. "Why you saying that?"

e sī yī dī k'ain ta is t'e ʿa' im ba yū łe k'e na γī γī t'ac xōn-
I asked. "Ahead look." Martin weasel too were fighting each other. Nevertheless

tc'e γǫ im ba na wût' mût ts'ûł łe wōʿ ai ye da' sī ke mûk-
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 γaił łe k'a djū łī k'e na-
We will fire at them, martin we will kill, again they started to fight.

γe t'ats ła ceʿ a da din tc'e ye djī ta na γût de ł'a łin lō'
My brother-in-law, "Fight hard," he said. They ran off. At last

a djūn dlį zûs sī γin
nothing we killed.

III

in ła dī xa cin laʿ cûn ne ac ke ac łį dǫ' cûn ne cac tc'ī
Once it happened to me. I boy when I was I to a bear

e de ła djī djin dje ca k'e k'e sa ze kwa ca ġa nī ła ca tce sō
I was after. Behind me after me he was coming. Then beside me he came. My gun

a djū a de djū ōn de xûl sīn la zǫ' ġwa na zō k'e ġwa hweʿ
not went off I threw it away. My hands only now I fled. Then

ca bī zeʿ nī dī ʿǫ ġwa nez tō yū e nac ł'īc ma tûs na dûc-
my knife I took out. Then a leaning tree under I ran over it I jumped.

ł'īc gwaʿ a din ne djū se ʿįʿ in t'a mût tûc da sī ł'a xa tc'e lǫ-
Then he himself too he did it. Toward each other over we jumped. He struck out with his fore-legs,

da dēs tc'ītc a tc'it dǫʿ bec me k'a ōn lį a t'ī ma tcō' nī la
already knife two edged was it was I disemboweled him.

IV

in ɬa tc'ī ne ʿai tce sō ai yī ʿe dle jī me da γe ɬin za′ ōñ 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 ō
were barking. He ran out after them. Gun not would go off. Gun-cap

xō na zûts ai yī ʿe wōn ɬō djeᵉ se de sō ġwa hweᵉ a zaᵉ se ʿō
came off. Then many places he chased me. Then cap

4 mī ɬin nī at' gō tc'e a dje t'ōk' mûn ne ts'ûn neᵉ ɬī tc'ō eʿ dō
I bit together, then it went off. Its backbone was broken. Then

da gin le ʿe me tsī ya γī tc'ō 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 ɬa tc'e mût ts'ū nī t'ōk
Hard time its back I shot.

V

xa l'ī dǫʿ ɬin za a heᵉ īt da jē ya xût da k'e nī ya ɬin za
Early morning dogs with I went. Moose I went after. Dogs

8 yī k'e de de ya yō ya tcītc in ɬa dī na zût ɬį za na dûz yets'
after it went. They barked after him. One place it stood. Dogs it ran after.

mût tc'it de ya ɬin za des sō cût tc'it deɬ l'a caᵉ a haᵉ k'e ī l'a
I went toward it. Dogs it ran after. It ran after me. My snowshoes it stepped-on.

10 tces ō nût dǫ ī tcūt yū ne t'ōk mût djeᵉ na zût sûn xwa e heᵉ
Gun its end I held. I shot it. Its heart I heard beat so close

yī ī ts'ût ta des l'a ca a haᵉ me dī ets mût tc'a djeᵉ ʿaʿ ma-
it fell. It jumped off. My snowshoe I took off; its leg snowshoe it was-sticking in.

12 da ʿǫ ī dlǫ we ya γī dats ō dec ya ca kwę na na ja
After that I skinned it. I went home. My tipi I came back to.

VI

sûn ne dī ne sûk k'e γin le a tai a cī ɬe 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'ī set se dǫ a tai xa k'ai na dū we
none not we knew. Before my time all buffalo were gone.

djī ziɬ ī sō ōn lį it dī a da wōs t'ī ɬin tcūk na lǫ e dī sût sī dǫ
Elk all were, those I knew. Horses many here before my time

16 na ɬǫ gō dōᵉ sûn ne ac lį dī dût tcin na ɬǫ gū dōʿ sûn ne
many at that time I I was. These trees many then I

as lį dī dat tcin na ts'ût ɬī ī zǫ′ ōn lį dī nûn gō dōʿ a dū
I was. This tree small only it was this earth then not

18 a da wōs t'ī
I knew.

VII

xût da ze xai ai yī ka kwon de sī k'ōn ac ke ġū ī łe in-
Moose I killed for that fire we built. Boys we were, six

tcī ta djī ī dûs sī ts'ī e it da īn t'ī zō xût da a xût ta nō-
we were sitting. We were eating, suddenly moose among us ran.

γût ł'a łī t'a din da cit tc'ị ġwa djōn dje da tcin me a dī tc'e zī
(?) we were sitting. Then here stick for roasting meat

ġwa ya dō ne ta γût de gûz ai yī da tcin nī 'a djō' ma yiñ 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 ł'ai ai yī
Here it stuck out. Nearly I killed it. From it we ran away that one

djū' ze xai
too I killed.

VIII

łin tcōk ġa sī ke yū djī xa k'ai γût dail ta da cī ł'a da tcin
Beside a horse we sat. Over there buffalo was coming we ran away. Tree

ī yū e nes tin cûn ne ġwa dûn ne yī k'e γût ł'eł ġwa ye k'e
under I lay, I. Then man behind it was running. Then behind it

γû leł djin dje ze xai xa k'ī
he was running, four he killed buffalo.

IX

cac dle je kwe cût 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 ī ts'ût
His fore-leg I broke. That I shot down. He fell down.

Dispersion of the Tribes.— Dunvegan Dialect.

tc'e ġū e t'ō' łị' ta sûl lûts ai yī dûn ne me t'ō yīn lị
Woman, arrows, dog urinated on. That man his arrows they were

łị ye ta sûl lûts mût dī ûs dī he mût tcił le sûn ne se t'ō k'ûl-
dog urinated on. I will clean. His younger brother I, my arrows if you did -
that to

la lai de^{e} dai sais (da sai wa zī lī) se dō^{e} k'ûl la lai de^{e} dai sais cọ
how soon (?) me "if you did that how soon

ya a wọn ts'ī dûs ī mûl le^{e} yī lī ī 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 tį‘ k'e de sûk' a yī ɬin za yū nī t'ōk ye ze xai ī dū we tc'ī
Bow he took. That dog he shot. He killed it. After that

2 nī gin deɬ ɬa γa kǫ‘ a tai dûn ne ɬe ze xai ī dū we tc'į da xûn ne
they got up. They began killing each other. All men killed each other. After-that some

ta de xûs a yī la me ts'ûγ γa ûs ɬ'ų ī la tōn te djī de xûs
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 grammar[3] and in Father Morice's various papers.[4]

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[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.

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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. Pub., 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 Dénè-Dindjié," *Bibliothèque de linguistique et d'ethnographie américaines*, Vol. II, 1876.

[4] Morice, A. G., "The Western Dénè, their Manners and Customs." *Proceedings of the Canadian Institute*, 3d ser., VII, 109–174. Toronto, 1890.

"The Dénè 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 Athapascan languages of the Mackenzie river drainage in the matter of one phonetic shift. In Beaver the sibilants *s* and *z* are found where in Chipewyan and the related dialects interdental continuants, *θ* and *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 Athapascan languages between the bilabial nasal *m* and a bilabial stop *b*. As far as material now at hand indicates the distribution is not one of geographical grouping. In Beaver both *m* and *b* appear. This is also true of Navajo but in that case *m* can usually be explained by the presence of *n* in close proximity which seems to have produced a nasal assimilation. It has not been possible to explain all such occurrences of *m* in Beaver. There is good reason to suppose that *b* is not original in Athapascan since both aspirated and glottally affected stops found in the other series are wanting in this. The original Athapascan sound probably was a continuant, either a nasal *m*, or a bilabial spirant such as is found among the Tena on the Yukon.

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

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

Considerable confusion exists in the texts between *a* and *e*. This may be due in some instances to a coloring of *a* in certain settings. For instance a demonstrative has been recorded as: a yī, ai yī, and e yī. 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.

ʿaʿ, *snowshoes*, 380, 15.
  caʿa xaʿ, *my snowshoes*, 332, 18.
  da ʿa xaʿ, *his own snowshoes*, 333, 2.
ûl, *fir brush*, 392, 12.
ya, *sky*, 301, 6.
yaʿ, *head louse*.
yas, *snow*, 328, 15.
  yac, 340, 2.
  yas k'e, *winter*, 303, 17. (Fig. 28.)
maʿ, *edge*, 302, 1.
  maiʿ, 338, 12.
mił, *snares*, 357, 12.
  mīnł, *snares*, 303, 7. (Fig. 23.)
  ne mī leʿ, *your snares*, 357, 8.
  da mī leʿ, *his snare*, 303, 15. (Fig. 27.)
nûn, *ground*, 332, 13.
ɬįʿ, *dog*, 331, 1; 351, 9.[1]
  ɬį, *dog*, 396, 13.
  ɬį zīʿ, *proper dog*, 351, 10.
  ne leʿ, *your dog*, 351, 11.
ɬût, *smoke*, 381, 13.
ɬ'ec, *grease*.
  ɬ'ais, *grease*, 326, 11.
  ī ɬ'īc, *grease*, 326, 16.

[1] P. 89.

łec, *grease*, 329, 4.
ye ł'e je$^{\epsilon}$, *its grease*, 304, 4. (Fig. 41.)
ł'ōk', *grass, hay*, 392, 7.
ł'ōk, 311, 9.
ł'ō ke, 311, 8.
ł'ūł, *lines, ropes*, 305, 7; 355, 6. (Fig. 77.)
ł'ūl, 305, 7.
ne ł'ū le, *your line*, 305, 13. (Fig. 83.)
zīs, *skin*, 305, 7. (Fig. 7.)
sainł, *hook*, 364, 14.
sōn$^{\epsilon}$, *breech cloth*, 354, 5.
sǫ, 368, 8.
sûn$^{\epsilon}$, *stars*.
ca$^{\epsilon}$, *sun, moon, month*.
ca$^{\epsilon}$, *sun*, 303, 16. (Figs. 32, 36.)
ca, *sun*, 301, 12; *moon*, 356, 3.
sa, *sun*, 302, 3.
sa ł'ǫ, *after sunset*, 385, 13.
sa ł'ǫ$^{\epsilon}$ dje$^{\epsilon}$, *after month*, 391, 11.
cac, *bear*, 326, 14.
ce$^{\epsilon}$, *belt, sash* (the sort worn by Canadian French), D.[1]
cīs, *mountain*, 359, 7.[2]
cis k'e, *on mountain*, 357, 10.
cīc, *mountain*, 350, 9.
See xīs, below.
cōn, *old age*,[3] 349, 13.
cɥz, *medicine lodge*, 354, 14.
γût, *pine*, 368, 5.
xai, *spruce roots* (used in making birchbark vessels).
xaił, *load*, 367, 11.
xaił $^{\epsilon}$e, 334, 2.
da γûl le$^{\epsilon}$, *his sack*, 328, 2.
xał, *club*, 323, 16.
ya γa le$^{\epsilon}$, *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 *x*, and in one setting γ, the prepalatal sonant spirant.
[3] As an abstraction, or perhaps personified, see bûł, *sleep*.
[4] Ft. St. John.

xic, *mountain*, 301, 15.
See cis, above.
xon, *fire*, 315, 10.
See konᵉ, below.
xwōs, *rose bush*, Ft. St. J.
xōs, *rose bush*, D.
bûł, *sleep*, 359, 6.
baił ᵉeˋ, *with sleep*, 342, 15.
bes, *knife*, 380, 14.
bec, *knife*, 394, 19.
bīc k'e, *on knife*, 386, 11.
da bī zeᵉ, *her knife*, 305, 9. (Fig. 72.)
dīˋ, a generic term for birds raised in broods.
dīˋ, *partridges*, 358, 10.
dī, *partridge*, 350, 17.
dǫᵉ, *hunger, famine*.[1]
dǫᵉ, *famine*, 317, 7.
dōnᵉ, *famine*, 324, 6.
dǫ ᵉeˋ, *with hunger*, 392, 11.
dǫˋ, *hunger*, 353, 13.
dǫ, *spring*.
dǫ ᵉęᵉ, *in the spring*, 351, 3.
dûl, *blood*, 393, 19.
dûl ᵉeˋ, *with blood*, 340, 2.
da le, *blood*, 368, 1.
ût da le, *his own blood*, 368, 2.
dū, *island*.
dū k'e, *on an island*, 388, 6.
dzīns, *hook*, 357, 14.
dzįns eˋ, *with hook*, 363, 19.
dzin ze, *by the hook*, 357, 14.
dzīs ze, *by hook*, 357, 2.
djeˋ, *pitch*, 309, 8.
tac, *arrows*, 334, 4.
tac ᵉeˋ, *with arrows*, 390, 8.
tac ᵉe heˋ, *with arrows*, 324, 15.
ta sī, *arrow*, 315, 15.
tûc ᵉeˋ, *with arrows*, 390, 11.
et da tas seᵉ, *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 bûł, *sleep, sleepiness*.

tū, *snow*, 353, 8.
tûs, *crutches.*
ma tī ze', *his crutches*, Ft. St. J.
t'a, *feathers*, 308, 6. (Fig. 149.)
dī t'a, *his feather*, 324, 18.
t'ec, *coal.*
tsa', *dish*, Ft. St. J.
tse', *stones*, 392, 7.
tsī 'e, *with stones*, 307, 7. (Fig. 151.)
tsinł, *axe*, 380, 14.
tsûn', *meat*, 312, 14.
ts'ał, *moss* (from swamp), D.
ts'e', *sinew*, 308, 12.
ts'ī', *mosquitoes*, 356, 9.
tca', *beaver*, 311, 15.
tsa', *beaver*, 323, 15.
tcītc, *ducks.*
tcǫ', *rain*, 305, 21.
tcûtc, *wood, firewood*, 313, 11.
tcût, *wood*, 368, 17.
tcwą, *birds*, 341, 5.
tcwą e cī, *birds it was*, 341, 10.
tc'ōs, *fine feathers*, D.
me tcōc ye', *his feathers*, 322, 8.
ġa', *rabbits*, 357, 13.
ke, *moccasin, footprint, track.*
ke, *moccasins*, 304, 12. (Fig. 55.)
ke, *track*, 393, 1.
kį', *food*, 350, 6.
kį', 374, 13.
kīn', 381, 1.
kon', *fire*, 315, 14.
kōn γa, *by the fire*, 323, 14.
kwōn, *fire*, 318, 17.
k'a, *fat*, 314, 5.
k'ī', *saskatoon*, 307, 7. (Fig. 119.)
k'ōs, *cloud.*
k'ûs, *alder.*
kwę, *lodge, tipi, camp, cage.*
kwę, *camp*, 303, 20.
kwą, *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* (?).
cût ts'ûn ye, *my knees,* Ft. St. J.
ca'ġwō n ye, *my elbow,* Ft. St. J.

-ye da$^{\epsilon}$, *lips.*
ca ye da$^{\epsilon}$, *my lips,* Ft. St. J.
cai ye da, *my chin,* V.[1]

-wō$^{\epsilon}$, *teeth.*
ma wō$^{\epsilon}$, *his teeth,* 349, 1.
ca wō$^{\epsilon}$, *my teeth,* 349, 9.
tca γō$^{\epsilon}$, *beaver teeth,* 392, 4.

-ẇǫ ne, *shoulder.*
tca wǫ 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'ûn ne$^{\epsilon}$, *backbone.*
mûn ne ts'ûn ne$^{\epsilon}$, *its backbone,* 395, 4.
xa k'ai ne ts'ûn ne, *buffalo backbone,* 330, 6.
et ts'ûn ne, *bones* (detached) 336, 5.

-nī$^{\epsilon}$, *face.*
ye nī$^{\epsilon}$, *their faces,* 371, 7.
ca nī$^{\epsilon}$, *my face,* V.

-n wǫ$^{\epsilon}$, *nose.*
yin wō$^{\epsilon}$, *their noses,* 315, 18.
mī wǫ$^{\epsilon}$, *his nose,* 368, 1.
mį wǫ$^{\epsilon}$, *its nose,* Ft. St. J.

[1] Vermilion.

cin wǫ, *my nose,* Ft. St. J.
me wǫn tc'ī de, *their nose veins,* 336, 6.

-n la$^{\epsilon}$, *hand, forefoot.*
cīn la$^{\epsilon}$, *my hand,* V.
sīn la, *my hands,* 394, 16.
mī la$^{\epsilon}$, *its forepaw* (of dog), D.
da nī ī la$^{\epsilon}$ $^{\epsilon}$e$^{\epsilon}$, *with people's hands,* 392, 9.

-l'a, *palm of hand, sole of foot.*
me ł'ą, *his palm,* V.
mûk ke$^{\epsilon}$ ł'e hī, *sole of dog's foot,* Ft. St. J.

-za$^{\epsilon}$, *mouth.*
ca za$^{\epsilon}$, *my mouth,* V.
sûz za$^{\epsilon}$, *in my mouth,* 393, 19.
me zą$^{\epsilon}$, *her mouth,* 362, 12.
ye sōn wō tc'į$^{\epsilon}$, *from his mouth,* 383, 6.

-ze, *mouth.*
me ze k'e, (*on*) *his mouth,* 321, 3.
yī ze yī γe, *in his mouth,* 310, 11. (Fig. 190.)

-ze ge$^{\epsilon}$, *throat.*
ma ze ge$^{\epsilon}$, *its throat,* D.

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

-zût', *liver.*
a zût', *liver,* 352, 2.
ma zût', *its liver,* D.

-jī, *body.*
ma jī t'a, *in their bodies,* 306, 18.
me jį, *her body,* 334, 16.
Cf. Navajo, cī yi'.

-jī, *second stomach of ruminants* (?)
ye$^{\epsilon}$ jī t'a, *in its stomach,* 333, 15.

γa$^{\epsilon}$, *hair, fur.*
ya γa$^{\epsilon}$, *his hair* (of animal) 309, 3.
dą ne tsī γa$^{\epsilon}$, *people's head hair,* 392, 19.
a γa, *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 γe, *den.*
me da γe, *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 γa', *mustache, beard.*
ma da γa', *its* (cat's) *mustache,* D.
mût dō γa', *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'ǫ le', *summer, "leaves are,"* V.

-tsī', *head.*
dûn ne tsī', *man's head,* 363, 1.

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

-tsûn$^{\epsilon}$, *flesh, meat.*
ût tsûn$^{\epsilon}$, *meat,* 317, 13.
bût tsûn$^{\epsilon}$, *his flesh,* 378, 11.
mût tsûn, *his flesh,* 356, 1.

-tsū dī, *tongue.*
et tsū dī la$^{\epsilon}$, *end of tongue,* 351, 14.
ca tsū dī, *my tongue,* V.
ma tcū dī, *its tongue,* D.

-tsût, (?).
yet sût t'a, *below the shoulder,* 309, 2.

-ts'ū, *back* (?).
mût ts'ū, *its back,* 395, 6.

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

-ts'ûn ne$^{\epsilon}$, *leg* (probably bone, cf. similar use of German *Bein*).
ca ts'ûn ne$^{\epsilon}$, *my leg,* V.

-tca de, *leg.*[1]
See also -ts'ûn ne$^{\epsilon}$.
dût tca de $^{\epsilon}$e, *with his legs,* 361, 16.
mût tc'a dje$^{\epsilon}$, *its leg,* 395, 11.

-tce$^{\epsilon}$, *tail.*
ma tce$^{\epsilon}$, *their* (beaver) *tails,* 324, 4.
mût tce$^{\epsilon}$, *its* (dog) *tail,* Ft. St. J.

-tcōñ ge$^{\epsilon}$, *ribs.*
ma tcōñ ge$^{\epsilon}$, *its ribs,* D.
ye tcǫ γe, *his ribs,* 352, 6.
e tcōn ts'ûn ne, *rib bones,* 336, 9.

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

-tcûg ge$^{\epsilon}$, *ear.*
ca tcûg ge$^{\epsilon}$, *my ear,* V.
mût tcûg ge$^{\epsilon}$, *its ears,* Ft. St. J.
me tce ge$^{\epsilon}$, *its ear,* D.
gī tcū γa$^{\epsilon}$, *their ears,* 383, 11.
Also, cût djûg ge$^{\epsilon}$, *my ear,* Ft. St. J.
ya djī e, *his ear,* 302, 8.

-tc'ûs dī le$^{\epsilon}$, *mesentery* (?).
tca tc'ûs dī le$^{\epsilon}$, *beaver mesentery,* 312, 17.

-ġō ne$^{\epsilon}$, *upper arm, shoulder, foreleg.*
ca ġō ne$^{\epsilon}$, *my arm,* V.
mûk ġwon ne$^{\epsilon}$, *its* (dog's) *upper foreleg,* Ft. St. J.
gī gō ne, *his foreleg,* 396, 11.

-ġō ne$^{\epsilon}$, *nail.*
cin la ġō ne$^{\epsilon}$, *my finger nail,* V.
cī la ġō ne$^{\epsilon}$, *my finger nail,* V.
mī la ġō ne, *its nails,* D.
cin la ġwon ne t'a, *in my finger nails,* 344, 11.

-kai *skin* (?)
ye kai, *her skin,* 370, 15.

-ke$^{\epsilon}$, *foot, moccasin, track.*
ye ke$^{\epsilon}$, *his foot,* 382, 1.
dûn ne ke$^{\epsilon}$, *man's moccasins,* 304, 8. (Fig. 46.)
dûn ne ke, *person's tracks,* 333, 3.

-kin$^{\epsilon}$, -kį$^{\epsilon}$, -kī$^{\epsilon}$, *house, lodge of beaver.*
tca$^{\epsilon}$ kin$^{\epsilon}$, *beaver house,* 374, 8.
me kį$^{\epsilon}$, *beaver house,* 370, 4.
e kī$^{\epsilon}$, *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$^{\epsilon}$, *its throat,* Ft. St. J.
ye k'a ce$^{\epsilon}$ k'e, *on his throat,* 348, 1.

-k'ōs, *neck.*
me$^{\epsilon}$ 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 djī ne, *relatives,*
nûn na djī ne, *your relatives,* 302, 15. (Fig. 2.)
łe na djī ne, *friends of each other,* 347, 9.

-ła ce', *brother-in-law.*
me ła ce' yū, *his brothers-in-law too,* 360, 3.
mût ła ce, *his brothers-in-law,* 337, 11.
me' ła je, *his brother-in-law,* 357, 7.
ne ł'a je, *your brother-in-law,* 342, 1.
ła ce', *my brother-in-law,* 394, 6.

-łą', vocative.
łą', *brother-in-law,* 370, 10.
łą, *brother-in-law,* 329, 14.

-ze, *uncle, nephew,* (reciprocal).
se ze, *my uncle,* 328, 12.
sis ze, *my uncle,* 327, 1.
ca ze 'į 'į, *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'į', *to her son-in-law,* 367, 5.
ma jį, *his son-in-law,* 375, 3, 9.
See -zī.

-cai, -cą, -ca', *grandchild.*[1]
a cai, *grandchild,* 308, 8. (Fig. 151.)
û cai', *grandchild,* 306, 16. (Figs. 108, 113.)
a cą, *my grandchild,* 304, 2.
e cai', *grandchild,* 369, 11.

-γa, *friend* (?).
a γa, *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 γa, *older brother.*
ī łō dûγ γa ī ī, *brothers of each other,* 310, 18. (Fig. 175.)
nō dûγ γa, *your older brothers,* 327, 1.
nō dûγ γe, *your brother,* 302, 18. (Fig. 5.)
cût daγ γa, *my older brother,* 394, 6.
łǫ da γa, *brothers* (of each other) 381, 8.
łū dûγ γū, *brothers,* 301, 1.
nō dûγ γa 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$^{\epsilon}$ tc'ī$^{\epsilon}$, *to your father,* 309, 5.
bût ta$^{\epsilon}$, *his father.*

te $^{\epsilon}$a$^{\epsilon}$, tī $^{\epsilon}$a$^{\epsilon}$, vocative.
te $^{\epsilon}$a$^{\epsilon}$, *father,* 328, 17.
tī $^{\epsilon}$a$^{\epsilon}$, *father,* 328, 8.
tī 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$^{\epsilon}$, -tce$^{\epsilon}$, *grandfather.*
mût tca$^{\epsilon}$, *his grandfather,* 314, 5.
dût tca γa, *for his grandfather,* 313, 19.
bût tce$^{\epsilon}$ tc'į$^{\epsilon}$, *to his grandfather,* 386, 7.

-ca, -cą, -ce, vocative.
a ca, *grandfather,* 313, 19.
a cą, *grandfather,* 318, 3.
e cą, *grandfather,* 320, 9.
a ce, *grandfather,* 319, 14.
$^{\epsilon}$e ce$^{\epsilon}$, *my grandfather,* 321, 4.

-tce$^{\epsilon}$, *father-in-law.*
ma tce$^{\epsilon}$, *his father-in-law,* 375, 8.
bût tce$^{\epsilon}$, *his father-in-law,* 341, 9.
me tce$^{\epsilon}$, *his father-in-law,* 342, 2.
me tca$^{\epsilon}$, *his father-in-law,* 386, 17.

-tcił le, -tc'ił le, *younger brother.*
dût tcił le, *her younger brother,* 324, 2.
me tc'ił le, *the younger brother,* 328, 15.
me tc'ił lū, (from me tc'ił le yū) *his younger brothers,* 340, 15.
mût tcił le ī′, *his younger brother,* 310, 16. (Fig. 173.)

-cī łe, 1st person.
a cī łe, *my youngest brothers,* 395, 13.
e cit le, *younger brother,* 365, 4.

-tcōn, -tcǫ, *mother-in-law.*
me tcōn, *his mother-in-law,* 367, 4.
me tcūn, *his mother-in-law,* 367, 6.

ne tcǫ, *your mother-in-law*, 341, 17.
me' tc'ǫ, *his mother-in-law*, 375, 3.

-cǫn$^{\epsilon}$, vocative.
e cǫn$^{\epsilon}$, *mother-in-law*, 367, 11.

-tcū $^{\epsilon}$a, -tcwę$^{\epsilon}$, *child, son.*
cût tcū $^{\epsilon}$a, *my boy*, 327, 1.
me tcū ę$^{\epsilon}$ cōn, *his child probably*, 369, 12.
ca tcū we, *my child*, 360, 15.
sa tcwę$^{\epsilon}$, *my son*, 350, 5.
ma tcwę$^{\epsilon}$, *her child*, 391, 4.
cût tc'ū ą, *my son*, 358, 4.

-tcwų, -tcų a, *grandmother.*
mût tcwų, *his grandmother*, 317, 16.
mût tcwą ī, *his grandmother*, 316, 6.
mût tcų a, *his grandmother*, 308, 13.
mût tcū a, *his grandmother*, 308, 8.
dût tca ī, *his grandmother*, 307, 12. (Fig. 131.)

-cūn, -cōn, -cū, vocative.
û cū'n, *grandmother*, 308, 14.
$^{\epsilon}$a cǫn$^{\epsilon}$, *my grandmother*, 319, 1.
a cū, *grandmother*, 307, 3. (Fig. 114.)
a sûn, *grandmother*, 305, 13. (Fig. 83.)

-tc'ī ū ą, *wife, husband* (?).
ġū tc'ī ū ą, *their wives*, 382, 8.
dût tc'ī ū ą, *his wife*, 310, 2. (Fig. 155.)
me' tc'ī yū wą', *his wife*, 333, 9.
me tc'ī ū a, *her husband*, 323, 5.
ma tc'ī$^{\epsilon}$ yū $^{\epsilon}$ę, *her husband*, 356, 13.
me ts'ī ū a, *his wife*, 308, 2. (Fig. 2.)

-ġe$^{\epsilon}$, *partner, co-husband.*
me ġe$^{\epsilon}$, *his partner*, 347, 16.
me ġe$^{\epsilon}$, *his co-husband*, 366, 6.
me ġe $^{\epsilon}$į $^{\epsilon}$į ts'ī$^{\epsilon}$, *to his former partner*, 340, 13.
e ġe, *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.

-ġū, -gū, -gō.
ec ke ġū, *young men*, 326, 9; 378, 2.
mī ac kī ġū, *his young men*, 390, 14.
mûs kī ġū, *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'iɬ lū, *his younger brothers*, 340, 12, 15.
me ɬa zū, *his brothers-in-law*, 360, 4.
ɬū dûγ γū, *brothers*, 301, 1.

-ye, may possibly be a plural suffix.
me ġe ye, *co-husbands*, 334, 14.
mût tce yī', *his father-in-law*, 316, 5.

-ke, occurring but once, seems to be a plural suffix.
mût 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, -tį, superlative suffix, *very*.
da tcin tī γa, *by the large tree*, 341, 6.
dûn ne tī, *headman*, 365, 8.
dûn ne tī, (*grown*) *men*, 328, 7; 384, 16.
dûn nai tį, *headman*, 321, 13.

-zē^{e}, -ze^{e}, zī^{e}, *real, primitive* as opposed to *imaginary* or *introduced*.
dûn ne zē^{e}, *Beaver* (Indian), 379, 14; 338, 17; 339, 15; dûn ne, *person*.
xût da ze^{e}, *real moose*, 342, 5.

łį zīᵉ, *proper dog,* 351, 10.
dûn ne zīᵉ, *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.*
tseᶜ tcōk', *large stones,* 354, 9.
łin tcōk ġa, *beside a horse,* 396, 7; łin, *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'īᵉ, *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.

meᶜ a zīł, *stone,* 308, 4.
meᵉ ka ke hī, *shovel,* 392, 3.

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

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

ya je ᵉį ᵉį, *young one,* 322, 2.
me tc'ī ū ę ᵉį ᵉį, *had been his wife,* 362, 3.
me kwą ᵉį ᵉį, *his camp had been,* 329, 10.
γût djeᶜ ᵉį ᵉį, *geese that were,* 389, 3.
dûn ne ᵉį ᵉį, *man,* 338, 14; 342, 15.
tcaᵉ ᵉį ᵉį, *beaver that was,* 372, 14.
kō la ᵉį ᵉį, *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 dûγ γa e cī, *your brother you say,* 302, 17.
xût da′ e cī, *moose it was,* 341, 10.
gū ye t'ō e e cī, *their arrows,* 314, 3.
tc'it dū ᵉa cī, *children,* 382, 13.

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

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

me tcū ę^{e} cōn, *whose child,* 369, 12.
ma tc'ī yū ^{e}e cǫ, *her husband,* 356, 10.

-le$^{\iota}$, -la, a suffix probably identical with the verbal stem, *to be.*
^{e}at t'ǫ le$^{\iota}$, *summer,* "leaves are," 381, 6.
a tcū ne la, *stranger* (is), 308, 2.

-lǫ, a suffix common in verbs is used to designate an act or fact as discovered from evidence observed.
me tcwę lǫ, *his boy,* 368, 16.
xa k'ī lǫ, *buffalo,* 317, 6.

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

da tcûn ta, *timber, forest.*
de tcin ta$^{\iota}$, *among the trees,* 375, 5.
dûn 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, -lǫ, *the end.*
e dō wō lō, *the end,* 318, 9.
ī cī ne lō$^{\iota}$, *end of stump,* 304, 18.
^{e}ī cī ne lō$^{\iota}$, *on the end of a stump,* 304, 16.
yet ye lō, *on the ends of his horns,* 308, 16.
ma lǫ, *its end,* 377, 8.
dī ġe lǫ, *land,* 373, 5.
dī ġe xō lō dǫ$^{\iota}$, *this world's end,* 355, 5.
tca^{e} tca lų, *at the end of the beaver meat,* 374, 13.
tcez ō lō$^{\iota}$, *end of gun,* 393, 10.

-la^{e}, *end.*
et tsū dī la^{e}, *end of tongue,* 351, 14.
γût la^{e}, *pine brush,* 368, 3.

-mai^{e}, *border, edge.*
ma mai^{e}, *its shore,* 301, 3.
da t'ōł mai, *her nest's edge,* 306, 6. (Fig. 97.)
tū mai, *shore,* 333, 11.
kōn mai$^{\iota}$, *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 ł'a hī, *the youngest*, 326, 5.
de ġac ī, *the black*, 393, 18.

-ne, a suffix meaning *person* used with demonstrative pronouns and adverbs.
a tca t'ị ne, *other people*, 362, 14.
et dū lị ne, *nobody*, 362, 8.
et ts'ûn 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 γain deł '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 Athapascan languages of the Pacific Coast and the south generally employ a pronoun with the second element, rendering it less immediately dependent on the first element.

an ne kwę, *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 γa', *buffalo hairs*, 316, 19.
tsa' zis, *beaver skins*, 330, 4.
ma tsī' ts'ûn ne, *her head bone*, 356, 9.
gō tsī' γa', *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 kwę, *trading house*, 390, 12.
e la tûn ne, *its hand trail*, 342, 11.
e zis nī ba lī, *skin tents*, 337, 14.
lût sa ġa, *Smoky river*.
be zī na tū', *owl eye water*, 342, 3.
de cīn ne za γa, *Cree language*, 387, 7.
dûn nī nī' tc'ī, *man's face wind*, 373, 10.

tsa γa, *beaver teeth,* 391, 15.
tsī djic, *stone mittens,* 309, 9.
tsīᵉ kwę, *Ft. Vermilion,* "Red paint fort."
tcaᵉ ī leᵉ, *beaver dam,* 301, 7.
tca tū, *beaver lake,* 312, 8.
ġa mīł, *rabbit snares,* 357, 11.
ġût kwę [1] *pine house,* 390, 12.
ke ł'ūł, *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.
ᶜes da tc'īł e, *a sharp point,* 360, 8.
dûn ne tc'ûl laᶜ, *bad man,* 323, 3.
tse k'as, *perpendicular cliff,* 359, 7.
tse k'ac ᶜį ᶜį, *cliff had been,* 359, 9.

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

e dai ǫᶜ, *for a door,* "it is across," 335, 17.
ye dai ᶜǫ e, *his door,* 336, 3.
γût dai, *animal,* "that which is alive," 306, 5; 316, 15; 323, 2.
mûg γût daiᵉ, *his animals,* 317, 12.
xa γût dai, *that kind of a being,* 322, 15.
kwōn sût dai, *a married man,* 366, 13.
a zaᵉ se ᶜō, (gun) *cap,* "its mouth it is on," 395, 3.
in ła tc'ī ne ᶜai, *single barrel,* "one projects" (?), 395, 1.
ye wō ᶜa, *his servants* (?); "ones sent" (?), 308, 16.
nez tō, *a leaning tree,* 394, 17.
nō de ᶜōtc dīᶜ *crossing place;* contains the verbal stem -ᶜōtc, *to travel,* used of animals only, 376, 1.
ceᶜdai ne ᶜǫ, *my equal;* has the appearance of a verb, 362, 8.
tses dī lį, *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 γai, *slave,* 370, 15.
a nō dze lī, *fence,* 370, 7.

[1] In other places recorded as γūt kwę.

a la$^{\epsilon}$, *canoe,* 332, 1; 333, 7; 338, 6; 376, 4; 390, 5.
e la$^{\epsilon}$, *canoe,* 332, 3; 338, 9.
me$^{\epsilon}$ a lī$^{\epsilon}$, *his canoe,* 338, 9.
a ził, *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 zī′, *leather,* 316, 3.
e le tce$^{\epsilon}$ $^{\epsilon}$e$^{\epsilon}$, *with powder,* 390, 11.
es lī, *leggings,* 307, 7. (Fig. 115.)
mes łe ġe$^{\epsilon}$, *his leggings,* 368, 2.
es tûn ne, *ice,* 337, 12; 357, 5.
es ġō ne, *with the hair on,* 330, 3.
es kai, *young man,* 337, 8.
es ke, *young men,* 310, 17. (Fig. 174.)
ex tcic ye$^{\epsilon}$, *porcupine,* 380, 18.
e da, *eagle,* 305, 15.
et da xa, *as a trade,* 346, 9.
$^{\epsilon}$e$^{\epsilon}$ dī ye, *chisel,* 391, 16.
$^{\epsilon}$ē dje$^{\epsilon}$, *small hill.*
$^{\epsilon}$e$^{\epsilon}$ djī ce, *porcupine,* 358, 12.
e djût tce, *traps,* 394, 5.
e t'a ī, *girl,* 360, 15.
$^{\epsilon}$e t'a ze, *leather,* 348, 6.
e t'e de, *girl,* 359, 18.
e gai, *spoon,* 339, 8.
ī ye īł, *beaver dam,* 302, 5.
im ba, *weasel,* 394, 10.
īn dī, *minds,* 338, 5.
iṅ tc'ī, *wind,* 305, 20; 373, 10.
$^{\epsilon}$īn tc'ī da, *orphan,* 351, 2.
in ġe lū, *track,* 326, 18.
in ke lū, *track,* 326, 7.
īn k'e lū k'e, *on the winter trail,* 391, 8.
mī k'e lū we, *their winter trail,* 371, 4.
ī le$^{\epsilon}$, *beaver dam,* 302, 1.
aił k'e, *on the dam,* 302, 10.
is t'e $^{\epsilon}$a$^{\epsilon}$, *martin,* 394, 9.
ī de, *chisel,* 312, 9.
ûl la′$^{\epsilon}$, *canoe,* 355, 10. See a la$^{\epsilon}$, and e la$^{\epsilon}$.

ū sa‘, *pail,* 386, 18.
ûs tûn 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 dǫ į, *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 tcą‘, *his bow,* 313, 13.
me wō dī tce, *his story,* 354, 13.
me zī, *owl,* 316, 13.
mes tį‘, *bow,* 397, 1.
mes tīn, *bow,* 324, 18.
me dī, *chief,* 363, 4.
me djī, *caribou,* 333,14; 358, 6.
miñ ġo, *lake,* 329, 11; 345, 3.
mį ġe, *lake,* 327, 8.
mī dī, *the boss,* 390, 13.
mût dai yī dje‘, *a bull,* 354, 3.
mût djī, *caribou,* 305, 4, 7. (Figs. 68, 71.)
mût tse, *sleigh,* 303, 18. (Fig. 29.)
mût 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 djin ne, *relative,* 340, 6.
na tûn ne, *thunderbirds,* 321, 18; 322, 2.
na tûn ne, *thunder,* 373, 19.
na t'ûn ne, *goods,* 390, 7.
na tcût dī, *rawhide,* 305, 9. (Fig. 80.)
na tc'ī, *wind,* 393, 5.
nī ba lī, *tent,* 361, 11.
nit do wę, *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 lī, *fence*, 370, 6.
łe je, *she bear*, 326, 14.
łū ġe, *fish*, 306, 9.
ł'ō gī, *grass*, 317, 2.
ze nī he', *day*, 318, 12.
ze tse', *carcass*, 368, 5.
me ze dze', *his body*, 389, 5.
sa tsī, *tipi poles*, 361, 12.
sa ġe, *river*, 306, 8.
sōn tī a k'a, *rat*, 384, 2.
ca ġe', *river*, 331, 5.
γa de, *sign*, 322, 4.
γût dje', *geese*, 389, 1.
γût 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'ī, *buffalo*, 308, 17; 311, 12; 317, 10.
xō łis, *dust*, 335, 10.
xō dlic, *ashes, mud.*
xût ł'e, *at night*, 318, 2.
xût da, *moose*, 316, 2.
bes zī, *owls*, 341, 13.
ƀe djī, *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'ī, *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 ġe', *world*, 302, 12.
dī ġe, *ground*, 305, 8. (Fig. 79.)
dū ye', *cache*, 368, 10; 375, 14.

dûn ne, *man*, 384, 8; 301, 9. (Fig. 1.)
dûn neᵋ', *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.
dût yeᵋ, *young buffaloes*, 382, 13.
dle je, *grizzly bear*, 309, 15.
dlų e, *mouse*, 309, 1.
dlū ᵋe, *mouse*, 303, 14. (Fig. 34.)
dze ne', *daytime*, 337, 1.
dje zīł, *elk*, 307, 13.
djī zīł, *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 tcį, *a bird*, 361, 12.
tes ō', *guns*, 318, 10; 378, 10.
te ka tce, *frog*, 320, 14; 321, 3; 338, 2.
te k'aiᵋ, *muskrats*, 384, 5.
tī a tcaᵋ, *black water bug*, 310, 10. (Fig. 178.)
tī sōᵋ, *gun*, 378, 6.
tûn ne, *trail*, 358, 8.
ût tûn ne, *road*, 303, 6. (Fig. 20.)
tū zûl le, *soup*, 367, 12.
t'a ł'e he, *mink*, 384, 9.
t'ōł te', *nest*, 305, 12. (Fig. 82.)
tsī a łe, *pillow*, 315, 10.
tsī yaᵋ, *young moose*, 350, 4.
ts'it dō, *child*, 316, 18, 19.
ts'ût 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 ᵋe', *with snowshoes*, 377, 11.
tc'ain t'e, *supernatural doings*, 347, 12.
tc'e le γa, *creek*.
tc'e ġe, *woman*, 362, 4; 376, 16.
tc'e ġū, *woman*, 308, 3; 340, 5. (Fig. 136.)
tc'ī a łeᵋ, *pillow*, 315, 12.

tc'ī ū ą, *old woman*, 311, 4.
ī tc'ī ū ʿą, *old woman*, 305, 7. (Fig. 71.)
tc'ī ya zeʿ, *crow*, 336, 9.
tc'ī ya je, *crow*, 335, 4.
tc'ī yac ī, *crow*, 335, 17.
tc'ī yū neʿ, *wolf*, 351, 5.
tc'in dī, *medicine*, 314, 18.
tc'it dō, *child*, 351, 4.
tc'ō nai, *coyote*,
tc'ōn neʿ, *dung*, 367, 12.
tc'ū yū na, *wolves*, 318, 4.
tc'ū naʿ, *wolves*, 315, 16.
tc'ū na, *wolves*, 315, 17.
tc'ū neʿ, *wolves*, 313, 19; *wolf*, 333, 12.
tc'ūł ī, *cutbank*, 307, 13. (Fig. 139.)
tc'ût de, *blanket*, 337, 7.
tc'ût dō, *boy*, 318, 12.
gī ye, *pegs*, 355, 7.
ġǫ 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.
kų e heʿ, *camp*, 302, 14.
k'ûs dū e, *dress*, 322, 14.
k'ût daiʿ, *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.
caį, *I*, 354, 15.
cąį, *I*, 356, 6.
cąį, *me*, 339, 18.
cąįn, *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$^{\epsilon}$, *my teeth*, 349, 9.
ca ze $^{\epsilon}$į $^{\epsilon}$į, *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'į$^{\epsilon}$, *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.

sīn la, *my hands*, 394, 16.
cin wō$^{\epsilon}$, *my nose*, Ft. St. J.

cin la ġwon ne t'a, *in my finger nails,* 344, 11.
cût daγ γa, *my older brother,* 394, 6.
cût tcū ʿa, *my boy,* 327, 1.
sûk k'e, *after me,* 395, 13.
cût da γa, *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 leʿ, *your snares,* 357, 8.
na dûγ γa, *for you,* 302, 15.
ne tc'ī, *from you,* 336, 16.
ne k'e, *after you,* 338, 1.
nī ka ts'ī, *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 gût 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'īʿ, *after us,* 382, 9.
a xa t'a, *with us,* 369, 11.
a xa ġaʿ 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.

ʿaʿ xa, *you,* 341, 18.
na xai t'ō e, *your arrows,* 314, 10.
na xa γût dai, *your animals,* 313, 16; 318, 1.
a xa, *for you,* 343, 14.
a xain kaʿ, *after you,* 358, 16.
a xai dīʿ, *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 dûn ne, *he himself*, 318, 16.
ʿat dûn nī, *he*, 320, 17.
ût dain, *I myself*, 314, 11.
ût dain, *himself*, 313, 2.
ût da neʿ, *he himself*, 352, 9.
ʿût dûn ne, *himself*, 338, 17; *but himself*, 359, 16.
da ʿa xaʿ, *his own snowshoes*, 333, 2.
da mī leʿ, *his snare*, 303, 15. (Fig. 27.)
da bī zeʿ, *her knife*, 305, 9. (Fig. 72.)
dī t'a, *his feather*, 324, 18.
dût l'ū le, *her line*, 305, 14. (Fig. 94.)
dût tca ī, *his grandmother*, 307, 12. (Fig. 131.)
dûtc tcī zēʿ, *her mitten*, 311, 5.
dûk keʿ, *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.
meʿ, *with*, 347, 6; 392, 2.
me da γa, *for him*, 373, 12.
me tcǫ, *between them*, 387, 7.
me t'a, *near them*, 363, 9.
me ts'ī ū a, *his wife*, 308, 2. (Fig. 142.)
me ġa, *for him*, 349, 2.
miñ ka, *after them*, 317, 8.
mōʿ, *for him*, 335, 16.
mō tc'ī, *to him*, 333, 5.
mût l'ī seʿ, *its grease*, 304, 2. (Fig. 31.)

mût dûġ ġa, *for him*, 304, 1.
mût ts'į̣ᵉ, *to it*, 332, 9.
mûk ġa, *to it*, 394, 2.

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

bet djīᵉ,[1] *from him*, 369, 10.
be tc'īᵉ, *to him*, 355, 1; *to her*, 376, 12.
be k'eᶜ, *after him*, 352, 14.
bût tc'į̣ᵉ, *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 ɬ'ǫ e, *behind her*, 314, 17.
ye ɬ'e jeᵉ, *its grease*, 304, 4. (Fig. 41.)
ye γa, *its hair*, 322, 14.
ye ta, *among them*, 307, 8. (Fig. 120.)
ye ts'į̣ᵉ, *toward him*, 321, 1.
ye tc'aᵉ, *from it*, 342, 12.
ye tc'į̣ᵉ, *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.
yį̣ ka, *for it*, 334, 3.
yǫ, *to him*, 324, 17.
yûk k'e, *on her*, 324, 2.
yū ġaᵉ, *by them*, 316, 2.

There is a frequently used demonstrative appearing in different forms, ai yī, a yī, e yī, ᶜe yī, ᶜī e, ī. With a suffix an adverb or conjunction is formed, ᶜe jī ᶜeᶜ, *then*, which occurs at the beginning of sentences in stories.

ai yī, *she*, 316, 6.
e yī ne, *them*, 370, 17.
ᶜeᶜ yī ne, *those people*, 350, 10.
ᶜī e ne, *those*, 350, 11.
ī neᶜ, *those*, 381, 6.
in ne, *those*, 309, 14.

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

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

[1] Also ma tcīᵉ.

dī ġī, *this*, 336, 11.
de yī ʿeʿ, *with these*, 391, 14.

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

ġī da γa, *for him*, 365, 13.
gī t'a, *in it*.
gī tc'ị́ʿ, *to it*, 362, 16.
gī k'e, *after him*, 335, 6.
gū tac e, *his arrows*, 319, 7.

PLURAL PREFIX.

A prefix ġū- (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 ɬ'ǫ ī djīʿ, *after them*, 382, 11.
gū dī ġe, *above them*, 381, 9.
ġī yī ka, *for them*, 354, 7; 388, 4.
ġī k'e, *on them*, 354, 10.
ġō yeʿ, *with them*, 363, 4.
ġū ya, *for them*, 316, 10; 388, 14.
ġū ye tc'ǫʿ, *from them*, 315, 10.
ġū yū, *to them*, 383, 1.
ġū ġaʿ, *with them*, 316, 5.
ġū k'e, *after them*, 372, 5; 382, 8.

Compare the suffix -ġū 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 cin ne, *the Cree*, 331, 11.
ī dûn ne, *the man*, 327, 17.
ī dûn 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.
ʿai k'e, *all*, 318, 14.
a djī, *those*, 326, 11.
a djī, *before*, 380, 10; 387, 1.
a djūn lī, *none*, 393, 1.
a djū n lį, *nothing*, 393, 14.
a djūn dlį, *nothing*, 394, 13.
a tai, *all*, 310, 12. (Fig. 179.)
a tai jī′, *everything*, 306, 17.
at dū lī, *none*, 318, 2.
at dū lī, *nothing*, 316, 3.
at dū lį, *nothing*, 311, 4.
e yī, *the one*, 346, 16; *that one*, 362, 2, 3.
e yīʿ, *those*, 343, 4.
e dū lī, *none*, 367, 3.
e dū lį, *none*, 318, 1.
ōn t'ai, *all kinds*, 343, 9.
ʿût da ze′, *all*, 322, 16.
ya γī, *that*, 335, 4; *those*, 358, 10.
na łǫ, *many*, 305, 7.
na łǫ ne, *were many*, 328, 6; *many of them*, 348, 13.
na łū, *many*, 316, 11.
na ta zǫʿ, *a few*, 389, 13.
łī dī, *last*, 365, 4.
łī ġe, *the other one*, 304, 5.
łī ġī, *one*, 304, 14. (Fig. 57.)
γō dji, *that*, 324, 10.
xais ła, *last*, 335, 8.
xais ł'a *last time*, 334, 18; *last*, 378, 7.
xais ł'a djīʿ, *the last*, 303, 13.
xa tseʿ, *first*, 307, 16; 327, 15; 330, 1; 378, 8.
xa t'ī, *that kind*, 347, 17; *just that kind*, 362, 2.

xa t'ī zō, *only that,* 311, 10.
xōn tī a zōn la, *only that,* 304, 3.
xō djī, *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 xûn ne, *some of them,* 344, 4.
da hûn ne, *some of them,* 335, 12; 340, 15; *some,* 389, 13.
ts'a ze, *old,* 374, 8.
tc'e la, *clumsy,* 372, 8.
tc'ûl la, *worthless,* 379, 16.
tc'ûl la', *poor,* 366, 13; 367, 9.
tc'ûl 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'ī, *what is it,* 336, 13.
ye γǫ, *why,* 394, 8.
ye tc'ī, *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'ī, *where,* 308, 14.
ye wō, *why,* 313, 12.
yī wō', *for what,* 301, 9.
ye γa, *why,* 314, 8.
ne dį'', *where is it,* 341, 9.
je ka, *why,* 362, 4.
xō tc'į', *where,* 337, 10.
dai sais, *how soon,* 396, 14.
dai sais cǫ, *how soon,* 396, 14.
dai sa da', *how far,* 370, 2.

dai sa dǫᵉ, *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'ī, *what,* 313, 2; 317, 4.
da k'ī, *how,* 306, 16. (Fig. 113.)
de djīᵉ, *where,* 339, 3.
dī a tca', *where.*
dī e ū ye, *what is his name,* 302, 18.
dī e djīᵉ, *when,* 301, 14.
dī e djīᵉ, *where,* 328, 1.
dī e djī', *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'ī, *how did it happen,* 321, 16.
dǫ t'e, *why,* 335, 5; 357, 7.
dǫ t'ǫ 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 ᵉǫn t'e, *what is it,* 371, 18.
ye da' dī, *what did you (plu.) say?*
me- with verbs inquires *who.*
me ᵉa 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 ᵉō wǰn 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 hwūᵉ, *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 łe, *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 ła lǫ, *what did I do to,* 313, 17.
da γin t'į wǫ, *what is the matter,* 365, 11.
da γō t'a, *what shall we do,* 324, 11.
da γût dja, *what has happened to,* 327, 1.
da dja ōn t'e, *what is the matter,* 380, 1.
da dja ʻǫn t'e, *what has happened,* 365, 5.
dī dō' dī a t'ī, *what does he mean,* 307, 3.
dī dǫ t'e, *who is this,* 361, 2.

ġon-, kǫ-, 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.

ġon nī tį', *are you lying down?*
kǫ tī da a na t'į, *are you alone?*

INDEFINITE PRONOUNS.

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

da ûs t'e e łe, *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; -dį, and -djī at least seems to be, while -tc'e has not been even tentatively identified.

As obtained in series.

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

As they occur in the texts.

īn ła dje', *one,* 350, 1.
īn ła tc'e', *one,* 350, 2.
ī ła t'ī, *one,* 301, 2.
īn ła 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.
ǫ 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.

ǫñ ke t'e ne, *two men*, 338, 9.
ǫñ ke t'ī 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.
ǫ 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'ī, *four*, 312, 11.
dī en t'e ne, *four*, 385, 12.
dį e t'e, *four*, 377, 10.
djin dje, *four*, 396, 9.
ła' 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 dī, *there,* 301, 7.
ai yī dī', *there.*
a ye da, *there,* 393, 4.
a ye dī, *right there,* 327, 15.
a yī ġa, *there,* 363, 3.
e dī wī tc'į^{e}, *thither,* 325, 2.
e dī wō tc'į^{e}, *from there,* 323, 14.
e dįn, *there,* 318, 18.
e' din, *there,* 375, 7.
e dī zō, *only there,* 311, 5.
e dī sūn t'e, *right there,* 341, 16.
e dī xō tc'į^{e}, *thither,* 363, 10.
e dō we ts'e^{e}, *from there,* 316, 18.
e dō wō t'e he^{e}, *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 dī, *there,* 376, 14; 384, 5, 8. (Figs. 79, 151.)
ī e dī wō, *there,* 333, 7.
ī e dī wō tc'į^{e}, *from there,* 311, 2.
ī 'e dje^{e}, *there,* 381, 3.
ī yī he^{e}, *from there,* 304, 18.
ī wa tcį^{e}, *there,* 353, 15.
'i wa tc'į^{e}, *from there,* 356, 15.
in da dje^{e}, *on either side,* 301, 6.
'in da djī, *on each side,* 301, 2.
ī dī', *there,* 351, 3.
ī' dī zō^{e}, *only there,* 309, 8.
ī dō ne^{e}', *across.*
ī tse, *below,* 308, 2. (Fig. 142.)
ī ts'ī, *down there,* 312, 12.

ī k'e djī', *along there,* 301, 7.
ǫñ ka, *in that direction,* 319, 11.
ōñ ka, *toward,* 350, 3.
ǫ xai, *nearby,* 345, 2.
ût ts'ī, *toward,* 318, 6.
ū tc'į', *from there,* 383, 1.
ya γa, *over there,* 301, 14; 303, 11; 318, 18; 337, 7; 343, 2.
ya γai, *over there,* 337, 5; 362, 15.
ya γī, *over there,* 301, 15.
ya xai, *over there,* 349, 5.
ya dō ne, *across,* 396, 4.
ya ġī, *over there,* 310, 8.
ya gō zǫn', *over there,* 332, 9.
ye yī dī ġe, *up there,* 343, 3.
ye yū e, *under,* 327, 16.
ye γe, *over there,* 309, 17. (Fig. 162.)
ye de, *there,* 358, 9.
ye' dī, *there,* 307, 5.
ye dī' e, *back there,* 321, 4.
ye dī 'e, *above here,* 362, 11.
ye dī wa tc'į', *through that,* 381, 11.
ye dī wō tc'į', *from there,* 311, 12.
ye dī ġe, *up,* 305, 14.
ye dī ġī, *up,* 341, 13.
ye dje', *up,* 393, 15.
ye tǫ t'e djī', *far from there,* 346, 14.
ye tcī, *below,* 308, 3. (Fig. 136.)
yī da, *ahead,* 302, 14.
yī dai, *forward,* 306, 14; *ahead,* 307, 19. (Fig. 140.)
yī da ne, *ahead,* 327, 6.
yī de, *back,* 317, 15.
yī de, *behind,* 375, 3.
yī de', *over there,* 375, 8.
yī de' ye, *behind,* 303, 10. (Fig. 17.)
yī dī, *behind,* 356, 3.
yī dī ye, *back,* 326, 18.
yī dī zō, *just back there,* 317, 15.
yī dī ġe, *up,* 305, 2; 327, 15; 360, 9. (Fig. 63.)
yī dī ġe, *up there,* 384, 7.
yī dī ġe, *up the bank,* 374, 3.
yī dī ġī, *up,* 330, 10.

yī dûγ γet de, *up on shore,* 323, 13.
yī dûk, *one side,* 306, 2. (Fig. 86.)
yīt da', *ahead,* 312, 16.
yit dai, *there ahead,* 346, 2. (Fig. 37.)
yīt dai 'e, *way over.*
yīt dai xe t'ī e, *ahead,* 313, 17.
yit da dį, *over there,* 372, 3.
yit da tce, *up,* 304, 1.
yī ts'e, *further out,* 363, 18.
yī tse', *out there,* 345, 9.
yī ts'ī', *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 'ǫ, *over there,* 360, 13.
yō xō', *over there,* 385, 10.
yū 'e, *under,* 330, 8.
yū e dje', *down,* 393, 11.
yū e djī', *under that,* 311, 13.
yū e tc'e, *low,* 393, 10.
yū ǫ', *over there,* 367, 11.
yū' ǫn, *over there,* 360, 14.
yū 'ōn, *over there,* 306, 15.
yū' 'ǫn, *over there,* 360, 17.
yū ō ne, *over there,* 355, 6.
yū on ne', *over there,* 327, 9.
yū ū e, *under,* 394, 3.
yū djī, *over there,* 396, 7.
wa tc'į', *from,* 356, 9.
wa k'ûts ts'īs ûn ne', *north.*
wǫ, *there,* 360, 15.
wōn, *here,* 322, 6.
wōn ł'ōn dje', *far,* 333, 2.
wō ts'it, *thither,* 323, 15.
wō tc'į', *toward it,* 311, 4.
wō tc'į', *there,* 305, 3. (Fig. 70.)
wō tc'ī', *through it,* 317, 5.
wō tc'ī', *thither,* 333, 7.
na wō dje', *on top,* 301, 15.
na sa, *ahead of me,* 332, 3.
na γai, *over there,* 306, 9. (Fig. 110.)

łą tį ye, *from one to the other* (?), 343, 2.
łin ta tī djī, *right half way*, 301, 12.
ł'a dai, *on the bank*, 307, 14.
ł'a djī$^{\epsilon}$, *the back*, 326, 13; *behind*, 384, 10.
zī t'a la, *inside*, 355, 11.
zī t'a ġī, *inside*, 355, 12.
je da γa, *below*, 360, 8.
jū $^{\epsilon}$e$^{\iota}$, *under*, 392, 2.
ca dī dj$^{\epsilon}$, *in the sunshine.*
γa de, *across*, 333, 8.
γōn, *there*, 341, 5.
γō$^{\iota}$ djį$^{\epsilon}$, *thence*, 334, 2.
γō djī$^{\epsilon}$, *from there*, 369, 6.
γō tc'į$^{\epsilon}$, *there*, 387, 1.
γǫ tc'į$^{\epsilon}$, *thither*, 363, 13.
γū ye, *along there*, 310, 12. (Fig. 179.)
xa is łą$^{\iota}$, *behind.*
xa la de, *ahead*, 323, 2; 337, 12, 16.
xa la dį, *in front.*
xa lat de, *ahead*, 338, 4.
xût dût dī, *this place*, 305, 5. (Fig. 76.)
xa k'a, *west*, 393, 13.
xō xai, *close*, 370, 18.
xō ta tcin, *by the fire*, 327, 2.
xwa, *near*, 347, 1.
xwą, *close*, 327, 11.
xwą $^{\epsilon}$a, *close*, 376, 7.
xwa a wǫ$^{\epsilon}$, *close*, 362, 11.
xwa e, *close by*, 325, 14.
xwa e he$^{\epsilon}$, *so close*, 395, 10.
xwą xa, *close*, 328, 8.
xwa he$^{\iota}$, *close by*, 328, 10.
xwon da$^{\iota}$, *near by*, 374, 9.
hwa, *close*, 305, 1.
dain de e djī$^{\epsilon}$, *across*, 329, 11.
dain dī e$^{\epsilon}$ djī$^{\epsilon}$, *across*, 327, 8.
dąį n dī ye$^{\iota}$, *other side.*
da mas dī, *around it*, 307, 14.
da ł'a dje, *backwards*, 354, 1.
da ts'į $^{\epsilon}$e, *south.*
dī ġe, *up*, 330, 7.

dī ġe dje', *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 'e, *here behind,* 331, 3.
dū' da, *somewhere,* 310, 10.
dū' de e, *here,* 329, 15.
dū' dī 'el 'a, *here,* 382, 14.
dū djō, *here,* 371, 15.
djī djin dje, *behind me,* 394, 15.
djī k'e, *up,* 393, 11.
djī k'e dje', *up,* 393, 15.
djǫ', *here,* 332, 15.
djo', *here,* 314, 8; 328, 10; 396, 4.
djō, *here,* 301, 16.
djǫ, *here,* 301, 10; 303, 18. (Fig. 38.)
djǫ, *here.*
djōn, *here,* 371, 7.
djōn dje, *here,* 396, 3.
djō ła, *here,* 312, 8.
djō' dje, *here,* 396, 5.
djū, *here,* 303, 19. (Fig. 30.)
djūn, *here,* 306, 15; 325, 14. (Fig. 104.)
ta wōn t'e djī', *far away,* 345, 10.
ta wō t'e djī', *far,* 344, 10.
ta na ł'ai djī, *in the water,* 357, 14.
ta na ł'ai djī', *under the ground,* 346, 11.
te γe, *in the water,* 310, 6. (Fig. 170.)
tǫ e tc'e'', *far,* 349, 15.
tǫn te zī', *far,* 384, 7.
ton te djī', *far,* 355, 10.
tōn tī a tc'e, *far,* 316, 14.
tōn t'e, *far,* 305, 15; 338, 8.
tōn t'e djī', *far,* 310, 14. (Fig. 180.)
tōn t'e k'ī, *far,* 359, 20.
ton t'ī a, *far,* 382, 11.
ton t'ī e djī', *far,* 332, 12.
tōn k'e, *far,* 359, 19.
tǫ t'e dī, *far,* 342, 14.
tǫ t'e dǫ, *far,* 380, 5.
tǫ t'e djī, *far,* 343, 4.
tǫ k'e djī', *far,* 375, 4.

tū' da' djį', *up current.*
tū k'e cī', *downstream,* 388, 4.
tū k'e djį', *down current.*
tse a tcī', *down,* 302, 9.
ts'e, *outside,* 322, 3.
tc'e', *outside,* 367, 11.
ts'e djī', *outside,* 329, 2.
gǫ, *there,* 393, 2.
gō ye, *there,* 345, 11.
gǫ hwō, *there,* 371, 18.
gō tc'į', *there,* 387, 2.
gū e xa k'a he', *along there,* 301, 6.
gū we, *along there,* 307, 19. (Fig. 135.)
gwa, *is close,* 370, 3.
gwa tc'į', *thither,* 319, 13.
ġot da cǫ', *somewhere,* 363, 5.
ġwa tcę', *thither,* 381, 2.
ġwa dję'', *over there,* 349, 16.
ġwa tce', *over there,* 391, 3.
ġwa tcį', *there,* 391, 1.
ġwût djī', *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 yī 'e', *then,* 303, 3; 346, 8, 11.
'a yī 'e', *then.*
a yī ł'ǫ a, *after that,* 370, 16.
a wō tc'e, *after,* 305, 6.
'a daj e, *all the time,* 356, 10.
a dûz ze, *all through,* 356, 6.
at da ze, *all through,* 357, 17.
a tc'it dǫ', *already,* 394, 19.
e yī 'e', *then,* 362, 2; 376, 15.
e wō t'e, *since,* 336, 17.
'en t'ī jǫ, *suddenly,* 325, 4.
e he', *then,* 306, 8.
e dī zō, *only then,* 301, 10.
e' dō, *then,* 395, 4.

e dū tc'ị̄ᵉ, *thereafter*, 311, 7.
e t'ai, *immediately*, 314, 10.
e t'e, *as soon as*, 307, 8.
e t'e, *suddenly*, 339, 15.
ī ye heᵉ, *then*, 301, 11.
ʿī wa tc'eʿ, *after that*, 390, 14.
ī wō, *then*, 307, 3; 326, 6.
īn da łin, *then*, 312, 6.
in t'ī zō, *suddenly*, 303, 7. (Figs. 21, 58, 71.)
ī la, *then*, 310, 18. (Fig. 175.)
ī ł'ąᵉ, *after that*, 309, 11.
ī dō we tce, *thereafter*, 311, 8.
ī dū we tc'ī, *after that*, 397, 1.
ī dlǫ we, *after that*, 395, 12.
ī t'ī zō, *suddenly*, 304, 8. (Fig. 46.)
ʿō, *then*, 308, 10.
ōn, *now*, 384, 6; *then*, 305, 11. (Fig. 81.)
ǫn xai tc'ị̄ᵉ, *soon*, 385, 15.
ǫ xai, *soon*, 365, 2.
ʿǫ xe, *soon*, 375, 14.
ǫ dīes, *long time*, 391, 1.
ʿūʿ, *then*, 312, 2; 319, 11; 362, 2. (Fig. 5.)
ût de jō, *only then*, 312, 3.
ût t'eᵉ, *immediately*, 304, 12. (Fig. 54.)
ût t'e ġa, *just then*, 304, 11. (Fig. 49.)
ût' ye, *immediately*, 315, 6.
ye ł'ǫ ī, *after that*, 330, 13.
ye dīʿ ōʿ tc'ī, *since then*, 391, 12.
wa ł'ōn djęᵉ, *some time after*, 356, 12.
wa tc'eᵉ, *after that*, 391, 1.
wōn ł'ō e, *after that*, 336, 15.
won de zą, *long*, 354, 14.
wōt ł'o ʿe, *after that*, 364, 11.
wō ts'et dǫʿ, *before that*, 337, 6.
ła dai, *awhile*, 303, 3 (Fig. 11); *a short time*, 305, 5 (Fig. 67); *long time*, 362, 1.
ła dai t'e, *long time*, 369, 5; *long*, 388, 15.
ła de, *long*, 315, 20.
łat dai e t'e, *it was long*, 376, 5.
łin lōʿ, *at last*, 394, 12.
łin dō, *then*, 313, 4.

ɬin dō˓, *at once,* 321, 3.
ɬīn dō', *last time,* 386, 14.
ɬ'ǫ dje, *after that,* 351, 7.
γa, *now,* 372, 10.
γa ɬį, *then,* 305, 2. (Fig. 65.)
γa ɬīn, *then,* 305, 2. (Fig. 75.)
γa ɬin, *then,* 384, 8. (Fig. 15.)
γa ɬī lō, *finally,* 325, 12.
γa hwe˓, *now,* 345, 4.
γe t'e, *soon,* 363, 20.
γō ɬ'ǫ, *after that,* 334, 12.
xa˓, *then,* 306, 10. (Fig. 101.)
xa ɬin lō', *finally,* 393, 19.
xa tse dǫ, *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'ī ˓e', *at first,* 390, 12.
xût ɬ'e ġe, *it was night,* 303, 11. (Fig. 25.)
xût ɬ'ī dǫ, *in the morning,* 304, 9. (Fig. 50.)
da', *then,* 318, 10.
de wō tc'į˓, *as long as,* 306, 12.
dō', *then,* 340, 11.
dǫ, *then,* 344, 10..
dǫ', *then,* 366, 11.
dū, *recently,* 359, 17.
dū, *now,* 336, 10; 340, 11.
dū tī ne wa tc'į˓', *until the present,* 391, 3.
ton t'e tc'į˓, *long,* 332, 4.
tǫ t'e, *long,* 338, 4.
tǫ' t'e dǫ, *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 sǫ', *once,* 356, 10.
gū dō˓, *then,* 395, 16.
gū tse dō, *formerly,* 316, 9; *before,* 316, 10.

gwōt dǫ, *then,* 391, 15.
ġa, *then,* 302, 14. (Figs. 1, 74.)
ġa łin, *then,* 310, 6. (Fig. 166.)
ġa łin lō, *then,* 312, 5.
ġa hwe', *then,* 313, 3; 331, 13.
ġa djū', *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.
ġwa', *then,* 302, 4; 346, 12; 376, 14. (Fig. 37.)
ġwa łī, *then,* 303, 13. (Fig. 33.)
ġwa ł'ǫ 'e', *after that,* 334, 15.
ġwa hwe', *then,* 310, 19. (Figs. 185, 186.)
ġwa k'a, *still,* 319, 5.
ġwe de, *quickly,* 316, 15.
ġwe tc'ī a, *soon,* 350, 3.
gwōt dō wō tc'į', *from that time,* 390, 10.
k'a djū, *again,* 301, 5; 384, 5. (Figs. 29, 90.)
k'a tcū, *again,* 320, 8.
k'ō', *first,* 336, 11.
k'ût djō, *again,* 359, 12.

MANNER.

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

wō tca, *much,* 361, 15.
wǫ tcō, *well,* 331, 6.
na dlī, *again,* 336, 6.
na k'a ce, *so short,* 347, 6.
łe wǫn t'ī e, *just the same,* 391, 6.
sōn$^{\epsilon}$, *in vain,* 344, 11.
sų$^{\epsilon}$, *in vain,* 341, 15.
sūn$^{\epsilon}$, *in vain,* 347, 14; 364, 16.
cū$^{\epsilon}$, *hardly,* 320, 16.
cū$^{\epsilon}$, *in vain,* 303, 13. (Fig. 33.)
γō djǫ, *well,* 375, 12.
xa łin lǫ', *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.
tį da, *alone,* 318, 16; 333, 9.
tī da zō, *alone,* 325, 12.
ts'ī$^{\epsilon}$ ōn tcī, *straight,* 324, 17.
ts'ī$^{\epsilon}$ ōñ gī, *straight,* 324, 14.
ga xût ye$^{\epsilon}$, *just,* 302, 5.
gū djō', *safely,* 337, 1.
ġa gū la, *nearly,* 355, 2.
ġū et de, *quickly,* 345, 17.
ġū e t'ī, *quickly,* 311, 7.
ġū yō', *good,* 387, 16.
ke tsį, *slyly,* 324, 12.
ke tsī$^{\epsilon}$, *slyly,* 324, 13.
k'a la zǫ, *nearly,* 332, 5.
k'a la zō$^{\epsilon}$, *nearly,* 335, 9.
k'a la' zōn, *nearly,* 375, 20.
k'a la jō$^{\epsilon}$, *nearly,* 375, 7.
k'al la, *nearly,* 348, 10.
k'ûl la, *nearly,* 336, 15.

DEGREE.

a γa xût te ye, *just*, 302, 6.
e wō^{ɛ} ī zų^{ɛ}, *only*, 303, 11.
ī zǫ^{ʻ}, *only*, 315, 4.
^{ɛ}ō zō^{ɛ}, *only*, 310, 15. (Fig. 165.)
ût ^{ɛ}e, *just*, 375, 15.
wa yū, *too*, 380, 16; 391, 5.
wa yū k'e^{ʻ}, *too*, 391, 6.
wō te, *right*, 302, 3.
wō te, *just*, 302, 3.
wōt ye, *very*, 310, 11. (Fig. 190.)
łī, *very*, 307, 2. (Fig. 109.)
łī^{ɛ}, *really*, 361, 14.
łį, *too*, 305, 1.
łį, *right*, 331, 9.
łin, *exactly*, 360, 17.
łin, *just*, 326, 13.
łin dō, *very*, 303, 8.
łīn dō, *just*, 307, 9. (Fig. 121.)
łīn dō, *altogether*, 335, 11.
łį dō^{ʻ}, *completely*, 377, 8.
zō, *only*, 302, 3. (Fig. 104.)
zō^{ʻ}, *only*, 317, 4.
zō^{ɛ}, *only*, 305, 4. (Figs. 30, 68.)
zǫ^{ɛ}, *only*, 317, 3.
zōn^{ɛ}, *only*, 388, 15.
jō, *only*, 325, 13.
jō^{ʻ}, *only*, 352, 14.
jǫ^{ɛ}, *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 tą, *deep*, 380, 14.
djō, *too*, 304, 10. (Fig. 52.)
gwon djō, *very*, 334, 3.

ASSENT AND NEGATION.

ai xe, *yes*.
a xa^{ɛ}, *yes*, 306, 12. (Fig. 93.)
^{ɛ}a xa, *yes*, 369, 14.

a dū, *not*, 302, 16. (Fig. 4.)
e dū, *not*, 376, 16. (Fig. 10.)
ĭn dū e, *no*, 325, 14; 386, 7.
ī he$^{\epsilon}$, *well*, 328, 14, 17.
ī he$^{\epsilon}$, *yes*, 323, 13.
į he$^{\epsilon}$, *all right*, 357, 4.
yū la, *do not*, 319, 15.
yū la$^{\iota}$, *do not*, 352, 9.
yū la$'^{\iota}$, *do not*, 369, 8.
yū la$^{\epsilon}$, *do not*, 372, 2.
dō wa, *no*, 307, 17.

Conjunctions.

ʻa꞉ yī da γa, *by that means*, 334, 2.
a yī k'e, *by means of that*, 329, 5.
a wōᵋ, *but*, 303, 9; 309, 10. (Fig. 66.)
a wōnᵋ, *but*, 346, 10.
ʻa wōnᵋ, *but*, 376, 15.
a wōnᵋ a t'ī a wōn, *nevertheless*, 387, 12.
a wō neᵋ, *but*, 316, 20.
a wō lį, *even*, 380, 6.
a xō līᵋ, *but*, 369, 2.
a xwōn k'e wǫ꞉, *never mind*, 346, 8.
a kō lįᵋ, *because*, 361, 15.
ʻe꞉, *because*, 329, 17; 330, 13; 338, 3.
e wōn, *but*, 348, 12.
ʻe γǫnᵋ, *but*, 375, 17.
e γōnᵋ, *because*, 375, 12.
ʻe꞉ xōn, *because*, 368, 14.
e heᵋ, *that was why*, 305, 17.
ī e heᵋ, *that is why*, 307, 1.
ī ye xaᵋ, *and*, 327, 13.
ī wō, *because*, 311, 8; 314, 5.
ī wō, *because of that*, 325, 15.
ī wō꞉, *but*, 307, 7. (Fig. 115.)
ī wō꞉, *nevertheless*, 307, 9.
ī wōn la, *that is why*, 327, 15.
ī wō la, *that is why*, 316, 17.
iñ ka, *for*, 317, 17.
iñ k'ai, *never mind*, 359, 9.
ʻin k'ai, *nevertheless*, 319, 15.
ī γa da, *by that*, 314, 6.
ī heᵋ, *because*, 314, 17.
ʻį k'ai, *nevertheless*, 320, 9.
ō꞉, *and*, 303, 13.
ʻǫ, *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.
ʻū ka, *because of which*, 320, 15.

ût ye, *without cause,* 308, 18.
yī da γai, *because of her,* 383, 16.
wō', *although,* 394, 10.
wō', *but,* 302, 7.
wǫ', *but,* 327, 14.
xōn dī a wō', *nevertheless,* 326, 2.
xōn te wǫ', *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 γǫ, *nevertheless,* 394, 9.
xōn tc'ī a wō', *nevertheless,* 307, 17. (Fig. 130.)
xō de', *also,* 364, 3.
xǫ dī wō', *nevertheless,* 326, 1.
xō t'ī wǫ, *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.
ġa (k'a), *why,* 329, 14; *then,* 306, 6. (Fig. 92.)
ġwa', *then,* 307, 6. (Fig. 120.)
ġwa 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.
ĭ 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.
ġū 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.
ħī '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.*
ġa 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.

-nûs tō we, -nûs twą, -nac twą, *without the knowledge of*.
yûn nûs tō we, *without his knowledge*, 308, 15.
mûn nûs twą, *without his knowledge*, 307, 15. (Fig. 126.)
ye nac twą, *without his knowledge*, 390, 1.
ye nûc twą', *without their knowledge*, 343, 17.
yûn es tō ī, *his knowledge*, 308, 16.

-ɬ'ō, -ɬ'ǫ e, *after, in the absence of*, that is, after one has left.
wa ɬ'ǫ, *after that*, 391, 2.
ye ɬ'ō, *in his absence*, 303, 19.
me ɬ'ō wa, *in his absence*, 360, 1.
sa ɬ'ǫ, *after sunset*, 385, 13.
tca' ɬ'ǫ ī, *after beaver*, 345, 9.
gū ɬ'ǫ ī djī', *after them*, 382, 11.
ya ɬ'ǫ e, *behind her*, 314, 17.
wō ɬ'ǫ e, *afterward*, 341, 9.
dûn ne ɬ'ǫ e, *after the people left*, 313, 18.
Chip., ne L'a Gai, *in your absence*, 23, 8.

-γa, *by, beside*.
ī γa', *beside each other*, 370, 2.
ya γa, *beside him*, 386, 9.
ye γa, *beside her*, 355, 3.
ne γa', *beside you*, 387, 4.
kōn γa, *by the fire*, 323, 14.
Chip., se Ga, *by me*, 33, 16.
Hupa, xō wûn, *to him*, 97, 1.
Jicarilla, yī Ga, *beside it*, 42, 10.
Nav., bī'ghă'gi, *along side of*, p. 26.

-γa, *because of, by means of*.
e yī γa, *because of that*, 348, 1.
'e yī γa, *with that*, 333, 15.

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

-γa za, -ġa je,[1] *between.*
ī ġa ze djī', *between,* 309, 8.
xic γa za, *between mountains,* 301, 5.
de tcin ġa 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.
łī wō dai, *one ahead of the other,* 310, 1.
γū dai, *ahead of them,* 361, 16.
yet da, *before him,* 340, 1.
yet da, *in front of them,* 335, 15.
yī da e, *in front of them,* 352, 14.
ce na da, *in front of me,* 335, 10.
Jicarilla, yī da', *in front of it,* 13, 9.

-da cī xa.
gū da cī xa, *around them,* 359, 11.

-da γa, -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 dį, *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.

-djī', *place at, there* (?).
ai yī lǫ djī', *the end of it,* 324, 16.
'į da djī', *on each side,* 347, 4.

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

ma tûn ne djī', *his road,* 307, 19.
da kwe e djī', *to his own camp,* 328, 6.
ta ne ł'ai djī', *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' ta', *houses among,* 171, 17.
Jicarilla, yī ka, *among,* 25, 6. In Jicarilla every *t* becomes *k.*

-ta dī dje, *middle.*
sa ge ta dī 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 dī ts'it eł 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' 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 jį *in,* 348, 10.
Chip., be ta, *to it,* 25, 13.

-t'a djī', -t'a tcī, -t'a jī, *with, because of.*
t'a djī', *on that (I live),* 304, 3.
ye t'a djī', *because of him,* 369, 18.
e yī t'a djī, *with that,* 322, 15.
ye t'a tcī, *with him,* 352, 18.
bût t'a jī, *with,* 352, 16.

-ts'e dǫ, *before, before the time.* Composed of -ts'e, *first,* and -dǫ, *the time of* or *when.*

dûn ne ts'e dǫ, *before the people,* 362, 1.
Cf. -ł'ō, *after.*

-tca$^{\epsilon}$, *on account of, because of.*
tca$^{\epsilon}$, *on account of,* 389, 14.
e yī tca$^{\epsilon}$, *on account of that,* 321, 14.

-tce dōn, -tcō dō$^{\iota}$.
ye tce dōn, *ahead of them,* 384, 5.
ya tcō dō$^{\iota}$, *ahead of him,* 304, 10.

-tcōn, -tcǫ, *between.*
gī tcōn, *between them,* 387, 8.
me tcǫ, *between them,* 387, 7.

-tc'a$^{\epsilon}$, -tc'a, -tc'ō, *from, away from.*
ye tc'a$^{\epsilon}$, *from ii,* 342, 12.
tc'a$^{\epsilon}$, *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.
ġū ye tc'ǫ$^{\epsilon}$, *from them,* 315, 10.
Chip., se tc'a ze, *from me,* 40, 3.
Hupa, hwik kya, *from me,* 266, 15.
Jicarilla, yī ts'ã, *from them,* 62, 2.
Nav., sīts'ājī, *away from me,* 29.

-tc'e a.
ye tc'e a, *in front of them,* 318, 6.

-tc'ī, -ts'ī, *from,* that is, *the source of.*
a yī tc'ī, *from that one,* 322, 9.
wa tc'ī, *from this time,* 306, 12.
ne tc'ī, *from you,* 336, 16.
xa k'ī tc'ī, *from buffalo,* 311, 8.
γût dai ts'ī, *from an animal,* 323, 7.
Chip., ne ts'ī, *from you,* 11, 17.

-tc'ị$^{\epsilon}$, *toward, in the direction of.*
ya tc'ị$^{\epsilon}$, *toward the sky,* 305, 3. (Fig. 75.)
ye$^{\iota}$ tc'ị$^{\epsilon}$, *to it,* 305, 2.

wō tc'į^{e}, *toward it,* 311, 4.
mût tc'į^{e}, *to it,* 315, 6; *to him,* 324, 3.
ne tc'į^{e}, *to you,* 341, 7; 347, 2.
nûn tc'į^{e}, *to the land,* 338, 8.
cac tc'į^{e}, *to bear,* 347, 8.
ce tc'į^{e}, *to me,* 347, 7.
xat da tc'į^{e}, *toward moose,* 353, 7.
gō tc'ī^{e}, *thither,* 309, 16.
gū ts'ī^{e}, *towards them,* 371, 19.
Chip., djeθ ts'ûn^{e}, *toward hook,* 25, 12.
Hupa, xō tciñ, *toward her,* 98, 9.
Kato, ō tc'ûñ^{e}, to him, 79, 9.
Nav., bich'î'' (bi ts'į^{e}) *toward it,* Vol. II, p. 56, top.

-ġa, bẏ, *at the edge of.*
ye ġa, *to them,* 317, 11.
mûk ġa, *by him,* 310, 8; *with him,* 384, 3.
łū ġe ġa', *by the fish,* 350, 5.
cīs k'a ġa, *along the mountain,* 324, 9.
be ke ġa, *beside his foot,* 387, 6.
gū ġa, *to them,* 302, 9.
See -γa, above.

-kai he.
xic kai he, *above the mountains,* 301, 14.

-ka, -ñ ka, *after, for it.*
a xain ka, *after you,* 359, 2.
wǫ ka, *about it,* 331, 8.
mī ka, *after him,* 318, 17; *for it,* 307, 11; *for him,* 352, 11. (Fig. 124.)
łį 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 ɢa k'ûϑ 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 tûn ne k'e, *on the ice,* 339, 13.
īn k'e, *on that,* 313, 2.
wō k'e, *on,* 337, 5.
mī ġeᵉ k'e, *on the lake,* 379, 13.
nûn 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, mûk kût, *on it,* 104, 8.
Jicarilla, bī k'e, *by them,* 17, 6.
Nav., bī k'ĭ, *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.)
yį k'e, *after it,* 302, 10.
yī k'e, *after him,* 358, 5.
dûn ne k'e, *after the people,* 312, 6; 314, 7; 318, 5.
gū k'e, *after them,* 319, 5.

-k'e tc'īᵉ, -k'e tc'eᵉ, -k'e djīᵉ, *like, resembling, in the manner of.*
Used with nouns but not with pronouns.
xa k'ai k'e tc'īᵉ, *like buffalo,* 388, 18.
dûn ne k'e tc'įᵉ, *like people,* 361, 5.
dûn ne k'e tc'eᵉ, *like people* 354, 2.
xût da k'e djīᵉ, *moose like,* 372, 10.
e tc'ūᵉaˈ 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.
ī, *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.)
xût, *oh,* 310, 9. (Fig. 169.)
xwū ī', *xwui,* 337, 12.
tsį', *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]

ʿa-, ʿō, 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.)
ʿąʿį lǫ, *he had,* 378, 10.
ʿa ye ʿį', *they did it,* 383, 19.
ʿa ye dī ʿa k'e he, *the way he told him,* 352, 1.
ʿa yin laᵉ, *he caused,* 303, 1. (Figs. 9, 109.)
a waʿ dlį, *make,* 314, 18.
a wǫ', *was killing them,* 375, 1.
ʿa wōn dlaᵉ, *he caused,* 310, 1. (Fig. 163.)
a wōn t'e, *you are?,* 336, 16.
ʿa wǫ sûn, *they make,* 350, 9.
ʿaʿ na wac dle, *I will make,* 349, 9.
a na wō djaᵉ, *it happens again,* 335, 8.
a dī, *he means,* 307, 6. (Fig. 116.)
ʿa djaᵉ, *it went,* 305, 2. (Fig. 63.)
at tcûk', (*they*) *were crying,* 359, 8.
a t'ī, *he was,* 303, 3; *it was* 317, 2. (Fig. 11.)
ʿa tc'e le, *they fixed,* 392, 19.
a tc'et dī, *they said,* 333, 5.
a kū dī, *he thought,* 305, 1.
ōn laᵉ, *he made,* 338, 6; 370, 5; 346, 11.
ʿǫn laᵉ, *he got,* 352, 4.
ʿōn 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-, ǫ-, a prefix meaning *back,* in retracing one's steps; probably the same prefix means with other stems, *to abandon, to desert, to throw away.*

ʻǫ nōn dja, *he came back,* 379, 17.
ʻǫ nō dja, *he came home,* 358, 3.
ōn des ya, *he started back,* 307, 10. (Figs. 123, 150.)
ʻǫ γin deł, *they went back,* 368, 6.
ʻǫ din da, *go back,* 320, 1.
ǫn ye de te, *she deserted him,* 333, 14.
ōn de xûl, *I threw it away,* 394, 16.
ʻon 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.
ʻō ce de tį ʻe, *he threw me away,* 376, 14.
ǫ daʻ wō teł ī, *we will throw it away,* 372, 11.
ǫ dûs teł, *I will desert him,* 333, 14.

ya-, *up, into the air.*

yaʻī ła, *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 tcaʻ, *large,* 373, 9.
wōn tca dī, *was large,* 303, 6. (Fig. 20.)
wō lį, *there will be,* 314, 12.
wǫ lī, *was there,* 315, 12.
wō jū, *good,* 361, 4.
wō γin 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 ʻa, *it stands, stands up,* 355, 7; 355, 6.
na ʻaʻ dōł, *he was making signs along,* 331, 5.
na zût, *it stood,* 393, 13; 395, 8.
na sût tī, *I will stand,* 341, 6.
nac ł'īc, *I ran,* 394, 17.
nai γût da ł'itc, *he chased him around,* 310, 4.
na nī dōk' lǫ, *he had made tracks,* 352, 13.
na γa ōł, *were swimming,* 376, 10.

na γa γeł, *he carried, he was carrying,* 303, 20; 304, 2.
na γa dał, *went along,* 319, 5.
na γa kił, *he is paddling back, he was paddling,* 376, 7, 10.
na γût l'a, *he ran,* 387, 5.
na γût da, *something was moving, started to move,* 302, 4; 324, 18; 333, 7.
na da sa 'a, *stood,* 337, 14.
na datc lǫ, *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 dī', *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 γa ya la dje', *goes down,* 301, 12.
na bał ī, *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 nī tį, *he brought it back,* 369, 17.
na ye γin da', *she made him alive again,* 323, 7.
na yū nī la, *he threw back,* 339, 17.
na na wō tec, *we will lie down again,* 359, 9.
na γûn nes tį, *she lay down again,* 311, 11.
na dīn da', *go back,* 369, 15.
nī na ye dī la', *he took back,* 303, 15. (Fig. 27.)

-nī-, -ne-, -nû-, referring to movement toward or position on the ground.
nī ī ya, *he got up,* 304, 10. (Fig. 50.)
nī ye nī la, *he put them down,* 343, 5.
nī ye tį, *he put her,* 301, 16.
nī wō nī sût, *rushed up,* 303, 13. (Fig. 26.)
nī nac 'a, *I was setting (traps),* 394, 6.
nī γa nī deł, *they came,* 344, 5.
nes da, *she sat down,* 334, 9.
Cf. sût da, *she sat,* 334, 10.
nes tį ye, *he was lying down,* 304, 6. (Fig. 44.)
nes tī, *he lay down,* 303, 8. (Fig. 22.)
nût te, *he slept,* 303, 7. (Fig. 21.)

With the element -dī-, 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 din 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 dût dī ya, *he took for himself,* 308, 4. (Fig. 159.)
nī dût dī ya, *he took,* 307, 10. (Fig. 122.)

nō-, nū-, *back.* Probably nī- or na- contracted with an unknown element.
nō γût dja, *he came back,* 317, 16.
nō dja, *came back,* 306, 2. (Fig. 88.)
nū ġet, *he came back,* 352, 18.

łe-, łī-, łō-, 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.
łe yes la, *he held them together,* 340, 4.
łe wō γût dītc, *they told each other,* 310, 18. (Fig. 185.)
łe γûn ne djit, *they were afraid of each other,* 347, 4.
łe dai yītc, *he was breaking,* 343, 17.
łe da γa t'as, *they would cut off,* 347, 13.
łe da tǫn, *it broke,* 331, 11.
łe de ł'a, *he raced,* 361, 14.
łe dûn ne cū, *growing together,* 309, 8.
tį łą γin γǫ, *they began to kill each other,* 377, 5.
łī xał, *he broke,* 330, 8.
łī t'as e lǫ, *he cut off,* 347, 14.
nī łûγ γût ye 'ī, *they saw each other,* 310, 17. (Fig. 174.)
łǫ 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 γin tǫn, *he pulled it out,* 323, 15.
xa se tc'e sō, *he ran out after them,* 395, 2.
xa da was sīł, *they run out,* 316, 12.
xōn na datc, *does he come out,* 301, 14.
xōn da ditc, *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 tį, 'ī 'ī, *took his wife away,* 368, 6.
xa wō γin kiñ, *they began to shovel off a place,* 379, 11.
xa na ya γin tį, *he took him down,* 361, 3.
xa nes tetc, *they lay down,* 359, 7.
xa γût da, *he was watching,* 331, 6.
xa γût 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 ɬ'ǫ e ɬe '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 kīts, *tipped up,* 304, 19. (Fig. 62.)
da sī ɬ'a, *we jumped,* 394, 18.
da cit tc'į, *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 ɬût, *he used to burn,* 370, 16.
de wǫ k'ōñ, *build,* 374, 9.
de des k'ǫ, *caught fire,* 337, 3.
de des k'ǫn, *burned,* 339, 7.
de des k'ōn, *it burned,* 343, 5.
de dī k'ą', *they kindle,* 392, 8.
tsī de γin la, *he threw in the fire,* 304, 9. (Fig. 48.)

.ta-, *away from.*
ta na de ɬ'e, *ran away,* 364, 16.
ta na din ɬ'a, *you run off, you are running away,* 327, 13; 387, 3.
.ta γa de ɬ'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'īt lǫ, *you are beginning to starve,* 356, 5.
ta tc'et des deł, *they started,* 363, 3.
tin a γa ne ts'ût, *they began to die,* 374, 7.
tįn ya, *he could walk,* 373, 8.
tį ła γin γǫ, *they began to kill each other,* 377, 5.
tį γa ne łū, *they began to starve him,* 373, 6.
tī da sût 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 γin wǫ, *were all killed,* 383, 3.
tī nī wō, *was killing them,* 324, 6.
tī gī ûn nī wō, *was killing them,* 324, 5.

te-, tī-, relating to movement into water.
te ł'a dǫ', *when he jumped in the water,* 389, 5.
te det dītc, *he was feeling in the water,* 382, 1.
tī e ł'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'į-, *in.*
t'ai ya γin la, *she put inside,* 315, 10.
t'ain ya, *he went in,* 384, 9.
t'a yin tį, *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 γin ya, *he went in,* 361, 17.
t'į 'ǫ, *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 yǫ, *they would die,* 380, 7.
t'a na won ts'īt e cį', *you will die,* 373, 13.
t'a n de ts'īt, *they die,* 350, 15.
t'a γa ne ts'it, *they died,* 347, 13.
t'ō ts'ī dī, *he will die,* 373, 9.
t'ō keł e cī, *we will die,* 368, 12.

tsī-, tcī-, *in the fire.*
tsī de γin la, *he threw in the fire,* 304, 9.

tcī yit da gin la, *he threw them in the fire,* 313, 16.
tcī ne dût dût tetc, *she tried to throw herself into the fire* (?), 327, 3.

ka-, *for,* with verbs meaning *to go after, to get.*
ka ye dį ʿį, *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'ǫ, *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 djī, *let him go for,* 308, 13.
ka ga des ʿatc, *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 γa dī deł, *they came down* (to a river), 385, 13.
ke na de tûn na, *road came to the water again,* 301, 6.
ke na dī datc daʿ, *he came out to* (a glade), 331, 3.
ke nī ya, *he came down to the river,* 310, 15.
ke γût din ʿatc, *they two came to the river,* 309, 17. (Fig. 152.)
ke dī ya, *he came to* (lake), 377, 13.
ke din ya, *he came to* (river), 331, 5.
ke dō na datc, *they had been going,* 333, 3.
ke tcin na γes dai lǫ, *he crossed,* 301, 7.
ke tc'e dīn deł, *they came down to,* 388, 2.

ke-, kį-, *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.
kį e γin deł, *they climbed,* 381, 3.

kū-, ḳwe-, *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 ʿį ya, *he was out of sight,* 361, 17.
kū in ya, *he came in,* 322, 8.
kū ye γin ʿatc, *they two went in,* 326, 10.
kū yīn da, *go in,* 322, 3.
kū we win sī, *we will go in,* 384, 7.

kū won ya', *you go in*, 326, 6.
kū γai ya, *he went in*, 367, 11.
kū γa ts'ût, *fell in*, 341, 15.
kū tc'e γin deł, *they went in*, 386, 3.
kū ke ye gīn la', *they put them in*, 381, 12.
kwe ya, *she goes in*, 391, 8.
kwe yatc, *he goes in*, 355, 8.
kwe wō ya', *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 yin yīc, *he broke it*, 370, 10.
k'e yin nī yītc, *he broke them*, 313, 16.
k'e ne tcō, *I broke*, 396, 11.
k'e nī yīc, *break it*, 370, 10.
k'e nī t'ats, *he cut off*, 302, 13. (Fig. 7.)
k'et da yītc, *he broke*, 368, 3.
k'e nī xûl, *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-, sû-, and the second person singular na-, ne- are found.
xa ca łe, *do that to me*, 348, 9.
a ce ne le', *do something to me*, 320, 11.
a cin la' 'e, *he did it to me*, 362, 8.
sez ze xai, *he killed me*, 325, 1.
sûn γin '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 gûs 'ī, *I saw you*, 307, 16. (Fig. 128.)
ne tc'et dī, *they say of you*, 319, 2.
at dûk ġat, *he shook himself*, 311, 12.

ya-, ye-, yī-, yō-, the demonstrative used as a direct or indirect object.
ya ōn la', *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 tcūt, *they gave him food*, 358, 10.

ye na des ya, *he went home with him,* 339, 1.
ye ne cǫ, *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 tį, *he took him.*
nī *cat* dī tį, *he took me.*
nī *nat* dī tį, *he took you.*
nī *a xat* dī īn la, *he took us.*
nī *na* gût dī į la, *he took you* (*plu.*).
nī gū *yat* dī la, *he took them.*
mī ne jit', *I am afraid of him.*
cī nī djit', *he is afraid of me.*
nī nī jit', *I am afraid of you.*

DEICTIC PREFIX.

tc'a-, tc'e-, tc'-, seems to be used of an indefinite or unnamed subject.
tc'a' į, *someone saw,* 318, 10.
tc'a 'ōł da', *if a boat passed,* 345, 10.
tc'a yał, *he walked,* 332, 11.
tc'a γin wǫ, *they killed,* 378, 16.
tc'a dail, *they were moving,* 375, 2.
a tc'et dī, *they said,* 333, 5.
tc'e 'į', *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'ī 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 ī 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 ł'e, *he ran,* 372, 10.
dē zût, *I was hunting,* 393, 1.
des ʿatc, *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 tǫ, *she carried,* 357, 13.
des ts'ī, *they were sitting,* 363, 16.
de xûs, *fled,* 397, 3.
de bût', *was hungry,* 336, 9.
dī e ts'īʿ, *they were sitting,* 384, 6.
dī e kį, *I paddled,* 355, 10.
dī ya, *are you going?* 337, 8.
din ya, *you go,* 333, 6.
din dle, *you run,* 307, 17.
din ts'ûk' et deʿ, *if you hear,* 375, 5.
diñ γai, *you carry,* 372, 11.
dīs da', *I was moving,* 349, 16.
dī ts'ûk, *he heard,* 370, 11; 342, 11.
dū je cī, *I will go,* 342, 3.
dū jit e cį', *I will hunt,* 324, 9.
dū cai, *I will go,* 346, 5; 338, 1.
dūc xain, *I will carry,* 372, 1.
dū djīʿ, *let him go,* 309, 6; 307, 12.
dût lûtc, *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 γût tcīt, *let go of mę,* 388, 17.
Cf. ca' tcūt, *take hold of me,* 388, 16.
xa da was sīł, *they run out,* 316, 12.
na da sa ʿa, *stood,* 337, 14.
da γain t'ats djī, *he cut off,* 352, 2.

SECOND MODAL PREFIXES.

Most if not all Athapascan dialects have verb forms containing obscure elements which seem to refer to the relative progress of the act. Of these, two seem to have recognized force. -n- (when alone -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 ł'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 γin 'atc, *they (two) went in,* 381, 8.
γain te lō, *he had slept,* 303, 18. (Fig. 38.)
γin lī 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 tį, *lay,* 374, 13.
a γûl le', *they tried,* 303, 13. (Fig. 33.)
a γût da, *they will live,* 303, 5. (Fig. 14.)
na γût ł'a, *he ran,* 387, 5.
γût ł'eł, *was running along,* 332, 9.
na γût dał da', *when he comes back,* 305, 19. (Fig. 189.)
γût 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 ġōt, *he stabbed,* 387, 9.
sûl la, *were lying,* 356, 13.
sût da', (*he*) *sits,* 302, 18. (Fig. 8.)
sût tī, *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 tǫ, *lay on them,* 318, 8.
des ya, *he started,* 307, 6. (Fig. 118.)
des γain, *was carrying,* 337, 7.
des t'atc, *he cut open,* 305, 12. (Fig. 12.)
ye t'a se deł, (*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 deł 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 łe hī, *I will make,* 307, 3.
į dū cū dī, *I will drive them,* 341, 7.
wōc xwōñ, *I will kill,* 389, 11.
ne dūc de lį, *we will go with you,* 337, 9.
nûc łe, *I took down,* 304, 9. (Fig. 46.)
nūc tai', *I will look,* 322, 1.
γûc da 'į 'į, *I was living,* 352, 16.
dec bût, *I am starving,* 319, 15.
dū cai, *I will go,* 338, 1.
dūc xain, *I will carry,* 372, 1.
Cf. diñ γai, *you carry,* 372, 11.
gûc keł ī ī, *I was paddling along,* 355, 11.
ka de ca, *I will go after him,* 303, 4. (Fig. 12.)
kwûc 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 γūs set, *I ate it,* 320, 6.
ūs t'a le, *I will put feathers on,* 308, 6. (Fig. 148.)
na gûs 'ī, *I saw you,* 307, 16. (Fig. 128.)
zūs xai lį, *I will kill him,* 364, 10.
Cf. ze xąį et de, *if I kill him,* 364, 11.

γûs ʿī, *I saw,* 318, 4.
des ya, *I started,* 339, 2.
dīs 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 ʿį ʿį, *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 Athapascan have *t,* usually appended to a preceding syllable and standing immediately before the stem. But a few cases of *-t* have been noted in Beaver. A vowel; ī, 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 ʿa 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 deł, *they came,* 316, 8.
sût dū lī dī, *we will build a fire,* 317, 17.
γī zū xaił, *we would have killed him,* 387, 13.
γīt dleʿ, *we stayed,* 338, 4.
de sī ts'ī ʿį ʿį, *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'ûz zū xaił, *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 łe', *jump on it,* 306, 10. (Fig. 100.)
Cf. yūn ł'a he, *he jumped on it,* 306, 10. (Fig. 101.)
mō nī ī 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.
tį nī ya, *go,* 359, 4.
a wōn da, *you will be,* 306, 7. (Fig. 98.)
'ǫ din da, *you will be,* 320, 1.
me k'ain ta, *look,* 371, 18.
Cf. k'ai ta 'į 'į, *he looked,* 371, 18.
nī won leł, *you leave,* 326, 8.
nī na din da, *you cross,* 333, 13.
nī γin ł'a, *you run,* 307, 19. (Fig. 140.)
nī dīn le, *get it,* 323, 16.
Cf. na nī la, *she brought,* 323, 17.
zin xai e lį lǫ, *you killed him,* 365, 5.
sin da, *sit* (imp.), 346, 5.
γin γai la, *you are carrying?* 343, 11.
γin da, *you live,* 320, 4.
γin tset, *you ate,* 320, 4.
din ya ne, *you went,* 317, 17.
din dle, *you run,* 307, 17. (Fig. 129.)
ta na din ł'a, *you are running away,* 387, 3.
ta na de ł'a, *he ran away,* 387, 3.
kū yin da, *go in,* 322, 3.
kū din dī, *you think,* 347, 8.

Second person plural. -a'-; but this is probably due to a contraction with an initial vowel. The final aspiration is the chief characteristic occurring also in all known dialects of Athapascan.

a wa' dlį, *make,* (plu. imperative), 314, 18.
a na t'ī, *you are,* (plu.), 305, 18.
a' łe', *you make,* 339, 5.
wa' sīł, *you will run along,* 315, 20.
ca' tetc, *lie down,* 359, 12.
γī zū xaił, *you kill,* 323, 3.
da ts'a, *are you sitting,* 314, 8.
Cf. de ts'ī lō, *they were sitting,* 314, 8.
ta na dīł, *go* (plu. imperative), 318, 2.
ġa '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' ʿac e cī, *they will go out,* 336, 1.
Cf. xa de ʿatc, *they went out,* 336, 3.
da yūn lį', *they will be,* 317, 12.
kū dū dī, *he will think,* 387, 8.
yī gût ū le, *let them take,* 314, 4.
na nū tį, *let him keep you,* 321, 1.
de ʿa dū yaʿ, *let him come,* 342, 2.
dū djīʿ, *let him go,* 307, 12.
dū djī dī, *let him hunt,* 333, 1.
Cf. de djût de, *he had gone* (*hunting*), 333, 2.
tc'ū de lį, *let them come,* 341, 17.

The subjective prefixes may be more readily perceived in the following paradigms.

ac t'ī, *I am.*
a na t'į, *are you?*
ʿa t'ī, *he is.*

a sī t'īʿ, *we are.*
a' t'į, *are you?*
a gût t'į, *they are.*

nûc te, *I am going to lie down.*
nī te, *lie down.*
nū tį', *let him lie down.*

na wōt tī, *let us lie down.*
na teʿ, *lie down* (*two of you*).
γûn nū tį', *let them lie down.*

γas da'', *I am alive.*
γin da'', *you are alive.*
γat da'', *he is alive.*

γīt da'', *we are alive.*
ya γat daʿ, *you* (*plu.*) *are alive.*
ya γit da, *they are alive.*

ʿa dûc dī', *I know.*
ġōn ʿa daʿ na dī', *do you know?*
ʿa da wût dī', *he knows.*

ʿa daʿ ʿīt dī', *we know.*
ġōn a da waʿ dī', *do you know?*
ʿa da γa dī', *they know.*

kwīc dī', *I thought.*
kū din dī', *do you think?*
kū wī dī', *he thought.*

kū wī dit dī', *we thought.*
kū doʿ dī', *do you* (*plu.*) *think?*
kū γût dī, *they thought.*

dū jit, *I will hunt.*
din djit, *you hunt.*
dū djit, *let him hunt.*

da wōt djī de, *we will hunt.*
daʿ djit, *you hunt.*
γût dū djit, *let them hunt.*

na ca jût, *I was hunting.*
na cin djût, *have you been hunting?*
na djût *he is hunting.*

na ʿīt' djût, *we are hunting.*
na caʿ djût la, *have you been hunting?*
na γût djût, *they have been hunting.*

ū sīts, *I am going to eat.*
īn sits, *you eat.*
ū sits ʿe, *let him eat.*
(kwa) a gūs sīt, *I have eaten.*
gōn a gīn sīt, *have you eaten?*
at sīt, *he has eaten.*

THIRD MODAL PREFIXES.

The term third modal prefix was employed in discussing certain Hupa verbal elements which stand immediately before the stem following the subjective prefix when one is present.

-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 ġa, *it was daylight again*, 303, 8. (Fig. 15.)
na γût dī dja, *does he come back?* 305, 19. (Fig. 96.)
na des t'atc, *they started back*, 302, 10.
na γût 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'ûk, *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 tį, *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 ʿatc, *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 deł, *they went,* 334, 3.
des tō, *he raised,* 330, 8.
des t'atc, *he cut open,* 305, 12.
des ts'ī, *they were sitting,* 363, 16.
des kī, *he started to paddle,* 376, 4.

xain ʿaʻ, *it stuck out,* 396, 5.
xain ʿǫ, *he took out,* 386, 13.
xain lat, *he floated up,* 344, 11.
xain deł, *they came out,* 356, 15.
xain ya, *he came out,* 390, 6.
xain la, *he took out,* (plural object), 312, 10.
xain tī, *he took out* (a fish), 306, 11.
xain tsī, *they pushed out,* 384, 10.

-ʿaʻ, *to find.*
ye wō' ʿaʻ, *he found him,* 337, 1.
wōc ą le cī, *I will find him,* 335, 12.
wō γī ʿaʻ, *they found,* 344, 8.
gī ʿa, *they found,* 311, 3.

-ʿaʻ, *to give commands, to speak as a chief.*
a da dī aʻ, *what are you saying?* 315, 5.
yeʻ ʿaʻ, *he gave orders,* 390, 1.
ye γōn ʿaʻ, *what he is saying,* 360, 15.
ye ge tce ʿa tcī, *he gave them commands,* 353, 14.
ts'e ye de ʿaʻ, *he sent her,* 362, 10.
ka de ʿa, *he sent,* 322, 10.
Cf. γa nī wō nī ǫ, *he planned,* 378, 8.

-ʿaʻ, *to pay attention to, to mind.* Perhaps connected with the last stem.
e γa ʿaʻ, *they were bothering,* 387, 17.
yīn dī dī ʿaʻ, *took notice,* 353, 8.
cī dī da γǫn ʿaʻ, *pay any attention to me,* 375, 6.
kīn dī ne ʿaʻ, *you minded it?* 320, 15.
kin dī ʿaʻ, *he cared,* 327, 2.
Chip., (p. 141) -ʿa, *to send one, to give directions.*

-ʿa, -ʿai, *to have position.* Compare -ʿǫ, below.
wō wōn ʿa, *sun* (?) *moved,* 344, 10.
na ʿa, *it stands,* 355, 7; *stands up,* 355, 6.
na da sa ʿa, *stood,* 337, 14.
nī ʿa, *standing,* 394, 1; 396, 4.

ne ʿaʿ, *bring it,* 367, 13.
me da din ʿai sī, *those they are sticking out of,* 314, 11.
xain ʿai, *sticking out,* 387, 6.
Chip. (p. 141)-ʿa, -ʿai, -ʿā, -ʿaL.
Hupa (p. 203) -ai, -a.
Kato (p. 59) -ʿaiʿ, -ʿaʿ.

-ʿac (-ʿûc), -ʿatc, *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.
wǫ t'a jī, *we will go somewhere,* 368, 11.
na γa dī t'ac, *they came back,* 374, 15.
na γa t'ac, *they two traveled,* 339, 2.
na da wō t'ac, *we two will go back,* 374, 5.
γa ʿac, *ihey went along,* 384, 16.
γa nī γûn nī ʿac e lǫ, *they were married to,* 366, 5.
gō da ʿac, *go,* 328, 14.
ka wō t'a cī, *we will go to,* 328, 13.
ka γa ʿûc, *they two went for,* 357, 1.
ʿį dī dī γa des ʿatc, *they met,* 375, 11.
wō ʿa 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 ʿatc, *they two went,* 302, 14. (Fig. 1.)
des ʿatc, *they two went,* 327, 8.
ke γût din ʿatc, *they two came to the river,* 309, 17. (Fig. 152.)
Chip. (p. 141) -ʿas, -ʿaz, -ʿais.
Nav. yī ʿac, *they two are walking.*

-at', *to bite.*
mī łin nī at', *I bit together,* 395, 4.
Chip. (p. 143) -ʿaiL, *to bite.*
Hupa (p. 206) -aL, -ûL, *to chew.*
Kato (p. 60) -alʿ, -aL, *to chew.*
Nav. (p. 86) nnsh'ał, *I eat corn.*

-ʿaʿ, -ʿak, *to fool or deceive one.*
ye ka sûn na γin a γa, *why do you fool me?* 308, 19.
nūc ʿaʿ hī, *I will fool them,* 385, 7.
yeʿ nī ʿak', *she fooled him,* 333, 15.
na nes ʿak, *he was fooled,* 312, 1.
sûn na γin ʿak, *fooled me,* 308, 19.

-ʿeł, -ʿōł, *to float, to go by boat, to paddle.*
na γin ʿeł, *they were floating,* 338, 8.
de eł lǫ, *they went with a boat,* 390, 4.
na γa ʿōł, *they came back,* 390, 4.
na γa ōł, *were swimming,* 376, 10.
tc'a ʿōł da, *if they paddle,* 345, 11.
tc'a ʿōł daʿ, *if a boat passed,* 345, 10.
Chip., (p. 143) -el, -eL, -ūL.
Ten'a, (p. 210) -ĭhl, *to float,* or *to cause to float.*

-ʿets, (-ets), *to step, to kick,* the general meaning seems to be any movement of the feet.
ye ɬe da nī ʿets, *they all stepped on,* 314, 13.
yū nī ʿets ī he, *because he kicked him,* 307, 18. (Fig. 132.)
yūʿ nī etc, *he kicked it,* 356, 15.
me dī ets, *I took off (snowshoes),* 395, 11.
nā dī t'es, *he put them (snowshoes) on again,* 329, 6.
Cf. ʿī k'e nī ʿet', *she spread her legs,* 376, 11.
Chip., (p. 143) -eθ.
Jic., (p. 185, l. 3) yī diL es, *he put on moccasins.*

-ʿį, *to have in one's possession, to conceal, to steal.*
aʿ ʿį, *he had,* 378, 7.
a γa ʿį, *they had,* 381, 5.
a γai ʿį, *they had taken,* 375, 16.
ʿa ts'e ʿį, *they had it,* 392, 4.
me a ye ʿį, *who stole it?* 362, 7.
na ye ne ʿį, *he hid,* 336, 18.
na ne ʿį, *she did,* 380, 8.
nī ya ʿį, *stole it,* 362, 7.
tc'e nes ʿį, *they stole her,* 333, 9.
Chip., (p. 143) -ʿīʿ, *to steal.*
Ten'a, (p. 209) -an, *to get, to secure.*

-ʿį, -ʿītc, *to do a definite thing.*
ʿa ye ʿįʿ, *they did it,* 383, 19.
a wō ʿį, *we will do it,* 317, 8.
a wōn į e cī la, *you will do,* 351, 13.
a ceʿ į, *he did it to me,* 320, 17.
a γī ye ʿį, *they did it,* 385, 17.
xa cī ʿītc, *we used to do this way,* 326, 15.

-ᶜǫ, used of the position or moving of a single object, round or undetermined as to shape.
ya yin ᶜǫ, *he gave it to him,* 314, 1.
na nī ᶜǫ', *he brought,* 367, 19.
nī ᶜǫ, *he put down,* 367, 11.
nī ye dį ᶜǫ, *he took it,* 362, 7.
nī dī ᶜǫ, *I took up,* 393, 18.
sa ᶜǫ, *lay there,* 373, 18.
t'ī ᶜǫ, *she put in,* 305, 9. (Fig. 72.)
ma wō ał, *you give to him,* 351, 14.
Chip. (p. 141) -ᶜa, -ᶜai, -ᶜã, -ᶜaL.
Hupa (p. 206) -an, -ûñ, -auw.
Kato (p. 59) -ᶜąñ, -ᶜąc.

-ᶜûn, exact meaning uncertain.
e de ka da wō deᶜ ûn, *they were trying what they could do,* 348, 2.
et de k'a da wō de ûn, *they were trying their power,* 354, 9.
mût dai ya sûn ne ᶜûn, *they tried to prevent her,* 316, 20.
na ᶜe ᶜûn, *he hears,* 345, 11.
na ts'e ne ᶜûn, *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 djiᶜ, *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, -yī, *to go, to travel*; used in the singular only; see -ᶜac, -ᶜatc, 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 γa yał, *he was walking,* 346, 6.
gū γai yał, *he walked along,* 303, 6. (Fig. 20.)
ma γûs yał xa, *I would go behind,* 393, 6.
γai yał, *he walked,* 301, 5.
γa yał, *he went,* 305, 3. (Fig. 75.)
a tc'it dū yī, *let him come,* 315, 4.

-ye, -yī, *to be named, to call by name.*
ʻō ye, *called,* 318, 13.
ō ye, *was named.*
ū ye, *was named,* 366, 8.
ūʻ 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) -yeˢ, -yīˢ.
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 cǫˢ, *might see you,* 319, 6.
na tcʻī 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 yeł e cī, *we will get caught,* 385, 5.

-yīc, -yītc, *to break.*
kʻe yin yīc, *he broke it,* 370, 10.
kʻe nī yīc, *break it,* 370, 10.
kʻe yin nī yītc, *he broke them,* 313, 16.
Cf. tcʻe yīc, *rubbed up,* 392, 7.
Chip. (p. 145) -yez, yûs.
Kato (p. 62) -yīc.
Hupa (p. 220) -yeūw, *to rub, to knead.*

-wǫ, -wō, (-γǫ), -wų, -wǫn, -wōn, *to kill, to slaughter,* used with plural objects only; cf. -xai, below.
ą wǫʻ, *she killed,* 357, 5.
a γain wǫ lǫ, *he killed,* 371, 11.
e wǫʻ, *killed,* 335, 2.
ya wō, *he killed them,* 371, 9.
ya γin wǫ, *he killed,* 316, 1; 315, 17.
ya γût des wō, *he has killed,* 310, 3. (Fig. 164.)
ye γain wǫ, *he killed,* 367, 7.
ye γin wǫ, *he had killed,* 318, 7.
ye γin γǫ lǫ, *he killed,* 319, 8.
ye γin wų, *they have killed,* 382, 15.
ye gai wǫn, *he killed,* 341, 14.
gī wōn, *I killed,* 370, 14.

-wût', -wōt, *to be smart* (?).
na wût', *is smart*, 394, 10.
na wōt dī ka, *are smart*, 336, 3.

-laᵉ, see -leᵉ, -laᵉ.
-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 leʻ, *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 ʿį ʿį, *used to be bad*, 310, 12. (Fig. 181)

-leʻ, -laᵉ, *to make, to cause.*
a wōn leʻ, *you make*, 367, 12.
a ne leʻ, *you make*, 315, 14.
a le, *he made*, 351, 5.
aʻ łeʻ, *you make*, 339, 5.
ʿa γa yī leʻ, *they did it*, 310, 7. (Fig. 166.)
a tc'ūl le, *we will make*, 318, 12.
a yī le yǫ tc'e, *he could do anything*, 351, 3.
ʿa līʻ, *he made*, 303, 6. (Fig. 14.)
ʿaʻ yin laᵉ, *he fixed it*, 361, 13.
ʿa yin laᵉ, *he caused*, 303, 1. (Fig. 9.)
a γī yin laᵉ, *they fixed*, 381, 12.
a tc'in laᵉ, *they made*, 304, 1.
ʿō laᵉ, *she made*, 305, 8. (Fig. 77.)
ûs ła ī, *I made*, 355, 10.
Chip. (p. 147) -la, -le, -La, -Le.
Hupa (p. 230) -lau, -la, -lū, -le.
Kato (p. 63) -laG, -laʻ, -leʻ.

The stems with a preceding -d, -dleʻ, -dlį, -dlaᵉ are probably connected with the last but the phonetic relation is not clear.
ʿa wōc dle, *I will make*, 343, 15.
a wō dle, *we will make*, 384, 6.
ʿa wō dle, *she made*, 305, 8.
a wō wa dleʻ, *make*, 371, 5.
a waʻ dlį, *make*, 314, 18.
ʿaʻ wō dlį, *who made it*, 392, 5.

a wō dī dla, *he made for himself,* 382, 12.
ᶜa wōn dlaᶜ, *he caused,* 310, 1. (Fig. 163.)

-le, -leł, -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.
nûc łe, *I took down,* 304, 9. (Fig. 46.)
in dō wa łeł, *you take,* 314, 11.
nī wōn leł, *you leave,* 326, 8.
nō letc, *you bring,* 336, 17.
nī nûl letc, *bring,* 311, 9.
dût lûtc, *who carries arrows,* 313, 14.
ōñ kū des la, *he threw them away,* 322, 11.
ye he yū nī laᶜ, *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 laᶜ, *she took up (a rope),* 305, 14. (Fig. 94.)
nī na ye dī laᶜ, *he took back,* 303, 15. (Fig. 27.)
sûl 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, -łąc.

-le, -letc, -lin, -lį, *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 łe, *we were,* 396, 1.
ōn letc a łeᶜ, *they used to be,* 350, 3.
nī wǫ leᶜ, *they breed,* 350, 8.
nī leᶜ, *is born,* 391, 7.
e lįn, *it is,* 363, 19.
e lī, *he was,* 328, 7.
e lį, *were,* 343, 9.
e lįᶜ, *it was,* 341, 10.
as lį, *I was,* 395, 17.
ac lį, *I was,* 395, 16.
wōn lį, *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) -liñᶜ, -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 lǫ, *he dragged it,* 358, 6.
a tc'ų nī lūc, *someone had drawn,* 303, 18. (Fig. 29.)
Hupa (p. 237) -lōs, *to drag, to pull along.*
Kato (p. 64) -lōs, *to lead.*

-lût, -lī dī, *to burn*; intransitive, and in one case transitive; see -ɬût for the usual transitive form.
me' k'e des lût, *he started to burn,* 343, 7.
mûk k'ût des lût, *he was singed,* 303, 14. (Fig. 35.)
ne da γin lût, *burned,* 337, 4.
mûk k'ût da lī dī ī he', *because he would be burned,* 303, 12. (Fig. 18.)
be k'e dū lī dī, *we will burn him,* 339, 5.

-lût', -lį, *to melt.*
ū gût din lût', *the snow melted,* 380, 12.
ū γa dī lį, *snow was melted,* 348, 10.
ū wat dī la dō', *until the snow is melted,* 371, 16.

-lūt, -dlūɬ, -dlūtc, *to be caught with a rope, to be taken in a snare.*
sa lūt ī, *was caught,* 303, 11. (Fig. 32.)
sa lūt dī, *was caught,* 303, 16. (Fig. 36.)
se lūt, *he caught,* 374, 10.
es dlūɬ, *was caught,* 364, 13.
ī dlūtc, *were snared,* 392, 16.
Chip. (p. 148) -lū, -ʟū.

-lûts, *to urinate.*
ī sûl lûts, *he urinated,* 314, 17.
ye ta sûl lûts, *urinated on,* 396, 13.
sûl lûts, *it urinated,* 315, 7.
ta sûl lûts, *urinated on,* 396, 12.
k'e wō lûts ûs sī, *let him urinate on,* 315, 1.
Hupa (p. 236) -litc.
Kato (p. 64) -lûts.

-ɬū, *to starve,* (?).
ca γa ɬū, *they are starving me,* 365, 13.

γī ye łū, *they were starving,* 379, 5.
tį γa ne łū, *they began to starve him,* 373, 6.

-łût, *to burn*; transitive: see -lût, the intransitive form.
xa ya da ne łût, *she singed them,* 323, 17.
xa ya da ne łût yū, *she had singed them,* 324, 1.
da de łût, *he used to burn,* 370, 16.
ġet de łût, *he burned,* 371, 7.
Hupa (p. 236) -lit, *to burn*; ịp. 239) -Lit, *to cause to burn.*
Kato (p. 64) -lût, -Lût, *to burn.*

-łûts, *to shoot,* the idea of hitting, wounding, seems to be uppermost in mind.
e de łûts, *he shot,* 216, 13.
ye yet dain in łûts, *he shot through them,* 310, 2.
ye da łûts, *he hit him,* 302, 8.
ye de łûts, *he stabbed him,* 309, 3.
Kato (p. 64) -La, *to shoot.*

-ł'a, -ł'e, -ł'īc, -ł'etc, -ł'eł, -ł'īł, *to run, to jump.*
e' de ł'a, *he ran,* 340, 13.
e' din ł'a, *you ran,* 347, 7.
e tc'e de ł'a, *he is running,* 347, 2.
e k'e tai ł'a, *he ran away,* 364, 4.
ya k'ai na wōt ł'a, *he jumped to it,* 325, 5.
ye xa ł'a, *ran by the others,* 363, 1.
yū n ł'a, *jumped,* 364, 15.
nī ł'a', *came running,* 303, 14. (Fig. 34.)
nī γin ł'a, *you run,* 307, 19. (Fig. 140.)
da' dī ł'a, *he started to run,* 307, 18. (Fig. 18.)
de' ł'a, *he ran,* 307, 18. (Fig. 130.)
ye ye xa ł'e, *he could run away,* 342, 13.
na ł'e, *he ran,* 372, 7.
yū nī łe', *jump on it,* 306, 10. (Fig. 100.)
nac ł'īc, *I ran,* 394, 17.
na dûc ł'īc, *I jumped,* 394, 17.
k'a ł'etc, *it ran,* 324, 16.
ī hwō' at ł'etc, *he runs back and forth,* 307, 14. (Fig. 139.)
ya ġī e ł'etc, *she was running about,* 308, 4. (Fig. 143.)
xa da ł'ītc, *they would run out,* 326, 15.
ye ġa he γût łeł, *was running close to them,* 339, 14.
γût ł'eł, *he was running along,* 347, 1.

gût ɬ'ił, *he ran,* 341, 9.
ka na γût ɬ'ił, *he ran to,* 329, 7.
din dle, *you run,* 307, 17. (Fig. 129.)
Ten'a (p. 218) -tlŏq,[1] -tlihl,[2] *to jump.*
Hupa perhaps, (p. 238) -Lat, -La, *to run.*
Kato (p. 64) -ɬat, -ɬa.

-ɬ'e, -ɬ'e, *to attack*; perhaps related to -ɬ'a, -ɬ'e, etc., *to run, to jump.*
ʿū ɬ'e, *they attack them,* 350, 12.
ʿū ɬ'e, *he was going to attack,* 349, 8.
γū yū ɬ'e, *he fought them off,* 336, 2.
a γûɬ ɬe, *attack them,* 340, 11.

- 'ǫn, -ɬ'ų, *to braid, to tie with a rope.*
ʿe ʿe ɬ'ǫn, *he tied up,* 346, 2.
ûs ɬ'ų, *braided,* 397, 3.
ma γût da wō ɬ'ūɬ, *we will snare them,* 314, 9.
da a·ɬ'ǫ e ɬe ʿe ʿe, *they used to set,* 303, 7.
dai is ɬ'ū ī, *the snare he had set,* 303, 10. (Fig. 17.)
da tc'e geș ɬ'ū, *he tied to them,* 332, 4.
Compare dōn gûc ɬ'ū, *having cramps,* 383, 9.
Chip. (p. 148) -L'ōn, -L'ūn, -L'ū, *to tie, to knot, to put on clothes.*
Hupa (p. 239) -Lōn, -Lō, -Lōw, -Loi, *to make baskets, to twine in basket making.*
Kato (p. 65) -Lōi, -Lō, -Lōn.

-zûn *to be dark.*
me ʿe' wō' zûn, *it grows dark,* 335, 6.
ga be ʿī' wō zûn, *it gets dark,* 335, 7.
Chip. (p. 166) -zûn, *black.*

-zût, -sût, *to study, to ponder over.*
ī dī zût, *he was studying,* 331, 8.
k'ị dī sût, *he began to study about it,* 331, 2.

-zûṭ, -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 = ɬ, q = x. [2] ɬl = ɬ.

na sût tī, *I will stand,* 341, 6.
k'e na sût dī, *he stood on,* 332, 6.
Cf. cac tū na zût e, *bear-stands-in-the-water,* 325, 14.
Ten'a (219) -ϑût, *to stand.*

-zût, *to awake.*
tc'ī a nī zût, *he woke up,* 332, 5.
Chip. (p. 150) - ϑet.
Hupa (p. 253) -sit.
Kato (p. 67) -sût'.

-zûz *to drink* (?).
gō zûz e, *drink soup,* 342, 2.

-sat, -sût, -sûz, *to dance.*
da wō se sat ī, *dancing,* 343, 15.
da wō sût, *they were dancing,* 343, 16.
da' wō' ts'es sûz da, *if they dance with them,* 343, 13.

-se, -sī, *to push* (?), see -tse, tsī, tsī'.
łį da wū' se e cį', *I will shove it together,* 368, 15.
e lī dai ye des sī, *he shoved together,* 369, 2.

-set, *to eat*; first person only. See -tset below.
γa set, *I ate,* 356, 3.
gûs set a k'aì, *I ate it,* 321, 5.

-sīł, *to heat.*
yai ī sīł, *he heated,* 308, 6. (Fig. 147.)
Hupa (p. 253) -sel, -seL, *to be or to become warm.*
Ten'a (p. 219) -ðĭhl.

-sīt, -sītc, *to wear out* (*clothes*).
ye k'e wō sīt, *they wore out,* 304, 14. (Fig. 188.)
ye ke wō sītc, *he could wear them out,* 304, 13.

-sō, -sǫ, -sōn, *to chase.*
ye des sō, *she chased him,* 316, 14.
se de sō, *he chased me,* 395, 3.
ġī des sǫ, *he chased him,* 310, 4. (Fig. 156.)
ye dī 'a sōn, *he chased him,* 326, 18.

-sûz, *to put out a fire.*
tc'e nes sûz, *they put out,* 315, 9.
Chip. (p. 152) -zūs, *to drag.*

-sût, *to leave, to quit* (?).
da γin sût, *he left,* 316, 6.
de de sût, *he quit,* 366, 9.

-sût -sīt, -seł, -sīł, -saił, -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 nī sût, *are running,* 339, 12.
wō de sût, *they rushed,* 377, 13; 354, 11.
nī wō win sût, *they jumped up,* 339, 12.
nī wō nī sût, *rushed up,* 303, 13. (Fig. 26.)
łe γǫ de sût, *they ran,* 362, 16.
a wō des sût', *they rushed off,* 353, 6.
wō dū sīt, *would run,* 339, 10.
nī wō sīt, *would run,* 316, 2.
wa seł, *they would rush,* 378, 7.
γa wa sīł, *were coming,* 315, 17.
wa' sīł, *you will run along,* 315, 20.
na wō za saił a k'e he, *as they were rushing along,* 370, 12.
wō saił, *they were running,* 339, 15.
na wōs sûts, *they rushed,* 383, 3.
a xō na wō wō sītc, *would come to us,* 315, 16.

-cai, -cai$^{\epsilon}$ (-cąi$^{\epsilon}$), -ca, *to go*; first person only; probably from -c yai, -c ya, first person element and -ya, *to go.*
wac cąi$^{\epsilon}$, *I will go,* 344, 9.
won dū cai, *I will go there,* 369, 8.
wō cai$^{\epsilon}$, *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$^{\epsilon}$, -cac.

-ce, -cī, -xe, *to bring up,* or *to raise a child.*
ya nī 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 nī yū tca, *he raised,* 325, 12.
ye ne cǫ, *she reared it,* 369, 17.

-cūt, -cū dī, *to drive*; first person only: see -yūt, above.
ị dū cū dī, *I will drive them*, 341, 7.
Chip. (p. 145) -yū, -yūL.

-sīł, *to throw* (?).
de cīł, *he threw*, 352, 2.

-cûl, *to be wet.*
na cet cûl, *were wet*, 382, 2.
Chip. (p. 168) -tsûl, *wet.*

-γai, -γaił, -γeł, -γin, *to carry on the back.*
et des γai, *he carried it*, 367, 8.
ya γai le, *she carried him*, 324, 3.
γa γaił, *she carried*, 324, 2.
γin γaił, *carry it*, 372, 12.
γī γeł, *we carried*, 394, 5.
ye dī es γin, *she carried him*, 312, 16.
na γa γeł, *he carried*, 303, 20; *he was carrying*, 304, 2.
des γain, *was carrying*, 337, 7.
dūc xain, *I will carry*, 372, 1.
Chip. (p. 159) -gī, -xe, -gīn -geL.
Hupa (p. 226) -wen, -wiñ, -wūw, -we, -weL.
Kato (p. 77) -gin, -gûc, -ge', -geL.
Nav. (p. 48) yideshgēł, *I carry.*

-γat, *to rub.*
ya γat, *she rubbed them*, 315, 18.
Hupa (p. 224) -was, *to shave off, to whittle.*
Kato (p. 76) -gats, -gąs, *to scrape.*

-yeł, see -γaī, etc.
-γin, see -γai, etc.

-γis, -γûs, *to run* (?).
ka tc'a γis, *they were runnung for*, 379, 6.
tc'a γûs, *they ran*, 377, 1.
de xûs *fled*, 397, 3.

-xai, -xąị, -xaił, -xai lī, *to kill.*
e ze' xaī, *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 lī, *I will kill*, 386, 11.

ze xai, *I killed,* 308, 2. (Fig. 134.)
ze' xain lō, *he had killed,* 312, 13.
e zī xą̨ et de, *if you kill,* 351, 14.
γī zū xaił, *we would have killed him,* 387, 13.
ts'ûz zū xaił, *let us kill him,* 318, 16.
ne jū caił e cį, *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.
zûs sī γin, *we killed,* 394, 13.
ze wō γaił łe, *we will kill,* 394, 11.
Chip. (p. 159) -gel, *to kill.*
Ten'a (p. 223) -xan, ẋa, -zăhl, *to kill.*
Hupa (p. 225) -wen, -wiñ, -we.
Kato (p. 77) -gīñ.
Nav. (p. 114) sisqe', *I kill.*
Jicarilla Texts (p. 18, l. 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, -wiL.
Kato (p. 77) -gel', -geL, -gûl.

-xał, -xûł, *to strike repeatedly, to beat, to beat a drum.*
ū' nī xał, *he was going to hit,* 330, 7.
ū' xał ī he', *he was clubbing,* 335, 17.
ye na dût de xał, *he knocked down,* 305, 17. (Fig. 95.)
da' e xał, *began to pound,* 372, 9.
γa ye xûn ne xûł, *he finished clubbing her,* 308, 4. (Fig. 145.)
e xûł, *he drummed on,* 361, 12.
ya γût ya xûł, *he clubbed them,* 307, 9. (Fig. 121.)
ye in tc'e a de xûł, *he threw from one to the other,* 309, 10.
ye ya e xûł, *he knocked her down,* 308, 4. (Fig. 144.)
ye ne de xûł, *he knocked her down,* 306, 6. (Fig. 89.)
ġū ya e xûl, *he was drumming for them,* 343, 16.
ma ta γał, *they pounded,* 336, 7.
mûk k'a ts'et de γal, *they clubbed,* 316, 17.
Cf. łī xał, *he broke,* 330, 8.
ōn de xûl, *I threw it away,* 394, 16.
Chip. (p. 152) -xûl, -xûL, -xaL, *to use a club,* or *to move a large stick.*
Hupa (p. 222) -waL, -wûl, -wûL, *to strike, to throw, to scatter.*
Kato (p. 76) -gal', -gą̨l, -gaL, *to chop, to beat.*

-xe, see -ce.

-bat, -bût, *to starve, to be hungry.*
ya' dī bat dū, *when they were starving,* 318, 10.
ya γa dīt bût, *they were starving,* 375, 18.
ya dī bût, *were starving,* 312, 7.
ya tc'e dī 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.*

-beł, *to swim.*
ga beł, *was swimming,* 338, 13.
Chip. (p. 153) -be, -beL, -bī, *to swim.*
Hupa (p. 240) -me, *to swim,* and -men, *to cause to swim.*
Kato (p. 68) -be, -bīn, -bīc.

-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', *war party.*

-da, -da', *to travel as a company.*
ts'e dī es da, *they moved camp,* 321, 8.
γa dīs da', *they were traveling.* 380, 13.
dīs da', *I was moving,* 349, 16.
ts'ût dīs da', *I was moving,* 350, 4.
Jicarilla (p. 158, l. 8) na dec n da, *I moved camp.*

-da, -dai', *to sit, to stay,* singular only.
wōn 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', *I will sit,* 323, 12.

Cf. cec da e yǫ, *I am able to marry,* 368, 7.
γa set da, *she married,* 362, 6.
Chip. (p. 153) -dai, -da, *to sit.*
Hupa (p. 254) -dai, -da.
Kato (p. 69) -dai -da.

-da -dai', *to watch,* that is, *to sit near.*
et de da γa, *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 dài', *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.
īn da lǫ, *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 łe, *they ate,* 356, 8.

-da, -da', -dai, *to live, to care for or make live.*
a γac da γa, *I will live,* 376, 16.
a γût da, *they alive,* 303, 5. (Fig. 14.)
ya γa γit da, *they were saved,* 319, 10; *they lived,* 323, 4; *they were living,* 348, 6.
ya γīt da, *they were living on,* 374, 16.
ya γût da, *she cared for it,* 317, 1; *she took care of him,* 311, 7; *he kept them,* 378, 14.
ya γas sit da', *they were saved with,* 350, 6.
ya wût dai ce, *we are going to live,* 302, 16. (Fig. 4.)
Chip. (p. 146) -na, -nai, -na', *to live, to be alive.*

-da, -dał, -datc, *to go*; singular only.
'ǫ din da, *go back,* 320, 1.
na din da, *go,* 384, 2.
e gûs dał, *I went,* 393, 7.
na γa dał, *went along,* 319, 5.
na γût dał da', *when he comes back,* 305, 19. (Fig. 189.)
xōn na datc, *does he come out?* 301, 14.
Chip. (p. 153) -da, -daL, to travel, singular only.
Hupa (p. 255) -dal, -daL, -dauw.

-da, -datc, -daitc, *to chisel for beaver, to work on a beaver house.*
ʿeʿ tcet da ʿeʿ, *he was chiseling for,* 366, 11.
e tc'ût datc, *he was chiseling for,* 345, 1.
e tc'ût tc'ût daitc, *they were after,* 311, 15.
ût ɬcût 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 daitc, *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.*
meʿ 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 ʿį ʿį, *they had camped,* 349, 2.
ī 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.
ʿaʿ de ʿeʿ jǫ, *she could do anything,* 333, 12.
ʿa γût dī, *they did it,* 324, 13.
ʿaʿ 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, -dait, -dīł, -de lī, -dût *to go;* plural only: see -ya, singular, and -ʿac, -ʿatc, dual.
na γat dait ʿeʿ, *you are traveling,* 339, 4.
γa dait, *was coming,* 370, 14.
γût dait, *they were going,* 370, 7.
tc'a dait, *they were moving,* 375, 2.
ʿǫ 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 dûł, *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', -dûL, *to go*, dual only.

-dī, *to work*, see -de.
-dī, *to live*, see -de.
-dī -dītc, *to speak.*
a ye dī, *he said*, 318, 4.
a ca γût 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.
'īn dī, *tell him*, 342, 2.
łe wō γût dītc, *they told each other*, 310, 18. (Fig. 185.)
din dī, *you say*, 341, 11.
a ye xō dītc, *told him*, 305, 18. (Fig. 84.)
e xai wǫ ne dītc, *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 γût 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 γût dī, *they thought*, 301, 2; 316, 8; 347, 12.
kū γût 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 wût dī, *they knew*, 349, 4.

ʻe da tc'et dī, *they knew*, 319, 12.
et dûc dīʻ, *I knew it*, 362, 8.
ʻet da wac de, *do I know*, 320, 13.
łe na γût 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 ditc, *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 ditc a k'e heʻ, *because they put their hands*, 354, 10.

-dōʻ, -dǫ, -dōn, *to drink.*
ya γût des dō, *they drank all up*, 310, 6. (Fig. 157.)
wût dōʻ, *he drank*, 352, 5.
γût des dǫ, *they drank up*, 382, 13.
γût dōn, *I drink*, 304, 4. (Fig. 41.)
Hupa (p. 243) -nan, -nûñ.
Kato (p. 65) -nąn.

-dûk, -dûk', *to swallow, to eat up.*
yût ye dûk, *he swallowed it*, 312, 3.
γa gûk dûk, *they eat up*, 380, 6.
γûk dûk, *someone had been eating it*, 303, 19. (Fig. 39.)
de dûk, *you swallowed*, 320, 14.
ye de dûk', *he swallowed it*, 320, 12; 320, 16.
Ten'a (p. 216) -nûk, *to swallow.*

-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 -leʻ, -la, etc.
-dlōtc, *to laugh.*
a xō ō gût 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 snarg*, see -lūt.

-dja, *to return*. Probably stem -ya, *to go* and a prefix used with na-, *back*, (p. 477).
na γût dī dja, *does he come back*, 305, 19. (Fig. 96.)
nō dja', *he came back*, 308, 5. (Fig. 146.)

-dja', *to be, to become.*
a wō dja', *it was*, 337, 5.
a na wō dja', *it happens again*, 335, 8.
a na γût dja', *it became again*, 359, 12; *it was again*, 372, 15.
a na dja', *it became again*, 302, 9.
a γût dja', *they became*, 388, 16.
me a wō dja', *happened to him*, 303, 17. (Fig. 28.)

-djin, -djį', *to sing.*
e djin, *he was singing*, 321, 2.
ne djin, *sing*, 343, 12.
tc'et djīn, *they sang*, 354, 7.
ût djį', *he sang*, 361, 11.

-djic, -djitc, *to breathe.*
e djic, *he breathed*, 344, 11.
e djīc lǫ, *he was breathing*, 321, 2.
'e' djitc, *she was breathing*, 374, 2.
tc'et djitc, *they breathed*, 392, 14.

-djit, -djī, dī, *to be afraid.*
į 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.
ġī ge ne djit, *they were afraid*, 349, 8.
me won de djī dī, *they were afraid*, 337, 5.
Chip. (p. 159) -ġeð, -djet', -djit, *to be afraid.*
Hupa (p. 280) -git.
Kato (p. 77) -git, -gûc.

-djût, -(?).
ta yin de djût, *them to run out* (*he caused*), 309, 18. (Fig. 163.)

-ta, -tai, -tai', -tał, -tąin, *to look*; compare -'į, etc., *to see.*
ya ġain 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.
ġī yiñ 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 taɬ, *were looking,* 335, 6.
'ị da wō tạin, *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, -tị, *to bet* (?).
e ya gûs ta, *I bet,* 361, 11.
'e' gûs te γa, *I am going to bet,* 361, 10.
na γin tị 'ị 'ị, *I bet,* 362, 9.

-tan, -tûn, *to freeze.*
me xa tûn e cị, *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, -tī, -tīs, *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 tī, *he lay down again,* 304, 9.
nes tī, *he lay down,* 303, 8. (Fig. 22.)
se tī, *he slept,* 329, 8.
se tī, *he was lying,* 352, 14.
ne tīs, *I will lie down,* 325, 4.
gûn nes tī, *they lay down,* 304, 5. (Fig. 47.)

Chip. (p. 155) -te, -tī, -tin'.
Hupa (p. 266) -ten, -tiñ, -tūw, -te.
Kato (p. 71) -tin, -tûc.

-teł, see -tī, etc.

-tetc, (-tatc), *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 tatc, *they lay down*, 385, 14.
na na wō tec, *we will lie down again*, 359, 9.
Compare na tc'e tec 'ị 'ị, *they had dreamed*, 371, 14.

Chip. (p. 155) -tez, -tes, used in plural.
Hupa (p. 266) -tetc.

-tī, -tị, -teł, -tinł, *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 tị, *she put him down*, 324, 3.
ye' nī tị 'ị 'ị, *I loaned him*, 352, 11.
wō nī tị, *he gave (a daughter)*, 332, 16.
na ye nī tị, *he took him back*, 361, 3.
na nū tị, *let him keep you*, 321, 1.
na γûn nī tị, *they brought him*, 373, 5.
nī ya dī tị, *he brought him there*, 351, 4.
nī tị, *he gave*, 340, 6.
nī da' wō teł, *we will take*, 373, 11.
γai teł, *it took*, 336, 13.
γût tinł, *he was carrying*, 364, 14.

Chip. (p. 155) -tī, -tī ne, -teL.
Hupa (p. 264) -ten, -tiñ, -tūw.
Kato (p. 71) -tin, tûc.

-tī, -tītc, *to talk.*

ye tc'ī wa tī, *he talked to*, 353, 14.
ye tcū wût 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. yałti', *he is talking.*

-tǫ, -tǫn, *to move or handle a long object, a long object in position.*

ye tǫ, *it lay*, 364, 2.

yin tǫ', *he gave it to*, 373, 15.
nī tǫ, *I put it*, 393, 15.
se tǫ lǫ, *was lying*, 364, 1.
ū tǫn lǫ, *he was holding*, 387, 7.
ye tǫn, *he held*, 339, 8.
yin tōn, *he gave him*, 304, 15. (Fig. 59.)
yū tǫn, *he caught*, 339, 17.
xa ya γin tǫn, *he pulled it out*, 323, 15.
'e' ga tinł, *he was carrying*, 364, 3.

Chip. (p. 155) -tā, -tā', relating to the position or motion of a long object.
Hupa (p. 262) -tan, -tûñ, -tūw.
Kato (p. 71) -tąñ, -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 dûn na t'as, *he cut up*, 302, 11.
da won t'as, *cut it open*, 305, 10.
gī ye gût t'as, *they cut off*, 383, 11.
da γain t'ats djī, *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) -*t*ats, -*t*ûs, *to cut a gash.*
Kato (p. 72) -t'ats, -t'as.

-t'atc, *to go*, see -'ac, etc.
-t'e, -t'es, -t'īs, *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.
ġī ye t'e, *they roasted*, 372, 14.
a t'es lǫ, *you are cooking?* 361, 3.
e t'es, *roasting*, 361, 2.
e t'es ai yō, *they were going to roast*, 339, 7.
īn 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 zį, *was cooked*, 361, 8.

a t'īs, *cook,* 365, 12.
e t'īs, *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) ăst'ēs, *I roast.*

-t'e, -t'i, -t'ị, -t'īn, *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.
ʻa' na t'e, *you are,* 389, 9.
ʻa' sī t'e, *we are,* 371, 15, 17.
ʻac t'e, *I was,* 347, 16.
ec t'e, *I am,* 346, 7.
a' sī t'ī, *we are,* 385, 11.
a ne t'ī, *you are,* 327, 9.
ʻa t'ī, *he was,* 303, 3. (Fig. 11.)
ʻac t'ị, *I am,* 319, 18.
a ne t'ị, *you are,* 339, 4.
ʻa wǫ t'ị, *you will be,* 320, 1.
a ne t'īn, *you are,* 347, 9.
Chip. (p. 157) -t'e, t'ī, *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.
ût de t'ōk, *he shot,* 313, 15.
yū ne t'ōk, *I shot it,* 395, 10.
nī t'ōk, *I shot,* 395, 6.
ġū 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 γût 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'ŏ, *I shoot with bow and arrow.*

-t'ûk, *to fly.*
ī t'ûk wō, *they could fly,* 332, 5.

γa xa tej ye t'e ī 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, -tsīz, -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.
īn tsīz lǫ, *you eat*, 356, 4.
me ne da tcit de', *did you ever eat?* 304, 2.
γa 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.
łį da wǫn 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 dûn nī tsī', *they set it afire*, 381, 12.
Compare; k'e ts'e tsīs '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 dûs 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'īt, -ts'ī, -ts'ût, *to die.*
t'a na won ts'īt e cị', *you will die,* 373, 13.
t'a ne ts'īt, *they die,* 350, 15.
t'a γa ne ts'īt, *they died,* 347, 13.
γûn ne ts'ī e lọ, *they were dying,* 348, 15.
t'ō ts'ī 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.*
ū 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'ọ' 'e', *he heard (break),* 375, 6.

-ts'ût, (-tsût), *to fall.*
ī ts'ût, *he fell,* 308, 2. (Fig. 141.)
ye ī ts'ût lọ, *he fell,* 316, 14.
kū γa ts'ût, *fell in,* 341, 15.
'īt 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', -ϑûk', *to hear.*
Hupa (p. 323) -tsū, listed as a suffix.
Kato (p. 73) -ts'eG, -ts'e', -s'ûL, *to hear.*

-tcûn, -tsûn, *to smell,* transitive.
łe tcûn, *smells,* 336, 16.
łe tcûn e yōn, *might smell,* 336, 16.
łût sûn, *I smell,* 306, 4.
Chip. (p. 156) -tsûn, -san, *to smell.*
Kato (p. 75) -tcûn, -tcīc, *to smell.*

-tcūt, (-cūt), *to give food, to feed.*
ma tcin tcūt, *they were feeding,* 380, 8.

nī tcūt, *give to eat,* 329, 4.
sûn nī tcūt, *give me something to eat,* 353, 15.
tcûn nī cūt, *he fed me,* 321, 5.
Hupa (p. 283) -kit, *to feed.*
Kato (p. 75) -tcût', *to feed.*

-tcūt, -tcūtc, *to seize, to hold.*
'in tcūt, *it caught,* 336, 12.
īn tcūt, *caught,* 307, 9. (Fig. 138.)
ī tcūt, *I held,* 395, 10.
ī tcūt, *he caught,* 382, 1.
'į 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 łe 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) -tcût, -tcī, *to catch hold of.*
Nav. (Dene Bizad, p. 28) yi yił tsod, *he took hold of it.*

-tcûk (-tsûk), -tce', -tcī, *to cry;* of a dog *to howl.*
at tsûk, *was crying,* 317, 16.
a tcûk, *crying,* 319, 1.
ût sûk, *was crying,* 311, 2; *cried,* 316, 18.
ût tsûk, *he started to cry,* 304, 11, 12; *she cried,* 301, 9. (Figs. 49, 54.)
ût tc'ûk, *has been howling,* 352, 9.
ne tcûk γa, *are you crying,* 319, 1.
tcûk ġe', *she cried,* 327, 3.
tī da sût tcek', *they started to cry,* 302, 16. (Fig. 3.)
ya ī tce', *were crying,* 383, 10.
kwō de de tce, *he was screaming,* 360, 12.
ya ī 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'ût, (-tcût), *to be strong.*
ma tc'ût lǫ, *was strong,* 366, 9.
na tc'ûl lǫ, *he was strong,* 366, 13.
na tc'ût, *he was strong,* 361, 6.
ma' na tcût, *they are stronger than,* 350, 15.
na tcût, *he was strong,* 361, 16; 326, 19.

-gûj, -gûc, -γûj, *to fish.*
mō e da ūc gûj jī, *I will sit for it,* 312, 9.
yū e da ʿeʿ 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.
eʿ tc'ǫn 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, -ġōt, -ġōtc, *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 through,* 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 ġōt, *he stabbed him,* 370, 10.
se ġōt, *he stabbed,* 387, 9.
ġais ġōt, *he speared,* 326, 17.
a cī ġōtc, *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) -qōt, *to push a pointed stick into a yielding mass, to stick, to poke.*
Kato (p. 77) -get, -ge, *to spear.*

-kał, -kąᵉ, *the coming of day.*
ye kał, *it was daylight,* 382, 12.
na wō din kąᵉ, *it was daylight,* 383, 7.
na wō dī ġaᵉ, *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, -xaʟ, -xûñ.
Kato (p. 78) -kan, -ka, -kai, -kaʟ, *relating to the passing of the night.*

-ke, *to sit*; dual only: see -da, singular, and ts'a, -ts'ī, plural.
se ke lǫ, *were sitting,* 371, 6.

sī ke, *we sat,* 396, 7.
γa nes•ke, *they two sat down,* 370, 2.
γa nes ke lǫ, *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 kēł, *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, -kį, *to paddle about, to go by canoe.*
γût din ke, *take the canoe,* 332, 3.
gûc keł ī ī, *I was paddling along,* 355, 11.
wō na tca γin kį, *he paddled to,* 332, 2.
nai kį, *he came,* 376, 5.
na ts'į des kį, *he paddled back,* 376, 11.
des kī, *he started to paddle,* 376, 4.
tc'ût des kį, *he paddled,* 333, 7.
na γa kił, *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'ał, *to be white.*
de k'ał lǫ, *was white,* 359, 18.

-k'ǫn, -k'ōntc, relating to fire.
xōnt dī k'ōn, *make a fire,* 323, 13.
de wǫ k'ōñ, *build,* 374, 9.
de sī k'ōn, *we built,* 396, 1.
de des k'ǫn, *burned,* 339, 7.
na de dī k'ōñtc, *it kept catching fire,* 339, 8.
de des k'ǫ, *caught fire,* 337, 3.
de dī k'ą', *they kindle,* 392, 8.
Chip. (p. 161) -k'ā.

Kato (p. 79) -k'an .
Nav. (p. 92) ădishk'â'', *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 Athapascan dialects have striking variations in verb stems which have come to have, probably through association, distinctions in meaning. This characteristic is shared with the Tlingit, but whether through a common inheritance or by assimilation is as yet undecided. These variations in the stem are clearly of two distinct classes as to origin. Many of them are phonetic, resulting from accent of some sort; others are the result of suffixes especially of -ɬ, and -n. The latter in Beaver has in some cases nasalized the preceding vowel and disappeared

ai, a
-cai, -ca, *to go.*[1]
-daiᵋ, -da, *to sit.*
-dai, -da, *to eat.*
-dai, -da, *to live.*
-tai, -ta, *to look.*
a, e
-ta, -te, *to bet.*
-ɬ'a, -ɬ'e, *to run.*
-la, -le, *to have position* (of plural objects).
-laʻ, leʻ, *to make.*
a, ī
-ts'a, -ts'ī, *to sit* (plural only).
e, ī
-se, -sī, *to puncture.*
-ce, cī, *to rear.*
-de, -dī, *to work.*
-t'es, -t'īs, *to roast.*
-tse, -tsīᵋ, *to puncture.*
-ġet, -ġit, *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, û
-sat, -sût, *to dance.*
-bat, -bût, *to starve.*
-tan, -tûn, *to freeze.*
-xał, -xûł, *to strike repeatedly.*

The final consonants are also affected.

ak, a'.
-'ak, -'a', *to deceive.*
-bak, -ba', *to go to war.*
-tcûk, -tc', *to cry.*
-t'ōk, -t'o, *to shoot.*

tc, c
-atc, -ac, *to go* (dual only).
-yītc, -yic, *to break.*
-djitc, -djic, *to breathe.*
-t'ats, -t'as, *to cut.*

The surd consonant becomes sonant.
-lût, -lī dī, *to burn.*
-cūt, -cū dī, *to drive.*
-xaił, -xai lī, *to kill.*
-deł, -de lī, *to go,* (plural only).
-djit, -djī dī, *to be afraid.*
-ts'ût, -ts'ī dī, *to die.*
Cf. -sût, -sīt, *to rush.*

With suffixes n and ł.
-'ǫ, -ał, *to move a round object.*
-tǫ, -tinł, *to move a long object.*
-ł'e, -ł'ił, *to run.*
-le, -lį, -lin, *to be.*
-so, -sǫ, -sōn, *to chase.*

-dō', -dǫ, -dōn, *to drink.*
-teł, -tį, *to move a living thing.*
-γai, -γaił (-γeł), -γin, *to carry on the back.*
-xai, -xaił, -xą́į, *to kill.*
-ke, -keł, *to paddle about.*
-tī, teł, tį, *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.

-ᶜe'. 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 -ᶜe', *with,* (p. 453).

a djaᵉ ᶜe', *it became,* 349, 15.
a γa wōn ᶜe', *they were killing,* 348, 5.
ᶜa' da tc'e leᵉ ᶜe', *they were making,* 392, 2.
Cf. ᶜa' da tc'e leᵉ, *they made,* 392, 9.
ᶜe' tcet da ᶜe', *he was chiseling for,* 366, 11.
ᶜō ce de tį ᶜe, *he threw me away,* 376, 14.
ya γīt da ᶜe', *they were living on,* 374, 18.
ye nī djit dī e, *he was afraid of it,* 342, 7.
yeᵉ ka da deł ᶜe', *where are you going,* 386, 3.
na γat daił ᶜe', *you are traveling,* 339, 4.
nī ᶜį ᶜe', *he looked for,* 331, 4.
ce γût da ᶜe', *he was alive with me,* 340, 4.
γa des da ᶜe', *they were moving,* 375, 19.
xain la ᶜe', *he took out,* 319, 7.
xa ła ga ᶜį ᶜe', *they were doing to each other,* 348, 14.
dį dī ᶜe', *you were saying it,* 369, 3.
īn tcūt ᶜe', *when she took,* 323, 6.
ǫ nī ya e', *because he was frightened,* 372, 9.
yū dī ᶜe', *because he thought,* 330, 7.

wō' dī ł'a tse 'e', *because it is shallow,* 363, 18.
gī ya in tcūt 'e', *because they gave him to eat,* 373, 7.

-e, -ī. 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 łe hī, *I will make,* 307, 3.
ị dū cū dī, *I will drive them,* 341, 7.
ǫ da' wō teł 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 ł'etc, *he runs back and forth,* 307, 14. (Fig. 139.)
na datc, *he used to come,* 335, 4.
na de dī k'ōñtc, *it kept catching fire,* 339, 8.
nō letc, *you bring,* 336, 17.
xa da tc'e 'intc, *they kept doing that,* 335, 10.
ke na gī datc, *he kept climbing up,* 303, 9. (Fig. 16.)
'a na gût de 'intc, *they used to renew themselves,* 349, 13.

-ł, -le. When the act is a sustained one a suffix -ł is frequently employed. With the addition of *e,* ł becomes *l.*
ya γaił, *was carrying a load,* 323, 11.
na tał, *were looking,* 335, 6.
γa yał, *he went,* 305, 3. (Fig. 75.)
ya γai le, *she carried him,* 324, 3.

-e łe, -e łe', is used of habitual past acts.
e ze' xai e łe ne, *he kills anything,* 366, 14.
ye tc'et de 'intc e łe, *they look,* 343, 13.
wō lị e łe, *would be,* 386, 8.

mī tc'e le e łe, *he used to be bad,* 328, 11.
na dī he łe, *he used to live,* 309, 17.
na ditc e łe, *used to be there,* 309, 15.
a' na γa dī dle' e łe', *they used to do it,* 349, 12.
ōn letc a łe', *they used to be,* 350, 3.

-'į 'į. 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 'į 'į, *it was happening,* 376, 8.
ac t'ī 'į 'į, *I used to be,* 347, 17.
a' γin la 'į 'į, *they had made,* 368, 10.
a tc'et t'į 'į 'į, *they had been looking,* 388, 2.
e lį 'į 'į, *he was,* 365, 5.
'es kai 'į 'į, *used to be young man,* 361, 17.
ōñ ke t'ī 'į 'į, *there were two,* 341, 13.
ya γût da 'į 'į, *he had kept it,* 378, 15.
ne' des deł 'į 'į, *who went with you,* 339, 3.
nī γa de 'į 'į 'į, *they had passed out of sight,* 366, 4.
ze xai 'į 'į, *he had killed,* 365, 3.
γai yał 'į 'į, *had been walking,* 337, 12.
gûc keł ī ī, *I was paddling along,* 355, 11.

-lǫ -e lǫ. 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.
'ą 'į lǫ, *he had,* 378, 10.
a ye 'į lǫ, *he did that,* 360, 5; 368, 4.
'a' wō dja' lǫ, *had become,* 359, 14.
e lį lǫ; *he was,* 325, 8.
ye ze xai lǫ, *had killed him,* 352, 14.
wǫ lį lǫ, *it is,* 368, 5.
des lūz lǫ, *he dragged it,* 358, 6.
a dī e lǫ, *made the noise,* 342, 12.
e nū dlī e lǫ', *I think,* 387, 14.
ōñ k'e t'e lǫ, *were two,* 341, 2.
ye ze xai e lǫ, *he killed him,* 343, 8.

-e cī, -e cį, -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 keł e cī, *they will kill,* 366, 16.
na dū e e cį, *he was away,* 319, 13.
ne jū caił e cį, *I will kill you,* 320, 1.
a wōn dai cī, *you will live,* 306, 17. (Fig. 107.)
tc'e des deł e cīł, *they started,* 382, 16.

-cǫn^{e}', -cōn, -cǫ^{e}, is used when the act or condition is assumed on evidence that is not conclusive.
ûl le cǫn^{e}', *I suppose it is,* 356, 14.
ye ze$^{'}$ xai ū cōn, *he has killed him probably,* 352, 11.
na nī yīc a cǫ^{e}, *might see you,* 319, 6.
t'a γûn nes sût ō cōn^{e}, *they died,* 338, 11.
Cf. dī e djī cōn, *where I wonder,* 344, 5.

-e yōn, -e yǫ, -yǫ, 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.
^{e}a yī lī he yōn, *he could do anything,* 388, 11.
^{e}a$^{'}$ γût de e yǫn, *they could do anything,* 344, 6.
łe tcûn e yōn, *might smell,* 336, 16.
ġū ye de łī he yōn, *they were being carried downstream,* 388, 16.
a łą γai dle e yǫ, *they could do anything to each other,* 347, 5.
a sī dle hī e yǫ, *we can do anything,* 388, 9.
ac de e yǫ, *I can do anything,* 340, 14.
^{e}a$^{'}$ tc'el le a jǫ, *they could do anything,* 318, 11.
e t'es ai yō, *they were going to roast,* 339, 7.
na des da ai yǫ, *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 lį la, *it is?* 371, 1.
wōn lį 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.)
ġū ū djōn la, *is it good?* 306, 11. (Fig. 112.)

-γa, in the majority of cases seems to express purpose or intention although the translations do not always indicate this.

a γac da γa, *I will give,* 376, 16.
et da wōt dī γa, *because he knew it,* 340, 14.
ʻeʻ gûs te γa, *I am going to bet,* 361, 10.
yet dī γa, *after he said it,* 340, 14.
ye tc'ûγ γī xûl γa, *he struck him with it,* 327, 18.
me γait da γa, *we will live,* 324, 11.
na wō dī a γa, *what will happen,* 365, 16.
ne ta γa, *he would look,* 322, 4.
nī yin tį γa, *he put them in,* 382, 17.
se ze xai γa, *he will kill me,* 325, 4.
γī yī tcūt dī γa, *that they might catch him,* 331, 14.
t'a na kī e γa, *they will kill you,* 340, 10.
t'a γa ne ts'īt ī γa, *they were about to die,* 381, 14.
ts'e ze xai γa, *they will kill,* 361, 11.
ġū ye ze xai γa, *they would kill them,* 372, 6.

-xa, seemingly related to the preceding, *x* being the surd of γ. Purpose is plainly expressed. The interrogative element is the prefix da-.

da wōc 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 dīʻ 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 sût wǫ ka, *until we die,* 374, 5.

When a condition is stated or implied the suffix is -deʻ, -e deʻ. The condition may relate to the future, but also to past as contrary to fact.

-deʻ, -e deʻ.

ye na γût dī e deʻ, *if they know,* 314, 3.
wōñ lī e deʻ, *if he had had,* 387, 13.
ne ne djit e deʻ, *if you are afraid,* 385, 5.
γût dī le deʻ, *when they go,* 316, 11.
e na gût dī ût deʻ, *if they know,* 314, 6.

e zī xąį et de, *if you kill,* 351, 14.
ya γī dai deᵉ, *if they are alive,* 314, 9.
ne dū we et deᵉ, *if had been none,* 357, 16.
nī ya et deᵉ, *if I go,* 375, 5.
ze xąį et de, *if I kill him,* 364, 11.
γai dai deᵉ, *if we live,* 372, 2.
din ts'ûk' et deᵉ, *if you hear,* 375, 5.
dī ts'a γût deᵉ, *when he heard it,* 347, 3.
Cf. mō na ī dac daᵉ, *when we came to them,* 326, 15.
kų dī de daᵉ, *when you think,* 305, 10.

-ī heᵉ, -e heᵉ, is used to form causal clauses.
ᵉe' ze' xai ī heᵉ, *because he killed it,* 351, 10.
et da na kainł ī he', *because he was heavy,* 342, 14.
e t'es ī heᵉ, *because he was roasting,* 360, 12.
yū nī ᵉets ī he, *because he kicked him,* 307, 18. (Fig. 132.)
wōn lī' ī heᵉ, *because he was,* 363, 13.
mûk k'ût da lī dī ī heᵉ, *because he would be burned,* 303, 12. (Fig. 18.)
na tca' ī heᵉ, *because he was large,* 343, 6.
ne dū e ī heᵉ, *because none,* 387, 12.
de bût ī heᵉ, *because he was starving,* 357, 1.
a djaᵉ e heᵉ, *because he became,* 361, 16.
da ye t'ōk e dī e heᵉ, *because he shot up,* 305, 1. (Fig. 66.)

-k'e heᵉ, -k'e. That this suffix expresses *manner* is evident from the following examples.
ᵉa' į a k'e heᵉ, *the way I do,* 352, 10.
ᵉa ye dī ᵉa k'e he, *the way he told him,* 352, 1.
a ne ᵉī a k'e heᵉ, *the way you do,* 351, 13.
ac ᵉį a k'e heᵉ, *the way I do,* 351, 13.
a dīn dī a k'e xeᵉ, *as you say,* 343, 13.
γa γût da k'e heᵉ, *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 heᵉ, *because they put their hands,* 354, 10.
a din dī kwōñ k'e, *you speak that way?* 320, 13.
a t'ī gī 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 saił a k'e he, *as they were rushing along,* 370, 12.
γai ya lį k'e, *the way he was walking,* 337, 16.

A temporal suffix makes adverbial temporal clauses of verbs without changes in their forms.

-do', -dǫ', -da', *when, at the time when.*
a lī dō', *when he was,* 316, 13.
ū wat dī la dō', *until the snow is melted,* 371, 16.
ya γit da dō', *when they lived,* 353, 10.
nī wō tc'in ᵉa dō', *when was put,* 336, 11.
ac lį dǫ', *when I was,* 394, 14.
wǫ lį dǫ, *when it was,* 392, 5.
ne dū e dǫ', *when were not,* 348, 4.
sût sī dǫ, *before my time,* 395, 15.
te ɬ'a dǫ', *when he jumped in the water,* 389, 5.
ya tc'e γī da dǫᵉ, *when they were living,* 392, 15.
e lį da', *when he is,* 347, 17.
ᵉet dī' da', *if he said anything,* 322, 15.
ōn le' da', *when it will be,* 391, 4.
wǫ ᵉį 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 łût yū, *she had singed them,* 324, 1.
de bût dū, *hungry,* 335, 5.

-e t'e, seems to be connected with the adverb e t'e and has been rendered *immediately,* differing from -dǫ, in a narrowing down of the time.
et da tc'et dī ke t'e, *they knew,* 373, 1.
na ts'ût de t'e, *as soon as he fell,* 343, 7.
γai ya le e t'e, *immediately coming,* 301, 9.
dī ts'ûγ γe t'e, *immediately he heard it,* 340, 13.

-ɬ'ǫ ᵉe', -ɬ'ǫ djīᵉ, 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 deł ī ɬ'ǫ ᵉe', *after we started,* 340, 9.
na' yīc ɬ'ǫ e', *after they knew,* 386, 2.
ka na des ya ɬ'ǫ, *after he is gone for,* 364, 9.
ya γût dī tcût ī ɬ'ǫ ī, *after they were hunting,* 387, 15.
a' da djaᵉ ɬ'ǫ djīᵉ, *after became,* 340, 6.

Locative suffixes are used with verbs transforming them into adverbial clauses.

-dī, *place at which.*
wō lī 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.

-djī, -djīᵉ, *place at which.*
yū e da ʿeʿ gûc djī, *where he is fishing,* 312, 9.
γût deł djī, *they went,* 383, 9.
nī de ya djīᵉ, *where they were standing,* 339, 11.

-tc'įᵉ, *toward, thither.*
aʿ din dī tc'įᵉ, *the direction you mean,* 368, 16.
na de hī tc'įᵉ, *toward who lived there,* 389, 1.
dįn ya e cī tc'įᵉ, *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.
nę łǫ ne, *many,* 321, 10.
tin da ʿī ne, *those they moved away from,* 322, 17.
kū γain deł ʿī ne, *those who had come in,* 386, 9.

TRACINGS.

The tracings of the Beaver dialect made with the Rousselot apparatus were only in part successful. Due to difficulties in transportation the instrument arrived only a few days before it was necessary to leave Vermilion. Just then an interpreter could not be secured and the work was hampered and the results rendered less certain in consequence. A considerable proportion of the sheets on which the tracings were made were damaged on the return trip. As a consequence the material here presented is not so well selected as might be wished. The usable tracings were those made of a long text which was traced by repeating sentences and phrases to the subject who had been the informant for the text. As the order of the text was followed, he recalled his story and repeated it into the mouthpiece.

There are several considerable breaks in the tracings of the text due to results which were poor in themselves or which would not engrave properly.

From these tracings the character of the consonants can usually be made out and the length of the vowels can be measured. The rate of speaking for all the tracings probably was not the same, but the regular habits of speech for the most part were not interfered with.

Now that published tracings of this sort are available for Kato, Chipewyan, and Beaver, and unpublished ones for Sarsi, Jicarilla, Mescalero and San Carlos Apache, the very great basic phonetic uniformity of the Athapascan dialects begin to appear. This is quite in keeping with almost identity in morphology and very marked similarity in lexicon.

ġ a d ûnn e k' eγû td e s ʿ a t c

Fig. 1. ġa dûn ne k'e γût des ʿatc, then people after they two went. 302, 14.

û s d e tc n û nn a djī ne gū (?) ł

Fig. 2. ûs detc nûn na djī ne gū tc'ûγ γin yał, my sister your relatives go to. 302, 15.

a t ai t ī d a s û t tc e k'

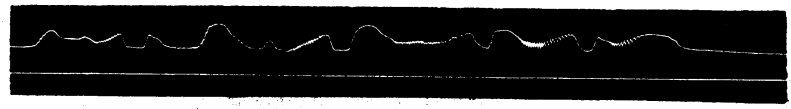
Fig. 3. a tai tī da sût tcek', all they started to cry. 302, 16.

a d ū ya w û td ai c e k ū γ û td ī y e

Fig. 4. a dū ya wût dai ce kū γût dī ye, not we are going to live they-thought. 302, 16.

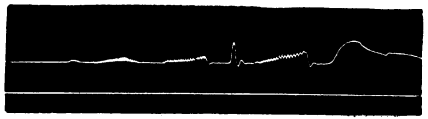
n ō d û γγe d ī e ū y e n• aγû td īe d e

Fig. 5. nō dûγ γe dī e ū ye na γût dī e de, your brother what is his name if he is staying there? 302, 18.



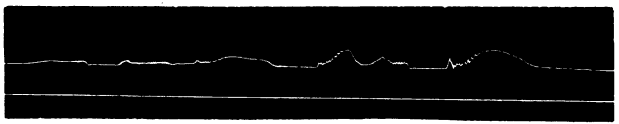
in ł a t'ī a s t' ī k a l a k ū d ī ʿ

Fig. 6. in ła t'ī as t'ī ka la kū dī', one place I will be he thought. 303, 3.



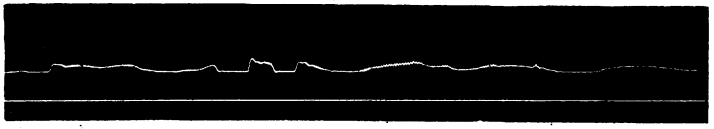
k' e n ī t' a ts

Fig. 7. k'e nī t'ats, he cut off. 302, 13.



īe d ī l a x ō n a s û td a '

Fig. 8. īe dīla xō na sût da', right here my brother sits. 302, 17.

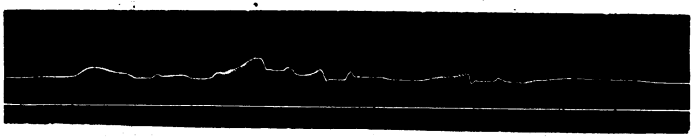


g ū y en nī d i gge 'a y in l a '

Fig. 9. gū yen nī dig ge 'a yin la', they were all glad he caused. 303, 1.

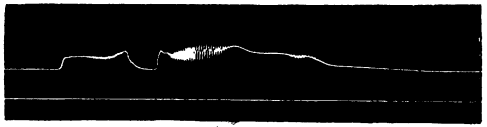
e d ū wī dj īg ī yū a d ī

Fig. 10. e dū wī djī gī yū a dī, not from there they would let him go. 303, 1.



g ī γ a ł a d ai a t' ī

Fig. 11. gī γa ła dai a t'ī, with them awhile he was. 303, 3.

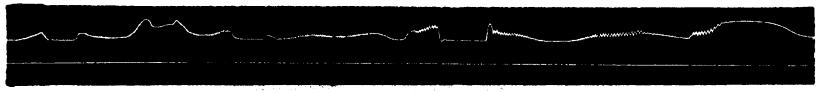


k a d e c a

Fig. 12. ka de ca, I will go after him. 303, 4.

d a tc' e l īh e c ī y ō n ai ya ' d a g û td e x a l

Fig. 13. mī da tc'e lī he cī yō nai ya da gût de xal, he is bad when he came up to him he clubbed them. 303, 4.



a td ū ī ł a t' ī a γ û td a ' a l ī '

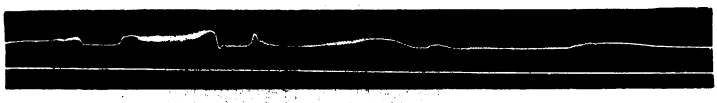
Fig. 14. at dū ī ła t'ī a γût da 'a lī', not one they alive he made. 303, 5.

γ a ł i n ûtdū n a wō d ī ġ a

Fig. 15. γał in ût dū na wō dī ġa, then not it was daylight again. 303, 8.

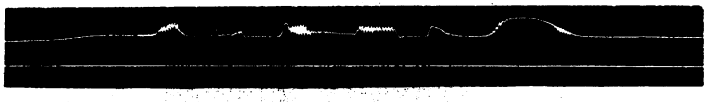
yī k a ł k a k e n a gī d a t c

Fig. 16. yī'kał ka ke na gī datc, for daylight he kept climbing up. 303, 9.



yī d e'ye d ai i s ł' ū ī

Fig. 17. yī de' ye dai is ł'ū ī, behind the snare he had set. 303, 10.



m û kk'ûtd a l ī d ī ī h e '

Fig. 18. mûk k'ût da lī dī ī he', because he would be burned. 303, 12.

a t ai yī γ û td a n a wō d ûc c ī '

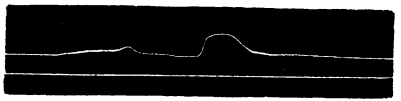
Fig. 19. a tai yī γût da na wō dûc cī', all animals let come. 303, 12.

g ū γ a i y a ł d ū y eû tt ûn e wō n tc a dī k ō nai ya

Fig. 20. gū γai yal dū ye ût tûn ne wōn tca dī kō nai ya, he walked along along there road was large he came to. 303, 6.

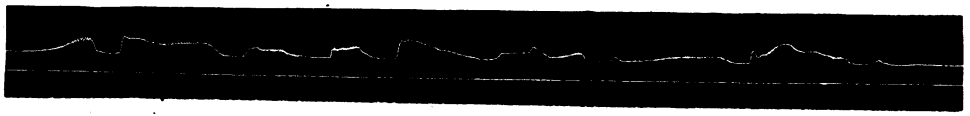
ī n t' ī zō n û t t e ‘

Fig. 21. īn t'ī zō nût 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 û tt ei n ł a d ī mīn łd a is ł'

Fig. 23. īn t'ī zō nût te in ła dī mīnł dais ł'ū, suddenly he slept one place snare he set. 303, 7[1].

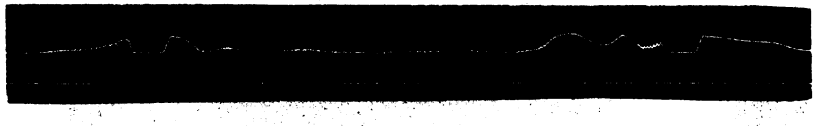
tc' ī n e s y a ‘

Fig. 24. tc'ī nes ya, he went to. 303, 10.

xût ł' e ġ ee wō ‘ ī z ų

Fig. 25. xût ł'e ġe e wō‘ ī zų‘, 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 ī s û t

Fig. 26. a tai nī wō nī sût, all rushed up. 303, 13.

d a mī l e (?) y e d ī 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 dja ‘

Fig. 28. k'a djū yas k'e me a wō dja‘, again winter happened to him. 303, 17.

in t' ī z ō d ū em û t t s ea tc' ų n· ī l ū c

Fig. 29. in t'ī zō dū e mût tse a tc'ų nī lūc, suddenly along there sleigh someone had drawn. 303, 18.

djū z ō ‘dj ū dz e n e t ī y a l ǫ

Fig. 30. djū zō‘ djū dze ne tī ya lǫ, here only that day he had gone along. 303, 19.

m ût ɬ' ī s e ‘ ī z ō (?) e s d a

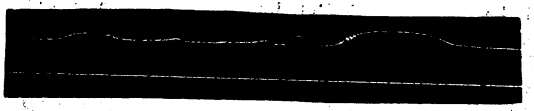
Fig. 31. mût ɬ'ī se‘ ī zō es da, its grease only I eat. 304, 2.

c a s a l ū t ī

Fig. 32. ca sa lūt ī, sun was caught. 303, 11.

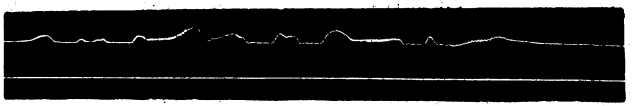
ġ w a ł ī c ū ' a γ û ll e '

Fig. 33. ġwa ł ī cū' a γûl le', then in vain they tried. 303, 13.



d l ū 'e n ī ł' a '

Fig. 34. dlū 'e nī ł'a', mouse came running. 303, 14.

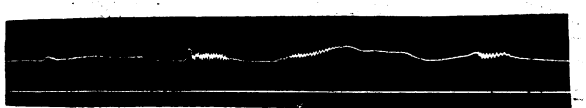


mûk k' ûtde sl û td ī k ee t'į

Fig. 35. mûk k'ût des lût dī ke e t'į, he was singed he looked-like. 303, 14.

c a 's a l ū td ī

Fig. 36. ca' sa lūt dī, sun was caught. 303, 16.

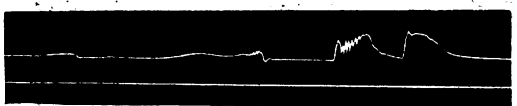


ġ w a'y īt d ai n e s y a

Fig. 37. ġwa' yīt dai nes ya, then forward he went. 303, 17.

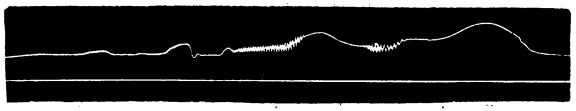
d j ǫ γ aī n t e l ō

Fig. 39. djǫ γain te lō, here he had slept. 303, 18.



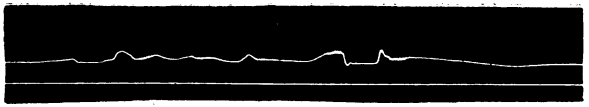
ye ł' ō γ û t d û k

Fig. 39. ye ł'ō γût dûk, in his absence someone had been eating it. 303, 19.



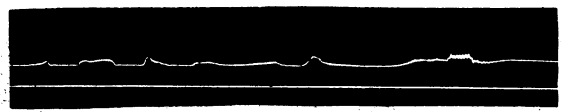
ye k' e d ī e s y a ʻ

Fig. 40. ye k'e dī es yaʻ, after him he started. 303, 19.



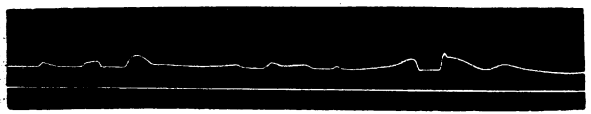
ye ɬ' ej eʻz ōnʻγ û td ō n

Fig. 41. ye ɬ'e jeʻ zōnʻ γût dōn, its grease only I drink. 304, 4.



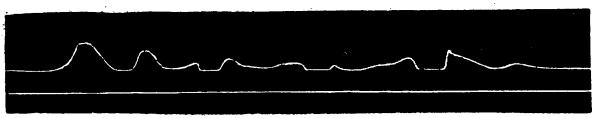
a d ū d û n e ū dj ū ʻû l e

Fig. 42. a dū dûn ne ū djū ûl le, not man good was. 304, 5.



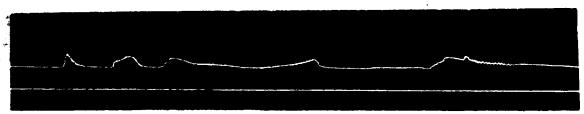
d ûne k e ō n dj ō γ a i t a

Fig. 43. dûn ne kʻ ōn djō γai ta, man's moccasins well he looked at. 304, 6.



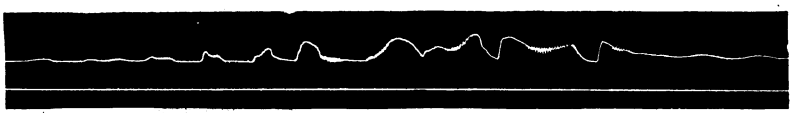
ne s t ị tc i nn eʻị t a

Fig. 44. nes tị ye tcin ne ʻị ta, he was lying down he-looked at. 304, 6.



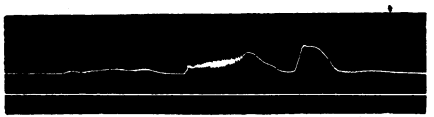
dû nne k e ʻ ī n ai l a

Fig. 45. dûn ne keʻ ī nai la, man's moccasins he put-down. 304, 8.



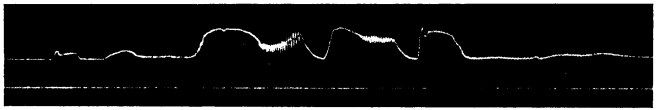
(ît'îzō) d û n e k e ʻn û c ɬ e k ū d ī ī ī

Fig. 46. ī t'ī zō dûn ne keʻ nûc ɬe kū dī ī ī, suddenly man's moccasins I took-down he was thinking. 304, 8.



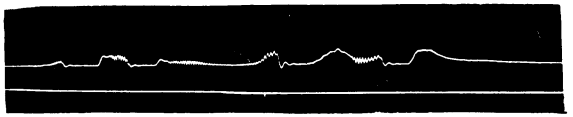
(ġwa) gû n e s t ī

Fig. 47. ġwaʻ gûn nes tī, they they lay-down. 304, 5.



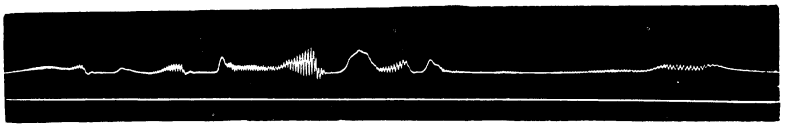
d û kk e e ɬ ī ts ī d eγin l a

Fig. 48. dûk ke e ɬī tsī de γin la, his own moccasins it was he-threw in the fire. 304, 9.



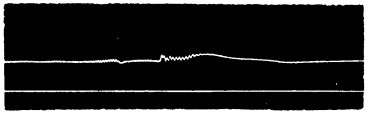
û t [t'e ġ a ʻ ût ts û k

Fig. 49. ût t'e ġa ût tsûk, just then he started to cry. 304, 11.



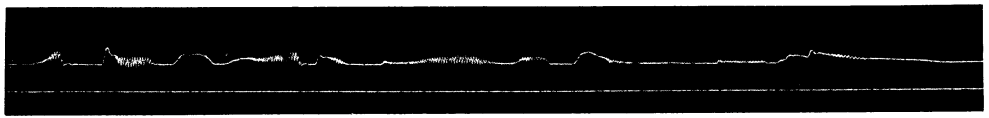
x ût ɬ' ī d ǫ y a tc ō d ō n ī ī y a

Fig. 50. xût ɬ'ī dǫ ya tcō dō' nī ī ya, in the morning ahead of him he got up. 304, 9.



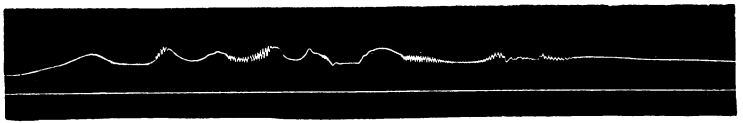
yō y ī l a

Fig. 51. yō yī la, he gave them to-him. 304, 11.



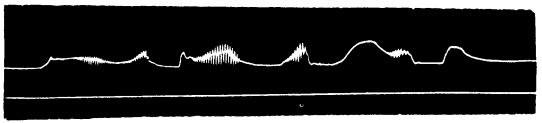
a td ai d j ō ġ ūe t' e d û k e ī n ai l a

Fig. 52. at dai djō ġū e t'e dûk keī ,nai la, himself too quickly his own moccasins he-took down. 304, 10.



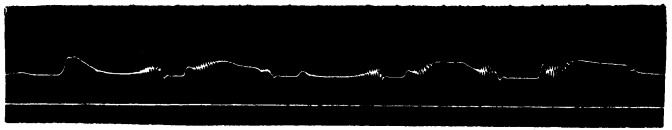
xa ʻ a c a c û kk e ʻai l e

Fig. 53. xaʻ a caʻʻ cûk keʻ ai le, here grandchild my moccasins they-are. 304, 10.



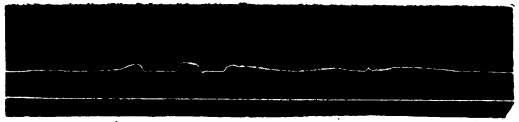
ġ wa ʻû tt'e ʻ û t ts û k

Fig. 54. gwaʻ (xût deʻ) ût t'eʻ ût tsûk, then im-mediately he started to cry. 304, 12.



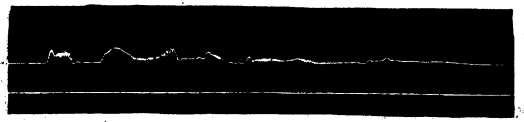
(?) k e e d ī x ûtd e ʻ û t t'e s ·û t da ʻ

Fig. 55. ke e dī sût da, moccasins without he sat there. 304, 12.



m ī nī d ī ġ e w ōn ī

Fig. 56. mī nī dī ġe wōn lį, pleased he was. 304, 15.

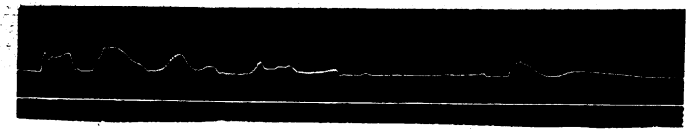


d û k e ł ī ġ ī yin l a

Fig. 57. dûk ke łi ġī yin la, his moccasins one he gave him. 304, 14.

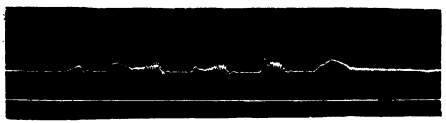
int' į zō d ū e d û n e tû nn e wōn l į

Fig. 58. in t'į zō dū e dûn ne tûn ne wōn lį, suddenly along there man's road was. 304, 18.



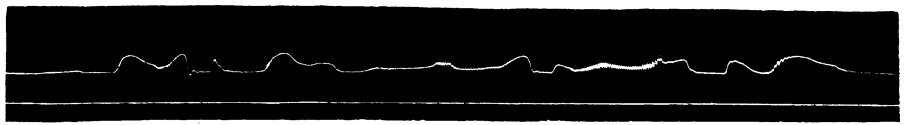
d a t a ss enī ł a d ī yin t ō n

Fig. 59. et da tas seʻ ī ła dī yin tōn, his arrow one he gave him. 304, 15.



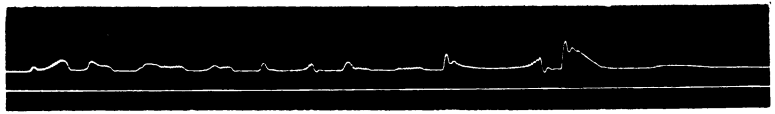
ō ñk e t'ī d ûk k e ʻ

Fig. 60. ōñ ke t'ī dûk keʻ, two his own-moccasins. 304, 13.



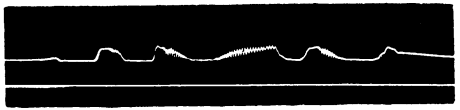
nī t e d aī c ī n e l ō ʻ k ū wō ʻ ʻ t' ō tc

Fig. 61. nī te da ʻī cī ne lōʻ kū wō t'ōtc, when you lie down on the end of a stump we will shoot. 304, 16.



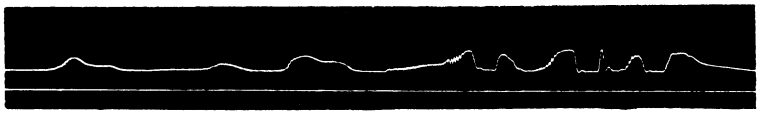
d as ak ī tsûtt' eû td ŭ n īd ōw ō t ō n ʻ

Fig. 62. da sa kīts ût t'e ût dū nī dō wō tōnʻ, tipped up it was not get it. 304, 19.



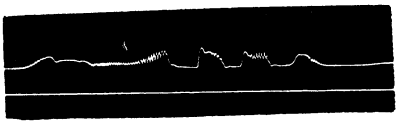
y ī d ī ġ e ʻ a dja ʻ

Fig. 63. yī dī ġe ʻa djaʻ, up it went. 305, 2.



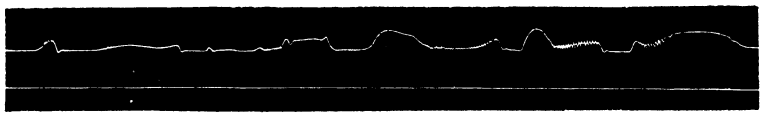
(?) y ī h eʻī e ī n el ō' k ūn t' ō k '

Fig. 64. ī yī hoʻ ī cī ne lō' kūn t'ōk', from there end of stump he shot. 304, 18.



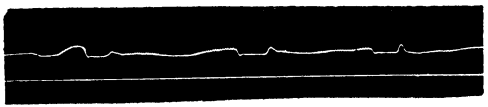
γ a ł ị wō dī ġ e dj īʻ

Fig. 65. γa ł ị wō dī ġe djīʻ, then further up. 305, 2.



(?) ł ị h w a a k ū d ī '

Fig. 66. a wōʻ da ye t'ōk e dī' e heʻ ł ị hwa a kū dī but because he shot up too close he thought. 304, 19.

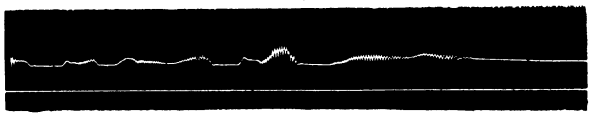


ł ad ai e d ī ʻa t' ī

Fig. 67. ła dai e dī a t'ī, a short time he stayed there. 305. 5.

m û t dj ī zō ʻk īʻ d û n ey a γ ī d a l ǫ ʻ û ll e ʻ

Fig. 68. mût djī zōʻ kīʻ dûn ne ya γī da lǫ ûl leʻ, caribou only food people they lived on it was. 305, 4.

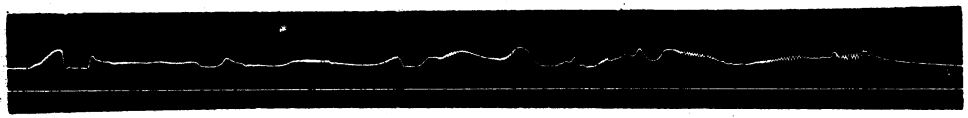


k' a ts'ī y a k' a n ī ya

Fig. 69. ya k'a ts'ī' ya ka nī ya, on the sky he arrived-after it. 305, 3.

(?) d û n e wō n ī y a '

Fig. 70. wō tc'į' dûn ne wō nī ya there people he came to. 305, 3.

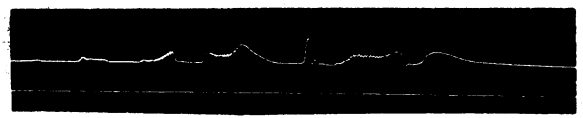


i n t'īzō ī tc'īū ' ą m ût djī zī s ya ł' ū l ' a l į

Fig. 71. in t'ī zō ī tc'ī ū 'ą mût djī zīs ya ł'ūl a lį, suddenly old woman caribou skin for him line she made. 305, 6.

d a b ī z e ' t'į ' ǫ

Fig. 72. da bī ze' ya t'į 'o, her knife for him she put in. 305, 9.



û t da ġ a d e s t' a t c

Fig. 73. ût da ġa des t'atc, his robe he cut open. 305, 12.

in t' ī zō ġ a d ī ġ e wǭn l į k ū d ī '

Fig. 74. in t'ī zō ġa dī ġe wǭn lį kū dī', suddenly now world is he thought. 305, 10.

ġ a ɬ ī n ya tc' ɻ y e k'e ɣ a y a ɬ

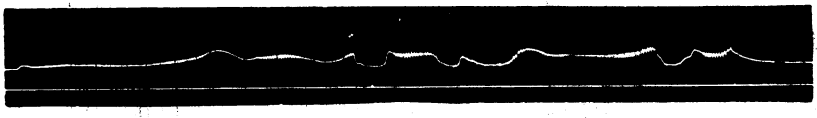
Fig. 75. ɣa łīn ya tc'ɻᵉ ye k'e ɣa yał, then toward the sky after it he went. 305, 2.

xû t d ût d ī dī ġ ī wōn l ɻ k ū d ī

Fig. 76. xût dût dī dīġī wōn lɻ kū dī, this place world it is he thought. 305, 5

ɣ a ɬ ī ɬ' ū łna ɬ ǫ y a ʻ ō l a ʻ

Fig. 77. ɣa łī ɬ'ūł na łǫ ya ʻō laᵉ, then lines many for him she made. 305, 7.

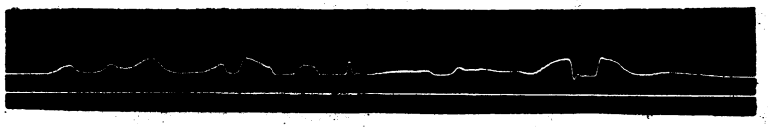


ġ w aᵉ yī y ū e d a ġa y a a w ō dl e

Fig. 78. ġwaᵉ yī yū e ya da ġa ya ʻa wō dle, then under it for him (a hole) she made. 305, 8.

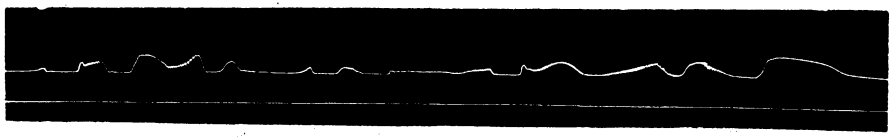
ī e d ī d ī ġ e k a n ī ġ e t

Fig. 79. ī e dī dī ġe ka nī ġet, there ground she poked a hole through. 305, 8.



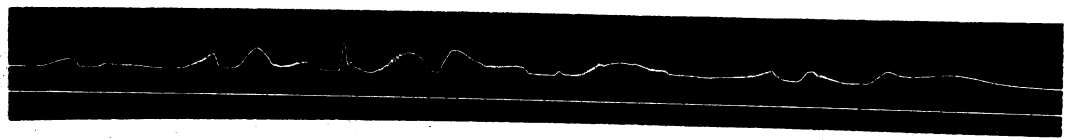
a z is n atcûtdī t' a(?) yi n t ɻ

Fig. 80. a zis na tcût dī t'a yin tɻ, skin rawhide she put him in. 305, 9.



û td a tc e tc ōnû td ū n a γ û td a ʿ a dja ʿ

Fig. 81. ût da tc'etc ōn ût dū na γait da ʿa djaʿ, he swung himself then not he moved it happened. 305, 11.

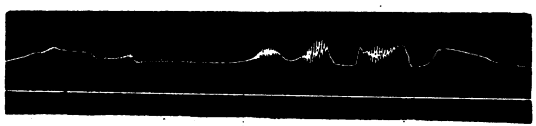


y e d a n a tc ī t' ō ɬ t e k' e l ǫ n ʿ a dj a ʿ ʿ

Fig. 82. ye da na tcī t'ōɬ te' k'e lǫn ʿa djaʿ, eagle's large nest he was on it it happened. 305, 12.

a s û n d ī n e ɬ' ū l e (?) c a d a w ōn d ī

Fig. 83. a sûn dī ne ɬ'ū le cût da wōn dīʿ, grandmother this your line you will tell me that. 305, 13.



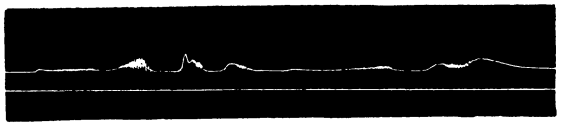
ī ɬ a t'aa y ex ō d ī tc

Fig. 84. ī ɬa t'a a ye xō dītc, one told him. 305, 18.

n ō' n a wa t' e n a d a ' dj a [1]

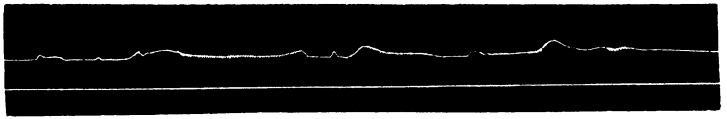
Fig. 85. ū nō' na wa t'e na da' dja, and your mother what she comes back. 305, 20.

[1] The first vowel may be *ū*, *nō'* in the text being omitted.



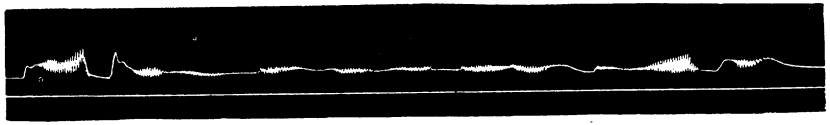
g a y ī d û k (?)nīye e dj a ʻ

Fig. 86. ga yī dûk nī ye dja then one side he went-for him. 306, 2.



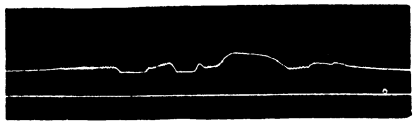
d û t' ō ł m a x a k' ī heʻ d īe s y a

Fig. 87. dût t'ōł ma xa k'ī heʻ dī es ya, around his nest he started. 306, 4.



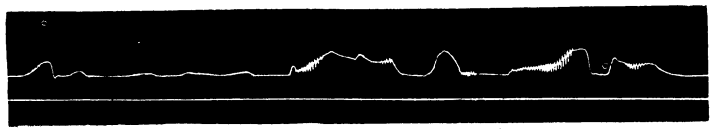
ġ wa t a w ō l ū ġwa y a l ū (?) n ō dj a

Fig. 88. ġwa ta wō lū ġwa ya lū mût taʻ. nō dja, then it rained then it hailed; his father came back. 306, 2.



y e n a d e x û ł

Fig. 89. ye ne de xûł, he knocked her-down. 306, 6.

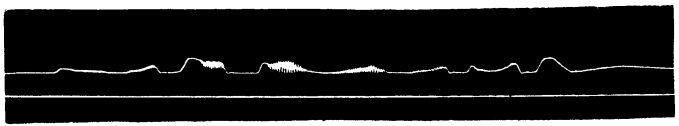


k' a djū γ ût dai ł û ts ûn y eʻ d ī

Fig. 90. k'a djū γût dai łût sûn yeʻ dī, again live animal I smell she said. 306, 5.

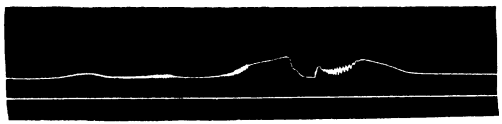
m a n a γûtd a ł

Fig. 91. ma na γût dał ī, his mother came back. 306, 5.



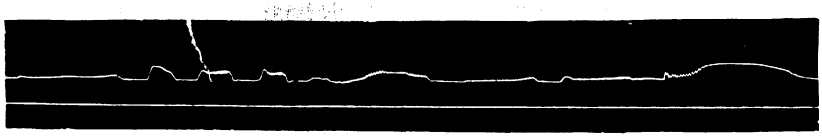
ġ a n a tsû dl ī n ī y ī d ī t ī

Fig. 92. ġa na sûł le i nī yī dī tī, then the small one he took-up. 306, 6.



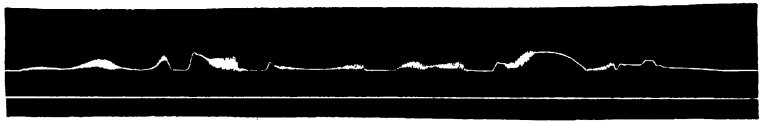
a x a ʻ y e ʻ d ī ʻ

Fig. 93. a xaʻ yeʻ dī, yes he said. 306, 10.



y e dī ġ e dût ɬ' ū le n a d ī l a ʻ

Fig. 94. ye dī ġe dût ɬ'ū le na dī laʻ, up her line she took up. 305, 14.



e h e ʻō ñ k ed ī y e n adût d e x a ɬ

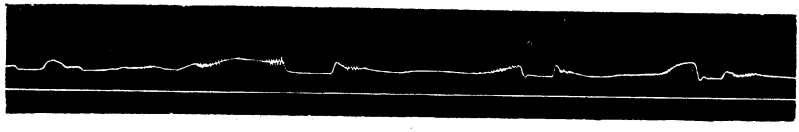
Fig. 95. e heʻ ōñ ke dī ye na dût de xaɬ, that was why two he knocked-down. 305, 17.

(?) d a wō t' e n a γût d ī dj a

Fig. 96. da wōn t'e na γût dī dja, what time does he come back? 305, 19.

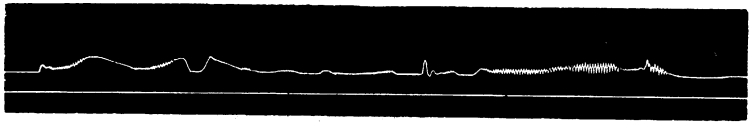
k'a dj ū d a t' ō ɬ m ai ʻ(?) n a d e s y a ʻ

Fig. 97. k'a djū da t'ōɬ mai na des ya, again her nest's edge she started. 306, 6.



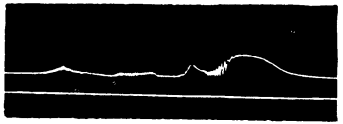
x a (?) gin s û d l e ʻ e d e ʻ awōnʻ d a

Fig. 98. xa gin sût łe e de a wōn da, so small you will be. 306, 7.



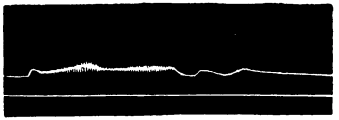
γ a x a t e j y e (?) t' û k a y in l a ʻ

Fig. 99. γa xa tej ye t'e ī t'ûk a yin laʻ, just large enough to fly he-made him. 306, 8.



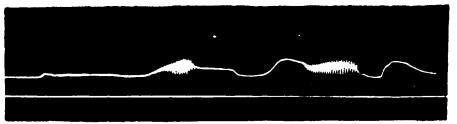
yū n ī ɬ' e ʻ

Fig. 100. yū nī ɬeʻ, jump on it. 306, 10.



x a ʻ yūn ɬ'a h e

Fig. 101. xaʻ yūn ɬ'a he, then he jumped on it. 306, 10.

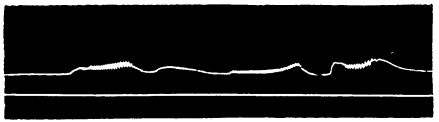


ġwa y ī n tc ū t

Fig. 102. ġwaʻ yīn tcūt, then he caught it. 306, 11.

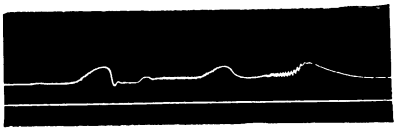
k' e d ī e s ya ʻ

Fig. 103. k'e dī es ya, on it he went. 306, 15.



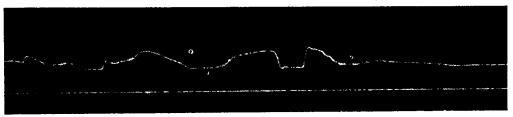
dj ū n z ōn a d ī ye

Fig. 104. djūn zō na dī ye, here only he camped. 306, 15.



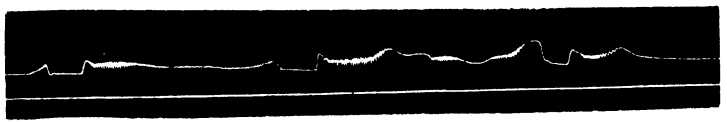
tc'ī ʻ d e s y aʻ

Fig. 105. tc'ī des ya, he went toher. 306, 16.



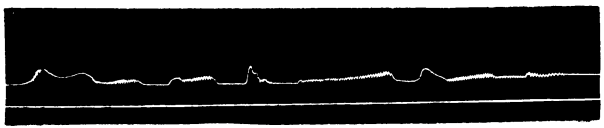
ɬ ū ġ e x ai n t ī

Fig. 106. ɬū ġe xain tī, fish he took out. 306, 11.



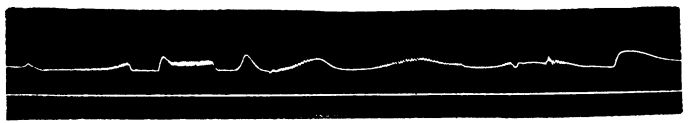
û td ū ʻ a wōn d ai c ī y e ʻ d ī'

Fig. 107. ût dū a wōn dai cī yeʻ dī, not you will live she said. 306, 17.



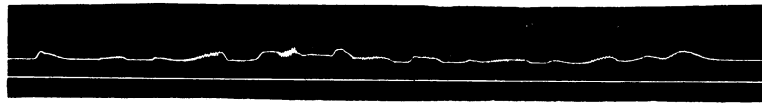
û c ai d ī dûn e m ī tc' e l e

Fig. 108. û cai dī dûn ne mī tc'e le, grandchild these people are bad. 306, 16.



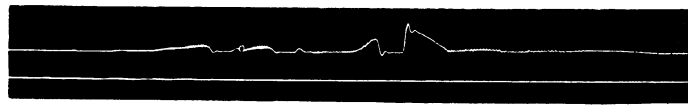
ɬī m ī d e tc' e ʻ a yi n l a ʻ ʻ

Fig. 109. ɬī mī de tc'e a yin laʻ', very angry he made him. 307, 2.



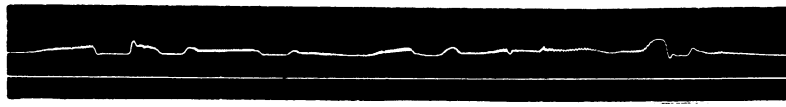
t ûnna ɬ' ai tc ī ʻ ɬ ū ġ e k' a ɬ'ī tc

Fig. 110. tûn na ɬ'ai tc'īʻ ɬū ġe k'a ɬ'ītc, bottom of the river fish are-swimming about. 306, 9.



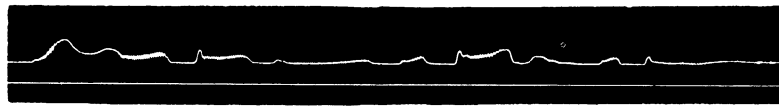
g ū ya γin k' i n t a l a

Fig. 111. gū ya γin k'in ta la, do you see them? 306, 10.



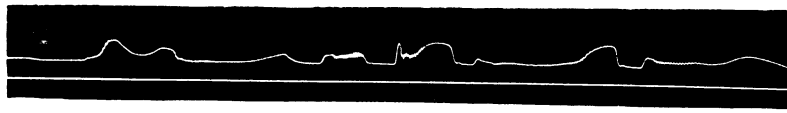
y a d a ġ e ġ ū ū dj ōn l a y eʻ d ī

Fig. 112. ya da ġe ġū ū djōn la yeʻ dī, he ate it is it good he asked. 306, 11.



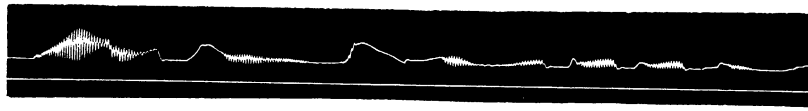
û c ai' d a k' ī ū nn a d a djan a t'ī

Fig. 113. û cai' da k'ī ūn na da dja na t'ī, grandchild how have you-been traveling. 306, 16.



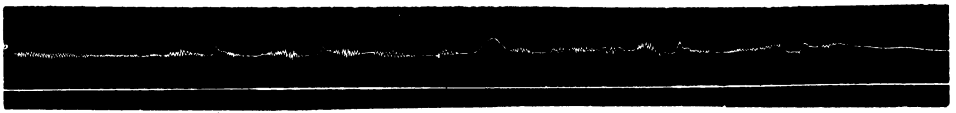
a c ū (?) d ɻ d ō ʻ t'ī y e ʻ d ī

Fig. 114. a cū dī dō' dī a t'ī yeʻ dī, grandmother what does he mean he said. 307, 3.



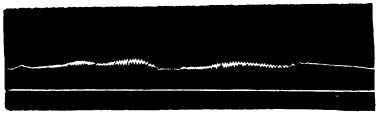
ī w ōʻ ts ī e e s ɬ ī ʻ a d a d e ɬ a ʻ

Fig. 115. ī wōʻ tsīʻe es ɬī ʻa da de ɬaʻ, but with stones leggings he made-for himself. 307, 7.



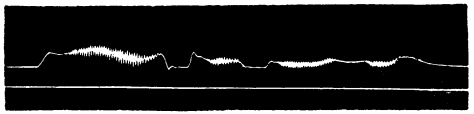
ī w ō l īd ī n a d ū z ī n a tc ī n a (?) d ī y e d ī

Fig. 116. k'ī wō lī dī na dū zī ña tcī na dī ye' dī, saskatoons where they are snakes large live he means. 307, 5.



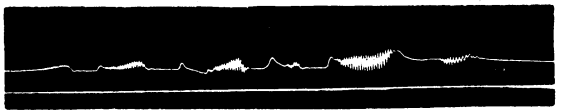
ġwa ʿyō n ai ya

Fig. 117. ġwaʿ yō' nai ya, then he came there. 307, 6.



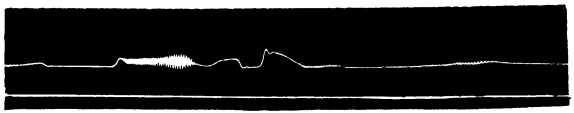
ġw a yiñ k a d e s yaʿ

Fig. 118. ġwa yiñ ka des ya, then for them he started. 307, 6.



ġ wa k' ī ʿ ts'itd e s ya

Fig. 119. ġwa k'īʿ ts'it des ya, then saskatoon he went to. 307, 7.

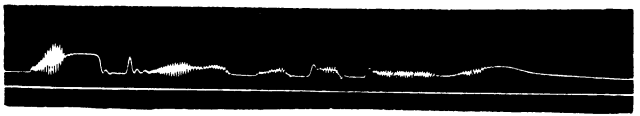


ġwa y e t a n ī y a

Fig. 120. ġwaʿ ye ta nī ya, then among them he came. 307, 8.

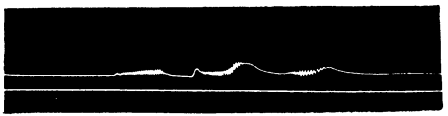
ł īn d ō y a γû td a x û ł

Fig. 121. łīn dō ya γût ya xûł, just he clubbed them. 307, 9



e ' t' ō n ī d û t dī y a '

Fig. 122. e' t'ō nī dût dī ya, arrows he took. 307, 10.



ō n d e s y a

Fig. 123. ōn des ya, he started back. 307, 10.

a z i ł c a m ī k a (?) n ai ya ye' d ī

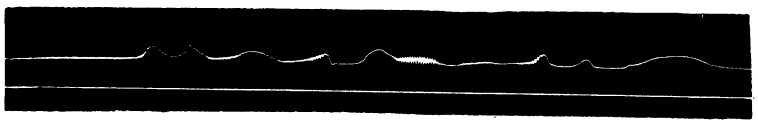
Fig. 124. a ził ca mī ka nai ya ye' dī, scraper for me for it go he said. 307, 11.

ł in k' e tc ī ' d a m a sdī īna d û z ī tc īyū y a t ī tc

Fig. 125. łin k'e tcī' da mas dī īna dûz ī tcī yū ya tītc, like a dog around it chases it it barks after it. 307, 14.

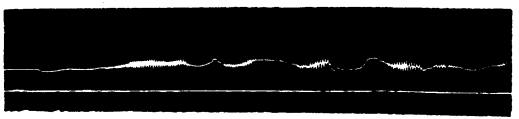
a t d ū m û n û s t w ą m ō (n) a tc' ai y a '

Fig. 126. at dū mûn nûs twą ût dū mō na tc'ai ya, not without his knowledge not you-can come up to him. 307, 15.



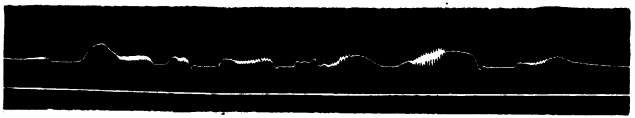
ai e s ī x a ts e 'n a g û s ' ī '

Fig. 127. ai e sī sin xa tse' na gûs 'ī, well I first I saw you. 307, 16.



aī s in x a ts e'na g

Fig. 128. ai e sī sin xa tse' na gûs 'ī, well I first I saw you. 307, 16.

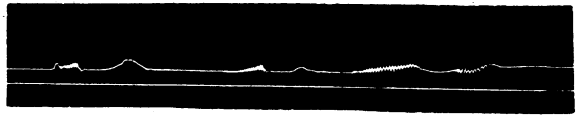


yī ts ī gū d i nɬ' e· y e ' d ī

Fig. 129. yī ts'ī gū din dle ye' dī, down the bank you run he said. 307, 17.

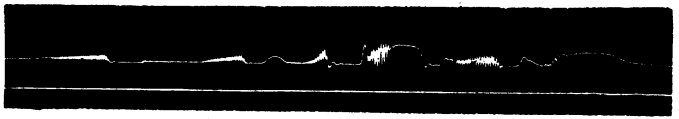
x ōn tc'īawōyī ts ī ġūd e ' ɬ' a

Fig. 130. xōn tc'īa wō' yī tsī ġū de' ła, nevertheless down-the bank he ran. 307, 17.



d ût tc a ī tc' i nn e s ya '

Fig. 131. dût tca ī tc'in nes ya, his grandmother he-went to. 307, 12.

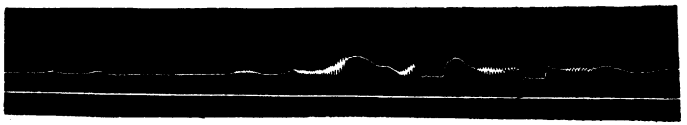


y ū n ī ' e ts ī he da ' d ī ɬ' a'

Fig. 132. yū nī 'ets ī he da' dī ɬ'a, because he kicked him he started-to run. 307, 18.

ī ts' û t

Fig. 133. ī ts'ût, he fell. 308, 2

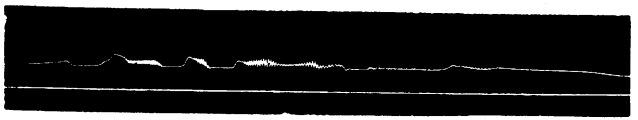


a tc' ūne l a z e x ai k ū d ī

Fig. 134. a tcū ne la ze xai kū dī gū sōn, stranger I killed she-thought. 308, 2.

d ū y e n a g û td e' ɬ' a '

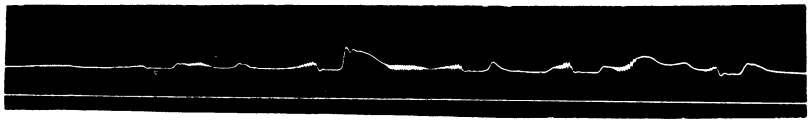
Fig. 135. gū we na gût ye dla, along there they ran. 307, 19.



ye tc ī tce ġū[1] y ō n ai y a

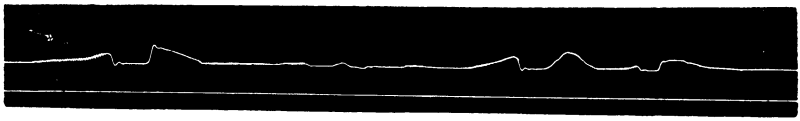
Fig. 136. ye tcī tc'e ġū yō nai ya, below woman he came-to. 308, 3.

[1] Tracing indicates dje ġū.



n ō d ū z ī a t ai y e tc'ōw ō d e ss û t

Fig. 137. nō dū zī a tai ye tc'ō wō des sût, snakes all rushed on him. 307, 8.

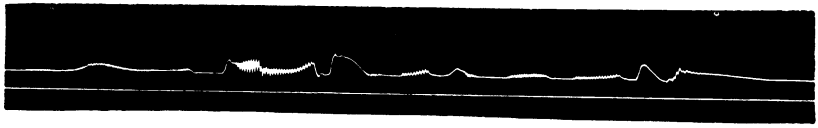


a t ai yût ts'ûn e ī n tc ū tc

Fig. 138. a tai yût ts'ûn na in tcût, all his legs caught. 307, 9.

tc' ū ɬ ī ɬ' a d ai ī hw ō a t ɬ' e tc

Fig. 139. tc'ūɬ ī ɬ'a dai ī hwō‘ at ɬ'etc, cutbank on the bank he runs back-and forth. 307, 13.

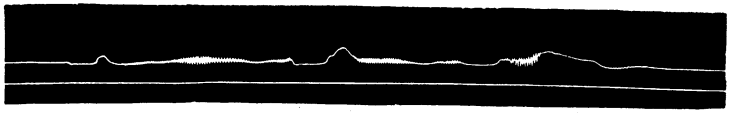


y ī d ai ma t ûnn edjī n ī γ in ɬ' a

Fig. 140. yī dai ma tûn ne djī‘ nī γin ɬ'a, ahead his road you run. 307, 19.

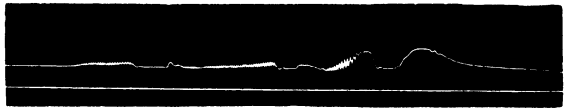
û t d ū y ū n ī ‘e ts n a yī d û t t g a

Fig. 141. ût dū yū nī ‘ets na yī yet dût tī ga, not he kicked him he threw-him down. 308, 1.



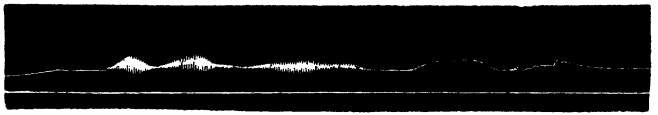
ī ts e me ts' ī ūa y e z e x ai

Fig. 142. ī tse me ts'ī ū a ye ze xai, below his wife killed him. 308, 2.



y a ġ ī e ɬ' e tc

Fig. 143. ya ġī e ɬ'etc, she was running about. 308, 4.



ī ʻe y e y a e x û ɬ

Fig. 144. ī ʻe ye ya e xûɬ, there he knocked her down. 308, 4.

γ a y e x û nne x û ɬ

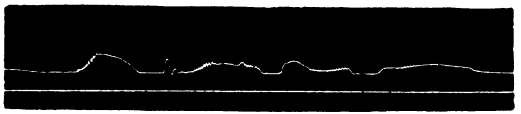
Fig. 145. γa ye xûn ne xûɬ, he finished clubbing-her. 308, 4.

n ō dj a ʻ

Fig. 146. nō dja', he came back. 308, 5.

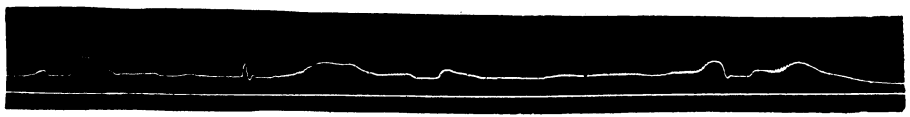
d e ʻ t'ō ʻa ya ī s ī ɬ

Fig. 147. de' t'ō 'a' yai ī sīɬ, his arrows he heated. 308, 6.



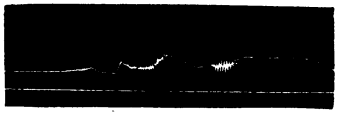
ū s t'a l e k ū d ī ʻ

Fig. 148. ūs t'a le kū dī, I will put feathers on he thought. 308, 6.



n e t a tc'inʻ t' a s a k a n ī y a ye ʻ d ī ʻ

Fig. 149. ne ta tc'inʻ t'a sa ka nī ya ye' dī', to your father feathers for me go for he-said. 308, 6.

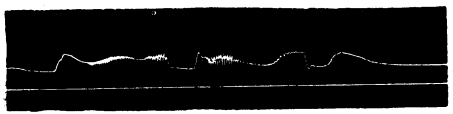


ōn d e s ya ʻ

Fig. 150. ōn des ya, he started back. 308, 5.

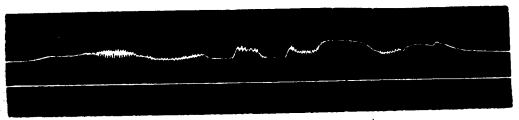
a c ai w ō t ein d a dl a ' ʿī ʿ e d ī a d ī

Fig. 151. a cai wō te in da dlaʿ ī ʿe dī a dī, grandchild very difficult there he means. 308, 8.



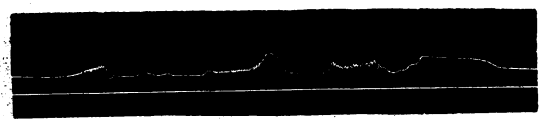
k e γ ût d in ʿ a tc

Fig. 152. ke γût din ʿatc, they two came-to the river. 309, 17.



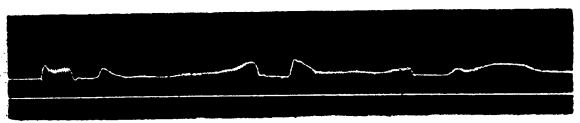
ye n û td ûtd ī x û ł

Fig. 153. ye nût dût dī xûł, he knocked him down. 308, 10.



yi tc'etdīye s d e ł

Fig. 154. yit tc'et dī yes deł, they came to him. 310, 1.

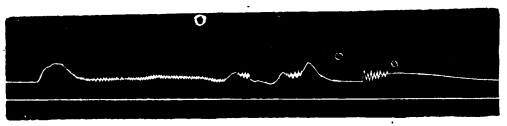


d û ttc'ī ū ą k a w ō t y e

Fig. 155. dût tc'ī ū ą ka wōt yeʿ, his wife he called to. 310, 2.

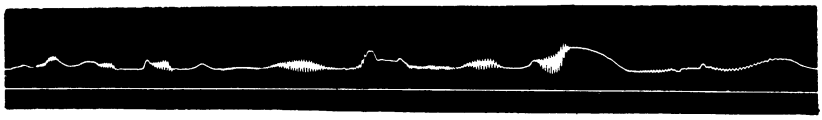
ġ wa ʿ ġ ī d e s s ǫ

Fig. 156. ġwaʿ ġī des sǫ, then he chased him. 310, 4.



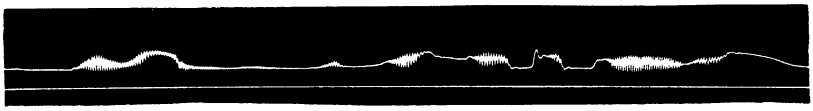
t ū y a γût d e s d ō

Fig. 157. tū ya γût des dō, water they drank-all up. 310, 6.



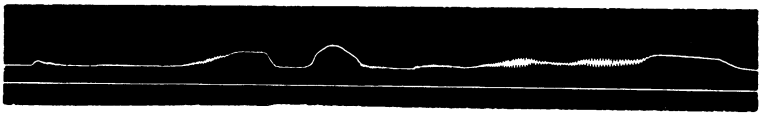
g ū s ō nd ût ts'īū a ʻ a ɬ ī γ ī z e x ai l ǫ ʻ

Fig. 158. kū dī gū sōn dût tc'ī ū a a ɬī γī ze xai lǫ, she thought her husband it was she killed. 308, 3.



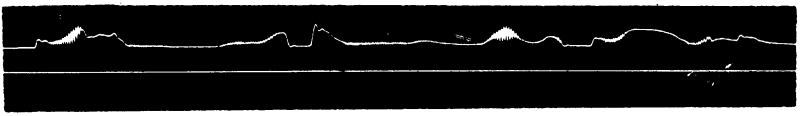
(?) m e ʻ a g ī ɬ n ī dû t d ī y a ʻ

Fig. 159. me' a zīɬ nī dût dī ya, stone he took for himself. 308, 4.



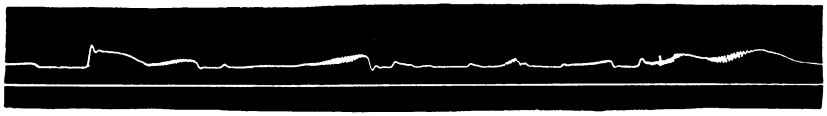
d û nn e ʻ e ʻ tc û n ō y ō ʻ

Fig. 160. dûn ne ʻe tcûn ō wō yō, person's odor he smells. 308, 10.



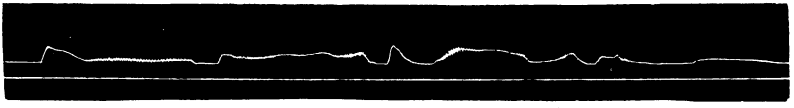
γ a ɬ in ʻ a t ai y a γû td e x û ɬ

Fig. 161. γa ɬin a tai ya γût ye xûɬ, then all he clubbed. 308, 11.



t a d ī ye γe ɬ'ō k'e n a d e y a

Fig. 162. ta dī ye γe ɬ'ō k'e na de ya, three over there in the prairie stood. 309, 17.

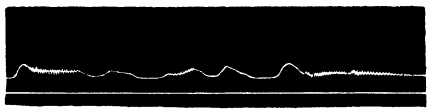


t a yin d e dj û t ʻ a w ō n dla ʻ

Fig. 163. ta yin de djût ʻa wōn dlaʻ, them to run out he caused. 309, 18.

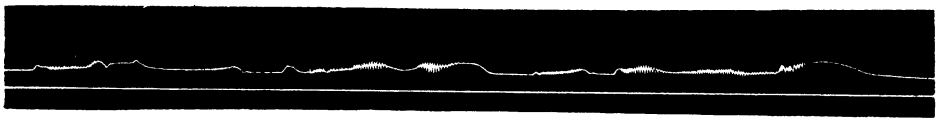
n a xû s k e ġ e a t ai y e d e s w ō

Fig. 164. na xûs ke ġe a tai ya zût des wō, our children all he has killed. 310, 2.



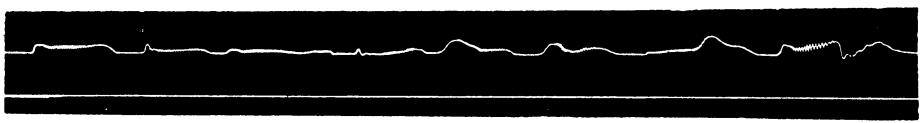
dj ō ʻ ʻ ō z ōʻ k ō l a′

Fig. 165. djō ʻō zōʻ kō la′, here only old man. 310, 15.



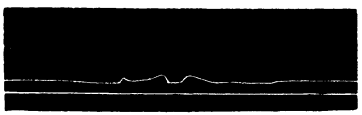
γ a ł i n k' a l a z ō ' ʻ a γ a y ī l e '

Fig. 166. ġa łin k'a la zō' ʻa γa yī le', then nearly they did it. 310, 6.



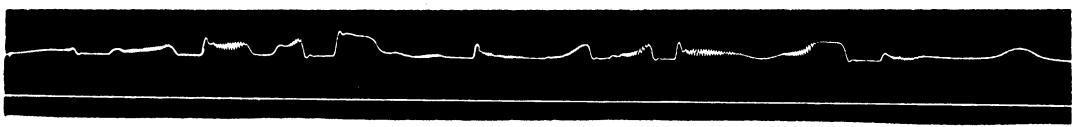
d ū z d ai m û t t' ō tc ī ġ a n e s d e ł

Fig. 167. ī dūz dai mût t'ō tcī ġa nes deł, snipes pelican they lighted near. 310, 9.



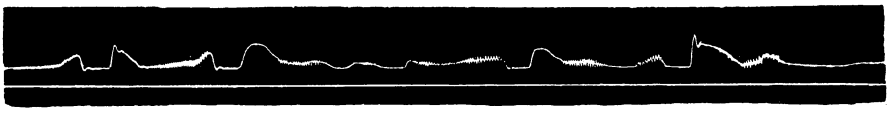
d īe k į

Fig. 168. dī e kį, I paddled. 355, 10.



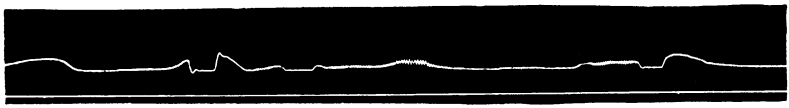
(?) s a b û t in d a n a dl ī d e ye ' d ī

Fig. 169. xût dūs da sa bût' in da na dlī de ye' dī, oh, snipes, my belly you seem to like. 310, 9.



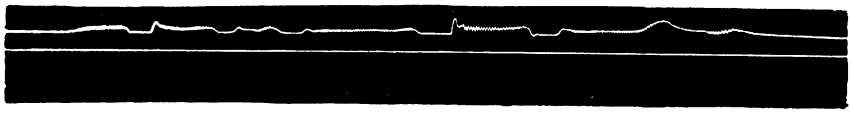
a t a i t e γe ġ ī yin k a n a t a

Fig. 170. a tai te γe ġī yiñ ka na ta, all in the water they looked for. 310, 6.



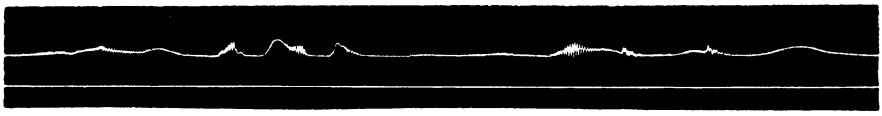
a t ai ġ ī w a n ī ġ e t

Fig. 171. ai tai ġī wa nī ġet, all they stabbed him. 310, 11.



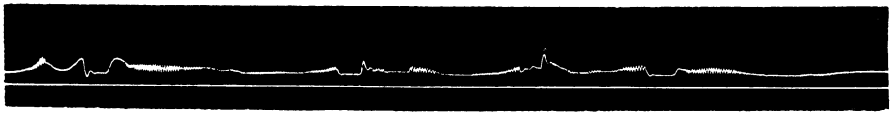
e d ūwe tc'i' ġwa yī d ai d ī e s y a

Fig. 172. e dū we tc'e' ġwa' yī dai dī es ya, from there then forward he started. 310, 14.



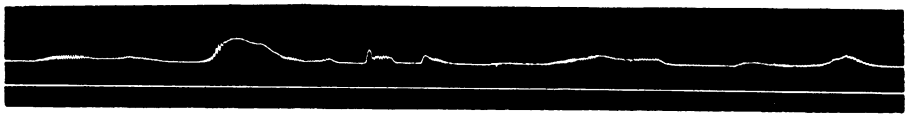
ai l a mût tc i dl e ī' ' û l l ī l ō

Fig. 173. ai la mût tcił le ī' 'ûl lī lō, that one his younger brother it was. 310, 16.



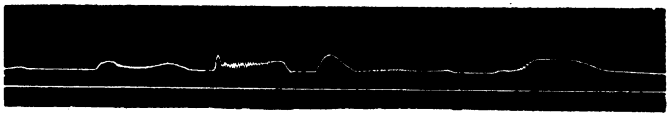
e s k e γ i n l īd ō l a n ī ł û γ γût d e ' ī

Fig. 174. es ke γin lī dō la nī łûγ γût ye 'ī, young men when they were they saw each-other. 310, 17.



ī l a ī ł ō d û γγ ai ' ī γ i n l i l ō

Fig. 175. ī la ī łō dûγ γa ī ī γin lin lō, then brothers of each other they were. 310, 18.



d j ū s d ai k a w ō t y e ʻ

Fig. 176. djūs dai ka wōt ye, snipes (?) he called for. 310, 7.

ġw a γ i n d e ł

Fig 177. ġwaᵉ γin deł, then they flew off. 310, 12.

d ū d a tīa tc aᵉtsīᵉ k'ûnn ai k a d a dûn n e s t a

Fig. 178. dūʻ da tī a tcaᵉ tsīᵉ ts'ûn nai ka da dûn nes ta, somewhere black water bug skull I myself looked for. 310, 10.

a t ai γ ū ye nai s d e tc

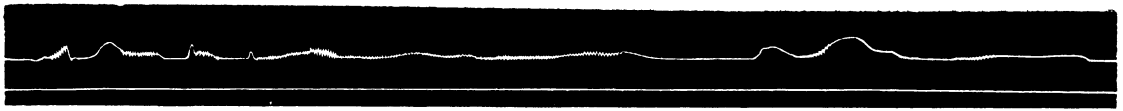
Fig. 179. a tai γū ye nais detc, all along there they flew off. 310, 12.

a td ū t ōn t' e djīᵉd ī e sy a ʻ

Fig. 180. at dū tōn t'e djīᵉ dī es ya, not far he went. 310, 14.

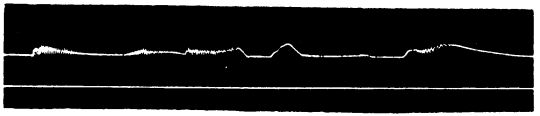
k ō l a m e tc'e l eʻį į a t a t ū ye γ û tc e s s ǫ

Fig. 181. kō la me tc'e le ʻį ʻį a ta tū ye γût des wǫ, old man used to be bad all of him. water he was killed with. 310, 12.



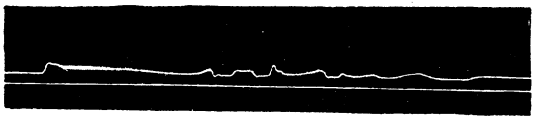
mû t ts ī ʻ d û kk' ûlla w ō n ị y a t ī s û n n a

Fig. 182. mût tsīʻ dûk k'ûl la (wō nị ya) tī sûn na, his head was gray (he came there) miserable. 310, 15.



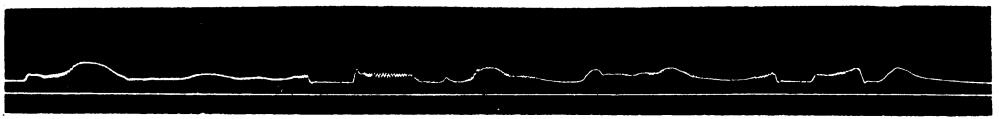
m e ʻ a l ī′ k ū d ī ʻ

Fig. 183. me ʻa lī′ kū dī, who is it he thought. 310, 16.



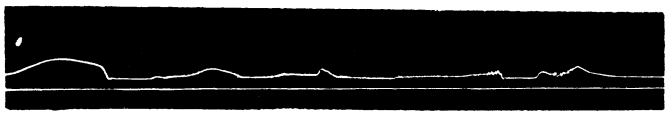
d e ya a tdū t o nt e dj ī ʻ

Fig. 184. de ya at dū ton te djīʻ, I am going not far. 355, 10.



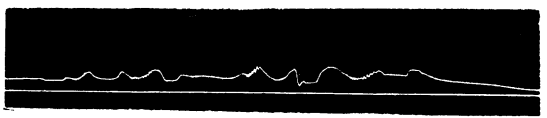
ġwa hwe ʻ γa γ ût d a k' e he ʻ ł e w ō γû td ī tc

Fig. 185. ġwa hweʻ γa γût da k'e heʻ łe wō γût dītc, then the way they had lived they told each other. 310, 17.



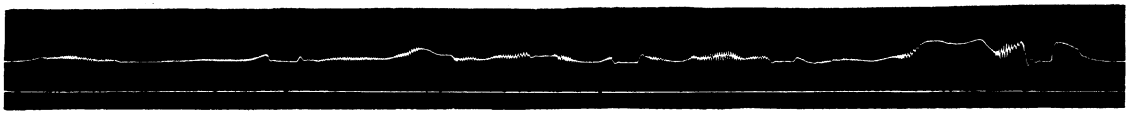
ġwa hw e ʻ ł e n a γ û td ī ʻ

Fig. 186. ġwa hweʻ łe na γût dī, then they knew. 310, 19.



ʻxûtde c a ġ e ·g û c k e ł ī ī

Fig. 187. xût de ca ġe gûc keł ī ī, just river I-was paddling along. 355, 11.

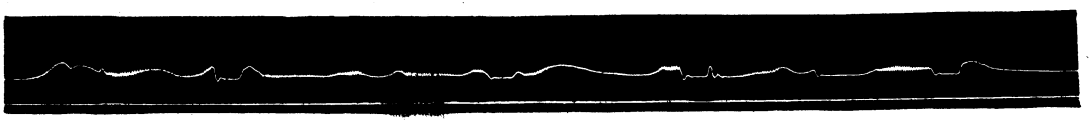


y a m ai a k' e h e a d ū y e k' e w ō s ī tc

Fig. 188. ya mai a k'e hc' at dū ye k'e wō sit, sky border not they wore out. 304, 14.

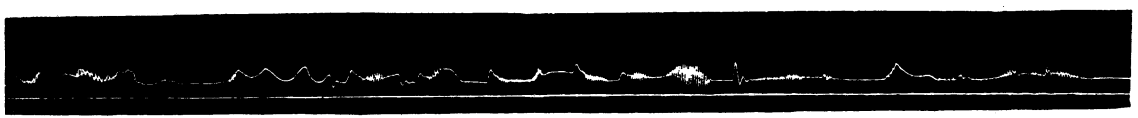
k e n aγ û td atd a t a w ō nl ū ī n tc'ī n a tcī n a γ ûtd a

Fig. 189. ke' na γût dał da' ta wōn lū ĩn tc'ī na tcī na γût da lū, well when he comes back hail wind big when he comes. 305, 19.



ĩn ł a w ō t e y e'y ĩ z e g e w ō t y e ' a t ai

Fig. 190. ĩn ła wō te ye' yĩ ze yĩ γe wōt ye ai tai, one place in his mouth very all. 310, 11.



x û t d e c a ġ e g ûc k e ł ĩ ' ĩ z ĩ t' a la 'ûc t'ĩ l ǫ

Fig. 191. xût de ca ġe gûc keł ĩĩ on lį zĩ t'a la 'ûc t'ĩ lõ, just river I was paddling along it was inside I am. 355, 11.

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