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CHIPLEWYAN TEXTS.

BY
PLINY EARLE GODDARD.

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INTRODUCTION.

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

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

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

The entire band are faithful Catholics. The church literature and ministrations are in the Chipewyan dialect. Father Le Goff¹ has been their missionary for forty years and knows their language thoroughly. No instance of the old religious practices or beliefs was observed. The older people remember an annual spring ceremony called, "feeding the fire" during which many small pieces of animal food were placed in the fire. Part of an old ceremony was unwittingly obtained in text 8. This was used in fishing, the story being related in accompanying songs. Inquiry resulted in securing one other fragmentary text (9), and accounts of other ceremonies relating to fishing and hunting. Mention was also made of the former use of a tall sweat lodge in which songs were sung and other ceremonial acts occurred.

¹ The author of "Grammaire de la Langue Montagnaise." Montreal, 1889.

The texts are myths and tales apparently typical of the Chipewyan and other Déné. Most of them have parallels among those of Petitot¹ and those obtained by Dr. Lowie which will appear as a number of this volume. Unless otherwise indicated by footnotes, they were obtained from Jean Baptiste Ennou, a man of about thirty-five years of age who speaks good English although his schooling was confined to a few terms in a school formerly maintained on the Reserve. The texts are reproduced as first recorded with the exception of a few evident errors of writing. The inaccuracies and errors due to hearing have been intentionally retained since such errors often point to the character of the sounds misunderstood. The second part of this volume will furnish an analysis of the material here presented with many illustrative tracings. All comments on phonetics and structure are reserved for that paper.

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

KEY TO SOUNDS.

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

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

TEXTS.

1. THE MONSTER BIRD.¹

t'aθe xa ye naL sī' ts'ī be de L'ū de ne teL el t'a tsūn ne ne-
In the beginning young geese they took. Canoe they tied them to. Men
they took through the water. "Wherever your land is

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

xa ye'e ts'el del lū se 'as

Young geese when they had eaten they two set out.

- 6 nī θa nī zī 'as e kū a hwū ne hī hwū lū bet hū le' nū nī ye ga
Far they two came. Then they could do nothing. Meat was none. Wolves
to them
nī zī as Les heL e ts'is heL de ne gūn nīL tcū hō de l yū wū θi-
came. Fat with pemmican with men they fed. "All do not eat.
8 sūn na ya ze be ga te ū θe ne wōñ aL t'a ta nū tes wa le sī θ'i
Little you leave you eat that you sleep." Again
ka bī hwū se 'as t'a θe nū nī ye ga nī nī ya nī t'a sō yeL nī nī t'a
in the morning they two started. At first wolves to them which came something
told them.

- 10 k'a ye gūn nī la hwū e't'a xa dī' hwūnL tas de' k'a da θe keθ de'
Arrows when he gave them, "After a while chickens if you shoot, arrow if it
sticks in a tree,

na dīn nī θa hō ya ze de' be ts'ūn da de wū t'eθ sūn na yeL nī nī t'a
high up if little toward it do not step," he said.

- 12 e't'a xa dī' hwūL tas he djō k'a da θeL tūs na dīn nī θa hī le'
Soon chicken when he shot arrow stuck in a tree not high.
hwūs tcū he nī ī lā ī in lā ī a yeL nī nū nī ye e kwa a nū xeL-
"I will get it," he said, one. The other spoke. "Wolf did not tell us that way."

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

- 16 hoi yī ya da ga
up.

¹ Told by an old woman from Heart Lake visiting at Cold Lake whose Indian name is 9arāde.

- 0'e 0'ai hil le' t'ū tū lū ts'el kai la hō dī' na hō 0'eL 0'e e tcā hō-
 Not long time road spearing along he heard him return. Rib
- 2 0'ūn ne nī nī tā de ne ye yint 0'i' hwū be k'e hen te 0'i biñ ka na-
 he brought. Man when they dug it broke. "Again go for one,"
 ne da he ts'e dī na dlin 0'e 0'i yīn ka na dja e ke tcū 0'en ne
 he said he heard again. Again he went for it. Dewclaw bones
- 4 nī nī tā' e yī hwū za be k'e he te hī le' de ne nī hō ya gai xa-
 he brought. That it was did not break. Man underground they took out.
 ginL tī nū nī ye a da dī k'e da yaL tī 0'e nī he nī e yī de ne
 Wolves were talking. "You I heard talking," said that man.
- 6 e kū nū nī ye ye ga nī ya tī nī'a na ke k'a ye gūn nī la hwū
 Then wolves to him gave directions. Two arrows when he gave him
 ai yeL nī dī dī k'a i la ge k'a de ts'i sī' i la ge k'a dē ye 0'i
 he said, "These arrows one arrow is female one arrow is male,"
- 8 yeL nī de nī la nīL de de i Lā e be ba e ts'i ye da hō ta te-
 he said. "Moose if you kill one (girl) for her intestines tie back and forth
 wōnL t'i e yī a Lī wū nī ne ba' L'ū le nī nī la sī' he Le wū nī
 That one you tell, 'For you rope I left,' tell her.
- 10 e yī L'ū le heL tūl he dja de na dō de t'a de nū nī ye slī ne he nī-
 That rope if it breaks, if she swears, 'Wolf mean' if we hear her say
 0'e de nū hwū nī a wōl ne he yeL nī nū nī ye a dū
 we will attend to her," he said. Wolf said it.
- 12 e kū 0'i a yeL nī e kū be k'e nī ye tīn gai de e t'a xa' be t'a-
 Then again he spoke. "Then behind them if you go, after a while
 if near them
- ze de de nī yī ka ne wū ta e t'a xa' de nī ān tel az de dī dī
 moose you look for. Soon moose if it runs away this
- 14 t'a hī k'a de ts'i yī t'a ts'ūn de nī yī ts'ō da he de tcī ye e gin-
 this one arrow female wherever moose cow brush goes in
 ya wa le sī e kwa zī de tcī ye wōnL tas yeL nī dī dī k'a de ye 0'i
 that place in brush shoot it," he said. "This arrow male
- 16 t'a ts'ūn de nī ya ne de tcī ye gin ya wa le sī' e kwa zī de tcī ye
 wherever moose bull brush goes in same place brush
 wōnL tas yeL nī
 shoot with," he said.
- 18 e kū de ne yū t'a ts'ūn te 0'dē le ye tel ke ye t'a ze nī nī ya-
 Then man where they went he tracked them. Close when he came
 hwū tel ze de nī yī tel as hī k'e t'a de nī yī ts'ū da he' t'a ts'ūn
 he hunted. Moose had gone along. That moose cow where
- 20 de tcī ye gin ya hī e kwa zī k'a de ts'i yī de tcī ye ye ginL tas
 in the brush it went there arrow female in the brush he shot.
 t'a k'a de ya nī k'e nī ye' de tcī ye ye ginL tas bō nel t'ū k'a
 That arrow male to it in the brush he shot. Both arrows
- 22 la ga ye nīnL de' hī k'e hōnL dū' de ne ka na te dja de ne ga
 had killed them. After that to the people he started. To the people

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

- 0ai e he dja hwū e t'a xa be tsū^e a yeL nī neL Lō tī ne be is te e he
 when it had been long time then his mother-in-law spoke to him. "Your
 relatives are lonesome
- 2 cū nes la le he nī ya na ɔe ya ga hō nī 'a nī e yer xō ts'ūn na te-
 I do not like," she said. "Ahead of us through the sky is a hole. To that
 we will go,"
- wū^e deL he nī e yer nī hīn del e kū e yī dūn ne yū de nī ɔūθ ye
 she said. There they came. Then that man in moose hide
- 4 be na hō de ne ge tōūθ e kū na L'ū ye te nūk' t'a de nī Le gal de nī
 she wrapped him up. Then she lowered him with a rope. Moose which he had
 killed
- hō del yū^e be ɔūθ L'ū le he ga hō yī nī k'e t'a e yī t'a de ne na-
 all their hides rope she had made. With that man she let down.
- 6 L'ūL te nūk' e t'a xa^e nī θ'e de be ya xa gin ya de^e L'ū le wō ɔūθ
 "After a while if you feel ground if you untie rope pull several times,"
 yeL nī nī t'a be tsū^e e t'a xa^e nī θ'e^e be ye^e xai ye dī^e hwū
 she said, his mother-in-law. Then he felt ground. Inside when he came out
- 8 L'ū le ge ɔūθ ya da ge ya ts'ūn na ne ts'et la dja e yī L'ū le
 rope he pulled repeatedly. Up toward the sky it went, that rope,
 de nī ɔūθ tōū
 moose skin too.
- 10 nī hī le^e hī k'e 'ā Lōn t'a na ts'el θe dī e t'ōk k'e hī k'e 'e yī
 It was not earth yet, where he had fallen was on a nest. That
 de ne hel de lī 'a t'i de t'a nī de ne θ'ūn ne Lā θe la hī k'e
 people eats it was which flies. Human bones many lay there.
- 12 i La ge θe da hī k'e tsi he hī k'e t'a de ne ga sa ye nī ɔi t'a si de ne
 One sat there. Young one it was. People he liked. "I people
 hes deL si hō lū nūn he wō na^e t'a ne djā si n k'e zi θin da he nī
 eat although you will live. Here under my wings sit," he said.
- 14 ne tca t'a de ne hō de t'i hī le^e θ'i a de ne heL nī e t'a xa^e nal-
 It was so big person could not be seen. Again he spoke to the man. "Soon
 if it is like night,
 geL la dja de e ne 'a t'i wa lī si θ'i yeL kai la dja de^e se ta 'a t'i-
 my mother it will be. Again if it is like day, my father it will be,"
- 16 wa lī si he nī 0ai i le t'ū e t'a xa heL geL la a dja bā^e nī t'ūk' bā^e
 he said. Not long then it grew dark. His mother flew there. His mother
 ai yeL nī de ne tsi ne ts'i θe tsūn he nī de ne hī la nō wī θe lai
 spoke to him. "Human odor from you I smell," she said. "Human it is
 lies there
- 18 nō xō nī ne dja nī nō Le hī he nī tsi he a dū bā^e a yeL nī hī le^e si
 yours here you brought," he said. Young one said it. His mother he told.
 "No.
 de ne ge nai^e tsīn^e ne ts'i θet sūn si^e yeL nī^e ye ga ye hōnL 'ā
 Person alive odor from you smells," she said. From him she found it.
- 20 t'a sō^e a wō le hī le^e wō na^e t'a yeL nī dī dī Le gūn nūL θe de si
 "Something you will not do to him, he will live," he said. "This if you kill,
 me

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

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

- be ts'ûn ne be ga da de gin k'ã t'es ye na ðe la hwû ðe da
its wings were burned. Coals when he rubbed off he sat.
- 2 nen yí' nî de e kwa nûs le hî le' nî la hō lû se lō tî ne lāi i
"You if you were the only one I would not have done it, but my relatives many
Le gan nîL de t'a 'as t'î he nî e yî de ne e yer hoi ts'î
because they killed I did it," he said, that man. After that
- 4 xō tel ba le hū le' tsî he ge na' nî t'a dō hū be hū yā
Xōtelbale were none. Young one was alive Now somebody heard
na dlî ya da 'e ne ne k'e zî be hō yā na dlî dō hō e yî
again west on the land someone heard again now. That
- 6 de ne t'a sî he kō del ya nî t'a t'a sî Le ga yî nîl ðet' i le'
man something he knows something he does not get killed.

2. RAISED-BY-HIS-GRANDMOTHER.

- be tsō ne ye ne ca' e θûn tsa ne ya gai hîl da se kwî-
His grandmother raised him. Caribou manure under he was. Small child
- 8 ya ze dî θ'ûk'e θû bî ka da ne ta e t'a xa i lā e ts'ā kwî
they heard cry. In vain they looked for him. Soon one old woman
yî hōnL 'a e θûn tsa ne ya ga ðe dai be d'jîs e ye ginL tî
found him. Caribou manure under he sat. Her mitten she put him in.
- 10 ai ye tel tin e ts'in na ðe ye na ca' e t'a xa e θûn La gal de'
She carried him home. Finally, she raised him. Soon caribou they killed
he da xō nel t'û be tsō ne e ga te gai he da xō nel t'û be dzi-
whenever, his grandmother went after meat whenever, "Young caribou
- 12 ya ze ke se gan nî wûn 'aL he nî nî t'a e t'a xa θ'î e θûn
feet bring to me," he said. Soon again caribou
La gal de' na dlû be tsō ne dūn ne xûL e gûn te dja nî t'a
they killed. Again his grandmother people with went to get meat.
- 14 be tsō ne ba ðe da e t'a xa be tsō ne ye zî' na ga da lî
His grandmother for her he sat. Soon his grandmother far (?) coming
'e gai 'i yû se tsō ne e ke e ke he nū be tsū ne ai yeL nū
when he saw, "My grandmother, feet feet," he said. His grandmother spoke.
- 16 sūn na gai e ke ne ba nî t'a i le' sî' e dî ne yî se kwî ne lî he-
"My grandson, feet are not for you. You only child you are not,"
lē' a dū sa t'a nel t'î be d'jî ya ze ke kai yaL yî¹ be d'jî ya-
she said. "Every time young caribou feet he asks for; young caribou feet
- 18 ze ke be ga wa t'aL hî lis e ne ts'e dî hō yî se e kû be tsū ne-
he will not get," they said about you." Then Raised-by-his-grandmother
yî ne cai a dū be ke ū dlū he be ke ū dlū he he nū e kû be tsū ne
spoke. "Let them all freeze, let them all freeze," he said. Then his grandmother

¹ Probably should be kai yaL tî.

ai yeL nū^e e kū ne ^ekwī yī^e e dla da wa ne xa t'a 'a dī nī t'a spoke. "Then your uncles what will they do that you say?"

- 2 na de dī gan 'ū na de dī gan 'ū dīl θa lō sai a dī nī he nū be tsū-
"Last poor bear, last poor bear, may they find' you say," he said, Raised-by-
his-grandmother.

ne ye ne cai e kū se deL he djō se tsū ne de ne k'e nī ye se te-
Then "When they move camp, my grandmother, behind the people do not take
me,"

- 4 wōnL te i le^e he nī e kū be tsū ne ai yeL nī e dla wū de hwū
he said. Then his grandmother spoke. "What will we do;
ber ba Le ga nī θet lō sā^e yeL nī i le^e Le ga wūd θi i le^e sī^e he nī
meat for it we will die," she said. "No, we will not die," he said.

- 6 be tsū ne ye ne cai a dī
Raised-by-his-grandmother said it.

e kū se dīl de ne l'a gai kwōn k'e nī nī yū xa de k'a nī
Then they moved. In people's absence campsite when he came partly burned
sticks

- 8 ya ne^e na xa de ge la e kū xō k'e ze hoi ya zū θ'i e yet'
previously were pulled back. Then afterward little while again there
nī djō t'a be ^ekwī yī kwōn k'e yī^e e ke gūz e k'ūs xwōn nī
when he came those his uncles old camp only like hoofs

- 10 da de k'a hī k'e e kū be tsū ne aL nī ne djā yī^e e kai gūz ze
were partly burned. Then his grandmother he spoke to. "Here only hoofs
nī da re k'a hī k'ūs e se tsū ne he nī se tsū ne yō ge ce-
are partly burned, my grandmother," he said, "My grandmother, there take me,"

- 12 ginL teL he nī e kū be tsū ne ye te gīn e kū e tc'in na θe
he said. Then his grandmother carried him. Then finally
nī θa nī ye nīL tī se tsū ne ne djā dje θe θin da^e he nū
far away she put him down. "My grandmother, here angling you sit," he said.

- 14 l'ō te lī ya ze yī^e k'e a dī t'a be tsō ne ai yeL nī sū na gai
On small slough, because he said his grandmother spoke. "My grandson
lū we hū le le sā ne djā yeL nī be tsū ne ye ne ca^e a dū
fish may not be here," she said. Raised-by-his-grandmother spoke.

- 16 hī le^e lū we hū le hī le he nī e kū be tsū ne de gūn nī θel
"No, fish there are," he said. Then his grandmother cut a hole.
l'ū te lī ya ze k'e djeθ te' nī ā t'e da ne i La i lū we tcōk'
On the small slough hook she put in the water. Immediately one large trout

- 18 xa gī nūk' ā lō te na nī 'ai he nī be tsū ne djeθ te na nī-
she took out. "Again put it in water," he said. His grandmother hook
when she put in.

'āū θ'i i La e ūl dai e tcōk' xa gī nūk' na dlī^e e kū t'a
again one large jackfish she took out, again. "Enough,"

- 20 he nī be tsū ne ye ne ca^e e yūt' nī θa hī le^e nē djā nō wū-
he said, Raised-by-his-grandmother. "There not far here we will live,"

θet' he nī
he said.

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

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

- 'e kwī yīn' de ge na t'e hī k'ūl la k'a θ'i' sas hinL θa hī-
only were alive barely¹ bear they found.
- 2 k'e da ya θīn e θūn ya ze el xa da del la es din nī ye 'a t'in-
"Ice small caribou spruce he took out not alone perhaps he did it.
hī le le sā' ya nī e ne et θūn hō tsūn gel le nī se kwī ya-
Previously my mother caribou to it carrying small child it was
- 4 ze t'i nī 'a t'in t'a hwū sa daz n nī he dja
did it," they said.
- e yet' hō ga de e θūn ya ze teL kai e ts'in na θe nī θa he-
There surely small caribou they tracked. Finally where it was far
- 6 djō e t'a xa' tū tcōk' he naL L'a hī k'ūl la e ye xō ts'in'
then big lake he had stopped. From there
tī baθ ya ze xeL na tet dja na dlī' nī θa hī le t'ū ai yet'
small round snowshoes with he walked, again. Not far there
- 8 be tsū ne ye ne ca' tcū be tsū ne tcū na he θet' be 'e kwī
Raised-by-his grandmother too, his grandmother too were living. His uncles
ye ga nī nī 'as ber La be ts'i hī k'ūl la
to them they two came. Meat much he had.

3. THE DISCOVERY OF METAL BY A CAPTIVE WOMAN.

- 10 ī Lā' ts'e kwī hō tel ī na' yī ne 'i' nī t'a e t'a xā' ī Lā ge
Once woman Eskimo stole. Then one
be ya ze he dja L'ā ge de tci ye na ī dja nī θa nī dja hū
her child after it was in the bush she went. Far when she went,
- 12 e t'a xā' di' tcū ġa tcū Le gaL di hī e yī se kwī be θe ge.
then chickens² too rabbits too she killed. That child his throat
nī t'i hī t'a bā ga t'a sī hel diL hoi yī nī t'a e t'a xa' nī θa
he stretched. From his mother something he used to eat up. Then far
- 14 nī dja hwū tū tcōk' k'e ts'e nī ya e yet' tsa ge deL da
when she went to big lake she came. There crying she sat.
θa 'a e yet' tsa ge deL da nī t'a e t'a xa yat θi ci nū nī-
Long time there crying she sat. Then from the lake wolf
- 16 ye na gan del kōL ge 'i' e kū e dja dja nī t'a nal ge la
walking in the water she saw. Then "By what means it comes across,"
ye nī θen e kū nū nī ye ye ġūn nīl ge ye na ga tū de k'e
she thought. Then wolf came to her. Her eyes tears
- 18 na geL θ'e xō L'a ge xō ya ze hwū na kī dē tcūn na di yez
it licked. After that little while two sticks she broke.

¹ The interpreter who was also the narrator explained this word as indicating, "What one finds just as one would die if one did not find it."

² Used of any bird which raises a brood on the ground.

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

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

4. A MAN-EATING MONSTER.

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

- dil ya hwū xōl di le ya ze a da de dja se ta ne 'in θūn ne na ga da
The young Xōldile spoke. "My father your game is alive,"
- 2 da de dja hwū be gā nī θe ba yin di k'es le zī be θe da tset hwū
they said. To them he ran. Ashes in their mouths he put.
θi ye heL nī nī θa xō ya ze nī θi yil nī hwū e'ta xa ya nī sī de ne
He ran away. Little ways when he ran, then behind man
- 4 ne yūL hī k'e e'ta xa' ne te li nū we be tc'ā bā θi ye tel nī he dja
he chased. Soon muskeg island from around he ran.
e ts'in na θe xōl di le nī nī nī tsā sūn' e'ta xa' de ne ts'ūn he-
Finally Xōldile was tired. Then to the man he heard him shout.
- 6 zīL he dja θ'e sū na gī se ba' hō dīnL k'ai θes dli sī he nī θ'e
"My grandson for me make a fire. I am cold," he heard him say.
nī θil gī le hī t'a et ts'ūl be dīnL k'aθ sūn he dli t'a a di e kū
Because he was sweating he was wet. He was chilled. Because he was cold
he said it. Then
- 8 de ne ye ba' xō deL k'ā de ne ga nī nī ya hwū na del gī hwū
man for him he made a fire. To man when he came he warmed himself.
e deL na e del yai he dja be dā ge θi tcū θe da θeL tcūθ kō bā ge
He dried himself. His cape he hung up. Fire by
- 10 θet tī' kōn tc'a ze a hwū
he lay from the fire facing.
e'ta xa de ne yen di dē tcūn ga ge yūs cū na gī e dlā gī
Then man for him stick for him broke. "My grandson, what for
- 12 he nī a neL 'i t'a he nī be t'a kōn' he se e dīL 'a xa as 'i he nī
(he said) did you do it?" he said. "With it fire that I may fix I did it,"
he said.
e kū xōl di le 'a ts'e di se tsī ye ne da ge θi tcū θe θi de gī nūk'
Then Xōldile he addressed. "My grandfather, your cape fell in the fire,"
- 14 he ts'e di be da ge θi tcū θe het θi ye e del gūz hī t'a a ts'e di (?) ye-
he said. His cape in the fire he pushed. (He said.) To it
ts'ūn θi ye del 'ā la dja hwū be θi ye e dūn nel gūl hī t'a La gal-
in the fire when he reached, in the fire he beat him. He killed him
- 16 θet' hō lū θ'i xō k'e ze xō ya ze he na t'i hū na ga dai hoi yī-
although again after that a short time notwithstanding he was alive again.
nī t'a θ'i be tc'a na θi ye teL nī de ne nai yin te yū eyī āL Lā hwū
Again from him he ran. Man he chased again. That still
- 18 ge na' t'es nī¹ e yī xōl di le
he is alive, that Xōldile.

5. CROW-HEAD.

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

¹ Probably should be ge na' snī, "is alive they say."

- e Ga na dai i dlōk' ɿ t'a da tsan θi' ha binL ts'i' ta kī hwū be-
at it they laughed. Crow-head from nets when he paddled his grandmother
- 2 tsū ne e Ga nī dja hwū be ts'e de da tsan θiθ ts'e de be ba ne
to her he came back. His blanket crowskin blanket around the border
- da tsan da e Le de dī be ba na de la nī t'a e yī e t'e de ke be-
crow bills joined together its edge were around. Those girls in his absence
- 4 L'a gai na da de dlōk' nī t'a
laughed at it.
- be tsū ne e Ga nī djō' e dlā gī tse ts'e de e Ga na de dlōk'-
His grandmother to her when he came back. "Who my blanket at it
laughed
- 6 hī k'e t'a ne dja be tsū ne ai yeL nī ne ts'e de Ga na de dlōk' hū-
here?" His grandmother spoke. "Your blanket at it no one laughed."
- lis e i le' be k'e dlōk' k'e xō 'ā bō de t'i' be tsū ne ai yeL nī
"On it laugh its mark appears." His grandmother spoke.
- 8 de ne hwū le sī' ne L'a gai da tsan θi' 'a dī de ne hwū le i le'
"People were not in your absence." Crow-head spoke. "People were not;
nē dja dlō k'e hō de t'i e yī t'a se ts'e de e Ga na de dlō e hō del-
here laugh appears. Because my blanket at it they laughed all
- 10 yū' e na ye k'e ōL xal he dnī e kū be tsū ne ai yeL nī e kū sī
Cree let them fight," he said. Then his grandmother spoke. "Then I,
e dla was ne hwū yeL nī yū da sī na ne neL tī lō sa' he nī
what shall I do?" she said. "North I may take you back," he said.
- 12 e kū te L'e ge e t'a xa' e na dūn ne xel xūl he dja θ'e hō del-
Then at night, soon Cree people with he heard fighting. All
yū' e na de ne k'e e ginL xūl t'a ye ts'e de Ga na de de dlōk nī
Cree people they fought, those his blanket at it who laughed
- 14 e yī hō del yū' e kū e dī nī k'it θ'ai ya gai int xel ɿ nī t'a e na
those all. Then himself birch dish under he crawled. Cree
yū hō del yū θi ye de θ dīL nī t'a e t'a xa k'it θ'ai θi ye de gin xūl
clothes all fire put in. Soon birch dish fire they put in.
- 16 k'it θ'ai θi ye xa gai keθ θ'i θi ye na ye de ginL xūl na dli θ'i
Birch dish fire jumped out. Again fire they threw in again. Again
θi ye xa gai keθ de tēn t'a ye Ga en nī θi' hwū kwōn' ya gai
fire it jumped out. With a stick when they held it in fire under
- 18 ts'ūn ye k'e eL 'a he djō dli ye e yet' hō ts'i θi ye ha gel ge e yī
toward when they held it squirrel from there fire ran out. That
dli ye θ'i ye k'e na de he dja e na e ts'i na θe La gal zit' wa li
squirrel again when they fought Cree finally they killed it
- 20 a hwū ne dī ta e t'a xa θi Ga e deL tsī hwū hō del yū' e na dzi' ye
they thought. Soon hair when he made himself all Cree heart
ya gai hūt' dūθ i t'a hō del yū' Le gai yī ninL de
under he went through. All he killed.
- 22 e kū hōnL dū be tsū ne e na La yī nī θet' nī e gī Ga nī djō
Then after that his grandmother Cree who had killed that when he
went

- be tsū ne k'úz ze he tsúk' hwū be tsū ne k'e nī θi t'ā hwū ne tī' θa e
beside his grandmother when he cried on his grandmother when he put his head
he lay. Long time
- 2 e gī tī' i le' t'ū be tsū ne ne gai gīL na ye θi ya ka nai ye ne-
he did not sleep. His grandmother was alive again. His head lice hunting for
θūn hwū na' da' i k'ūlla da tsan θi be tsū ne yet θi ya kai ye-
she was sitting. Crow-head his grandmother his head lice hunting for
- 4 nī θen hwū na da ge
she sat again.
- i la' din ne xel na θet' nī t'a in lai i cinL le kwī ka hwūn-
Once people with he lived. One young man he was jealous of.
- 6 dja hī nī t'a e t'a xa dūn ne xel ka kwōs ka te kī nī t'a e kū
Soon people with swans they went for in canoe. Then
e t'a xa tū k'e dūn ne ts'ūn ta da te kī nī t'a gō kwōs ka e yī
soon lake to people they paddled around swans for. That
- 8 cinL le kwī ga nī nī kī hwū e dī nī da hwō dī i t'a e yī tcinL le kwī
young man when he met himself had none. That young man
yī ka kwōs le gūn nīL de hī t'a ye gūn nī nī kī yeL ts'i na deL-
only swans had killed. He met him with canoe he turned over.
- 10 xūθ t'a e yī cinL le kwī tū ne dā hwū e yī ka kwōs na θeL sī hwū
That young man drowned. Those swans when he took
ā te kī t'a nā tc'e dī e yet' nī kī hwū ka kwōs θe bez hwū da-
he paddled back where the camp was there when he came swans when he
bolloed Crow-head
- 12 tsant θi 'a dī set ts'e de nī ya ze be ga ka kwōs ts'ūl deL hī le' t'a
spoke. "My small friend beside swan do not eat because
yī se ts'e de nī ya ze be ga ye nī gī tā nī he nī e kū e ts'in na θe
only my small friend I love," he said. Then finally
- 14 θa hwū le nī t'a e yī tcinL le kwī bin ka hin te ta be hwūl 'ā
it was long time. That young man for him they looked. They found him
tū ne dai a ts'in dē lū da tsan θi de ne na de nūk a dī hī k'e sī
drowned. When they came back "Crow-head 'people he turned over' he has
said,"
- 16 he ts'e dī la ga wal θi he ts'e dī be k'e ts'in dīl da hwū ge hō lū
they said. "We will kill him," they said. They began to fight. They speared
him although
de ne ts'ūn θūnθ i la ye da na' e gwi hō yin t'a a wa ne hī hwū le
toward people spear its point he hit. They could not do it.
- 18 la gā θet' hī le de ne xel na na θet hwoi yī bū de nī le la ga wal-
They did not kill him. People with he lived. Powerful, they could n't kill him
θi hī le hō lā' beL e let ts'el gel he na t'i hwū hō dēl yū de ne
but with when they fought all people
- 20 k'e nai eL xūL hoi yin nī t'a da tsan θi
he used to kill, Crow-head.

6. EBEDAHOLTIHE.

i La' eL ta' djeθ ts'ilya de ne tcū e na tcū ts'IL he djet'a
Once together angling they came, Chipewyan too Cree too. Because it was
snowing

- 2 nīL ts'i tcū t'a hō de t'i hī le t'a e Le dile hī e t'a xa i La Ge
It was blowing too because because one could not see they did not see each other.
Soon one

djeθ e θe dai e Ga nī nī ya nen za Lū we xa gī nūk' t'a hō t'i'
at hook sat. To him he came. "You only fish have taken out,"

- 4 yeL nī hwū yī ka θi te t'a hwū e na a t'i he k'e t'i t'a ye kwōt
when he said, when he looked back Cree it was. Then he speared him.

t'e da ne be ts'e de nī e kwaL nī t'e da ne e Le ts'ūL del dūn ne
Immediately his friends he told. Immediately they came together, men

- 6 Lā' e na tcū dūn ne sū hōL Lī ne tcū e ts'i na θe hō del yū Le Ga-
many Cree too Chipewyan too. Finally all killed each other.

i LīnL de na dūn ne hoi ye ne he Ge na i Lā Ge de ne sū we Lī ne
Two men only were alive, one Chipewyan

- 8 i La Ge e na θū' Le ga e Līn θi 'a' e t'a xa he te 'as 'ā La tū
one Cree. In vain they fought. Soon they two went. Together lake

he he 'as ne dja' djeθ θe ū ke he nī e na a dū djeθ hwū le
they went. "Here by hook we will sit," he said. Cree said it. "Hook
none,"

- 10 he nī de ne a dū e na bī tc'en e lū we hīnL tcū de ne be lū we-
he said. Chipewyan said it. Cree his arm muscle took. Chipewyan his
small muscle

tsī he hīnL tcū ye t'a djeθ te nī 'ā θa hō ya ze hō Gī 'ā e na
he took. With that hook he put in water. Short time passed. Cree

- 12 djeθ ts'ūn' na te dja t'a sī Le gan nī θet' hī le' de ne ai yeL nī
toward hook he went again. "Something I did not kill," Chipewyan he told.

e dī i Gā be ta na θīn dja a le sa' da hū dī hī yeL nī tsī de' da-
"Too soon to it maybe you went there was none," he said. If I there
would not have been nothing."

- 14 hū dī hī i le sī' yeL nī e kū se dī be ka na ne da he nī e na e kū
he said. "Well, you go to it," he said, Cree. Then

de ne djeθ ts'ūn' na te dja na ke Lū we tōck' ta θe la hō L'eth θe
Chipewyan toward hook went back. Two trout he took out. After that

- 16 θa e hī le t'ū yō we tū k'e de ne Lā i ts'e nī del e na a t'i
not long time over there on lake people many came. Cree they were.

e kū dī dī e na a dī yō wai e na 'a t'i i La ge bū de nī hī le
Then this Cree spoke. There Cree he is one dangerous.

- 18 e yī e be da hōL tī he hū ye' e kū dūn ne Ga nī zīn dīl e t'a xa'
That one Ebedahōltihe he is named. Then to the men they came. Soon

e be da hōL tī he de ne Ga nī nī ya hwū 'a dī tcīnL e kwī Lā i neL
Ebedahōltihe to men when he came he spoke. "Young men many with you

- te del nī e yī ne ga θe dai ne lō t'ī ne hwū sa e deL e gīnL nai
came that one by you sitting is your relative with you is alive?"
- 2 he dn nī e yī e na a dū bū de nī hī le sī kō lī θū' La ga nes-
he said. That Cree spoke. "He is powerful. I it was in vain I tried to
kill him.
- θī hī t'a be ga wō na sūn na' a sō a nō xīn la wa li he nī e kū
To him do not bother. He can make trouble for you," he said. Then
- 4 e dōnL tī he a dū kwōn' cen' he nī hī le' be nī kwōn' eL k'e
Ebedahotīhe spoke. "Fire songs does not care about. For him fire on
each other
- de nūL t'es he nī dūn ne he nī kōn' eL k'e de nīL t'es dūn ne
pile up," he said. Chipewyan for fire on each other they piled up. Chipewyan,
- 6 xe ta da tel nī he dja dūn ne hel t'eθ de ha e kū dūn ne ai ye-
they began to push. The Chipewyan began to burn. Then Chipewyan thought,
nī θī na bī ye nū xa nī nīL as nī de' ye nī θī θai e i le ū e t'a xa
"Otter I wish would come here," he thought. It was not long then
- 8 na bī ye nō xa nī nīL as da ze dja t'ī ts'ūn ts'ūL del t'a dūn ne
otters came there they say. Immediately they ran, those Chipewyan
hel t'eθ nī e dī nī θī de ne xūL na bī ye hī te yū e ts'īn na θe
who were burning him. He himself people with otters he followed. Finally
- 10 de ne ga te ya dūn ne θe na bī ye na θeL ts'īn ya ne de ne ts'ūn'
by the people he went. Ahead people otters he caught hold of. Behind to people
na ye te la be gā kō ze k'ūz e¹ ye tel dil bō nel t'ū na yeL ts'ī'
he brought them. To his friend he threw both of them. He caught them.
- 12 θ'ī be ts'ūn' na ye tel dil θ'ī ya ne na ye tel la t'a dūn ne ga
Again to him he threw them back. Again behind he carried them. Those by people
nī da he da hō nel t'ū de ne k'ūz e na ye tel dīL de ne k'e ne eL-
walked everyone to people he threw them. On people them bite
- 14 'aiL a yīnL θūn' e t'a xa e be dōnL tī he k'ūz e ye tel dil na bī ye
he made. Soon to EbedōnLtihe he threw them. Otters
La ga yī ne θet' t'ū ne ga e ts'ī na θe be de le xel yaθ ya gai
killed him nearly. Finally his blood with snow under
- 16 ha nel yī he dja hōnL dū na na' yeL tsīn ye θī t'a e ge da eL xūl
they put their heads out then he took them again. Crown of their heads he struck.
e kū i La ga be ga kō ze a gī ye nīnL tī' e kū e na a dī dū we-
Then one his friend he gave it to. Then Cree spoke. "He is powerful
- 18 la' nō he le sī nī' e kū wū 'ī le sā xī he nī
I told you, now, you see," he said.
eyet' xō ts'ī ena keL na θet hō yī' eye dene ekū ye xō ga-
After that Cree with he lived, that Chipewyan. Then tīpi when they
put up,
- 20 hwū e t'a xa e yī e na yō kō ze gīn gaL he nū e kū de ne
then that Cree. "Here come," he said. Then Chipewyan

¹The relationship established by giving away a wife to a man as is related below.

- ye ts'ûn te ya yī sī ye dūn nī ya be ta tc'a ze ba nī hwū t'a
toward him he walked. "Inside come in." Opposite him they made room for him.
- 2 e na na dūn ne ts'e kwī ye nas sī k'ūs i θe ke hwū a ke tca ge
Cree two women on either side they two sat.¹ Near door
θe dai ye ts'ûn na te nûk' ye dzī ye ts'ûn na ye te na t'a
she sat toward him he threw. He caught her. To him he threw her back. That one
- 4 ye ge θī ye θe dai ye ts'ûn ne te nûk' θ'ī ye dzī θ'ī ye ts'ûn
beyond fire sat to him he threw. Again he caught her. Again to him
na ye te nûk' θ'ī yīn Lag ge ye ts'ûn na te nûk' e yī tc'e kwī
he threw her back. Again next door to him he threw. That woman
- 6 e de kōθ yīl tcū hōnL dō e yī ga ne da e ye xō ts'ī e na xeL
his breast caught then that one he married. After that Cree with
na θet' hō yī
he lived.
- 8 ai yet' xoi ts'ī e na xeL na θet xoi yī i ts'in na θe θai e he dja
Thereafter Cree with he stayed. Finally it was a long time.
e t'a xa^e bes ke ne da nī tca' he dja e t'a xa^e nal ze nī de ne ke ge
After a while his children were big. Soon as he was hunting people's track
- 10 nī nī ya de ne teL ke nan dī na dīn ne bī k'ī ke kōn^e a ga na dī
he came to. People he tracked. Formerly two his sisters firewood were
gathering
a ga nī nī ya de ne a ga ne θe ya be ke^e na gīn tc'ul be ke^e
to them he came. People to he went. His moccasins were torn. His
moccasins
- 12 na naL dā^e tsī^e θīθ a a te dja be kū we nī dja hwū be ke^e na naL-
she sewed up. Red paint sack with he started home. His tipi when he came his
moccasins which she sewed
dā hī xō de t'ī be ts'e ya ne he na xō dīL i le e yī dūn ne yū
were to be seen. His wife she thought something. That man
- 14 'a dī e dīa gī ga he na ō dīnL i le^e t'a he nī hūp. dū be ts'e ya ne
spoke. "What is the reason you think something?" he said. Then his wife
ye ke da θe la yō we t'a de ne a ga na θe ya nī e yet' a dū
his moccasins she hung up. There people to when he went again there he spoke.
- 16 de ne xeL hōl nī nī t'a t'a a dja t'a e yet' na θe dī e kū a ts'e dī
People with he told what happened there where he stayed. Then they talked.
e kū de e ye ne Le ga wal de^e he ts'e dī e kū a dī e kū de sī^e
"Well then those we will kill," they said. Then he spoke. "Well,
- 18 se kō ge hō ga 'e wū na sūn na se kū we gel dja ye t'a se kū we
my tent it stands do not touch. My tipi untanned skin that my tipi
wa lī he nī hwū a te dja e kū be kō ge nī dja hwū e kwa dī
will be," when he said he started home. Then his tipi when he came, thus he
said,
- 20 set θī^e e ya da nē dja yī sī was te i le sī yū 'ā del dja ye sa
"My head aches; here inside I will not lie. Over there untanned skin for me

¹ This is equivalent to saying he had two wives.

- hwūn sī⁶ he nī e kū ba xōl lī e yet' hō del yū⁶ bes ke ne xel
make," he said. Then for him she made tipi. There all his family with them.
- 2 ye da nī ya hōnL dū⁶ be ts'e ya ne xel e kwa dī i lā i kō lī
he went in. Then his wife with he told, "One not even
se kwī tī wa ya sūn na he nī hōL dū⁶ e t'a xa ke l'e ge dūn nī
child let go out," he said. Then soon in the night Chipewyan
- 4 ts'ūL dil θ'e t'ī ts'ūn e dīn nī θ'ī tin nī ya be ga kō ze ts'ūn te ya
he heard attack. Immediately he himself too went out. To his friend he went.
θ'ī na nū nīs dja na dli he nī e na 'a dī e kū dū hwū sī na ka
"Again I will fight you again," he said. Cree spoke. "Now this time I of
living
- 6 ye nī tes θī lē t'a a ne ne sī⁶ e kwa a ne ne he nī ne dja sīn-
will not think about. What you intend doing do that," he said. "Here
spear me,"
gwi he nī dūn ne a dū e yet' t'a t'e θūnθ he na θīL nī he nī
he said. Chipewyan spoke. "There near spear put down," he said.
- 8 hō lū be lo tī ne lā⁶ Le gal dī nī t'a e kwan t'ī xel hō lū ye-
But his relations many were killed. That kind with them still he speared them.
kwat' xoi yī⁶ e yet' hōnL dū⁶ Le gai yī nī θet' θ'ī hō del yū⁶ e yet'-
There then they killed. Too all there
- 10 t'a e na na dī Le gal de⁶ i lā ge bī ye se θ'ī Le gal zīt' tī nī-
those Cree had been were killed. One his son too was killed. He had gone out.
ya he k'e t'a hō na sī hō del yū⁶ bes ke ne da ge na⁶ be ts'e ya ne
Remainder all his children were alive. His wife
- 12 θ'ī ge na⁶ k'a dje ne de ne ts'ūn xa ye nī Gī zet' hō lū i la ge-
too was alive. Nearly Chipewyan he attacked, but one
de ne yū cīn Le kwī bī ye se la 'an t'ī be gal tīn t'a a nai ye nī t'ī
man young man similar to his son they gave to him. He quit doing it.
- 14 de ne xūL na te dīl e yet' hō ts'ī de ne xel na θet hoi yī⁶
Chipewyan with they went back. After that Chipewyan with he lived.

7. HIS-LEG-TREMBLES.

i la⁶ e na ka bā ts'e de lū θū⁶ e na ka ts'e de la an ts'e de l-
Once Cree when they went to war in vain Cree for they walked. They
started home.

- 16 he k'e e t'a xa ceθ la ye xa tc'e del lū dza ga la ze ya nī sī nī θai
Soon hill top when they went up Dzagalaze behind far
be gūn na set dīl nī t'a e dīa ge ga a hō t'ī la ya na θe i zeL θ'ī-
they had gone away from him. "What is it in front sitting.
- 18 hī k'ūl lai ye nes θūn nū he nī dza ga la ze de ne ga nī nī ya
I wonder?" he said, Dzagalaze. To the people he came.
ceL la ye xan ts'e dī lū de ne t'a ze de ne ts'e de dūn na e Le tsil-
Hill top when they went up behind them their blankets were drawn;

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

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

8. THE JACKFISH THAT BECAME A MAN.¹

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

¹ Told by a woman about 65 years of age.

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

9. CEREMONY FOR OTTER.¹

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

¹ The same narrator as for the last.

e yī t'a e t'a xa dū hwū de ne na bī ye se ga nī wal as
 "That is why soon now man otter to me came,"

- 2 he nī hwū e yī sen t'a he dje nū e kwa a dī hō lū t'a sī
 he said. That song with singing that way he sings although sometimes
 de ne ga nī 'as hī le' hō gā na tse dlōk' yī t'a xō dī
 to man they do not come because they only laugh.

10. MOOSE AND RABBIT.

- 4 i la θ'i de nī tcū ga tcū eLk'e na θet e Legelyā nī t'a
 Once again Moose too Rabbit too together contended. They were the
 same size.

t'a hī de nī hen li wa li hī k'a' de nī bī zī' hwū le' nī t'a ga
 Which one moose will be. Moose his name was none, Rabbit

- 6 θ'i bī zī' hū le' nī t'a e t'a xa t'a hī de nī yī wa li ka' eLk'e
 too his name was none. Soon which one moose will be each other
 na he hed θet t'a hī na tset wa le sī e yī de nī yī wa li hī he nī-
 they fought. "Whoever stronger is that one moose will be," he said.

- 8 t'a ekū eLk'e hī t'as kōn' bage nī t'a e t'a xa' ga θī ye-
 Then each other they began fighting. Fire beside it was. Soon Rabbit to the fire
 ts'ūn be teL nī hī t'a θī ye de teθ ba ne t'ū be ke he daθ θī
 he held him. Fire he stepped in. Both his feet he burned. Too

- 10 de nī yī da ge te dūk e yī t'a bīn tcūn ne la ye he daθ e yī t'a
 Moose he fell back. Because of that top of his rump he singed. For that reason
 ān la hū bō de t'i ga be ke e ye daL ts'ūl i t'a de nī yī he li i le'
 since it shows. Rabbit his feet because they are drawn up moose he is not.

- 12 e yī t'a ga he θe li' be ke L'a 'an la hū bō de t'i de nī θ'i e yet-
 Because of that Rabbit he became. The soles of his feet still appear so. Moose
 too from that time

xō ts'i hōnL dū de nī yī he θe li e yī θ'i 'ā la hū bō de t'i bī tcūn-
 then moose became. He too still appears so. Top of his rump

- 14 ne la ye he daθ la hō t'i
 looks as if it were burned.

11. BEAR AND SQUIRREL.

in la' sas a dū te L'e ge hoi yī ne hwū 'a teθ dī neθ i le'
 Once Bear said, "Night only will be. Night not long,

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

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

12. BEAVER AND MUSKRAT.

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

13. THE BOY WHO BECAME STRONG.¹

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

¹ Told by a man about 35 years old.

- hō ya ze nī nī 'a zū e t'a xa' tci le kwī ya ze bā' aL nū se ba
a little when they came, then the young man his mother spoke to. "Ahead of me
- 2 giñ gaL t'a gis tsā t'a bā' ye ba te yau e din ne tci le kwī ya ze
walk because I will defecate." His mother ahead of him walked. Himself young
man
- ya ne 'e sō nī būn ka na he dja sū nī būn hīs tcū na ke dē tcūn¹
behind ribbon went back for. Ribbon he took, two yards
- 4 a īnL ne θī e yī k'e nī t'a θū ye θe deθ L'ōn bā' ga nī dja e yī
so long, that when he cut off he tied around himself. His mother to her he came.
That
- sū nī ban he θe reθ L'ōn e yī t'a na tset he dja bā' ye kō del ya-
ribbon he tied on because of that he became strong. His mother did not know
- 6 i le' t'a hī t'a na tset he dja dē tcūn ne tca' de kō lū e yī hō-
with what he became strong. Tree large even that whole
- del yū na tc'e dīL tc'ūL xōi yī bā' ye ge nō deL ca hoi yī t'a hī t'a
he used to pull up. His mother wondered with what
- 8 a djai ye kō del ya hī le' t'a e kwan t'ū nī θai dze de he 'ais hoi yī
he did it, because she did not know. Thus far they went.
- e t'a xa na dūn ne xō tcō i ga nīn nī 'as dūn ne hel dē le
Then two giants to them they two came. People-eaters
- 10 yīs 'i ye gai ye dūn ne 'a zū dūn ne θūn' da θe lai ge 'i hwū
inside to them when they went in human flesh was hanging. When he saw them
- tci le kwī ya ze ye tc'ūn nel djit hī le' hwū hō del yō' t'a sī na ne-
the young man was not afraid. All something he looked at.
- 12 tai hwū xō tcō i 'a dū nō θa re dī he nī tci le kwī ya ze aL nū
The giant spoke. "Feed us," he said. Young man he told.
- dūn ne he nī bes hinL tcū tci le kwī ya ze La ganL θi xa hō lū
Person for knife he took. Young man he tried to kill although
- 14 ye tc'an nel djiz hī le' tci le kwī ya ze hō del yū' t'a sī be ka hōn-
he was not afraid. Young man all something, tools
- li nī hō del yū ts'e de li hoi yī t'a xō tcō i e ts'in na θe ye tc'a he-
all he handled. The giants finally because they were afraid
- 16 geθ t'a ye ga na hī le' bā' xō tcō i ga ne da hoi yī e dī nī tci le-
they did not do anything. His mother giants she married. He himself, young man,
- kwī ya ze be t'a ze na θe hoi yī
outside stayed.
- 18 θai e ts'ūn kū k'e hō del yū t'a sī k'e na θrī na tset hoi-
For a long time it was thus; all kinds he worked at. Because he was strong
- yīn t'a e ts'in na θe xō tcō i i tc'a he te geθ e t'a xā' bā' e ya-
finally the giants were afraid. After a time his mother became ill.
- 20 he dja θai e e ya ge la hōnL dū bā' ga nīn nī ya ba hūn La ge-
Long time she was ill. Then his mother to her he came. (?)²

¹ Used for yards or miles according to the context; literally "stick."² The word or phrase describes the disease but the interpreter could not give a rendering

- Le gún wū nai le k'e tci le kwī ya ze 'a dū e nī e dlā i t'a de zā
She would not live. The boy spoke. "Mother, by what means only
- 2 na gin da' wa li he nū bā' a ye l nū sī ye sī dū ē la yō we nī θai
you will live?" he said. His mother spoke to him. "My son, it is very hard, over
there far
- nī lā i dji e nezō' eyī sa beka θi ya de eyī bega ce gest' i de
are many berries good. Those for me if you go for those if I eat
- 4 zā' na gest da' wa li he nī ts' i kwī a dū tci le kwī ya ze a dū kō se de
only I may live," she said woman. He spoke, boy spoke. "Well then,
na be ka wa sai he nū tci le kwī ya ze ye ka he ya yō we nī θai
for you for them I will go," he said boy. He started for them over there far.
- 6 e t'a xā' nī Lai e dē tci n ne zō n be dji e ne zō n eyī a l ne k'e-
Soon many trees good their berries good. Those she had spoken of.
t'a ye ga nī nī yau hō del yō tci ze tci k' lā i hō ne nan hō ne na
To them when he came all panthers many one hundred
- 8 e gī ye kel nī k'e t'a dji e θe l tez i k'e t'a tci ze tci k' ts'e θi ye
those he found kept them, berries. They were asleep, panthers. Sloughs
ye da tā gai na da da t'e θū k'a dji n ne dē tci n ye ga nī nī yau
between when he stepped nearly tree (mile?) to them when he came
- 10 e t'a xā' i lā i tci ze tci k' ye gin nī t'a hō del yū nī hī l 'a zū
then one panther he woke up. All got up.
tci le kwī ya ze nō xa dji ye ne t' i k'e sī he nī t'a tci ze tci a dū
"Boy for us berries is stealing," he said. Panther spoke.
- 12 e yī t'a tci le kwī ya ze i lā gī tci ze tci k' hin l tci e yī t'a
Because of that boy one panther seized, with it
hō del yū tci ze tci k' Le gún nī l de dji 'e hin l tci ban ka na he-
all panthers he killed. Berries he took. To his mother he started back.
- 14 dja bā' ga nē ye nī la bā' ya ga ce ge t' i bā' na ga da hoi yī
His mother to her he brought them. His mother ate them. His mother she lived.
e dī nī tci le kwī ya ze yū hwū bī t'a ze na θe xō yī
Himself, boy over there outside he stayed.
- 16 e t'a xa θaie na dli θ' i bā' e ya na dli wō na hī le' he na-
Then long time again too his mother was sick, became again. She would
not live.
dja hō te ye be θū n hū le na dli θ' i bā' ga nī djau bā' a l nū
Truly her flesh was none. Again too his mother to her he came again.
His mother he spoke to.
- 18 e dlā ne dja hī t'a he nī tci le kwī ya ze bā' a dū sī ye zī wūs na-
"What has happened?" he said, boy. His mother spoke. "My son, I will not
live,"
hī le' sī' he nū tci le kwī ya ze 'a dū 'e nī e dlā i t'a de za na-
she said. Boy spoke. "Mother by what means only you will live?"
- 20 gin da' ō wa li bā' 'a dū sī ye zī yō we nī θai i lā i tū θet tsū n-
His mother spoke. "My son over there far one water smells a little,
nī ya ze ē yī sa' be ka θi n ya de' e yī t'a de za na ges da' wa li
that for me for it if you go with that only I may live."

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

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

- e t'e de ke hō del yū de ne biñ ka ya t'ē hwū⁶ e t'a xā⁶ t'a e ne θē-
girls all men when they invited, then that old man
- 2 kwī ber kaL t'e θī a dū eyī tcile kwī t'a na ga dī hī aL nū sū-
meat who cooked spoke. That young man the one who was blind he addressed.
"My grandchild,
na gin ya 'a be kō θe rī lī ye ha nī deL ī nū na le wa li⁶ dūn ne ga
over there chief's daughters who are going to marry we will see. To the people
- 4 na wū t'as he nī tcile kwī na ga dīn a dū se tsi ye kwōn t'e hū-
we will go," he said. Young man blind spoke. "My grandfather not so,
lū ye xe hū lū sī⁶ nas t'ī hī le hwū de ne was 'ī he t'a zā⁶ hō lū
it is no use. I cannot see. People I see only even then
- 6 es tin nī ye se ga na da ts'e dlōk' wa li sī he nī tcile kwī na ge dī
for nothing at me they will laugh," he said, young man blind.
e ne θē kwī a dū kwan t'e hū lū sū na ge t'a sī ka⁶ hī le⁶ hū lū
Old man spoke. "Even so, my grandson for nothing even
- 8 e yet' na wō t'a sī he nū e ne θē kwī kō e t'a xa tcile kwī xē
there we will go," he said the old man. Then soon young man, "Yes,"
yeL nī t'a
said.
- 10 e kū¹ e yer xoi ts'ūn ye te lūk e kū ye dai ye nī lū
Then from there he led him. Then when he led him in
θīn da ne da t'a sī k'e hī le hī yī sī dūn ne da nel 'ā hoi yī hī k'e
by the door he sat, not on anything. Inside people it was filled with.
- 12 k'al da ne bet θe t'ū be kō xō θe rī ya ze lā ī yī sī deL θ'ī k'e
Already before him minor chiefs many inside sat.
e yī ha nī de li xa⁶ be kō θō rī tcōk' be li 'e ta nī nī t'a na dūn ne
Those they were to marry big chief his daughters were three. Two
- 14 e t'e de ke k'al da ne dūn ne yō na θeL sī⁶ t'a xō 'a zī be tsam-
girls already men they had taken. Those most their money
ba 'e lā ī yī⁶ ga de neL θ'ī kō ī lā gī t'a de ne na ge dī hī
much only they married. Then one that man blind
- 16 be kaL t'e dī xel na θe nī eyī hinL tcū be kō θe rī lī ye ya nī
the cook with lived that one she took the chief's daughter. Previously
θaie t'a tcile kwī ya ze bā xa tū ka θe ya nī e yet' dūn nesline
long ago that one boy for his mother water went after there mean man
- 18 la ne θerū eyī e t'e de ke ā tel 'a nī eyī k'e t'a de dī t'a nī na-
when he killed that girl he sent home, that was the one (?) the blind one.
gai dī hī eyī ges 'ī de⁶ eyī ba ga nūs da sī ye nī θūn⁶ nī k'e t'a
"That one if I see that one I will marry," she had thought.
- 20 e yer ye da nī ya ge 'ī ū nai yūL θ'ī ū eyī t'a e t'e de ke yinL-
There he came in when she saw him she recognized him. Because of that girl
took him.

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

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

ye bō wūnL nī he nī e kū e t'a xa denī tū k'e ts'enī yau ta-
we will watch him," he said. Then soon moose water when he came, when he
went in the water

- 2 ga dē gī yau te ne t'ā t'ē θa 'e te ne gel 'au ta xa ne t'ā ū dze-
put his head in. Long time he held it in the water. When he took it out he looked
around (?).

θi get 'ai t'i θ'i te ne θi tā na dli θai te θi gīnL 'au θ'i ta xa ne-
Again he put his head in water. Again long time he held his head in. Again
when he took it out

- 4 tā ū θ'i dze de na θi ge t'ai e yer xō ts'i' be na gai ne zōn na dli
again he looked around. After that his eyes good again
ne he dja t'i kwe yī ta ts'e kwī a dū de nī te na t'i ge t'a yū
became. For that reason, woman spoke. "Moose" put his head in the water.

- 6 be na ga ne zōn na dli na he dja sūn nūnt θi e kwa nūs Le hī le
His eyes good again became. You do that." "I will not do that.

tū nū da' se ye nīL θūn' t'a dī nī sī he nī de ne yū ts'e kwī
You will drown me, because you think you say it," he said, man. Woman,

- 8 hī le sī' denī xō ti ye be na ge ne zōn ne he dja sī nen θ'i
"No, moose certainly his eyes good became you too
e kwa ne dja wa lī sī nen θ'i tenin nī t'ai he nū kō seda e kwa-
it will happen that way. You too put your head in water," she said. "Well
I will do it,"

- 10 sī lī he nī ts'e kwī ye te nī nīL nūk' θai e te ne gel 'ā ū ta xa-
he said. Woman led him to the water. Long time he held (his head) in water.
He took it out of water.

ne t'au kō dī 'a nen, na gai xō de t'i xō ya ze hū la yeL nū ts'e-
"Well, you your eyes appear little," she said. "Small woman

- 12 kwī ya ze sūn na da xō de t'i xō ya ze sī' e kū se de θ'i 'a Lōn
you seem to be, it appears little." "Well, again, still

ī La' te na ne nīn t'ai yeL nī te na ne t'ā θa 'e te ne gel 'ā ū
once you put in water again," she said. He put it in long time he held it.

- 14 ta xa ne t'ā ū xō ti ye se na ge xō de t'i xō ti ye se na ge xō de-
He took it out. "Certainly my eyes see. Certainly my eyes see,"
t'i sī kū he nū
(?) he said.

- 16 kō be tce le kwī ye ts'ūn na he te t'as e kū be na ge ne zō na dlū
Then toward their servants they two went back. Then his eyes good were again,

k'ō k'a ne bā he na gel nī e kū tci le kwī a dū e ne de ka-
(?) his mother had carried him. Then young man said, "My mother I go back for,"

- 18 na was dja he nū bā ka na xa dja be tce le kwī ye xeL be ts'e-
he said. His mother he went back to, his servants with, his wife

ya ne he dī t'a bā na θe nī nī djau sō nī ban' bī t'a zī sā na na-
without. His mother where she lived when he came, ribbon outside where he
had lived

- 20 he dai' nī e yer da θe la he na t'i nī t'a na 'e a yū e yer xō ba
there it had lain he looked (?) There for it

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

14. HOW LOT KILLED THE DUCKS.

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

¹ The conventional ending of stories.

- e yet' hō ts'ūn te ya e yet' nī nī ya hwū in lā ge de tcūn ts'ū-
There toward he went. There when he came one tree large spruce
- 2 tcōk' ne ne θi la ye da θe yō e yet' t'a' eL ts'ena te dīle ye gūn-
top tall he climbed. There those where they were flying he came to them.
- nī nī ya e yet' hō ts'i yūL k'ēθi t'a' lā i ye nīL de e ye hōnL dū
After that he shot them. That way many he killed. He afterward
- 4 e kwa hwū dja i he k'a hō de dja
he did that way he knew it.

15. ENNOU'S HUNTING TRIP.

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

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

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

16. THE DEATH OF EDALAKONE.

- bi nī ye a hō nī le t'a be lī e tcū bets'eya ne tcū ye ga tc'i-
His mind because he was angry his daughter too, his wife too, from them
canoe
- 4 ye xa gīn yai ne dja xō ts'i' nō xel na was θet'ile' he nī hō-
he went out. "Hereafter with you I will not live," he said. After
k'e ze hō ya ze na ke dzī ne nī hō nī θe dū hū le hō yīn t'a bīn ka
little while two days were over he was gone. For him
- 6 te θi del θū' bī ka da ne θi tā' xō L'a Ge dji ne k'e de ne Lai
we went. In vain for him we looked. After that day people many
xūL bī ka te θi del bī ke ge sī ne hō lū be ke ge hō wī t'ā gīl kaL
with for him we went. His tracks summer although, his tracks we found.
We tracked him.
- 8 dji dī zehedja t'a hō de θil k'a na ke lī betsūn gen līn t'a ī La e
At noon we made a fire. Two dogs he had. One
lī nū xa nīl ge e yet' t'a cī hīl yī La xō ya ze nīl t'i al k'e dī
dog to us came. When we had eaten small number of us, eight
- 10 de ne yū na de ne ts'e kwī e kwa nī gīl t'e e kū ce gīl yū hōnL-
men, two women, that many of us. Then we ate then
dū θ'i na te θil ke ta nī zī de tcūn a nīl θa nī nī de lū e kū
again we followed the tracks. Half mile so far when we had gone then
- 12 nī θa ī le' a hwū ne dī t'a na nī ya ne' e da gīn le ta nīl t'e hō-
not far we thought something. Some behind were. Three of us only
yī hwū gī deL nī ya na θe t'a sī a hō ne dī ī Lā Ge e ne θe kwī
were walking. In front something perhaps. One old man,
- 14 sam wel e gū hūl yī' eyī a dī nē dja se ba θū sī he nī e kū
Samuel Egu called, that one spoke. "Here for me stand," he said. Then
ye ga nī nī ya na hō ne na na ze t'eθ a nī θa ē yet' θi dji ye ga
to it he went. Twenty he took steps so far. There he stood again. To him
- 16 nī nī ya hwū lī ī Lā Ge ye t'a zī ye de dī' θe tē t'e hī k'e ē yī
when he came dog one at his back against it lay. That one
sam wel ye ga nī nī ya hwū dlōk' ne tca t'a dlō e te θet' dlōk,
Samuel to him when he came laugh big he laughed. Laugh
- 18 t'a a dī hī le' ē yet' θeL tī hī k'e e de la kō ne hīl tc'e t'a de tcī-
that he uttered not. There he lay dead. Edalakōne because he was angry brush
ye gī ya nī e kū hō nī hū nī hōL ts'ī le e yet' hō delyū nō xa
he went. Then something good he did not do. There all to us
- 20 nī ts'in dīl
came.

1. THE MONSTER BIRD.¹

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

2. RAISED-BY-HIS-GRANDMOTHER.¹

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

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

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

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

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

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

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

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

3. THE DISCOVERY OF METAL BY A CAPTIVE WOMAN.¹

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

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

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

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

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

4. A MAN-EATING MONSTER.

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

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

¹ Any European except an Englishman.

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

5. CROW-HEAD.

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

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

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

6. EBEDAXOLTIHE.

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

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

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

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

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

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

7. HIS-LEG-TREMBLES.

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

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

8. THE JACKFISH THAT BECAME A MAN.¹

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

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

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

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

9. CEREMONY FOR OTTER.

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

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

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

10. MOOSE AND RABBIT.

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

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

11. BEAR AND SQUIRREL.¹

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

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

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

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

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

12. BEAVER AND MUSKRAT.

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

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

13. THE BOY WHO BECAME STRONG.¹

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

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

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

² Very heavy ones, of course, since they belonged to giants.

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

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

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

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

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

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

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

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

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

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

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

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

14. HOW LOT KILLED THE DUCKS.

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

¹ The translation of the last two paragraphs is quite uncertain.

15. ENNOU'S HUNTING TRIP.

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

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

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

16. THE DEATH OF EDALAKONE.

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

ANTHROPOLOGICAL PAPERS

OF THE

AMERICAN MUSEUM OF NATURAL HISTORY

Vol. X, PART II.

ANALYSIS OF COLD LAKE DIALECT, CHIPEWYAN.

BY PLINY EARLE GODDARD.

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INTRODUCTION.

The Athapascan languages of the North are usually referred to as the Déné from the word which in many dialects means a man who speaks that tongue. It is in the North that we find the largest continuous territory occupied by these people. They have all of the continent north of the Churchill and Peace Rivers on the east side of the Rocky Mountains and on the western side of these mountains, the territory as far south as 57° 30' except that in all parts the Eskimo and other tribes hold the coast. It remains to be determined how many languages and dialects are spoken in this territory and the degree of their relationship.

The Chipewyan are in the southeastern portion of this territory along the Athabaska River and Lake and the lakes and streams draining into the Churchill River. There are minor dialectic variations within this area but no thorough study of them has been made.

The Chipewyan language has been treated by Petitot in his *Dictionnaire de la langue Déné-Dindjie*¹ which includes the Chipewyan. This work has a comparative grammar of the Mackenzie languages in the introduction and tables of conjugations as a supplement. Father Petitot has also published a text of Chipewyan in "*Traditions indiennes du Canada Nord-Ouest*."²

Father Laurent Le Goff who has been with these people for forty-five years has published a number of books in Chipewyan, using both the syllabic characters and the Roman alphabet, for the use of his parishioners and co-workers. Of particular interest is his "*Grammaire Montagnaise ou Chipeweyane*" published in 1887. It is also pleasing to know that Father Le Goff has a voluminous dictionary in manuscript which he hopes to publish shortly.

To Father Le Goff and his friends the writer wishes to apologize for his entry upon this field and for this publication put forth after so short a study of the dialect. The chief purpose of the visit was to actually hear a Déné language in order to have a conception of the sounds used that a comparison with the other Athapascan languages, particularly those of the Pacific Coast and the Southwest, might be made.

This paper has been prepared as a result, hoping that the description of the sounds of the language, somewhat more detailed than Father Le Goff has

¹ Petitot, E., *Dictionnaire de la langue Déné-Dindjie*, Paris, 1876.

² L. c., pp. 437-440.

given, and the illustrative tracings and comparative references to the other groups may prove of value. The material furnished by the texts of the preceding number of this volume and word lists has been analyzed and presented in the order followed in the Hupa¹ and Kato² languages. It will only be necessary to place corresponding sections of these papers and the present one side by side to obtain a comparative view of their relationship.

It is desired to call attention here to the large number of simple substantive elements, monosyllabic nouns, names of parts of the body, terms of relationship, etc., which occur also either on the Pacific Coast or in the Southwest. Of the verbal elements not only are most of the prefixes and stems common to other regions but complex and phonetically modified forms are easily traceable.

It is the phonetic changes that make the language nearly unintelligible to one knowing only southern dialects. The chief difference is in the presence of surd, sonant, and glottally affected *th* (*ð*, *θ*, *θ'*) where most of the Pacific and the Southern dialects have surd, sonant, and glottally affected tongue point consonants (*z*, *s*, *ts*, *ts'*). The sonant stops also are fully sonant instead of intermediate and are lightly articulated approaching continuants.

There occur in the Chipewyan both nouns and verbs for which the people of California and Arizona would have little use, such as *eθûn*, caribou; *de nî*, moose; 'ai', snowshoes; *na tse de*, to chisel for beaver. It may be possible in the future to show that the natural features of the north are provided with simple definite names and terms while those peculiar to the south have compound names and new formations, or the reverse. If any preponderance of simplicity should be shown to exist in favor of one locality, the argument would be a strong one that migrations originated in that quarter.

¹ Goddard, Pliny Earle, "The Morphology of the Hupa Language." (Univ. of Calif. Publ., Am. Arch. and Ethn. Vol. 3, 1905.)

² Goddard, Pliny Earle, "Elements of the Kato Language." (Univ. of Calif. Publ., Am. Arch. and Ethn., Vol. 11, No. 1, 1912.)

PHONETICS.

TRACINGS.

Those unfamiliar with the apparatus and work of Rousselot will find a brief description of the method in the *American Anthropologist*.¹ A kymograph is used with a horizontal cylinder 25 cm. long and $13\frac{1}{2}$ cm. in diameter driven by a spring clock at a speed of 7 revolutions a minute. White paper is put about this cylinder and given a thin coat of smoke with a candle. A light flexible horn point rests on this paper and moves to the right or left on the end of a lever which is attached to the center of a rubber tambour. For breath tracings a mouthpiece is held rather firmly to the lips and the full force of the emitted breath sent through a tube to the tambour. Variations in the force of the breath are shown by the major movement of the tracing point while the vocal murmur is represented by the fine regular vibrations. The closures of stop consonants are shown by the low straight horizontal lines; the releases by the vertical lines; aspiration by a continued high elevation; and glottal affection by sudden retraction. The continuant consonants result in varying curved elevations, smooth when surd, and with superimposed vibrations when sonant. The liquid *r* shows coarse vibrations caused by the movement of the tongue tip. The sonant *l* has one such movement only. The vowels have strong regular vibrations on lines rising, falling, or straight, according to adjoining consonants and varying stress. The semi-vowels usually show less prominent vibrations and less elevated lines.

It is probable that even in these tracings change in pitch can be measured by counting and comparing the number of vibrations in given lengths of the lines. Stress would be shown, other conditions being equal, by the elevation of the line since the tracing point goes higher with greater strength of the breath but this force of the air column is dependent upon the configuration of the mouth and the degree of the opening of the glottis. It is only possible then to judge stress when the same sound occurs in the syllables under consideration. The duration or length of the sounds may be measured by

¹ Goddard, P. E. *American Anthropologist*. Vol. VII (N. S.), pp. 613-619, 1905.

referring to the base line drawn by revolving the cylinder before removing the paper. This line has 49 mm. to a second of time or about .02 seconds to a millimeter.

The tracings were made from Jean Baptise Ennou, at Lloydminster, Saskatchewan in a single day. The apparatus arrived in bad condition but after repairs were made, proved to be available for the use desired. The speed in particular seemed to be reliable. Rousselet tambours 2 cm. in diameter freshly covered with good rubber were used; the Marey tambours of 5 cm. proving unsuitable.

Figs. 1 to 26 were made to show the degree of sonancy; a second tambour, having attachment to the larynx furnished a synchronous tracing uninterfered with by mouth movements. In Figs. 5, 7, 8, 13, 14, 15, 16, 18, 21, 25, and 26 the larynx tracing is below and the breath tracing above. In the remainder the breath tracing is below. Tracings from the nose to show the nasalization of the vowels were attempted but proper adjustment could not be secured in the time available.

The numerous breath tracings were selected to illustrate the more important words and elements in the dialect. They should prove valuable in distinguishing the sonant, aspirated surd, and glottally affected surd stops, the sonancy of the continuants, and the duration of all the sounds. Comparison with published tracings of Hupa¹ and Kato² words will show interesting similarities and differences.

VOWELS.³

The original, underived vowels appear to be Italian a, open e, closed or continental i, closed o, and closed u. Besides these a closed ē occurs, perhaps influenced by neighboring closed sounds like y; an open i, short and occurring only in closed syllables; and a neutral û which seems usually to represent a, but sometimes i. These vowels occur as nasal as well as oral sounds. The nasality is always due to the absorption of n which originally followed the vowel and which reappears when in the word structure a vowel follows, or when the utterance is deliberate. There was no opportunity for a graphic study of vowels except as they are represented in the tracings where they are available for a study of length only.

¹ Pilny Earle Goddard, "The Phonology of the Hupa Language." (Univ. of Calif. Publ., Am. Arch. and Ethn., Vol. 5, No. 1, 1907.)

² L. c., Vol. 11, No. 1, 1912.

³ A key to the representation of the sounds will be found on pp. 5 and 6.

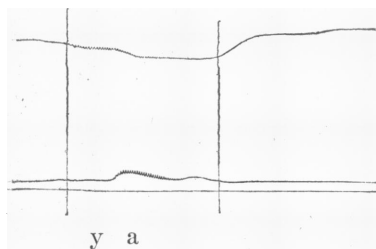


Fig. 1. ya, louse.

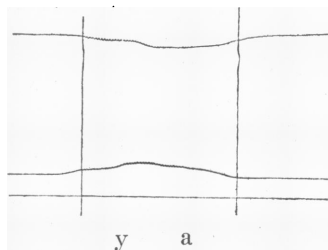


Fig. 2. ya, sky.

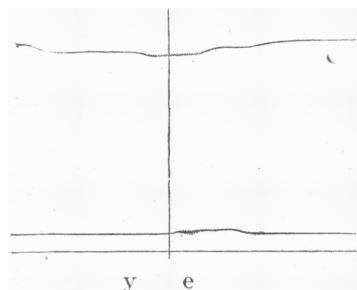


Fig. 3. ye, house.

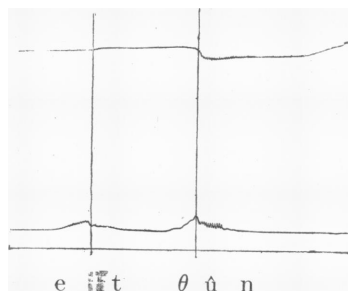


Fig. 4. et θûn, caribou.

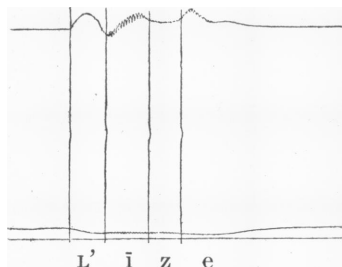


Fig. 5. l'îze, fly.

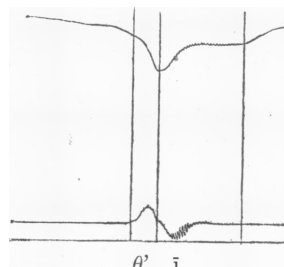


Fig. 6. θ'î, again.

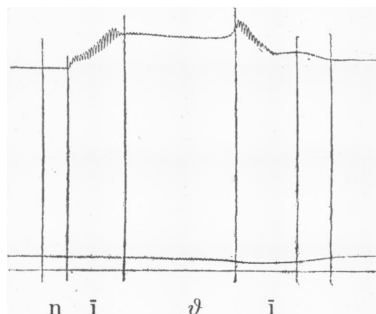


Fig. 7. nî θî, tamarack.

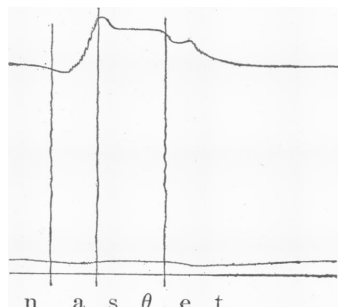


Fig. 8. nas θet, I stayed.

SEMI-VOWELS.

The semi-vowels *y* and *w* both occur, the former rather frequently, but the latter only under such circumstances as to point to fully sonant *g* as its origin. This is brought about by the neighborhood of a rounded vowel, *ō* or *ū*. Often *y* has somewhat of a spirant sound especially in its earlier portion. Tracings of intervocalic *y* show a definite weakening of the vibrations and sometimes a bodily lowering of the line, due no doubt to the constriction of the mouth passage. (Figs. 1-3, 74, 81, 201.)

NASALS.

The most frequently occurring nasal is *n*, which is found initially, between vowels, and finally (Figs. 7, 25). In the last position it often disappears, resulting in a nasal vowel. In other cases it is preserved, but no reason for these differing results has been found. In many cases the glottal stop follows *n* written *n'*, but perhaps might have been written as consistently *n'* (Fig. 20). When followed by a palatal stop the nasal takes that position also and has been written *ñ*. In only a few words has *m* been found. The sonant bilabial stop *b* is the only one of that series. It is possible that *m* has become *b* since if *b* existed originally one would expect to find also the aspirated and glottally affected surds. Many of the Athapaskan dialects have *m* but not *b*.

LIQUIDS.

A tongue tip, trilled *r* is frequently heard especially from certain speakers. It is very curious but certainly true that other sounds may be substituted in every case for this *r* with entire correctness. The word for meat, is pronounced *bet* or *ber* by the same speakers. In a few other words a final *t* gives place occasionally to *r*. Some individuals habitually pronounce *r* when the position is intervocalic where others use *d*. In the latter case such a transition is not surprising since the *d* is fully sonant and the trilled *r* results from several light contacts instead of one firm one (Figs. 16, 53).

Both Petitot and Le Goff write Greek *ρ* for a sound described as uvular *r*, "*r grasseyant*." They employ this to represent a fully sonant palatal sound which is ordinarily completely stopped (*g*), but in some cases a continuant (*g*). In the latter circumstance, however, it lacks any decided flapping of the uvula and certainly does not impress the ear as does German or Parisian uvular *r*.

A lateral liquid, *l*, is prominent in all positions in the syllable (Figs. 12, 22, 66, 76, 98, 115, 128). It happens that no formative element beginning with it stands at the beginning of words. It shows morphological connection with the surd spirant *L*.

SPIRANTS.

There are three interdental spirants: a sonant written *ɖ*, a surd written *θ*, and a glottally affected surd written *θ'* (Figs. 4, 6, 7, 8, 41, 45, 80, 89, 105). The first two closely resemble English soft and hard *th*. The tip of the tongue is placed against the edge of the upper incisors and the air allowed to flow on each side of this contact. These sounds occur where the Pacific and southern languages have *z*, *s*, *dz*, *ts*, and *ts'*. It is possible that affricatives are sometimes uttered which should have been written *tθ*, *dθ*, and *tθ'* (Figs. 4, 43, 123, 207) but in only one or two cases was an initial stop strong enough to attract attention although it was looked on as a logical probability.

A series of spirants and affricatives is formed between the front of the tongue and the palate not far back of the teeth. These are very similar to English *z* and *s*, but were written even in the same words as *j* (*zh*) and *c* (*sh*). (Figs. 5, 8, 10, 38, 48, 74, 93). In the texts they have been printed as originally recorded. It was hoped some reason might appear for this variation although it was recognized that they always correspond to *dj*, *j*, *c*, *tc*, and *tc'* as they occur in other Athapaskan dialects recorded. It may be that the sounds are really intermediate between *z* and *zh* as they exist in English and therefore heard alternately.

Closely connected with the liquid *l* is the spirant *L* which is formed at the same place, between the side of the tongue and the molar teeth. It seems to begin with one approximation of the tongue to the teeth followed by a decided vibration of the surface but no bodily movement of the side of the tongue. The sound impresses the ear as decidedly spirant closely akin in that respect to *s* (Figs. 32, 33, 93, 130). A glottally affected surd *l* written *L'* occurs which in some cases at least might be regarded as an affricative, that is as *t* followed by surd *l* followed by glottal closure (Figs. 5, 34, 38, 83).

A palatal spirant, *x*, in which more or less bodily vibration of the uvula takes place occurs (Figs. 51, 52, 56, 174, 178). The vibration of the uvula is plainly evident in the irregular waves shown in several of the figures referred to above. Often, however, this sound was hard to distinguish by ear from *h*, presumably a glottal spirant, and much confusion occurred in recording it, which has mostly been reproduced in the printed texts. A

sonant spirant in this position has been written *g*, but it seems not to be a definitely independent sound (Figs. 79, 99, 102, 127, 152, 153, 220), and appears to be the result of incomplete contact of the fully sonant palatal stop. In certain words the continuant was always heard while in many words it was only occasionally recorded. In one or two cases an affricative, *gg*, seemed to be present.

That *h*, the glottal spirant, occurs independently of *x*, the palatal spirant, seems certain (Figs. 135, 191, 200). When intervocalic as in other Athapascan languages and English, the tracings often show a sonant which the ear does not differentiate from the surd (Figs. 201, 207). When the glottal spirant occurs after vowels it is written ' since the use of *h* might be mistaken as modifying the quality of the vowel (Fig. 219).

STOPS.

Only the sonant bilabial stop is found in Chipewyan. The tracings obtained show it to be fully sonant, that is, sonant during the closure as is the case in English (Figs. 9, 53, 78, 151). It is surprising, however, that Petitot recorded it sometimes as *p*. This probably was due not to a lack of sonancy but to some other peculiarity.

The dental series has a fully sonant stop, *d* (Figs. 10, 13, 14). When

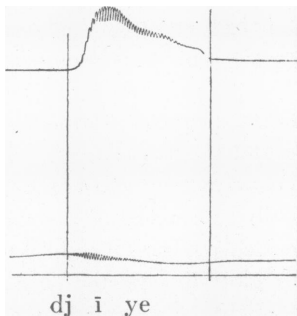


Fig. 17. *dji ye*, berries.

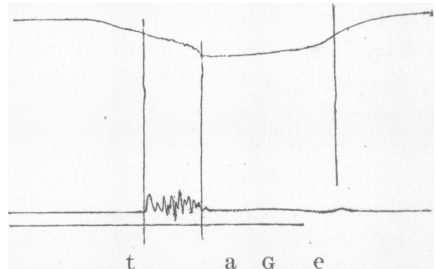


Fig. 18. *ta ge*, three.

it is intervocalic it is often replaced by a tongue tip trilled *r* (Figs. 15, 16) but this seems to be due to dialectic mixture rather than to change or development within the dialect.

The surd of this series, *t*, is very strongly aspirated, much more so than in emphatic English syllables. The average length of the aspiration is .12 seconds, as long as ordinary simple sounds (Figs. 11, 54, 55). The passage

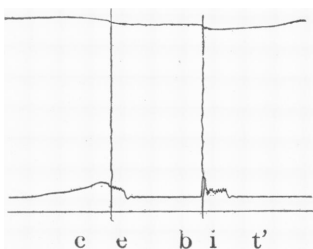


Fig. 9. ce bit', my belly.

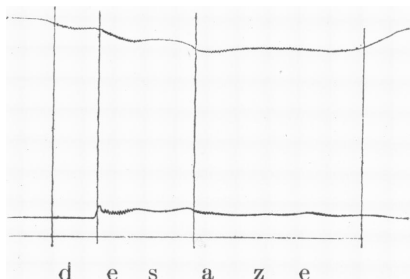


Fig. 10. des a ze, small stream.

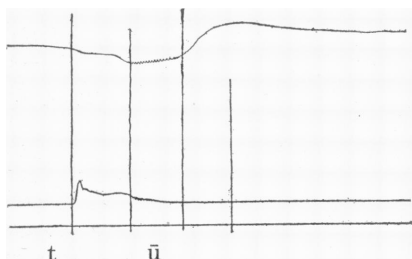


Fig. 11. tū, water.

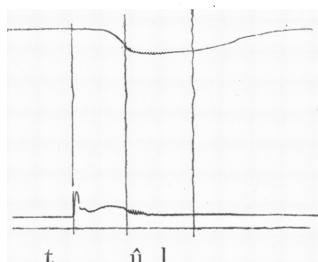


Fig. 12. tūl, legging.

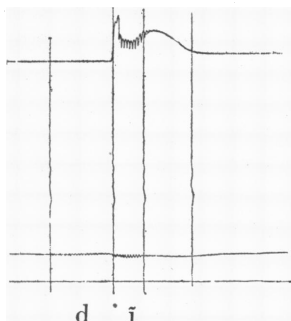


Fig. 13. dī, chicken.

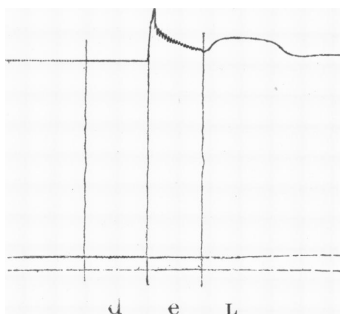


Fig. 14. der, crane.

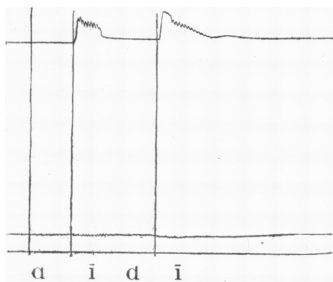


Fig. 15. dī di, this.

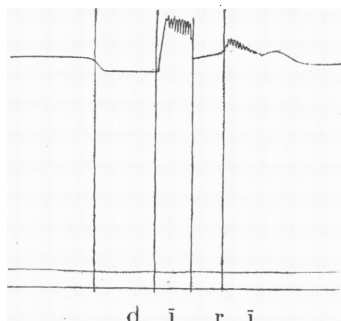


Fig. 16. dī rī, this.

is considerably constricted resulting sometimes in a vibration of the tongue (?) which appears in Fig. 18. The glottally affected dental t' is not different from that described for Hupa and Kato and doubtless is made in the same manner with a glottal closure closely following the release. Compare Figs. 57, 85, 121, 129 with a Hupa tracing, Pl. 8, Fig. 6, and Kato Pl. 7, Fig. 7.

In the palatal position there is a fully sonant stop, g (Figs. 80, 108, 123, 193). The contact is light and often not complete, resulting in a continuant g or, in the neighborhood of \bar{o} or \bar{u} a semi-vowel, w (Fig. 198 compared with Fig. 197). Since both Fathers Le Goff and Petitot write ρ and describe this sound as an uvular r even where it is evidently stopped, some peculiarity of sound was looked for but nothing particularly suggesting such a sound was heard.

A sound evidently originally different is the intermediate palatal stop \acute{g} the sonancy of which begins with the release. (Figs. 19, 22, 235). The surd (k) is strongly aspirated corresponding to t (Figs. 24, 101, 112). The glottally affected surd k' is harsh in sound and quite distinct from the other members of the palatal series. The harshness is undoubtedly due to a vibration of the surface of the back of the tongue, and perhaps of the soft palate also, resulting from the diminished air pressure back of the preceding contact. In Fig. 72 these vibrations are reproduced. With this tracing compare a Hupa tracing.¹

Of the aspirated and glottally affected surds there are labialized varieties written kw (Figs. 20, 69, 248) and k'w (Fig. 117). The w of the former ss probably surd; in both cases the sound is probably a simple one and a single character should have been written since the sounds may have been originally independent of the unlabialized stops. It is possible that the intermediate is also labialized (Fig. 96).

The glottal stop \acute{c} , strong and regular, is found as an important part of certain words and word-parts. In other cases it was sometimes noticed and written and at other times overlooked if in reality it was uttered. It is probably present before every vowel not preceded by other consonants (Fig. 27). It tends to disappear after spirants but is prominent when intervocalic (Figs. 39, 156, 183, 198). A stop coming before the glottal stop becomes glottally affected. At the end of words ending in vowels (Figs. 26, 33, 62, 113) it has sometimes been confused with the aspiration ', since the glottal stop is usually released with a similar aspiration. It appears to follow n (Figs. 20, 43) and other consonants in which case the stops are written with ' after them.

¹ L. c., Vol. 5, Pl. 8, Fig. 12.

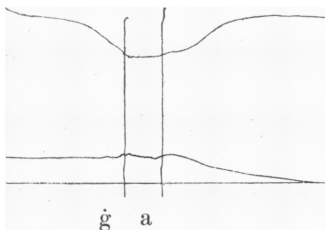


Fig. 19. gæ, rabbit.

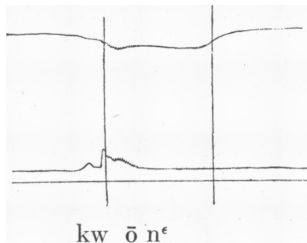


Fig. 20. kwōn', fire.

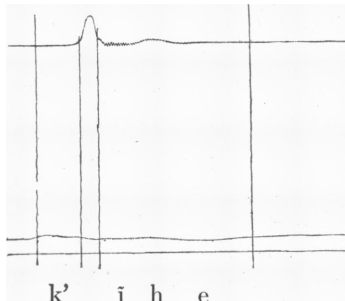


Fig. 21. k'īhe, saskatoon.

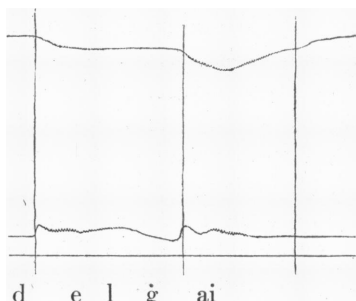


Fig. 22. delgai, white.

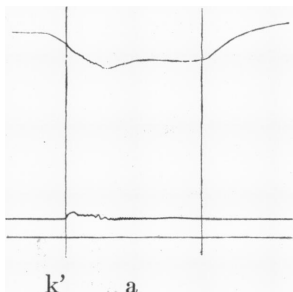


Fig. 23. k'a, arrow.

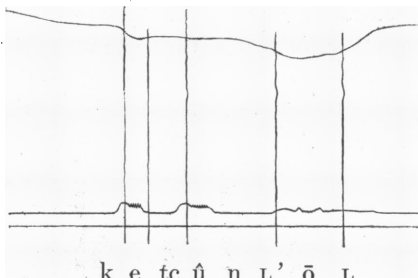


Fig. 24. ketcūnl'ōl, shoe string.

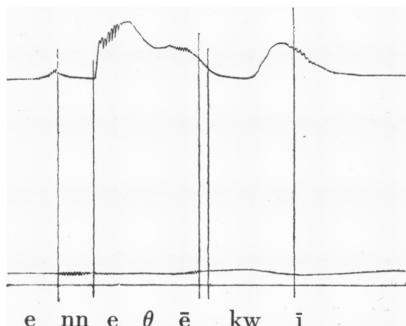


Fig. 25. enneθkwī, old man.

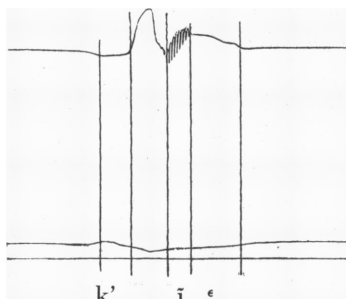


Fig. 26. k'ī', birch.

AFFRICATIVES.

By affricatives is meant a stop plus a spirant. The union is usually a permanent one, the sounds being originally associated or derived from a simple sound. Theoretically, there are three members of each series: an intermediate stop followed by a sonant continuant; a surd stop followed by surd continuant; and a surd stop followed by a surd continuant with glottal closure. The dental series is fully represented with dz or dj (Figs. 17, 58, 59), ts or tc (Figs. 24, 61, 62, 63) and ts' or tc' (Figs. 65, 66, 67, 68). A complete interdental series might be expected, in fact Father Le Goff writes it. In only a few cases was a stop heard preceding the continuants in this series but the tracings in some instances indicate stops. For tθ examine Figs. 4, 43; dθ results from morphological elements being brought together (Fig. 207), while θ'i, "again" (Fig. 6) is written by Father Le Goff tθ'i. Of the lateral series dl is frequent (Figs. 37, 40) and there seems to be a stop in Figs. 34, 38, 39, and perhaps in every case where L' is written. There is, however, no clear example of tL, the sound in all cases appearing to be a spirant not preceded by a definite contact. In one or two cases a palatal stop followed by a sonant continuant was written but there is no illustration of this in the tracings. In no case was kx heard.

Table of Sounds.

	Stops				Continuants.						
	Sonant	Intermediate	Aspirated surd	Glottally affected surd	Spirants		Affricatives			Nasals	Liquids
					Sonant	Surd	Sonant	Surd	Glottally affected surd		
Bilabial	b										
Interdental					ð	θ	dð	tθ	tθ'		
Apical- dental	d		t	t'	z	s	dz	ts	ts'	n	r
Lateral						L	dl		tl'		l
Post- palatal	g	ġ	k	k'	g	x	gG			ŋ	
Velar		q									
Glottal						h, 'h					
Semi-vowels: y, w.											
Vowels.											
a											
e ū o											
i											
ō											
ū											

DURATION.

The results obtainable from the tracings in regard to duration have been presented in the accompanying table. The number of examples are too few for conclusive results and more than one person should have been used

Table of Length.

	2mm.	3mm.	4mm.	5mm.	6mm.	7mm.	8mm.	9mm.	10mm.	11mm.	12mm.	13mm.	14mm.	15mm.	Average
a	..	5	9	13	14	3	6	3	3	..	..	..	..	..	5.6
e	2	24	45	24	11	7	2	2	..	..	2	..	..	..	4.5
i	..	4	11	5	9	3	3	1	2	2	2	..	..	..	6
û	..	11	8	1	..	..	..	..	..	..	..	..	..	..	3.5
ô	..	6	5	2	1	1	..	..	1	..	..	..	..	..	4.4
û	..	2	4	3	3	2	1	..	..	..	..	..	..	..	5.5
y	1	5	2	1	1	..	2	..	..	..	..	..	..	..	4.3
w	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..
n	2	3	2	2	..	..	3	..	1	..	1	..	..	..	6
nn	..	1	1	3	..	..	1	..	..	..	..	..	..	..	5
l	4	2	4	3	2	..	..	..	..	..	..	..	5.8
r	1	1	..	..	..	..	..	..	..	..	..	..	..
ʃ	..	1	..	2	1	1	2	..	2	..	..	..	..	1	7.7
θ	..	1	..	2	..	2	2	..	..	..	2	..	..	2	9
θ'	2	..	..	..	..	..	..	..	..	..	..	..
s	..	2	3	1	3	..	..	..	..	..	..	..	..	..	4.5
s	1	3	5	5	2	..	3	1	1	..	..	1	8
g	3	1	2	..	1	..	..	..	..	..	..	..	4.5
x	1	..	..	..	..	2	1	..	..	..	..	..	8
h	1	..	2	..	..	..	..	..	..	..	..	..	..	..	3.3
b	3	..	1	1	..	..	..	..	..	..	..	6
d	1	3	1	2	4	2	1	..	2	1	..	..	..	..	6
stop of t	1	3	..	1	..	..	..	..	..	..	..	6.5
asp. of t	2	1	4	1	1	..	..	1	..	..	..	..	6.3
t' ¹	..	3	1	1	2	1	..	..	..	..	..	..	..	..	4.5
t'	..	1	2	..	1	2	2	..	..	..	..	..	..	..	5
g	2	..	..	..	..	..	..	..	..	..
k	1	2	1	..	..	..	..	..	..	..	..	..	5
k ¹	2	1	..	1	..	..	..	..	..	..	..	..	5.2
k'	..	1	3	4	..	..	..	..	..	..	..	..	..	..	4.4
k' ¹	2	2	..	..	..	..	..	..	..	..	..	..	4.5
dz	1	..	..	..	1	1	..	..	..	..	9
tc	1	1	3	..	1	1	..	2	..	..	9.3
tc'	1	..	..	..	..	..	..	..	..	..

¹ The first line of these gives the period of closure and the second line the portion of the consonant following the release.

to be sure the variations were not individual. The frequency with which a sound occurs with a particular length is of more significance than the average. The vowel *e*, for example, occurs 45 times with a length of 4 mm. (.08 sec.) which may be considered its normal duration. It seems that nearly all of the sounds are at times given double or triple length but there are too many intermediate lengths to make the matter conclusive. Only in the case of *û* is length definitely related to quality since the sound does not exceed 5 mm. and averages 3.5 mm.

It is of interest to note that dissyllabic words accented on the first syllable have relatively short vowels in the second. For example, *dlō ne* (Fig. 37) 10:3, *L'i ze* (Fig. 38) 12:4, *cī ne* (Fig. 50) 8:5, *djī ze* (Fig. 94) 10:5. When in such words the accent is on the last syllable the ratio of lengths is reversed: *ena* (Fig. 73) 5:10, *na gai* (Fig. 79) 7:20, *dūn nī* (Fig. 88) 3:11. There are also many dissyllabic words with nearly even stress in which the lengths are quite exactly balanced: *ya zā'* (Fig. 113) 6:6, *ts'ū tcōk'* (Fig. 110) 4:4, *gin gaL* (Fig. 182) 6:6.

Many of the words of three syllables have the middle vowel considerably the longest, and the accent seems to rest also on this syllable: *da dzin ne* (Fig. 83) 3.5:5:3, *bes a ze* (Fig. 114) 4.5:6.5:4, *xai t'a zī* (Fig. 124) 5:10:4, *se ðe ge* (Fig. 127) 6:12:4. In the greater number of these words it is the syllable of greater importance that is the longest. The greater degree of length may not be the result of stress accent but used in itself to make the syllable emphatic.

STRESS.

Something resembling the stress accent of English is heard with considerable regularity in Chipewyan. As has been said in the preceding section it rests on the syllable having the greater importance as to the meaning of the word. The word for mouse is *dlō'ne* (Fig. 37). In many Athapascan languages the word is monosyllabic and is applied to rodents, *e. g.* Jicarilla, *dlō'*, prairie dogs.¹ The second syllable is weak as is clearly seen in the tracing. A few words like *ena'*, Cree (Fig. 73) and *dūn nī'*, moose (Fig. 88) are always accented on the final syllable. The latter word may be a verb form with the stem *-nī* "to make a noise"² and have the accent on the stem as is usual in verbs. Many words have two accents as, *be θūn'del gai'*, his skin white (Fig. 131) in which the accent rests on the syllable meaning skin and the stem *-gai* of the adjective, white.

¹ Vol. 8, this series, p. 96, l. 6.

² P. 146.

The above statement is quite incomplete for the subject of stress is difficult in any case and requires much more observation and analysis than it was possible to give.

PITCH.

Father Le Goff credits pitch with the power of differentiating certain words and syllables as to meaning.¹ While he does not indicate variation in pitch by accent marks, he does call attention to such differences in notes. The present e'te'l kkezh (e teL k'eθ), he shoots, has the voice raised on the final syllable, the stem, while it is lowered in the past where the word is in other respects identical.²

No variation of pitch in the syllable itself as in Chinese was observed. Ordinarily, the voice is slightly lowered on the final syllable as the words were spoken in the machine; the ratio being 13:11 or nearly C to A below. In e na', Cree; and dūn nī', moose, however, the voice was held level. We have then in these words a combination of stress, length and maintained pitch coinciding to strengthen the final syllable.

ASSIMILATION.

Considerable phonetic adjustment has no doubt taken place which has not been noticed. In many cases it may be difficult to detect changes due to the influence of neighboring sounds. The following examples are quite evident.

A surd spirant makes a following continuant consonant surd.

na ne θet hwū sa, did you stay? Fig. 206; but, nas θet, I stayed.
Fig. 205.

ne ga, you make, 16, 2;³ but, was xā, let me make.

ye te gīn, she carried him, 15, 12; but, nū wūs xe, I am going to carry it, 19, 21.

wa le, it will be, 33, 12; was le, I will be, 33, 18.

The first person singular subjective prefix s also causes L, a modal prefix to disappear.

¹ " Dans l'espèce, ce n'est, en effet, ni plus ni moins, que l'accent donne à ces consonnes et le ton accompagnant la prononciation qui déterminent leur signification." Le Goff, p. 23.

² L. c., p. 321.

³ The numerals after the examples throughout this paper refer to the pages and lines of this volume.

nū was ʔ, let me look, 29, 4, Fig. 196; but, nīl ʔ, you look. Fig. 194.

as ʔ, I did it, 22, 12; but, a nīl ʔ t'a, did you do it? 22, 12.

Compare na wa sa, I am going across, with nan nī ya, I went across, and note that the y of the stem -ya has been displaced by -s, the first person subjective prefix. Similar forms occur in all known Athapaskan languages showing the assimilation to have taken place in the mother language.

COMPARISON OF SOUNDS.

Chipewyan a; Hupa a; Kato a; Jicarilla a; Navajo ¹ a.

a dī, he spoke; H. a den ne, he said; K. a ne, she said; J. 'a dn nī na, he spoke; N. a nī, he says.

dūn nī la, person's hand; H. xō la, his hand; K. c la', my hands; J. bī la', his hands; N. cī la', my hand.

Chipewyan e; Hupa e; Kato e; Jicarilla e; Navajo e.

be de, their horns; K. ū de', its horn; J. bī de gō, his horn too; N. de'.

Chipewyan i; Hupa i; Kato i; Jicarilla i; Navajo i.

se, I; H. hwe, I; K. cī; J. cī; N. cī.

sen, song; H. hwiñ; N. sin.

Chipewyan ū; Hupa i; Kato ū; Jicarilla i; Navajo i.

θūn', flesh; H. mit tsiñ, its meat; K. ū sūn', its meat; J. bī tsi, his flesh; N. a tsi', its flesh.

e tūn ne k'e, their trail; H. tin, trail; J. i kī i, road; N. a tin, road.

Chipewyan ī; Hupa ī; Kato ī; Jicarilla ī; Navajo ī.

be θī, his head; K. kw sī, his head; J. bī tsi, his hair; a tsi', its hair.

Chipewyan ō, ū; Hupa ō; Kato ū; Jicarilla ō; Navajo ō.

L'ō', grass; H. Lō; K. L'ō; J. L'ō, leaves; N. L'ō.

Chipewyan y; Hupa y; Kato y; Jicarilla y; Navajo y.

ya, louse; H. ya; K. ya'; J. ya'; N. ya'.

nī nī ya, he came; H. tcin niñ yai; K. tc' nūn yai; J. n ya na, he came.

Chipewyan n or nasal vowel; Hupa n; Kato n; Jicarilla n or nasal vowel; Navajo n or nasal vowel.

¹ The Navajo words used for purposes of comparison throughout this paper are taken from The Franciscan Fathers, "A Vocabulary of the Navaho Language," vols. 1 and 2, St. Michaels, Arizona, 1912; and from "Dine Bizad, A Handbook for Beginners in the Study of the Navaho Language." (Published by the Mission to the Navaho Indians, Tolchaco, Arizona). The spelling of the words has been uniformly changed to correspond to the system employed in this publication.

nī', ground; H. nin; K. ne'; J. nī; N. nī'.

yeL nī, he told; H. a den ne, he said; K. ya' nī, they said; J. 'a yīL nī,
he told; N. a nī, he is saying.

lī, dog; H. līñ, dog; J. lī; N. lī, horse.

ne tī, he lay; H. tcin nes ten; K. nes tiñ, it is lying; J. sī kī e, where he
lay; N., sī tī, he is lying.

Chipewyan l; Kato l; Hupa l; Jicarilla l; Navajo l.

a yin la, he made; H. a tcil lau, he did it; K. kwai la', he did it; J. 'a-
tcin la na, he made; N. a yī la, he made.

Chipewyan θ; Hupa s; Kato s; Jicarilla z; Navajo z.

nī θa, far; H. nis sa; K. nes se; N. nī zad, far.

be θe, their mouths; H. mis sa, its mouth; J. n ze, your mouth; N.
a ze', its mouth.

θīθ, sack; J. ī ziz, sack; N. a zis, sack.

Chipewyan θ; Hupa s, ts; Kato s, ts; Jicarilla s, ts; Navajo s, ts.

θai, sand; K. sai; J. sai; N. sai.

ye nes θûn, I thought; H. ai nūw sīñ, I thought so; K. nō nûc sūñ ût, I
thought about you; J. 'ai nī sin da, I think about; N. nī sīn, I
think.

θe, stone; H. tse; K. se; J. tse; N. tse.

Chipewyan z, j; Jicarilla j; Navajo j.

nal ze nī, as he was hunting; J. ī je, they hunted; N. hal je, he is
hunting.

bī zī', his name; K. ōl yī būn dja, it shall be called; J. bī jī, his name;
N. bī jī', his name.

Chipewyan s, c; Hupa hw, w, Kato c; Jicarilla c; Navajo c.

se, I; H. hwe; K. cī; J. cī; N. cī.

sas, bear; J. cac, bear; N. cac.¹

ge caL, I walk; H. wiūw hwal, I am coming; K. ta cac, I went; J.
na ca', I go; N. yī caL, I walk.

Chipewyan L; Hupa L; Kato L; Jicarilla L; Navajo L.

lī, dog; H. līñ, dog; J. lī; N. lī, horse.

deL, crane; K. deL; J. deL; N. deL.

Chipewyan L';² Hupa L (L'); Kato L; Jicarilla L'; Navajo L'.

L'ō', grass; H. Lō; K. Lō'; J. L'ō, leaves; N. L'ō.

L'ūL, rope; H. LōL; J. L'ōL; N. L'ōL.

¹ The common word for grizzly bear among the California Athapaskan is cac but both Hupa and Kato happen to have descriptive names.

² The sound is probably tl' in all these words.

Chipewyan x; Hupa x; Kato k; Jicarilla x; Navajo x.

xai, winter; H. xai; K. kai; J. xai; N. xai'.

xa *θe* ya, he went up; H. xa is yai, he went up; K. kas ya, he came up;

J. xa se ya, I went up; N. xas lōs, I lead up a hill.

Chipewyan b; Hupa m; Kato b; Jicarilla b; Navajo b.

bes, knife; J. bec hī, knife; N. bec.

del ba, gray; H. dīl mai; K. dūl bai; J. lī ba gō, brown; N. la ba, gray.

be ta, his father; H. mit ta, its father; K. būntc, his nose; J. bī ka e,

her father; N. bī je' ī, his father.

Chipewyan d; Hupa d; Kato d; Jicarilla d; Navajo d.

dī gī, four; H. dīñk; J. dī ī; N. dī.

θe dai, he sat; H. sit dai, he lived; K. sī dai, I sit; J. sit da, it sits;

N. sī da, he sits.

Chipewyan t; Hupa t; Kato t; Jicarilla k; Navajo t.

tū, water, H. tō, ocean; K. tō; J. kū; N. tō.

ne tī, he lay; H. tcin nes ten, he lay; K. nes tiñ, it is lying; J. sī kī e,

where he lay; N. sī tī, he is lying.

Chipewyan t'; Hupa t (same as t'); K. t'; Jicarilla t'; Navajo t'.

t'es, coal; H. teuw; K. t'ec; J. t'ec; N. t'ec.

nī t'ūk', he flew there; K. nūn t'ag, it flew; J. nac t'ai, I fly; N. yī t'a,
it is flying.

Chipewyan dl; Hupa L; Kato L; Jicarilla dl; Navajo dl.

dlō ne, mouse; H. lōn, mouse; K. lōn, squirrel; J. dlō', prairie dog;

N. dlō', prairie dog.

dlū we de, laughing; J. ī dlō na, someone laughed; N. yī dlō, he is
laughing.

Chipewyan dz, dj; Hupa dj; Kato dj; Jicarilla dj; Navajo dj.

dzi ne, day; H. la djes, every day; K. djiñ; J. djiñ e; N. dji, day.

dzi' ye, heart; H. nit djē, your mind; K. n dji', your heart; J. bī dje ī,
his heart; N. nī dje ī, your heart.

Chipewyan tc, ts; Hupa ky, tcw; Kato tc; Jicarilla tc; Navajo tc.

se tsū ne, my grandmother; H. mitc tcwō, its grandmother; K. c tcō,
my grandmother; J. bī tcō, their grandmother; N. bī tcō', his
grandmother.

*θe*L tcū*θ*, cloth lies there; H. sīL kyōs; K. naL tcōs, she put it; J.
da sīL tsōs gō, they spread; N. ca nīL tsōs, give me (cloth).

be tcīle, his younger brother; H. mik kil, her younger brother; N.
bī tsil ī, his younger brother.

Chipewyan *tc'*; Hupa *k* (*k'*); Kato *tc'*; Jicarilla *tc'*; Navajo *tc'*.

tc' ai le, frog. H. *tewal*; J. *tc'al de*, N. *tc'al*, frog.

nīl *ts'ī*, it blew; H. *ye kyū wes tce*, the wind blew in; K. *wa nūn tcī-būñ*, it will blow through; J. *nL tc'ī*, whirlwind; N. *nL tc'ī*, wind.

Chipewyan *g*; Hupa *w*; Kato *g*, *g*; Jicarilla *g*, *y*; Navajo *g*, *g*, *y*.

dūn ne *ga*, human hair (of the body); K. *c ga'*, my hair; J. *da ga*, just hair; N. *a ga*, hair, wool.

ye geL, she carried on her back; H. *tce wel*, he was carrying; K. *gūc geL*, I will carry; J. *ya yeL gō*, carrying; N. *yō yēL*, he is carrying.

Chipewyan *ġ*; Hupa *g*; Kato *g*; Jicarilla *g*; Navajo *g*.¹

ga, rabbit; J. *ga*, rabbit; N. *ga'*, rabbit.

del *gai*, white; H. *lūk kai*, white; K. *ya' L gai ūñ gī*, they are white; J. *Lī gai n*, white one; N. *La gai*, white.

Chipewyan *k*; Hupa *x*; Kato *k*; Jicarilla *k*, *x*; Navajo *k*, *x*.

be *ke*, his foot; H. *xō xa*, his tracks; K. *nō kwe'*, your feet; J. *bī ke ī*, their feet; N. *bī ke'*, his feet.

yeL kai, day; H. *ye īL xa*, mornings; K. *dō yīL kai*, not day; J. *yīL kai-gō*, next day; N. *xa yīL kā*, dawn.

Chipewyan *kw*; Hupa *x*; Kato *kw*; Jicarilla *kw*, *x*; Navajo *k*.

kwōn', *kōn'*, fire; H. *xōn*; K. *kwōñ'*; J. *kō'*; N. *kō'*.

e *kwa a dī*, he said the same; H. *xa ūl le*, do that; K. *kwa' la*, you did; J. *xail 'ī ne gō*, doing this way.

Chipewyan *k'*; Hupa *k* (*k'*); Kato *k'*; Jicarilla *k'*; Navajo *k'*.

k'ai, willow; H. *kai*, hazel; K. *k'ai'*, hazel; J. *k'ai*, willow; N. *k'ai*, willow.

k'a, arrow; K. *k'a'*; Jicarilla *k'a*; N. *k'a'*.

xō deL k'ā, he made a fire; H. *wil kan nei*, a fire burned; K. *ūL k'āñ*, make a fire; J. *n den n k'a na*, it burned so far; N. *a dī k'ān*, burned.

It is not to be assumed that the sounds represented in the various languages by the same characters are identically alike. The differences are of the evasive sort which cannot be expressed with printed characters, not differences in position of articulation, sonancy or aspiration.

¹ Hupa, Kato, Jicarilla, and probably Navajo have the intermediate (*ġ*) which should have been distinguished in writing from full sonant *g*.

MORPHOLOGY.

The structure of the Athapascan languages seems remarkably uniform. Since a rather thorough discussion has been given of the Hupa and Kato, it does not seem necessary to repeat at length the general characteristics of the Chipewyan. The verbs and qualifying adjectives stand off from the other parts of speech since in most instances they are composed of a stem and many prefixes and suffixes by the changing of which inflection is produced varying their meanings in many respects. The nouns and pronouns receive suffixes most of which express position or the direction of motion. These are comparable to case endings, but usually have considerable phonetic distinctness.

There are a number of clear cases of noun incorporation when the object is included between prefixes of the verb which cannot be used or understood independently of the verb. In other cases the object noun stands first in the verb and only the weak form of the verb indicates that the noun is considered a part of it. An example is *a de ne heL nī*, he spoke to the man, 11, 14 in which *de ne*, man, is incorporated. The preceding *a* is meaningless if separated from the remainder of the verb. In line 11 of the same page *de ne hel de li*, people eat, is probably a single word "peoples-eater" but there is no means of being certain. The syllable *l'ū* in *na l'ū ye te nūk t'a*, she lowered him with a rope, 11, 4 seems to be connected with *l'ūL*, rope; if so it is an example of the instrument being incorporated as a noun.

NOUNS.

The nouns of Chipewyan fall into about the same classes that appear in the case of the other Athapascan languages which have been systematically studied. There are many simple nouns, generally monosyllabic, with specific non-descriptive application; similar nouns not used without possessive prefixes; and nouns of descriptive meaning qualified by adjectives and verbal suffixes. These suffixes may be conjugated.

The names of classes of people alone may take plural endings. There are no syntactical case endings, but postpositions often have the force of locatives, etc.

SIMPLE NOUNS.

There appear in each of the Athapascan languages a considerable number of elemental nouns which seem to have been the original type of substantives.

- ai' (aix), snowshoes. 16, 2.
 el (ʼel), pine, spruce. 16, 1. Kato, al, firewood.
 ɽ', coat. (Fig. 27.) Jicarilla, ʼe'.
 ya, sky. (Figs. 2, 28.) Kato, ya'; Jicarilla, ya'.
 ya', louse. 24, 3. (Fig. 1.) Hupa, ya; Kato, yaʼ; Jicarilla, yaʼ.
 yaθ, snow. 10, 13. (Fig. 29.) Kato, yas; Navajo, yas; Jicarilla, zas.
 ye' (yeʼ), house, camp. 8, 1. (Figs. 3, 31.) Kato, ye.
 yū, yū we, clothes personal equipment. 23, 15; 44, 4. Jicarilla, yō, beads.
 mil, one thousand (French).
 nī', ground. 19, 9. (Fig. 30.) Hupa, nin; Kato, neʼ; Jicarilla, nī.
 nū, nū we, island. 22, 4.
 ʒa', martin. (Fig. 46.)
 ʒiθ, ʒûθ, sack. 27, 12. Jicarilla, i ziz.
 θai, sand. (Fig. 41.) Kato, sai; Jicarilla, sai.
 θe', θ'e, pipe.
 θe, stone. 12, 20. (Fig. 42.) Hupa, tse; Kato, se; Jicarilla, tse.
 θûnʼ, star. (Fig. 43.) Navajo, sōʼ.
 θûnθ, spear. 28, 7.
 θ'ai, dish. 23, 14. Jicarilla, i ts'ai, dish.
 θ'al, moss.
 θ'al, awl. 19, 12.
 θ'ûn, θ'en, bone. 8, 19. (Fig. 44.) Kato, ts'ûn.
 sa', sun, moon. (Fig. 47.) Cf. Hupa, hwa; Kato, ca; Jicarilla, ca; Navajo, ca.
 sas, bear. 32, 18. (Fig. 48.) Jicarilla, cac.
 sen, cen, cenʼ, song. 32, 2; 31, 11; 26, 4. Hupa, hwiñ, song; Navajo, sin, biyin.
 sek', spit. (Fig. 49.) Kato, cek'.
 ceθ, hill. 28, 16. (Fig. 116.)
 cōs, cūs, sweat house, 31, 11.
 lez, les, ashes. 29, 9. Jicarilla, le djī, dart.
 les, grease, 7, 7. (Fig. 32.)
 lī, līn, līn k'e, dog. 44, 11; 38, 13. Hupa, līn; Jicarilla, lī, horse.
 lūʼ, white fish. (Fig. 33.) Hupa, lōk; Kato, lōk'; Jicarilla, lō ge.



Fig. 27. ε', coat.

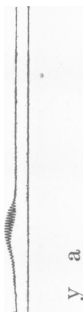


Fig. 28. ya, sky.

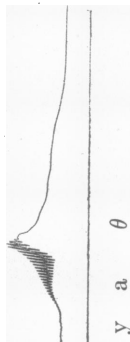


Fig. 29. yaθ, snow.



Fig. 30. nī', earth.

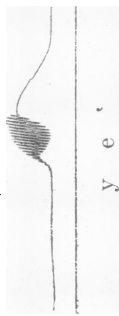


Fig. 31. ye', house.



Fig. 32. Les, grease.



Fig. 33. lū', whitefish.



Fig. 34. l'ō', grass.

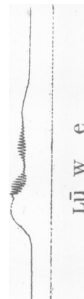


Fig. 35. lū we, fish.



Fig. 36. lū k'e', spring.



Fig. 37. dlō ne, mouse.

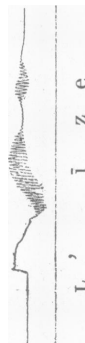


Fig. 38. l'īze, a fly.



Fig. 39. l'a ē', leggings.



Fig. 40. dlī e, squirrel.

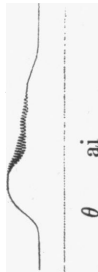


Fig. 41. θai, sand.



Fig. 42. θe', stone.

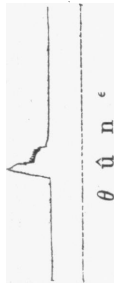


Fig. 43. θūnε', star.



Fig. 44. θ'ūn, bone.

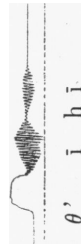


Fig. 45. θ'i h i, fish hawk.



Fig. 46. θa', martin.

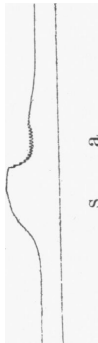


Fig. 47. sa, sun.

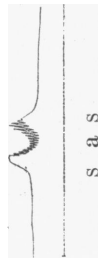


Fig. 48. sas, bear.



Fig. 49. sek', spit.



Fig. 50. cine, summer.



Fig. 51. xa, goose.



Fig. 52. xai', root.



Fig. 53. ber, meat.



Fig. 53. tū, water.

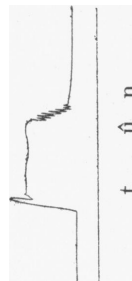


Fig. 55. tūn, ice.



Fig. 56. xai e, winter.

lūs, spoon.

l'eL, firedrill. 13, 17. Jicarilla, l'eL.

l'ō', grass. (Fig. 34.) Hupa, Lō; Kato, Lō'; Jicarilla, l'ō, leaves.

l'ōk', hay. 13, 13.

l'ūL, l'u le, rope. 9, 9. Hupa, LōL; Jicarilla, LōL.

xa, goose. (Fig. 51.) Kato, ka'.

xai, spruce roots. (Fig. 52.) Hupa, xai.

xai, xai e, winter. (Fig. 56.) Hupa, xai; Kato, kai; Jicarilla, xai.

xal, club. 13, 21. Jicarilla, xal i.

xel, load. 21, 12. Hupa, xūL.

bes, knife. 21, 3. Jicarilla, bec.

bet, bet', ber, meat. 7, 6; 33, 18. (Fig. 53.)

dañ', mole.

dūL, de le, blood. 21, 6; 13, 3. Jicarilla, dīL.

deL, crane. (Fig. 14.) Kato, deL; Jicarilla, deL.

des, stream, creek, river. 12, 6.

dī', chickens, any bird raising broods. 7, 10. (Fig. 13.) Jicarilla, dī, quail.

dlō ne, dlū ne, mouse. 10, 3. (Fig. 37.) Hupa, lōn; Kato, lōn, rodent; Jicarilla, dlō', prairie dog.

dlōk', dlō k'e, laugh. 45, 17; 23, 9. Navajo, dlo.

dzā', mud by lake. (Fig. 58.) Kato, djan, mud.

dzen', dzen, muskrat. 34, 1. (Fig. 59.)

dzi ne, days. 13, 12. Kato, djiñ; Jicarilla, djiñ e.

djeθ, fish hook. 15, 18.

teθ, night. 32, 15.

tū, tū we, water, lake. 25, 8. (Fig. 11.) Hupa, tō; Kato, tō; Jicarilla, kū.

tūn, ice. (Fig. 55.) Navajo, tin.

tūL, stocking, legging. (Fig. 12.)

tša', tsa', beaver. 12, 15; 34, 1. (Fig. 61.) Jicarilla, tca'.

tcā', tc'ā', rain. (Fig. 62.)

tša ne, manure. 14, 7. Kato, tcwūñ.

tsēL, ax. Navajo, tse niL.

tses, pus. (Fig. 64.) Navajo, xis.

tsī', red earth, red paint. 27, 12. Navajo, tci', red clay.

tsī, tsīn', odor, 11, 17; 11, 19.

ts'al, pin. 21, 18.

ts'i, tc'i ye, canoe, boat. 24, 9. (Fig. 67.) Kato, tc'i.

ts'i, porcupine. (Fig. 68.)

tc'a, dance hat. (Fig. 65.) Navajo, tc'a', hat; Jicarilla, tc'al hī, war-bonnet.



Fig. 57. t'ec, coal.



Fig. 58. dzā, mud.



Fig. 59. dzen, muskrat.

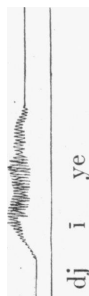


Fig. 60. dji ye, berries.



Fig. 61. tsa, beaver.

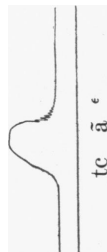


Fig. 62. tcā', rain.

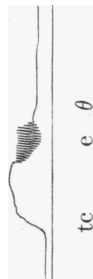


Fig. 63. teeθ, ducks.

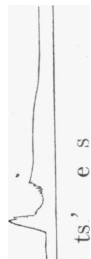


Fig. 64. ts'es, pus.

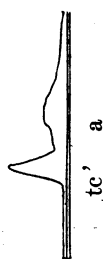


Fig. 65. tc'a, dance hat.



Fig. 66. tc'ai le, frog.

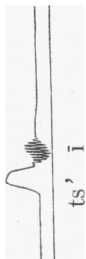


Fig. 68. ts'i, porcupine.

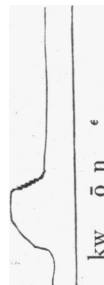


Fig. 69. kwōn, fire.



Fig. 70. k'ûc, poplar.



Fig. 71. k'ai, willow.



Fig. 72. k'a, arrow.

- tc'ai le, frog. (Fig. 66.) Hupa, tcwal; Jicarilla, tc'al de.
 tceθ, ducks. (Fig. 63.)
 t'es, coal. 8, 2. (Fig. 57.) Hupa, t'euw; Kato, t'ec; Jicarilla, t'ec.
 ga, rabbit. 18, 12. (Fig. 19.) Jicarilla, ga.
 gū, bug, firefly. Hupa, qō; Kato, qō.
 kwōn^ε, kōn^ε, fire, firewood. 27, 10; 26, 4. (Figs. 20, 69.) Hupa, xōñ;
 Kato, kwōñ^ε; Jicarilla, kō^ε.
 k'a, arrow, 7, 10. (Figs. 23, 72.) Kato, k'a^ε; Jicarilla, k'a.
 k'ai, willow. 29, 14. (Fig. 71.) Kato, k'ai^ε, hazel; Jicarilla, k'ai,
 willow.
 k'i^ε, birch. (Fig. 26.)
 k'ûc, poplar. (Fig. 70.) Kato, k'ûc, alder.

UNANALYZED NOUNS.

There are a considerable number of nouns which appear to be derivatives or composites, but which seem to have lost their descriptive meanings.

- e na', Cree, enemy. 23, 12. (Fig. 73.)
 eL dje zī, eL zez ī, trap. 43, 16; 44, 10
 et θûn, e θûn, caribou. 14, 7. (Figs. 4, 132.)
 e de', spear for chiseling for beaver. 12, 18.
 e ts'is, pemmican. 7, 7.
 ī ye se, bird. (Fig. 74.)
 īL tī, bow. (Fig. 75.) Cf. Jicarilla, īL kīī, bow; Navajo, aL tī^ε.
 ūl dai ye, jackfish. 31, 5. (Fig. 76.)
 ya θīn, ice, frozen lake. 18, 2.
 ya tū e, deer. (Fig. 77.)
 na bī ye, otter. 26, 7. (Fig. 78.)
 na gai, wolverine. (Fig. 79.)
 na gī θe, fox. 43, 18 (Fig. 80.)
 nīL ts'i, wind. 43, 5. (Fig. 82.)
 nī θī, tamarack, (Fig. 7.)
 nū we, island. 22, 4.
 nū nī ye, wolf. 7, 6. (Fig. 81.)
 L'i ze, fly. (Figs. 5, 38.)
 Lū k'e', Spring. (Fig. 36.)
 L'a ī', leggings. (Fig. 39.)
 θōl gūs ī, gopher (?). (Fig. 123.)
 θ'i hī, fish hawk. (Fig. 45.)
 hō kâ^ε, narrows of a lake. 31, 15.
 xai t'a zī, Fall. (Fig. 124.)

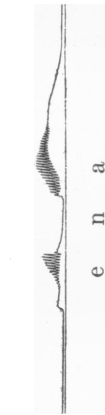


Fig. 73. e na, Cree.

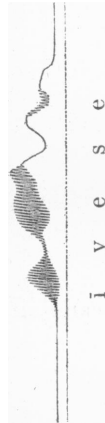


Fig. 74. i ye se, bird.



Fig. 75. il ti, bow.

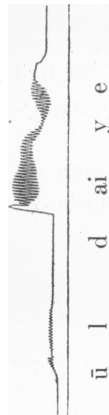


Fig. 76. ul dai ye, jackfish.

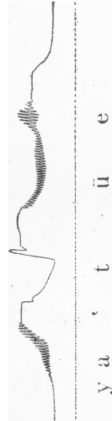


Fig. 77. ya' t u e, deer.

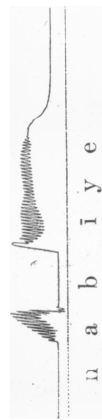


Fig. 78. na bi ye, otter.

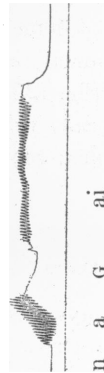


Fig. 79. na gai, wolverine.

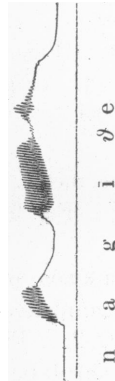


Fig. 80. na gi' e, fox.

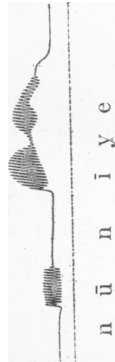


Fig. 81. nu ni ye, wolf.



Fig. 82. nil ts'i wind.

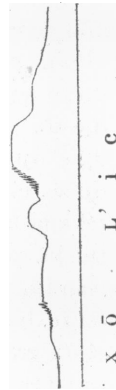


Fig. 83. xo L'ic, clay.

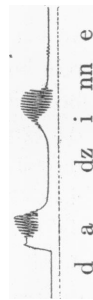


Fig. 84. dadzin ne, loon.

- xō l'ic, clay. (Fig. 83.)
 ban lai', button.
 be ga le, string fastening of garment. 29, 6.
 da dzin ne, da zin ne, loon. (Fig. 84.)
 da tsā, crow. (Fig. 86.)
 da t'eθ, black goose. (Fig. 85.)
 de' ne, man, Athapascan speaking person. 31, 10. (Fig. 87.)
 de nī', de nī yī, dūn nī, moose. 9, 13. (Fig. 88.)
 de θai, salt. (Fig. 89.)
 de ts'ī yī, female. 9, 14.
 dē tcūn, wood, tree, yard or mile. 35, 3.
 dūn ne (same as de'ne above). 14, 13. (Fig. 90.)
 dlē zī, grizzly bear. (Fig. 92.)
 dlī ye, squirrel. 23, 19. (Fig. 40.)
 dje zīL, elk. (Fig. 93.)
 djī e, djī ye, 36, 3, 11. (Figs. 17, 60.)
 djī ze, magpie. 17, 14. (Fig. 94.)
 tel k'ai le, weasel. 10, 5. (Fig. 91.)
 tūn lū, road.
 tsan tsa ne, tsa tsa ne, metal, iron. 20, 8.
 tcī ze, lynx. 43, 16. (Fig. 95.)
 gī θī, grasshopper.
 ga kwōs, ga gwōs, ka kwōs, swans. 24, 6, 7. (Fig. 96.)
 kwōñ k'e, deserted campsite. 15, 7. Jicarilla, kōnc k'e ye, camp site.
 k'es le ze, ashes. 22, 2. (Fig. 243.)
 k'ī he, saskatoon (a shrub bearing berries). (Fig. 21.)

POSSESSIVE PREFIXES.

The following prefixes are used with nouns to indicate possession.

- e-, indefinite; used of detached parts of the body.
 e bī ye, in a stomach; used as a cooking vessel. 19, 20.
 e θet', liver. (Fig. 125.)
 e tūn ne, their trail; referring to various animals, 19, 13.
 e ts'ī ye, intestines; removed from the body. 9, 8.
 cf. ī t'ā, leaves.
 eL-, reciprocal.
 eL tcī le ke, brothers (of each other). 34, 1.
 e dī nī, reflexive; always used of the logical subject.
 e dī nī ye, his nostrils. 21, 5.
 e de kōθ, his breast, 27, 6.



Fig. 85. da t'eθ, black goose.



Fig. 88. dùn nī, moose.



Fig. 91. tel k'ai le, weasel.

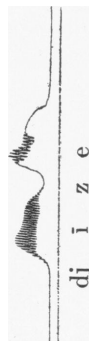


Fig. 94. dji ze, magpie.

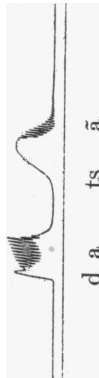


Fig. 86. da tsā, crow.



Fig. 89. de θai, salt.



Fig. 92. dlē zi, grizzly bear.



Fig. 95. tci ze, lynx.

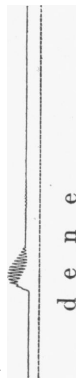


Fig. 87. de ne, people.



Fig. 90. dùn ne, people.



Fig. 93. dje zil, elk.



Fig. 96. ga gwōs, swan.

ye-, third person; seems to be used to distinguish one of two or more persons, or animals, the other being referred to by be-.

ye θī, his head. 24, 2.

ye θûθ, his belt. 16, 19.

ne-, second person singular.

ne tce', your tail. 34, 3.

ne zī', your body. 33, 4.

nō x-, first person dual and plural.

nō xā, our mother.

nō' x-, second person dual and plural.

nō' xā, your mother.

nō hī nī ye, your nostrils.

se-, first person singular.

se ʋe ge, my throat. 31, 3. (Fig. 127.)

se dzi' e, my heart.

ce bit', my belly. (Fig. 9.)

sī nī ye, my nostrils.

be-, third person; the more commonly used form. See ye- above.

be ʋe, their mouths.

be ʋûθ, their hides. 10, 21.

be θûn, his skin. (Fig. 131.)

NOUNS WITH PREFIXES.

The names of parts of the body and articles of intimate possession are not used without a possessive prefix¹ or a preceding noun to which they are suffixed.

-a ye, snowshows; see ai' above.

ce 'a ye, my snowshoes. 16, 6. (Fig. 245.)

be 'a ye, his snowshoes. 16, 10.

-wū, teeth.

dûn ne wū', person's teeth. (Fig. 97.)

Cf. Kato, kw wō', her teeth.

-na ga, -na gai, -na ge, eye.

ye na ga, her eyes. 18, 17.

be na ge, his eyes. 33, 14.

dûn ne na gai, person's eye.

Cf. Hupa, xôn na, his eyes.

¹ A list of the prefixes of possession are given on p. 96.

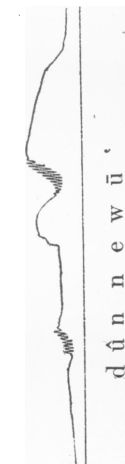


Fig. 97. d u n n e w ū, man's tooth.



Fig. 98. d u n n e l a, man's hand.

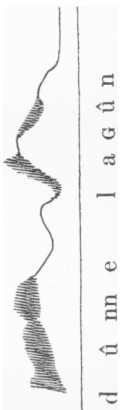


Fig. 99. d u n n e l a g u n, man's nail.

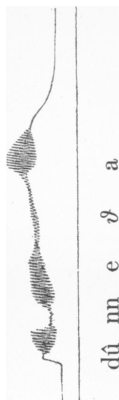


Fig. 100. d u n n e θ a, man's mouth.

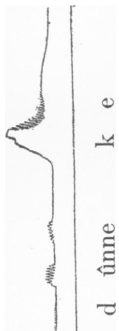


Fig. 101. d u n n e k e, man's foot.

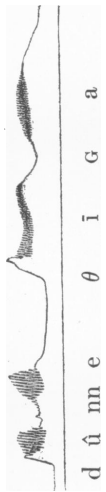


Fig. 102. d u n n e θ i g a, man's hair.

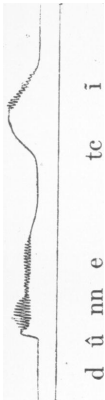


Fig. 103. d u n n e t c i, man's nose.

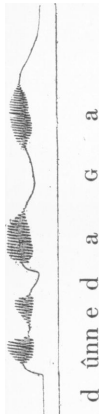


Fig. 104. d u n n e d a g a, man's beard.

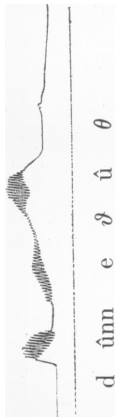


Fig. 105. d u n n e θ u θ, man's skin.

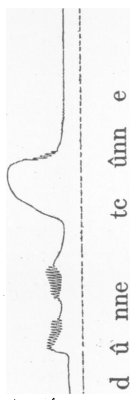


Fig. 106. d u n n e t c u n n e, man's arm.

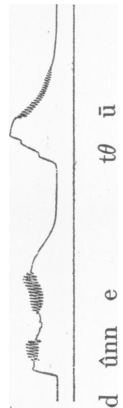


Fig. 107. d u n n e t θ ū, man's tongue.

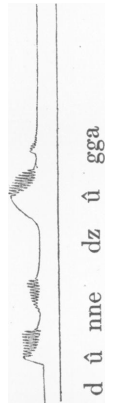


Fig. 108. d u n n e d z u g g a, man's ear.

-yū e, clothes; see yū above.

be yū e, his clothes. 16, 10.

be i ye, her clothes. 20, 9.

-nī ye, nostrils.

sī nī ye, my nostrils.

Cf. Jicarilla, gō nī ye, his nostrils.

-nī ye, mind.

bī nī ye, his mind. 45, 3.

Cf. Jicarilla, bī nī, his mind.

-n tsī, nose.

bī tsī, its nose. 43, 10.

dūn ne tcī, person's nose. (Fig. 103.)

Cf. Hupa, xōn tcūw, his nose; Kato, būntc, his nose.

-lū we, muscle; probably particular ones.

se lū we, my leg muscle.

bī tc'en e lū we, his arm muscle. 25, 10.

-la, hand.

dūn nī la, person's hand. (Fig. 98.)

Cf. Hupa, a dil la, her hand; Kato, ū la^t, their hands; Jicarilla,

bī la i, their hands.

-L'a, hip, tail.

se L'a, my tail; (said of fish). 31, 6.

se L'a θūn, my hip.

Cf. Kato, cit La, my back; Jicarilla bī L'a ye, his hip.

-L'a, with -ke or -la means palm of hand or sole of foot.

be ke L'a, his soles. 32, 12.

bīn L'a ge, in his hand. 38, 17.

-zī^t, body, trunk.

ne zī^t, your body. 33, 4.

Cf. Navajo, a ji^t i, its body.

-zī^t, name.

bī zī^t, his name. 32, 5.

Cf. Jicarilla, cī ji, my name.

-ʒa, -ʒe, mouth.

dūn ne ʒa, person's mouth. (Fig. 100.)

ba^t ʒai^t, his mother's mouth. 37, 16.

be *ʒe*, in their mouths. 22, 2.

Cf. Hupa, *mis sa*, its mouth; Jicarilla, *bī za*, his mouth.

-*ʒe ge*, throat.

se *ʒe ge*, my throat. 31, 3 (Fig. 127).

be *ʒe ge*, his throat. 18, 12.

Cf. Navajo, *a za' gī*, its throat.

ʒet', liver.

e *ʒet'*, liver.

Cf. Jicarilla, *gō zī'*, his liver; Navajo, *nī zīt*, your liver.

-*ʒûθ*, hide, skin.

de *nī ʒûθ*, moose hide. 10, 22 (Fig. 118).

dûn ne *ʒûθ*, person's skin. (Fig. 105.)

be *ʒûθ*, their hides. 10, 21.

Cf. Hupa, *sits*, skin, bark; Kato, *ō sîts*, hides.

-*θī*, -*t θī*, head.

ye *θī*, his head. 24, 2.

set *θī'*, my head. 27, 20.

be *θī*, its head. 17, 13.

Cf. Kato, *ō sī'*, its head; Jicarilla, *yī tsī ī*, his hair.

-*θū'*, -*tθū*, tongues.

et *θûn θū'*, caribou tongues. 16, 19.

dûn ne *tθū*, person's tongue. (Fig. 107.)

Cf. Kato, *ō sō'*, its tongue; Navajo, *a tsō*, its tongue.

-*θûn'*, skin; used of living people or animals.

dûn ne *θûn'*, person's skin.

be *θûn del gai*, his skin white; white man. (Fig. 131.)

-*θûn'*, flesh.

dûn ne *θûn'*, human flesh.

Cf. Hupa, *mit tsiñ*, its meat; Kato, *ū sûn'*, its meat; Jicarilla,

bī tsī, his flesh; Navajo, *a tsī*, its flesh.

-*θûθ*, belt.

ye *θûθ*, his belt. 16, 19.

Cf. Jicarilla, *sis*, belt; Navajo, *sīs*, belt.

-*θ'ûn*, -*θ'ûn ne*, bone, leg.

de ne *θ'ûn ne*, human bones. 11, 11.

dûn ne *θ'ûn ne*, person's leg.

Cf. Hupa, *kit tsiñ*, something's bones; Kato, *ō ts'in ne*, their legs;

Jicarilla, *bī ts'ī nī*, his bones; Navajo *bīts'in*, his bone.

-θ'ûθ, feathers; used of the soft feathers.

se θ'ûθ e, my feathers.

Cf. Navajo, a ts'ōs, feathers; Jicarilla, i tsanL ts'ōs, downy feathers.

-bit', -bet', belly, abdomen, stomach.

ce bit', my belly. (Fig. 9.)

dûn ne bit', person's belly.

be bī ye, her belly. 31, 9.

e bī ye, a stomach used for cooking. 19, 20.

Cf. Hupa, xō mit, her belly; Kato, nō' bût', your bellies; Jicarilla,

gō bī, his belly; Navajo, a bid, its belly.

-da, lips, beaks of birds.

dûn ñe da ga, person's beard.

Cf. Hupa, xōt da, his mouth; Kato, ò da', their mouths; Jicarilla,

cī da ī, my bill; Navajo, a da', its lips.

-de, horn.

be de, their horns. 19, 16.

Cf. Kato, ò de', its horn; Jicarilla, bī de gō, its horn too.

-de le, blood; cf. dûl, blood, above.

be de le, his blood. 26, 15.

Cf. Jicarilla, gō dīL e, his blood; Navajo, nī dīL, your blood.

-dzi' e, heart.

se dzi' e, my heart.

e na dzi' ye, Crees' hearts. 23, 20.

e dzi e dī ðe, lungs.

Cf. Kato, n djī, your heart; Jicarilla, gō dje', his heart; Navajo,

nī dje ī, your heart.

-djīs e, mittens.

be djīs e, her mitten. 14, 9.

Cf. Navajo, a la djic, glove.

-dzûg ga, ear.

dûn ne dzûg ga, person's ear. (Fig. 108.)

Cf. Kato, ū tc' ge', its ear; Jicarilla, gō dja', his ear; Navajo, a dja', its ear.

-tûn ne, road; trail, with possessive only, see tûn lû, road, above.

de ne tûn ne, person's trail.

e tûn ne, animal's trail. 19, 13.

Cf. Hupa, tin, trail; Kato, tûn nī, trail; Jicarilla, i kī ī, trail; Navajo, a tin.

-tsa kwōt, knee.

se tsa kwōt, my knee.

Cf. Kato, c qōt', my knee; Jicarilla, gō gō, his knee; Navajo, bō god, his knee.

-tce', tail.

se tce, my tail. 34, 8.

ne tce', your tail. 34, 3.

Cf. Hupa, mik ke, its tail; Kato, ō tci', its tail; Jicarilla, bī tse, its tail; Navajo, a tse', its tail.

-tcūn ne, -n tcūn ne, rump, hips.

bī tcūn ne la ye, his rump. 32, 13.

bīn tcūn ne, his rump. 32, 10.

-ts'e de, blanket.

ye ts'e de, his blanket. 23, 13.

ne ts'e de, your blanket. 23, 6.

be ts'e de, his blanket. 23, 2.

-ts'ī ye, intestines.

e ts'ī ye, intestines. 9, 8.

Cf. Kato, ō dji k'e', small intestines; Navajo, nī tc'i', your intestines.

-ts'ūn ne, wings.

be ts'ūn ne, their wings. 13, 20.

-tca ne, intestines.

e tca ne, intestines.

-tcūθ, with ke means dewclaw.

e ke tcūθ, dewclaw. 9, 3.

-ts'a le, fingers; used to refer to them individually.

dūn ne ts'a le, person's fingers.

-tc'en ne, arm.

bī tc'en ne, his arm. 25, 10.

dūn ne tcūn ne, person's arm, from shoulder down. (Fig. 106.)

-ts'ūs e, kidney.

e ts'ūs e, kidney.

et tsūz e, kidney. 21, 18.

-t'a, crown of head when following -θī.

ye θī t'a, crown of his head. 37, 8.

Cf. Kato, kw sī' da, their heads; Jicarilla, gō tsī t'a', crown of his head; Navajo, a tsī t'a, crown of head.

-t'a'e, wings, wing or tail feathers.

se t'a'e, my wings. 12, 5.

be t'a'e, his wings. 12, 13.

Cf. Kato, t'a', feather; Jicarilla, cī t'a hī, my wings; Navajo,
a t'a', wing.

-t'a ze, back.

ye t'a zī, at his back. 45, 16.

se t'a ze, at my back.

de ne t'a ze, person's back.

-t'ā, leaves.

ī t'ā, leaves.

Cf. Hupa, kit tūñ, maple; Navajo, a t'ā', leaf; Jicarilla, ī t'ā ī, its
leaves.

-t'ōk, nest.

e t'ōk, the nest. 12, 13.

be t'ōk', their nest. 13, 12; 30, 17.

Cf. Navajo, a t'ō', nest.

-ga, hair; with -θī means hair of head, with -da means beard.

dūn ne ga, person's body hair.

se θī ga, my hair.

de ne θī ga, human hair. 10, 12. (Fig. 102.)

dūn ne da ga, person's beard.

Cf. Kato, c ga', my hair; Jicarilla, ī ga', body hair; Navajo,
a ga, hair, wool.

-gūn, with -la or -ke means finger or toe nail.

dūn ne la gūn, person's fingernail. (Fig. 99.)

Jicarilla, gō lac gan, finger nail; Navajo, cī lac gan, my finger
nail.

-gal, string, thong for fastening garment.

be ga le, its string. 29, 6.

-gūz ze, hoofs, with -ke.

e kai gūz ze, hoofs. 15, 10.

-ke, feet.

e ke, feet. 14, 15.

be ke, his feet. 32, 9.

de ne ke, man's feet. 21, 13 (Fig. 101).

Cf. Kato, nō kwe', your feet; Jicarilla, gō ke', his foot; Navajo,
cī ke', my foot'.

-ke, moccasin.

ye ke, his moccasins.

be ke', his moccasins. 27, 11.

Cf. Jicarilla, bī ke ī, their moccasins; Navajo, ke'.

-ke ge, track of person or animal.

ye ke ge, his track. 16, 9. (Fig. 192.)

be ke ge, his track. 45, 7.

de ne ke ge, people's track. 27, 9.

Cf. Hupa, xō xai, his track; Kato, kwe', track; Jicarilla, bī ke', their tracks.

-kīn, house.

e kīn, house, of beaver. 44, 1.

Cf. Jicarilla, kī, house; Navajo, kin, house.

-kōθ, breast.

e de kōθ, his breast. 27, 6.

-k'a e, arrow; cf. k'a, arrow above.

be k'a e, his arrow.

Terms of Relationship.

-ā, -an, mother.

nā, your mother.

nō xā, our mother.

bā', his mother. 11, 16.

ban ka, to his mother. 36, 13.

e ne, my mother (not vocative). 11, 15.

e ne, mother, (vocative). 8, 4.

Cf. Kato, ō nan, mother; Jicarilla, bī nī, his mother; Navajo, ba ma, his mother.

-ō na ge, older brother.

bō na ge, his older brother. 34, 7.

sū nūg ga, my older brother.

Cf. Kato, cō na, my brother; Jicarilla, cī na' a, my elder brother; Navajo, bī nai, his older brother.

-ū na gī, -ū na ga, grandson.

sū na gī, my grandson. 22, 6.

sū na ga ya ze, my small grandson. 16, 13.

-n ye zī, -n ye ze, son, said by the mother.

sīn ye zī, my son. 38, 8.

bīn ye ze, her son. 38, 10.

Cf. Jicarilla, bī ja je, her son; Navajo, bī yaj, her son.

-ya ze, child, young of.

be ya ze, his child. 12, 2.

Cf. Kato, c yactc, my little ones.

-‘e kwī, uncle, maternal.

be ‘e kwī, his uncles. 17, 20.

ne ‘e kwī yī‘, your uncles. 15, 1.

-li e, -li ye, -li ‘e, daughter.

be li e, his daughter. 40, 10.

be li ye ke‘ e, his daughters. 38, 19.

-lō t’ī ne, relatives.

ne lō t’ī ne, your relative. 26, 1.

se lō tī ne, my relatives. 14, 2.

be l xō t’ī ne, his relatives. 12, 14.

-s ke ne, children, family.

bes ke ne, his children, his family. 27, 9; 28, 1.

-dūn ne, husband; cf. dūn ne, man.

be dūn ne, her husband. 40, 10.

-ta, father.

be ta, his father. 12, 2.

se ta, my father, 11, 15.

Cf. Hupa, nō ta, our father; Kato, c ta‘, my father; Jicarilla, bī ka e, his father.

-tsī ye, grandfather.

se tsī ye, my grandfather. 22, 13.

be tsī ye, his grandfather.

Cf. Kato, s tc’ gī, my grandfather;

-tsū ne, -tsō ne, grandmother, probably maternal.

se tsū ne, my grandmother. 15, 3.

be tsō ne, his grandmother. 14, 7.

Cf. Hupa, mitc tewō, its grandmother; Kato, c tcō, my grandmother; Jicarilla, bī tcō, their grandmother; Navajo, bī tcō‘, his grandmother.

-tsū‘, mother-in-law,

be tsū‘, his mother-in-law. 11, 1.

-ts'e ya ne, wife.

be ts'e ya ne, his wife. 27, 13.

-ts'e de nī, friend.

se ts'e de nī, my friend. 24, 12.

be ts'e de nī, his friends. 25, 5.

-tca ya ze, niece.

se tca ya ze, my niece. 29, 22.

-tce le, -tcī le, younger brother.

eL tcī le ke, brothers. 34, 1.

be tce le, his brother. 32, 17.

be tcī le kwī e, his servants. 40, 5.

Cf. Hupa, xoi kil, his younger brother; Kato, n teal, your younger brother; Navajo, bi tsil i, his younger brother.

-t θō ye, -t θū ye, -t θū yī, grandson, my daughter's child.

set θū yī, my grandson. 13, 14.

set θū ye, my grandchild. 13, 6.

Cf. Hupa, hẏit tsoi, my grandchild; Jicarilla, sit tsū yen, my grandchild; Navajo, bi tsoi, his grandchild.

-ga kō ze, friend, one to whom a wife has been given.

be ga kō ze, his friend. 26, 17.

-k'i he, sister.

bī k'i ke, his sisters. 27, 10.

NOUNS WITH SUFFIXES.

There are a few entirely dependent noun-forming suffixes which are not traceable to other parts of speech. The most frequently occurring is -kwī, -ke, used in the formation of divisions of human beings; first when the classification is based on age or sex, and second, when persons are grouped as relatives of some individual of the same degree.

en ne θē kwī, old man. 38, 18. (Fig. 25.)

cinL le kwī, young man. 24, 10.

se kwī ya ze, small child. 14, 7.

ts'e yā kwī, old woman. 14, 8. (Fig. 248.)

ts'e kwī, woman. 18, 10.

e t'e de ke, girl. 31, 6.

Of relatives, in the plural only.

eL tcī le ke, brothers of each other. 34, 1.

be 'e kwī, his uncles. 17, 20.

be ne θi ke, parents. 13, 22.

Cf. Hupa, nik kil xai, your brothers; Kato, tc' yan ki, women;
Jicarilla, bi tceec ke, his children.

An uncertain suffix occurs in dūn ne yō, man, 21, 1 (Fig. 122) distinguished as a male being from dūn ne, which means man in the wider sense.

There are two suffixes employed with the names of plants and animals either to indicate the young or the adult of the species, or when different species resemble each other to indicate the larger or smaller species. They are also used of natural and artificial objects to grade them into classes according to size.

-tcōk', -tcō, large.

ōl dai ye tcōk', large jackfish, 31, 8; cf. ōl dai ye, jackfish.

lū we tcōk', large trout. 15, 17.

līn tcō, horse (Fig. 112); cf. līn, dog.

θa tcōk', fisher; θa, martin.

θe li tcōk', badger. (Fig. 109.)

tcī ze tcōk', panther, lion, 36, 7; tcī ze, lynx.

ts'ū tcōk', spruce. 43, 1. (Fig. 110.)

des tcōk', large stream, 12, 6; des, stream.

ts'i tcōk', large boat. 40, 5.

teθ tcōk', large cane; cf. Hupa, tits cane.

Cf. Hupa, kil we kyō, spider; Kato, dūs tcō, grouse; Jicarilla,
ī ya ne tsō, large buffalo; Navajo, mā' i tsō, wolf.

-ya ze, small; perhaps originally was restricted to the meaning, "the young of."

e θūn ya ze, young caribou, 29, 12; e θūn, caribou.

el ya ze, small spruce. 33, 17.

lū we ya ze, small fish, 31, 2; lū we, fish.

bes a ze, pocket knife (Fig. 114); cf. bes, knife.

des a ze, small stream. (Figs. 10, 111.)

ōl da yī was ze, I was a small jackfish, 30, 16, has the diminutive ending conjugated.

Cf. Kato, ca' na' yacts, small creek.

COMPOUND NOUNS.

Many nouns are composed of a noun stem followed by a qualifying adjective which by describing the object differentiates it from a similar one.

ī dū e, vest; cf. ī', coat and ne dū e, short. (Fig. 120.)

ī t'ā ba θas, a tree; ī t'ā, leaves, baθ, round, yas, small.



Fig. 109. *θe lɪ tc ɔk'*, badger.



Fig. 112. *lɪ tc ɔ k ɔ we*, horse stable.



Fig. 115. *ya θ l ũ*, hail.



Fig. 118. *d ũ nn i ɔ ũ θ*, moose hide.

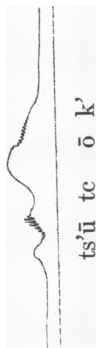


Fig. 110. *ts' ũ tc ɔ k'*, spruce.



Fig. 113. *y a z ā ɛ*, clear sky.



Fig. 116. *θ e c e θ*, Rocky Mountains.



Fig. 119. *t i c i ɛ i ɛ*, coat.

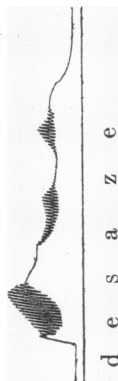


Fig. 111. *d e s a z e*, small stream.

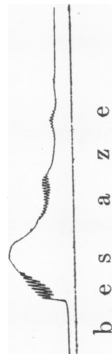


Fig. 114. *b e s a z e*, small knife.



Fig. 117. *y a k' w ũ θ*, sky.

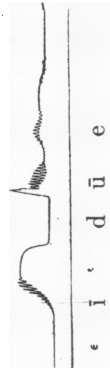


Fig. 120. *ɛ i ɛ d ũ e*, vest.

ya del ǵai, gray back louse; ya, louse, del ǵai, white.
 na ǵi ʔe zûn¹, black fox; na ǵi ʔe, fox, del zûn, black. 43, 18.
 sas del ǵai, white bears, 29, 2; sas, bear.
 sa ʔe beʔ, full moon.
 ʔûn ʔô i, evening star; ʔûn, star, del ʔôk, yellow.
 de ne slî ne, mean man, 37, 11; de ne, man; slî ne, mean, bad.
 tc'ai le sô lî nî, a small frog.
 k'ai k'ô ze, a dogwood; willow red.
 k'ûc ta ʔe, black poplar; k'ûc, poplar, (?).
 ya zâ¹, blue sky, ya, sky, zâ¹, only (?). (Fig. 113.)

Closely related to these are the following in which the second term is not a qualifying adjective, but has verbal force.

na ga dîn, blind man; na ga, eyes, dîn, none.
 dza ga la ze, a proper name; leg trembles.
 be tsû ne ye ne ca, a proper name 15, 2; be tsû ne, his grand-
 mother, ye ne ca, she raised him.

Many compound nouns have the second member in the possessive case. In other instances it is difficult to be sure whether this relation exists or not.¹

e lez ʔûʔ, bladder; urine sack.
 et ʔûn ke ge, caribou tracks. 16, 11.
 e tcâ hō ʔ'ûn ne, rib. 9, 1.
 sa L'û le, sunbeams; sun strings. 21, 2.
 sa ʔûʔ, furs, beaver skins. 44, 18.
 djeʔ L'ûl, fish line; hook line. 31, 2.
 ka tû we, goose lake. 43, 7.
 lîn tcōk' ʔi L'û le, bridle; dog large head rope.
 da tsa tcel le, a small crow; da tsa, crow, tcel le, younger brother (?).

A few compounds have no indication or possibility of a possessive relation but have the first element qualifying the second.

ʔe ceʔ, Rocky Mountains; this term is probably a translation
 only of the English name. (Fig. 116.)
 tc'ail e dlû ne, a jumping mouse; frog-mouse.
 L'ô bec, mowing machine; grass-knife.
 yaʔ lû, hail; cf. yaʔ, snow and i lû, hail. (Fig. 115.)

One noun, tel k'îʔ i, gun, 44, 2, is a verb in form with the stem -k'êʔ, to shoot with a gun. There are probably many other verb forms so used.

¹ In other Athapaskan languages the second member is usually preceded by a possessive prefix. Cf. Navajo, nî lîj bî zîs, your urine its sack; Jicarilla, ca bî L'û le, the sun its strings (beams).

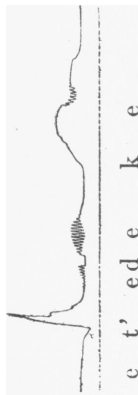


Fig. 121. e t' e d e k e, girls.



Fig. 122. d ũn e y ō, man.



Fig. 124. x ai t a z i, fall.



Fig. 125. e ɔ e t', liver.

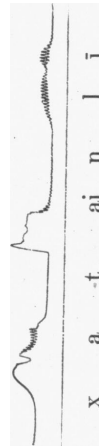


Fig. 126. x a t ai n i, spring of water

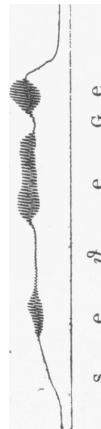


Fig. 127. s e ɔ e g e, my throat.

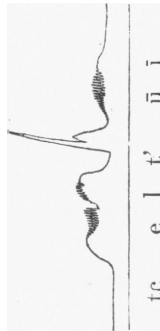


Fig. 128. t e l t' ũ i, tobacco.



Fig. 129. ts a x ō t' i n e, Beaver Indians.

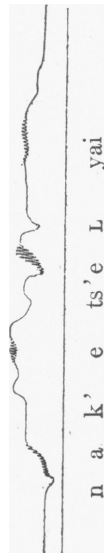


Fig. 130. n a k' e t s' e L yai, eye-glasses.

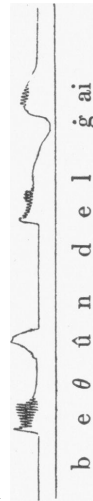


Fig. 131. b e ɔ ũ n d e l ǵ ai, his skin white.

PRONOUNS.

PERSONAL PRONOUNS.

The personal pronouns are seldom used independently except in direct address or where emphasis or contrast is desired. Both subject and object are incorporated in the verb, but in some instances it is impossible to connect them with the independent forms.

First Person.¹

se, I, me. Used when emphasis is desired for nominative or accusative case.

sa, sa', for me, 'to me. 16, 4; 17, 7. (Fig. 133.) Evidently a contraction of se with -a, the latter giving the force of a dative.

seL, with me. The final element L, perhaps preceded by a vowel, indicates accompaniment and is probably connected with the prefix eL-, which has a reciprocal force.

Cf. Hupa, hwe, me; Kato, cī, I, ca, for me, cūL, with me; Jicarilla, cī, I, Navajo, cī, I.

First Person Plural.

nū hwū nī, we. 9, 11.

nō xe, we, us.

nō xa, nū xa, for us, to us. 36, 11; 45, 9.

nū xeL, with us. 20, 16.

nū' ba, for us. 40, 11.

Cf. Hupa, ne he, we, us; Kato, ne hiñ, we, n hūL, with us; Jicarilla, na xī, we, na xa, for us; Navajo, nī xī, we, us.

Second Person Singular.

nen, nūn, you. 14, 2; 10, 4.

neL, with you. 25, 19.

na, for you. 36, 5.

Cf. Hupa, niñ, you; Kato, niñ, you, na, for you, nūL, with you; Jicarilla, n dī, you; Navajo, nī, you.

Second Person Plural.

nū xe, you.

nū xa, to you.

nū xeL, nō xeL, with you. 20, 16; 45, 4.

Cf. Hupa, nō hin, you; Kato, nō hiñ, you; Jicarilla, n da xī, you; Navajo, nī xī, you.

¹ With se are used the various postpositional suffixes, listed on p. 121 below.

Third person singular.

The pronouns of the third person usually betray some demonstrative force. The limited material employed does not disclose a clear distinction in the meaning or use of the stems listed below.

xa, for him. 38, 18.

xeL, heL, xûL, with him; 17, 9; 7, 7, cf. xeL, with by the instrumentality of. 18, 7.

xī li, hī li, with. 13, 14.

Cf. Hupa, xōñ, he, him; Kato, hûñ, he, him, hûL, with him; Jicarilla, hī, he.

ba, to him, 8, 3; for her, 14, 14.

beL, with them. 24, 19.

keL, with it. 17, 8.

Cf. Kato, kīn, himself, kwûL, with him.

Reflexive.

e dī nī, himself. 10, 4; 23, 14.

e de xa, for himself. 30, 2.

e de bā, around himself. 21, 3.

DEMONSTRATIVE PRONOUNS.

e ye, that. 8, 4.

e ye ne, those. 27, 17.

e yī, that. 7, 15.

ya', for him. 16, 4. (Fig. 204.)

yeL, with him. 24, 9.

Cf. Hupa, yō, that; Kato, hai ye, that.

dī dī,¹ this, these. 9, 7. (Fig. 15.)

dī rī, this, these. (Fig. 16.)

Cf. Hupa, ded, this; Kato, dī, this; Jicarilla, dī, this; Navajo, dī, dī dī, this.

t'a that, 9, 21; often used to point out one of several persons or things characterized by a descriptive phrase or clause.

POSSESSIVE PRONOUNS.

The possessive forms are in some cases simpler than the independent forms which it seems probable have been extended by formative elements. They are prefixed to the nouns they limit. A list and examples will be found on page 96.

¹ This seems to be an example of reduplication, since dī, or de is a demonstrative by itself.

RELATIVE PRONOUNS.

There seem to be no relative pronouns, although relative clauses are not infrequent. A verbal suffix, -nī, seems to be used to subordinate one clause to another. An example will be found on page 7, line 9; nū nī ye ga nī nī ya nī, "wolves to them which came." In some instances the demonstrative, t'a, has the double meaning of "that which."

ADJECTIVE PRONOUNS.

Only a few adjective pronouns have been observed.

- hō del yū', all. 28, 9.
- hō na sī, remainder. 28, 11.
- t'a ōe rī, the oldest. 34, 2.
- t'a ge 'a ze, the farthest one. 17, 6.
- bō nel t'ū, both. 9, 21.
- lāī ī, lā ī, many. 16, 20; 17, 1.
- t'a nē zū, the best. 20, 10.
- t'a hī ūn nī, the next. 21, 18.

INTERROGATIVE PRONOUNS.

- e dlā gī, who? 23, 5.
- e dla, what? 15, 4.
- e dla e ga, why? 37, 11.
- e dla gī ga, for what reason? 27, 14.
- e dlī nī, where? 20, 14.
- e dla jī, where?
- e dlā nīl ōa, how far?

INDEFINITE PRONOUNS.

- t'a, that one, those. 23, 13.
- t'a ts'ūn, toward somewhere. 9, 18.
- t'a sī, something. 8, 8.
- t'a sō, t'a sō', something. 7, 9; 11, 20.
- t'a hī, some kind, 33, 12; which one, 32, 5, 6.
- t'a hī t'a, with what? 35, 7.
- t'a hō ts'ī', wherever from. 37, 13.
- t'a xō t'a, what kind? 31, 12.

NUMERALS.

The numeral system of the Athapascan languages is decimal beyond ten, but in some dialects the numbers from five to ten are the first five digits distinguished by some qualifier as belonging to a second series. Kato has for six, "the other side one," and Chipewyan "again three,"

ī la ī, one. (Fig. 136.)

ī lā ī, one man, 7, 13.

ī la ge, one man. 31, 6.

Cf. Hupa, la, one, lū wūñ, one man; Kato, la ha', one; Jicarilla, da la'e, one; Navajo, t'a la' i, one.

na ke, two. 9, 6. (Fig. 137.)

na de ne, na dūn ne, two persons. 25, 7.

Cf. Hupa, nax, two, na nīn, two men; Kato, nak ka', two; Jicarilla, na kī, two; Navajo, na kī, two.

ta, ta ge, three. 43, 5; 43, 9. (Figs. 18, 138.)

ta nī, three persons. 39, 13.

Cf. Hupa, tak, three; ta kūn, three persons; Kato, tak', three; Jicarilla, kai ī, three; Navajo, ta', three.

dī gī, four. 43, 12. (Fig. 139.)

Cf. Hupa, diñk, four; Jicarilla, dī ī, four; Navajo, dī, four.

sa sō la gai', sōn la'e, five. 44, 19. (Fig. 140.)

Cf. Hupa, tcwō la, five;

aL k'e ta ge, six, again three. 44, 19. (Fig. 141.)

tō ta', ta ye wa tā, seven. 44, 5.

aL k'e dī, aL k'e dī gī, eight. 44, 10; 45, 9. (Fig. 142.)

ī lā tā', ī lā xō tā, nine. 43, 19. (Fig. 143.)

hō nūn na, hō ne na, ten. 44, 20. (Fig. 144.)

hō nan na e ī Lai ī, eleven.

hō nan na e na ke, twelve.

nō nūn na, twenty.

ta hō nūn na, thirty.

dī hō nūn na, dī hō ne na, forty.

sūs sō la hō nūn na, fifty.

aL k'e ta hō nūn na, sixty.

t'ō t'a hō nūn na, seventy.

aL k'ī dī hō nūn na, eighty.

ī lā tā hō nūn na, ninety.

hō nūn na hō nūn na, one hundred, 36, 7.

mīl, one thousand. (French.)



Fig. 132. et θ ū n, caribou.

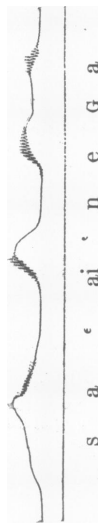


Fig. 133. sa 'ai ne ga, for me snowshoes make.



Fig. 134. da si, west.

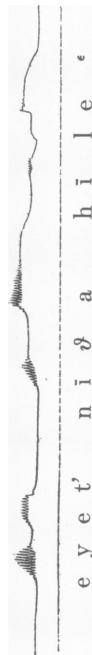
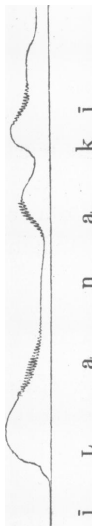
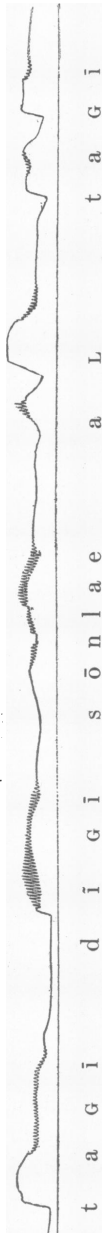


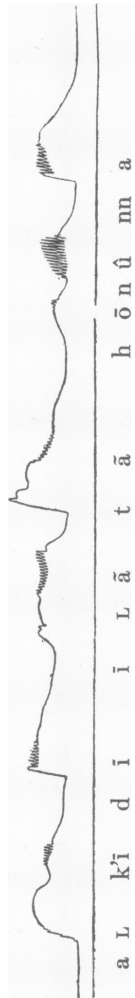
Fig. 135. e yet' ni θ a hi le; there far not.



Figs. 136-137. i La, one; na ki, two.



Figs. 138-141. ta gi, three; di gi, four; sōn la' e, five; al ki ta gi, six.



Figs. 142-144. al k'i di, eight; i ā tā, nine; hō nōn na, ten.

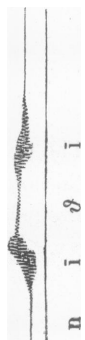


Fig. 145. ni θ i, tamarack.

ADVERBS.

Many adverbs appear to be related to demonstratives, while others have stems which have not been found in other parts of speech.

PLACE.

- ai yet', there. 18, 7.
 a la ts'ī, on either side. 12, 6.
 a ke tca ge, near the door. 27, 2.
 e ye xō ts'ī, from there. 30, 2.
 e yer, there. 11, 3.
 e ye dō sin, from there. 30, 14.
 e yet', there. 7, 3. (Fig. 135.)
 e yet xō ts'ī, from there.
 e dī, too close. 12, 17.
 e dī sī, another way. 12, 4.
 e kō ze, there. 37, 10.
 e kwa ze, that place, the same place. 21, 19.
 ū za, the other side. 29, 18.
 ya 'a, ya 'ā, over there, little ways off. 39, 3; 29, 10.
 ya 'an ne, ya 'ūn ne, there, outside. 8, 3. (Fig. 156.)
 ya 'a hūn k'e, ya 'a hū k'e, little ways in the brush, out-of-doors.
 17, 14; 16, 6.
 ya 'a hwū, little ways. 13, 21.
 ya ya gai, down. 29, 2. (Fig. 152.)
 ya na ɖe, ya na ɸe, in front. 11, 2; 28, 17. (Fig. 155.)
 ya ne, ya ne' e, behind. 26, 10; 8, 20. (Fig. 154.)
 ya nī sī, ya nīs 'ī, behind. 28, 16; 19, 11.
 ya ɸē e, north.
 ya da e, down stream. 44, 6.
 ya da 'e, west. 14, 5.
 ya da hwū, up the hill. 40, 11.
 ya da ga, ya da ge, up. 7, 16; 37, 3. (Fig. 153.)
 yat ɸi', on the (frozen) lake. 30, 3.
 yat ɸi cī, from the lake. 18, 15.
 ya ga, ya gai, in, under, below. 31, 3; 14, 7; 19, 3.
 ye nas sī k'ūs ī, on either side. 27, 2.
 ye hō la ye, upstairs. 37, 9.
 ye da tā gai, between. 36, 9.
 ye de dī', against. 45, 16.

- yīn lag ge, next the door. 27, 5.
 yī sī⁴, inside. 27, 1. (Fig. 191.)
 yō wai, yō we, yō ge, over there. 25, 17; 10, 4; 15, 11.
 yō we t'a, there. 27, 15.
 yō kō ze, here. 26, 20.
 yū 'ā, over there. 27, 20.
 yū 'ūn ne, outside. 8, 5.
 yū hwū, over there. 36, 15.
 yū da⁴, outside. 16, 16.
 yū da sī, north. 23, 11.
 na sī, south.
 na sin k'ûθ e ts'ī⁴, on the opposite side. 43, 18.
 na θe ts'ūn, over, beyond. 44, 18, 21.
 na dīn nī θa, high up. 7, 11.
 na dīn nī θa hī le⁴, not high up. 7, 12.
 nat θe⁴, ahead. 43, 13.
 na t'ûθ, on edge. 34, 10.
 ne dja, ne djā, here, there. 23, 6; 15, 15.
 nī lī da⁴, upstream.
 nī θa, nī θai, far. 7, 6; 28, 16.
 nī hō ya gai, nī hwū ye, under ground. 9, 4; 8, 11.
 θī ye, in fire. 23, 15.
 θī sī, north.
 hō 'ūn nīL θa hī, farthest. 33, 6.
 hō nī zī⁴ ts'ūn, to the middle. 33, 9.
 hō ga⁴, close. 21, 17.
 xō 'a ze, over. 33, 7.
 xō ya ze de⁴, a little distance. 7, 11.
 xō gai ye, in the open.
 xō ka⁴, on a hill. 21, 10.
 be teθ, over, beyond.
 da zī, da sī, west. (Fig. 134.)
 dē zī, here. (Fig. 150.)
 de tci ye, in the brush. 18, 11.
 djā, here. (Fig. 149.)
 ta ba ge, ta bā e, by the shore. 17, 11; 31, 5.
 ta dja de, middle of lake. 30, 10.
 ta dja ge, ta dja e ge, middle of lake. 30, 3, 18.
 kō bā ge, by the fire. 22, 9.
 k'eL xa, back. 29, 1; 44, 4.
 k'e da ge, upward. 7, 15.



s e g a'
Fig. 146. se ga', beside me.



s e ya G a
Fig. 147. se ya ga, under me.



h e k' e
Fig. 148. be k'e, on it.



dj ā
Fig. 149. djā, here.



d ē zī
Fig. 150. dē zī, here.



b e l a y e
Fig. 151. be la ye, on top of it.



y a y a G a
Fig. 152. ya ya ga, down.



y a d a ga
Fig. 153. ya da ga, up.



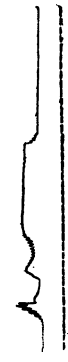
y a n e e
Fig. 154. ya ne'e, behind.



y a n a θ e
Fig. 155. ya na θe, in front



y a' a n n e
Fig. 156. ya'an ne, there.



e t' a x a'
Fig. 157. et't'a xa', soon.

TIME.

- ā La hwō, 'an La hū, 'an La hū, after that, since then. 20, 2; 32, 11; 32, 12.
 'ā Lōn t'a, yet. 11, 10.
 'ā Lō, again. 15, 18.
 a Lō hū, since. 34, 12.
 ā Lā hwū, afterward. 22, 17.
 āL hwō, still. 21, 4.
 aθ la hwū, still. 20, 1.
 a t'a xa, soon. 31, 7.
 e ye xō ts'i, after that. 8, 1.
 e yer xō ts'i', after that. 10, 18.
 e yet', e yit', then. 12, 2; 31, 11.
 e di i gā, too soon. 25, 13.
 e ts'in na θe, finally. 19, 3.
 e t'a xa, e t'a xa', after a while, soon. 30, 11; 8, 11.
 e kū, then, 7, 3.
 e kwa zī, there, at the same time. 19, 2.
 i La, once. 32, 4.
 'ī t'a, then. 23, 1.
 ya nī, before this, previously. 8, 7; 18, 3.
 ya nī sī', previously. 38, 1.
 sa t'a nel t'i, every time. 14, 17.
 θa, long time. 8, 5.
 θa e, θai 'e, long time. 24, 1; 16, 1.
 θa xō ya ze, short time. 17, 15.
 θe', first. 33, 9.
 he na tī hū, he na t'i hū, at one time. 34, 2.
 hōnL dū, hōnL dū', after that. 23, 22; 9, 22.
 hō k'e ze, xō k'e ze, after, afterward. 45, 4; 15, 8.
 xō tsī ûn ne, the beginning. 34, 13.
 dū hwū, dū hwū, dō hwō, now, this time. 32, 1; 20, 21; 28, 5.
 dzī ne, daytime. 13, 12.
 dzin ne k'e, day. 38, 21.
 te L'e ge, at night. 12, 10.
 t'a θe, first, in the beginning. 7, 1.
 t'e, still. 34, 12.
 t'e da ne, soon, lately, immediately. 8, 5; 13, 1; 10, 13.
 t'i ta, t'i t'a, soon, then. 13, 21; 25, 4.
 t'i tsûn, immediately. 10, 11.

- ke L'e Ge, in the night. 28, 3.
 kō, then. 39, 8.
 kō se, kū se de', then. 36, 4; 37, 22.
 kōt θ'i, again. 12, 10.
 k'a nī, now. 10, 18.
 k'aL da ne, already. 39, 12.
 k'a bī', k'a bī' hwū, in the morning. 44, 5; 7, 9.
 k'a dje ne, k'a djin ne, near. 28, 12; 36, 9.

MANNER.

- es din nī ye, not alone. 18, 2.
 es tin nī ye, for nothing. 39, 6.
 yī', yī, yīn', only. 14, 2; 31, 16; 10, 22.
 yī t'a xō dī, only. 32, 3.
 yoi yī ne, only. 10, 12.
 za, zā', only. 25, 3; 36, 4.
 θū', θū, θūn, in vain. 25, 8; 14, 8; 33, 14.
 θ'i, again. 7, 8.
 hō yī ne, hō yī hwū, alone, only. 8, 1; 45, 13.
 hwūn L'ūθe, too much. 17, 6.
 hō te ye, sure, certainly. 29, 19.
 xō i yī ne, only. 16, 12.
 xō tī ye, more. 40, 9.
 be na ta ge, without his knowledge. 12, 16; 17, 18.
 teū, too. 16, 10.

DEGREE.

a in the following words seems to mean "to such a degree."

- a inL ne θī, so long.
 a yaθ tī ginL tūn, so snow was thick. 43, 12.
 a nīL θa, a nīL θa hī, a nī θa, so far. 45, 11.
 ūn nī θa', that far. 44, 5.
 Cf. Hupa, a Lūk kai, so white.

ASSENT AND NEGATION.

- ā e, yes.
 ē, yes.
 xē, yes. 39, 8.
 Cf. Hupa, añ, yes, hei yūñ, yes.
 i le', no. 15, 5.
 hī le', no. 29, 4.

CONJUNCTIONS.

- e kū, then.
 e kū de, well then. 27, 17.
 e yī t'a, for that reason. 32, 10.
 e ts'i na θe, finally.
 i xa t'a (suffix), because. 38, 21.
 i t'a (suffix), because, in order. 38, 20.
 hō ga de, in order. 20, 11.
 kō lū, but, although. 12, 21; 40, 7.
 hō lū, but. 7, 14.

POSTPOSITIONS.

A number of enclitic particles are suffixed to pronouns and nouns forming adverbial phrases. It is sometimes difficult to be sure whether a certain particle belongs to the substantive which precedes it or with the verb which follows. As a class the former require an object to immediately precede it while the similar particles used with verbs may have the object understood.

-ya gai, under.

be ya gai, under them. 13, 14.

Cf. Hupa, mī ye, under it; Kato, ō ye', under; Jicarilla, bī ya, under him; Navajo, bī ya dī, under.

-ye', in.

be ye', in it. 7, 2.

naL tceθ ye, in a sack. 21, 7.

Cf. Navajo, bī yī', in; Jicarilla, bī ye', inside;

-nas sī k'ūs ī, on either side.

ye nas sī k'ūs ī, on either side of him. 27, 2.

ye na sin k'es sī', on either side of him. 8, 11.

-na ta ge, with the knowledge of.

be na ta ge, without his knowledge. 12, 15; 17, 18.

Cf. Kato, kw na tag ha', without his knowledge.

-n ka, for, after.

bīn ka, for him. 24, 14.

Cf. Hupa, mūx xa, after it; Kato, nō kwa, for us; Jicarilla, yī ka, for that; Navajo, ba ka, for.

-la ye, on top.

be la ye, on top of it. (Fig. 151.)

ceθ la ye, hill top. 20, 2.

Cf. Hupa, mil lai, on top; Kato, ū lai', its top; Jicarilla, bī la ka e, its top; Navajo, bī la ta, on the summit.

-L'a gai, in the absence of.

be L'a gai, in his absence. 22, 20.

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

Cf. Jicarilla, yī L'a nan ye, behind them.

-θe^ε, -tθe^ε before, in front of.

yet θe^ε, before him. 33, 10.

θūnθ θe, in front of spears. 30, 7.

dūn ne θe, ahead of people, 26, 10.

-cī, from.

ya θī cī, from the lake. 18, 15.

Cf. Jicarilla.

-xa, for.

e de xa, for himself. 30, 2.

dūl xa, for blood. 21, 6.

-ba^ε, for.

se ba^ε, for me. 30, 6.

ne ba^ε, for you. 9, 9. (Fig. 244.)

be ba^ε, for her. 10, 8.

-bā, -bā^ε, around, the border of.

e de bā, around himself. 21, 3.

ye bā^ε, around them. 29, 8.

kō bā ge, by the fire. 22, 9.

be ī ye ba ne, around her clothes. 20, 9.

be ba ne, its border. 23, 2.

Cf. Jicarilla, yī bā ye, its edge.

-da tā gai, between.

ye da tā gai, between them. 36, 9.

-dī, without.

ye dī, without him. 20, 1.

he dī, without. 10, 2.

Cf. Hupa, xōn ta ē din, house without.

-ta, -ta^ε, near, to, among.

be ta, to it. 25, 13.

eL ta^ε, together, to each other. 25, 1.

-ta tc'a ze, opposite.

be ta tc'a ze, opposite him. 27, 1.

-teθ, beyond.

be teθ, beyond.

Cf. Hupa, xō tis, over him; Kato, ō tūs, beyond it.

-tsī', -ts'ī, from; the source, or origin of the motion, while -tc'a ze implies separation.

be tsī', from it. 16, 20.

ne ts'ī, from you. 11, 17.

ha binL ts'ī', from the nets. 23, 1.

-tc'ā, -tc'a ze, from, away from.

se tc'a ze, from me. 40, 3.

be tc'ā, from it. 22, 4.

e Lai tc'a ze, from each other. 29, 9.

Cf. Hupa, hwiik kya, from me; yī ts'ā, from them; Navajo, sī ts'a-jī, away from me.

-ts'ûn, toward, to.

se ts'ûn, to me. (Figs. 209, 212.)

ne ts'ûn, to you. (Fig. 214.)

be ts'ûn, to her. 10, 11.

djeθ ts'ûn', toward hook. 25, 12.

Cf. Hupa, xō tciñ, toward her; Kato, ō tc'ûñ', to him; Jicarilla, bi tc'ī, toward him.

-t'a, with, by means of.

ye t'a, with that. 25, 11.

be t'a, with it. 22, 12.

de tcûn t'a, with a stick. 23, 17.

-ga, -ga, at, by, beside.

se ga, by me. 33, 16. (Fig. 146.)

ne ga, by you. 26, 1.

be ga, beside him. 8, 10.

eL xā (eL gā), to each other. 34, 5.

nō xa, for us, 36, 11.

L'ū le ga, about a rope. 10, 10.

Cf. Hupa, xō wûn, to him.

-ga k'ûθ e, beside.

ye ga k'ûθ e, beside it. 29, 13.

-ka, to, after; used when one is starting to go to some one.

be ka, for them. 36, 5.

de ne ka, to the people. 9, 22.

-k'e, on it.

se k'e, on me.

be k'e on it. 30, 12.

de tcûñ k'e, on a tree. 21, 17.

eL k'e, on each other. 20, 10.

Cf. Hupa, mūk kūt, on it; Jicarilla, bī k'e, by them; Navajo,
bī k'i, on it.

-k'ûz e, on, against; perhaps the last (-k'e) with ze.

dē tcûn k'ûz e, on a tree. 12, 10.

tū k'ûz i, on the water. 19, 15.

VERBS.

The verbs of Chipewyan, like those of other Athapaskan languages, are built up of many elements, each having a fixed place in the verb. Some of these have meanings which are clearly apparent when verb forms containing them are compared with other forms which lack them or have different elements. Only a few of these elements occur in the language except in the verb forms. Since the stem, that is, the element which most clearly defines the act, stands toward the end of the verbal complex, it is convenient to subdivide these elements into prefixes, stems, and suffixes.

The prefixes standing first in order are adverbial ones which indicate the position or direction of the action. For example, *ye da nī ya*, he went in, has for the first element, *ye*, which means in. In many verbs, these adverbial prefixes are not required and do not occur. Next in order are modal prefixes the meanings of which are more difficult to determine. Some of them, at least, limit the time of the act, particularly in regard to its inception, continuance, or completion. If a man starts out on foot, *te ya*, is the verb used; but if he arrives, *nī nī ya*. In these words *te* is used for acts which are beginning and *nī* for acts which are completed.

Following the modal prefixes are the subjective prefixes of the first and second person. The third person is usually without such a prefix, but sometimes a deictic prefix connected with a demonstrative stem is used in the third person, but its position is near the beginning of the verbal complex. Let me stab is, *hwūs gwī*; you stab, *hiñ gwī*; let him stab, *yū gwī* in which the sign of the first person is *s*, the second person is *n*, and the third person, *y*.

Some verbs have modal prefixes following the subjective prefix and immediately preceding the stem. One of these is capable of changing an intransitive verb to a transitive one, or of involving a person other than the subject in the act, while another shows that the act is repeated.

The stems, which in many cases conclude the verbs, beside defining the act often indicate by their forms the class of objects effected. For many verbs an entirely different stem is used when the object is plural, and in a few verbs there are different stems for the singular, dual, and plural. The stems often change their form slightly for the past tense.

Suffixes are more rarely found than are prefixes. They are frequently dissyllabic and some of them appear to be reduced verb forms. They are employed to indicate the source of information and limit the verb modally.

With so many elements entering into the verb there is a mathematical possibility of an enormous number of verb forms. Usage has, however, selected certain combinations which have become adjusted phonetically

and these are employed with little consciousness of the meaning of the individual elements.

It is not always easy to be sure whether certain elements are to be considered as a part of the verb or whether they belong to a preceding noun or pronoun. They have been written as a part of the verb in many cases because they are phonetically adjusted to it. In the verb *biñ kas kûθ lo sa'*, "I would roll for it," 33, 3, the separation of the phrase *biñ ka*, "for it," would leave the phonetically incomplete *s kûθ lo sa'*. Phrases such as, *be gûn*, from him, written with the verb, page 28, line 17, *be gûn na set-dil nī ta*, they had gone away from him, have not been discussed in the following pages, but have been treated on page 122 above.

ADVERBIAL PREFIXES.

a-, *'a-*, *ai-*, of no known meaning; it is used with verbs which mean to say and to do.

as *ī*, I did it. 20, 16.

'a dī, he spoke. 25, 19.

'a t'ī, he is. 25, 17.

ai yeL nī, he spoke to. 15, 4.

ai yū le, let him make.

Cf. *Hupa*, *a den ne*, he said; *Kato*, *ac t'e ye*, I am.

'ā-, *'an-*, *ai-*, back, in the direction from which one came, toward home.

'ā te dja, he started back, 37, 15; but, *te ya*, she went, 20, 1.

ā te θī del, we started back, 44, 14; but, *te θī del*, we went, 43, 17.

ai ye teL tin, she carried him home, 14, 10; but, *ye teL tī*, she carried him, 17, 2.

an teL tī, they took him home. 38, 16.

'a-, *an-*, away; carries the sense of desertion or abandonment.

ant hwūs nī, I am going to leave him. 19, 19.

a se te dūk', he threw me away. 31, 5.

'a ne tūs ne hī le sī, I will not leave you. 40, 15.

e Le-, each other; it has a reciprocal meaning.

e Le ts'ūL del, they came together. 25, 6.

e Le de dī, joined together. 23, 3.

e LeT ts'el gel, when they fought (each other). 24, 19.

Cf. *Hupa*, *le neL te*, let us meet; *Kato*, *le ges 'a'*, it encircled.

e kwa-, the same, in the same manner.

e kwa a ne ne, do that. 28, 6.

e kwa a dī, he said the same. 12, 2.

e kwa sin le, you do it. 38, 3.

Cf. Hupa, xa a it yau, she did that; Kato, kwac 'i ne, I always do that.

ya-, up, into the air.

yail θet hoi yī, he was falling (up). 7, 15.

ya seL dil La las dja, he took me up quickly. 30, 17.

Cf. Hupa, ya te xan, he picked up; Kato, ya' gūL gal, he threw up; Jicarilla, ya na yīL dīL na, he threw them up; Navajo, ya il-t'e', it is tossed up.

ye-, ye da-, into; used of a house or similar enclosure.

ye dūn nī ga, come in; but, tī nī gai, go out.

ye da nī ya, he went in, 28, 2; tī nī ya, he went out, 28, 4.

Cf. Hupa, ye wiñ ya, come in; Kato, ye nat ya, he went in; Jicarilla, ye i ya na, he went in.

na-, down, vertically down.

na ge t'ak', he flew down. 12, 13.

na gī L'i, they fell down. 16, 20.

na ge djau, when he came down. 37, 7.

na gī 'a, sun went down, evening. 19, 5.

Cf. Hupa, nal tsit, it fell down; Kato, na na gūt yai, he came down; Jicarilla, na ga gī na, she carried him down.

na-, across, to move or be in a horizontal position.

na wa sa, I am going across.

nan nī ya, I crossed a stream (on a bridge or log).

Cf. Hupa, na niñ yai, he crossed; Kato, na nūn Lat, jump across; Jicarilla, na nan za, they moved across.

na-, over the surface of the ground or water, back and forth; used of walking or moving without a definite goal.

na te kī', he paddled. 22, 20.

na ge daL he k'e, he walked along. 12, 18.

Cf. Hupa, na is tsū, he rolled about; Kato, na ca', I will go about; Jicarilla, na ga 'ōL na, it floated around.

na-, again; used apparently also of habitual acts.

na ginL tī, he put back, 21, 15; but, ne ginL tī, he put, 21, 7.

na te dja, he went back. 25, 15.

te' nī 'ā, she put in the water, 15, 17; but, te na nī 'āū, when she put in again, 15, 18.

na θi ye teL nī, he ran (again), 22, 17; but, θi ye heL nī, he ran, 22, 3.

na hōL tsī, she made, 17, 11; but, hwōL tsī hū, when she made, 16, 1.

Cf. Hupa, na te lōs, she led back; Kato, nas liñ^ε, it became again; Jicarilla, nan 'ai, carry back.

There are many verbs with a prefix na- of such general meaning that it is nearly or quite impossible to discover a definite meaning. It occurs in such words as: na gin θet', he stayed there, 13, 11; nal ze nī, as he was hunting, 27, 9; na ze t'eθ, he took steps, 45, 15.

na da-, vertical, perpendicular to the earth.

na da θe 'ai, (rock) stood up. 12, 20.

Cf. Hupa, na dū wiñ a, it stood up; Kato, na t gûL 'a^ε, he stood it up.

nī-, of uncertain meaning.

nī hīL a zū, he got up. 36, 10.

nī na θiz zil ya, they got up. 7, 3.

nī hī ya hwū, when he stood up. 29, 5.

nī gin nīL tī hwū, when it had taken him. 12, 20.

Cf. Hupa, in na is dūk ka, she got up; Kato, nūn s'ūs tiñ, she took him up.

La-, La ga-, Le ga-, probably a phrase, the whole verb meaning to kill in which it occurs being figurative.

La yī nīL de, she killed. 19, 17.

La nīL de de, if you kill. 9, 8.

La ga nes θī hī t'a, I tried to kill him. 26, 2.

Le ga was de^ε, I will kill them. 13, 11.

Le Gūn nīL de, we killed beaver. 44, 7.

θin-, θī-, of uncertain meaning; it occurs with verbs meaning to run.

θin ba ye te dī^ε, he ran (toward a person). 10, 12.

θī ye heL nī, he ran away. 22, 3.

Cf. Hupa, tsin tit dil dīL, let us run away; Kato, ts'ūn teL del^ε, they ran off.

sa-, se-, of uncertain meaning; used with verb meaning to play.

sa na was θet, I will play. 17, 13.

se na θet, he played. 17, 14.

ce-, of uncertain meaning; used with verbs meaning to eat or drink.

ces tī hī le^ε, I could not eat. 31, 3.

ce gīl yū, we ate. 45, 10.

cīn ne t'i, you drink. (Fig. 169.)

cī wac t'i, I eat. (Fig. 180.)

xa-, xai-, up, out of.

xa wa sa, let me go up (Fig. 173).

xa gi nûk', she took out (of hole in the ice). 15, 18.

xai yi gin, she carried him up (a hill). 17, 3.

Cf. Hupa, xa is yai, he came up; Kato, ka ya' ci', they dug;
Jicarilla, xa nan djai, bring out.

xō-, hō-, possibly has meaning of "there," in space rather unlimited and general.

xō de t'i, it could be seen. 19, 7.

xō dinL k'ā, build a fire. 22, 6. (Fig. 163.)

xō del yaθ, smoke rising. (Fig. 179.)

xō ga hwū, when they put up (a tipi). 26, 19.

hō 'ai, house stood. 37, 2.

xō ka-, up; used of climbing a hill.

xō ka was a, let me go up hill.

xō ka θe yau, when he went up. 39, 9.

be-, to the surface of, against.

be de L'ū, he tied to (a canoe), 7, 1.

Cf. Hupa, me it t'an, he stuck to it; Kato, bes giñ, he carried it
up; Jicarilla, be da hes L'ō, they tie on.

da-, used of positions higher than the ground.

daL ge, he climbed (a tree), 33, 17; but, teL ge, he went (on land),
33, 19.

da θe lai, was hanging, 35, 10; but, θe la hī k'e, lay there, 11, 11.

da de t'eθ, he stepped on, 7, 14; but, na ze t'eθ, he took steps
(on the ground), 45, 15.

Cf. Hupa, da nin sa, sit (on a chair); Kato, da bes ya', he climbed
on; Jicarilla, da nes da na, he sat (on limb of tree).

de-, used of motion or position in or into fire.

de gin xûl, they put in (fire). 23, 15.

de nûL t'es, pile up (for a fire). 26, 5.

Cf. Hupa, de de iL kas, he threw into the fire; Kato, de dic tañ,
I will put in the fire; Jicarilla, de nL dje na, she put fire.

ta-, of positions and movements relating to water.

ta θe la, he took out (of water). 25, 15.

ta nel 'a xoi yi, water continued to come. 19, 3.

ta ki hwū, when he paddled. 23, 1.

Cf. Hupa, ta na is tan, she took it out of the water; Kato, tai 'ac-
bûñ, water will settle back; Jicarilla, ka nai gīs na, she was
rubbing in water.

te'-, relating to water; undoubtedly connected with the last prefix.

te' nī 'ā, she put in the water. 15, 17.

Cf. Hupa, te tēu wiñ an, he put it in the water; Kato, te' nō nī gi-ne, I put in water.

tī-, out; used of going out of a house or tipi.

tī wa ya sūn na, let go out. 28, 3.

tī nī ya he k'e t'a, he had gone out. 28, 10.

tī nī ya hū, when he went out. 16, 6. (Fig. 181.)

dze de-, dji de, around from place to place; used of taking a walk for exercise or pleasure, or of carrying an object about with one.

dji de gai nī, he was walking. 21, 1.

dje des la, I swam around. 31, 1.

dze de nūs lū, I will lead you. 40, 11.

dze deL tciθ, she took along. 10, 22.

ts'e-, used of approach to a body of water.

ts'e nī 'as, they two walked. 17, 5.

ts'e he nī 'a zū, they were coming to. 40, 19.

ts'e na nī dīl, we came to. 44, 14.

Cf. Hupa, tce niñ yai, she came down to the beach; Kato, tc'e-nan la, he jumped out.¹

ka-, kai-, after, in the sense of going after anything.

kai ye nī θen hwū, hunting for. 24, 3.

ka θe ya nī, he went after. 39, 17.

ka dūs dja, I will go for. 21, 19.

ka te kī' nī t'a, they went for in a canoe. 24, 6.

Cf. Hupa, xan te, look for it; Kato, ka ya' ūn te, they looked for it; Jicarilla, xa na n dai, go for it.

k'e-, off (?); used with verbs of cutting and breaking.

k'e nī t'a θū, when he cut off. 35, 4.

Cf. Hupa, kit te t'ats, he cut them; Kato, k'e tein nac būñ, you must bite off.

OBJECT PREFIXES.

Pronouns in their reduced forms are prefixed to the verb when an object is required. They have their place at the beginning of the verb or after the adverbial prefixes in case they are present. The forms of the pronouns are: first person singular, se, ce, s-; second person singular, ne-,

¹ In Hupa and Kato this prefix is also used with the meaning of tī-, above.

n-; first and second person plural, nō, nō xe; third person singular and plural, be-, ye-.

ce ginL tel, take me. 15, 11.

na sī L'ūn, dress me, 16, 5; but, nai ye L'ōn, she dressed him, 16, 5.

se nē yūL hū sa, they are following me. 19, 8.

ne kel nī' nī sī, who kept you. 37, 14.

'a ne tūs ne hī le sī, I will not leave you, 40, 15; but, a se te dūk,

he threw me away, 31, 5.

nel ginL xel wa le sī, it gets dark with you. 12, 11.

na nū hwe ī ginL ūL, take us. 7, 2.

e kwa a nū xel nī hī le', did not tell us that way. 7, 13.

e deL tsī hwū, when he made himself. 23, 20.

It is evident that in Chipewyan the noun object may be incorporated.

a de ne heL nī, he spoke to the man. 11, 14.

be na hō de ne ge tcōθ, she wrapped the man. 11, 4.

In the two examples given above, the noun *de ne*, man, occupies the place of the object pronoun. In other cases because there are no prefixes preceding the noun it is not possible to tell whether the noun is to be taken with the verb or not.

FIRST MODAL PREFIXES.

There are a number of modal prefixes having position next after the adverbial prefixes which are weak or reduced in form. The meaning of these elements is obscure.

ne-, nū-,

nū wūs xe, I am going to carry. 19, 21.

nū was 'ī, I will look. 29, 4.

ne ginL de hwū, she washed. 8, 6.

nī ye nīL tī, she put him down. 15, 13.

nūs da, I will sit. 8, 10.

da ne wūn leL, lean them. 12, 10.

ne tes, they two lay. 8, 11.

Cf. Hupa, xa nū win te, she looked for it; Kato, tc'n nōL yōL, let it blow.

de-, dī-, in some words the meaning of separation is suggested.

de tel nī', he reached. 7, 15.

na xa de ge la, were pulled back. 15, 8.

dī gin 'at', she unfastened. 16, 19.

Cf. Hupa, tcit dū wim mitc, he pulled off; Kato, na dīc tca, let me eat.

te-, is used of acts thought of as beginning.

te wū t'as, we two will go. 16, 20.

te ya, he went. 26, 10.

te θī del, we went. 43, 17.

Cf. Hupa, na tes del, they started back; Kato, tc' tes yai, he went.

It is uncertain whether he-, in such verbs as, he *θe* līn, she became, 10, 17, is a first modal prefix or a deictic prefix with reference to the subject.

DEICTIC PREFIXES.

Many verbs contain a demonstrative element which usually stands after the adverbial and first modal prefixes but before the second modal prefixes. This refers to the object in many cases but may refer to the subject.

y-, ye-, usually confined to the third person of the verb and apparently used when the object is known and has been mentioned.

ye hūnL 'ā, he found (a place). 37, 3.

ye 'ī, he saw it. (Fig. 199.)

ye ne ca', she raised him. 14, 9. (Fig. 217.)

nī ye nīL ke, she tracked him. 16, 9.

Cf. Kato, yī gūn yañ, they ate it; Jicarilla, yī yes xī, he killed it.

b-, used as the last except that it more frequently occurs in the first and second persons.¹

be hwūs aL, I am going to find it.

ts'-, used of the object, and perhaps the subject, when less definitely known and referred to.

ts'el del, they ate them. 7, 4.

ts'e lū, he was caught. 21, 3.

'a ts'e dī, he addressed. 22, 13.

Cf. Hupa, kin niñ en, he brought it; Kato, tc'ō' sūt, pound.

he-, is used for the dual or plural of verbs in the third person.

ye he 'ī, they two saw him; but, ye 'ī, he saw him.

na he ye ginL tc'il, they (dual or plural) tore it; but, na ye ginL-
tc'il, he tore it.

he he dū, they said, 8, 9; but, he nū, he said, 33, 13.

da-, is used for the plural of verbs in the third person.

da ye he 'ī, they (plu.) saw him.

da nel djet', they are afraid.

¹ The material for illustrating this difference in use is scanty but by taking into consideration the phrases which precede the verbs it can be demonstrated. On page 36, line 3, be ka 'ī ya de, if you go for, and line 5, be ka wa sai, I will go for them, but in the same line, ye ka he ya, he started for them

SECOND MODAL PREFIXES.

The second modals seem to relate to the beginning, continuance, or cessation of the act or state. It is not certain that they are unrelated to the first modals which they resemble in form; their position however is different and they are generally confined to the past tenses, in their use.

g-, *gin-*, is used of acts or states which continue and are viewed as continuing for some time.

na gin *ʔet'*, he stayed there. 13, 11.

gin leL, you carry. 10, 3.

ginL as, they came (approached), 19, 14; but, *ye gûn nī nīL as*, they came (arrived) to her, 19, 15.

ne ginL de hwū, she washed. 8, 6.

Cf. *Hupa*, *na wiñ yen*, he stood; *Kato*, *gûñ eL*, you carry.

It is to be presumed that the *w-* which appears in many futures and presents of the first person is connected with this prefix.

nī wūl ʔi, let us look (Fig. 203).

xa wa sa, let me go up (Fig. 173).

ʔ-, *θ-*, *ʔe-*, *θe-*, is also used of acts and states which are in progress.

na ʔi ya, I went. 17, 1.

θe dai, he sat, 14, 9; but, *ne da*, she seated herself, 19, 14.

θe la hī k'e, (hair) was lying. 10, 12.

Cf. *Hupa*, *me tsis yen*, who stands in; *Kato*, *ka sī delʔ*, we came up.

n-, *nīn-*, is used of acts viewed as completed.

nī nī ya, he came. 8, 2.

nīn dja, he came (back). 10, 1.

nī gī, he put him down, 21, 10; but, *ne te gī*, he took on his back, 21, 9.

Cf. *Hupa*, *me nīL xe*, he finished it; *Kato*, *nī gī ne*, I bring.

d-, is probably also a second modal, although the few cases in which it occurs might be explained as examples of the first modal *de-*.

dinL as, they came, 19, 16; but, *ginL as*, they came, 19, 14; no difference in meaning being apparent.

deL da, she sat. 18, 14.

nī gā de ya, she waded in. 19, 2.

na de la nī t'a, they were around. 23, 3.

xa da dēl la, he took out. 18, 2.

h-, *he-*, seems to be used with no reference to beginning, completion or continuance.

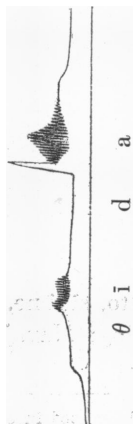


Fig. 158. *θi da*, I am sitting.



Fig. 161. *θi ke*, we two sit.



Fig. 164. *de θil θ'i*, we sit.

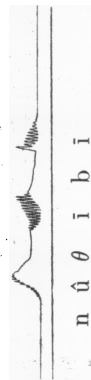


Fig. 167. *nũθ θi bĩ*, I swam.

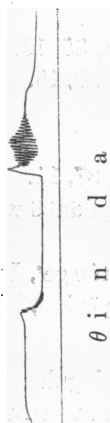


Fig. 159. *θin da*, you are sitting.

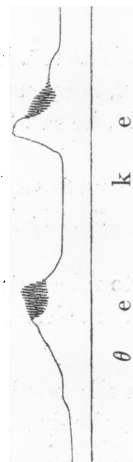


Fig. 162. *θe ke*, they two sit.

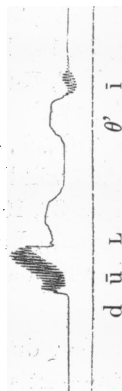


Fig. 165. *dũL dũl θ'i*, you sit.

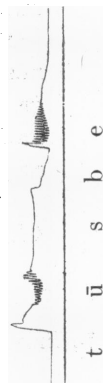


Fig. 168. *tũs be*, let me swim.

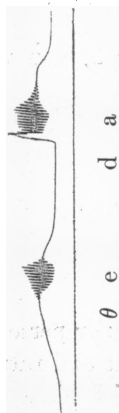


Fig. 160. *θe da*, he sits.



Fig. 163. *xõ dĩnl k'á*, build a fire.



Fig. 166. *deL deL θ'i*, they sit.

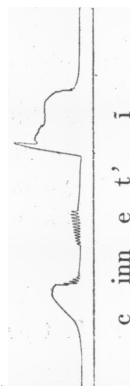


Fig. 169. *cinn e t'ĩ*, you drink.

na hīn da, will you live, 37, 19; but, na gin da^a wa li, you will live, 36, 2.¹

ye hūnL 'ā, he found. 37, 3.

nī hīL 'a zū, they got up. 36, 10.

ye ka he ya, he started for them. 36, 5.

na he dja, he started back. 36, 13.

SUBJECTIVE PREFIXES.

s-, first person singular; a reduced form of the first singular personal pronoun se. This prefix is found in the present and future of all verbs and in the past tenses of verbs which have the reiterative prefix, t- or d-.

tūs be, let me swim (Fig. 168.)

hūs tcū. I will take, 34, 15; but, hīnL tcū, he took it, 35, 13.

as ʔ, I took it, 20, 16; but, a neL ʔ, did you take it? 20, 15.

nūs da, I will sit, 8, 10; but, ne da, he sat, 39, 11.

ges i, I see (Fig. 193.)

na θes dja, I went back, 44, 4; but, na θe ya, he went, 27, 11.

na ges da^a wa li, I will live (again), 36, 21; but, na gin da^a ō wa li, you will live, 36, 19.

Cf. Hupa, xauw auw, I am going to take out; Kato, tūc ge^a, I will carry; Jicarilla, na dīc t'ā, I am chief; Navajo, yīc bej, I boil it.

i-, first person singular, dual, and plural; used in the singular with verbs in the past tense and in the dual and plural when their stems are different from that of the singular.

tī ya, I went, 44, 11; but, te ya, he went, 16, 9.

nī nī 'ā, I brought (Fig. 226.)

θī da, I am sitting (Fig. 158.)

xa θī ya, I went up (Fig. 170.)

xa θī dil, we went up (Fig. 175.)

te θī t'as, we two went, 44, 6.

te θī del, we went. 44, 7.

nī nī del, we came. 43, 18.

θeL k'eθ t'a, because I shot. 43, 10.

Cf. Hupa, te se la te, I am going to take them; Kato, sī tī ne, I lay; Jicarilla, da se dā ye, where I had been sitting; Navajo, nī lōz, I led.

¹ There is no discoverable reason in these two examples why h- should be used in one and g- in the other.



Fig. 170. xa θ i ya, I went up.

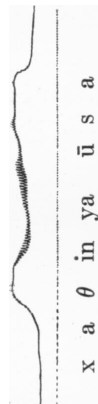


Fig. 171. xa θ in ya ũ s a, did you go up?

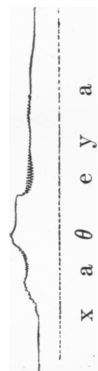


Fig. 172. xa θ e ya, he went up.



Fig. 173. xa wa sa, let me go up.



Fig. 174. xa θ in gai, go up.

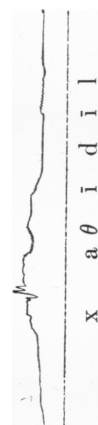


Fig. 175. xa θ i l, we went up.



Fig. 176. xa θō 'a, you two went up.



Fig. 177. xa θō ' dil, you went up.



Fig. 178. xa θ i t'as, we two went up.

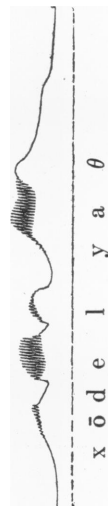


Fig. 179. xō del yaθ, smoke rising.



Fig. 180. c i wac t'i, I eat.

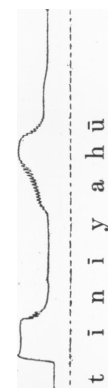


Fig. 181. t i n i ya h ũ, when he went out.

t-, first person dual and plural; used when the stem is the same for all three numbers, but it does not appear when there is a third modal L-, following it. The L is in that case rendered sonant l.

e gīt ʔ, we saw it. 43, 9. (Fig. 202.)

te wū deʔ, let us throw them (Fig. 214); but, tūs ne, let me throw (Fig. 211.)¹

te θī dūk', we threw (Fig. 213.)

na hī dθet, we two stayed (Fig. 207.)

te wū t'as, let us walk (Fig. 188.)

nī wūl ʔ, let us look (Fig. 203); but, nīL ʔ, you look (Fig. 194.)

de θīl θ'ī, we are sitting (Fig. 164); but, deL θ'ī, they two are sitting.

ne θīl yā, we raised him (Fig. 218).

hō de θīl k'a, we built a fire. 45, 8.

n-, ne-, (or nasalization of the vowel), second person singular; in some cases there is no evidence that an n was at any time in the verb. The prefix is a reduced form of nen, you.

dinL eθ, put on (snowshoes). 16, 6. (Fig. 245.)

θin da, sit, 11, 13 (Fig. 159.); but, θe da, he is sitting, 14, 14 (Fig. 160).

xō dinL k'ā, build a fire. 22, 6. (Fig. 163.)

cin ne t'ī, you drink. (Fig. 169.)

na ne θet hwū sa, did you stay? (Fig. 206.)

ne ga, make for me, 16, 2. (Fig. 246.)

tī ne, throw to me (Fig. 209).

wō θūθ, pull several times. 11, 6.

nī gīl djet hwū sa, are you afraid (Fig. 221.)

neL t'ūc, take off bark (Fig. 241.)

Cf. Hupa, ye nūn dauw, come in; Kato, tē'ūn yān, you eat; Jicarilla, n dai, go; Navajo, de nī ya, you go.

ō-, second person dual and plural; there are some contractions but evidently the prefix has existed in all cases. The aspiration in some instances renders a stop a continuant and a sonant a surd.

xa θō' 'a, you two went up. (Fig. 176.)

wō' 'as, you two walk (Fig. 183.)

wō' diL, you (plu.) walk (Fig. 184.)

¹ The t does not appear but it has converted the n into d.

nūL 'i, you two look (Fig. 195.)

ne waL djet hwū sa, are you afraid? (Fig. 223.)

nī nō Le hī, you brought, 11, 18; but, nī nī la, you (sing.) brought.

Cf. Hupa, na nō diL, you go across; Kato, be cō' lōs, take me up;

Jicarilla, xan da sa' Le, take us out; Navajo, di cō aj, you two go.

THIRD MODAL PREFIXES.¹

The modal prefixes which are found between the subjective prefixes and the stems in some instances may by their presence or absence change the meaning of the verb. Certain stems are not used without the third modal L-, while t or d is usually found with the iterative.

L-, has a transitive force in some cases, or is used when an indirect object of a verb of speaking or saying is in mind.

heL nī t'a, he called, addressed him, 13, 18; but, he nī, he said, 13, 16.

nī nīL 'as, the wolves came, 8, 16; but, nī nī 'as, they two (men) came, 7, 6.

nī nīL t'i, he brought it (a person), 13, 5; but, nī nī tā, he brought it (a long object), 9, 2.

l-, with a few stems is found in all the forms, and at times with stems which are also used without any modal prefix or with L-.

nel djet', he is afraid (Fig. 222.)

na tsel kōs, he jumped. 13, 1.

hūL yī', called. 45, 14.

nīL ge, (dog) came, 45, 9.

gel tī, they put him. 38, 17.

nīL 'as hī le', they do not come. 32, 3.

n-, an n is found in the past tenses of many verbs preceding the stem or the third modal L-, but no meaning is known for it.

dī gin 'at', she unfastened. 16, 19.

nī ginL Lal hī k'e, he could not move. 8, 12.

ye yint θī' hwū, when they dug. 9, 2.

yī hōnL 'a, she found him. 14, 9.

The relation of these third modals is brought out by the following examples:

na ye ginL tc'il, he tore it; na gail tc'il, it is torn (someone did it);

¹ These prefixes in Hupa are discussed under the caption *Classes*, p. 34, and for Kato in the section headed *Third Modals*, pp. 57-9.

na gīn tē'il, it tore (from ordinary wear). da ye gīn 'ūt, he tore it;
da get 'ūt', it is untied by someone; da get dūk', it came untied by
itself.

ō-, ū-, is used in the future only. Since this prefix is used in the same
forms with the third modal prefixes and precedes them, it
probably is not connected with them in meaning or function.

tūs be, let me swim (Fig. 168).

tū sa, let him walk (Fig. 187).

te wū dīL, let us walk (Fig. 190).

Cf. Hupa, yō loi, let him tie (only found in third person); Kato,
tē'ō gac, let him chew it (third person only); Jicarilla, dō ya',
let him come; Navajo, a dō nīL, he will do it.

VERBAL STEMS.

The meaning of the verbal stem can sometimes be discovered by accounting for the meaning of all other elements entering into the verb, when it appears that the stem must have the meaning which is required to give the complete verb the sense required to fit the context. For example in line 13 of page nine an tēL az de, is said to mean "if it runs away," and the context requires such a meaning. It has been discovered however, that an means "away," that te means "to begin," that L is used with certain stems and when its meaning is discoverable it has a transitive force, and finally the last syllable gives the conditional force, "if." The stem az carries then the meaning of movement. By examination of the various words which have stems meaning to move it is found that az is only used of animals moving on four feet, and used only with a plural subject.

It is also possible to place side by side a number of verbs which are alike except that the stems differ. Since there is but one variable it is easy to see what the meaning must be to produce the differences in meaning.

nī nī ya, he came, one on foot.

nī nī 'as, they came, two on foot.

nī nī del, they came, more than two on foot.

nī nī kī, he came, one or more in a canoe.

nī nī tā, he brought something long.

nī nīL az, they came, wolves or other four-footed animals.

It has not been possible of course to determine the meaning of all the stems in this manner. The meaning placed after the isolated stem is simply a judgment of what it probably means, and the examples are to illustrate this judgment and are not to be considered proofs of its meaning.

-‘a, -‘ai, -‘ā, -‘aL to have position, used particularly of a round object, singular only.

na da θe ‘ai, (a rock) stood up. 12, 20.

na gi ‘a, it was evening (referring to position of the sun). 19, 5.

θe ‘ā hī k’e lai, (lake) was there. 17, 3.

hō ‘ai, (house) stood. 37, 2.

xō te ‘a hī k’e, (tracks) were in a line. 16, 12.

Used transitively.

na θe ‘a, he gave it. 13, 18.

nī nī ‘ā, he brought. (Fig. 227.)

nī wūñ ‘aL, bring to me. 14, 12.

da nīL ‘ā, I stuck my nose in. 30, 16.

te na nī ‘ai, put it in the water again. 15, 18.

te’ nī ‘ā, she put in the water. 15, 17.

Cf. Hupa, te tcū wiñ an, he put in water; Kato, de dūn ‘ac, put on the fire.

-‘a, -‘ai, -‘ā, to find a person or thing.

yī hōñL ‘a, she found him. 14, 9.

be na xōs ‘ai wa li, I would find. 33, 1.

be hwūL ‘ā, they found him. 24, 14.

be hwūs ‘aL, I am going to find.

-‘a, to send one, to give directions.

ai ye heL ‘a, he sent her back. 37, 15.

nī ya tī nī ‘a, he gave directions. 9, 6.

Cf. Jicarilla, da nL ‘a na, he sent word again.

-‘ā, to be full.

da nel ‘ā hoi yī hī k’e, it was filled with. 39, 11.

-az, -as, to travel, used of animals only in the plural.

na gal ‘ūs θ’e, heard the animals walking. 31, 17.

nī nīL az θ’e, he heard wolves come. 8, 16.

ginL as, caribou came. 19, 14.

Cf. Hupa, teL atc, pack-train came; Kato, tūl ac būñ, turtles must walk.

-‘as, -‘az, -‘ais, to travel, used of two persons only.

ye dūn ne ‘a zū, when they two went in. 35, 10.

wō’ ‘as, you two walk (Fig. 183.).

se ‘as, they two set out. 7, 5.

xa θī t’as, we two went up (Fig. 178.).

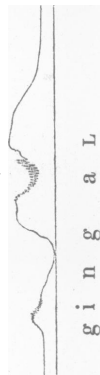


Fig. 182. gín gal, you walk.

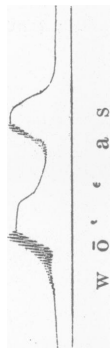


Fig. 183. wō' 'as, you two talk.



Fig. 184. wō' dir, you walk.

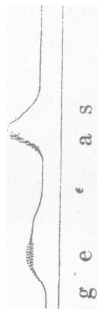


Fig. 185. ge 'as, they two walk.

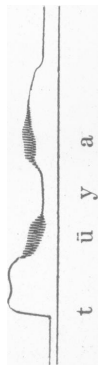


Fig. 186. tū ya, let him walk.

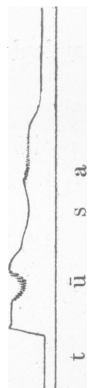


Fig. 187. tū sa, let me walk.

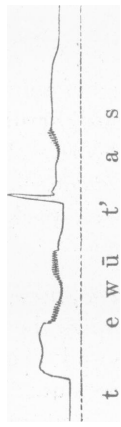


Fig. 188. te wū t'as, let us walk.

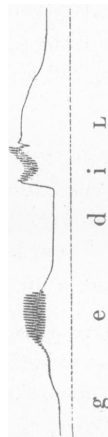


Fig. 189. ge dir, they are walking.

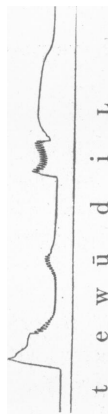


Fig. 190. te wū dir, let us walk.



Fig. 191. yī sī' hō dū θólk, inside let us smoke.

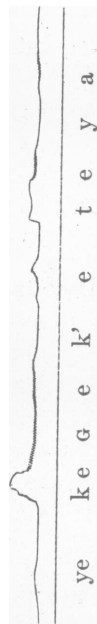


Fig. 192. ye ke ge k'e te ya, on his track he walked.

ge 'as, they two were walking. (Fig. 185.)

dzi de 'ais nī, were walking. 34, 14.

Cf. Jicarilla, n ke 'ac na, they two started; Navajo, yī 'ac, they two are walking.

-aiL, to bite.

ne eL 'aiL, they bite. 26, 13.

Cf. Hupa, tcū wiñ aL, he chewed; Kato, na tc'al, he was chewing; Jicarilla da gō aL, biting them.

-at', -ūt', to untie.

dī gin 'at', he took off. 16, 19.

da gī 'ūt, I untied it.

Cf. Navajo, k'e is at, I untie.

-el, -ēL, -ūL, to move on the surface of water.

de ne teL el, they took them through the water. 7, 1.

na nū hwe i ginL ūL, take us through the water. 7, 2.

Cf. Jicarilla, xa na gō eL na, they floated to the top.

-eθ, to put on clothing.

dinL eθ, put on (my snowshoes). 16, 6. (Fig. 245.)

Cf. Jicarilla, yī diL es, he put on moccasins.

-ī, to see, to look.

e wō' 'ī ō sa, did you two see it? (Fig. 198.)

ye he 'ī, they two saw it. (Fig. 200.)

yis 'ī, I see. 35, 10.

nī was 'ī, let me look. 29, 4. (Fig. 196.)

ges 'ī, I see. (Fig. 193.)

Cf. Hupa, niL iñ, look; Kato, nūc 'ī ne, I saw it; Jicarilla, gō niL-
'ī na, they looked; Navajo, yō ī', let him look.

-ī', to steal.

yī ne 'ī' nī t'a, they stole. 18, 10.

ne 'ī', he stole it.

se ne 'ī nī t'a, he stole me. 37, 12.

Cf. Navajo, a nī 'ī, he is stealing.

-ī, to do.

a neL 'ī t'a, did you do it? 22, 12.

as 'ī, I did it. 22, 12.

a sel 'ī, they did to me. 40, 8.

Cf. Hupa, ai kyūw en, I will do; Kato, kwac 'ī ne, I always do that;
Jicarilla, 'a da tc'il 'ī na, they try to do it.

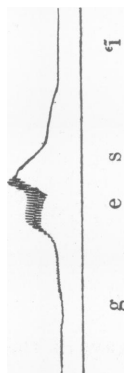


Fig. 193. ges ʔ, I see.



Fig. 194. nil ʔ, you look.

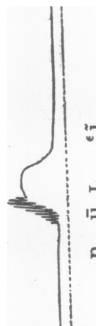


Fig. 195. nūL ʔ, you two look.

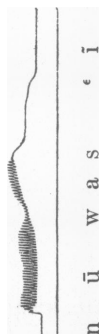


Fig. 196. nū was ʔ, let me look.



Fig. 197. i gī ʔ ūs a, do you see?



Fig. 198. e wō ʔ ōs a, do you two see?



Fig. 199. ye ʔ, he saw it.

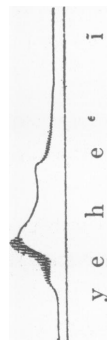


Fig. 200. ye he ʔ, they two saw him.



Fig. 201. da ye he ʔ, they saw him.

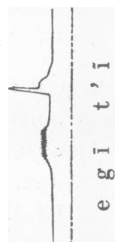


Fig. 202. e gī t'ī, we saw it.

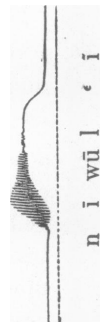


Fig. 203. ni wūl ʔ, let us look.

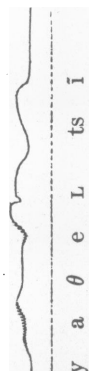


Fig. 204. ya θel tsī, for him she made.

-ya, to make, to do.

al ya, some one made it.

a ts'e dīl ya hwū, he did it to himself. 21, 20.

Cf. Hupa, auw di yau, I did.

-ya, -yai, to travel, to go; used of one person only.

na θī ya, I went. 17, 1.

ye dūn nī ya, come in. 27, 1.

nī nī ya, he came. 25, 3.

tū ya, let him walk. (Fig. 186.)

xa gīn yai, he went out. 45, 4.

xa θe ya, he went up. (Fig. 172.)

na θes dja, I went back. 44, 4.

Cf. Hupa, te sē yai, I went away; Kato, tc' nūn yai, he came there;
Jicarilla, xō ya', let him come.

-ya, -yā, to know.

e kō des ya, I may know. 37, 21.

kwa des yā, I know. 30, 14.

he kō del ya nī t'a, he knew. 31, 14.

he kō de dja, they knew it. 20, 18.

Cf. Hupa, xō wūt xō wes yūn te, I will watch her; Jicarilla, 'at-
da gōs yā', they noticed them.

-yā, to grow, to pass through life.

eL gel yā nī t'a, they were the same age. 32, 4.

na θīl yā, we raised. (Fig. 218.)

da nī yā' t'a, (stones) were growing. 20, 20.

Cf. Hupa, dō xoi nes yan, he did not raise it; Kato, nes ya nī-
kwa nañ, it had grown.

-ye', -yī', to be named, to be called by name.

hūl ye', he is named. 25, 18.

hūl yī', is called. 45, 14.

Cf. Kato, ōl yī būn dja', shall be called.

-yez, -yūs, to break, transitive, and intransitive.

na dī yez, she broke it. 18, 18.

ge yūs, he broke it. 22, 11.

Cf. Kato, tc' gūn yic, he broke it.

-yū, -yūL, to pursue, to chase.

nai yin te yū, he chased again. 22, 17.

da nē yū, he chased. 44, 12.

se nē yūL hū sa, are following me. 19, 8.

Cf. Hupa, tce min niñ yōt dei, he drove out (a deer); Kato, būn ti-gi yō, they chased it; Jicarilla, na gō n yō, they chased.

-na, -nai, -na', to live, to be alive; but not used of residing.

e deL e ginL nai, with him you are alive. 26, 1.

wō na' t'a, he will live. 11, 20.

wūs na hī le' sī', I will not live it is. 36, 18.

he na' nī t'a, was living. 44, 1.

na ges da' wa lī,¹ I may live. 36, 21.

Cf. Jicarilla, na xī n da, alive; Navajo, xī na, he is alive.

-na, to beat, to win from one in a contest.

nō neL na, he beat. 33, 8.

hō neL na wa le sī, if he beats him. 33, 12.

-ne, -na, to do, to treat a person in a certain manner.

e kwa a ne ne, do that. 28, 6.

was ne hwū, (what) shall I do? 23, 11.

ye ga na hī le', he did not do anything. 35, 16.

wō na sūn na, do not bother. 26, 3.

Cf. Hupa, a in nū, he did.

-ne, -nūk', -na, to move something alive.

se ts'ūn tī ne, throw to me. (Fig. 209.)

ne ts'ūn tūs ne, I am going to throw to you. (Fig. 211.)

na te nūk', he threw down (man). 12, 21. (Fig. 210.)

na de nūk, he turned over. 24, 15.

na ye te na, he threw her. 27, 3.

xa gī nūk', she took out (a trout). 15, 18.

te θī dūk',² we threw. (Fig. 213.)

-ne, -nī, to speak.

ai yeL nī, he said. 15, 4.

aL ne k'e t'a, he found she spoke of. 36, 6.

e kwaL nī, he told. 25, 5.

seL nī θ'e, I heard her say of me. 31, 8.

he dni, he said. 23, 10.

hōl nī, he told the story. 30, 15.

de sī', I said.

a dī,³ he spoke. 25, 17.

¹ The stem is changed to -da, by the third modal t- which having caused this change no longer appears.

² The n of the stem is changed to d by the first plural prefix t.

³ The d is due to the prefix d which appears in he dni and in other languages as is shown in the examples given below.

Cf. Hupa, a den ne, he said; Kato, tc'n nī, he said; Jicarilla, 'a-dn nī na, he spoke.

-nī, to flee (?).

θī ye heL nī, he ran away. 22, 3.

θī ye tel nī he dja, he ran. 22, 4.

ant hwūs nī, I am going to leave him. 19, 19.

-la, -le, -La, -Le, to do, to make.

a yin la, he made it. 13, 14.

as La, I make.

a hōn la ū, they made. 29, 15.

ts'a la ge hwū, when he tried it. 21, 15.

a yū le hwū le, she could not. 40, 9.

e kwa sin le, you do it. 38, 3.

a was Le, let me make.

e kwa nūs Le hī le' nī la, I would not have done it. 14, 2.

Cf. Hupa, a tcil lau, he did it; Kato, dī kwa' lag, he did this way; Jicarilla, 'ai yin la na, he made.

-la, -lai, -leL, relating to the position or movement of two or more objects or of something ~~like~~ like a rope.

ye ga nī la, he gave her. 40, 5.

nī nī la, she brought (pieces of metal). 20, 14.

da θe lai, lay on something. 34, 14.

te θe la, he took out. 25, 15.

gin leL, you carry (a rope). 10, 3.

θe lai, lies there.

Cf. Hupa, ye tcū wil lai, he took them in; Kato, ū na' tc'e na lai, her eyes she took out.

-lal, -lal, to dream, to sleep.

in teθ lal, he is asleep.

nī ginL lal hī k'e, he was sleeping. 8, 12.

hī tel lal, he is asleep.

Cf. Hupa, kin na is lal, he dreamed; Kato, n tes laL, he went to sleep.

-lī, -lī, -le, to be, to become.

wa le, will be. 33, 12.

was Le, I will be. 33, 18.

na ga dle, he has changed. 16, 14.

hen lī wa lī hī k'a', will be. 32, 5.

hes lū, I was. 30, 16.

hes slin hī t'a, I became because. 40, 16.

he *θe* lī', he became. 32, 12.

da gīn le, were. 45, 12.

Cf. Hupa, ya is len, both became; Kato, s'ūs līn', he became;
Jicarilla, gōs li na, became.

-lī, to flow;

te lī, flowing. 12, 6.

Cf. Hupa, tce wes lin te, it will flow out; Kato, na na gūl lī ne, it runs down; Jicarilla, n lī, it flowed.

-lū, -Lū, to be caught in a net, or noose.

ts'e lū, he was caught. 21, 3.

t'a he lū, he was caught. 30, 11.

da *θes* lū, I was caught. 31, 4.

Cf. Hupa, le il loi, he ties together; Kato, nas lī', he tied up;
Jicarilla, ts'is lō', they lassoed; Navajo, dji lō, he caught with a rope.

-lū, -lūk, to lead by the hand.

ye dai ye nī lū, when he led him in. 39, 10.

dze de nūs lū, I will lead you. 40, 11.

ye te lūk, he led him. 39, 10.

Cf. Hupa, an te lōs, she dragged back; Kato, tc't te lōs, he led;
Jicarilla, na da ses lōs, they led back; Navajo, yin lōs, he led.

-la, to lick with the tongue, to bite.

hin la, lick her (said to a dog).

nō nes la, I bit it. 31, 2.

-L'i, to fall. Plural.

na gī L'i, (many tongues) fell down. 16, 20.

na gī L'i hō yī k'e lō, they had fallen. 29, 9.

-L'ōn, -L'ūn, -L'ū, to tie, to knot, to put on clothes.

ye *θe* de L'ōn hwū, when she tied around herself. 38, 5.

nai ye L'ōn, she put on his clothes. 16, 5.

na sī L'ūn, dress me. 16, 5.

be *θe* res L'ūn, I tied around me. 38, 2.

da in L'ō hī k'e t'a, he had set snares. 21, 2.

be de L'ū, he tied to. 7, 1.

Cf. Hupa, na kis Lōn, she made baskets; Kato, ō' Lō, braid (plu. imperative); Jicarilla, be is L'ō gō, bundles.

-*θet*, -*θet'*, to stay at a place, to remain, to reside; used in the singular and dual only.



Fig. 205. nas θet, I stayed.

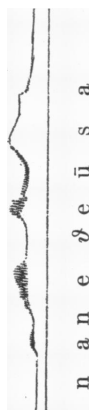


Fig. 206. na ne θet hwū sa, did you stay?



Fig. 207. na hī dθet, we two stayed.



Fig. 208. na hī de, we stay.

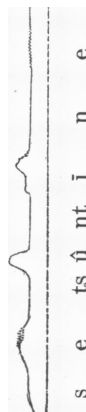


Fig. 209. se ts'ūn tī ne, to me throw.



Fig. 210. na te nūk, he threw.

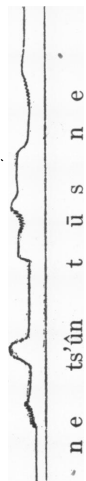


Fig. 211. ne ts'ūn tūs ne, to you I throw.

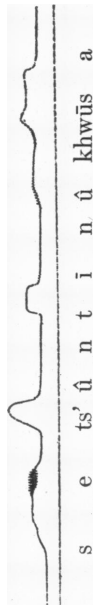


Fig. 212. se ts'ūn tī nūk hwū sa, to me did you throw?



Fig. 213. te θ dūk', we throw.

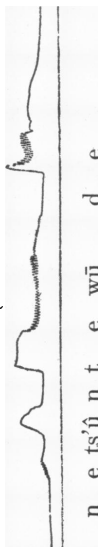


Fig. 214. ne ts'ūn te wū de', to you let us throw.



Fig. 215. ge 'as, they two are walking.

na he *ʔet'*, they lived. 8, 7.

na gin *ʔet'*, he stayed there. 13, 11.

na ne *ʔet hwū sa*, did you stay? (Fig. 206.)

na hī d*ʔet*, we two stayed. (Fig. 207.)

nas *ʔet*, I stayed. (Figs. 6, 205.)

Cf. Hupa, da nin tsa, sit; Kato, nūn sat, sit.

-*ʔet*, to wake up.

tc'ez zin *ʔet hwū*, when he woke up. 8, 11.

Cf. Hupa, tce in sit, he woke up; Kato, tce' sūt, wake up.

-*ʔi*, -*ʔi*, -*ʔet*, -*ʔet*, to kill; used with singular object only.

la se nīL *ʔi' xa*, kill me. 38, 4.

le ga wūL *ʔi i le'*, you did not kill. 13, 7.

la ga wal *ʔi*, we will kill him. 24, 16.

le gūn nī *ʔet'*, I killed (one lynx). 43, 17.

le ga nīL *ʔet'si'*, I killed. 37, 14.

-*ʔi*, -*ʔe*, to eat up.

wū *ʔi sūn na*, do not eat. 7, 7.

be ga te ū *ʔe*, you leave in eating. 7, 8.

-*ʔūn*, -*ʔūn*, -*ʔen*, -*ʔen*, to think.

ye nes *ʔūn nī*, I think. 29, 4.

ye nī *ʔūn t'a*, he thought. 40, 8.

ye nī *ʔen*, she thought. 18, 17.

ye nī *ʔen hī t'a*, because he thought. 21, 8.

ka nai ye ne *ʔūn hwū*, she was hunting for (lice). 24, 2.

Cf. Hupa, ai ne sen, I thought; Kato, dō kw ne sūñ, I was insensible; Jicarilla, 'ai nī sin da, I think about; Navajo, nī sin, I think.

-*ʔūθ*, to pull repeatedly.

ge *ʔūθ*, he pulled repeatedly. 11, 8.

wō *ʔūθ*, pull several times. 11, 6.

-*ʔa*, to find something animate when there are tracks or others indications to follow.

hinL *ʔa hī k'e da*, they found it. 18, 1.

dīL *ʔa lō sai*, they may find. 15, 2.

Cf. Hupa, xōw tsan, I saw him; Jicarilla, yīL tsa na, he found.

-*ʔet*, to fall.

yail *ʔet hoi yī*, was falling. 7, 15.

na ts'el *ʔe dī*, when he had fallen. 11, 10.

Cf. Hupa, nal tsit, it fell; Kato, nōl sūt, he fell.

-*θet*, -*θet'*, to play; used of the playing of children.

se na was *θet*, I will play. 16, 6.

sûn na *θet'*, he had played. 17, 8.

-*θi*, to dig, to insert in the ground or snow.

ye yint *θi'* hwû, when they dug. 9, 2.

na tc'e del *θi*, they have put up sticks. 29, 20.

t'a da din *θi'*, he stuck on. 12, 7.

Cf. Jicarilla, yî zî na, she pushed (ashes each way).

-*θûk'*, to smoke tobacco.

hō dū *θûk'*, let us smoke. (Fig. 191.)

-*θi'*, (-*θ'i*), to recognize or to know a person.

naî yûl *θ'i* ū, she recognized him. 39, 20.

na yûl *θi'*, she recognized.

Cf. Hupa, tcōl tsit, he knew it; Kato, dō ōl tsût de, we did not know him.

-*θ'e*, -*θ'ûk'*, -*θ'ûk'*, to hear.

e dî *θ'ûk'* hî le', they did not hear it. 29, 20.

ye dî *θ'ûk'*, he heard. 31, 15.

-*θ'e*, used as a suffix to many verbs.

Cf. Hupa, an tsû, he heard it cry; Kato, na ya' dî ts'eg, they heard again; Jicarilla, bî dō ts'a na, she heard; Navajo, tî dî-ts'a', he hears.

θ'i, to sit; used in the plural only.

î zel *θ'i* hî k'ûl lai, sitting. 28, 17.

de *θil θ'i*, we are sitting. (Fig. 164.)

Cf. Hupa, ya deL tse, they were living.

-ze, -ze', to hunt an animal.

na was ze', I am going to hunt.

teL ze, he hunted.

Cf. Jicarilla, î je, they hunted; Navajo, hal je, he is hunting.

-zeL, -zel, -zîL, to shout.

ne zeL, shout.

eL ts'ûn na *θe* zel *θ'e*, he heard shouting in a circle. 10, 11.

he zîL he dja *θ'e*, he heard him shout. 22, 5.

-zit', to kill; used with a singular object.

le gal zit', he was killed. 28, 10.

la gal zit' wa li, they had killed it, or it was killed. 23, 19.

-zūs, to drag.

ka da hī zūs hoi yī hī k'e, they had been dragged (on the snow).
10, 13.

Cf. Jicarilla, n ke n cō na, they began to drag it; Navajo, yō cōL,
he is dragging it.

-sai, -sa, -caL, to go, to travel; first person singular only and probably
the result of s, the prefix for that person, contracting with y
of the stem -ya, -yai.

xa wa sa, let me go up. (Fig. 173.)

be ka wa sai, I will go for them. 36, 5.

tū sa, let me walk. (Fig. 187.)

ge caL, I walk.

Cf. Hupa, na hwa, I will walk; Kato, na ca^ε, I will go about; Jica-
rilla, na ca^ε, I go about; Navajo, na ca, I go.

-ca, -sa, -ce, to rear a child; see -yān, to grow.

ye ne ca, he raised him. (Fig. 217.)

nī ca^ε, I raised a child. (Fig. 216.)

ye na ca^ε, she raised him. 14, 10.

nū ce, raise it. 30, 14.

-sī, -djī, to stand.

θū sī, stand. 45, 14.

θī djī, he stood. 45, 15.

Cf. tce ī yen, he always stands; Kato, tc' sīñ ūñ gī, he is standing;
Navajo, sī zī, he is standing.

-xel, the passing of night, relating to darkness.

sel ginL xel, it gets dark with me.

ginL xe lū, at night. 8, 11.

gint xel, it got dark. 19, 4.

Cf. Hupa, wil weL, at dark; Kato, gūl ge le, it was getting late;
Jicarilla, tca gōL xel gō, when it was dark; Navajo, tca hal-
xel, dark.

-xōs, to tickle with the hand.

xeL xōs, he tickled. 21, 14.

-xūl, -xūL, -xaL, to use a club, or to move a long stick.

ginL xūl, he struck. 13, 22.

θī dinL xaL, you throw a stick in the fire.

Cf. Hupa, na nel waL, he struck; Kato, nūn sūL gal, you hit;
Jicarilla, yī ninL xaL na, he struck him; Navajo, bīl jī dīc haL,
I hit (with a stick).

-be, -beL, -bī, to swim.

tūs be, let me swim. (Fig. 168.)

ge be Lī, he swam. 34, 2.

te bī, he swam. 34, 6.

nūθ θī bī, I swam there. (Fig. 167.)

Cf. Hupa, nauw me, let me swim; Kato, nī bī ne, I swam; Jicarilla, nac be, I am going to bathe; Navajo, n se bī^ε, I swam.

-ben^ε, to rise; said of a stream.

hīl ben^ε, water rises.

-da, -dai, to sit, to remain; used in singular only.

ne da, she sat. 19, 14.

θe da, he is sitting. 14, 14. (Fig. 160.)

θe dai, he sat. 14, 9.

be ga nūs da, I will sit by him, I will marry. 8, 10.

Cf. Hupa, sit dai, he lived; Kato, sī dai, I sit; Jicarilla, ne da, I sat; Navajo, sī da, he is sitting.

-da, -daL, to travel; used of the singular only.

nī da, he walked. 26, 13.

a gīn daL, go home.

Cf. Hupa, na wit dal, he went; Kato, tc'e na gūt dac, he came up again; Jicarilla, yīl ha na daL na, he went.

-dā, to sew.

na na was dā, let me sew it.

na naL dā^ε, she sewed up. 27, 12.

-daθ, -daθ, to burn, to singe.

he daθ, he burned. 32, 9.

he daθ, he singed. 32, 10.

-de, -dī, to kill; used in the plural only.

ye nīL de, he killed. 43, 3.

le gūn nīL de^ε, we killed. 44, 3.

e θūn la ga was dī, caribou I am going to kill.

-de, to stay, to remain; plural only.

na hī de, we stayed. (Fig. 208.)

na gī de^ε, we stayed. 43, 15.

-de, to wash.

na gīnL de hwū, she washed (his face). 8, 6.

Cf. Kato, te' na tc'ūs dēg, he washed it; Jicarilla, be na tcīL de, he bathes it.

-de, to dig with spear.

na tse de', he chiseled (for a beaver). 12, 15.

ga na gī de, we worked at (a beaver house). 44, 8.

-del, -deL, -diL, -dil, to travel; used in the plural only.

ā te θi del, we started back. 44, 14, 9.

na gī deL, we traveled. 44, 10.

ye dūn nī dil, we went in. 44, 17.

xa θi dil, we went up (Fig. 175.).

wō' diL, you (plu) walk (Fig. 184.).

se dil, all moved. 15, 7.

Cf. Hupa, wei diL, we will go (dual and plural); Kato, ka sī del', we came up (dual only).

-del, -deL, -diL, to eat.

ye k'e el del, he ate all of two fish.

hes deL sī, I eat. 11, 13.

hel diL hoi yī nī t'a, he used to eat (all) up. 18, 13.

-del, -deL, -dil, -diL, to throw.

ye teL de lī, she threw them. 10, 21.

a te wōnL deL sūn na, do not throw. 12, 9.

ye teL dil, he threw. 26, 11.

na ye teL dil, he threw them back. 26, 12.

Cf. Kato, de t gūl del' kwan, he had put in the fire.

-dī, to be none.

he dī', we had none. 44, 3.

dō dī hoi yī, there was nothing. 21, 3.

Cf. Hupa, ē dīn, without.

-dī, to speak; see -nī, above.

'a dī, he spoke. 25, 19.

-dūθ, uncertain.

hūt dūθ i t'a, he went through. 23, 21.

-dlī, -dlī, -dlū, to be cold; said of a person.

θes dlī sī, I am cold. 22, 6.

he dlī t'a, because he was cold. 22, 7.

bē ke ū dlū he, let them all freeze. 14, 19.

Cf. Navajo, yīc dlō, I am cold, sī' nī dli, I am cold.

-dlō, -dlōk', to laugh.

na de dlō e, they laughed. 239.

na na e de wū dlō hī, let us laugh. 8, 8.

na dai e dlōk' θ' e, he heard laugh. 8, 3.

na dai i dlōk' 'i t'a, they laughed. 23, 1.

-tā, -tā', relating to the position or motion of a long object.

ye ga nī tā ū, he gave her. 40, 5.

nī nī tā', he brought. 9, 2, 4.

na was ta i le', I will not lend it. 34, 4.

Cf. Hupa, xō wa in tan, he gave her; Kato, tc'en tan, he took out;
Jicarilla, be n dec n ka na, he leaned a gun against; Navajo,
can ti, give me (something long).

-tas, to shoot with bow and arrow.

ye ginl tas, he shot. 9, 21, 20.

hwūnl tas de', if you shoot. 7, 10.

-tal, -tūl, to break; said of a string or line.

θel tal, (the string) broke. 29, 6.

hel tūl hoi yī, kept breaking. 10, 9.

θel ta, I broke. 31, 2.

-tez, -tes, to be in or to assume a reclining position; used in dual and plural only.

ne tes, they two lay. 8, 11.

ze tez, they two lay. 7, 2.

na nel te zū, when they were asleep. 13, 19.

Cf. Hupa, tsis tetc, they were lying (dual and plural); Jicarilla,
nūn na kec, you two lie down; Navajo, sī tec, we lie.

-te, -tī, -tin', to be in or to assume a reclining position; used in the singular only.

was te hī le', I will not sleep. 12, 17.

ne tī', he lay. 24, 1.

θel tin', lies dead. 17, 6.

Cf. Hupa, sit ten, she was lying; Kato, nes tiñ, it is lying; Jicarilla,
n ke, lie down; Navajo, nīc te, I will lie.

-tī, -tī ne, -tel, to move an animate thing or its remains.

ce ginl tel, take me. 15, 11.

nī nīl tī', he brought. 13, 5.

ye tel tī ne, carried him. 17, 17.

Cf. Hupa, na tel ten, he took it along; Kato, nūn s'ūs tiñ, he
picked him up; Jicarilla, n tc'il ke, he places it; Navajo,
ca nīl te, give me (something animal).

-tī, to talk.

da yaL tī θ'e nī, you I heard talking. 9, 5.

Cf. Jicarilla, ya daL kī na, they began to talk; Navajo, yaL tī',
he is talking.

-tā, to love.

ye ga ye nī ge tā, loved him. 40, 9.

-θeL, -θīL, -θel, to strike, to chop.

was θeL, let me hit with an axe.

yūt θīL, he hit it.

de gūn nī θel, she cut a hole. 15, 16.

Cf. Hupa, dje wiL tesL, he pounded it.

-tsī, -sī, -tsin, to take away, to carry.

naī yeL tsī, she took. 20, 9.

na θeL sī hwū, when he took. 24, 10.

na na' yeL tsīn, he took him again. 26, 16.

-tsī, -tsī, to make.

θīnL tsī hwū sa, did you make it?

θeL tsī', she made. 10, 22. (Fig. 204.)

e deL tsī hwū, when he made himself. 23, 20.

Cf. Hupa, a dis tcwen, he made himself; Kato, ūL tcī, make it.

-tcū, to seize, to take hold of.

hinL tcū, he took. 35, 13.

yīL tcū wī, I took it. 38, 2.

Cf. Hupa, tcīL kit, he took hold; Kato, yīL tcūt, he caught it;
Navajo, yī yīL tcōd, he took hold of it.

-tsūn, -san, to smell; both transitive and intransitive.

des san de, I would smell. 33, 1.

θe tsūn ya ze, smells a little. 37, 1.

Cf. Kato, ye gūn tcūn, he smelled it; Navajo, yīc tcin, I smell.

-tcūθ, -tcūθ, -tcīθ, referring to a flat flexible object, like cloth or dressed skin.

θeL tcūθ, it (cloth) lies.

da θeL tcūθ, he hung up. 22, 9.

dze deL tcīθ, she took it along. 10, 22.

Cf. Hupa, siL kyōs, it lies; Kato, naL tcōs, she put it; Jicarilla,
ka na yīL tsōs, they put it in water again; Navajo, ca nīL-
tsōs, give it to me.

-tc'e, -tc'ōk', to be ill tempered, to be angry.

hīL, tc'e t'a because he was angry. 45, 18.

hāl tc'ōk', he is angry, 34, 12.

Cf. Kato, tc'ūñ gūn tce', he is angry; Hupa, ta kil kyū (personal name) a man of harsh temper.

-ts'i, to blow, of the wind.

nīL ts'i, it blew. 43, 5.

Cf. Hupa, xō dan tce, it blows; Kato, wa nūn tcī būñ, it will blow through; Jicarilla, nL tc'i, whirlwind; Navajo, nL tc'i, wind.

-ts'i, to comb the hair.

gin ts'i, she combed. 8, 6.

-tc'ūL, tc'ūL, -tc'el, to tear, to rend.

nai yūL tc'ūL, let him tear it up.

na tc'e dīL tc'ūL xoi yī, he used to pull up. 35, 7.

na gīn tc'ūL, were torn. 27, 11.

be nai yū 'il tc'el, he pulled her clothes off. 10, 14.

Cf. Hupa, dje wīL kil, he tore away; Kato, dje' kūL tcūL, split it.

-tsūk', -ts'a ge, to cry.

he ts'ūk' hwū, when he cried. 24, 1.

tša ge de, crying. 8, 15.

Cf. Hupa, win tewū, you have cried; Kato, ūc tcī ge, I cried; Jicarilla, xa tc'i tc'a, they cry; Navajo, yī tea, he is crying.

-t'a, to swear, to curse.

na dō de t'a de. if she swears. 9, 10.

na dō de t'a θ'e, he heard her swear. 10, 10.

-t'a, -t'ai, -t'ak', -t'ūk', to fly.

na wōn t'a, you (will) fly across. 12, 5.

na ge t'ak', he flew down. 12, 13.

nī t'ūk', flew there. 11, 16.

djī de ne t'ai, fly around. 12, 7.

Cf. Hupa, na win tau, it (fog) will settle down; Kato, nūn t'ag, it flew; Jicarilla, nac t'ai, I fly; Navajo, yī t'a, it is flying.

-t'aθ, -t'aθ, to cut.

na was t'aθ, I am going to cut.

k'e nī t'a θū, when he cut off.

Cf. kit te tats, he cut them; Kato, yīs t'ats, he cut it; Jicarilla, k'e ī t'as, they cut off; Navajo, is t'ās, I cut.

-t'e, -t'i, to be, to have the nature or property of a certain kind.

an t'e hī k'e, it was. 20, 9.

e kwa an t'i, that kind. 31, 13.

Cf. Hupa, a in te, how he appeared; Kato, ac t'ē, I am; Jicarilla, cī 'a t'e', my nature; Navajo, a nic t'e, I am.

-t'eθ, to roast on the coals.

neL t'eθ, you roast, 17, 13.

dūs t'eθ, I will roast. 31, 8.

Cf. Jicarilla, yīL t'is, they roasted; Navajo, is t'es, I cook.

-t'eθ, -t'eθ, to step:

da de wū t'eθ sūn na, do not step. 7, 11.

da de t'eθ, he stepped on. 7, 14.

na ze t'eθ, he took steps. 45, 15.

-t'es, to make a pile.

de nūL t'es, pile up. 26, 5.

de nil t'es, they piled it up. 26, 5.

-t'i, -t'in, to do anything.

'as t'i, I did it. 14, 3.

'a t'in hī le le sã', perhaps he did it. 18, 2.

Cf. Hupa, a ya ten, they did it; Kato, kwac t'īn, I did it; Jicarilla, ac t'ī dn, I do; Navajo, ac t'i, I did it.

-t'i, to drink, or eat.

cin ne t'i, you drink (Fig. 169.).

cī wac t'i, I eat (Fig. 180.).

cet hī t'i, he was still eating. 20, 2.

be ga ce ges t'i de, if I eat. 36, 3.

-t'ūc, to hew (?).

neL t'ūc, take off bark. (Fig. 241.)

wac t'ūc, I will take the bark off.

-ga, -xã, to make several things.

ne ga, you make. 16, 2. (Fig. 133.)

yī gī ga hū, she made. 16, 4.

was xã, I made them.

-gaL, -gai, -gai, to travel; used in the singular only.

gin gaL, you walk. (Fig. 182.)

ge gaL hoi yī, she was walking. 19, 5.

xa θin gai, you go up (Fig. 174.).

e gūn nī gai, go to it. 10, 4.

Cf. Hupa, na wa ye, he went; Kato, na ga kwan, he had walked; Jicarilla, dac dī gai gō, when one walked by; Navajo, na ga, he is going about.

-ge, to travel on four feet; used of animals only in the singular.

ye gûn nîl ge, (a wolf) came to her. 18, 17.

ha gel ge, it (squirrel) ran out. 23, 18.

ta da naL ge, he ran around. 33, 10.

-gel, to kill.

e Let ts'el gel he na t'î hwû, when they fought. 24, 19.

be ke el gel, he killed all. 31, 18.

Cf. Hupa, tcis siL we, he killed; Kato, sel giñ, he killed; Jicarilla, yî yes xî na, they killed; Navajo, yî yîs xî, he killed.

-gî, -xe, -gîn, -geL, to carry on the back.

nû wûs xe, I am going to carry it. 19, 21.

na te gî, he carried. 21, 10.

ye te gîn, she carried him. 15, 12.

ye geL, she carried him on her back.

Cf. Hupa, tce wel, he was carrying; Kato, tc't tes gîn, he carried; Jicarilla, nac xe, I carry; Navajo, nac gēL, I carry.

-ge, -gwi, to puncture, to spear, to prick.

e ge hoi yî lo sa', something might stick. 33, 2.

ga i ge de, something might stick through. 33, 4.

yû ge he dja, she speared them. 19, 15.

sîn gwi, spear me. 28, 6.

Cf. Hupa, ya xō qōt, they stick them; Kato, ya' tc'ōñ ge, they speared; Navajo, ya' il ged, he stabbed him.

-geθ, -djet', -djit, to be afraid.

i tc'a he te geθ, they were afraid. 35, 19.

nel djet', he is afraid. (Fig. 222.)

ye tc'ûn nel djit hî le hwû, he was not afraid. 35, 11.

ye tc'an nel djiz hî le, he was not afraid. 35, 14.

Cf. Hupa, yin nel git, he was afraid; Kato, wûn tōL gûc ûñ, they might be afraid; Jicarilla, be ne gō dzi na, they were afraid of him; Navajo, yî nal dzit, he was afraid.

-gōL, to creep.

gel gōL, it is creeping.

-kai, to be light, to become day.

yeL kai la dja de', if it is day. 11, 15.

Cf. Hupa, ye il xa, mornings; Kato, dō yîL kai, not day; Jicarilla, yîs ka na, it dawned; Navajo, ha yîL kâ, it is dawn.



Fig. 216. nī cā, I raised it.



Fig. 219. nū cā, you raised it.



Fig. 222. nel djet', he is afraid.



Fig. 225. da nel djet', they are afraid.



Fig. 217. ye ne cā, he raised it.

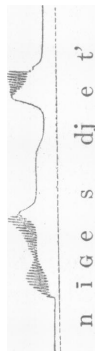


Fig. 220. nī ges djet' I am afraid.

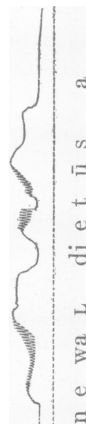


Fig. 223. ne wal djet' ū sa, are you afraid?

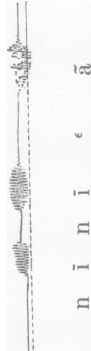


Fig. 226. nī nī 'ā, I brought.



Fig. 218. ne θl ya, we raised him.



Fig. 221. nī gīl djet hwū sa, are you afraid?



Fig. 224. ne gīl djet', we are afraid.

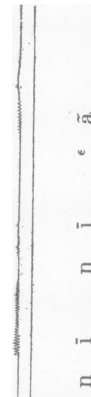


Fig. 227. nī nī 'ā, he brought.

-ke, -kai, to follow tracks, to trail.

ye teL ke, he tracked them. 9, 18.

na te θil ke, we followed the tracks. 45, 11.

teL kai, they followed. 18, 5.

Cf. Hupa, tcit teL xa, he tracked it; Jicarilla, n ke dac nL ka na, they began tracking him; Navajo, neL ka, he is tracking him.

-ke, to sit; used of the dual only.

ū ke, we will sit. 25, 9.

θe ke, they two sat. 27, 2. (Fig. 162.).

Cf. Jicarilla, na' ke, you two sit down; Navajo, sī ke, they two are sitting.

-keθ, to fall.

na seL keθ, he fell. 21, 20.

da θe keθ de', if it sticks in tree. 7, 10.

Cf. Hupa, nō niñ xūts, something fell; Kato, wal kūt, it fell through.

-kī, to paddle a canoe, to travel by canoe.

ta kī hwū, when he paddled. 23, 1.

ye gūn nī nī kī, he met him. 24, 9.

Cf. Hupa, tañ xen nei, the canoe went away.

-kōs, to jump.

na gal kōs, jumps. 33, 6.

na tsel kōs, he jumped. 13, 1.

-kūt', to slip.

ye ges kūt', I slipped under. 30, 5.

-qōt, to spear.

na qōt', he speared. 13, 2.

he qōt, he speared. 8, 12.

Cf. Hupa, ya xōs qōt, they stuck them; Kato, ûñ qōt, spear it.

-k'ā, to build a fire, to burn, to cause to burn.

xō dinL k'āi, build a fire. (Fig. 163.)

xō deL k'ā, he made a fire. 22, 8.

xō de θil k'ā, we made a fire. 45, 8.

nī da re k'a hī k'ūs e, partly burned sticks. 15, 11.

Cf. Hupa, wil kan nei, a fire was burning; Kato, ûL k'añ, make a fire; Jicarilla, n den n k'a na, it burned so far; Navajo, a dī-k'añ, burned.

-k'eθ, to shoot with a gun.

yūL k'eθ i t'a', he shot them. 43, 3.

θēL k'eθ, I shot. 43, 10.

tel k'īθ ī, gun. 44, 2.

VERBAL SUFFIXES.

As will appear from the comparative material presented, the greater number of the prefixes and stems are found in languages other than the Chipewyan. The suffixes with one or two exceptions, however, are not found on the Pacific Coast or in the Southwest. It seems probable that they are recent developments in Chipewyan.

-i le^ε, -hī le^ε, renders the preceding statement negative.

a wō le hī le^ε, you will not do to him. 11, 20.

wūs na hī le^ε sī^ε, I will not live it is. 36, 18.

ne tca hī le^ε t'a, because he was not large. 33, 10.

nī dja hī le t'ū, he had not come. 21, 5.

-wa li, -wa le, used in future or conditional statements in which some doubt exists.¹

na ges da^ε wa li sī, I will live. 37, 21.

na gin da^ε wa li, you will live. 36, 2.

hō neL na wa le sī, he beats. 33, 12.

-nī, seems to be used as a relative, making a clause of a verb.²

la gal de^ε nī, which he had killed. 10, 21.

te del nī, who came. 26, 1.

na θe ya nī, when he went again. 27, 15.

ge gaL nī, as he walked. 8, 1.

-nī t'a, used of emphatic statements of observed past facts.

eL gel yā nī t'a, they were the same age. 32, 4.

na θet' nī t'a, he lived. 24, 5.

na te diL nī t'a, ducks were flying about. 42, 17.

se ne t'ε nī t'a, stole me. 37, 12.

-hī t'a, similar to the last in force but apparently used of present facts.

aL t'in hī t'a, she carried. 10, 9.

θin da hī t'a, (why) do you sit here? 37, 11.

-lō sa^ε, indicates the probability of a future event.

na ne neL tī lō sa^ε, I may carry you back. 23, 11.

e ge hoi yī lo sa^ε, something might stick. 33, 2.

Le ga de nī θet' lo sā^ε, suppose you might kill yourself. 33, 4.

¹ Perhaps a verb from the stem -le, -li, -lin, to be.

² Probably a suffix which means "person" used in some other Athapaskan languages to make nouns of verbs.

-θ'e, to discover by hearing.

nī nīL az θ'e, he heard (wolves) come. 8, 16.

seL nī θ'e, I heard her say of me. 31, 8.

Cf. Hupa, a den tsū, he heard singing.

-sī', used of emphatic statements to correct a misapprehension or the ignorance of the hearer.

nī nī la sī', I left it. 10, 2; 9, 9.

Le ga nīL θet' sī', I killed. 37, 14.

Le ga wūd θī ī le' sī', we will not die. 15, 5.

θes dli sī, I am cold. 22, 6.

-sūn na, used with imperative giving it the negative force of prohibition.

ye ne wūn θī sūn na, do not think. 12, 11.

wū θī sūn na, do not eat. 7, 7.

tī wa ya sūn na, (do not) let go out. 28, 3.

-he dja, marks a definite stage of the action or development of the verb to which it is suffixed.¹

ye k'e na de he dja, when they fought. 23, 19.

na tset he dja, he became strong. 35, 5.

ne tca he dja, he became large. 33, 19.

na te gwi he dja, (their horns) stuck up. 19, 17.

-hī k'e, -k'e, used to indicate that the act was discovered by traces or other evidence after it transpired.

teL as hī k'e, had gone along. 9, 19.

ne 'ī k'e sī, he is stealing. 36, 11.

nal 'ais hī k'e t'a, were crossing. 20, 3.

na de dlōk' hī k'e t'a, laughed. 23, 5.

a da dī k'e, wolves were talking. 9, 5.

aL ne k'e t'a, he found she spoke of. 36, 6.

-hī k'ūl la, -hī k'e la, used with statement of a fact inferred from a succeeding fact or a result.

na teL dja hī k'ūl la, he went again. 17, 17.

Lo gūn nīL de hī k'ūl la, she saw he had killed. 17, 8.

na' da' ī k'ūl la, she was sitting. 24, 3.

da nī yā hī k'e la, were grown. 7, 3.

-hoi yī', -hoi yī, used of customary, repeated, or continuous acts.

yail θet hoi yī, was falling. 7, 15.

¹ This suffix seems to be a verb meaning "to become."

ye kwat xoi yī^ε, he speared him. 28, 8.

na θet hoi yī^ε, he lived. 28, 14.

na tset hoi yin t'a, because he was strong. 35, 18.

heL tūL hoi yī^ε, it kept breaking. 10, 9.

-hwū, -ū, in most cases seems to subordinate a temporal clause.

yeL nī hwū, when he said. 25, 4.

ye nes θūn hwū, when I thought. 31, 7.

ye dūn ne 'a zū, when they went in. 35, 10.

nī nī yau, when he came. 29, 1.

-hwū sa, -hū sa, -ū sa, interrogative; used with the second person.

ī gī 'ī ūs a, do you see? (Fig. 197.)

se nē yūL hū sa, are following me? 19, 8.

na ne θet hwū sa, did you stay? (Fig. 206.)

-xa, used to indicate intention or purpose.

ye geL yī ha, in order to carry it. 19, 19.

ha nī dē le xa, they would marry. 38, 21.

be kō de dja xa, she might know it. 20, 11.

gīn na^ε xa ī le^ε sī, you will not live. 37, 5.

-de^ε, conditional future.

an teL az de, if it runs away. 9, 13.

hwūnL tas de^ε, if you shoot. 7, 10.

θīn ya de^ε, if you go. 36, 21.

ges 'ī de^ε, if I see. 39, 19.

Cf. Hupa, au win neL de, if it happens; Kato, ts'ūs qōt de^ε, if he spears it.

-t'a, in most cases seems to have causal force.

nē tca t'a, he was so big because. 33, 9.

hīl tc'e t'a, because he was angry. 45, 18.

ye nī θūn t'a, he thought. 40, 8.

wō na^ε t'a, he will live. 11, 20.

na tset t'a, was strong. 38, 6.

TENSES OF VERBS.

Many of the suffixes, either directly or indirectly, fix the time of the verb. The future tense in addition to a peculiar form of the root used in the present and future has a prefix *ō-* discussed above. The past tense is differentiated from the present and future in other ways not clearly traceable.

to the presence of definite word parts. The stem of the past sometimes has a glottal stop at the end where the present lacks it or has an aspiration.

ne ɕʰ, he stole it; ne ɕʰʰ, he is about to steal it.

The past has a sonant l where the present has a surd L.

ginL xûl, he struck; ɕi dinL xal, you throw a stick in the fire.

The vowel of the stem is sometimes different.

a yin la, he made; ai yû le, let him make.

as la, I made; a was Le, let me make.

The stem sometimes has a stop or a nasal consonant or nasal vowel which does not appear in the present and the vowel may be different in addition.

θi gôt, I speared it; wûs ge, let me spear it.

nûθ θi bî, I swam there (Fig. 167); tûs be, let me swim (Fig. 168).

The first person singular of the past lacks the prefix s- as has been explained above; the past also often has the second modals which are not usually employed with the present. Complete conjugation systems would require many pages and would not present material other than that discussed in the preceding pages. They will be found in Father Le Goff's grammar. One example in the present and past follows:

Present.

na was tc'ûL, let me tear it.

na wûL tc'ûL, let us tear it.

na neL tc'ûL, tear it.

nôL tc'ûL, you (plu.) tear it.

naî yûL tc'ûL, let him tear it.

na he yûL tc'ûL, let them tear it.

Past.

na giL tc'il, I tore it.

na giL tc'il, we tore it.

na ginL tc'il hwû sa, did you tear it?

na wôL tc'il hwû sa, did you (plu.)
tear it?

na ye ginL tc'il, he tore it.

na he ye ginL tc'il, they tore it.

ADJECTIVES.

The qualifying adjectives of Chipewyan as of other Athapaskan languages are conjugated for person and number. The prefixes appear to be the second modal prefixes of verbs and apparently relate to the acquisition, or the permanency of the possession of the quality named in the stem.

de-,

del ba, gray. (Fig. 238.)

dû we laʰ, he is powerful. 26, 17.

ne-,

ne zō^ε, good. 36, 3.

θī-,

θī baθ, round.

θes tûn, I am frozen.

tī-,

tī baθ, round.

tī ginL tûn, thick, deep. 43, 12.

STEMS OF ADJECTIVES.

-we, la, -ye la, powerful, dangerous.

dū we la^ε, he is powerful. 26, 17.

dū yē la, it is hard. 37, 20.

-ye θī, male.

de ye θī, male. 9, 15.

-neθ, -neθ, long, tall.

nī neθ, long. (Fig. 232.)

dī neθ, long.

dī neθ ī le^ε, not long. 32, 17.

nī nī θī la ye, top tall. 43, 2.

Cf. Hupa, tce nes, he is tall; Kato, gûn nes, it became long;

Jicarilla, n de dzī, tallest one; Navajo, nez, tall.

-leL, soft.

hel leL, it is soft.

-La, fast.

nas La, I am fast.

nal La^ε, he is fast. 34, 2.

-L'ûs, blue, green.

de L'ûs, it is blue.

Cf. Jicarilla, da L'ī dji, blue; Navajo, dō L'ij, blue.

-θō, -θōk', yellow.

del θōk', it is yellow. (Fig. 236.)

θûn θō ī, yellow star, Venus.

Cf. Hupa, lit tsō, green; Kato, dūl tsō, blue; Jicarilla, lī tsō ī, yellow; Navajo, lī tsō, yellow.

-zûn, black.

del zûn, black. (Fig. 226.)

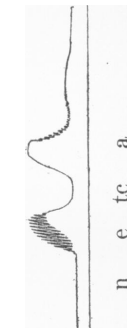


Fig. 228. ne tca, large.

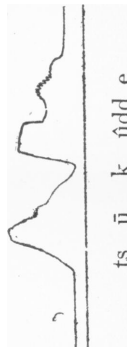


Fig. 229. tsū kūd de, small.



Fig. 230. ne zwille, not good.



Fig. 231. le k'a, fat.



Fig. 232. nī neθ, long.



Fig. 233. ne dū e, short.



Fig. 234. le kūn, sweet.



Fig. 235. del gai, white.



Fig. 236. del θōk, yellow.



Fig. 237. del zūn, black.

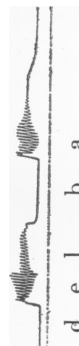


Fig. 238. del ba, gray.



Fig. 239. del k'ōs, red.

Cf. Hupa, *Lū hwin*, black; Kato, *ges L cūn*^ε, salmon black; Jicarilla, *Lī zī*, black; Navajo, *Lī jin*, black.

-*nō*^ε, -*nū*^ε, good.

ne *zō*^ε, good. 36, 3.

ne *zwile*^ε, not good. (Fig. 230.)

Cf. Hupa, *nū hwōn*, good; Kato, *n cō ne*, it is good; Jicarilla, *n jō ne gō*, it is good; Navajo, *nī jūn e*, nice.

-*sōk*^ʼ, round, spherical.

de *sōk*^ʼ, round like a ball.

Cf. Navajo, *dī djōl*, round.

-*ba*, gray.

del *ba*, gray. (Fig. 238.)

Cf. Hupa, *dil mai*, gray; Kato, *dūl bai*, brown; Jicarilla, *Lī ba*, brown; Navajo, *La ba*, gray.

-*baθ*, round, circular.

de *baθ*, round.

θī *baθ ya ze*, round small, snowshoes. 16, 3.

tī *baθ ya ze*, round small, snowshoes. 18, 7.

Cf. Hupa, *na wes mats*, it was coiled; Navajo, *na maz*, round.

-*dū e*, short.

ne *dū e*, short. (Fig. 233.)

-*dli*, cold (used of persons).

θes *dli sī*, I am cold. 22, 6.

-*tūn*, thick.

tī *ginL tūn*, it is thick (snow). 43, 12.

Cf. Navajo, *dī tā*^ε, thick.

-*tcai*, large.

ne *tca*, large. (Fig. 228.)

tū ne *tcai*, big lake. 14, 12.

Cf. Hupa, *nūw kya ō*, I am large; Kato, *gūn tcaq kwān*, it had become large; Jicarilla, *n tsa ī*, it is large; Navajo, *n tsa*, large.

-*tsūl*, wet.

be *tsūl*, it is wet.

Cf. Kato, *naL cūl ūt*, because it was wet.

-*tc'e*, -*tc'ōk*^ʼ, to be cross, ill-tempered.

hīl *tc'e*, he is cross.

hōl *tc'ōk*^ʼ, he is angry. 34, 12.

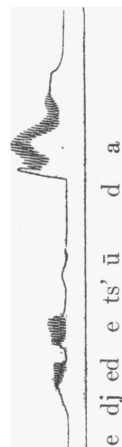


Fig. 240. e dj ed e ts' ū d a, cow.

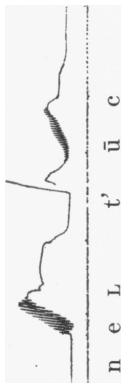


Fig. 241. n e L t' ū c, chop off.



Fig. 242. d a t c ū n k e, shoe.



Fig. 243. k' es l e z e, ashes.



Fig. 244. n e b a n i t' a i l e', to you they did not leave.

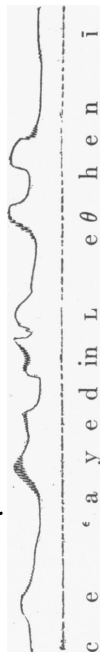


Fig. 245. c e ' a y e d i n L e θ h e n i, my snowshoes.

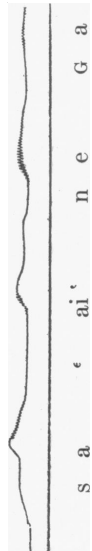


Fig. 246. s a ' a i' n e g a, for me snow shoes make.

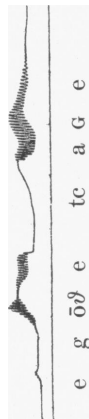


Fig. 247. e g ō θ e t c a g e, suckers.



Fig. 248. ts' e y ā k w i, old woman.

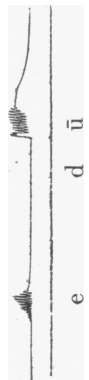


Fig. 249. e d ū, hot weather.

-ts'ī yī, female.

de ts'ī yī, female. 9, 14.

-ts'ī, salt.

de nī ts'ī, it is salt.

-t'aθ, sharp, pointed.

θe t'aθ, rock sharp. 13, 2..

-gūn, poor in flesh.

be gūn, poor.

-gai, white.

del gai, it is white. (Fig. 235.)

Cf. Hupa, tseL kai, white stone; Kato, seL gai, white stone; Jicarilla, Lī gai i, white; Navajo, La gai, white.

-kūn, sweet.

Le kūn, it is sweet. (Fig. 234.)

Cf. Kato, L kūn, it is sweet; Jicarilla, Lī ka, sweet; Navajo, La kan, sweet.

-k'a, fat.

Le k'a, fat. (Fig. 231.)

Cf. Hupa, Lūw k'au, I am fat; Kato, L kag, it is fat; Jicarilla, da Lī k'a e, very fat; Navajo, nes k'a, he is fat.

-k'aθ, cold; used of weather and elements.

ta ne k'aθ tū we, cold lake.

Cf. Jicarilla, gōs k'ats', it was cold; Navajo, des k'az, cold.

-k'ōs, red.

del k'ōs, red. (Fig. 239.)

hō del k'ōs, it became red. 33, 15.

-k'ūs, sour.

de nī k'ūs, it is sour.

-ka de, small.

ts'ū ka de, he became small. 33, 17.

ts'ū kūd de, small. (Fig. 229.)