Produced by the National Bilingual Materials Development Center
Rural Education
University of Alaska
2223 East 36th Avenue
Anchorage, Alaska 99508

On Yukan Yih Puyu, Director

From stories narrated by
Wally Nakanon

Translated and translated by
Betty Petrukar

Preparation and editorial assistance by
Ray Addis

Illustrated by
Cecilima Savage
NIKOLAI HWCH’IHWZHOYA’

Produced by the
National Bilingual Materials Development Center
Rural Education
University of Alaska
2223 Spenard Road
Anchorage, Alaska 99503
Dr. Tupou L. Pulu, Director

From stories narrated by
Miska Deaphon

Transcribed and translated by
Betty Petruska

Proofreading and editorial assistance by
Ray Collins
Illustrated by
Leonard Savage
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INTRODUCTION

Nikolai Haych 'Unzeipi is the first collection of traditional stories from Nikolau 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, even of the elders of the long before hunting were spent by both the
different phenomena in the natural environment.

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.

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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'AHÀ GOYA ŁUK'A IL GHEDO' NIN
GIRL THAT STAYED WITH THE FISH
TR’AHA GOYA ŁUK’A IŁ GHEDO’ NIN


Nonsi tochwh adaghelin hw. Yuy yihw tochwh idelah łon iden ch’i ts’e’. Yet hwyé’il nonsi tochwh k’its’ nech’onenah tagh. Yugh hwyé’il łuk’a ch’iditalyò ts’e’ lo lide’ k’och’édidał. T’iyats’ łuk’a łon. Łuk’a til’ey heye nichi. Yihwyé nel’an ts’e’ iden ch’i łon yihw.

Hwyé’il shan, hydo highwzit ts’e’ chu’ tonohwdodizit łon, shan nenohwdalnin hwyé’il nidondo’e łuk’a neghonotidilah di nehunezit. Łuk’a lo lide’ ts’eldi nehinedatł’. Łuk’a ch’iditalyò ts’e’. “Yuyhw ine ts’itodił hw,” hide łon ts’e’. Yet łon iden ch’i ch’uzałts’on. Huhwyé’il


Il’t’e noy’hwdzjil ts’e’ ts’e’ldi nenohididil łon dwht’oghwn nidoğhdo’e łuk’a ghodilt’a hw nohtididil łon yats’ dihide ts’e’.


Hwye’il yi’il tochwh nodedilah hena gas, Eynna lochu, ihden’ chu’ yey ts’e’ldi nehitzadatł. Yey hwye’il iden ch’i łon. “Sey’ ditist’el dine, sikayih hits’e’. Sey’ sikayih Hughela’ di hits’e’. Sidisnaka hondey na ghwla’. Eyna ghwñ nenotighisadol’,” hwłne łon ts’e’. K’idi’on hena didghene’ ts’e’ dihide łon. Dodina’udiddine na dots’uditodineł. Yaghile ts’e’ k’odinanaltosh na, eynane mits’e’ hena hide ts’e’ hwts’its’ahinedatł.’

Nidakshogh ghwla’ ninoch’ihidał łon. T’iyats’ lone łuk’a il dit’an iden ch’i ts’e’. Huhwye’il nidondo’e tochwh idealah di hwna’, yighey lochu
hiy’ił neghono’edidatl’ di. Hwye’ił jodwgh ine hits’iñ yonsi tochwh ko’ nech’onots’edidatl’ di. Jot ine, k’wda ine hwna’ ts’itodił hide łoż. Łuk’a ghile ihizdlan ts’e’ hwts’its’ahinedatl’ łoż.


Midisnaka do’et’a ts’e’ didisnaka ghw dana’ediyo łoż. Yey hwye’ił jot luk’a nelah ts’e’ notsin, hiyigì di’on ts’aniszt ts’e’ notsin ts’anisyo. Mił di’uhli’an deno notsin ts’anisyo hwye’ił lochu t’iyats’ gas lone noygw ghidıl he’. K’wsjala tudokok hi’il nichats’ilyah ts’e’ mizo hi’il ch’whtinghiljir ts’ihi’il. T’iyats’ nizrun k’int’a ts’e’ k’wy’ udazisnech ts’e’ notsin misdwhg tazisdits’oy’ hwye’ił eyede nołodinghoghiltłak’ heye t’o notsin tsedetazisch’izut hwye’ił ił’t’e dighisjizish ts’e’ toghijizut ts’e’ notsugh łuk’a edale eyede nagh isdlan ts’idi’isdiyok. Nodigi nech’elah hw yuyhw hi’il sey’ himi’il dighist’an’. Di’un ts’e’ nech’onohedidatl’. Yuyhw od himi’il dist’an ts’e’. Łuk’a ch’iditalyo ts’e’ ch’i hulan. Yey hwìde’ łuk’a ildal heye tiyats’ yen’ecoh heye edin ihwye edin sidighenogh ts’e’. Nidots’ido high’i’n ghwla’. Yihwts’ highoda ine yihugh kwnozisdiyo dine,’’ didsnaka ilne łoż hilde’.

Łuk'a elah hwy'e'il eyede nich'i nenoč'ihidilchich ts'idihot'an'. Hwye zroŋ kat hwshtį ninohidah.

Dineje ił ch'ikwl ts'e' dihughet'a' di'on. Midzish zro hulaŋ ts'e' dihughet'a' dine ywhdi'on ti. Ey hwy'e iļ jija iļ nemaje iļ, ha hulaŋ deno, eyhw lide dwh'tso ye ch'ihizdlo. Yen nigheltiŋ ts'e'. Yey unts'e' ts'osr (ilyos higoya ts'e') chu' dihil'an. Eyde chu' hiyd'os ts'e' ha yet hiyk'o'el'nes. Ha yet k'wda hiyinth'lesh. Jija nich'i tuts'o yet hidokwnch'udinkon' ts'e''ywgh'od hidaltsen di hiyet'ān hwshti highnet. Hwye zro kat hwshtį 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' İl TATS'UTS'A İl

Łuk'a ne'elah hw ts'ihwthinol'el hide łon tats'uts'a dina il dotron' il. Łuk'a dil'ane, ts'e'l'k'e its'izdlaŋ da' hwzro di hide łon ts'e' nona' tonin hwts'its'ahinekaŋ. Nelch'o'on ts'iyozra yet. Idzige ye tłak'a' łuk'a tu adineno'ilyash hw łohilde' nehinekaŋ. Hwye'ił nongw totis tey'nełton hw lochu ch'oyoł łon. Edin dohiyudinde łon. Hi'a diyulah ts'ihadin. Hiyetogwt di hiyananenalnech łon. Hwye'ił jo dotron' dina łohilde' dide, "Łuk'a chala' yet hültse di hiye sëltash ho'. Hwndine il ditin noghidol hiye sitolnih di. Sitalnik' da' midrodoye di'on mwgh tist'ws hw di'on hikwnotighisdqoł heye. Sits'e' ch'oyoł ts'iheko highoch'udighoghul'yan' da'. Hwndine il mikwnisijittit da' niŋ ch'u' eghugwt da'. Hwndine il tseditoneł hwatal heye ine eda'.

"E'" ne tats'uts'a dina ts'e' yongw łuk'a chala' yi'ił nenetoŋ. Nidahikogh hwye'ił mits'e ch'oyoł lochu. Nidots'o in ditoneł yude łon. Łuk'a chala' ye tin oghet'a łon. Idzige ye yits'e dets'ah hwye'ił lochu dotron' lochu dalgak ts'e' nech'odinelnin łohilde'. Yaneljut ts'e' yich'o' dinelniŋ łon. Nongi łon łuk'a chala' ts'e' dets'ah heye.


Yugh k'wda hwye'ił łon nonwhts'e' ch'oyoł. Yighwa neneyo ts'e' yitalnik' łon. Yitalnik' hwye'ił lochu k'otasdичiŋ łon. Yidrodighona' kweneltrot' hw di'on łon yikw'ełltit jo tats'uts'a dina. Edeno łon nongw sraye dikws, ts'enon nelch'ots'in hinedaghe'ɔ ye, kwydeton heye t'ot lochu dich'iltlich jo dotron' dina. Hwye'ił jo miytalnik' heye nongwt nenadikwsh łon. Yidrodoye dihughelchih ts'e' yiyeł uzt'ots' łon. "Hode chu' mikwnisyo ts'ik'wda eghugwt da' nildighisne t'an. Yada eko chu' nimid nodanenli'o ts'e' mich'edichge'he,' yîłne łon. "Si'ił hododadikwsh deno," ne. Nisrut'nihighwst'o' deno ine yey ne'isyoł ts'e',
"ne dotron'.
Hiyomtse'iltan tse' hohiydighet'ots'. Hiyk'wh chu' dinlok. Hwye'ił dotron' dina lohilde', "Mik'wh tolchasr heyne ine. Dina tseyayu dihiyghe'lesh tse'. Hiys'ech'a ditinaghol'o' tse' nodo' totis hiynigisr tse' hiyye ha inił ts'idiyhiyghe'esh heyne ine,'", tats'utsa dina ilne łon. "Ninogwł yats' diy'tisdleł,", tats'uts'a ilne.
In tle'de' ch'italchasr łon tats'uts'a dina. Edeno dotron' lide' ch'its'ech'a' nodo' totis nighegisr łon. Yada chu' tinaghil'ó' heyne. Nodot misdwgh naghech'it di yey łon do'udinasdichis łon tse'. Ha mikwtenolił dihwch'o'. "Edeno nongw k'otighisdosh. Ch'elchasr tse' ch'its'echa' ye no'edinił tse' uhdo'in. Nodo' totis naghech'it heyne ye dadetinolmel heyne ine. Yats' ine dinatseyayu dihiyghe'eye ine',", tats'uts'a ilne łon dotron'.
Ts'i'in tle'de' yats' dit'an łon tats'uts'a. Yigha' yeye no'idiinił. Edeno dotron' dina toch'oneyo nongi. Hwye'ił nongw yats' nakadazyo hijit ts'e' nodot ch'its'ech'a' totis naghech'it heyne ghwñ neno'ediyô łon. Tats'uts'a łon ch'ilchasr tse' ha yiiye no'idiinił en nidadida' dadetinolmel. Yan miye gheliŋ iłt'e łon nodo'. Hwye'ił łon 'K'wday'du' nodots'in yiloy oghet'a hijit hwlt'al ede', yude łon tse' inak' doyudasdinet. Yodo' yeko ch'inol'eł hwye'ił lochu nodot misdwgh naghech'it di ha idinun ło jo dotron' dina.
Yey hwye'ił miye hwdlonin łon tats'uts'a dina. Nidadi'ón ti ghwla' mighow'dighak'ón, dichen yugh dazton heyne yighne dalyil lohilde'. Ywgh ne'elgoch ts'e' yinałghwł łon. Ch'idodinalin łon ghwlnk ło. Edeno donoyudinaztl'ún ts'e' chu' totis noghidiyo. Yey hwye'ił digidana'elnech łon dotron' dina. Toch'onù'ediyo. Chu' noy'talchasr łon tats'uts'a. Yey hwye'ił ha miye hulan ts'ididyok ch'its'ech'a' totis naghech'it heyne.
Ywgh k'wda ti, noy'taz'one ił hilde mwgh ts'anayediyo lohilde'. Mints'itogada' łon t'asr yan'. "Elchu' do'endiyok ts'ì'e ninan' t'asr yan'?" yilne łon. Dotron' dina łon dide, "Ywgh di'on ti, siz'a'ena ghela' na eyna ts'ima konkohwy'dighalk'one, siz'a'ena diey gelzen' heyne, eyde in'adilnish hwye'ił t'asr yan' heyne sik'adeghîl ts'ihigh'in ine sinan' t'asr yan' dinet," tats'uts'a dina ilne łon.
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 cawed 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 going 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


Hwyeye’il mats dina ghw hozkaŋ łon. “Yode dina t’an t’iyats’ tront’iğin niı’ne dinet. Nitał’aŋ da’ niiłł tedohwto’ol dine,” yiıłne łon. “Sey hi’il in mi’il tedohwtis’ol,” ne mats.


Edeno łon mats yinolkwsh heye t’o ts’iyozra ye hwnałtlwh jo dotron’.
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
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’IŁTSEN


Yich’ihildzutł’ ts’e’ dihit’an łon eyna il ts’e’ di. Yugh k’wda dihit’an hwy’e’ł jo yonets’ nedatł’ hena ts’e’lk’in gona’ yats’ihitazgots’ łon. Eyde łon nohitasditon łohide’. Ey hwy’e’ł dihtoneł ts’e’ hikwł.


Hwy’e’ł ts’e’lk’e’ łech’a hiyighne noghelyan’ ts’ihwnagh łon. Ts’ihiudidnej dihigh’in jo dotron’ dina. Dok’wda chu’ noghilyane. Eyde łon tsehidadyok. Hiyk’o’ilnech ts’e’ hiyghw’n dahiyenekon. Dahiyenekon hwy’e’ł lochu zitan. Digidadimit ts’e’. ‘‘Jone dêlgho meko hwtingheł’ele
ine nona'. Ch'igona' nohiytasditone,'" hiyiñe løn.
Yey hwye'it lochu nikalts'el'ilyah lóhilde' dotron' "Ede ghisyon' dwht'légwhn da' inak' nona' hwts'its'atighiskał. Nona' taziskan da' sadin'fitoheneyiñ dînet. Yede no'usnesh k'ad'işt'an deno ine ditighistał dînet,'" ne løn. Ëch'a gheyon' diht'légwhn hwts'atikash løn.
Hwyë'it "Hwdine it do'isnel ts'ê' noghsidsïkal da' notsugh tl'odok' mi'il ts'a'uhdïl da'e jo imo nilan heñ. Migona' yats'itasdigots' ts'in notsets'in tu ts'e' highwz'on ts'ê' dî'uhldah da',' hwîldighene'.
Hitl'ógwhn hicho' hwts'its'atikash hwye'it diloy'dudaya dina lóhilde', "Siz'a, ni'il ditighistał. Yan ts'iyê sezel'do ts'ê'. Hwdine it ts'ësh hik'ay nenents'â da' ts'al yîghey ninodimot tighisdoł,'" ne løn. Yey lide' diloy'dudaya dina miz'a dotron' ts'iyet yîghelтан.
Yugh k'wód'a lide' ghîkal hwye'it totis tseghețol di lochu hozkan. Nonswhg nok'o' neghonekan ts'ê' ts'ësh dikwhizton' ey. Ts'iyoza yîginohidazton løn. Diloy'dudaya ghwnedoy'dane'on lóhilde'. "Hwdine it do'isnel ts'ê' ts'anaghisdoł da' ts'ësh tonoghulghoł da'. Miye notighisjitlił ts'ihił' i dîghulah da'," yiñne løn. "In'e ne diloy'dudaya. In lide' yada ch'elâñ ts'ê' tr'ulo dêtol'tal ts'ihił' i nêghw nedoy'hidat'on lóhilde'.
Ni'on totis tazyo løn. Yo'in yongw toch'o neyo løn ts'e' ywgh iht'ê dîyiñane ts'ima'îla', didit'in' tone lide' ts'eldi nedanelo. Yînegho'editsetl' hwye'it deloye nilan ts'ê' ey zîldo løn. Yiye isditłun hwye'it t'iyats' deloye til'ey ye. Noyugh hwît'ana deloye ghela' heye ye isditłun ts'e' didyok. Chu' sutal ts'eldi nenodanelo ts'ê' yînegho'editsetl' hwye'it nok'olên deloye. Ts'aha mi'il ch'edo' heñ yîghey zido ts'ê' hinohwñish løn. K'wód'çu' eydî'n ghîne løn. Eydî'n ghwîdîgît ghîle løn dîghoîdîghelo ye ch'îgona it yada' e dîlzosh heye it. Yihwts' hinohwnish løn dotron'.
Nona' yongu nakadazyo ts'ê' nonet's dats' hwnagh lóhilde' yet kayih neneyo løn. Hwye'it hiyìk'a'elnech. "Nidoğho hits'in ghiyolîn Dosna ch'u'. (Dosna yu chu' hidîghene'. Noyugh hwît'ana Dosna yu hiyîldîghene' na. Nona' Copper Center hw hwît'ana'ena ghîlchu'e dosnayu hiyîldîghene' na.) Eyna ts'in ts'êlk'in dinaghwn neyô," hide ts'ê'

Yighdîn ts'aha ideŋ yan' oghet'a heń, eydiŋ łon hiylak'a gheľtan. Hwye'ił k'wday'du' deloye yighwğ ts'anelo ts'e' eyde ye isdit'lun. Midzish zis tał chu' hiy'toh nedighanełnech lohîlde'. Yighde ch'igona' dighodigheton heye nidots'ido hi'a nich'i eyde t'oh ghile nesiheghwltał yineziń ts'ihi'įł łon. Hwye'ił eyde t'oh ghile midzish zis tał nehidighanełnech łon. Yey lohîlde' hizdo. Edin hiyghoyneghaznech t'iyats' łon. Yede chu' miy'detighonoł ts'e' di'et'a'. Nodighwt lił ye dighodighelo łon k'int'a ts'e' dilt'l'esr łon ts'e'.


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

"Ghwla'. Nwghdin. Nu ghanena nilaniŋ yada chu' dihiyełzine ne ts'e' yay'ditsish deno ghilchu'e dide he'. Yada ghwla' yude ts'ine diyil'ąń. Yinots'ihwnej heye,'" ne łon jo ts'aha.


Tenohidîli ts'e' ywgh dihit'ąń łon. Ywgh tits di nek'ahwdighala deno hi'il yighey zido ts'e' nidots'o'ę dihit'ąń ts'e' highoyneghaznech łon. Jo ts'aha mik'iz neyeltaniŋ nich'i ghoyneghaznech edin nodighwde chu' ghoyn'ełney ts'e'. Ch'igona' dighodighelton na teno'ididîli deno łon yits'e' utinanesh lohîlde'. Nidots'ido hi'a nich'i yede ch'igona' zron no'ughisniy yo' yineziń ts'e' uhdoin. Dot'a chu' dihnoghołt'a' ts'e' ni'on tehedsal yineziń ts'ihi'įł. Ts'e' yugh nidahikogh hwye'ił lochu yoyih dina
kwł ts’idihudiyok. Edeno łon yay’ditsish hwy’e’il hwdest’ay deno danahididił. Edin dost’an łon yet.


Nodo’ hits’iŋ dit’aŋ di highin ts’ana’edikan łon. Nodo’ izrił łohiłde’. “Tl’odok’ nenwhlitash’e imo nilanin,’” ne łon. Migona’ mi’otasdigots’
tsin notsets' in ts'e'. Yihwts' k'wda lōhiłde' eydıń tl'odok nehineltan. Notset neghono'edikan łon. Yey lōhiłde' yinoyunélghíł ts'iyé hits'ìn. Migona' mana'edighił łon. Łodelt'a ts'idinyotok edin ts'egodighaz'o łon. Hinego'isditiy ts'ıhwñagł łon didyok. Idilo chu suje dina. Yet hughnensi yats'ın migona ts'ıdz'o ts'ididyok ts'ıne ywgh k'oltít hw hi'ił yats'ın yonse ha'ılnish 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.
grid what way was it going, was it going up and down the tree? He kept wishing he could get to the other side of the river but it was hanging. He kept wishing he could get the arm away from the wall because it was putting him to sleep. When that happened, he would wake up. 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 sawed and flung up the smoke hole. He ran through the house 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, the lake was level and it landed right side up in the water. His nephew, Owl, was standing right there. When Raven kicked him, he landed in the canoe sitting up. Raven rushed into the canoe and pushed off. Right at that moment, the people ran out on the sandbar.

They said, ‘It was you again. We wish someone would tell you apart like this.’ As they were saying that, they pulled the canoe out by their roots.

Raven was cut in the middle, staying in one piece. 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 back here, this is what I’ll do. Don’t ever bother me again.’

He told them. Then he paddled away, and 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 head from where he was returning. He noticed to the people at his place, ‘Put this saw above 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 up to his head, but it was a little stiff. The trick person could not move it anymore because it was a little stiff. That was a master person. They thought this incident happened. From then on, his one arm is a little stiff.
Hi'il Łuk'a K'ahelnech Di Old Telida
How Fish Were Found At Old Telida
HI’IL LUK’A KAHELNECH DI OLD TELIDA

Yona' yongw chu' Denaze hw nidogho ghwla' notehma lön him'oka mi'il hena. Yugh k'ohehidale il nidoghdio hits'in hena ghwla' ghidi't na himighdegobon lön jo notehma dina. Di'un ts'e' yada'e k'ohiyeghaye eyde lön yan' hic'h'o' highaheech tse'e' nohitasadidat' lön.

Him'oka chu' ts'edoygi nidondone hits'in dihit'än di hidalts'ee. Eyna lide' dohudodine' lön.

Tohwdegezit, shan highwzi lön ts'e'. Yada'e yugh konsa il ghw dinch'ihinazt'ün. Yode t'o' t'ok' ts'aninizch'it heye, eyde lide' hinyini'ch'iil ts'e' gagul hiynighön. Kon'sa ghw dihynyazt'ün. Yihwye ghodo lide' ch'ihiyön ts'e' ohighet'a lön. Yugh yode t'wh hulan hw. Yugh hit'ogh yode t'o' hiydeyae.

K'wda shando ti hwy'e'il himi'il yidalts'ėn na t'i'yats' notel'el ts'e' ts'idohighengah lön. Inak' Todzo'lno' dots'in donwhts'ee' hidazdat'. Nelloy nich'ihughidino', nehinyi' ts'e'. Yada yugh ji'ja il ch'ikat hinnich'ihughidinol.

Hwy'e'il k'odet Old Telida hwilhiditone' lochu ye min k'isno'. Nongw min chwh dalton heye ts'in lochu ts'adanelin hw higoya hw tl'odok' chu ts'ahine'otr'. Yugh tomogh nohit'wser hwy'e'il lochu luk'a ts'ana'edidal di. Min ts'in ts'ana'edidale. Yey lide' yada ghwla' hihgwñ nonehtsen lön. Luk'a dihtal'an' lön uhdoin'. Tilaya il tsendude il nongw nech'ihdaneltan.

Mada en himwghne'isyoy ts'e' hwdijal. Luk'a lone dihhigiel'an' ts'e' nongw nin' t'o'gh hi'il hiyghelo. Dwhdo hiyezdlo ts'ihi'il. Di'un ts'e' dihtone'el ts'ihi'kyn hena, Yada ghwla' t'ot lats t'oh kayih hihultsen lön idle hwtazdlane' il. Hiydetok'wın' heye, kisr tsidra' il nech'ih danelo it'i'yats' lön. Yey lön dahine'otr', lük'a zron kat.

Himi'il dasditi'n lön en no mada en himighw netoyoł lön. Yugh k'wda ohghet'a ts'e' uhdii'ön.

Yugh k'wda hiye'il lochu ni'ondoy hits'e' lochu ts'ats'ihaneyo lön
ets'ik "Mada'ena uhdlan di'e di'uht'a di?" hwde lochu ets'ik ni'on teteneton hw hits'e'. Hw hwye'ił hode, himungha t'an, k'wda hiyan' himi'il ts'ayenezit heñ noko' hits'e' mikwl heñ, eydin lochu himighwñ neneyo. Di'il ts'anedak na, eyna eko nihwlyah ūon yugh'od. Todzołno' dotsin ywgh'od nihwlyah ts'e' dit'an hwye'ił lochu yey ohighet'a di hik'ana'elnech. Yonet Old Telida. Ey highot ine yey ūk'a dihtal'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.)
DINA TS'È' ZINET
SHE HELPED THE MAN
DINA TS'È ZINET

Yugh sritodihwl'ăn hena, notehna digheloye ko' k'ohet'osr lŏn. Hwye'ił lochu idziżyeye tlak'a' hiye dalts'e ye nidoy nehine'ots' lŏn. Hwndine ił. Eyde chu' noygi hiye dalts'e ts'e' hinots'îhihwnej lŏn.

Yosrgwne nilăn lŏn jo ts'ël'k'e ts'e' ts'ël'k'e ch'adel'ane. Hwye'ił himindoy nedinanedatť' ts'ihih'ahelnech lŏn ts'e' jone ch'adel'ane eyde jît lŏhîlde' ts'ël'k'in uznech. Nots'în yi'ił hidwgh dighelnech. Idiyats' diyelok ts'e' ywhdeyon'.

Edeno jo yosrgwne chu' ts'ël'k'in uznech. Edîn no t'iyats' diytoteł lŏn. Idighwn danayeltan ts'e' nonwgh lŏhîlde' nin' nonwgh nakadaltsene, eyde nets'în yoygw lŏn neyenełtan.


Yet hwye'ił uhdo'in ohighet'a ts'e' hwye'ił lochu jo ch'adel'ane, "Dohût'a ts'i'e yoiyih dina'ena hwltśîn k'idihut'a di'et?" ne lŏn. Edîn nonwgh yigiyidido lŏn. Yosrgwne lŏn yits'in il't'e oghet'a. "Dina hwltśîn dine yoiyih. Lo'lage it'iyats' di'îsdlok mîldene hen e?" ne lŏn ch'adel'ane. "It'iyats' di'îsdlok hen ine," miyîł ne.


Yughu ghiyol. Yeko nohwnil'esh. T'iyaye'ił hwts'its'aneyo ts'e'

In jo lide’ te’edoygi neno’ediyo lon. Ywgh k’wda hwyel’il nech’elah hw hits’e’ le-tolyał hide te’ e’ kinahidalghosr lon. Hodoy’daznish te’ik’wda hwts’its’aneyo. Nech’elah hw neneyo hwyel’il yuyhw lon migoya hulang heye k’i. ‘‘Yuyhw hik’i no’uda’endosh te’ yudighulyesr da’. Eyde hododaznish da’ ine yeyhw hich’odo’ netighisyoł dine,’’ dighene’ te’ihiñ il lon yosrghwne. ‘‘Eyde hododaznish da’ t’iyats’ nighw tsen’an tisdlał dine,’’ dighene’.


Yighey hughnensi ine k’odet yada ghwla’ tazwhli’an da’. Yats’ dint’a ye hwn dine il k’i hulan da’ yuditwhliyesr idine hidighenesh. Yugh k’o’edidalna ghw hwdo’yideghelo’. Eyde hadodenish hwyel’il hadeyosh te’iwhwan’ heye ine k’odet te’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.
HWDEGHETSEN' DI'ON
A TIME OF HUNGER
HWDEGHETSEN’ DI’ON

Ywhdi’oŋ ti yona’ yotswgh, Telida hw dona’ nidoghdho ghwla’e noteña
daltsen łon. Ts’elk’iŋ guga’ goya hitan łon. T’iyats’ hidetsen. Dihtoneł ts’e’
hikwl łon ts’e’. Lats’ toh hihultsen di hit’oh hits’iŋ sritono’idosh łon jo
mit’selk’ina’. Edeno kwnk’a zido łon srakay goya chu’ k’o’eltash ts’e’.

Yugh k’wda ditaŋ. Hozrighe edine eko nihwlyah ts’e’ uhdi’on yugh min
ni ghiyol hwye’ił lochu mizriya, hotodaghe’o higoya di togheyo łon heye
hik’a’elnech. Nots’etl’ dinodijut łon. Sraye zro k’o’eltesh ts’e’yada il
diytoleł. Honotse’it’osh edin di’il notiditrir łon ts’e’. Yi’il idach’unghaltiŋ
lo hiłde. Yada’e yiye isdit’lune eyde no’iltril łon ts’e’. Eyt hi’il uhdi’on
tsedighwlnah k’adiyil’aŋ. Yi’il in ch’ughodinoł hwye’ił lochu taydigełnik
ts’e’ sraye t’ot tseydalyok. Hoygheltan łon en nidos. Ch’isyon ts’e’ tish
adinezit ts’e’. Yicha’ k’iỳ’net’ots’ heye łon dichot’ ghetoŋ. Eyde il
notasdiyo edin hidalts’e di hik’ay notinasdighil łon. Mach’unghaltiŋ ts’e’.

Jo mi’il yezdo nin łon yeko teno’idosh. Tseyudle’ ts’e’ yeko
nohwnil’esh. Yeko ch’uzalts’oŋ ts’ihi’ił. Tsełdetinalgut’ hw hwye’ił lochu
izrił ets’ik di hadoydaznish. Jo chu’ guga’ goya ditoneł ts’ihikwl ts’ihigh’in
yuhyw teyol łon. Mikwl łon ts’e’ madi tidz highwzit.

Yełkoŋ hw hwye’ił inak’ yeko tazyo. Yedin guga’ chu’ yaghile ts’e’
yahughałtsen ts’e’ yicho’ hwts’its’aneyo. Yinoch’ighełyon’ di’un ts’e’.
Dits’elk’ina’ eko tazyo. Nidogh’e izrił ets’ik hw Yuyhw tazyo hwye’ił mim
k’its’ nono’ediyo di miŋ mogh lochu nenghaltiŋ. Yugh neneyo ts’e’ k’is
yanełnech hwye’ił mikats’ah lochu nalkw’n. Mikats’ah nelch’ots’
hwnalkwn’ ts’uk’wda deno ywgh neneyo. Yichot’ yugh’od k’odalnes łon
hwye’ił mizriya’ cha’ mik’ich’edit’ots’ heye ika’elnech. Eyde yichot’
ts’anetoŋ. Eyde il tedełgho notasdiyo.

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

Ditoneł ts’ihikwl. Yede mizriya’ chu’ nidoghdho ghwla’ yizdlane. Tidz
highwzit chu’ da ts’e’ yełkone il yede mizriya chu’ eko tazyo łon. Yidełgho,
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.
DOTRON’ MINAGHA’ SRIPTONEDAK DI
RAVEN LOST HIS EYES
DOTRON' MINAGHA' SРИTONEDAK DI

Jot in hwzosh. Dotron' hwzosh iltseŋ hihwzoya. Iden dighit'an' ts'e'.
Dotron' in tomoğh yiḥ hulaŋ di zido łoŋ. Hwna' nona' nelk'ats' hwneń'äng
ediŋ dina kwł łoŋ. Hwdijale ił tododinik łoŋ. Hwneń'äng ts'e' highotinaľnik
ts'e' dinagha' yats'itàzdlo. Eyde ni'ogh dighodighelo łoŋ tl'odok'. "Mił
ditił'el di, nonets' ts'okał da' siłdighune' da'," yiine łoŋ ts'e' dighoydighelo.

Deno noygi dana'ediyo ts'e' naztaŋ. Mił ghine naztaŋ ts'e' ywgh
hwdest'ay deno łoŋ, "Nonets' ts'okał," ditazne. "Nonets' ts'okał ne ił'te
ts'e' inak' digidana'elnech. Ni'on teneyo ts'e' dinagha' ghw neno'ediyo
ts'e' dinagha' dinak'a nenonelo łoŋ. Nona' hwneń'äng hwye'ił ch'iğadza'
łoŋ chu nonets' todo'öl. "Yaghile ts'e' nenli'ane ło olderne ye. Ch'iğadza'
łochu ede. Dina kwł hw ine nona'," yiine łoŋ ts'e' dinagha' ey
dighonodighelo.

Dana'ediyo,"Mił ditighił'el," ne ts'e' nonasditan. Nidahkogh hwye'ił,
"Nonets' ts'okał. Mada ghwla nonets' ghikał," ditazne'. Hwts'et
k'wday'du' ts'ine yudet ts'e' doyudidne łoŋ hatsa.

lochu nododitel'el ts'e'. Dohdisna' lochu hwye'ił inak' digidana'elnech.
Ni'on yugh tenodalnech. Minagha' kwł heŋ lide'. Nu't t'an dinagha'
dighodighelo di, yagheyt nenodalnech. Hwye'ił lochu minagha' kwł ey.
Dotoneł, ywgh k'odetalnech. Ywgh k'odalinesh ts'e' dit'an edin
nidogdo
ghwla' mi'il huzdlan łoŋ.

Noygw tin hinedetoŋ hw. Hwdiljits' hw hulaŋ noygw tin. Nwgh nongi
nut chu' digheloye ts'in doydinghedik'ön łoŋ. Dongw joye nekdiya di.
Miko' ts'ima kwł heye. Jija edine sinak'a nghis'ön da' hwt'äl
nohteneghisji'el yineziŋ łoŋ ts'e' nonyigw hw tin dolnish dihohgot in
ch'ughodinoł. Hwdijale nodigwt doy'dinghedik'ön di ne'edigisr. Yigheyit ti
chu' k'odalnesh ts'e' dit'an łoŋ hwye'ił lochu jiya łoŋ en yan hul'in'
higoya łoŋ. Yi'il ywgh hwneń'äng łoŋ.


łon hwyé'il eye de ye isdit't'un lochu. "Inak ni'ił tisdol dine. Nin nagh ni'ił tisdol miyilne łon.


Edeno dran ti yugh hena nongi sritonohidiŋ edin yugh hitis'ozr łon. Nohidelghwsr idiya's' ghiel ets'ik nongw. Eyt hwyé'il, "Nidots'o dit'an na'e dide na?" jo mi'ił neynayo heŋ ilne łon.

"Ghwla' heye'e chu'. Nidoghdho hits'in heye chu' dotron' nagha' hiyilne ye chu' ts'elk'in noelyo heye ine hiyach'ughazkon ts'e' yada ghwla' kint'a. Eye yi'ildzut' hena ine dide na "yilne łon. Hwyé'il iden minagha' yi'ildzut' ts'e' hik'a'elnech.

Noy'taz'on ts'e' ts'anahedidat'. Tidz highwzit ts'e' yelk'oŋ hw hwyé'il chu' nongi hwnohwdedinech łon. Nohditalghosr łon nongi. Eyt hwyé'il jo mi'ił neynayo niŋ. "Nongi yiwh, nidoghdho'ne nohededghwsr hw eyhw ts'ihwnghel' an' da' ine. Himits'itino'f'el ho'. Nidots'o ghiel dihit'an di'e dihide," mił ne łon. "E' ne łon ts'e' nongi y'ił tazyo.

Nongi yugh ho'usr hwyé'il lochu nokok' k'idihut'a di, díchin kwl ts'e' huz'on di lochu yich'hiildzut'. Ni'ogh hik'amogh hikogh yich'hiildzut' di hinaždo. "Jot ts'ighedo' da' ine. Dinane hwdito'yo'ldi," yilne łon ts'e'. Yoldzut'e ik'oda'les łon hwyé'il notek'a nilan lochu. Nelcho'on', notek'a nilan ts'e' manch'ughasdkon' łon ts'e'. Hwldon' ti nel'cho'o'do' ywgh nono'ididiŋ łon. Hi'a diyulah ts'ihadin łon. Noyghinesh ts'ihik'at edin. Yugh k'wda hwyé'il dot'a neghw o nono'ididiŋ ts'e' himi'il diyisnagh yineziŋ łon. K'wda hwyé'il lochu hizdo di jot mighw ghiel łon notek'a nilan ts'e' noghedak. Noyghaltrit łon. Nohiyeta'yl hwyé'il lochu nech'ono'ndinelniŋ.

Dalgak hwyé'il dotron' nagh nilan ts'e' nech'ononenet'wk. Dinak'a noyghel'dat'l łon sinagha lochu'e di'uhli'ane dighene' ts'e'.

Hich'ø' ts'ima k'its' dołtlt. Eyt hwyé'il hiyts'e' himyedonhwdidah łon. "Nin hwyj lochu'e di'etän. Ihwts' dits'it'an heye jot ło di'el'ane. Nidatsdo
hi'a di'et'an di'e. Mada chu ne'diy ho"" hii'lne lo'n. Dilgak ts'e' ey dizdo.
Yugh k'wda hwy'e'l nonet'wk lo'n. Nodo yugh k'onat'oh. Jo nech'ononet'wk hwy'e'il lochu ho jo ts'a ha mi'il neyenyo hen. Eydi'n lochu dotron' trona' i'l lik'wl he'. Hode ch'its'ina' ye yet yezt'l'un hen. Lik'wl lo'n ts'e' yey hineghe'o. Minohwdinolghosr ts'e'. Hwy'e'il yich'ildzuti' na mits'e' himyehighwdak en dohitonel. Nech'ononet'wk ts'ihinagh hen. Nodo' dits'eya ghw nonont'wk ts'e' dits'eya ye noghidiy o. Dina'ena nila'n ts'e'. Dingha dinak'a nenonelo lo'n ts'e'. Jezra nagha' dinak'a yineghelo' heye lide' yey hits'e nanedak. Yendelk'isr lo'n ts'e'. Dinagha' ghela' heye nagh dinak'a nenonelo. Nohwnel'an' ts'e' nodo' dikayih lo'n nets'noghidikan.
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. Sometimes 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.
when he put them in, everything looked backlit. He had a sudden revelation: the old man and the old woman had been backlit as well. He looked out the window, but it was dark. He realized he was in a small room, with a window that opened to a street. He decided to go out. When he went down the stairs, he saw that there was a big snowstorm. He had never seen so much snow. It was as if the world had stopped. He decided to go out, but he was afraid of the snow. He went out, and when he saw the snow, he realized he had never seen so much snow. He decided to go back inside. When he went back, he saw that the snow was as deep as he walked.
CH’ITITAZKANE

THE WORLD TRAVELLER, CH’ITITAZKANE
CH’ITITAZKANE


Hwye’it jo ts’elk’in mungah midina’ lo hidde’ ditoya ghwn dana’ idosh. Hwye’it mitoya lo hidde’, ‘‘Tsetl’ tenollit heye, tu tighisdinune swgh dananedikosh,’’ yiine lon. It’e ywghdana’ idosh di ts’ihunalt’a ts’e’ yats’ dimyiine lon. Yihwts’ diyiil’an ts’e’ uhdion hwyet’ il ditoya ghotinalnik lon.

Yan dost’an ts’e’ zido. Ts’edoygi hwyan’ zido lon. Hwye’it chu’ yihwts’ dinoyiildidne lon. Yihwts’ in diyelok hitl’oghwon dit’ chu’ ghw dana’ediyo.

Ye hwyet’ il dit’ eko heyash lon. ‘‘Nidats’o disilne hen e sitoya, mugh da’ isyosh ti ch’ihunalt’a ts’e’ tu tighisdinune, tsetl’ swgh dananedikosh silne ts’ihiyan’ it’e henin, ‘‘ dit’ ilne lo hidde’.


Hwnazyol ts’e’ chu’ ditoya ghw dana’ediyo hwyet’ il kw’day’du’ tu k’at lon. ‘‘E’’ ne ts’i’ in tuts’o uznehch ts’e’ ni’on teno’ediyo. Letrona’ k’wl’lidde’ yikatl’ogh nenelo heye k’its’ k’idotsetl’ ziniit. Eyde lo hidde’ ditoya ghw dana’edikon ts’e’ yich’o’ teno’ediyo.

Ts’i’ in tsetl’ danayedikone nellot ts’e’ hwyet’ il lochu letrona’ nich’i miye k’oto’ela lon. Hwye’it yighne dichin dalyil lon. Dichin goya il y’it nich’inasditoy’ lon. Miyehwdolnik lon. Letrona’ il ts’eldi yodunun’ lon.


Yugh k’wda undo’ in hwyet’ il lochu ch’ino’ hulan hw, ilgat lon hw, yuyhw hik’aneyo ye’i’ niitresl lochu dwgh eltlit hw hulan. Nodigi ts’e’, hwna’
dodigi. Nidots’o ghwla’ ninozyo heye dint’aye yinezin ṭon. Yik’i hwtł tazton ṭo hiłde’.

Noy’taz’one ił yi’ot lochu hwdałk’wn’ne’. Tso’ kan’ ghwngw ṭon hwdałk’wn’. Kwn’ dogh ił ye kayih hultsen di zido ṭon.

Yede tso’ kan’ chu’ ts’iynighe’on ṭon ts’e’. Tso’ ey dalts’eye hoghelo ṭon. Eyhwye lochu hidigheltan ṭon. Hwye’ił lochu tsogoya dilt’as ṭon.


Hwdałk’wn’ ts’e’ kwdogh ṭon ch’iłt’as. Yugh k’wda hwye’ił, “Srukogh zit’a heye ine. Sighoch’ilash, nu mik’is aha’ eyon. Mik’is yan’ tighisyele ine,” yiłne ṭon. Yik’ił ṭon Ch’ititazkane ghonełchut. Yihgeyon’ ṭo hiłde’.


Homiləigheltan ṭon jo Ch’ititazkane tołaliŋ. Ywgh k’wda nidots’o ghwla’ ninoy’hozile ił ts’anezit ṭon.

Hwye’ił mikwł lochu nonsi t’an nazstå mi’ił k’i diyediyok di. Hwye’ił hode jo tso’ t’an mighoyenełchut heye. Eyde tso’ tl’isr lochu gheyon’ lochu ts’ihulàŋ. Ho jo niltsesr dina yighoyenełchude, tso’ k’is. Nonsit chu’ hwdaζk’wn’ k’i mi’il dihughet’a’ di. Nonsiy hi’il lochu hwdeghek’wn’ di hikwł lochu.

Yik’i heko hwnel’ane ił yugh yo’in lochu chine ghiltlit ts’e’. Niltsez nilan ts’e’. Hwts’its’aleltlit hw hulan. Nidadi’on ṭon.

Do’ nidats’o ditoneł. Inak’ hwtł ye nohighwlo ts’e’ yik’adelgho hwtł tazton ṭon.
Ywgh k’wda hwtl ghiteł hwye’il digheloye dotis ghiltlit hw haulan. Nodwh ts’e’ dodelltit łoż hw dodigi hohwtl ziton ło hîlde’. Nodigi hik’oy hwye’il lochu dînye dodwhts’e’ holtlt hw haulan. Ts’i’in notsin yidełgho dohwtl deton łoż.

Noygw tuk’ano’ nihulan hw lochu zitron’ di hw haulan. Ch’i’oŋ nidoy. Yey neneyo ts’e’ nona’ hwnel’anë ił lochu shîr hik’adaltse’e’ migoya mî’ile. Yigheghon łoż ts’e’ yey yis doko’ hits’e’ yitałdatl łoż. Yi’iI nenhutzots’ ghelhe’ doyelok ghwla’.

Hitl’oghwîn yich’o’ hwts’its’aneyo łoż. Nodwhtse’e’ doy’dinghedikon hw dodwhts’e’ dodelltit hw haulan niłtresr. Yihw dodigi łoż hohwtl ziton. Nodiwg ch’idinghadik’on hw hidotis hwtl neton.

Hwye’il lochu ni’o’ots’in lochu dînye hwchwh haulan. Noygw łoż tuk’ano’ ts’ahwdadon hw. Noyyihts’e’ yuy oholltit hw haulan.

Ts’i’in notsin yidełgho dohwtl deghitel łoż. Noygw tuk’ano’ hik’a hwtl gheton hwye’il lochu ch’i’on hichwh lochu haulan. Hwye naghit’an’ lochu. Yey ots’in lochu zitron’ di haulan chu’ da.

Idilochu ihwye hiye dalts’en heye nidoy ne’iyosh ts’e’ zitron’ hw jo dihwîne łoż hw. Hwye’il nongi digheloye gaga’ tla’, nich’ots’ighe hiyïldighene’ heye eyhwye łoż hik’adaltse’e. Eyde chu’ ch’idahwîl t’ot yadine’ne’çgîl łoż. Yigheghon’ lohîlde’.

Uhdo’in nayiﬂ ts’e’. Yede chu’ yich’o’ ts’ahwtl neton lohîlde’.

Tokok haulan łoż nonsygh. Digheloye kwîl hw haulan łoż hw nech’o hwtl tazton. Neniyiﬂ ts’e’ yugh hwtl ghiteł.

Ts’eltin’ il ch’idahwîl il yada’ eyghodel’taye ihwye dinagholt’a ts’e’ ko’ela łoż.

Hwtl ghiteł ts’e’ dit’anelîl lochu mî’il hwtenalkun’ łoż. Nohwdîtesh ts’e’ dwhtast’an’.

Yey hwye’il nonswgh tokok’ nech’oneyo hwye’il lochu hwna’ hwdadon hw ts’ima dilghane il t’îghis il kwy’ il. Chi’ino’ higoya, tsako’ hi’il nihulan di. T’iyats’ huzrun hw lo hîlde’ tomogh ts’ahwtl neton.

Danelîn łoż k’idi’on. Do’ nidots’o ditoneł yonan. Hode t’iyaye’il hadeyo niŋ. Yey tomogh łoż inak’ nekahighw’t’on’.
ʼInakʼ jot hitsʼin tsʼesh ziltseñ heyey yet hwnagh nechʼoniskan daʼ ine.
Nidogh ghwlakʼ daneñ uw e dihut′a hw′ yinenziñ ɭon ts′e′.
Yih hultsen higoya ɭon, lotresh yet yih. Nin′ ko huzrun ɭon t′iyats′.
Tsʼesh ziltseñ daʼ ine. En nidots′o ghwlak′ ditighsdlele. Nidadiʻon ziltseñ ɭon, K′oyne ʻtadzizit ɭon. “Kʼesh dinzisdlo ye ts′elk
nenisdlo ts′e′ eyde ghot mitsida′ yetolale ziltseñ da′ hw′t al′,” yinenziñ ɭon.
Ts′ima dilghane dinlok ts′e′ yidighett′isr. Hwye′ił jo nidots′o hi′l
mich′inat nonsit il nonet hi′l hutolale ede. Jo yada ghot. K′oyne ʻedizet
ts′e′ yugh hwye′ił dish lołtr′esh ts′ina, eyde nilan dihighot ch′inat ziltseñ
da′ hw′tal′,” yinenziñ ɭon.
Eyde ghot tide′ ch′iltsen. Ts′iyozra tsidza′ lochu iltsen. En k′esh chu′
totolnel. Hi′a k′onon rhwlok′ ts′ihadiñ huye ye yinenziñ. Yede ts′iyozra
tsidza′ auwhazdlo ɭon. Ne′lʼinditinolkon′ ts′idiyelok.
Noy′taz′on en yi′l k′onoyiditolkon kwl ts′e′ diytoleł ts′ihikwl. Tinaztañ
en hatsa k′oyne ʻedizet ɭon. Mada simo k′onots′eshdulkon′ disne ts′e′
ghisreł da′ nidots′o ghwlak′ dwhdtineł. Dohwditosna′ ghelhe′ yinenziñ
ɭon.
Mada simo ts′esh k′onodułkton′ net ts′e′ ghezrill ɭon. Hwye′ił nodo yongw
ts′ima daž′o hw, yihwts′e′ lochu “se” ts′ide ɭon ets′ik. Hwye′ił nonotsin
k′wy′ nel′o hw hits′e′ lochu chu′ “se” ts′ide ets′ik.
Natzan ɭon. Yugh k′wda hwye′ił ɭon yada ghwlak′ yi′ogh nonot′wk ets′ik.
Notek′a nonot′wk ets′ik deno hwdest′ay hwye′ił lochu ts′esh
k′onoditalkon′ ets′ik. Dwghtsiye t′ot k′onohiydtalkon′.
Dohut′a hw hughla′ hikwynaṭ′an′ dihits′in nighił′an da′ ine yinenziñ ɭon
chu′. Hwneł′ane ił nonwhts′in ɭon ts′elk′in sraik k′odeghizilin ts′aha
goya, t′iyats′ nizruñ heŋ k′onoy′dilkon′. Nwgh dats′in chu′, yats′in ts′esh
k′onodiłkonin chu′ nel′an ɭon. Eydiñ chu′ ts′aha goya en mitse′ dinzłriñ
ɭon heŋ. Edin yada ghwlak′ ts′e′ nonasdtan.
Yełkone ił ni′on yugh neneyo hwye′ił lochu k′esh k′onodalkon′ lochu.
T′iyats′ huzrun ts′e′ k′onadalkon′ ɭon yats′in. Neł′ogh konoñasalkon′ hwsh
goya t′ot. Yats′in chu′ yineł′ane iłlochu nelch′odo′ mikwnch′inazch′it ɭon.
Ho jo ts′aha goya mitse′ dinzłriñ heŋ k′onoy′dalkon′ dihits′in tr′ohut′ih
ts‘e’ k‘onodalkon’ ſoŋ.


Hwye’il, "Yada ghwla’ diye’zni heye,“ ne. Dot’a sit’ok’ hwnagh sidighaja’ il neldesdikwy ye’e. Hatsa mada’e dimye’eznin’i di tinghile’el di’ yinezin lon ts’e’ yi’uldzi. Nel’k’ats ninoditasdigi’hen deno ywgh taldzi’il le’il lochu mitok’ midighaja’ il noydazdikwye’.

Yey ohghodiyok. Hidighit’ul’un lo yey. Yugh k’wda hwy’el lochu nonwhts’e’ dina chwh tla’ ts’anaghido’l lon. "He he he k’ode lide’ nichoghe izisda’l dinet,“ ne lon ts’e’. Tsena’n nila’n ts’e’ ts’aghiyol lon.


Yey hwy’e’il lochu jo ch’izaja’ lochu zit’t’et lo hilde’. Nomiyyighelghi’lochu. ‘‘Kwnoch’isdit’t’et, chu’ nidots’ido didene di’et? Tseda’endiyokelesh hw yi’iil t’lodok’ ts’aneyo lon. ‘‘Nonan mi’il yoygherisjil’le da’ ine,“ yiile’lon ts’ik’wda nonan.

Yey hwy’e’il lochu jo ch’izaja’ lochu zit’t’et lo hilde’. Nomiyyighelghi’lochu. ‘‘Kwnoch’isdit’t’et, chu’ nidots’ido didene di’et? Tseda’endiyok

Yey hwy’e’il lochu jo ch’izaja’ lochu zit’t’et lo hilde’. Nomiyyighelghi’
łochu. ""Kwnoch'isditl'et, chu' nidots'ido didene di'et? Tseda'endiyok
deno chu' etl'et di'e,"" miyilne ts'e' yats' nomiydolghwîł łon.

Tsedadiyok k'int'a ts'e' yey iltan łon. Yugh k'wda hwy'e'il
nech'onomiyedighan łon. Yugh yoghał hwy'e'il chu'da lochu hwdaljits'
hw ts'amiyeneneğhan łon. Yey ch'uda nonan yi'il notaltlit łon. Nonotsin
yi'il noghältlide ił lochu chu' yihwts' dinodidne he'. "Dodeye jit ch'izaja'.
Kwnoch'isditl'et,"" yiłne łon. "Nidadi'on tsedadiyok deno chu' itl'et heye
jit," ne łon ts'e' yatsnomiydolghwîł ts'e' miyneł'an łon edîn ch'izaja'k'int'a
ts'e' yey iltan łon.

Chu' nech'onomiyedighan. Yugh k'wda miyoghał ił lochu yih hulan
dihits'e' ts'anayedighan. "Hatsa nidots'o in distolel,"' yude łon. Yih
danamiyedighan hwy'e'il nonswgh, yih tonedr lo hilde nemiyeneltan.
Hwdzk'wn' higoya łon. Hwy'e'il hustuyu inghilañ, notehna lochu yih
hizdo di. Yey hwy'e'il nonots'it yats'in toydzihk'ay lo in chu'
hach'ughazneç edîn dohut'a di ghwla' łon.

Yey hwy'e'il, "Dot'a highhi sitse' doh nedas'oy,'" yude łon. Yugh hwy'e'il
łon yihwts' dint'aue mitse' t'oh neydane'om. Digidadimit ts'e' iltan łon
ts'e'.

"Sinedr tohwdodinik. Yada t'o tiyoteghyalyaleł. Hondiye sraye? Sraye
ts'anwhdla,,' yetna ilne łon.

Nihuhtalyaghie ił dohut'a di. Sraye kwł łon. Yey hwy'e'il nîtressr dina
miyehwdolnił łon. Mi'il yidalts'en na ił tedohighw'om. Hi'un yishiztsish
łon trih hidilghwsr ts'e'.

Edenò dinedr hanay'neldan ło hîlde' jo mich'ots'its' nonan yidadimit
ts'e'.

Hwîł łon udazneç. Hwîndine ił lo yi'il nin' eko tazghil. Yitset'oy'
hwdalnił łon. Nîtressr dina ił ch'iditalnił hwy'e'il łon tsuyda inghilañ na
eyna ch'u da.

Hwyetîl nonsi toyts'ihk'ay noch'igheç'it di hits'in lochu nîtressr ni'òn
tetaltlit łon. Ni'òn teteneton hwl łąn yik'atl' nich'udañnił ts'e' yicha' nagh il
hwdalzish.

Yats' diyelok ts'ine k'odet mîcha' didit'wn' heye ne. Idîlochu nîtressr
ts’aha yi’ogh zido niñ łochu. Yinots’ihwnej ts’e’ mi’il en teyenyəł łoŋ.
Miyelkwsh kidałyok deno yede denwh k’adetən heyε eyde łoŋ yats’itazgots’. Eyde ił nechono’eltrot’ łoŋ. Nodot t’an togheyə di neno’edilah ts’e’ dikwno’isidyo. Hwyé’il lochu mats dozuza’ chwh lochu gh’ol. Yi’on yi’il totis noghidiyo ts’e’ nonet dîtr’eya’ yet łoŋ neyine’on.
Hwdinini mugh niskañ da’ sikok’ nwhtolyaghin ine yineziñ łoŋ ts’e’. Yonet ch’ìnati hidinghelkon’ di ɬoŋ hit’oh hiydinghelit.
Nodo’ nech’ono’edikan. Yits’e’ ts’ana’edikan hwyé’il yey ɬoŋ dozdo.
Nech’ono’edikan ts’e’ yugh ghikał ɬoŋ. Hwyé’il chu’ ch’ilzah hen ghw nekan. Yada ghwla ilzah. Ywgh neghornekan ɬohiłde’. Dikwyo ye’il locho k’wday’du’ dina’ena zis k’int’a ye. T’iyats’ hoyneghasdinech ts’e’ didyok...
łon.

"Yaghile ts'i'ne swgh nenkan. Dina tizi'l'ey ts'ik'wda di'ist'a dine. Ni'îl
tighisdoł dine. Jodugh ots'îteghot'at di," miyiłne łon. Edîn de łon
Chititazkane, "Ts'aha'ena chu' eko k'ozisdikay dine. Se yan' zisdo ts'e'
si'il huzruń," yiłe.

Hoyudighol'an' deno yich'o ts'esh ye noghidioy lohîlde'. Hwye'il,
"Nidondo'e tenazeyîł di yighey nighwî teneghisyîł dine. Ihwts' disildene
en nighwî na'isîyl ts'e' ditighist'èl dine. Homîñigheltan' deno nighwî
tiskał dine," miyił ne łon.

Yicho' nech'onekan. Yodo' hwye'il mi'îł no'ytaz'on ts'e' neghonekan.
Nekahighwt'on ts'e' naztan. Honoten ghwla'. Hwndine ił zwgh tokał henh jît
ine dide ni'nî yinezi'n. Hochu'dighol'an' łon hwye'il homîyîghelghil.

Ts'ana'edizit hwye'il jodwgh mighwî łon yeztan. Edîn no yidetîghonoł
łon. Nidots'ido ghwla' hi'il it'iyats' distazdlen' ts'îne yude ts'e' yicho' ts'iye
no'y'nol'en.

Yugh k'wda ghikale ił mi'îł nonoch'odon. Naztan ts'e' homîyîgheltan.
Yitałkone ił ts'anezit hwye'il k'wday'du' mighwî yeztan lohîlde'. T'iyats'
yich'edo'udelzel en doytoleł.

Chu' yicho' nechono'edikan hwye'il chino' hulan hw hik'a'ekan. Yihw
dodigi yicho' tazkan. Nazyol ey. Ts'anezit hwye'il k'wday'du' mighwî
yeztał. Ey hwye'il t'iyats' hayne'ezîl. Ênak' mi'îł ch'iditazîlînîn ts'ihwnagh
da' hwt'al siditonish henh e ditast'ani'n yitenazzen' łon. Nidots'ido hi'il
k'wda dina ighonîn chu' disl'n di. Siynedelniy di yinezi'n. Mił di'llan
lohîlde'. (Idilouchu mizriya' ts'aha jo dit'ane.)

Yey hwye'il dichîn goya didich'îd heye łon yighne. Yidroda'
neł'ak'anełnech ts'e' eyde yiye dighetsish łon. Hwye'il yadalchin' k'idide
hwye'il mighon' yan' lochu ił noditaztrit łon. Hode ghwla'. Hwdîjâł hik'a
dî'il'în ts'e' idiyats' di'isdloł k'înt'a ni'n ine. K'onanisdidkash henh," ne łon.
Ch'îtitazkane dost'an' ts'e' didyok. Digidaneltrit lohîlde jo ts'aha. Hwye'il
yi'il ni'n' okotazghil łon. Yi'îl ch'iditâlînîn lohîlde' yighey. Yey hwye'il yats'
hit'ot mighwî yintash hena ighon ts'e' yik'a'elnech. Yey iltan deno yicho'
nech'onekan. Chu' nenaneyol łon en mikwl. "Idiyats' di'isdloł ts'îne,"
yude šon.

Chu' tidz noch'odikan ts'e' yugh hilyige deno ts'edo' ghikał šon hwy'e'it lochu kayih huz'on di chu' hwts'its'anekan šohile'.

Hwy'e'it lochu t'i'iyats' dina šon. Himi'il yaghile šon ghanena hulan ts'e'. "Dina ts'i'iti'ey di nidoğh hits'in chu' ghekala'," hiyiine. "Dina ghwn yoyih tenegheyit'," hiyiine edin de šon. Nidots'o ghwna' high' in dihide yinezin ts'e' hoch'udigmol'an'. Ch'ida hwł ididalchis šon ilt'e. Idihihwn dahiyanetsan ts'e' hiyakiyih nehune'on.

Yugh k'odinadalyo šon hwy'e'il t'i'iyats' mił diyelok ts'e' homiłyigheltan. Yugh k'wda hwy'e'il lochu t'i'iyats' ch'idilyash hena dilghosr šon. Hwdidinen k'i mi'il dihwde šon. K'anaghidizile il lochu dinnoholt'a ts'e' ch'i'ihldizis. Ch'i'ihdilyash deno. "Dina ghwn nekan hen t'i'iyats' didyok,' hide šon ts'e'.

Hotihw šon nohwnel'an'. "Nidots'o ghwna' dihit'an'," yinezin šon. Hiyakanakolyal šon. Nohoditaltan šon. Hwy'e'il hode ch'i'ildzisna hidohidighetrit šon. Digidana'elnech ts'e', "Mii di'i'lan di chu' do'ukt'an'," hwln. Hwye'il, "Echu tseda'endiyou hwt'ahl nits'ude ts'i'ihigh'in ine ch'i'ildzis. Yats' dits'it'an dine ts'elk'in dina ts'in it'i'iyats' dinesh deno. Mił dil'an hena chu' inots'its'i'hwnej dine,' hiyiine šon.

"Hits'in di'ist'an hw chu mił dits'il'an dine tits' ti deno,' hwln. Yey hwy'e'il mił dila'n hena ik'ahelnech.

Nech'ono'edik'an chu'. Yugh k'wda ghikał hwy'e'il nodot dek'atl'on lochu yada ghwna' dasdi't'its' šon ts'ats'ieaman'o di. Yada chu' dint'a yinezin šon. Yits'e' nonan hanekan šon. Ywgh tswgh dodo' ts'atoyneltan.

Hwy'e'il lochu shisr dlodok' ts'it'o'il'o ye. Mił dila'n šon. Hwy'e'il lochu mit'lochiy jija ts'analmghosr. Mwgh yots'o huzdalan šon, "U yosru' hwndine it noyugh ghikał hen chu' da da' eydiŋ nit'lochiy high'no ch'i'todlwk'e dlodok' ch'itlochel'o ts'e' mił d'el'an di. Nit'lochiy uyo et,,' yiine šon hwy'e'il digidanełttrit ts'e' nongi.

Tomogh jiija nildal ts'e' mił dila'n ts' iditazt'a' en Ch'i'titazkane yats' diyił dighene' dine high'in jiija nildal deno nongw toch'o hits'e' miłwl ts'ihwy'an' 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.
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 stay. So she poked an oar in her eye. The man stripped and lay down behind the hole closely. It was a man's trick. The woman was in a hurry to find out why the moose's eyes were small. It was.

The man thought, "I must find a way to get him out of this trap."

So he asked the woman to look for knives to cut him up, but the woman did not find any knives. The trapper got angry and fought with the woman.
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’titazkane 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’titazkane 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’titazkane 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 hadcrunched 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’ititzkane 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’ititzkane 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’titzkane 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.