K'ADONTS'IDNEE







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Madeline Solomon yugh noholnigee ant'aago k'adonts'idnee

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Go isee ee dinaanin kok'a huk'itł'eeyaga hukanaaga nidinlidik da dlitseen ant'aago bidohzil-eeghee Tsol Yidla tłeek'a.

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Koyukon Athabaskan

TRADITIONAL STORIES

Told by Madeline Solomon Transcribed by Eliza Jones

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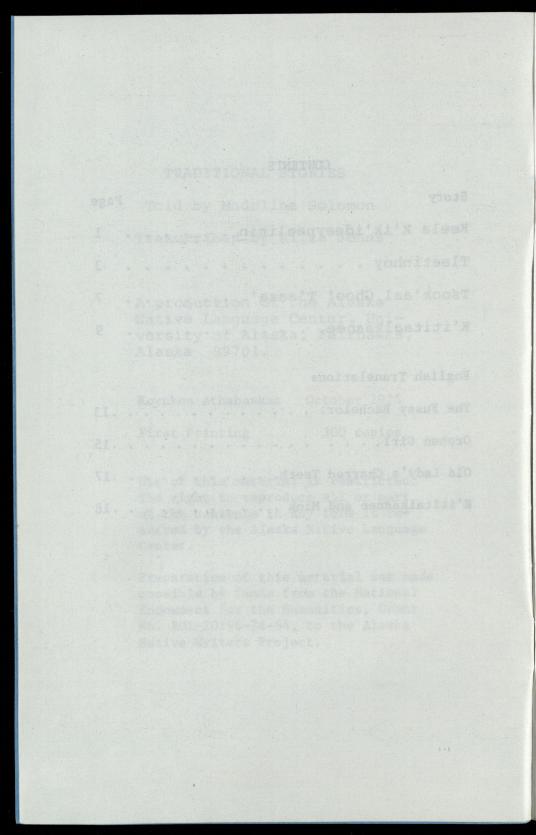
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KEELA K'IK'IDEEYNEELININ

Yaga gheel ts'uhut'aan. Eet gheel keel k'ik'ideeyneelinin lido. Eet hałda sołt'in hayugh neełghanaaghdidił eehoo.

Go keel o<u>y</u> doldlo. Ts'<u>uh</u> łaał tłeek'a doyeeldlo.

Eet halda go solt'aan noygheelo gheelhee. Ts'uh ts'a diyah yidonoyeelyo. Ts'uh yinaalghuh. Ts'uh laal tleek'a donoyeeldlo. Go keel tleeneeyo ahuyil. Go hundin oy naalaghugh doldlo. Go yineel-aan. Ahuyil boho k'its'a diyeet'aa.

Ts'uhu go naalaghuh hu ditlikts'a kunonoyeelt'otl ts'uh donoyeeldlo.

Dahoono tsook'aal gheel lido, dakoy solt'aan nilyaah. Eet gheel didneehee

"Tsook'aał dont'aa see koon binlistoghyee no-o o<u>y</u>." Go bitsook'aal deeyłnee. "Dodaaleelk'aał no-oogh isee sołt'in <u>h</u>ayugh neełghanaaghdidił ee<u>h</u>oo." <u>K</u>'udaa hałts'in go o<u>y</u> u<u>k</u>ulyo. Ts'u<u>h</u>u yeetinaalghut. Ya<u>k</u>'aaneełneek ts'u<u>h</u>u yoo-oot donoyeeldlo. <u>K</u>'udaa yit <u>k</u>'odon da go keel tłeeno-= eediyo a<u>h</u>uyił go hundi<u>n</u> naałighu<u>h</u> ts'a doldlo. Yineeł-aan bugh sos kalaa.

Ts'uhu k'udaa go solt'aan oko hoonaatl-aan'. Ts'uh yugh yidoneeyo. "Nin loyaga oy naaleeghuh," yilnee. "Oho'," nee. Tsook'aal dzaadolghal.

Atl'ee lo deeltsa' kaa' tl'aaga yinaaldidlee aahaa yinaalghuh.

Ts'uh k'udaa yoolneek ts'uh adugh yidoyeeltaan.

Dahoono tsook'aal gheel lido, dakoy

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TLEETINHOY

Yaga gheel ts'uhut'aan eet gheel kaayah hool-on.

Eet halda deetsaan dinotaalnee'. Ts'uhu gheel <u>k</u>'udaa ditlikts'a go <u>kaayah</u> <u>h</u>ut'aan taalno. Halda yoogh nidaagh baaba ats'uhdeetol-ol haayneelin duhughun.

Gin eego <u>h</u>ayt'aan yoz ditłiga hałda, ditłikts'a hutł <u>k</u>'adaa<u>h</u>aldlo. Eedee yił hałda ha<u>h</u>adeeno.

Dahoono hałda dinaak'ołon tłeetinhoy hałda yit huts'a hataatłtaan. Gin eenee' zokuł hayugh neegheelniydlaa'. Todlooh hayoodnee duhughun. Duhugh ant'aa go kunk'aa huts'a haytaatłtaan. Dahoono ditłikts'a bugh haak'ideeno.

Ts'ah k'adaa nakoh hayoz gheelhee. Ts'a yoogh oy yee k'o-eedoy ts'a gheel haghołkah. Ts'ah gheel go kaayah hata notidoy. Hooł hunda guh kaa' k'ał ee-on. Ts'ah yoolneek, ts'ah yaghotlee-atlk'il. Ts'uhu go yitl'aaga ts'aanaaneelo ts'uh yinaalditł. Ts'ah gaabeeł yinaatłtseen. Ts'uh k'udaa eet k'odon koon no-oogh tl'ee k'o-eedoy. Ahool oy tlaaga eeton. Ts'aha tł'ee nuhulyaah. Ahooł k'ak'ał koon noeeton. Eeda asoodneeno-ooneelneek. Yoogh vivee k'otodok ts'idnoyeeloh. Eeda yee k'adaa haadeeyo. Ts'a yoogh ghahoł ahooł doogh hunda guh notleetaadliton. Ts'uh eet deeynaalti'oon. Ts'ah eet k'aagh notaaliyo.

Dahoono hałda no-oogh tł'ee nuhulyaah. Go guh kaa' oko. Eenda eego k'eełak'ee yaan' ee-on. Ts'uh yit k'odon k'udaa go

gaabeel ghun no-ado. Ahool hunda guh lidluy lon. Eeda no-eeltaan. Ts'uh k'udaa go adideeyl-aan ts'a yakaa' ghon tlee-= atlk'il. Go niteek'ee nilaan ts'in'. Ts'uh yitl'aaga halda ts'aanonaaneelo. Ts'uh eeda nonaalditl. Eeda halda k'udaa gaabeel no-atltseen. Uhunla gaabeel tl'eegho lon at'aan ts'a k'udaa ditaalnee'. Eego guh aluk ts'a yakaa' halda ghontlee-alk'il. Ts'a halda gaabeel yinyineeghoy.

Nidaa<u>n</u> zo<u>k</u>uł teelleedaa. Adidzaa<u>n</u> tu<u>h</u> yoogh koon notido<u>y</u>. Notido<u>y</u> <u>h</u>u hałda gaabeeł yaan' ahutaatłtseen'.

Dahoono go <u>guh</u> hałda duhdził yee dotaatłtaak. Tł'eegho <u>guh</u> nakogh neeneeltaan.

Ts'uhu k'udaa yoo-aan yaats'in. K'udaa adak'u hu tohoditolil dineeholil. Dahun nots'agheetaalidaatl hun. Nidaats'a lo gaaga yik'ideegheelaan'. Yoogh dikin

yeegheeton <u>gun</u> <u>k</u>'adeeyheet'aa<u>y</u> ts'a <u>h</u>un nots'agheetaalidaatl. Adeey lo koon gin eenee' zo<u>k</u>ul anheelaalaa. Ts'uhu "Ya<u>g</u>a dinaa<u>k</u>aaya<u>h</u> <u>h</u>oogheelaa' di<u>n</u>, ts'u<u>h</u> deetodlool," hadnee. Duhugh go <u>k</u>'aagh nohohadeelyo.

Go hunda koon go dinaak'olon hunda koon lido. Ho go t'aan yidon aldlee hayoodneey. Todlooh duhugh hayugh haadeenonin.

Go noheedidaatł ts'wh no-oogh gwh hadono-eelyo ts'whw k'wdaa hoho k'inontaatłneek. Hogo t'aan todlooh een ywh ditłikts'a k'idogheelo.

TSOOK'AAL GHOO' T'AAZA'

Yaga gheel ts'uhut'aan. Eet tsook'aal lido. Eet gheel adidzaan tuh geega oko notidoy. Yoogh adzibaangit yił neek'eełkoot. Huyts'in' gheel gonee.

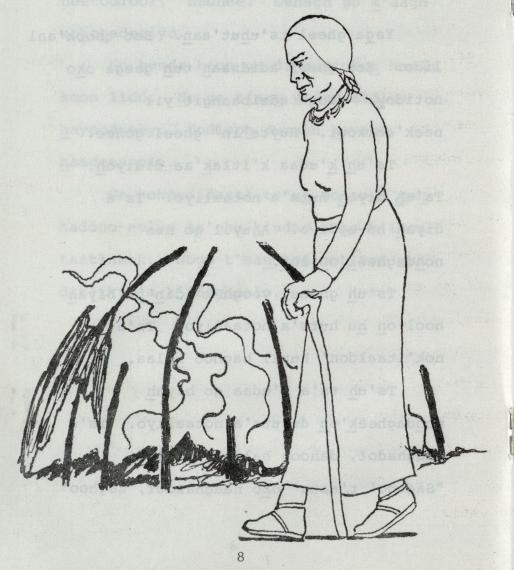
Ts'uh k'udaa k'itłak'aa didiyoh. Ts'uh diyah huts'a notaałiyo. Ts'a diyah no-eediyo. Ahuyił go hun nohdagheek'on łon.

Ts'uh gheeel yoogh k'idin hu biyah hool-on hu huts'a notaaliyo. Ts'a nok'itaaldon' huyil baghoo kalaa.

Ts'uh ts'a k'udaa go biyah nohdagheek'on duhuts'a notaaliyo. Ts'a naaghadol, dahoon halda k'idilee. "Saghoo' t'aaza' oko naaghasdol, saghoo'

t'aaza' oko naaghasdoł."

Ts'a go eeyit neeno-eediyo. Ts'a nuhutaadliyo eego huk'adla'. Ts'uh noyeeton ts'a dilo noyagheeton. Ts'uh haanodeediyo.



K'ITITAALKAANEE

Go K'ititaalkaan eeda haanodeedakaan ts'a ghakaal. Ahool yoogh dodots'a hunda taahgoodza solt'aan ghahol. Ts'uh go dikin k'o' aahaa yitl'in atldiy. Ts'uhu "Abaa," daadiyoh ts'a nodo' dinohooloh. Tl'ool halda eego k'o' angheelk'it.

Ts'uh eego yoodot no-eediyo eego solt'aan. Ak'oy "Abaa sitl'ina'," nee ts'in'. Tlida k'itaalk'ok. Nidaats'a dits'oolaagh go didneeyee hayditaalnee'. Nugh bugh k'its'o-uhla-aan haylnee.

Ts'uh go nołduł k'udaa yugh niłineeneeyo. Yugh taałiyin ts'in'.

"See yaan' sitlee' hoolaan k'adishadnee ts'in'. K'itlee ghaa' bits'iga hu

naal-onee sits'i-ak'aholtl'iytl.

Sitaahooneelneek, sitaahooneelneek," nee eehoo.

Dahoono <u>k</u>'udaa eet huneets'in tlidi= taaldlit eego K'ititaalkaanee. Dahoono go tl'ool yil no-eetinni<u>y</u>. Uhta <u>k</u>'udaa k'ideeteey no-eedak'uy eego solt'aa<u>n</u>. Ts'a k'udaa tl'eegho ginaa hadnee.

Ts'uh k'udaa k'idinin koon yugh neeno-eediyo k'its'ahultoon dinaa. Eet halda k'udaa "Sits'ik'i yaayaa, yaa huli too yoo, yoo, yoon." Neets'a k'idilee eehoo. Eenda ginaa, k'udaa yuh saaktin yaan' ahyeetltseen eego bakaa'. Eedahoon go k'o' haneetl-aanaa.

Ts'uh k'udaa Ałkeehdoldoy koon yugh neeneeyo. Ts'uh k'udaa eeda koon K'iditaaldlee',

"Yoonaaneehee loo loo loo loo," nee ts'a k'idilee eehoo.

Ts'uh k'udaa kidin koon yugh neenoeediyo. Ts'uh k'udaa, "Koduhmin' don yooneets'a taak'olt'aan yooneets'a ts'aatokaal ts'a huyil uhdiniy," nee.

Dahoono hałda k'oolaatłtł'on eego K'ititaalkaanee. Ts'uh k'udaa k'oduhmin' don yooneets'a hun ts'okaał. Notłee neeghots'ineekaan. Hayugh nuk'udeedaatł. Ts'uhu haynughuł holnik. "Sołt'aan ant'aa dongo zeedahu aatłida hogheelit," hayłnee. "Nona-oo duhdził ghun notaałiyo din bitł'in ak'aghaalniy," hayłnee. "Neek'uh zee bugh k'its'onil-aan," hayłnee.

"Seezo dotaaghasleeł duhughun," hulnee. "O tlaa sugh nuk'uduhltaay," hulnee. Noduhts'in' nuk'uhaydeetaatltaan.

Ahuyił hundi<u>n</u>"oho', oho' nugh is eediseeloghee," ditaalnee'. "Yaga isee binyeet," yiłnee.

"Haa nidaats'a koon disditaalnee',"

yił nee. Ts'uhu go yakaa' eenaatł-aan'. Ahuyił go hundin bits'ugh k'akaalaa ts'a eego bak'o' bakaa' neeghee-o saaktin yaan' ahayeetłtseen łon. Dak'o' no-oolneek ts'uh saak aahaa eet halneek.

Go sołt'aan "Dzot no-oolst'eet" nee ts'a nodaga tonotaadlagok.

<u>K</u>'udaa baaba hayugh neenodinaaneelgut. Ts'uhu <u>k</u>'udaa hanodeeda<u>k</u>aa<u>n</u>. Eego sitl'ok'itolkil nee duhugh gheelgo. Didiyoghee.

THE FUSSY BACHELOR

Once upon a time there lived a fussy bachelor who didn't want to marry just anybody. There the girls all took turns visiting him, but. . .

This boy put up snowshoes and he put them on top of the porch.

So this girl took it down and took it home. She filled it with babiche and put it back on the porch.

When this boy went out, he found the snowshoes all filled. He looked at them, but it didn't look right to him, so he cut the filling out of the snowshoes and put the snowshoes back on the porch.

An old lady was living close by. She was raising her granddaughter. And her granddaughter said to her, "Grandma, why don't I try filling those snowshoes, too?"

Her grandmother said to her, "Oh, shut up! All the girls take turns on it, but. . . ."

So that evening she went and got the snowshoes. She started filling them. When she finished them, she put them back.

The next day the boy went out again. He found the snowshoes all filled. He looked at them. There were no knots in them. So, he started looking for the girl's house and asked her, "Are you the one who filled the snowshoes?"

"Yes," she said.

Her grandmother was so surprised!

She had filled them with the twisted sinew of a mouse tail.

So, he married her and brought her into his house.

bone. The filled it with believe and put it

ORPHAN GIRL

Once upon a time there was a village. There was starting to be another famine. So everybody in the village started leaving in search of food. They put all their belongings on their sleds and left with them.

While they left a young orphan girl behind, they didn't leave anything with her. Thinking she'll starve, that's the reason they left her home. Everybody left her. She was pretty big. She was big enough to walk in snowshoes so she was walking around in the village. And she found one side of a rabbit foot. So she took it and brought it home.

She skinned it and took the sinew out and twisted it and made a snare out of it.

So the next day again she was walking around in the village, and she found one side of a snow shoe. So she was still searching and found the other side. So she fixed them up so it was good enough to walk in. She put them on and left. She was walking along and came to a rabbit trail. She set the snares there. Then she went home and searched the village for some more rabbit feet. But she only found the one.

So the next day she went to check her snare. She caught one rabbit and brought it home.

So she skinned the feet as always, and took the sinew out, twisted them, and made snares with them. She kept doing this. She was getting more and more snares. She caught rabbits and skinned the feet. And made snares with them.

She never kept still. Every day she went someplace. She set snares everywhere she went.

She put the rabbits in the cache. She saved a lot of rabbits.

Now it was almost spring, it was almost time for break-up. And then people started coming back. They look so different than they used to. They were all coming back looking like they dried up in trees.

Here they didn't catch anything. So they brought themselves home thinking they'd starve in what used to be their village.

Here they found the young girl living in the village, whom they thought had starved already. They left her home to starve. Soon as they came back she brought some rabbits in from the cache and started cooking for them. So she saved them from starving.

the sinew out, twisted them, and made shares with

OLD LADY'S CHARRED TEETH

Once upon a time there lived an old lady. Every day she went out picking berries and mushrooms. And put them away for winter. This was in the fall.

She got hungry so she went home to her house. She came home and found her house had burned down.

So she went to her other house. When she got there and started eating she found out her teeth were gone. So she went back to the house that burned down. She was singing as she was going back,

"I'm going back for my charred teeth, I'm going back for my charred teeth."

She got there and started looking in the cracks between the logs, and found it. She put it in her mouth and started home.

K'ITITAALKAANEE AND MINK

This K'ititaalkaan left again in a canoe. As he was paddling along, he saw a mink girl walking up river, along the beach. So he shot her in the leg with a stick arrow.

"Ouch!" she said and took off back down river.

He had a string tied to the arrow.

So, she went home down there. She was screaming, saying "Ouch, my leg!" She was crying all night.

They started saying, "What can we do with her? Try to do something for her," they said.

So, the great gray owl got up and started making medicine, singing:

"They sound like I'm the only one that is smart. They're giving me a head oil that's filled as far as the belly button. I am pushed under water. I am beaten, I an beaten."

While that K'ititaalkaan was staying over night up around the bend. And every once in a while he would pull on the string. Every time he pulled on it, she screamed more.

"It's really hopeless," they said.

So, another person got up to make medicine. A chickadee man. And he started to sing: "Sits'ik'i yaa, yaa yaa holi too yoo yoo yoon."

But . . . it was hopeless.

Her foot was covered with their spit. But they never see the arrow.

So the boreal owl got up too, singing:

"Yoonaaneehee loo loo loo loo loo,"

but he couldn't help.

So another person went up and started making medicine. He said, remember, early tomorrow morning a world traveler is going to come down river. K'ititaalkaan was listening to all that.

So, early the next morning, they saw this man coming down. He landed down there. They went down to him. They told him, "This girl barely made it through the night. Something hit her leg when she went to check the cache. Try to help her," they told him.

"If you people can't help her, how can I help her?" he asked them. "Oh, well, bring her down to me," he said.

So they started to bring her down. And she started saying, "Yes, yes, that's him. There is his nose bridge."

"Ho! What's she starting to tell me that for," he said. So he started looking at her foot. And here was his arrow stuck in her foot. Right in the open. They got it full of spit. So he took his arrow back and wiped the wound with spit. Then the girl said, "I got my leg back," and ran up the bank.

So they gave him all kinds of food. And he left.

<u>Comment</u>: He did that just so they would give him food.

when she went to check the cachena fra. to help her



