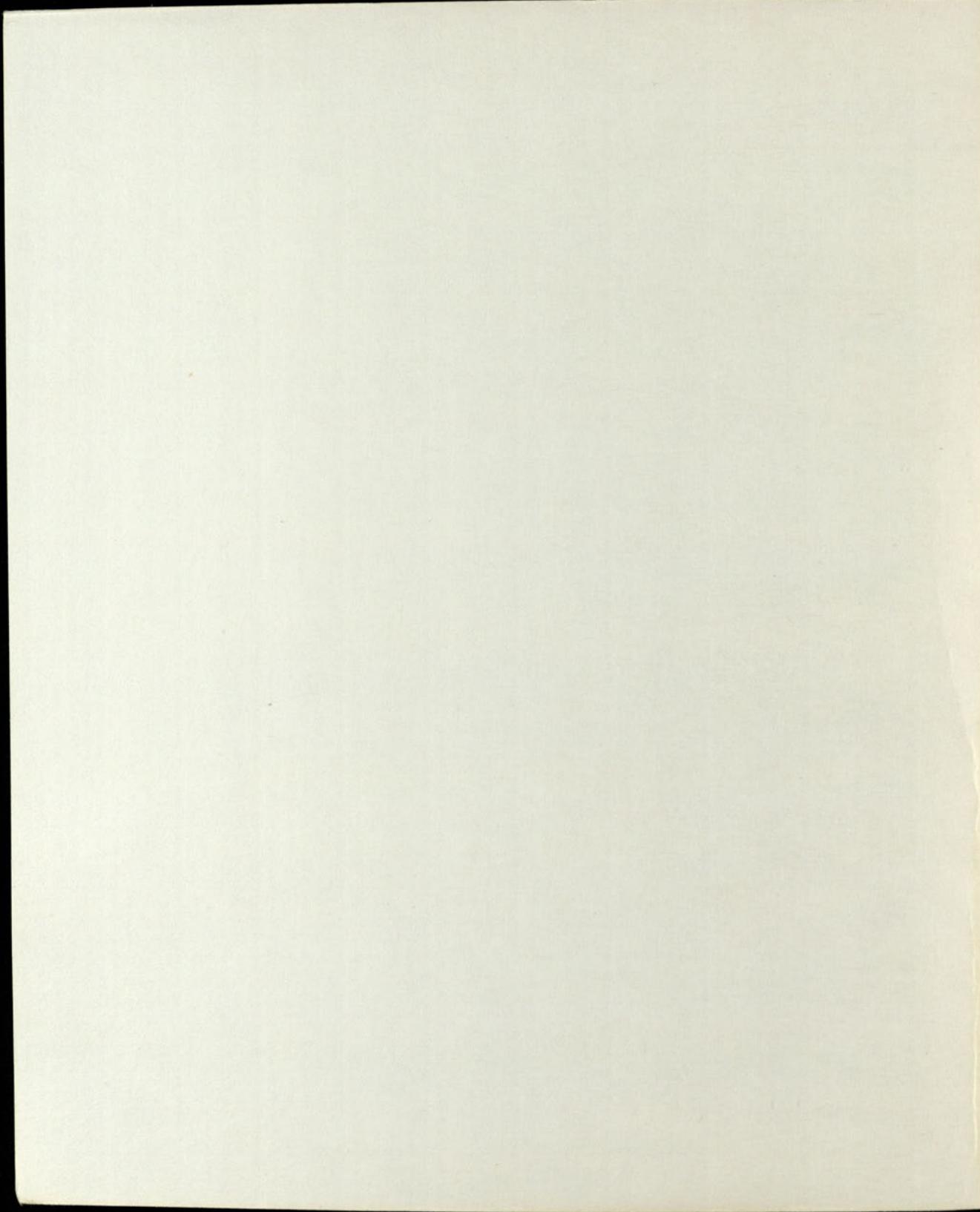


NIKOLAI HWCH'IHWOYA'





Annie Collins

NIKOLAI HWCH THWZOYA

Produced by the
National Bilingual Materials Development Center

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1875

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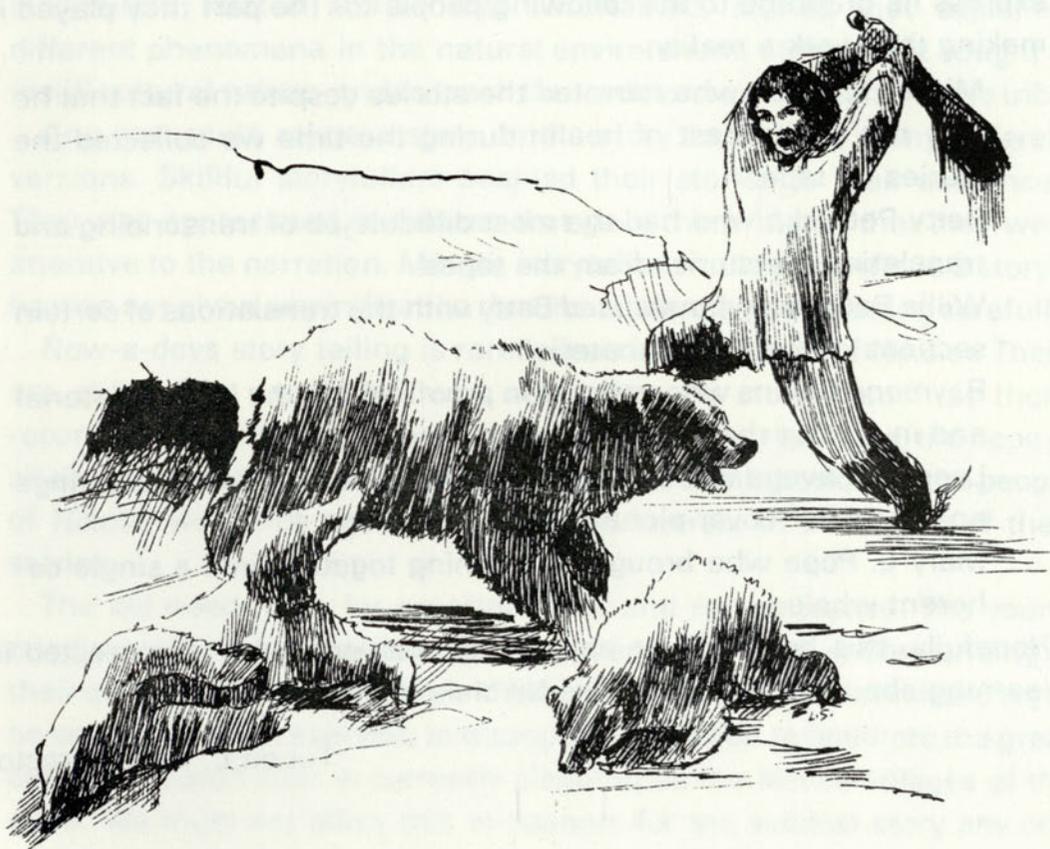
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INTRODUCTION



The World Traveller clubbing the bears to death. (Page 75)

ACKNOWLEDGEMENTS

The National Bilingual Materials Development Center wishes to express its gratitude to the following people for the part they played in making this work a reality:

Miska Deaphon who narrated the stories despite the fact that he was not in the best of health during the time we collected the stories on tape.

Betty Petruska who had the most difficult job of transcribing and translating the stories from the tapes.

Willie Petruska who assisted Betty with the translations of certain sections of the Native material.

Raymond Collins who assisted in proofreading the Native material and in editing the English version.

Leonard Savage whose artistic talents gave form to the drawings and the color cover picture.

Mary L. Pope who brought everything together into a single coherent whole.

Hopefully, this book will be enjoyed by everyone who is interested in learning about the culture of the Nikolai people.

Tupou L. Pulu, Director

INTRODUCTION

Nikolai Hwch'ihwzoya' is the first collection of traditional stories from Nikolai to be published in book form. These stories have been preserved orally by some of the elders of the village who still remember them.

Not too long ago, the telling of stories was a very frequent occurrence. In fact, most of the evenings of the long winter months were spent by both children and adults listening to storytellers. As they listened, the storytellers related stories that entertained, stories that explained different phenomena in the natural environment, stories that sought to instill cultural values, and to teach the traditions and customs of the tribe.

Any one could relate a story, and a story could have many different versions. Skillful storytellers adapted their stories to their audiences. They also appreciated audiences that gave them 'signs' that they were attentive to the narration. Many a storyteller would discontinue a story if he was not given any indication that the audience was listening carefully.

Now-a-days story telling is rarely done in the village of Nikolai. There are still a few people left who remember the stories, such as those recorded in this book, but they do not tell them. It is, therefore, the hope of all the people who assisted in the preparation of this book, that the people of Nikolai will once again find renewed interest in the telling of their stories.

The old need them for entertainment and remembrance. The young need them for education and the improvement of their understanding of their cultural heritage. To allow these stories, and others which are yet to be collected and preserved, to disappear, would be to facilitate the great cultural erosion that is currently plaguing all the Native villages of the state. We must not allow this to happen, for the saddest story any one could ever tell about any group of people who lived on this, or any other planet, would be that there are no more stories to tell. Hopefully, this collection and its study guide will help to preserve the stories of the Nikolai people.

Tupou L. Pulu, Director

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TR'AHA GOYA ŁUK'A IŁ GHEDO' NIN

GIRL THAT STAYED WITH THE FISH

TR'AHA GOYA ŁUK'A IŁ GHEDO' NIN

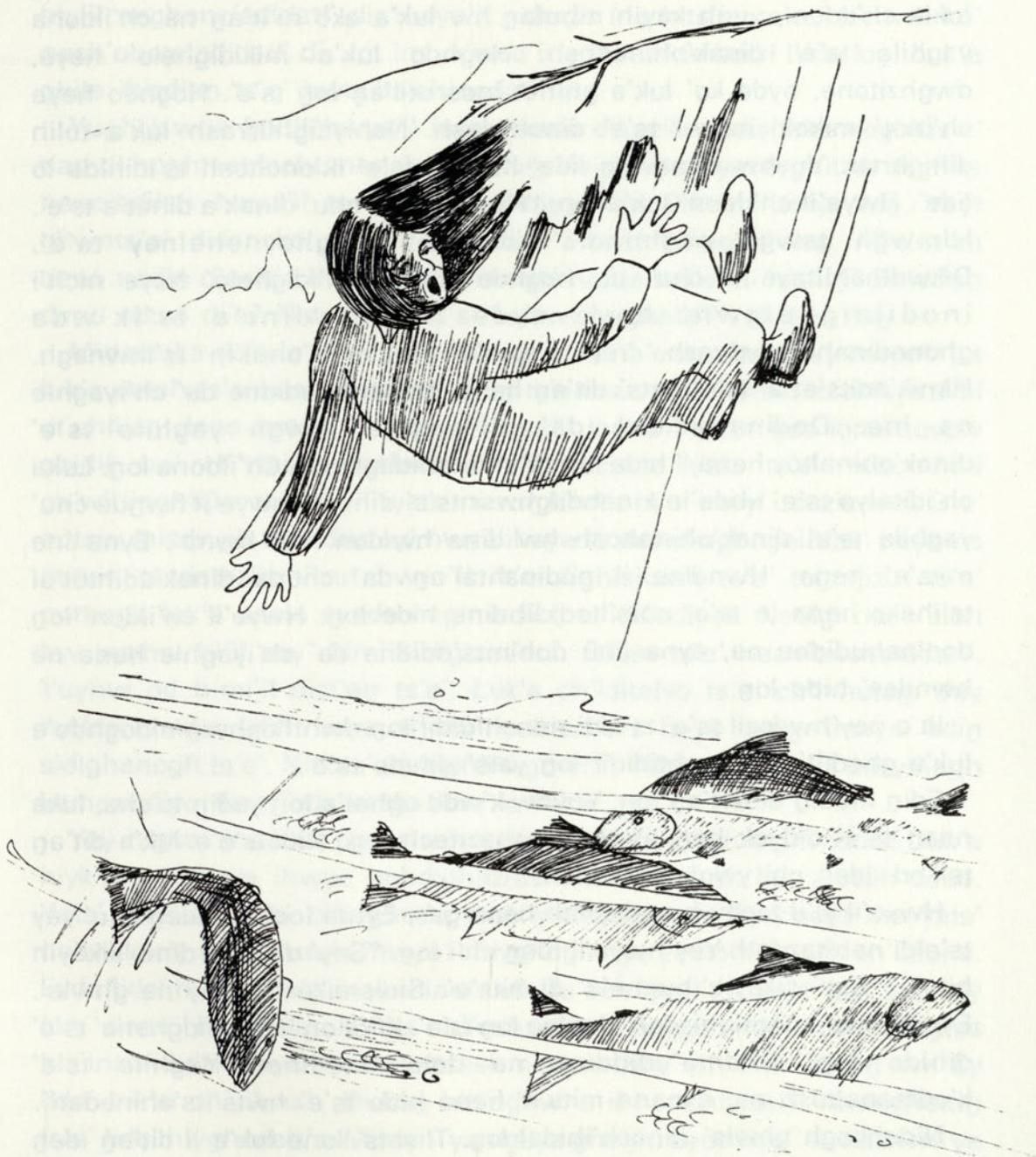
Tr'aha goya ine chu' todol nin. Łuk'a ił togheyo łon heñ. Nidoghdo ghwla' hwna' hulañ hw. Tu nełkwn' hw. Midisnaka ił mik'inaka ił hidalts'eñ di. Gas nelah, łon ts'e'. Hiłyigi di'on ts'anezit łon hwindine ił. Teneyo ts'e' notsin ts'aneyo. Hwna tomogh t'odok' ts'aneyo. Tu iyde'on ts'e' noygw tagh hwneł'áne ił lochu gas noygw dinolgwł. Lon heye ghidił ło hiłde'. Yet hwye'ił t'iyats' yik'adidyok ts'e' k'wy' udaznech ts'e' eyde nołodinghohghetłak' łon. Heye t'ot yi'ił tadetalnech noygi łon hwye'ił toghilzut. Noygw łuk'a edale ts'e' toghilzut hwye'ił gas nilan ts'ihwnagh ts'ididyok iden ch'i ts'e' eyde ił hwts'its'anelah ło hiłde'. Tonin ghidił heye.

Midisnaka ts'anedak hwye'ił łochu mikwl. Dodiyok ghwla' łon. Hiyoko nwhtalyah. Nongw toch'o hi'itod nihihwlyah łon edin nidoghdo mihutolaliñ'e. Hiyk'ana'elniy ts'e' łon. Nihihulyah edin t'iyats' hiyk'ana'elniy ts'e'. Eyt hwye'ił dodiyok ghwla' himi'ił yezdlañ. Yada edine yuznejin lage hiyude łon. Hwdijał dohiyudasdinet łon. Hiyoko in highoyhineghaznech edin mikwl łon ts'e'.

Gas nilan ts'e' nidoghdo'e łuk'a ne'elah hw yuyhw łon iden ch'i. Gas chu' tindiyosr ts'e'. Dasrko' hw ne'edał łon. Yey hwye'ił łuk'a łon do' nodazdlañ. Nech'ono'edidał łon mildon'. Yendezrosr heye. Yats' didyok łon iden ch'i hwye'ił dikayih hughela' di hughtswgh dodo' nołusdilañ łon iden ch'i.

Nonsi tochwh adagheliñ hw. Yuy yihw tochwh idelah łon iden ch'i ts'e'. Yet hwye'ił nonsi tochwh k'its' nech'onelah tagh. Yugh hwye'ił łuk'a ch'iditalyo ts'e' ło łide' k'och'edidał. T'iyats' łuk'a łon. Łuk'a til'ey heye nich'i. Yihwye neł'an ts'e' iden ch'i łon yihw.

Hwye'ił shan, hydo highwzit ts'e' chu' tonohwdodizit łon, shan nenohwdalniñ hwye'ił nidondo'e łuk'a neghonotidilañ di nehunezit. Łuk'a ło łide' ts'ełdi nehinedał'. Łuk'a ch'iditalyo ts'e'. "Yuyhw ine ts'itodil hw," hide łon ts'e'. Yet łon iden ch'i ch'uzalts'on. Huhwye'ił



łuk'a ch'ildon', yugh kayih nihulan hw łuk'a eko ni'it'an na ch'ildona yaghile ts'e' dinak'ohinałtosh. Hoghdo łuk'a mikidighelo' heye, dwghzitone, eyde ko' łuk'a ghinet inosrutil'an łon ts'e'. Hoghdo heye ch'inot' mikok' mikwl ts'e' dinohiylesh. Nohiydighilzrash łuk'a tolih dihighnet. Yuyhw hena łon łide' huzrun ts'e' ik'onoftosh ts'idihide ło łide'. Hwye'it ch'ildon' łuk'a łon, "Hwłdon' hw chu' dinak'a dihet'a ts'e'. Himwgh tswgh neghonots'ididił en dinaghoynehełney ts'e'. Dikwdinahiltaye it chu' da hoghdo łuk'a mik'idighelo' heye nich'i inoditnighalgn' heye eyde ihwts' dint'a ts'ik'wda ghonodinahidighelyash. Yeyt hwye'it dina'it tr'ohut'ih ts'ihwnagh. Himik'adits'et'a' ts'e' yats' dit'an hena. Dohimts'udidne da' ch'iyaghle na ine. Dodinahudidne da' ch'iyaghle. Nwgh yaghile ts'e' dinak'ohinałtoy hena," hide łon ts'e' kinahidilghwsr. Ch'ildona łon. Łuka ch'iditalyo ts'e' uhdo'in kinahidilghwsr ts'e' dihwde hwye'it hwnde chu' yaghile ts'e' dinak'ohinałtosh hw dine hwłdon' hw hwna'. Eyna ine mits'e' hena. Hwndine it nodinahtal'an da' chuda dinak'adihtot'al ts'iheko hena in ts'e' nots'itodidił dine hide łon. Hwye'it ch'ildon' łon dodinahudidne na, eyna chu dohimts'udidne da' ch'iyaghle hena ne hwndey' hide łon.

It'e noy'hwdozil ts'e' ts'eldi nenohididił łon dwhtł'oghwł nidoghdo'e łuk'a ghodilt'a hw nohtididił łon yats' dihide ts'e'.

Edin madin dihwł'an łon. Yuyhw k'wda oghet'a łon yedin ts'aha, łuka nilan ts'e' didyok heł. Highoyneghaznech łon. Nidots'o'e łuk'a dit'an ts'i'od. Iden chi ywgh k'o'edilah.

Hwye'it yi'it tochwh nodedilah hena gas, Eytna lochu, ihden chu' yey ts'eldi nehitazdatł. Yey hwye'it iden ch'i łon. "Sey' ditist'eł dine, sikayih hits'e'. Sey' sikayih hughela' di hits'e'. Sidisnaka hondey na ghwla'. Eyna ghwn nenotighisdoł," hwłne łon ts'e'. K'idi'on hena didghene' ts'e' dihide łon. Dodina'udidine na dots'uditodineł. Yaghile ts'e' k'odinanałtosh na, eynane mits'e' hena hide ts'e' hwts'its'ahinedatł.

Nidahkogh ghwla' ninoch'ihidał łon. T'iyats' lone łuk'a it dit'an iden ch'i ts'e'. Huhwye'it nidondo'e tochwh idelah di hwna', yighey lochu

hiy'it neghono'edidat' di. Hwye'it jodwgh ine hits'in yonsi tochwh ko' nech'onots'edidat' di. Jot ine, k'wda ine hwna' ts'itodit' hide lon. Luk'a ghile ihizdlan ts'e' hwts'its'ahinedat' lon.

Yugh k'wda hodi' hwye'it lochu hode dikayih midisnaka deghilts'e' t'an di hughtset lochu neno'edilah lon. Yey hwye'it yet toghilzut di ghile neno'edilah hwye'it tu ye honoghidiyo lon. Dikwno'isdiyo lon. Yeyt ghwnts'e' didsnaka ghw dana'ediyo. Honohiydinel'el lon. "Do'et'an deno nadin dinch'e hwsh ghile hwdija' nonts'itel'el di hits'in? Do'et'an deno nikwl di'e? Nidoghdo hit'se' nikwl hughela'?" Hiyitne lon.

Midisnaka do'et'a ts'e' didisnaka ghw dana'ediyo lon. Yey hwye'it jot luk'a nelah ts'e' notsin, hi'yigi di'on ts'aniszit ts'e' notsin ts'anisyo. Mit di'uhli'an deno notsin ts'anisyo hwye'it lochu t'iyats' gas lone noygw ghidit' he'. K'wsjala tudokok' hi'it nichats'ilyah ts'e' mizo hi'it ch'whthinghijisr ts'ihit'. T'iyats' nizrun k'int'a ts'e' k'wy' udazisnech ts'e' notsin misdwgh tazisdits'oy' hwye'it eyede nolodinghohi'itlak' heye t'o notsin tsetetazisch'izut hwye'it it'e dighisjizish ts'e' toghijizut ts'e' notsugh luk'a edale eyede nagh isdlan ts'idi'isdiyok. Nodigi nech'elah hw yuyhw hi'it sey' himi'it dighist'an'. Di'un ts'e' nech'onohedidat'. Yuyhw od himi'it dist'an ts'e'. Luk'a ch'iditalyo ts'e' ch'i hulan. Yey hw'ide' luk'a ildat' heye tiyats' yen'echoh heye edin ihwey edin sidighenogh ts'e'. Nidots'ido high'i'n ghwla'. Yihwts' highoda ine yihugh kwnozisdiyo dine," didsnaka itne lo hilde'.

Yey highot ine k'idi'on danedak hena yada'e ywgh dighwztone, luk'a hiyk'idono'ilyaye ihwey nohdighilzrash it'e shan ti. Luk'a tolih deno. Yats' dihit'an ts'e' dihughet'a dine ywhdi'on ti edin k'odet ine yats' nehwdelziy ts'e'. Tuts'o ihwey'it hiyghon heye ye nohiyilyash ch'ildona. Eyde fide' huzrun ts'e' hiyye tinohi'oh. Ts'och hiyel'an heye. Luk'a ch'itit' lon deno hiyighne holats hi'osh ts'e' noygw nin' yek. T'ighis hik'inch'ididzit' heye t'o hihw'it'sesh noygw. Nin' yih tina' hulan hw. Ey fide' hik'anohiyilyash. Didit' hit'oghwne it' honohiyilash. Yennigheltin ts'e' fide' hiyghodet'a. Mildon' yehigoya ghe'jit. Eyde fide' tu nalkwn' ye tohiylash ts'e' hiyyon. Nin'ko' mihulane yan' ghohide't'al dine yuhdi'on.

Luk'a elah hwy'e'it eyede nich'i nenoch'ihidilchich ts'idihot'an'. Ihwy'e zroṅ kat hwshti ninohidah.

Dineje it ch'ikwl ts'e' dihughet'a di'on. Midzish zro hulaṅ ts'e' dihughet'a' dine ywhdi'on ti. Ey hwy'e it jija it nemaje it, ha hulaṅ deno, eyhw lide dwhtso ye ch'ihizdlo. Yen nighetṅ ts'e'. Yey unts'e' ts'osr (ityos higoya ts'e') chu' dihi'an. Eyde chu' hiydit'os ts'e' ha yet hiyk'o'e'nesh. Ha yet k'wda hiyinghiltesh. Jija nich'i tuts'o yet hidokwnch'udinkon' ts'e''ywgh'od hidaltseṅ di hiyet'an hwshti highnet. Ihwy'e zro kat hwsh ti ninohidah ywhdi'on ti.

GIRL THAT STAYED WITH THE FISH

This is the story of the girl that stayed with the fish. Some where there was a river that was clear . This is where this girl was staying with her parents. The king salmon came to this river. This girl came down to the river bank every morning and saw all these fish. She really wanted to go in it. So there on the bank, there were willows. She got hold of the willows and started down the bank but she slid in and she became one of the fish that was going up river to spawn.

When her parents woke up, she was gone. They did not know what happened to her. They looked for her in the woods and every where but she was not anywhere. So the parents began to wonder if some thing took her. The parents gave up hope of ever seeing her again.

This girl went up river where the king salmon spawn. She saw all the fish that had completed spawning. Some of them went back down river. She was one of them. She saw where she used to stay while on her way back to the ocean, and while in the ocean, she saw all kinds of fish, even the fish she never saw before. She saw many many fish while she was out in the ocean.

It became fall, winter, and it got to be summer again. Time for the fish to go back to the stream. She kept swimming with the fish. Finally, the fish had a meeting to see which way they would go. And at the meeting, the fish talked about how the people along the river treated them. Some say they were treated badly. The people did not take care of them when they caught them like they did not even clean the poles where they dried their fish. These were the things they did not like. But there were other fish that said there were some villages to which they go to that treat them really good like cleaning the poles from last year's catch, and getting them ready for use when they get to their village.

The meeting kept going on among the fish. Some agree that they will go to all the villages but some say they will only go where they are

treated good. These meetings went on and on. It took place every year. Finally, it was the year that they would go back up the stream with the fish. "I will go with you back up the stream," she told the other fish. "Back to where my home used to be, and to my parents." She travelled with lots of fish. As she travelled with the fish, she came to where she came from her home, and as she swam by, she saw the place and came back out of the water. She became herself again, and walked back up the bank. Her parents did not expect to see her. They asked her, "Where have you been in the last four years?"

She replied, "One early morning while you were sleeping and I came down to the bank, I saw all those king salmon. I got hold of a willow to swing down to take a closer look. I fell in the river and became a king salmon. I went with them up to the stream where they spawn, and back to the ocean. I saw while in the ocean all kinds of fish. Even the ones that could eat fish but even those things that eat fish did not bother me. I don't know why. This is how I came back," she told her parents. And she also told them about how the fish had a meeting. How they liked to go only to some places.

This is the reason why the older people always get the poles ready before the fish come. They clean them and get other things ready. When there were a lot of fish, they would dig a hole in the ground and put them in there. They took them out after the river froze over. There used to be no moose over here long ago, so the people lived on caribou, fish, berries and also wild carrots.

DOTRON' IL TATS'UTS'A IL
RAVEN AND MINK



DOTRON' IL TATS'UTS'A IL

luk'a ne'elah hw ts'ihwtinof'el hide lon tats'uts'a dina il dotron' il. Luk'a dil'ane, ts'elk'e its'izdlaᅇ da' hwzro di hide lon ts'e' nona' tonin hwts'its'ahinekaᅇ. Nelch'o'on ts'iyozra yet. Idzige ye tlak'a' luk'a tu adineno'ilyash hw lohilde' nehinekaᅇ. Hwe'it nongw totis tey'nelton hw lochu ch'oyof lon. Edin dohiyudidne lon. Hi'a diyulah ts'ihadin. Hiyetogwt di hiyananenalnech lon. Hwe'it jo dotron' dina lohilde' dide, "luk'a chala' yet hultse di hiye seftash ho'. Hwndine il ditin noghidoᅇ hiye sitolnih di. Sitalnik' da' midrodoye di'on mwgh tist'ws hw di'on hikwnotighisdoᅇ heye. Sits'e' ch'oyof ts'iheko highoch'udighoghul'an' da'. Hwndine il mikwnisjitlit da' niᅇ chu' eghugwt da'. Hwndine il tseidonel hwtaᅇ heye ine eda'.

"E" ne tats'uts'a dina ts'e' yongw luk'a chala' yi'it neneton. Nidahikogh hwe'it mits'e ch'oyof lochu. Nidots'o in ditonel yude lon. Luk'a chala' ye tin oghet'a lon. Idzige ye yits'e dets'ah hwe'it lochu dotron' lochu dalgak ts'e' nech'odinelnin lohilde'. Yaneljut ts'e' yich'o' dinelnin lon. Nongi lon luk'a chala' ts'e' dets'ah heye.

Hwe'it mwgh nenoyediyo lon. "Hode chu' do'et'an? It'isrugh chu' nwgh neneyo ye. Noy'taz'on da' se nagh," ne lon tats'uts'a. Ts'i'in luk'a chala' ye gheyo. "Hwndine il mikwnenlitlit da' eteghisgwt heye ine," ne lon dotron' dina.

Yugh k'wda hwe'it lon nonwhts'e' ch'oyof. Yighwn neneyo ts'e' yitalnik' lon. Yitalnik' hwe'it lochu k'otasdichin lon. Yidrodighona' kwneᅇtrot' hw di'on lon yikw'eltlit jo tats'uts'a dina. Edeno lon nongw sraye dikws, ts'enon nelch'ots'in hinedaghe'o ye, kwydeton heye t'ot lochu dich'iltlich jo dotron' dina. Hwe'it jo miytalnik' heye nongwt nenadikwsh lon. Yidrodoye dihugheᅇchih ts'e' yiyek' uzt'ots' lon. "Hode chu' mikwnisyo ts'ik'wda eghugwt da' nitdighisne t'an. Yada eko chu' nimid nodanenti'o ts'e' mich'edicheghe'e," yiᅇne lon. "Si'it hododadikwsh deno," ne. Nisrut'nihighwst'o' deno ine yey ne'isyol ts'e',

“ne dotron’.

Hiymotse’iltan ts’e’ hohiydighet’ots’. Hiyk’wh chu’ dinlok. Hwye’it dotron’ dina lohilde’, “Mik’wh tolcharr heye ine. Dina tseyayu dihiyghel’esh ts’e’. Hiyts’ech’a ditinaghol’o’ ts’e’ nodo’ totis hiynigisr ts’e’ hiyye ha inil ts’idihiyghel’esh heye ine,” tats’utsa dina ilne lon. “Ninogwl yats’ diy’tisdlel,” tats’uts’a ilne.

In lide’ ch’italcharr lon tats’uts’a dina. Edeno dotron’ lide’ ch’its’ech’a’ nodo’ totis nighegisr lon. Yada chu’ tinaghil’o’ heye. Nodot misdwgh naghech’it di yey lon do’udinasdichis lon ts’e’. Ha mikwtenolil dihwch’o’. “Edeno nongw k’otighisdosh. Ch’elcharr ts’e’ ch’its’echa’ ye no’ediniil ts’e’ uhdo’in. Nodo’ totis naghech’it heye ye dadet inolmeil heye ine. Yats’ ine dinatseyayu dihiyghel’eye ine,” tats’uts’a ilne lon dotron’.

Ts’i’in lide’ yats’ dit’an lon tats’uts’a. Yigha’ yeye no’idiniil. Edeno dotron’ dina toch’oneyo nongi. Hwye’it nongw yats’ nakadazyo hijit ts’e’ nodot ch’its’ech’a’ totis naghech’it heye ghwn neno’ediyo lon. Tats’uts’a lon ch’ilcharr ts’e’ ha yiye no’idiniil en nidadida’ dadet inolmeil. Yan miye ghelin ilt’e lon nodo’. Hwye’it lon ‘K’wday’du’ nodots’in yiloy oghet’a hijit hwt’al ede,’ yude lon ts’e’ inak’ doyudasdinet. Yodo’ yeko ch’inol’el hwye’it lochu nodot misdwgh naghech’it di ha idinun lo jo dotron’ dina.

Yey hwye’it miye hwdolnin lon tats’uts’a dina. Nidadi’on ti ghwla’ mighoy’dighazk’on, dichin yugh dazton heye yighne dalyil lohilde’. Ywgh ne’elgoch ts’e’ yinatghwl lon. Ch’idodinalnin ghwlwk lo. Edeno donoyudinaztl’un ts’e’ chu’ totis noghidiyo. Yey hwye’it digidana’elnech lon dotron’ dina. Toch’ono’ediyo. Chu’ noy’talcharr lon tats’uts’a. Yey hwye’it ha miye hulan ts’ididyok ch’its’ech’a’ totis naghech’it heye.

Ywgh k’wda ti, noy’taz’one il hilde mwgh ts’anayediyo lohilde’. Mints’itogada’ lon t’asr yan’. “Elchu’ do’endiyok ts’i’e ninan’ t’asr yan’?” yilne lon. Dotron’ dina lon dide, “Ywh di’on ti, siz’a’ena ghela’ na eya ts’ima konkohwy’dighalk’one, siz’a’ena diye getzen’ heye, eyde in’adilnish hwye’it t’asr yan’ heye sik’adeghil ts’ihigh’in ine sinan’ t’asr yan’ dinet,” tats’uts’a dina ilne lon.

RAVEN AND MINK

Raven and Mink decided they would go where the fish spawn. They wanted to kill a grizzly bear. So they went. They each had a canoe. They finally reached there when they saw a bear walking in a trail. But they did not do anything to it. They were too scared to spear it.

Then Raven told Mink to make a hole inside a fish tail. "I will go inside it. Maybe the one that is walking in its trail will swallow me. When it swallows me, I will cut through its chest and jump out. When it comes towards me, watch closely. When I jump out, you should spear it too. Maybe it will die then," he said. Mink agreed and he put the fish tail on the trail with Raven inside. After a while, something came. But when the grizzly opened its mouth to eat the fish tail, Raven caved and flew up. He became scared and did not stay inside the fish tail. The grizzly ran into the brush, too.

Mink came to Raven and said, "What did you do? How come you let it go when it finally came? When the sun goes down, I will do it instead." So Mink went inside the fish tail. Raven told him he would spear the grizzly when Mink jumps out. A grizzly finally came along and swallowed the fish tail. When he swallowed it, he started thrashing around. Mink cut through its chest and jumped out. While this was going on, Raven had his spear stuck between two trees. He tried to get it unstuck. Soon the grizzly fell dead from the wound that Mink had made. Mink said to Raven, "What happened? You were supposed to spear it when I came out. Why did you have the spear across your stomach so you had to lunge against it?"

Raven said, "The spear got stuck between the trees with me. That is why I didn't help."

They skinned and cut it up. They got the fat too. Raven said that they will cook the fat to get grease out of it. "Like our forefathers used to do it. They would take the intestine and string it through a portage. Then they would pour the grease into it. I will show you how it is done," he told Mink.

Mink went to work cooking the fat while Raven strung the intestine through the portage. The intestine must have been really long. There was a knot tied at the end so that the grease would not run out on the ground. Then Raven said, "I will go walking in the woods while you are cooking the fat and filling the intestine. It will get full soon. That is the way our forefathers used to do it."

Mink, therefore, kept working. He kept filling the grease into the intestine. Raven went into the woods. He circled and returned to the portage where the intestine ended. Mink kept on working but the intestine never filled up. The grease kept flowing on down into the intestine. Then he started to wonder if Raven was at the end of it. He stopped and stole away down there (to the end of the intestine). When he got there, Raven was there drinking the grease.

Mink got really mad and he picked up a burned stick that was there. He ran to Raven and hit him on the forehead. Raven fell backwards and was knocked unconscious. Mink tied up the intestine again and went back through the portage. Finally, Raven got up and went into the brush. Mink was working again. This time the intestine filled up. Raven returned when the sun went down. He had soot on his forehead. Mink asked him, "What happened to you that caused you to have soot on your face?" Raven told him, "I was pushing a burned tree which my forefathers had left when one fell on me. That is why I have soot on my face."

DOTRON' DINA'ENA TS'E' ZINET RAVEN HELPED THE PEOPLE

DOTRON' DINA'ENA TS'E' ZINET

Dotron' lohiłde' k'wday'du' oghet'a łoŋ. Nona' hwna' dona' notidikash. Kayih hinhulaŋ hw łuk'a i'unala' hena ti notidikash. łuk'a nelah en no łuk'a ihtolah łoŋ. Nodo' chu' nech'onekaŋ. yugh k'wda ghikał hwye'it lochu nohultsen łoŋ idiyats'. Hodohwtseł detoŋ ts'e'. Eyde dots'in lochu idiyats' łuk'a nef'ihoy'dilgat łoŋ. Idilo chu idzige ye, gaga łak'a' hodohwtseł dełtoŋ łoŋ. Nona' onighet'ana łuk'a ihtolah dihwcho'. Eyhigh'in lochu łuk'a kwl łoŋ di.

Nona' hono'isdikaŋ ts'e', "Nodo' nohultsen dine. Hodohwtseł dełtoniŋ ghi'in ine noyugh łuk'a kwl," ne łoŋ. Yona'od onighet'ana noghwł nohwl nich łoŋ.

Hwye'it, "Nigidihwsniy ghelchu. Dina mo dwhtigheleł ts'ihikwl he?" hiyiłne. "Ditighisdeł ts'ihikwl," hwłne. "Nu ch'itiy ts'idetsen e," hiyiłne ts'e' uhdo'in.

Hwye'it mats dina ghw hozkaŋ łoŋ. "Yode dina t'an t'iyats' tr'ont'ighiŋ niłne dinet. Nitał'an da' niłil tedohwto'ot dine," yiłne łoŋ. "Sey hi'it in mi'it tedohwtis'ot," ne mats.

Yode dina chu' ghw nekaŋ. Yode chu' ołne, "Mats dina t'an mi'it tedohwtis'ot heŋ ine. Mik'a di'ist'a' heŋ niłne." Yode miye hwdolniŋ, "Nidots'o high'in chu' disiłne. Mwgh nenots'udikał aha'," ne łoŋ.

Ch'ititazkane it nech'onekaŋ łoŋ. Tomogh łats ko' oghet'a łoŋ mats. Hiyugh neghonekaŋ. "Nef'it tedots'ihutoł aha'. Mada in ch'idigi todikwsh di," mats itne łoŋ yode. łats ko' nef'it tedohihot'oŋ łoŋ. Yoynonethilghwł ts'e' dihtast'an'.

Nethidighoŋ ts'e' yugh hwye'it lochu mats dina no'isidikwsh łoŋ. No'isidikwsh hwye'it lochu t'iyats' łuk'a gusja' łoŋ. Yey hwye'it, "K'wda nef'idwhdinesh. Dohtoghol'o di chu' nef'tazwhdighoŋ di'et," hwłditazne' łoŋ. Nef'ihdodinech lohiłde'. Nef'it ts'iynenohisdizit ts'e' dohitot'ał. Nef'ghoch'ilash helaŋ łoŋ.

Edeno łoŋ mats yinolkwsh heye t'o ts'iyozra ye hwnałłwh jo dotron'.

T'iyats' ch'igusja' łoŋ. Diko' hi'it ts'e' miyayunighalgwn' łoŋ.
Nech'ono'edikaŋ nodo'. Nohwdanełtsen heŋ ts'e'. Yighwn neghonekaŋ
ts'e' dikwzyo. "Idiyats' łuk'a dihił'aŋ nona' hena," yiłne hwy'e'it
miyehwdolniŋ. "Nidoghdo chu' hugh'elaghe dił'aŋ na ołdene. Notse chu'
madohwtsełdiłton deno," dotron' iłne. "ło' ine didisne. T'iyats' ch'igusja'
it siko' hwnghalgwn. Nidoghdo huz'oŋ hw, k'ots'esdiney ts'e' huz'oŋ hw
dwgh oghent'a hw," yiłne ts'ih'i'it. Miyehwdolniŋ ts'e' hwtset
yats'inotałdatł. Nona' no'edikaŋ ts'e' łuk'a nidoy yats' ch'itaztoŋ heŋ ine
hwłne. "T'iyats' łuk'a nodots' dine," hwłne.



RAVEN HELPED THE PEOPLE

Raven was living by himself some where. He paddled up river to visit the people who were at fish camp. The fish started running but no one caught any. Then he paddled down river. He was going along when he came to a place that had a fish trap fence all the way across it. There were a lot of fish behind it. It was a grizzly bear that had the fence across the river so the people would not catch any fish.

Raven went back up river and told them about what he saw. He went and told the story to everybody at all the fish camps. They told him to do something about it since nothing was ever hard for him. He said that he couldn't do anything.

The people said, "We are hungry. Do something." Finally, he went to see Seagull. He told him, "Eagle said you are very bad. He will fight with you when he sees you."

Seagull told him that he would fight too. So Raven went to see Eagle too. He said to him that Seagull would fight him, that Seagull did not like him. Eagle got very angry and said, "I wonder why Seagull is saying that. Let's go see him."

They both paddled to see Seagull. Seagull was on the sandbar. They stopped by him and Eagle said, "Let us fight with each other. Let us see who will be the strongest." So they started. They started throwing each other around.

After they fought for a while, Seagull got sick to his stomach. He threw up lots of fish scales. When that happened, Raven told them to quit fighting. "You can't fight that long!" They let each other go. They became friends again.

Then Raven smeared the fish scales all over inside his canoe. He put some on himself too. He went down river after that. He stopped at Grizzly's place and went ashore. He told him about how the people up river were catching a lot of fish. Grizzly got very angry and said, "How

could the fish go through my fish trap fence?" Raven said that he was telling the truth and told him to look at the dried fish scales on him. He also said to him, to Grizzly, "Where is this place where no one works? It is where you are staying." Grizzly got really angry and pulled out the fence. Raven went back up river and told them, the people, that the fence was out and the fish would be coming soon.

DOTRON' SUJE GONA' NO'ILTSEN
RAVEN FIXES MARTEN'S ARM

DOTRON' SUJE GONA' NO'ILTSEN

Dotron' in k'wday'du' oghet'a loṅ in. Mwgh'ogh in dina lon loṅ. Idilochu hwniyye ch'iditalyo ts'e' ts'eldi dalts'e di. Yich'ihildzut' loṅ. Yugh hwye'it nonets' lochu yich'itoldzut' na chu' himighw nedat' loṅ. Hwye'it t'iyats' yughna, eya ots'in hihul'an loṅ jo ts'eygi hidalts'en hena.

Nonets' hinedat' hena loṅ himyehighwdak ts'ihwnagh loṅ. Chu' ninoch'ihaldzut' hwye'it. Idilochu tekone tolaṅna tla'. Dina'ena lochu jo dit'anna. Yey hwye'it idzigeye tolaṅna tla' it ts'eldi k'o'edidaṅna lochu jo nedat' loṅ hena.

Yich'ihildzut' ts'e' dihit'an loṅ eya it ts'eṭ di. Yugh k'wda dihit'an hwye'it jo yonets' nedat' hena ts'elk'in gona' yats'ihitazgots' loṅ. Eyde loṅ nohitasditoṅ lohiṭde'. Ey hwye'it dihtoneṭ ts'e' hikwl.

Ts'elk'in himts'in imo nilaṅ ts'idihidiyok ts'edoygi hwt'ana. Migona' yatsitasdigots' heṅ ditoneṭ ts'ihikwl loṅ. Dotron' dina nich'i k'wday'du' oghet'a loṅ ts'e'. "Nidigi dihwsney ghelchu he'. Nona' meko hwnenti'an. Hiygona' yats'itazgots' heṅ ch'itiiy dint'a dine. Migona' no'uzenech da' hwzro heṅ," hiiṭne loṅ. Edin, "Hi'ats'ihadin," ne loṅ. Hiydodinasdinech ts'ihwnagh loṅ.

Yugh k'wda hwye'it, "Nidots'o ditisdlet na chwh e oṭdwhne na. Dihimtisdlet ts'ihikwl henane. Ye nenohiyeditoṅ di'ese dighohiydighetloṅ. Hidikayih yoyih dighohiydighetloṅ ts'e' yada ghwla' dilt'esr heye nich'i mighwn dighoy'dighelo ts'e' dihiyelok heye ine," oṭdwhneye. "Yey hi'a chu' no'ughwdinesh ts'ihadin heye ine. Dihiyelok ts'i'ese minohwsnish heye ine," hwṭne loṅ. "Edin meko hwnenti'an," hiiṭne en de loṅ.

Hwye'it ts'elk'e t'ech'a hiyighne noghetyan' ts'ihwnagh loṅ. Ts'ihudidnej dihigh'in jo dotron' dina. Dok'wda chu' noghilyane. Eyde loṅ tsehidalyok. Hiyk'o'itnech ts'e' hiyghwn dahiyenekon. Dahiyenekon hwye'it lochu zitaṅ. Digidadimit ts'e'. "Jone deṭgho meko hwtinghel'ele

ine nona'. Ch'igona' nohiytasditone," hiyifne fon.

Yey hwe'it lochu nikalts'el'ilyah lohilde' dotron' "Ede ghisyon' dwht'oghwon da' inak' nona' hwts'its'atighiska. Nona' taziskan da' sadin litohtenoyif dinet. Yede no'usnesh k'adi'ist'an deno ine ditighist'al dinet," ne fon. Ech'a gheyon' diht'oghwon hwts'atikash fon.

Hwe'it "Hwdine if do'isnel ts'e' noghisdika da' notsugh t'odok' mi'if ts'a'uhda da'e jo imo nilan hen. Migona' yats'itasdigots' ts'in notsets'in tu ts'e' highwz'on ts'e' di'uhdla da'," hwdighene'.

Hit'oghwon hicho' hwts'its'atikash hwe'it diloy'dudaya dina lohilde', "Siz'a, ni'if ditighist'el. Yan ts'ie seze do ts'e'. Hwdine if ts'esh hik'ay nenenton da' ts'al yighey ninodimot tighisdo," ne fon. Yey lide' diloy'dudaya dina miz'a dotron' ts'iyet yighelan.

Yugh k'wda lide' ghika hwe'it totis tsegheto di lochu hozkan. Nonswgh noko' neghonekan ts'e' ts'esh dikwhizton ey. Ts'iyozra yiginohidazton fon. Diloy'dudaya ghwnedoy'dane'on lohilde'. "Hwdine if do'isnel ts'e' ts'anaghisdo da' ts'esh tonoghutgho da'. Miye notighisjit'if ts'ihik'i dighulah da'," yifne fon. "In'e' ne diloy'dudaya. In lide' yada ch'elan ts'e' tr'ulo deto't'al ts'ihik'i nelghw nedoy'hidat'on lohilde'.

Ni'on totis tazyo fon. Yo'in yongw toch'o neyo fon ts'e' ywgh it'e diyifane ts'ima'ila', didit'in lone lide' ts'el di nedanelo. Yinegho'editset' hwe'it deloye nilan ts'e' ey zidlo fon. Yiye isdit'fon hwe'it t'iyats' deloye til'ey ye. Noyugh hwt'ana deloye ghela' heye ye isdit'fon ts'e' didyok. Chu' sutal ts'el di nenodanelo ts'e' yinegho'editset' hwe'it nok'olon deloye. Ts'aha mi'if ch'edo' hen yighey zido ts'e' hinohwnish fon. K'wday'du' eydin ghine fon. Eydin ghwdigwt ghile fon dighodighelo ye ch'igona if yada'e dilzosh heye if. Yihwts' hinohwnish fon dotron'.

Nona' yongu nakadazyo ts'e' nonet's dats' hwnagh lohilde' yet kayih neneyo fon. Hwe'it hiyk'a'elnech. "Nidoghdo hits'in ghiyolin Dosna chu'. (Dosna yu chu' hidighene'. Noyugh hwt'ana Dosna yu hiyidighene' na. Nona' Copper Center hw hwt'ana'ena ghilchu'e dosnayu hiyidighene' na.) Eyna ts'in ts'elk'in dinaghwon neyo," hide ts'e'

hidelghosr. "Yuyhw hena yan' ine yats' hisdit' un hide ts'e'. Ch'its'ina' ye isdit' un. Dosna nilan lonin ine. Huzrun ts'e' nenwhitash edin," hide.

Yighdin ts'aha iden yan' oghet'a hen, eydin lon hiylak'a gheltan. Hwe'it k'wday'du' deloye yighwn ts'anelo ts'e' eyde ye isdit' un. Midzish zis taf chu' hiyt'oh nedighane'nech lohilde'. Yighde ch'igona' dighodigheton heye nidots'ido hi'a nich'i eyde t'oh ghile nesiheghw'at yinezin ts'ih'i'it lon. Hwe'it eyde t'oh ghile midzish zis taf nehidighane'nech lon. Yey lohilde' hizdo. Edin hiyghoyneghaznech t'iyats' lon. Yede chu' miy'detighonot ts'e' di'et'a'. Nodighwt lit ye dighodighelo lon k'int'a ts'e' dilt'esr lon ts'e'.

Yugh k'wda hwe'it, gisr chu' it'an lon eyde dighwn dalton lon. Yay'danetsish lohilde'. "Jone lide'. Yada chu' jo dihiyetzine?" ne lon. "Ghwla heye chu' da," ne lon jo ts'aha. "Ni'ogh k'ohedida'f dihwts'in danahiyediton ts'e' dighohiydigheton. It'e k'wda dighodigheton heye ine," ne lon. Yet hwe'it yay'ditsish lon. Yats'e' chu' ne'idits'ish hwe'it dit'esr lon. Yada ghwla' mighwn dighoydighelo ye. Edeno hiyghwn nenodilyash lon.

"Dode ye'e chu' dide ye? Mada yidighanoye'e dide ye?" hide.

"Ghwla'. Nwghdin. Nu ghanena nilanin yada chu' dihiyetzine ne ts'e' yay'ditsish deno ghilchu'e dide he'. Yada ghwla' yude ts'ine diyit'an. Yinots'ihwnej heye," ne lon jo ts'aha.

Hwe'it, "Yada chu' dits'itolzet. Midina'an noyutonish dihwcho' et dighots'idighelo ye ine. Midin'an nodo' zido ye ine. Milak'a not'siytostel heye ine," hiyitne lon.

Tenohididit ts'e' ywgh dihit'an lon. Ywgh tits di nek'ahwdighala deno hi'it yighey zido ts'e' nidots'o'e dihit'an ts'e' highoyneghaznech lon. Jo ts'aha mik'iz neyeltanin nich'i ghoyneghaznech edin nodighwde chu' ghoyne'elney ts'e'. Ch'igona' dighodighelton na teno'ididit deno lon yits'e' utinanesh lohilde'. Nidots'ido hi'a nich'i yede ch'igona' zron no'ughisniy yo' yinezin ts'e' uhdo'in. Dot'a chu' dihnogholt'a' ts'e' ni'on tehesdal yinezin ts'ih'i'it. Ts'e' yugh nidahikogh hwe'it lochu yoyih dina

kwl ts'idihudiyok. Edeno łon yay'ditsish hwy'e'it hwdest'ay deno danahididił. Edin dost'an łon yet.

Chu' da łon yats' dinohudiyok. Edeno łon digidanełnech. Noyutonish ts'ihk'i dint'a łon. Nodigi łiyet hoynot'an'. Yihw dodigi hwnagh mi'it dihwsdlok da' hwt'al sits'e' notodighwł yude łon. Hwndine ił łon yetyił. Dalt'esr hwy'e'it mits'e' noyedighił. Ni'ots' łochu danagwsh holdił deno dalgak ts'e' yi'it dinelnił. Nodigi łiye yi'it hikwnat'wk łon.

Nodo' totis yi'it noghilgoch łon. Yoteł ts'e' noko' nech'ono'elgoch hwy'e'it nonets' totis hwts'e' łochu, "Nitł'oy ts'itodił dinet. Nits'utonish ts'e' nits'itizolgha," hiyiłne łon.

Nech'ono'elgoch hwy'e'it mit'seya' łon yigidadimit. Yikakalzish łon hwy'e'it ts'edigi ziton łon notset. Tomogh toghiltrił łon ts'iyozra. Hwy'e'it nut łochu mił dił'an ho jo mozra diloy'dudaya. Eydił chu' ikadalzish hwy'e'it ts'iyе zido ts'e' ts'iyе noghiltrił łon. Togh'oye łi. Jo ch'igona' ts'iyе noghelghil ts'e' ts'iyе noghiltłit łon. Ts'esh nisi'anach'ineyił łon. Edeno noko' ts'agwsh hinełdatł'.

"Nił hwjit łochu du' di'et'an. Mada chu dats' dinlah. Mada chu hondigoz ho'," hiyiłne łon ts'e' ywgh hinendaz'o ye łon hongats'highgos. "Dats' dint's'itoleł dine lak'anits'idolzit da'," hiyiłne łon.

Yey nonswgh łon hitł'uł ch'wghdighekan tonin. Tagh togh'oye titesh łon. "Sey' hi'it in jodwgh yonswgh da' dats' diywhtisdleł dinet. lday'zwhlitrosr edin sey' hi'it diywhtisdleł ts'ihulan dine," ne ts'e' tagh togh'oye titey ye'it nu łochu mits'in hoto'ila nodo'. "Hwndine ił sighwn nedanwhlinił da' dats' ine diywhtisdleł. Ołon chu sinodighoghwhdinoł," hwłne łon. Hicho' nech'ono'edikan ts'e' nohitasdidatł'.

Jo dihudiyok deno jo ts'aha, ch'its'ina ye isditł'unił k'wday'du' dotron trona' minodinolghosr łon. Tał ko' zido łon ts'e'. K'wday'du' iden hwjit łochu eydu' dił'an hiyiłne łon en dotoneł. K'idi'on ch'igona' no'uznech heł.

Nodo' hits'in dił'an di highin ts'ana'edikan łon. Nodo' izrił łohilde'. "Tł'odok' nenwhlitash'e imo nilanił," ne łon. Migona' mi'otasdigots'

tsin notsets'in ts'e'. Yihwts' k'wda lohilde' eydin t'odok nehinetlan.
Notset neghono'edikan lon. Yey lohilde' yinoyunelghil ts'ie hits'in.
Migona' mana'edighil lon. Lodelt'a ts'idinodiyok edin ts'egodighaz'o lon.
Hinego'isditiy ts'ihwnagh lon didyok. Iditochu suje dina. Yet hughnensi
yats'in migona ts'edaz'o ts'ididyok ts'ine ywgh k'oltit hw hi'it yats'in
yonse ha'itnish ts'e' didyok.

RAVEN FIXES MARTEN'S ARM

Raven lived at this place. There were lots of people there. They were all kinds of animals living in one place. They were playing with a ball when more people came from upriver to play. The local people kept beating the upriver people. The upriver people became angry.

They all started to play again. They were wolf people and grizzly people that came from upriver. They kept on playing, and then one of the upriver people tore off one person's arm. They took it back upriver with them. The downriver people did not know what to do.

One of them was hurt and they were unable do anything about it. They told Raven, "You were never beaten. Go upriver and get the arm. He, the person who lost the arm, is really sick."

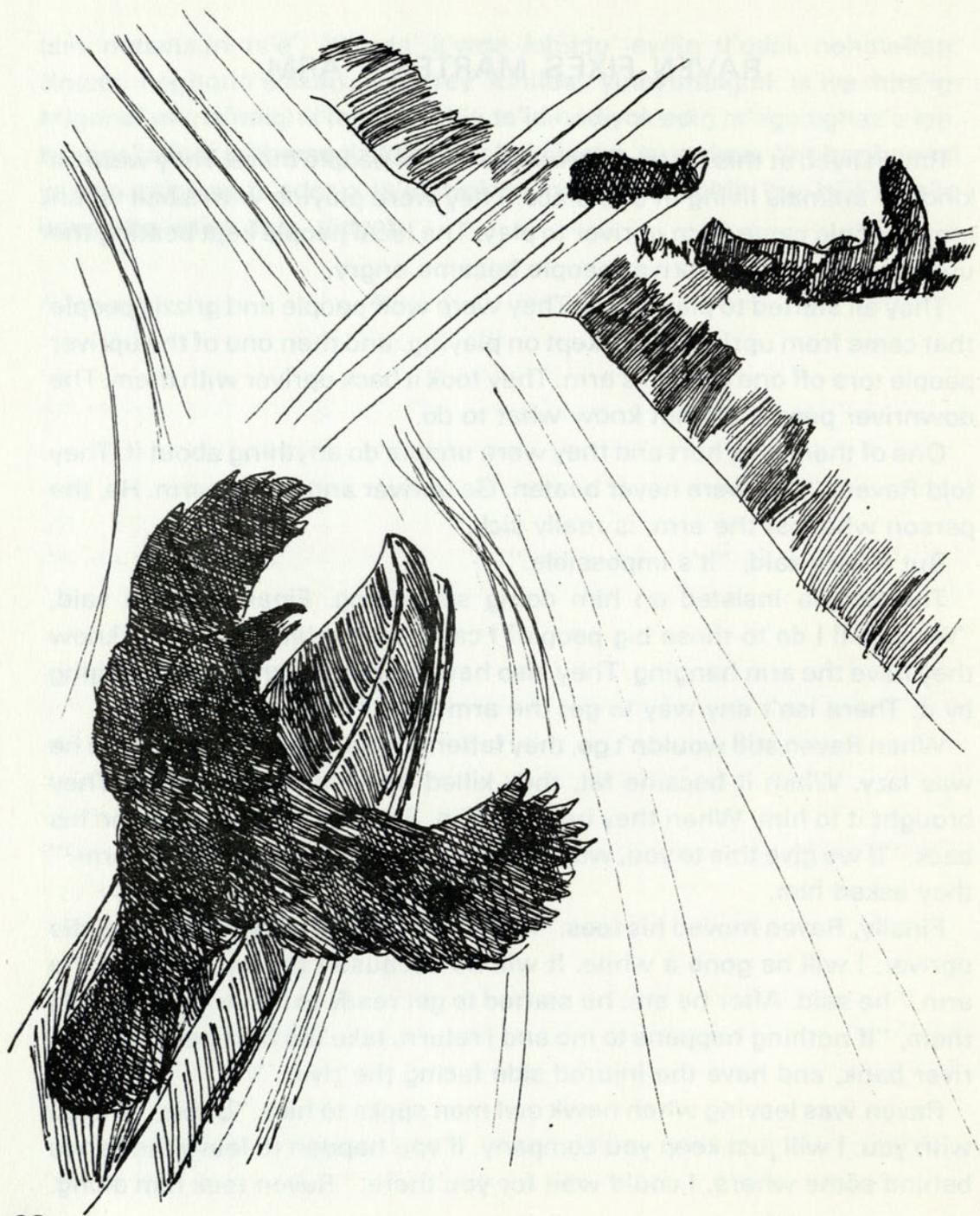
But Raven said, "It's impossible."

The people insisted on him doing something. Finally, Raven said, "What will I do to those big people? I can't do anything to them. I know they have the arm hanging. They also have something that rings hanging by it. There isn't any way to get the arm back."

When Raven still wouldn't go, they fattened one dog for him because he was lazy. When it became fat, they killed the dog and cooked it. They brought it to him. When they brought it in, Raven was lying down on his back. "If we give this to you, would you look around upriver for the arm?" they asked him.

Finally, Raven moved his toes. "After I eat that I will try. When I paddle upriver, I will be gone a while. It will be because I am trying to get the arm," he said. After he ate, he started to get ready to leave. Then he told them, "If nothing happens to me and I return, take the hurt person to the river bank, and have the injured side facing the river."

Raven was leaving when hawk owl man spoke to him, "Uncle, I will go with you. I will just keep you company. If you happen to leave the canoe behind some where, I could wait for you there." Raven took him along.



He was paddling along when he came to a portage. There was a trail. He stopped on a sandbar and turned over the canoe. He left word with Owl, "If nothing happens to me, and I come back, throw the canoe back in the water. Have it ready so I will just jump in it." The Owl agreed.

Raven walked the portage. When he walked a while, he stopped and picked some spruce boughs, and set them in one place. Then he defecated on them and they turned into clothes. When he put them on, he looked really good. They did not look anything like the people around here wore. Again, he put spruce boughs together. He did the same as he had done before and they became clothes too. They were women's clothes. He knew there was a single girl with the upriver people. The clothes were for her. He also knew the arm was hanging above where she sleeps.

He circled around and came to the house from the upriver side. When they saw him, they said, "Where is that Copper Center person coming from? Only people from around there dress like that. They use dentalium shells."

They made him comfortable. They also gave him the single girl. He gave her the clothes and she put them on. He wished to himself they would put him under the place where the arm was hanging. As he wished, they gave him a caribou skin mattress to put beneath the arm. There he stayed but he was watched really closely. He couldn't touch the arm. With a cane that he had, he poked it and asked what it was. The girl said, "I don't know. The people that went hunting brought it in from some where. It has been hanging there since then." He poked it. When it swung, the things that were hanging around it rang. When they did, the people came running.

"Who is moving it?" they asked. The girl told them, "This person is wondering what it is and poked it with his cane. He doesn't know what it is."

They told Raven, "We have it there so that the person that owns it will not get it. He lives down river. We will never give it back." They went in and out of the house. He kept close watch on them. He watched, even the

girl who was given to him. He paid no attention to the thing that was hanging. He kept wishing he could get the arm. He was hoping everyone would leave the house. When that happened, he would poke it. The people always rushed back in, but he would be just sitting there doing nothing.

One day, everyone left the house. He got up. It looked like he could get it. There was the smoke hole. He thought to himself, 'If I were to go up that way with the arm, I will get away.'

He grabbed the arm suddenly. The people came running in. He cawed and flew up the smoke hole. He ran through the portage carrying the arm. The people ran after him saying, "We will catch up with you and kill you."

When Raven ran out on the sandbar, his canoe was still upside down on the sandbar. He kicked it and it landed right side up in the water. His nephew, Owl, was sleeping right there. When Raven kicked him, he landed in the canoe sitting up. Raven rushed into the canoe and pushed out. Right at that moment, the people ran out on the sandbar.

They said, "It was you again. We wish someone would tear you apart like this." As they were saying that, they pulled the trees out by their roots.

Raven was out in the middle, staying in one place. He moved his paddle once in a while. He said, "If you were out here, I'd do something to you too." As he was saying that, islands started coming out of the water. "If you ever come near me, this is what I'll do. Don't ever bother me again," he told them. Then he paddled away, and so the people left. While all this was going on, the girl that wore the nice clothes had Raven's droppings all over her. The nice clothes had disappeared.

Raven came around the bend from where he was returning. He hollered to the people at his place, "Put the hurt man by the bank." They did that right away. While Raven was still in the canoe, he threw the arm at the hurt man. The arm went back in place, but it was a little stiff. The sick person could not move his arm back a little. That was a marten person to whom this incident happened. From then on, his one arm is a little stiff.

That is why when you see its tracks, one paw print is always a little bit more forward than the rest.

HITL LUK'A K'ANELNECH OI OLD TELIDA
HOW FISH WERE FOUND AT OLD TELIDA

hanging. He kept wishing he could get the attention of the whole world to leave the house. When that happened, he would poke it. The people always rushed back in, but he would be just sitting there doing nothing.

One day, everyone left the house. He got up. It looked like he could get it. There was the snake hole. He thought to himself, "If I were to go up that way with the arm, I will get away."

He grabbed the arm suddenly. The people came running in. He crawled and flew up the snake hole. He ran through the passage carrying the arm. The people ran after him saying, "We will catch up with you and kill you."

When Raven ran out on the sandbar, his canoe was still upside down on the sandbar. He kicked it and it landed right side up in the water. His nephew, Owl, was sleeping right there. When Raven kicked him, he landed on the canoe sitting up. Raven rushed into the canoe and pushed out. Right at that moment, the people ran out on the sandbar.

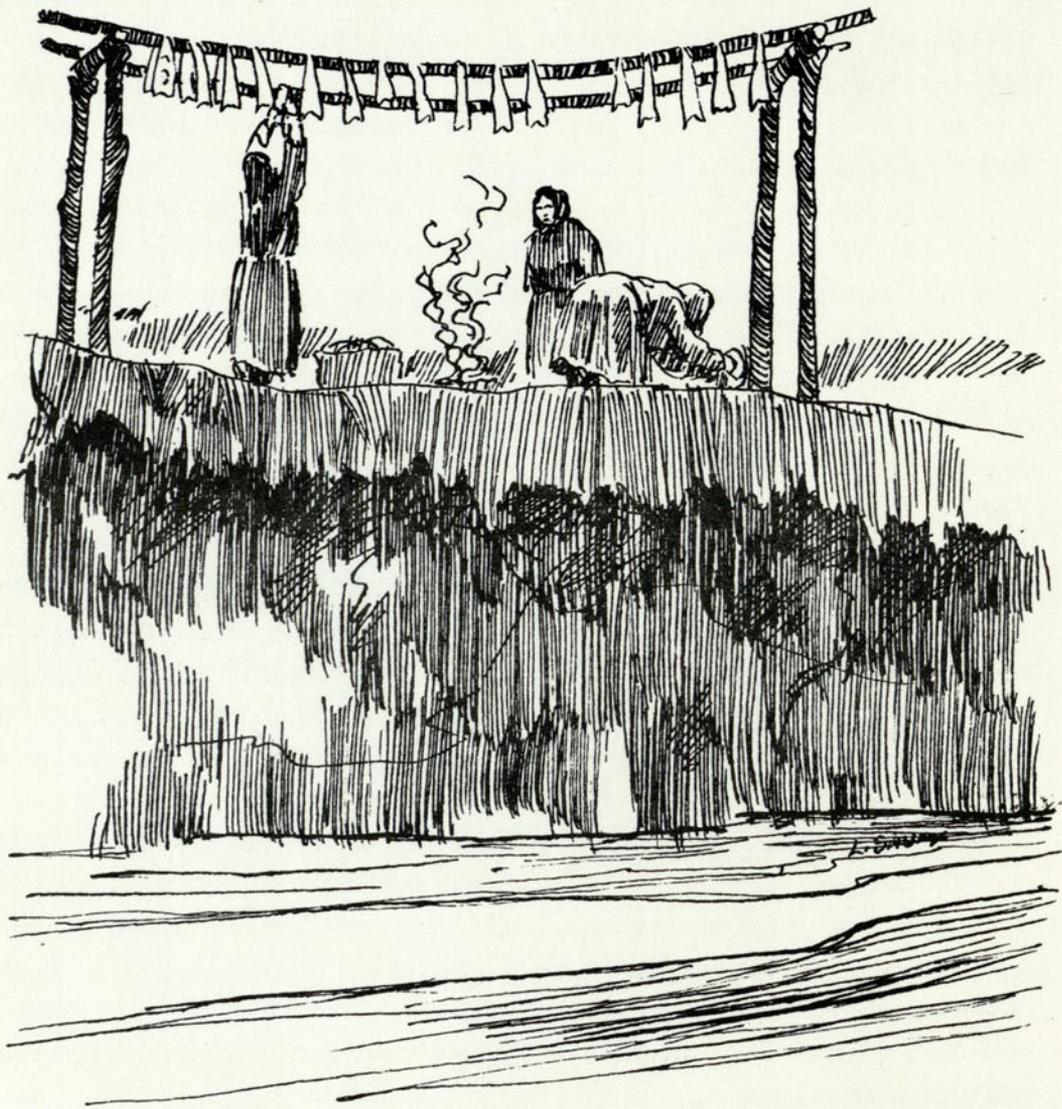
They said, "It was you again. We will someone would tear you apart like this." As they were saying that, they pulled the logs out by their roots.

Raven was in the middle of the sandbar. He looked at the people and said, "If you were out here, I would do something to you too." As he was saying that, he started crawling out of the water. "If you ever come out," he said, "I'll do it." "Don't ever bother me again," he told them. Then he paddled away, and so the people left. While all this was going on, the glitters were the size of the bird's droppings all over him. The next day, he had disappeared.

Raven came around the next day where he was returning. He followed to the people at his place, "Put the hurt over by the bank." They did that right away. When Raven was out of his canoe, he threw the arm at the hurt man. The arm went over in place, but it was a little stiff. The sick person could not move his arm back a little. That was a marker person. From this incident happened. From then on, his arm is a little stiff.

HI'IL ŁUK'A K'AHELNECH DI OLD TELIDA
HOW FISH WERE FOUND AT OLD TELIDA

HI'L LUK'A K'AHLENECH DI OLD TELIDA
HOW FISH WERE FOUND AT OLD TELIDA



HI'IL ŁUK'A K'AHELNECH DI OLD TELIDA

Yona' yongw chu' Denaze hw nidogh ghwla' notehna łon him'oka mi'it hena. Yugh k'ohedidale it nidoghdo hits'in hena ghwla' ghidit na himigheghon łon jo notehna dina. Di'un ts'e' yada'e k'ohiyeghaye eyde łon yan' hich'o' highalnech tse'e' nohitasdidat' łon.

Him'oka chu' ts'edoygi nidondo'e hits'in dihit'an di hidalts'e. Eyna łide' dohudodine' łon.

Tohwdighezit, shan highwzit łon ts'e'. Yada'e yugh konsa it ghw dinch'ihinaztl'un. Yode t'o' t'ok' ts'aninazch'it heye, eyde łide' hinyinitch'it ts'e' gaguł hiynighon. Konsa ghw dihiynaztl'un. Yihwye ghodo łide' ch'ihiyon ts'e' ohighet'a łon. Yugh yode t'wh hulan hw. Yugh hit'ogh yode t'o hiydelaye.

K'wda shando ti hwye'it himi'it yidalts'en na t'iyats' notel'el ts'e' ts'idohighengah łon. Inak' Todzołno' dots'in donwhs'e' hidazdat'. Nelloy nich'ihughidino', nehinyit ts'e'. Yada yugh jija it ch'ikat hinnich'ihughodinot.

Hwye'it k'odet Old Telida hwłhiditonet lochu ye min k'isno'. Nongw min chwh dalton heye ts'in lochu ts'adanelin hw higoya hw t'odok' chu ts'ahine'otr'. Yugh tomogh nohtit'wsr hwye'it lochu łuk'a ts'ana'edidat' di. Min ts'in ts'ana'edidale. Yey łide' yada ghwla' hiyghwn noneltsen łon. Łuk'a dihta'an' łon uhdo'in. Tilaya it tsendude it nongw nech'ihdanełtan.

Mada en himwghne'isyoy ts'e' hwdijał. Łuk'a lone dihhigheł'an' ts'e' nongw nin' t'ogh hi'it hiyghelo. Dwhdo hiyezdlo ts'ih'i'it. Di'un ts'e' dihtonet ts'ihikwn hena, Yada ghwla' t'ot łats t'oh kayih hihultsen łon idle hwtazdlane' it. Hiydetok'wn' heye, kistr tsidra' it nech'ih danelo it'iyats' łon. Yey łon dahine'otr', łuk'a zron kat.

Himi'it dasditił łon en no mada en himighw netoyot łon. Yugh k'wda ohghet'a ts'e' uhdion.

Yugh k'wda hiye'it lochu ni'ondoy hits'e' lochu ts'ats'ihaneyo łon

ets'ik "Mada'ena uhdlaṅ di'e di'uht'a di?" hwde lochu ets'ik ni'on teteneton hw hits'e'. Hw hwe'it hode, himungha t'an, k'wda hiyan' himi'it ts'ayenezit heṅ nodo' hits'e' mikwl heṅ, eydin lochu himighwṅ neneyo. Di'it ts'anedak na, eyna eko nihwlyah loṅ yugh'od. Todzo'no' dotsin ywgh'od nihwlyah ts'e' dit'an hwe'it lochu yey ohighet'a di hik'ana'elnech. Yonet Old Telida. Ey highot ine yey luk'a dihta'an' ts'idihudiyok. Yighey hughnensi. Yats' in chu' dihidighene'.

HOW FISH WERE FOUND AT OLD TELIDA

There lived two couples up by Mt. McKinley. The men went hunting and while they were hunting, some people from some place killed them. The women were at the camp. The murderers did not find them. So the women started to make a living by making snares with eagle feathers.

They stripped the back of the feathers and made snares. With those snares, they caught mountain squirrels. They found the feathers under the eagles' nests. While they were camping there, spring came, and then summer.

They left their camp and started down by way of McKinley Fork. The only food they could find on the way were berries. As they traveled, they came to a creek that came out of a big lake. There they found whitefish. They made a fish wier somehow. They got food at last. This place is what is now called Old Telida.

At this place, they caught a lot of whitefish. They dried some, and they put some underground. What else could they do? With something, they made a home underground. By this time, it was winter. They had not seen any one all along, but as winter went on, someone came to the door and said, "Who are you people?"

The person that came to the door was their only brother. He stayed down river somewhere. He had looked for them all over and way down McKinley Fork. At last, he found them there. It was from then on, the people started to catch whitefish at Old Telida.

(That was the way the story was told from long ago.)

HOW FISH WERE FOUND AT OLD TELIDA

The women started making arrows by making shafts with eagle feathers. They stripped the back of the feathers and made shafts. With those shafts they caught mountain squirrels. They found the feathers under the eagle's feet. While they were camping there, spring came, and then summer.

They left their camp and started down by way of Mackinaw Fork. The only food they could find on the way was berries. As they traveled, they came to a creek that came out of a big lake. There they found whistlers. They made a fire with some wood. They got food at last. This place is what is now called Old Telida.

At this place they caught a lot of whistlers. They dried some, and they put some underground. What else could they do? With something they made a home underground. By this time it was winter. They had not seen any one all along, but as winter went on, someone came to the door and said, "Who are you people?"

The person that came to the door was their only brother. He stayed down there somewhere. He had looked for them all over and way down Mackinaw Fork. At last he found them there. It was from then on, the people started to catch whistlers at Old Telida.

(That was the way the story was told from long ago.)

DINA TS'E' ZINET

DINA TS'E' ZINET SHE HELPED THE MAN

DINA TS'E' ZINET

Yugh sritodihw' an hena, notehna digheloye ko' k'ohet' osr lon. Hwye' it lochu idzigeye tlak'a' hiye dalts'e ye nidoy nehine'ots' lon. Hwndine it. Eyde chu' noygi hiye dalts'e ts'e' hinots'ihihwnej lon.

Yosrghwne nilan lon jo ts'etk'e ts'e' ts'etk'e ch'adel'ane. Hwye' it himindoy nedinanedat' ts'ihik'ahelnech lon ts'e' jone ch'adel'ane eyde jit lohilde' ts'etk'in uznech. Nots'in yi'it hidwgh dighelnech. Idiyats' diyelok ts'e' ywhdeyon'.

Edeno jo yosrghwne chu' ts'etk'in uznech. Edin no t'iyats' diytolet lon. Idighwn danayelta ts'e' nonwgh lohilde' nin' nonwgh nakadaltsene, eyde nets'in yoygw lon neyeneftan.

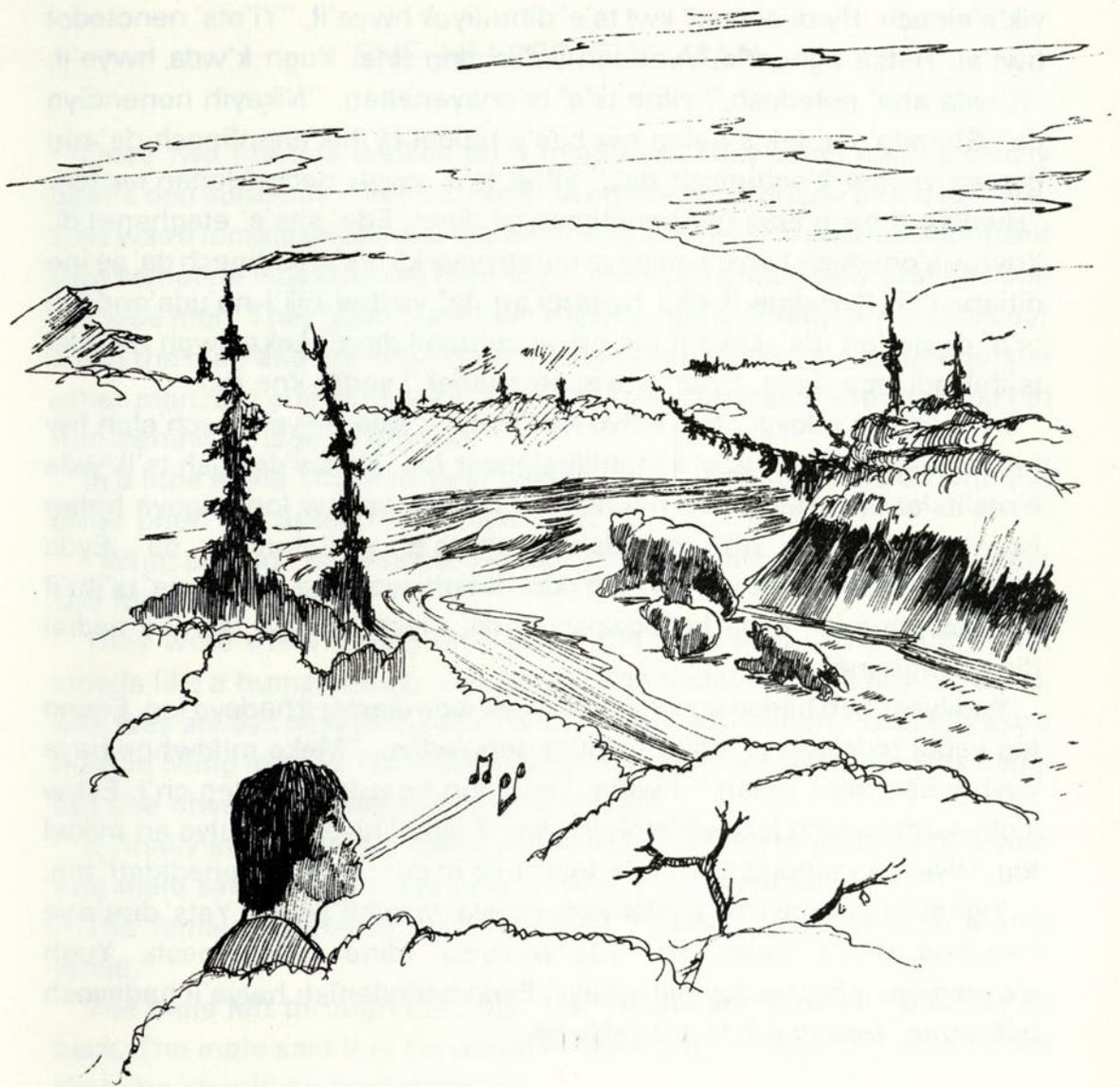
Nidahkogh hwye' it dana'ediyo jo ch'adel'ane. "Hode do'enlok ts'etk'in?" yosrghwne itne lon. "Dotighisdlet chu' da. Yey di'on lichu mi'it tazitnech. K'idi'on mit'oghw hēn ine," yitne lon. Nonwgh ts'etkin nenanit'ēn no yilditonet lon.

Yet hwye' it uhdo'in ohighet'a ts'e' hwye' it lochu jo ch'adel'ane, "Dohut'a ts'i'e yoyih dina'ena hwltsin k'idihut'a di'et?" ne lon. Edin nonwgh yigiyidildo lon. Yosrghwne lon yits'in it'e oghet'a. "Dina hwltsin dine yoyih. Lo'lage it'iyats' di'isdlok mitdene hēn e?" ne lon ch'adel'ane. "It'iyats' di'isdlok hēn ine," miyit ne.

Yugh k'wda hwye' it hwnelkun' lon. Ni'ogh tu dit'an ts'e' dihudiyok lon. Hwye' it ch'adel'ane tlak'a' lon, "K'wda hwts'its'anisyo da' ine. Nidoghdo'e hoghdo highots'idighelt'a' hw. Yeyhwti hanadetineghisdoł," ne lon. "Di'etan aha'. Hatsa higoya da' ine sey' hwts'its'atis yot dine," ne lon yosrghwne.

Yet hwye' it hughneyo ts'e' hwts'its'aneyo lon. "Yi'ots' nenotizghedol ts'ithe?" yitne lon. "Yi'ots' nenotizghisdol edin hwndine it idle nohusdilan da' ine jot nenotisdol. Eda' lo ninch'i jot nenotizghedol," yosrghwne itne lon.

Yughu ghiyot. Yeko nohwnil'esh. T'iyaye' it hwts'its'aneyo ts'e'



yik'a'elnech. Hwdijał tsetł' kwl ts'e' dihudiyok hwye'it, "Yi'ots' nenotodoł hwt'al. Hatsa oghent'a," yonugh yełdo heñ itne. Yugh k'wda hwye'it, "K'wda aha' notedosh," yiłne ts'e' ts'anayeneltañ. "Nikayih nonendiyo da', Shando' da' łuk'a hulañ hw hits'e hitidał ts'ihik'anenlinech da' niñ dentsa yuyhw k'oghudosh da'," yiłne ts'e' ywgh nedoy'danen'onñ łoñ. "Hwdine it nech'elah hw nenotighisdoł dinet. Eda' sits'e' eteghenet di. Yuyhw k'onedosh hwye'it migoya hulañ heye k'i hik'anenlinech da' se ine ditighist'eł. Hwndine it sik'i hwtazel'anñ da' yuyhw hik'i no'uda'endosh ts'e' dighut'an' da'. Łeka it ine eyhw nehtodił dinet. Łeka swgh ne'edał ts'ihik'adi'ist'a dinet. Eyda' sits'e' eteghenet," yediñ itne łoñ.

In jo łide' ts'edoygi neno'ediyo łoñ. Ywgh k'wda hwye'it nech'elah hw hits'e' łe-tolyał hide ts'e' k'inahiditalghosr łoñ. Hodoy'daznish ts'ik'wda hwts'its'aneyo. Nech'elah hw neneyo hwye'it yuyhw łoñ migoya hulañ heye k'i. "Yuyhw hik'i no'uda'endosh ts'e' yudighut'yesr da'. Eyde hododazisnish da' ine yeyhw hich'odo' netighisyołdine," dighene' ts'ih'i'it łoñ yosrghwne. "Eyde hododazisnish da' t'iyats' nighw tsen'anñ tisdlał dine," dighene'.

Yudiłyesr heñ hadodaznish hwye'it eyk'wda digoya it hadeyo łoñ. Edeno łoñ yediñ tedełgho jo łetilana ghwnñ neno'ediyo. "Meko miłdwhne heye yuyhw ese mik'i hulañ," hwłne. Eyhw łoñ hitazdatł' jo idenñ ch'i. Eyhw k'ote-hizdlo en no łeka yik'atolnish łoñ. T'iyats' hiyeko nihulyo en mikwl łoñ. Hiyeko hinohdodinech ts'e' inak' hits'inñ dihitatñ di nenohedidatł' łoñ.

Yighey hughnensi ine k'odet yada ghwla' tazwhłi'anñ da'. Yats' dint'a ye hwdine it k'i hulañ da' yuditwhłiyesr idine hidighenesh. Yugh k'o'edidałna ghw hwdoy'hideghelo'. Eyde hadodenish hwye'it hadeyosh ts'ihwyan' heye ine k'odet ts'ek'wda.

SHE HELPED THE MAN

Once two hunters walked on a mountain. They came upon a grizzly bear's den suddenly. They did not know there were grizzly bears in there. One was a female grizzly and the other was a male. The grizzlies found out that someone was close by their door. The male grizzly bear grabbed one of these men. They both rolled over the mountain. Finally, the grizzly bear killed the man and ate him. While this was happening, the female got the other man, but she did not kill him. She took him inside with her and hid him behind a ridge of ground.

In a little while, the male bear came back in. "What did you do with the other one?" he asked the female bear.

"What should I have done? I killed him," she said. She did not say that she hid that person.

They were there a long time when the male said, "Why is it that it smells like a human being is in here?" The female did not say anything. She was always next to the place where she hid the man. "It smells like a human being in here. I wonder if you really killed the man," said the male, but she always insisted that she killed him.

It finally started to get warm outdoors. There were puddles of water. The male said, "I will leave now to where we were last year."

The female agreed to that and said, "I will be leaving too in a little while."

The male left through the hole. The female asked him if he would be back. The male said that he would be back only if it got cold. He told her that she should be back then too.

She watched him walking away. All the snow melted but the female told the man to wait because the male might return. Finally, she told the man to go. She said to him, "When you return home and the people want to go to the spawning place, be sure you get there first. I might be there. Then you will help me. When you get there, you will see tracks with small

ones following. It will be my tracks. When you see them, walk back and forth around there. The people will come with dogs. I don't want dogs near me. You will help me then."

So the man went home. In the fall, he heard the people were going to the spawning area with hunting dogs. He left as soon as he heard their plans. When he got there, he saw tracks with small ones behind them. He remembered the female grizzly telling him to whistle when he saw them, so he walked back and forth whistling. She had also said, "When I hear you whistling, I will be thankful. When I hear it, I will start going away from that area."

When she did hear the man, she left with her cubs. The man turned back and met the others and told them, "I saw the tracks of what you are looking for." He went along with them back to the place where the tracks were. They took the dogs there, but they did not find the grizzly. Finally, they got tired and returned home.

From then on, the people say if you whistle when you see a grizzly, it will go away. That is an advice the people used to tell hunters. The grizzly will walk away if you whistle. It is still like that today.

one following it will be my tracks. When you see them, walk back and
one day, you will see my tracks. When you see them, walk back and
also spot new tracks. I don't want dogs near
HWOEGHETSEN, DI ON
A TIME OF HUNGER



HWDEGHETSEN' DI'ON

Ywhdi'on ti yona' yotswgh, Telida hw dona' nidoghdo ghwla'e notehna daltseñ ñon. Ts'elk'in guga' goya hitañ ñon. T'iyats' hidetsen. Dihtoneñ ts'e' hikwl ñon ts'e'. Łats' toh hihultseñ di hit'oh hits'in sritono'idosh ñon jo mit'selk'ina'. Edeno kwnk'a zido ñon srakay goya chu' k'o'eltash ts'e'.

Yugh k'wda ditan. Hozrighe edine eko nihwlyah ts'e' uhdi'on yugh min ti ghiyoł hwye'it lochu mizriya, hotodaghe'o higoya di togheyo ñon heye hik'a'elnech. Nots'etf' dinodijut ñon. Sraye zro k'o'eltesh ts'e'yada it diytoleñ. Honotse'it'osh ediñ di'it notiditritr ñon ts'e'. Yi'it idach'unghaltin to hitde. Yada'e yiye isditf'une eyde no'iltrit ñon ts'e'. Eyt hi'it uhdi'on tsedighwlnah k'adiyil'an. Yi'it in ch'ughodinof hwye'it lochu taydigheñnik ts'e' sraye t'ot tseydalyok. Hoygheñtan ñon en nidos. Ch'isyon ts'e' tish adinezit ts'e'. Yicha' k'iy'net'ots' heye ñon dichot' gheton. Eyde it notasdiyo ediñ hidalts'e di hik'ay notinasdighit ñon. Mach'unghaltin ts'e'.

Jo mi'it yezdo niñ ñon yeko teno'idosh. Tseyuzdle' ts'e' yeko nohwnil'esh. Yeko ch'uzalts'on ts'ih'i'it. Tseldeñalgut' hw hwye'it lochu izrit ets'ik di hadoydaznish. Jo chu' guga' goya ditoneñ ts'ihikwl ts'ihigh'in yuyhw teyoł ñon. Mikwl ñon ts'e' madi tidz highwzit.

Yełkon hw hwye'it inak' yeko tazyo. Yediñ guga' chu' yaghile ts'e' yahughaltseñ ts'e' yicho' hwts'its'aneyo. Yinoch'ighetyon' di'un ts'e'. Dits'elk'ina' eko tazyo. Nidogh'e izrit ets'ik hw Yuyhw tazyo hwye'it min k'its' nono'ediyo di min mogh lochu nenghaltin. Yugh neneyo ts'e' k'is yanetnech hwye'it mikats'ah lochu nalkwn'. Mikats'ah netch'ots' hwnalkwn' ts'uk'wda deno ywgh neneyo. Yichot' yugh'od k'odalnesh ñon hwye'it mizriya' cha' mik'ich'edit'ots' heye ika'elnech. Eyde yichot' ts'aneton. Eyde it tedełgho notasdiyo.

Diguga' ghw no'ediyo hwye'it lochu miguga' do'et'a' ts'e'. Nidots'o 'e diyelok ts'e' oghet'a.

Ditoneñ ts'ihikwl. Yede mizriya' chu' nidoghdo ghwla' yizdlane. Tidz highwzit chu' da ts'e' yełkone it yede mizriya chu' eko tazyo ñon. Yidełgho,

no'ediyo hw. Hoygheftan di hulan di hik'a'elnech. Yet chiney gheftan lon yicha'zro k'inet'ots' ts'e'. Yey lochu chine iftan. Nidoghdo'e hits'in ditan di nenoyeltan lon. T'iyats' hidetr'ish ts'e' tset' ditindijut lon. Eyde kat lide' matohwdighezit lon. Dits'elk'ina' chu diytolel ts'e' hikwl ts'e' inak' doyudodne' ts'ihulan. Mik'izrtr'ish lon ts'e'. Yats' dihot'an' ts'e' nohiholnesh.

A TIME OF HUNGER

Many years ago somewhere up by Telida, there lived a man and his wife. They had a little baby. They were really starving. They would not have made it through winter without food. The man hunted but he never got anything. He even looked for blackfish along the lakes. He was going along when he found an otter hole in a lake. He had only a knife. Even though the otter kept coming up, he did not even have anything with which to kill it.

While he tried to get the otter, his clothes got wet and they froze. He kept on trying, however, to kill the otter. He finally got it tired and he killed it with his knife. He was too weak to carry it all, so he cut off the otter's tail. That was all he was able to carry. When he started to return to his place, he got really tired and gave up.

His wife at home became worried. She kept going out looking and listening for him. Finally it got dark. She went back out again. She heard him yelling, but she had the little one to take care of so she did not follow her husband's voice.

Finally night came, and then morning. When it was morning, she went in the direction she heard her husband's voice coming from. Before she left, she bundled up her baby in lots of things so he would not be cold. On her way, she came across a lake. This was where she found her husband. He was all frozen. When she moved him, he was still warm under the armpits. She searched him all over. She found the otter's tail. She went back to her baby. The baby was just the way she had left him.

In the next morning, she started to follow the track made by her husband to see if she could find the otter. She finally came to the place where the otter was. The otter was under the snow where her husband buried it.

She could not do anything with her husband because the snow drifted over him. She and her baby, however, lived on the otter until it got to be springtime.

A TIME OF HUNGER

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Finally night came, and then morning. When it was morning, she went in the direction she heard her husband's voice coming from. Before she left, she bundled up her baby in lots of furs so he would not be cold. On her way, she came across a lake. This was where she found her husband. He was all frozen. When she moved him, he was still warm under the furs. She searched him all over. She found the otter's tail. She went back to her baby. The baby was just the way she had left him.

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DOTRON' MINAGHA' SRITONEDAK DI RAVEN LOST HIS EYES

DOTRON' MINAGHA' SRITONEDAK DI

Jot in hwzosh. Dotron' hwzosh itseq hihwzoya. Iden dighit'an' ts'e'. Dotron' in tomogh yih hulan di zido lon. Hwna' nona' nelk'ats' hwne'an edin dina kwl lon. Hwdijale it tododinik lon. Hwne'an ts'e' highotinafnik ts'e' dinagha' yats'itazdlo. Eyde ni'ogh dighodighelo lon t'odok'. "Mit diti'et di, nonets' ts'okał da' sitdighune' da'," yitne lon ts'e' dighoydighelo.

Deno noygi dana'ediyo ts'e' naztan. Mit ghine naztan ts'e' ywgh hwdest'ay deno lon, "Nonets' ts'okał," ditazne. "Nonets' ts'okał ne it'e ts'e' inak' digidana'elnech. Ni'on teneyo ts'e' dinagha' ghw neno'ediyo ts'e' dinagha' dinak'a nenonelo lon. Nona' hwne'an hwey'it ch'igadza' lon chu nonets' todo'of. "Yaghile ts'e' nenti'ane to oldene ye. Ch'igadza' lochu ede. Dina kwl hw ine nona'," yitne lon ts'e' dinagha' ey dighonodighelo.

Dana'ediyo, "Mit diti'et," ne ts'e' nonasditan. Nidakogh hwey'it, "Nonets' ts'okał. Mada ghwla nonets' ghikał," ditazne'. Hwts'et k'wday'du' ts'ine yudet ts'e' doyudidne lon hatsa.

"Yonets' ts'okał. Nelđiya di neghikalin ine," ne lon. Nidakogh hwey'it lochu nododitel'el ts'e'. Dohdisna' lochu hwey'it inak' digidana'elnech. Ni'on yugh tenodalnech. Minagha' kwl hen tide'. Nu't t'an dinagha' dighodighelo di, yagheyit nenodalnech. Hwey'it lochu minagha' kwl ey. Dotoneł, ywgh k'odetalnech. Ywgh k'odalnesh ts'e' dit'an edin nidoghdo ghwla' mi'it huzdlan lon.

Noygw tin hinedeton hw. Hwdiljits' hw hulan noygw tin. Nwgh nongi nut chu' digheloye ts'in doydinghedik'on lon. Dongw joye nelđiya di. Miko' ts'ima kwl heye. Jija edine sinak'a nighis'on da' hwt'al nohteneghisji'et yinezin lon ts'e' nonyigw hw tin dolnish dihoghot in ch'ughodinof. Hwdijał nodigwt doy'dinghedik'on di ne'edigisr. Yigheyit ti chu' k'odalnesh ts'e' dit'an lon hwey'it lochu jija lon en yan hul'in' higoya lon. Yi'it ywgh hwne'an lon.

Yey hwye'it nonets'in chu' doydinghedik'on di, tish nodwhts'e' nodighodik'on hw. Yihw donan noteneton t'an ts'e' yihw donan no'edigisr lon. Ywgh yodgw chu' k'odalnesh hwye'it netl' k'int'a ye ne'on. Eyde chu' dinak'a nighelo hwye'it mi'it hwdasdik'isr ts'ihwnagh lon. Netl' chu' netsit'a ts'e' minak'a ts'anayidinilzish lon. Diytolet hikwl ts'e'inak' hwts'its'anadalnech lon nodigi. Yugh ch'ughodinot lon hwye'it jija k'anadelnech. Hwye'it jezra nagma', nechoh heye. Eyde dinak'a nighelo hwye'it hwne'an higoya ts'didyok lon. Minak'a ch'idinilk'isr ts'ihwnagh didyok. Dina'ena nilan k'int'a ts'e'. Nidoghdo ghwla' hwt'anin k'int'a ts'e' didyok.

Notsin donodediyo ts'e' dikayah ts'ana'ediyo. Ey hwye'it nona taziskan da' ine. Nidogh ghwla' hiytazdlo heye sinagma' yinezin lon. Ts'iyozra it'an ts'e' eyde togheton lon. Nona' tazkan. Yugh ghikat ts'e' dit'an hwye'it nona' yongw, sidoyek' k'idihut'a hw hwts'e' chu dina'ena nodelghwsr ets'ik lon. Dina'ena nodlwk' hidelghwsr t'iyats' lon di hodoy'daznish. Nidots'o chu' dihwde di'e yinezin lon ts'e' neghonekan.

Ts'iyozra dikwzton ts'e' nokok' yik'inoydazton. Ni'on tazyo hwye'it lochu totis tseneton. Ts'ateneton di hik'a'elnech en dina kwl lon. Yona' yongw hits'e' lon t'iyats' nodlwk' hidelghwsr ets'ik. Sifhidilghwsr ets'ik ts'ihit'lon. Hwye'it yih huz'on di donwhts'e' ts'aneyo lon.

Oh yey ts'atoyot dwhts'e' deno ghelhe' suta' ts'ima ila' lon tide' ts'eldi neydanelo ts'e' hik'iydighelo heye lon inegho'editsetl'. Hwye'it deloye nilan ts'ididyok. Yiye todit'ut k'int'a ts'ididyok. Ch'ikachina' it lon. T'iyats' ghile til'ey heye ch'ikachina'. Eyde ye isdit'un hwye'it chu' ts'ima ischinayih hits'in ts'ima'ila' didywk heye ts'eldi nenodanelo. Eyde chu' negho'editsetl' lon. Eyde chu' deloye nilan ts'ididiyok. Hwye'it yada ghwla' ye yighelo ts'e' hwts'itsayenaghan.

Yugh yoghat hwye'it yih huz'on di ts'aneyo. Hwye'it soft'anin goya, k'ode ghizilin lochu ey zido tohitde'. Nongi nodelghwsr na hulan edin yihw nonetoyot lon hen. Mada ghwla' yi'it netoyot ts'ihighne. Yi'it todo' lon hen. "Dats' di'ist'a dine. Ni'it ts'itodo' sifhide edin mada edin chu' it nezisyoy dine di'ist'a di miyit lon. Eyt hwye'it deloye yinoghw' ts'anelo

łoŋ hwy'e'it eyde ye isdit'uoŋ lochu. "Inak' ni'it tisdot dine. Niŋ nagh ni'it tisdot miyitne łoŋ.

Nidoghdo ghwla' hwt'aniŋ ine dina ghwoŋ neyo niŋ hide łoŋ ts'anahedidat' hwy'e'it. "Mi'it tisdot iden nagh hen ine," ditazne' łoŋ chu' ts'aha. "E' hide łoŋ. "Mi'it neneyosh" hiyitne łoŋ ts'e' eydiŋ lak'a hiyghetan. Yey yi'it oghet'a łoŋ deno uhdi'on.

Edeno dran ti yugh hena nongi sritonohididit edin yugh hitis'ozr łoŋ. Nohidelghwsr idiyats' ghile ets'ik nongw. Eyt hwy'e'it, "Nidots'o dit'an na'e dide na?" jo mi'it neyneyo hen itne łoŋ.

"Ghwla' heye'e chu'. Nidoghdo hits'in heye chu' dotron' nagma' hiyitne ye chu' ts'elk'in noyelyo heye ine hiyach'ughazkoŋ ts'e' yada ghwla' kint'a. Eyde yi'ildzut' hena ine dide na "yitne łoŋ. Hwy'e'it iden minagma' yi'idzut' ts'e' hik'a'elnech.

Noy'taz'oŋ ts'e' ts'anahedidat'. Tidz highwzit ts'e' yetkoŋ hw hwy'e'it chu' nongi hwnohwdedinech łoŋ. Nohditalghosr łoŋ nongi. Ey hwy'e'it jo mi'it neyneyo niŋ, "Nongi yihw, nidoghdo'e nohedelghwsr hw eyhw ts'ihwnghe'an' da' ine. Himits'itino'et ho'. Nidots'o ghile dihit'an di'e dihide," mit ne łoŋ. "E' ne łoŋ ts'e' nongi yi'it tazyo.

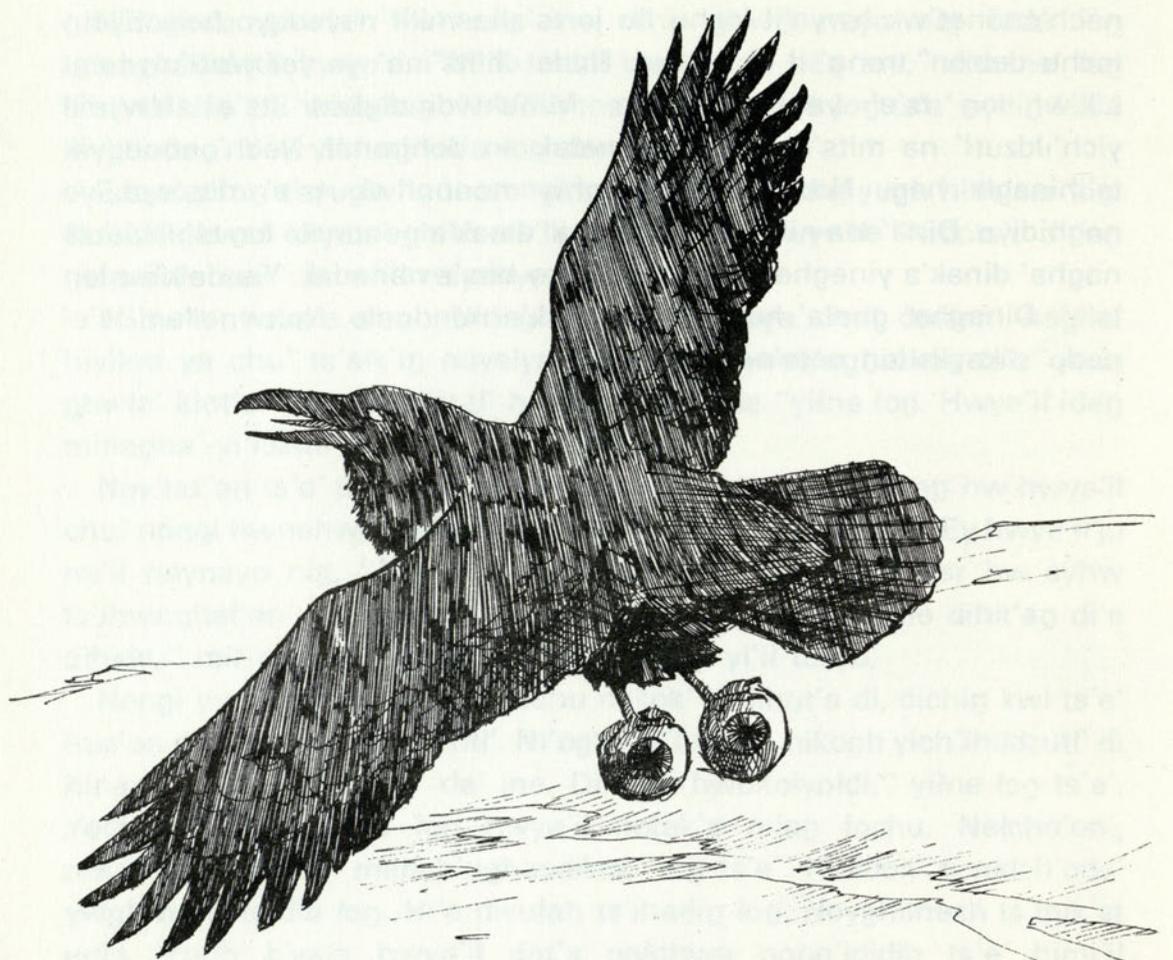
Nongi yugh ho'usr hwy'e'it lochu nokok' k'idihut'a di, dichin kwl ts'e' huz'oŋ di lochu yich'ihildzut'. Ni'ogh hik'amogh hikogh yich'ihildzut' di hinazdo. "Jot ts'ighedo' da' ine. Dinane hwdito'yo'ldi," yitne łoŋ ts'e'. Yoldzut'e ik'oda'esh łoŋ hwy'e'it notek'a nilan lochu. Nelcho'on', notek'a nilan ts'e' manch'ughasdikon' łoŋ ts'e'. Hwldon' ti nelch'odo' ywgh nono'ididih łoŋ. Hi'a diyulah ts'ihadiŋ łoŋ. Noyghitnesh ts'ihik'at edin. Yugh k'wda hwy'e'it dot'a nelghwoŋ nono'ididih ts'e' himi'it diyisnagh yinezin łoŋ. K'wda hwy'e'it lochu hizdo di jot mighwoŋ ghile łoŋ notek'a nilan ts'e' noghedak. Noyghatrit łoŋ. Nohiyeta'yit hwy'e'it lochu nech'onodinelniŋ.

Dalgak hwy'e'it dotron' nagh nilan ts'e' nech'ononet'wk. Dinak'a noygheldat' łoŋ sinagma lochu'e di'uhfi'ane dighene' ts'e'.

Hich'o' ts'ima k'its' doltlit. Eyt hwy'e'it hiyts'e' himyedonhwdidah łoŋ. "Niŋ hwjit lochu'e di'etan. Ihwts' dits'it'an heye jit to di'el'ane. Nidatsdo

hi'a di'et'an di'e. Mada chu ne'ldiy ho''' hiyilne loṅ. Dilgak ts'e' ey dizdo.

Yugh k'wda hwy'e't nonet'wk loṅ. Nodo yugh k'onat'oh. Jo nech'ononet'wk hwy'e'it lochu ho jo ts'aha mi'it neyeneyo heṅ. Eydiṅ lochu dotron' trona' it lik'wł he'. Hode ch'its'ina' ye yet yezt'f'uṅ heṅ. Lik'wł loṅ ts'e' yey hineghe'o. Minohwdinolghosr ts'e'. Hwye'it yich'ildzut'f' na mits'e' himyehighwdak en dohitonef. Nech'ononet'wk ts'ihinagh heṅ. Nodo' dits'eya ghw nonont'wk ts'e' dits'eya ye noghidiyo. Dina'ena nilaṅ ts'e'. Dingha' dinak'a nenonelo loṅ ts'e'. Jezra nagh'a dinak'a yineghelo' heye tide' yey hits'e' nanedak. Yendelk'isr loṅ ts'e'. Dinagha' ghela' heye nagh dinak'a nenonelo. Nohwnel'an' ts'e' nodo' dikayih loṅ nets'noghidikaṅ.



RAVEN LOST HIS EYES

Here is a story of Raven and what he did. Raven sat on the edge of a bank. He looked up and down the river but he did not see anyone. His eyes were getting tired so he took his eyes out and put them up on the bank. "I will sleep. If someone comes, you tell me," he said and hung up his eyes on a tree.

Raven went back inside and went to bed. It was not long after he went to bed that his eyes, which he left on the bank started to tell him that someone was coming.

His eyes kept saying someone was coming, so he got up and went out. He put his eyes back on himself and looked up the river. He saw a tree root drifting down and he told his eyes, "You did not see very good. It is only a drifting log. There is no one on the river. That was what he said, and he hung his eyes on the tree again and went back inside.

He went back to bed, and after a long time later, his eyes started to tell him again that someone was coming down the river. This time he thought to himself, 'It's lying to me again.'

The eyes said that someone was coming closer. After a while, his eyes did not say anything any more. Raven was blind so he felt his way back out. He felt for his eyes where he thought he left them hanging. He kept searching for his eyes. He really lost the place and he felt the ground and found a deep trail. Up there a little ways, there was a ridge coming down from a mountain. He knew of this place where there were no trees. He thought, 'Maybe if I put a berry in my eye, I will see again.' So he started for that place. He had a hard time. He even crawled. When he got there, he found a blueberry which he put in place of his eyes. When he put the berries in, he could not see with them. They were too dark. He knew there was another ridge coming down the mountains and a trail going across there so he crawled across there.

He found something like cranberries and tried those for his eyes. But

when he put them in, everything looked red to him. They did not fit either. They kept falling out because they were too small. He did not know what to do, so he kept climbing and found another berry, it was the Canadian Jay's eyes. He could see with this berry, but his eyes were red. He looked like a man, but a person from some other place.

He came back down to his house, and he thought to himself, 'Maybe I should paddle up river to see where they put my eyes.' He had a canoe and he started up river. He was paddling when he heard up there among the big trees what sounded like a lot of people laughing. He wanted to find out what all the noise was about.

He stopped on the bank and pulled his canoe up, and started to walk back there into the woods. But when he walked back there, it was a portage, and there was nobody there. The noise was still heard in the woods, however. When he went down to the river, he found a house. Before he came to the house, he put a bunch of spruce boughs in a pile. He spread them out, and then he defecated on it. When he did that, it became clothes. He put these fancy clothes on. The mukluks were the prettiest. Then he put on another pile of spruce boughs and defecated again. Again there were clothes there. These he put in a bag. He carried them along as he walked.

He came down to a house by the river. There was a young girl there who did not go with the others. She was a single girl waiting for the right man to come along.

She told him she was asked a lot of times by men to marry her but she did not. When Raven showed her the clothes that he had in the bag, she decided to marry him. The girl told him, "I will marry you."

By this time, the people that were in the woods came back down. They saw Raven. They thought he was an odd stranger. The girl told them that she wanted to marry this person. The people told her to go ahead and marry him so they got married.

In the day time, the people went back into the woods to have fun, but the couple never went there. One day, he (Raven) asked his wife, "What

are those people doing back there?"

His wife told him, "I don't know. But they are playing with something that someone said are Raven's eyes which someone brought back. They sewed something over them so they do not look like Raven's eyes." So Raven found out that they were playing with his eyes.

The people came back in the evening, but in the morning, they went back up and started to play with the ball. "Let's go up and see what they are doing," he told his wife. "I want to know what they really do." So they started up the trail.

As they were walking, they saw what looked like a big sandbar. It was a big area where there were no trees. That was where they were playing. He sat by the edge to see the game of ball they were playing. As he was sitting there, he watched the ball. There were two of them. Some times the eyes fell far apart. He wanted to get them but there was no way. He really wanted to get his eyes back. He sat there wishing they would both fall where they were sitting. As he wished, the eyes fell where they were sitting. He grabbed them and took them back. As the players reached for him, he flew off and cawed like a raven. He became Raven again. He put his eyes back on himself. And he flew off saying those were his eyes.

He landed on top of a big tree. The players were really mad at him. They were telling him how bad he was and They told him, "Maybe we should hit you with an arrow."

He sat there for a while then took off. As he was going up, his wife who was still standing there, her clothes became Raven's droppings. They were all white with it. The clothes that she was wearing were very pretty before all this happened. Everyone was mad at Raven. He flew back to his canoe and became a man again. Now that he had his real eyes back, he threw away all those berries that he used for his eyes, and he came back to his home.

CH'ITITAZKANE

CH'ITITAZKANE

THE WORLD TRAVELLER, CH'ITITAZKANE

CH'ITITAZKANE

Jone hwzosh hıde' Ch'ititazkane. Mildon' goya. Nethunghayu ıo hıde' kayih hihwt'an di hidalts'e' hena. Jo mungha ıo hıde' srakay it'an. Yen'echoh higoya hena. Michila hıde' yan ıon. Iden yan' oghet'a.

Hwye'it jo ts'elk'in mungah midina' ıo hıde' ditoya ghwn dana'idosh. Hwye'it mitoya ıo hıde', "Tsetf' tenollit heye, tu tighisdinune swgh dananedikosh," yilne ıon. It'e ywghdana'idosh di ts'ihunalt'a ts'e' yats' dimyilne ıon. Yihwts' diyil'an ts'e' uhdi'on hwye'it ditoya ghotinafnik ıon.

Yan dost'an ts'e' zido. Ts'edoygi hwyan' zido ıon. Hwye'it chu' yihwts' dinoyildidne ıon. Yihwts' in diyelok hitf'oghwıo dito' chu' ghw dana'ediyo.

Ye hwye'it dito' eko heyash ıon. "Nidats'o disilne heı e sitoya, mugh da'isyosh ti ch'ihunalt'a ts'e' tu tighisdinune, tsetf' swgh dananedikosh silne ts'ihıyan' itt'e heniı," dito' ilne ıo hıde'.

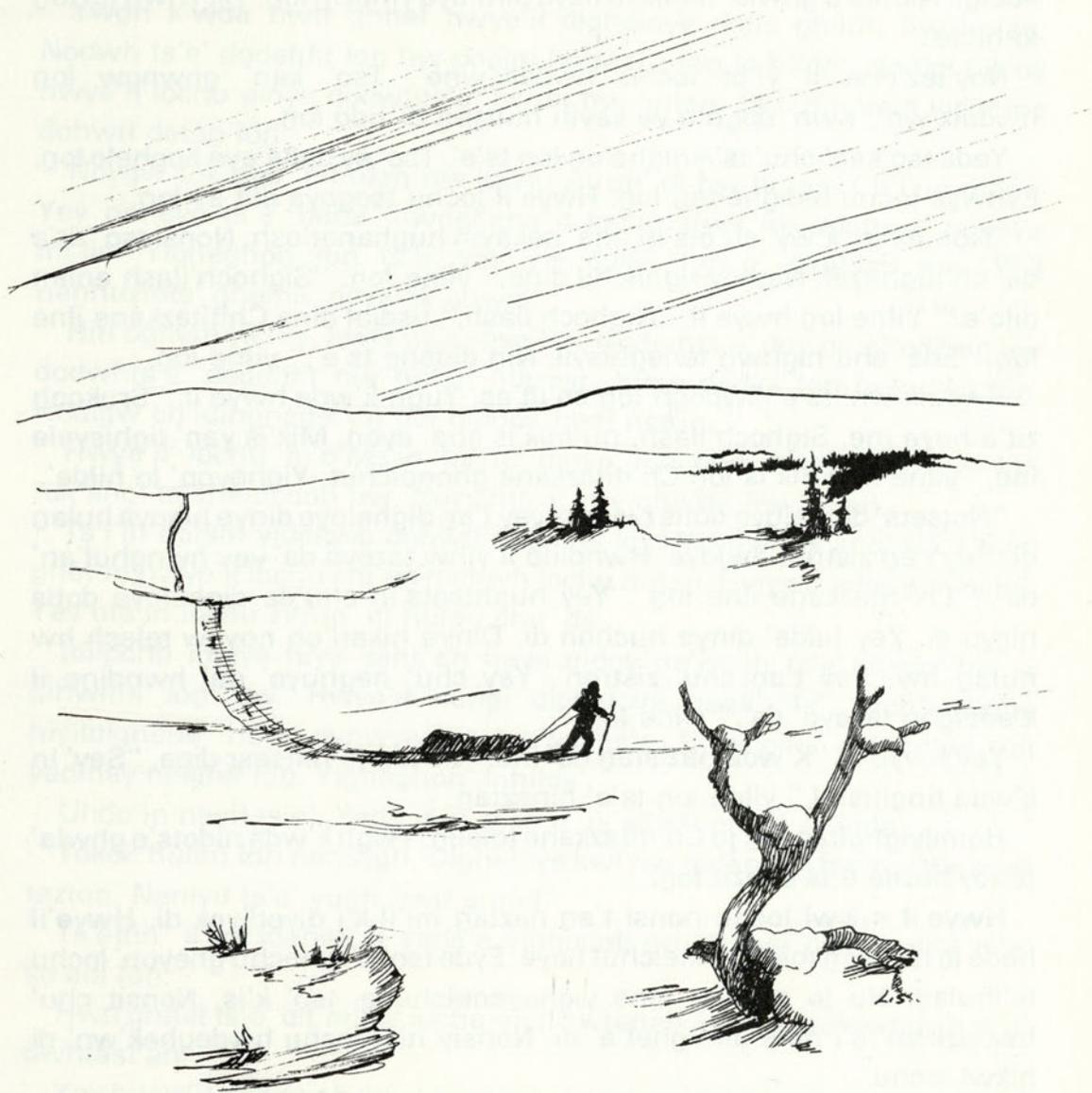
Yey hwye'it mito' ıon diyilne, "Tsetf' mimo inoch'entsash. Chu' dinonildidne da'. Tsetf' mwgh danatazedikon da' letrona' mikatf'ogh neghulale k'its' dotsetf' ghunel da' heye mugh danaghudikoı da'. Letrona' it tu todinun di. Eda'ese ni'ogh k'otodoy yin ine ediı," didina' ilne ıo hıde'.

Hwnazyoı ts'e' chu' ditoya ghw dana'ediyo hwye'it k'wday'du' tu k'at ıon. "E" ne ts'i'in tuts'o uznech ts'e' ni'on teno'ediyo. Letrona' k'wı hıde' yikatf'ogh nenelo heye k'its' k'idotsetf' ziniı. Eyde ıo hıde' ditoya ghw dana'edikon ts'e' yich'o' teno'ediyo.

Ts'i'in tsetf' danayedikone neflot ts'e' hwye'it ıochu letrona' nich'i miye k'oto'ela ıon. Hwye'it yighne dichin dalyil ıon. Dichin goya it yi'it nich'inasditoı' ıon. Miyehwdolnıı ıon. Letrona' it ts'eldi yodinun' ıon.

Hitf'oghwne it nenoho'elyo. Hwts'its'atazyo ts'e' nehune'on ts'e'. Yada'e yinditighoınoı heye ts'eldi nenelo ts'e' hwıf' neneton. Hwıf'dodeyo ıon. Hwıf' hwts'its'aneton ıo hıde'. Jot nenotizghisdoı ts'e' yinezin ıon ts'e'. Miyehwdolnıı deno.

Yugh k'wda uhdo'in hwye'it ıochu ch'ino' hulan hw, ilgat ıon hw, yuyhw hik'aneyo ye'it nitresr ıochu dwgh elıit hw hulan. Nodigi ts'e', hwna'



dodigi. Nidots' o ghwla' ninozyo heye dint' aye yineziṅ loṅ. Yik' i hwtł taztoṅ lo hiłde'.

Noy' taz' one ił yi' ot lochu hwdalk' wne'. Tso' kan' ghwnḡw loṅ hwdalk' wn'. Kwn' dogh ił ye kayih hultseṅ di zido loṅ.

Yede tso' kan' chu' ts' iynighe' oṅ loṅ ts' e'. Tso' ey dalts' eye hoghelo loṅ. Eyhwye lochu hidigheltaṅ loṅ. Hwye' ił lochu tsogoya dilt' as loṅ.

"Nonots' in, k' wy' ch' ots' in aha' nekayih hughanet' osh. Nonsi tso' zit' a da' ch' itigheyeł. Nighoy' tighiłchił dine," yiłne loṅ. "Sighoch' ilash enlaṅ dil' o' e?" Yiłne loṅ hwye' ił, "Nighoch' ilash," tisdlał dine Chititazkane iłne loṅ. "Eda' chu nighwṅ teneghisiyił. Niṅ didene ts' e'," yiłne loṅ.

Hwdalk' wn' ts' e' kwdogh loṅ ch' iłt' as. Yugh k' wda hwye' ił, "Srukogh zit' a heye ine. Sighoch' ilash, nu mik' is aha' eyoṅ. Mik' is yan' tighisiyele ine," yiłne loṅ. Yik' is loṅ Ch' ititazkane ghonełchut. Yigheyon' lo hiłde'.

"Notsets' digheloye dotis nisyo di yey t' aṅ digheloye dinye higoya hulaṅ di. Yey t' aṅ zistron' higoya. Hwndine ił yihw tazeyo da' yey hwnḡhuł' an' da'." Ch' ititazkane iłne loṅ. "Yey hughtsets' in chu' da digheloye dotis nisyo di. Yey hiłde' dinye huchoh di. Dinye hikatl' oh noyḡw telesh hw hulaṅ hw. Yey t' aṅ chu' zistron'. Yey chu' neghuyo' da' hwndine ił k' adelḡho tazeyo' da'," yiłne loṅ.

Yey hwye' ił, "K' wda nazistaṅ da' ine," ne loṅ jo niłtseḡ dina. "Sey' in k' wda tinghistał," yiłne loṅ ts' e' hinaztaṅ.

Homiyighełtaṅ loṅ jo Ch' ititazkane tolaliṅ. Ywḡh k' wda nidots' o ghwla' ninoy' hozile ił ts' anezit loṅ.

Hwye' ił mikwl lochu nonsi t' aṅ naztaṅ mi' ił k' i diyediyok di. Hwye' ił hode jo tso' t' aṅ mighoyenełchut heye. Eyde tso' t' isr lochu gheyon' lochu ts' ihulaṅ. Ho jo niłtresr dina yighoyenełchude, tso' k' is. Nonsit chu' hwdazkwn' k' i mi' ił dihughet' a' di. Nonsiy hi' ił lochu hwdeghek' wn' di hikwl lochu.

Yik' i heko hwnel' ane ił yugh yo' in lochu chine ghiltłit ts' e'. Niłtresr nilaṅ ts' e'. Hwts' its' alełłit hw hulaṅ. Nidadi' oṅ loṅ.

Do' nidats' o ditoneł. Inak' hwtł ye nohighwlo ts' e' yik' adelḡho hwtł taztoṅ loṅ.

Ywgh k'wda hwtł ghiteł hwye'it digheloye dotis ghiltit hw hulan. Nodwh ts'e' dodeltłit łon hw dodigi hohwtł ziton ło hiłde'. Nodigi hik'oy hwye'it lochu dinye dodwhts'e' holtłit hw hulan. Ts'i'in notsin yidełgho dohwtł deton łon.

Noygw tuk'ano' nihulan hw lochu zitron' di hw hulan. Ch'i'on nidoy. Yey neneyo ts'e' nona' hwneł'ane it lochu shisr hik'adalts'e' migoya mi'ile. Yigheghon łon ts'e' yey yis doko' hits'e' yitałdatł łon. Yi'it nenhuztots' ghelhe' doyelok ghwla'.

Hitł'oghwł yich'o' hwts'its'aneyo łon. Nodwhts'e' doy'dinghedikon hw dodwhts'e' dodeltłit hw hulan niłtresr. Yihw dodigi łon hohwtł ziton. Nodigw ch'idinghadik'on hw hidotis hwtł neton.

Hwye'it lochu ni'o'ots'in lochu dinye hwchwh hulan. Noygw łon tuk'ano' ts'ahwdadon hw. Noyyihts'e' yuy oholtłit hw hulan.

Ts'i'in notsin yidełgho dohwtł deghiteł łon. Noygw tuk'ano' hik'a hwtł gheton hwye'it lochu chi'on hichwh lochu hulan. Hwye naghit'an' lochu. Yey ots'in lochu zitron' di hulan chu' da.

Idilochu ihwye hiye dalts'en heye nidoy ne'iyosh ts'e' zitron' hw jo dihwłne łon hw. Hwye'it nongi digheloye gaga' tła', nich'ots'ighe hiyitdighene' heye eyhwye łon hik'adalts'e. Eyde chu' ch'idahwtł t'ot yadiney'nełghit łon. Yigheghon' łohiłde'.

Uhdo'in nayitł ts'e'. Yede chu' yich'o' ts'ahwtł neton łohiłde'.

Tokok hulan łon nonsygh. Digheloye kwl hw hulan łon hw nech'o hwtł tazton. Neniylł ts'e' yugh hwtł ghiteł.

Ts'ełtin' it ch'idahwtł it yada'e yighodetł'aye ihwye dinagholt'a ts'e' ko'ela łon.

Hwtł ghiteł ts'e' dit'anelitł lochu mi'itł hwtenalkun' łon. Nohwditesh ts'e' dwhtast'an'.

Yey hwye'it nonswgh tokok' nech'oneyo hwye'it lochu hwna' hwdadon hw ts'ima dilghane it t'ighis it kwy' it. Chi'ino' higoya, tsako' hi'itł nihulan di. T'iyats' huzrun hw ło hiłde' tomogh ts'ahwtł neton.

Danelin łon k'idi'on. Do' nidots'o ditoneł yonan. Hode t'iyaye'itł hadeyo nin. Yey tomogh łon inak' nekahighwt'on.

'Inak' jot hits'in ts'esh ziltseṅ heye yet hwnagh nech'oniskaṅ da' ine. Nidogh ghwla' daneliṅ hw e dihut'a hw' yinenziṅ loṅ ts'e'.

Yih hultseṅ higoya loṅ, lotresh yet yih. Nin' ko huzruṅ loṅ t'iyats'.

Ts'esh ziltseṅ da' ine. En nidots'o ghwla' ditighisdlele. Nidadi'on ziltseṅ yineziṅ loṅ. K'oyney'tazdizit loṅ. "K'esh dinzisdlo ye ts'eldi nenisdlo ts'e' eyde ghot mitsidza' yetolale ziltseṅ da' hwt'al," yineziṅ loṅ.

Ts'ima dilghane dinlok ts'e' yidighelt'isr. Hwye'it jo nidots'o hi'it mich'inat nonsit it nonet hi'it hutolale ede. Jo yada ghot. K'oynech'edizet ts'e' yugh hwye'it dish loftr'esh ts'ina', eyde niṅaṅ dihighot ch'inat ziltseṅ da' hwtal," yineziṅ loṅ.

Eyde ghot t'ide' ch'iltseṅ. Ts'iyozra tsidza' lochu itseṅ. En k'esh chu' totolnef. Hi'a k'onodighwlkon' ts'ihadiṅ heye ne yineziṅ. Yede ts'iyozra tsidza' ayughazdlo loṅ. Ne'inditinolkon' ts'idiyelok.

Noy'taz'on en yi'it k'onoyiditolkone kwl ts'e' diytolet ts'ihikwl. Tinaztaṅ en hatsa k'oynech'edizet loṅ. Mada simo k'onots'eshduṅkon' disne ts'e' ghiszret da' nidots'o ghwla' dwhditonef. Dohwditosna' ghelhe' yineziṅ loṅ.

Mada simo ts'esh k'onoduṅkon' ne ts'e' ghezrit loṅ. Hwye'it nodo yongw ts'ima daz'o hw, yihwts'e' lochu "se" ts'ide loṅ ets'ik. Hwye'it nonotsin k'wy' nel'o hw hits'e' lochu chu' "se" ts'ide ets'ik.

Naztaṅ loṅ. Yugh k'wda hwye'it loṅ yada ghwla' yi'ogh nonot'wk ets'ik. Notek'a nonot'wk ets'ik deno hwdest'ay hwye'it lochu ts'esh k'onoditalkon' ets'ik. Dwghtsiye t'ot k'onohiyditalkon'.

Dohut'a hw hughla' hikwynat'an' dihits'in nighil'an da' ine yineziṅ loṅ chu'. Hwnef'ane it nonwhts'in loṅ ts'etk'in srakay k'odeghiziliṅ ts'aha goya, t'iyats' nizruṅ heṅ k'onoy'ditkon'. Nwgh dats'in chu', yats'in ts'esh k'onoditkon' chu' nel'aṅ loṅ. Eydiṅ chu' ts'aha goya en mitse' dinalzrih loṅ heṅ. Ediṅ yada ghwla' ts'e' nonasditaṅ.

Yelkone it ni'on yugh neneyo hwye'it lochu k'esh k'onodalkon' lochu. T'iyats' huzruṅ ts'e' k'onadalkon' loṅ yats'in. Nel'ogh konodalkon' hwsh goya t'ot. Yats'in chu' yinel'ane it lochu nelch'odo' mikwnch'inazch'it loṅ. Ho jo ts'aha goya mitse' dinalzrih heṅ k'onoy'dalkon' dihits'in tr'ohut'ih

ts'e' k'onodalkon' lon.

Ts'i'in mi'it tr'oyet'ih lon yey chu' da. Mi'it k'onoyidalkone mikok' nonghist'ots' ts'e' chu' tits nohwtdasdizit da' k'adi'on didighisne' hik'i ghiszret' ts'e' nazistan da' ine yinezin lon. Tr'ohutih ts'e' k'onodalkon' ts'in lon noygh'e'ut. Deno dran highwzit.

Noygh'e'on ts'e' noghidizret lon hwy'e'it nodo' yongw hits'e' "se" hwde ets'ik. Dana'ediyo ts'e' naztan. Hwdest'ay hwy'e'it lochu ni'ogh yada ghwla' nonot'wk et'sik. K'wday'du' yeko hwnel'ane it lochu ho jo ts'aha nizrunin, mitsegho' mitodinazt'wh k'int'a nin lochu k'onots'eshdikon'.

Nonasditan ghelhe'. Yugh k'wda' hwy'e'it hidodonish et'sik lon. Chu' yeko nohwnilan hwy'e'it yanakaditazyo lon hwy'e'it, "Dont'a'e uzsinech da'. Si'it todo' hwt'alin e," yinezin lon ts'e' ni'on yi'it teneghit lo hilde'. Yi'it ts'adetighasdinech hwy'e'it nodinelnin lochu. Do' dotonet.

Jo dits'eya' nonil'an hwy'e'it k'idi'on k'onadalk'on'. Yetkone ti ni'on teno'ediyo. K'onodalkon' hw chu' nidots'o ditonele yada ghwla' t'o isdidzak' da' hwy'an' k'int'a lon. Yey, hwy'e'it ts'ima dzagha' yik'i dozdo lo hwde'. Eyde lon kwn' goya tset nilan heye yadanelt'on. Yidilywk ts'e' may'nedan hwy'e'it lochu nelghosr ts'e' mikon' k'i yitinazdlot lon. Uhdi'on yezdzak' lon ywgh k'onodalkon' hw.

Toygheton hwy'e'it nidogh chu miye tu hutolale ede. Togh'oye chu' ittsen lon. Dwghdla' ey neneton deno ts'iyozra nagh ye highwlo ts'e' nech'onekan.

Yugh k'wda ghikale it lochu yada ghwla' tal'an k'i mi'it dihudiyok lon. Yaghile ts'e' yinel'an lochu yodot t'odok, ch'idital'o hen yada zis ghwla' itzah lon. Yits'e ghika' edin mikayelnij ts'it'on.

Yughtsiy neghonekan. Hwy'e'it, "Dina hulan hw he'e jodwgh ghiska' di," ne lon. "Oh", ne ts'e' mi'it ts'ayeneghit lochu nodwhs'e'. Mi'it misdwgh yoltit deno tr'esh nisi'anach'ineyit lon. Hwy'e'it none mich'inat eyede mologhalkit' lon. Nonsi neno'eldrin.

Hwy'e'it dikwnolgoch lon jo ts'aha. Idits'e' miye hwdolnin ts'ihwnagh lo hilde. "Nidoghdo mwgh hwnil'ani' ch'uda swghtswgh neghonekan di'et," ne lon. Miye hwdolnin ts'e' dighwtsiye dinak'a nizyit lon. Yaghile

ts'e' yinef'ane it lochu ch'izis ghela' ye. Dina'ena zis lochu fizah lon. Hwye'it yaneljut lon ts'e' ywgh dikw'eyol ts'e'. Nidots'ido ghwla' hi'it dina ighon hen chu' dina'ena zis itzah. Ywgh k'odalnesh ts'e' didyok. Doyudidne to hidde'. Idolo chu tildzidza ts'aha lon hen. Yats' diholyyok ts'ine t'iyats' minagha' nitsit'a ye ine tildzidza.

Yicho' nech'ono'edikan. Nenyit ts'e' yugh ch'ughodino lon. Hwye'it nodot lo hit chu'da yada ghwla'. Nohultsen k'idihut'a di. Yada ghwla' nefnoy-tidik'osh lochu. Hwna' nodaltsene ghidigi. Nelk'a hinoditidighwt ts'e' nefino'udidikosh lon.

Hwye'it, "Yada ghwla' diyelzin heye," ne. Dot'a sit'ok' hwnagh sidighaja' it nefdesdikwy ye'e. Hatsa mada'e dimyelzini di tinghit'et di yinezin lon ts'e' yi'uldzit. Nelk'ats ninoditasdighit deno ywgh taldzit le'it lochu mitok' midighaja' it noydazdikwy'e'.

Yey ohghodiyok. Hidighit'un to yey. Yugh k'wda hwye'it lochu nonwhts'e' dina chwh tla' ts'anaghido lon. "He he he k'ode tide' nichoghe izisdlan dinet," ne lon ts'e'. Tsen'an nilan ts'e' ts'aghiyol lon.

Idilochu niftsesh dina. Yighwn nech'oneyo ts'e' yats'miyaltan lohidde'. "Nidadi'on ti didyok k'int'a ts'i jo lik'osr," miyitne lon neghomiyeneltane it. Mikats'ah hi'it k'oydalnesh to hidde'. Mighoneyghaznech lon edin isdiyiy ts'idiholyok ts'e'. Isdiyiy lon.

"Nona' nelzot di. Mino'ijiyesh ts'its'al hits'in di'istan di ts'edogi nenotighijita," ne lon Nech'omiyeghan to hidde'. Yugh k'wda hwye'it lochu hwdaljits' higoya hw, telesh hw yi'it t'odok' ts'aneyo lon. "Nonan mi'it yoyghisjitit da' ine," yitne lon ts'ik'wda nonan.

Yey hwye'it lochu jo ch'izaja' lochu zit'et to hidde'. Nomiyyighelghit lochu. "Kwnoch'isdit'et, chu' nidots'ido didene di'et? Tseda'endiyokelesh hw yi'it t'odok' ts'aneyo lon. "Nonan mi'it yoyghisjitit da' ine," yitne lon ts'ik'wda nonan.

Yey hwye'it lochu jo ch'izaja' lochu zit'et to hidde'. Nomiyyighelghit lochu. "Kwnoch'isdit'et, chu' nidots'ido didene di'et? Tseda'endiyok

Yey hwye'it lochu jo ch'izaja' lochu zit'et to hidde'. Nomiyyighelghit

lochu. "Kwnoch'isdit'et, chu' nidots'ido didene di'et? Tseda'endiyok deno chu' et'et di'e," miyilne ts'e' yats' nomiydolghwl lon.

Tsedadiyok k'int'a ts'e' yey iltan lon. Yugh k'wda hwe'it nech'onomiyedighan lon. Yugh yoghal hwe'it chu'da lochu hwdaljits' hw ts'amiyeneneghan lon. Yey ch'uda nonan yi'it notaltlit lon. Nonotsin yi'it noghiltide it lochu chu' yihwts' dinodidne he'. "Dodeye jit ch'izaja'. Kwnoch'isdit'et," yilne lon. "Nidadi'on tsedadiyok deno chu' it'et heye jit," ne lon ts'e' yatsnomiydolghwl ts'e' miyne'an lon edin ch'izaja' k'int'a ts'e' yey iltan lon.

Chu' nech'onomiyedighan. Yugh k'wda miyoghale it lochu yih hulan dihits'e' ts'anayedighan. "Hatsa nidots'o in distolet," yude lon. Yih danamiyedighan hwe'it nonswgh, yih tonedr to hitde nemiyeneltan. Hwdzk'wn' higoya lon. Hwe'it hutsuyu inghila'na, notehna lochu yih hizdo di. Yey hwe'it nonots'it yats'in toydzikh'ay to in chu' hach'ughaznech edin dohut'a di ghwla' lon.

Yey hwe'it, "Dot'a highit sitse' doh nedas'oy," yude lon. Yugh hwe'it lon yihwts' dint'aye mitse' t'oh neydane'on. Digidadimit ts'e' iltan lon ts'e'.

"Sinedr tohdodinik. Yada t'o tiyotegholyalet. Hondiye sraye? Sraye ts'anwhdla," yetna ilne lon.

Nihuhtalyaghe it dohut'a di. Sraye kwl lon. Yey hwe'it nitresr dina miyehwdolnin lon. Mi'it yidalts'en na it tedohighw'on. Hi'un yishiztsish lon trih hidilghwsr ts'e'.

Edeno dinedr hanay'nel'dan to hitde' jo mich'ots'its' nonan yidadimit ts'e'.

Highwl lon udaznech. Hwndine it to yi'it nin' eko tazghit. Yitset'oy' hwdalnin lon. Nitresr dina it ch'iditalnin hwe'it lon tsuyda inghila' na eya ch'u da.

Hwe'il nonsi toyts'ihk'ay noch'ighech'it di hits'in lochu nitresr ni'on tetaltlit lon. Ni'on teteneton hw lon yik'at' nich'udalnin ts'e' yicha' nagh it hwdalzish.

Yats' diyelok ts'ine k'odet micha' didit'wn' heye ne. Idilochu nitresr

ts'aha yi'ogh zido niṅ lochu. Yinots'ihwnej ts'e' mi'it en teyeneyo loṅ.

Notset hinedaghe'o ye mi'it kaygheyo loṅ. Nidots'o diytoleṭ. K'o' yighne ghaltrit. Yutaḏdesh loṅ en yodigwt dwhdozdo. "Ti'a k'o' enlaṅ ts'e' no'ok'unghejesr ts'ihwnagh. Nik'o'oghun ni'it nongholkiṭ ts'ihinagh siko'.

Yats di'eta'an," yiṭne loṅ.

Diytoleṭ ts'ihikwl ts'e' yi'it chi'tindzeṭ ts'e' yi'it nehune'oṅ hwye'it chu' nodwhts'e' no'ilisr loṅ ts'e'. T'iyats' hihwltsiṅ ts'idihulok ts'e' ts'idoyghelagh ts'e' yey k'wda dozdo ts'e' yich'o' notasdiyo. Niltresr yeneghaṅ hw tedelḡho notasdiyo. Yey unts'e' nech'ono'edikaṅ. Hwye'it chu' da nohultsen loṅ. Tedelḡho highin noghidikaṅ. Neghonekaṅ ts'e' ditr'eya' dikwztoṅ. Nongw dodo' totis gheyo. Oh yey ghelhe' yineḷ'an hwye'it lochu denwh doteliṅ. Yighey nidizaṅ. Miyiṭ'ey loṅ.

Dots'in ts'aneyo hwye'it notsin togheyo loṅ. Hwye'it gas nilaṅ ts'e' noyugh gas dinolgwṭ heye it hwts'its'anelah loṅ. Nonet nohultsen dihwts'e'. Iden yan' nichoh loṅ.

Neḷdiya di nehohliḡ hwye'it loṅ yediṅ ch'itolkwsh ts'ihk'i dint'a. "Dont'a se nagh disisdlagh," yude loṅ. Miyetaḷ'an deno yits'e' hwts'its'anemaṅ. Miyunelkwsh lo hiḷde'.

Miyelkwsh kididyok deno yede denwh k'adetoṅ heye eyde loṅ yats'itazgots'. Eyde it nechono'eltrot' loṅ. Nodot t'an togheyo di neno'edilah ts'e' dikwno'isdiyo. Hwye'it lochu mats dozuza' chwh lochu ghi'oḷ. Yi'on yi'it totis noghidiyo ts'e' nonet ditr'eya' yet loṅ neyine'oṅ.

Hwdiniṅ mugh niskaṅ da' sikok' nwhtolyaghiṅ ine yineziṅ loṅ ts'e'. Yonet ch'inat hidinghelkon' di loṅ hit'oh hiydinghelṭit.

Nodo' nech'ono'edikaṅ. Yits'e' ts'ana'edikaṅ hwye'it yey loṅ dozdo. "Do'ent'a?" yiṭne ts'e' ywgh neghonenekaṅ loṅ. Kwday'du, "Sighoch'ilash," yiṭne ts'e'. "Sidenugha' k'wda ts'e' hik'adiltone swgh gas yats'itaz'oṅ hwye'it ine swgh nenkaṅ. Niṅ hwtaḷ'e di'endiyok," miyiṭ ditazne' lo. "Nidoghdo chu' se. Jot zedo ts'e'."

Nech'ono'edikaṅ ts'e' yugh ghikaḷ loṅ. Hwye'it chu' ch'itzah heṅ ghw nekaṅ. Yada ghwla itzah. Ywgh neghonekaṅ tohiḷde'. Dikwzyo ye'it locho k'wday'du' dina'ena zis k'int'a ye. T'iyats' hoyneghasdinech ts'e' didiyok

lon.

"Yaghile ts'i'ne swgh nenkan. Dina tizit'ey ts'ik'wda di'ist'a dine. Ni'it tighisdot dine. Jodugh ots'iteghot'al di," miyitne lon. Edin de lon Chititazkane, "Ts'aha'ena chu' eko k'ozisdikay dine. Se yan' zisdo ts'e' si'it huzrun," yitne.

Hoyudighol'an' deno yich'o ts'esh ye noghidiyo lohilde'. Hwey'it, "Nidondo'e tenazeyit di yighey nighwn teneghisiyit dine. Ihwts' disitdene en nighwn na'isyit ts'e' ditighist'et dine. Homitnigheftan deno nighwn tiskał dine," miyit ne lon.

Yicho' nech'onekan. Yodo' hwey'it mi'it noy'taz'on ts'e' neghonekan. Nekahighwt'on ts'e' naztan. Honden ghwla'. Hwndice it zwgh tokał hen jit ine dide nin yinezin. Hochu'dighol'an' lon hwey'it homityighetghit.

Ts'ana'edizit hwey'it jodwgh mighwn lon yeztan. Edin no yidetighonol lon. Nidots'ido ghwla' hi'it it'iyats' distazdlen' ts'ine yude ts'e' yicho' ts'iey noy'nol'en.

Yugh k'wda ghikale it mi'it nonoch'odon. Naztan ts'e' homityigheltan.

Yitałkone it ts'anezit hwey'it k'wday'du' mighwn yeztan lohilde'. T'iyats' yich'edo'udelzel en doytoleł.

Chu' yicho' nechono'edikan hwey'it chino' hulan hw hik'a'ekan. Yihw dodigi yicho' tazkan. Nazyol ey. Ts'anezit hwey'it k'wday'du' mighwn yeztał. Ey hwey'it t'iyats' hayne'ezil. Inak' mi'it ch'iditazitnin ts'ihwnagh da' hwt'al siditonish hen e ditast'anin yitenazzen' lon. Nidots'ido hi'it k'wda dina ighonin chu' dist'an di. Siynedełniy di yinezin. Mit dit'an lohilde'. (Idilochu mizriya' ts'aha jo dit'ane.)

Yey hwey'it dichin goya didich'id heye lon yighne. Yidroda' nel'ak'anełnech ts'e' eyde yiye dighetsish lon. Hwey'it yadalchin' k'idide hwey'it mighon' yan' lochu it noditaztrit lon. Hode ghwla'. Hwdijał hik'a di'it'an ts'e' idiyats' di'isdlok k'int'a nin ine. K'onanisdikash hen, "ne lon. Ch'ititazkane dost'an' ts'e' didyok. Digidaneltrit lohilde jo ts'aha. Hwey'it yi'it nin' okotazghit lon. Yi'it ch'iditałnin lohilde' yighey. Yey hwey'it yats' hit'ot mighwn yintash hena ighon ts'e' yik'a'elnech. Yey itan deno yicho' nech'onekan. Chu' nenaneyol lon en mikwl. "Idiyats' di'isdlok ts'ine,"



yude łoŋ.

Chu' tidz noch'odikaŋ ts'e' yugh hiłyige deno ts'edo' ghikał łoŋ hwy'e'it łochu kayih huz'oŋ di chu' hwts'its'anekaŋ łohilde'.

Hwy'e'it łochu t'iyats' dina łoŋ. Himi'it yaghile łoŋ ghanena hulaŋ ts'e'. "Dina ts'itil'ey di nidogh hits'in chu' ghekał," hihyiłne. "Dina ghwn yoyih tenegheyit," hiiłne edin de łoŋ. Nidots'o ghwla' high'in dihide yinezin ts'e' hoch'udighol'an'. Ch'ida hwł ididalchis łoŋ it'e. Idihighwn dahiyeneltaŋ ts'e' hiykayih nehune'oŋ.

Yugh k'odinadalyo łoŋ hwy'e'it t'iyats' mił diyelok ts'e' homiłyighełtaŋ. Yugh k'wda hwy'e'it łochu t'iyats' ch'idilyash hena dilghosr łoŋ. Hwdidineŋ k'i mi'it dihwde łoŋ. K'anaghidizile it łochu dihnogholt'a ts'e' ch'ihildzis. Ch'ihdilyash deno. "Dina ghw nekaŋ heŋ t'iyats' didyok," hide łoŋ ts'e'.

Hotihw łoŋ nohwnel'an'. "Nidots'o ghwla' dihit'an," yinezin łoŋ. Hiyanakadolyał łoŋ. Nohoditaltaŋ łoŋ. Hwy'e'it hode ch'ildzisna hidohidighetrit łoŋ. Digidana'elnech ts'e', "Mił di'it'an di chu' do'uht'an," hwłne. Hwy'e'it, "Echu tseda'endiyok hwł'al nits'ude ts'ihigh'in ine ch'idzildzis. Yats' dits'it'an dine ts'elk'in dina ts'in it'iyats' dinesh deno. Mił dił'an hena chu' inots'its'ihwnej dine," hiiłne łoŋ.

"Hits'in di'ist'an hw chu mił dits'it'an dine tits' ti deno," hwłne. Yey hwy'e'it mił dił'an hena ik'ahelnech.

Nech'ono'edikaŋ chu'. Yugh k'wda ghikał hwy'e'it nodot dek'at'lon łochu yada ghwla' dasdit'its' łoŋ ts'ats'imane'o di. Yada chu' dint'a yinezin łoŋ. Yits'e' nonan hanekaŋ łoŋ. Ywgh tswgh dodo' ts'atoyeneltaŋ.

Hwy'e'it łochu shisr dlodok' ts'it'f'o'it'f'o ye. Mił dił'an łoŋ. Hwy'e'it łochu mit'ochiy jija ts'analghosr. Mwgh yotso huzdlaŋ łoŋ, "U yosru' hwndine it noyugh ghikał heŋ chu' da da' eydin nit'ochiy highwn ch'itodlwk'e dlodok' ch'it'f'ozel'o ts'e' mił d'el'an di. Nit'ochiy uyo et," yiłne łoŋ hwy'e'it digidaneltrit ts'e' nongi.

Tomogh jija nildał ts'e' mił dił'an ts'iditazt'a' en Ch'ititazkane yats' diyit dighene' dine high'in jija nildał deno nongw toch'o hits'e' mikwl ts'ihwyan' heye ine.

THE WORLD TRAVELLER, CH'ITITAZKANE

Here is a story about the man that travelled around the world. He had a brother that had two boys. So he was their uncle. Every time the boys came around (to the uncle's place) he told them, "Get me melted snow for drinking." The boys were really getting tired of this because their uncle was not doing anything and he was always staying at home.

The boy comes home and told his father, "Why is my uncle always telling me to get him water?"

"Well," his father said to him, "Next time he asks you to get him water, put dog manure in the bottom of the bucket, and then put snow on top of it. Maybe if you do that, he will go hunting." So on the next day, the boy went into his house again, and he asked him to pack snow for water. He said, "Yes," and he took the birch bark basket and went out again. He put dog manure in it and covered it with snow. Then he took it back in to his uncle and went out again.

When the snow melted, the uncle found dog manure floating in the water. He grabbed a stick, and with it, stirred up the water and manure becoming very angry at the same time. Then he drank it.

Afterwards he got ready to travel. He got his sled ready and loaded it. Then he started to pull the sled down the trail.

'I will never come back,' he thought to himself as he pulled his sled on and on. Finally, he came to a creek that had a glacier on it, and he found wolverine tracks there. The tracks went up the creek. 'I wonder where that one is going,' he thought to himself as he followed the tracks.

As it began to get dark, he saw a fire. There was someone camping behind a beaver house. He had chopped the beaver house open and got all the beavers out. He was roasting a small beaver by the fire.

He told him, "You can make yourself a bed on the other side of the fire. When the beaver is roasted, you will eat." By this time, the beaver was cooked. "You may eat half. I will have the other half only."

Then he continued to tell him, "I came over the mountain, and there down in the small valley, I defecated. You should look for this place. And there was another mountain that I climbed over. There is a big valley. Down there in the bottom of the valley is a dry creek bed. I defecated there too. If you back track me, be sure to look at this place too." Then Wolverine continued, "It is time for me to go to bed."

"I'm going to bed also," Ch'ititazkane told him. They went to bed.

They slept for a long time. When Ch'ititazkane woke up, the man was gone. He found out that he had eaten raw beaver the night before. Where he thought there was a fire, there was no fire. There wasn't even a place where a fire could have been. So he looked around for the tracks and found where a wolverine had jumped in the snow. So he back tracked the wolverine like he was told. He went over a mountain and came to a valley where the wolverine had defecated. There he found a bear den. When he looked inside, there were a bear and cubs. He clubbed them and killed all of them. Then he left them there after he cut them up.

Again he pulled his sled where the wolverine came from. He came to a mountain and he pulled his sled over it. He came down on the other side. He came to another valley with a dry creek bed. He was pulling his sled along the valley when he came to another valley with another bear den. This den was much larger than the last one. This one was a grizzly bear and her cubs. He killed them, and kept on going. He came out in the plains away from the mountains.

As he travelled, many days passed. He kept travelling. Finally, spring time came and it started to get warm, but it froze at night. As he travelled, he came to a creek. The creek was open. So on the shore he made a home. He thought to himself, 'Maybe I should make a boat, but I don't know how to make it.'

At this camp, however, he found a good tree that could be split, and a good place to camp. So he made a home out of bark. Then he began to make a canoe. He got the tree and split it. Then he made a frame. He also got the birch bark to cover the canoe. As he was doing this, he thought to



himself, 'How am I going to sew this birch.' Then he copied the breast bone of a spruce chicken. To make the gunwale, he covered the frame with the birch bark and it was ready to be sewed.

Then he went to bed and began to wonder, 'How am I going to sew this the canoe.' Then he thought, 'Maybe I should go outside and call out for someone to come and sew my canoe.' He did this, and an answer came from far back in there in the big trees, and another one came from the willows across the river. Then he went back to bed. After a while, there was a sound like someone landed out there. A second one landed by his canoe and they began to sew on it. They began sewing with awls.

"Maybe I should take a peek from the hole in the wall." When he looked out, he saw there were two young girls sewing his canoe. In the morning when he woke up, he saw that his canoe was fixed. When he looked out the night before, he noticed the girls were pretty. The one that looked the prettiest did a good job of sewing very close stiches. The other girl was pretty too but her hair was messed up. So after coming out when morning came to inspect the canoe, he found that the girl who had her hair fixed nicely did a good job. He had to cut the thread on the side where the sewing was bad. He thought to himself, 'Maybe if I call out again tonight, the girl that sewed the best will come back.'

When night came, he called again. The girl that did the good sewing came back. He wanted to marry this girl, but when he ran out to grab her, she flew off.

He looked at his canoe. It was done but nothing was done about the thread holes. Therefore, he began to wonder. He began to wonder how to fix that. Finally, he thought of spruce pitch.

He melted the pitch with coal on the end of a stick. Now the canoe was done. He put it in the water. There were no leaks at all in it. He also made a paddle. Then he loaded the canoe and headed down river, leaving his sled.

As he travelled down river, he came to someone tanning a hide. The hide looked like a man's skin. He stopped to take a closer look and he

asked her, "Is there any one on this river?" "Oh!" she exclaimed and then she jumped down the bank to grab him, but she missed, and grabbed only the end of the canoe. She really got angry with herself. She was angry because she did not see him before he came close to her. So she poked an awl in her eyes. The man stopped and looked at the hide closely. It was a man's hide. The woman was a mouse. The reason why the mouse's eyes are small is because it poked its eyes out with an awl.

The man travelled and he saw what looked like a fence, but it was a trap. The log trap came together in the middle. He thought to himself, 'I must find out who set a thing like this.' But then he also thought that this trap should only get the back of his shirt. So he paddled fast at it and went through it, but the trap got the back of his shirt.

The guy that set the trap came back and saw that he got a man in his trap. The trapper said to himself, "Maybe I got it long ago since its stiff." So he examined it closely, and the one that was trapped also watched him at whatever he was doing. The trapped one made himself like a dead person. So the trapper packed him back to where he came from. He also said to himself, 'I will rest along the way since it is a long portage.' So he packed him for a while. He got to a ditch and then to the river. He propped him up but Ch'ititazkane passed air. "Why are you passing air when you are dead?" he (the trapper) said to him. Then he rolled him over. He began to carry him and soon got to a ditch again where he descended and jumped on to the other side. He dropped him for a rest, and again, Ch'ititazkane passed air. He (the trapper) said, "Why is he passing air when he had died a long time ago?" So he carried him again for a while. Soon he got to his home, and he took him inside.

There Ch'ititazkane looked around and saw two old women sitting in one corner. There was a curtain there, but he did not know what this was for. Then he wished the trapper would put a club under his head. This the trapper did, and he told the women to look for knives to cut him up, but the women did not find any knives. The trapper got angry and fought with the women.



The women began to cry and he turned around by the fire to warm up his aching back. While he turned his back away, Ch'ititzkane got his club and hit him over the head killing him.

There was an older woman that was in the corner who ran out the door. He started to hit her but missed. He hit her only on the tail. That is why now the wolverine has a flat tail. The woman was the wife of the one he already killed. He did not know this, however. The woman ran up a nearby tree. The man got his bow and arrow, and started to shoot her, but the wolverine woman talked to the arrow telling it not to hit her. Then he began to chop the tree, but Wolverine Woman urinated on him. So he gave up and left from where the wolverine had carried him.

From the place where the wolverine took him, Ch'ititzkane turned back and travelled on by canoe. He came to a fence. He saw a man standing there. He stopped and pulled his canoe up and walked over the portage behind the man. The man that was standing there did not see him. So he went in the water below him and started to swim. He became a king salmon. As he was swimming along, he saw the man was ready to spear a fish. He thought to himself, 'I wish he would pick me out from among the other fish.'

The man picked him, and he tried to spear him, he grabbed the tip off the spear. He swam back downriver with it. He came back out of the river and checked the spear tip. It turned out that the tip was a big bill of a seagull. Then he went back the way he had come to his canoe. He put the seagull bill under the deck of his canoe because he thought, 'He will search me if I come to him in a canoe.'

He came round the bend and saw the fisherman. He asked the man, "How are you?" The man told him how the salmon got away with his spear tip and asked if he was responsible for it.

Ch'ititzkane left again. He was paddling downriver when he came upon a woman who was working on a skin. When he came up, it looked like a human's skin. He started watching really close. The woman said, "I am glad you came. No one ever comes. I will stay with you and live here."

Ch'ititazkane did not want to. He told her, "I am not travelling around looking for girls. I like being alone." While he watched her, he went back into his canoe. then she said, "Wherever you stay over night, I will be there too. Even if you don't want me, I will always be there."

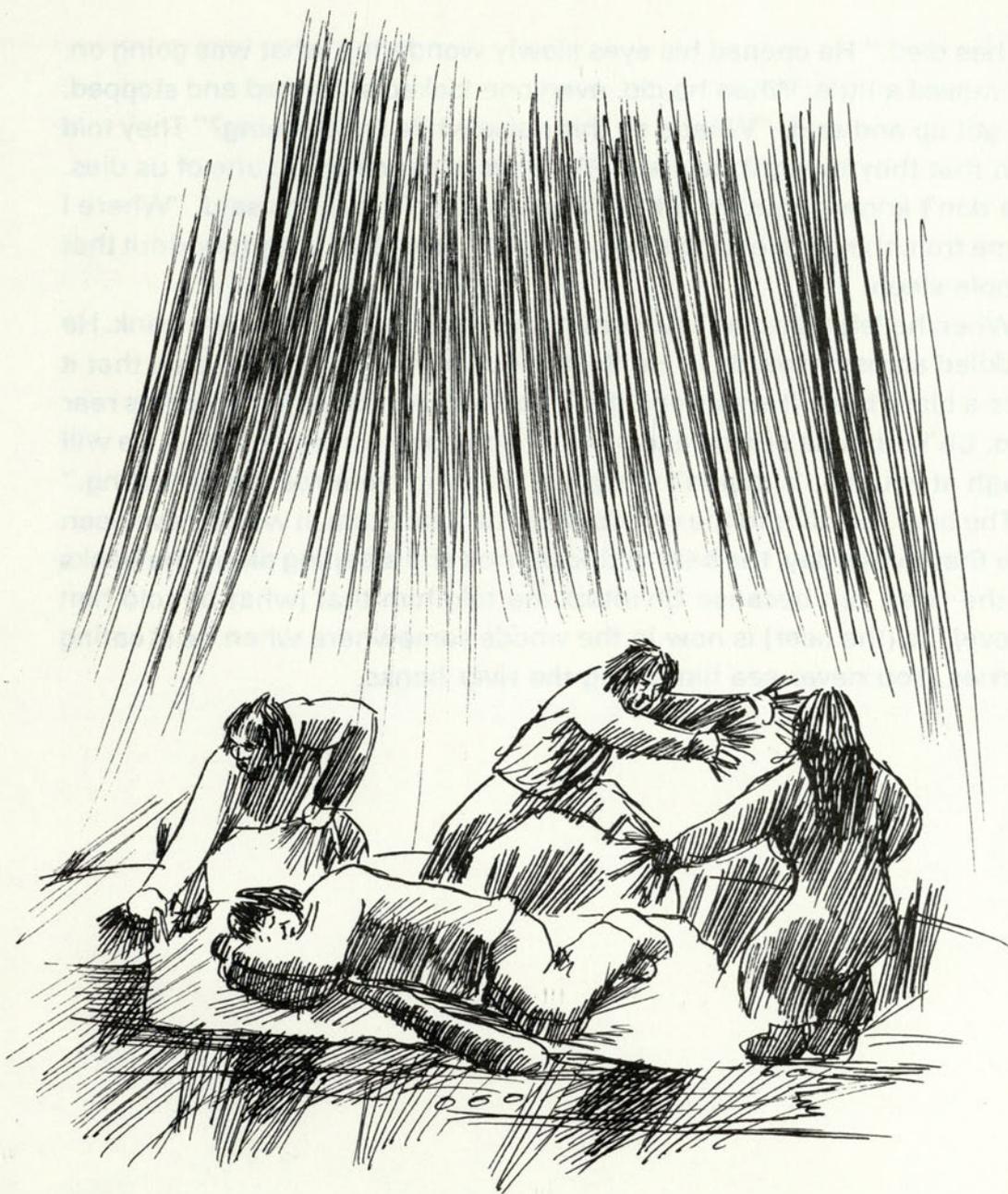
He left her there and continued downriver. He stopped when the sun was going down. He fixed his bedding and went to bed. He wondered if the girl would come. He was watchful but then he fell asleep. When he woke up, the girl was sleeping next to him. He didn't touch her. 'I wonder how she'll kill me,' he thought. He sneaked away. Again the sun was going down when he stopped. It was early when he awoke. The girl was there again. He didn't like that very much but he couldn't do anything.

He left again. He reached a creek and went paddling up the creek for a long ways. Next morning again the girl was there sleeping next to him. He got restless. He started thinking of clubbing her. He was still wondering how she killed the people.

She got a small stick and spread his legs with it and poked the stick into him. When it sounded like it had crunched into him, she pulled it out. Only half the stick came out. "I think I finally killed the one I am following around," she said. Ch'ititazkane lay still. The girl got up suddenly. Ch'ititazkane sprang up and clubbed her. He finally found out how she killed the men that slept with her. He left her lying there. He kept going and spent the night but she never came. 'I killed her,' he thought to himself.

It was early morning when he came around a bend and there was a house. There were many people there. They were glad to have some company. "We never see anyone. Where are you from?" they said. "You will stay with us inside."

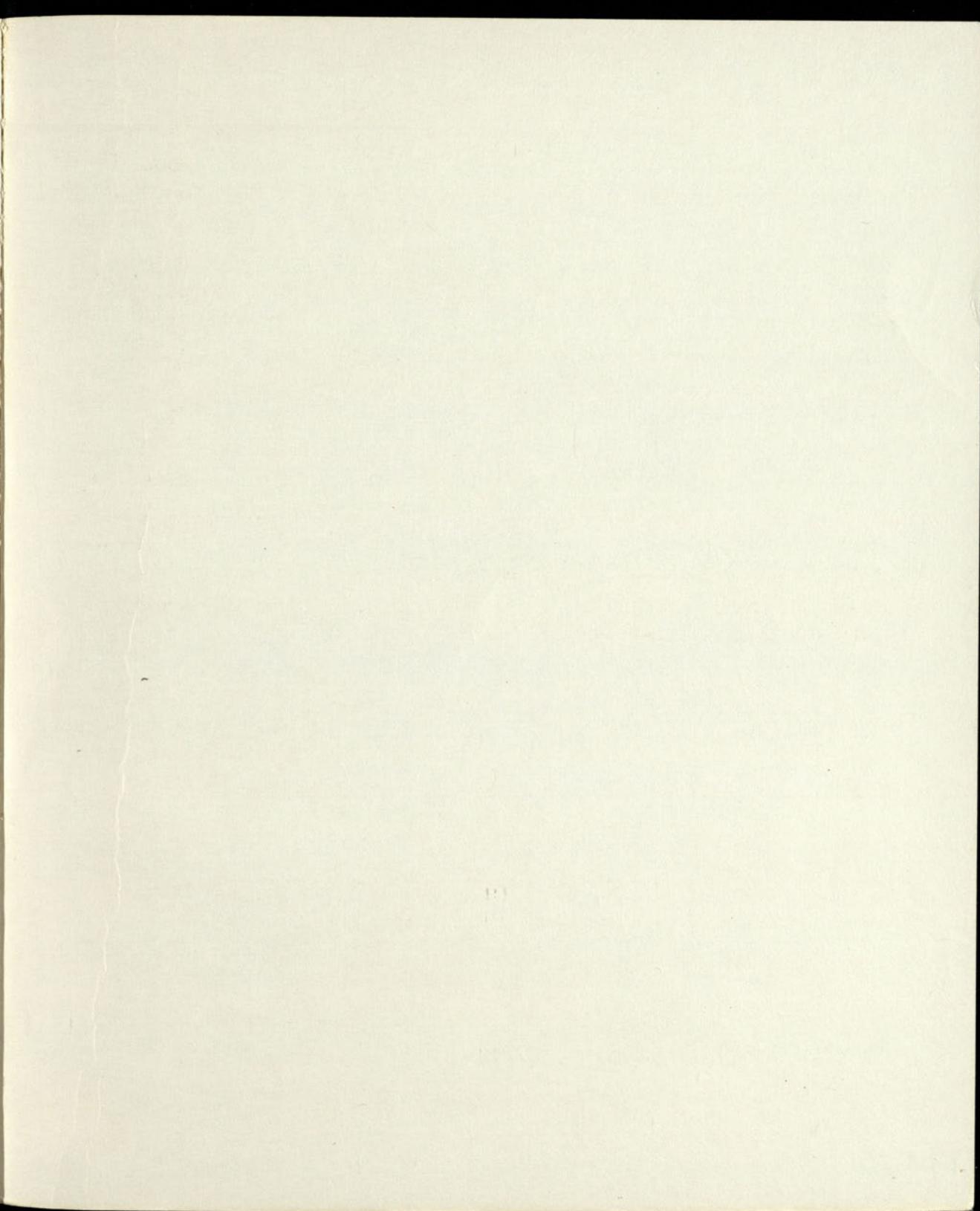
Ch'ititazkane did not want to. He was suspicious. He always had his club tied to him just in case something happened. They brought him in and made him comfortable. There were people all over. He got really drowsy and went to sleep. Then he heard them singing. All the people were singing and dancing. They were singing, "The person that came to



us has died." He opened his eyes slowly wondering what was going on. He moved a little. When he did, everyone looked surprised and stopped. He got up and said, "What's all this noise while I'm sleeping?" They told him that they thought he died. "We always dance when one of us dies. We don't know about sleeping," they said. Ch'ititazkane said, "Where I come from the people go to sleep at night." From that, they found out that people sleep.

When he left there, he saw something black on top of the river bank. He paddled across towards it. He floated down near it when he saw that it was a black bear. It was sleeping. It had blueberries smeared on its rear end. Ch'ititazkane smiled and said, "If someone comes paddling, he will laugh at you. You shouldn't sleep like that with your rear end showing."

The bear ran off into the woods when he heard that. It would have been like that to this day, the bear eating berries and sleeping along the banks of the river, but because Ch'ititazkane told him that (what he told him above), he (the bear) is now in the woods somewhere when he is eating berries. You never see him along the river banks.





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