

Preface

This is a collection of narratives told by Tetlin Elder Cora David in her native language, Upper Tanana Athabascan. They have been transcribed and translated by Olga Lovick with the help of Cora David, Avis Sam, Roy Sam, and Rosa Brewer.

The collection is organized into three parts. The first part (Nidhihshyaq̄ niign ‘Stories from when I was growing up’) describes events that happened during Cora’s lifetime and that she remembers herself. The stories are organized chronologically, starting with the most recent one (in the 1970s) and ending in her childhood memories.

The second part (Łay eł t’eeey hutshyaak niign ‘Stories that really happened’) describes events that Cora herself has not witnessed but learned her mother. The first three of these take place during the life time of some of Cora’s relatives, while the other three are set further back in time. All of these stories are true stories, non-fictional accounts.

The third part (Ts’ehuushaq̄k niign ‘Stories how we can become smart’) contains fictional stories. The first three stories are part of the Traveler cycle.

A note on spelling

This book follows mostly the spelling system suggested by James Kari and used in Tyone (1996), with one exception. The Tetlin dialect of Upper Tanana does not differentiate between /a/ and /ʌ/ (written as <a> and <ä>, respectively) like the other Upper Tanana dialect. For this reason, this distinction is not written, even though it may be confusing to readers familiar with the other dialects.

Some conjunctions have variant forms, e.g. *eh* ~ *eł* ‘and, with’ or *nts’q’* ~ *ts’q’*. We have standardized the variants to *eł* and *nts’q’*, respectively.

The Tetlin dialect is non-tonal, therefore, lexical tone as is attested in other Upper Tanana dialects is not written.

Part 1: Nidhihshyaꞗ Niign (Stories of how I grew up)

Nee'eł stsakijeexal xah nahogndak

((files: UTOLAF09Jun2902.wav, UTOLAF09Jun2902.trs, UTOLAF09Jun2902-draft090826.doc))

I talk about how the boat capsized with us

Told by Cora David on June 29, 2009

Transcribed by Olga Lovick and Cora David, August 11&12, 2009

Category: **Nidhihshyaꞗ Niign** (Stories of how I grew up)

Niithaad *I think it's in 1970s somewhere*

Neg Nahk'ade nts'a'

neekeey nts'a' natsetnaa.

Negn Nahk'adn <<dą'>>

haatage dą' niits'indeel eł.

Gary ntsuul <eł>

Danny chih ntsuul nts'a'

Roy eł shin eł shijj <<t'eey>> huu'eł natsetdak.

A long time ago, I think in the 1970s

Up at Last Tetlin¹

we moved back to our camp.

Up there at Last Tetlin

we tried to cross the river².

Gary was small and

And Danny was also small.

Just Roy and I were walking around with them.

Naan łahtag naan skits'etdeel eł <ts'ayh> guuy <<łaakey>> shin shign eetaꞗ,

ts'ayh guuy,

detl'oon eł eltsiin,

łaakey ishyiit eetaꞗ.

Gary, "Jan shyiit t'eey naan skets'uudeeł," shehnił.

"Ts'ayh ntsuul nts'a' ch'a tsaadiil?" uudiłnił.

Ay t'oot'eey chih

"Ushyiit ijhaayh," <shehnił>.

Ushyiit ihshyah tl'aan

shign dhihdah.

We came to the crossing and there were two little boats lying there,

little canoes,

made with canvas,

two of them were lying there.

"This is how we're going to go across," Gary said to me.

"The canoe is small, how could we go across in it?" I said to him.

But

"You go in it," he told me.

I went inside and

I sat at the back.

Noo' dii du' tach'et'oh da' eedah.
 Noo ch'ats'inijkij et
 ts'ayh gaay tinijfaat nee'et neeshign tah neetlade keh tuunel'aa
 t'oot'eeey Gary Gary du' tach'et'oh ay t'oot'eeey
 [shuug] tinijfaat t'oot'eeey .
 Ay et
 Danny et diita' et hitloo:: nah'aanug,
 tl'oh shiyit t'eeey nahtetduuk nts'a' hidloh.
 Gary chih edloh <et>
 k'a uudihnih nts'a' "Nuhtahjak-k'aa!" huudihnih.
 Ay et k'a hedloh k'e dahqatsat nts'a'
 nih shii chihdelshyah nts'a' shihnih'ih.
 Et
 Danny ntsuul t'oot'eeey
 "Ts'ayh gaay iin naan hits'inuhtl'uh tl'aan ay shiyit,"
 tach'et'oo et
 "shnaa <hanoh ts'ayh> shiyit ditaadaat
 "anuhts'ay' ay shiyit ditaahaat Gary naan skitsaakeet."
 Hoq detshyag et skets'inijkijh.
 Hoqsu' t'eeey k'etl'ahts'eedeet, naan.
 Roy et Danny et kah chih natetkij nts'a' noo skehuuneedlah.

 Jan ch'a tsaa ts'a' t'eeey hutshyaak t'oot'eeey k'a hoqt'eeey
 ts'eniign.

 Huu'atsaan t'eeey k'a hutshyaak.
 Hahnde' <<k'ay' ch'it niign>> ts'eedeet Nudh'aa Mann' hahnde'
 Talttheedn <ts'an> Luugn Mann' chih idzideet tl'aan hahnde'

He sat in the place where he could paddle.
 We start out and
 that little boat went under the water and the water came up to our
 waists and Gary, Gary was still paddling, even though
 even though the boat was under water.
 And
 Dany and his father were laughing up on the land,
 they were crawling around in the grass and they were laughing.
 Gary also was laughing and
 I picked up a gun and "I'll shoot you guys!" I said to them.
 And then they stopped laughing and
 They held their laugh back and they looked at me.
 And
 Danny was small but:
 "Let's tie the little canoes together and in it"
 and he paddled
 "my mother will sit on one side,
 Gary will sit on the other side and we will paddle across."
 He did what Danny told him and so we went across.
 We made it across nicely.
 He canoed back over to Roy and Danny and took them over to the
 other side.
 A funny thing happened there, but we never told anyone.

 A very funny thing happened for them.
 There at 'twisted willow creek' we were going; we went from
 'island lake' to 'water drops lake' and then we walked over that

chitseedeeł.

Haniign nįįłay

ay

nahugn ts'ayh choh nahtet-hiik, noodlee ts'ayy'.

Choh hunaan Nudh'ąą nįįłay hunaan sketseedeeł ha skehiine'ah
<ts'ehłag ts'ayh>

<Stsiiniin> Danny yuuton'.

Nuhts'ayy' <chih> dindeh yuuton',

naan tsiil k'eh uk'e sketsedeel ha.

Naan ihhaal eł naan ihhaal eł t'eeey

ts'ayh tthitohnia eł ninihshyay eł t'eeey

stsiiniin

ts'ayh dehxlą eł t'eeey eł [ts'ayh] sts'aa tehdeexał nts'ą'

tinagnth'at ay t'oot'eeey

k'a jil t'eeey łanihthat t'oot'eeey

k'at'eeey nts'ą' eedihnay nts'ą' k'etladhihshyah.

Shk'eeegn t'oot'eeey.

Hq̄q̄ ii'eł tah ch'a ts'iikeey gaay iin day,

natsetndeek niign t'eeey anyway t'eeey neehh'jh.

Hq̄q̄shjį dihniil.

and we put our boat in 'fish lake'.

The creek was flowing

and

they carried around a big boat, an aluminium boat.

We were trying to cross the creek coming out of 'Island Lake'
and when we were crossing, on one side

my son Danny was holding on.

He was holding on to both sides of the canoe,

we crossed on it like on a bridge.

I was walking across and

I was in the center of the boat

my child

rocked the boat and then the boat capsized and

I fell in and

almost drowned but

I never said anything, I just walked up.

I was really mad.

It's always like that with young people,

wherever we move, they do that.

That's about all.

¹ (Naadeel is old name for Last Tetlin (Lieutenant Allen called it that) Nahk'ade is name for fish traps, they're built there, and that's Tsiil Choh 'big bridge' CDs camp in Last Tetlin area)

² the river that separates their camp from Last Tetlin

Neetsay choh shittishnihshyay xah nahogndak

(files: UTOLAF09Jun2201.wav, UTOLAF092201.trs, bear090813.doc)

I talk about how a big bear really scared me

Told by Cora David on June 22, 2009; transcribed and translated by Olga Lovick, Avis Sam, and Roy Sam on August 12, 2009
Category: **Nidhihshyaa Niign** (Stories of how I grew up)

Neekeey neeshyah gaay nts'a'

1956 I think

I have to say that in English that because nobody knows how to say this in our language

but 1956 we noo nats'andał nee neeshyah gaay nts'a'

shta' shnaa eł

stiniin Danny eł

shin eł

Hq̄q̄ dan ts'elt'eh.

Chinh chih maagn noo

nats'atdal eł t'eeey shta' iin ttheh na'ihdał.

Eł t'eeey

neetsay ch'utnixon dih dihth'aā kii iin <łahthagn nts'a'>

shtl'ade'aan daħ hiidhakchüh,

huutl'uul eł

kii iin huut'ah shihđinay eł daahuunih'at.

Shk'eh taanah hu'uudihnay

ts'ał shyiit tah

stach'idzihneetl'a nts'a' huukol.

Shin shijj t'eeey <neetsay> nts'a' na'ihthat

k'a gaay eł.

Our camp, our little cabin

we were coming back from our little cabin and
with my father and my mother and
my child Danny and
myself.

We were four people.

At the edge of the flats

we were going back and we were walking way ahead of my
parents .

And

I heard a bear growling and all the dogs

I had tied them up around my waist,

with their rope

the dogs threw me down, so I turned them loose.

I thought they were going to protect me, [instead]
into the brush

they ran away and were gone.¹

I stood up to the bear alone

with a small gun.

Shta' iin niitah shta' iin shnaa eł nahitdee.
“Shoh!”
shta' iidihnih.
“Shyign ut'aa t'eeey tidhinlt'ayh,” shehnih.

Nagnjii:t k'at'eeey uut'aat i'ogt'ay nihthan.
Neetsay du' anyway neetsay de' huu
ch'uutnixon nts'a' esał.
Shta': “Shyi::gn!” shehnay eł shyign ut'aat t'a' t'idhagnt'ay eł
shta' ii niints'a' t'eeey yuunihdak <eł>.
Iigaan t'aat naan t'eeey dehk'aa ha,
neetsay.
Huu'altthat nts'a' huu'altthat nts'a' t'eeey nahne' tanatidhagthat
nts'a' niitah shnaa naht'aag tana'ihthat.

Ishyiit da'
k'at'eeey k'at'eeey ihshyaan nts'a' ts'iniin ihfiin eł
Sht'ayy' hoołjii
t'oot'eeey
dishnii:: nts'a' shxu' <chih> t'eeey diishnaa.
Tuu nihthiid tl'aan hantee::y t'eeey tuu nelkon' shtl'adiintsat eł
“Innah!”
“<Łahthagn nts'a'> deniihi k'at'eeey hoołjii diil innah de' ,”
shehnay eł hoołihshah.

Ishyiit jaa neetsay [shiits'it shnii] shittishnihshyah.
Ay t'oot'eeey ishyiit ts'an noo t'eeey k'a ukah nagnjidn hooł'eeey

My father and my mother were standing way back there.
“A bear!”
I said to my father.
“Lay down on the ground below [in front of] him,” he said to
me.
I was scared, I didn't want to lie below him.
As for the bear,
it was growling and roared.
My father: “Down!” he said to me and I lay down below him
and my father shot him from way back there.
He shot him right under the arm
the bear.
I ran away, I ran away, I ran way back and I stood behind my
mother.

At that time
I wasn't fully grown, I was just a kid.
I was strong
but
I was shaking and my teeth were chattering.
I heated up water and quickly she gve me hot water and
“Drink it!”
“You'll stop shaking if you drink this,” she said to me and I did
it.

That's when the bear really scared me.
Even after that I am not afraid to go out in the woods.

ay nah'ogn ts'ał shyii natihdii.

¹ Cora says that she never saw them again.

Sh'aa Niign negn natsetneegn hah nahogndak

(files: UTOLVDN08Mar1311.mov, UTOLVDN08Mar1311.wav, UTOLDVN08Mar1311.eaf, UTOLVDN08Mar1311-draft090826.doc)

I talk about moving about in the area of 'my wife creek'

Told by Cora David on March 13, 2008

Transcribed and translated by Olga Lovick, Avis Sam, and Roy Sam on June 30, 2009

Category: **Nidhihshyaḡ niign (Stories from when I was growing up)**

Ihtsuul da¹ shta' iin eł
Nahk'ade ts'an hunā' dūgn

K'ij Shyüh Niign.

naan Sh'aa Niign nts'a'

natsetndeek.

diniign kah <nts' a> ni'eelhele'.

Tsuugn eł

tthiikaan

<nts'a'>

huugn hah ni'eelhele' ha hutnatsetdak.

When I was little, my parents

From Last Tetlin up that way

[is] 'birch ridge creek'

up to 'my wife creek'

we moved there

for moose, and they're setting traps.

Marten and

wolf

and

they're setting traps for all of those, that's why they're walking there.

Shta', Udladi da' ts'a'

shk'e tl'üdn noo de' t'ey ishyiit sq' ni'ushyah," shehni.

"Dii xa' hudihnay eł neetsay shoh choh ishyiit nii'edah," shehni.

I'agndayh.

My father, "To 'the one that is melting'

don't go there even long after I'm gone," he said to me.

"Because I tell you that our grandfathers, big bears, hibernate² there," he said to me.

I remember.

Niithoo t'ey Sh'aa Niign da' dzaltth'i'.

Ch'a ts'aa'utneet'eh t'oot'ey.

We stayed at 'my wife creek' for a long time.

I didn't like it though.

Ay tl'aan eł

And then

Chehtsadn Niig dügn ch'itseeaynaa.

Ishyit shii

Chehtsadn Niign

tthil eł

diniign eł kah natetneegn ahuh natetdak u'eł tidhihshah

Chinh tüh naan

saan xah taht'eey ts'edak t'oot'eey k'a t'eey

k'at'eey niihetdagn nts'a' hq̄ t'eey ishyiit ndee ntsa' hiihteedeł
da' ts'a' hihteedak, i'agndayh.

Hq̄shij.

we moved up to 'mice creek'.

There

'mice creek'

mountain squirrels and

and moose, they move there for them, they move around there
and I went with them.

Over the flats

we barely made it [with exhaustion] but still

they didn't stay there, they just went on to the place where they
were going and there they stopped, I remember that.

That's it.

¹ Cora was about 14 at the time.

² The Upper Tanana verb form means 'they stay there'; Avis Sam suggests that Cora David is talking about hibernation.

Nan' na'etnaa xah nahogndak

((files: UTOLVDN07Nov2802.mov, UTOLVDN09Nov2802.wav, UTOLVDN07Nov2802.eaf, UTOLVDN07Nov2802-draft090826.doc))

Told by Cora David on November 28, 2007

Transcribed and translated by Olga Lovick and Cora David on August 12, 2009

Category: **Nidhihshyaq niign (Stories from when I was growing up)**

1944 <da'>

ts'ikeey guuy ts'ijji et

9 years old, 8 years old.

Nan' naa'etnah

ch'ittheh.

K'ahdu' k'a hqo hohdiign

k'at'eey hiits'etnay.

Nan naa'etnaa

“Ehts'ayh cho:h!”

ts'iiniithan.

Natsetdak <<nts'a'>> nats'etdeeyh tah

ground nahshyign nan' neet'aat ske'elji.

Ay

k'a hiits'itnay dii ch'a day' ts'uunih.

Ishyit da' hqo hutshyaak dan t'eey chih

saa chih

t'a'ij'ah

nah'ogn

utnatl'aa:t eh dziin t'eey.

I talk about the [1944] earthquake

In 1944

we were little children and

8 or 9 years old.

The earth moved

for the first time.

Now it's not like it used to be

we did not know.

The earth was shaking.

“It's really windy!”

we were thinking.

When we walked, when we stood up,

the ground was sliding back and forth underneath us.

And

we didn't know, we never thought what it was.

At the time this happened

the sun, too

it went under

out there

it became dark, even though it was day.

Ishyiit da' chih san t'eeey natetdeeyh t'oot'eeey k'a hqodihnay.
Detl'oon eh ts'enehtl'uh tl'aan xee shyiit tats'ehfeeg tl'aan tuutiit
tth'aak shyiit ts'enihts'ah.

Ts'inelji::t.
“Nts'a' xutshyaak?” ts'iineethan.
K'at'eeey hqo hiits'etnay et
ts'ijitsuul nts'a'
neenaa iin t'eeey
k'a hiihitnay
ishyiit hqo xutshyaak da'.

Shta' shij
huugn
<<dinahtl'aa >> uusii et hii
hii'etnayh et
“Nan naa'etnaa dij,” nee'ehni
Dii da'ehnay ts'uudni.
Ishyiit hquda' k'at'eeey nee,
k'at'eeey noodlee k'eh <<thadzilxoo>>.
Neek'eh shij' ts'exqheey

Ishyiit
<xach'uuneltan shyah> da' dats'iniideel et ishyiit da' ch'a
“K'at'eeey nuhk'eh hutahheel,” neehinih.
Dii nts'a' hach'aneehenay <<et>>
daats'indeel nts'a' shta' hqo'its'inay eh shta'.

At that time, the stars were falling, but I never said nothing.
We braided canvas and we put grease in and we light it in a
saucer.

We were scared.
“What's happening?” we thought.
We didn't know and
we were little
our mothers
they didn't know
what was happening there.

Only my father
things
he read in books
he knew and
“There is an earthquake,” he said to us
We didn't know what he was talking about,
at that time,
we did not speak English.
We only spoke our language.

At that time
we attended school and there
“You're not going to speak in your language,” they told us.
We were wondering why and
we went to my father and we told him about it.

“<Ishyit da’> nuhts’a’ huhheey tah
“noodlee k’eh
“nuhts’a’ huhheek
“k’a shtahtthagn nee’eenih.
“Hq̄ ch’ale’
“thatdalxoo xah ch’ale
“ishyit ts’an noo hq̄.
“Dahniil ha ch’ale nuhts’a’ noodlee k’eh huhheey,” nee’ehnih

K’at’eeey shta’ dziitth’agn hoonih t’oot’eeey
xach’uuneltan da’ nats’eniideel eł
neehehtsüh
Neek’eh ts’exoheey tah ay.
“Dii xa ch’a neeh’ay?” ts’iinehtthiig.

Hahnoo eł
t’axoh hiits’etnay eh
hq̄tl’aan neeh’ay ts’iiniithan.

“These times when I spoke to you girls
“in English
“I spoke to you girls
“you never listened to me,” he told us.
“That’s the way
“you’re supposed to be speaking
“from that time on.
“that’s why I speak to you girls in English,” he said to us.

We didn’t listen to my father, but
we went to school and
they spanked us
when we spoke in our language.
“Why are they doing this to us?” we would think.

From far out
we found out why
we finally found out why they did that.

Ihtsuul da' nts'a' ts'eneeshyaan xah naholndak

(files: UTOLVDN07Nov2803.mov, UTOLVDN07Nov2803.wav, UTOLVDN07Nov2803.eafm UTOLVDN07Nov2803-draft090826.doc)

I talk about being young and growing up

Told by Cora David on November 28, 2007

Transcribed and Translated by Olga Lovick and Cora David in June 2009

Edited and formatted on July 22, 2009

Category: **Nidhihshyaq niign (Stories from when I was growing up)**

Ts'jitsuul da' Nahk'ade da' ch'ale ts'eneeshyaan,
shaadeh iin shoondah iin shchil iin shdia' iin eł shnaa shta'
<<eł>>.

Aadaat du' Tommy Paul

dits'jikeey iin <<di'aat eł>> hihdelth'ih ay iin du'.

Ts'eeneek tah neekeey
unijhk'uul da' t'eeey neekeey,
Talttheedn da' nits'eneek.

Dzanh xah ni'eelhefeegn ha shnaa iin.

Neexon du' ts'jitsuul nts'a' k'at'eeey dzanh xah t'eeey
ni'eelts'edleegn nts'a'

Ts'jikeey ts'ijij nts'a'
dzexoh.

Neenaa iin ts'eneh'ay k'eh ts'etdiik taamaagn łoots'itdak nts'a'

k'a łaq eel <<nits'etleek>> t'oot'eeey,
dzexoh nts'a' ni'eelts'ełeek ts'ihol'iik.

Dzanh xah.

Shnaa iin shta' iin

ntl'aa::n <<dzanh>> t'eeey nahelshyeek.

When we were little, we grew up in Last Tetlin,
with my older sisters, my older brothers, my younger brothers,
my younger sisters and my parents.

Down there Tommy Paul

and his wife and children lived.¹

We moved our campsite;
it was a little ways to our camp,
we moved to Sand Lake.

My parents set traps for muskrat.

Us, we were too small, we didn't set traps for muskrat.

We were kids,
we just played.

We watched our parents and we copied them and we walked
around the lakeshore

we didn't really set traps,
we played, we pretended to set traps.

For muskrat.

My parents

brought back lots of muskrat.

K'at'eey nat'uts'e'eegn k'a hiits'etnay nts'a'
"Nat'u'ahle'," neehindii nts'a'.
K'a hiits'itnay nts'a' k'a t'eey hqots'etdiign.

Ay tl'aan
dzhah iin huuts'ehk'aayh tl'aan huuts'ehgay tl'aan dogn
daats'e'eeg tl'aan.
Shnaa ch'ale hqodjijiy <<tsat>> dit'aat dehjiit nts'a'.

Dzanh eegayh, ntl'aan t'eey.
Ishyit daahilshyeek.
Nats'e'iił dzanh eegay nats'e'iił da' nsqo!

Ay tl'aan tah,
"T'axoh, natsutnaa'!" hendii nts'a'.
Negn Nahk'ade nts'a' tanatsetdak k'a jah <Teedlay'> nts'a' k'a
natsetdiik nts'a' Nahk'adn.
Nahk'adn shiits'a' natsetdiih.
Łuugn delgayh ay xah shihdelth'iik łuugn hek'aay.

<<Łuugn>> hiiyehk'aay tl'aan <<dahdzał shyit hahdogn >>
daahiyelshyeek.
Ntl'aan t'eey huundayh,
xay nihthaad hendii nts'a'
<Xay xah niihoolshyeek.>
Hqo ch'ale <<hetdiign>> k'ah du' dziin
k'a hiidlaan nah'ogn ntsiin iin hqo hetdiik.

We never helped to skin them, we didn't know how.
"You skin it out," they used to tell us.
We didn't know how to do it, so we didn't do it.

And then
We fileted the muskrat and they we dried them, we put them up
[on a drying rack].
My mother was the one that used to do it; she put wood under it
[to make smoke].
The muskrats dried, lots of them.
They put them up there.
When we ate dry muskrat, it was so good!

And then,
"Enough, let's move on!" they said.
We moved back to Last Tetlin, we didn't move back to Tetlin, but
to Last Tetlin.
Last Tetlin, that's where we went.
A whole bunch of us stayed there for whitefish, so they can cut
fish.
They fileted the fish and put it on the fish rack.
They got lots,
there's a long winter ahead.
They prepare for winter.
That's what they do today,
not very many, but some still do that.

Shiin tah Nak'ade nts'a' hihtetdak nts'a' luugn hehk'aay xah
hihtendeek ahneg.

K'ah du' t'eey hq̄q hetdj'.

Neg Manh Choh maagn ishyiit nts'a' chih hihtetdak dineh iin
nahelseey diniign kah ay chih hehk'aay tl'aan hiiyehgay'.

Hiithüh <chih>,

ts'exeh iin hiixah etndah nts'a' hiixa' ha'et'üh tl'aan ushyiit shi'
ts'ay natthał eł hahiiyehłeeg ay tl'aan uuxa' ts'ay seey eł
hahiiyehcheey' ch'iijeey k'it.

Hiiyehthoh tl'aan <etthey eł> kantsja eł jiyh eł
diinadzeshyay hii'eł exaa.

Shnaa udzih eek xay tah nadzulshyaagn ay t'eey exaa,
naatl'ade eł yimaagn hohtsiik.

Nadzeelshyaak xay tah.

Ushyiit dziin naats'eljiyyh

chih mboh iin k'eh chih mboh

dziin naaheljiyy ay k'eh ts'etdiik

<Łahtth'agn nts'a'> uxa' hadetdah.

Shnaa neents'a' ts'anii'elt'eek

<Hq̄qcha' t'eey yaa etndaa' k'at'eey hq̄qsu' nts'a'
uk'ats'enehta'.>

Hq̄q ch'ale ts'eneeshyaan.

In summer they all go to Last Tetlin; they move up there to cut
fish.

They do that even today.

Men also went up there to the shore of Tetlin Lake to hunt for
moose; they also fileted and dried it.

Their skins too,

women work on it and cut the hair off and they take the inside
layer off with a flesher, and then they scrape it with a knife over a
little wooden scraping board.²

They scrape it and when it's really soft, moccasins, mittens,
whatever they wear, they make out of it.

My mother used to make winter parkas out of caribou skins,
she used to fix beads all around them.

Parkas for winter.

We slide downhill on our stomachs in it
just like in a toboggan; with a toboggan
they slide, and we copy them
all the hair came off.

My mother got mad at us;

She worked so hard for it and we didn't take care of it.

That's how we grew up.

¹ Only those two families used to live there. According to Cora, they had very little contact with each other.

² They only prepare the flesh side and leave the hair on.

Shi' ts'e'aal hah nahogndak

(files: *UTOLVDN07Nov2804.mov*, *UTOLVDN07Nov2804.wav*, *UTOLVDN07Nov2804.eaf*, *UTOLVDN07Nov2804-draft090826.doc*)

Told by Cora David on November 28, 2007

Transcribed and translated by Olga Lovick and Cora David on June 22, 2009

Double-checked and formatted on July 24, 2009

Category: **Nidhihshyaq niign (Stories from when I was growing up)**

Shi' t'eeey nits'ehchik ha'
gah tat'eeey nits'ehchik
gah tat'eeey nits'ehchik dits'an t'eeey
nits'ehchik ts'ehk'aayh
<Ishyit da' k'at'eeey shi' ushyiit neltan huufay ch'ikol.>
<Lahtthag nts'a' t'eeey shi' ts'ehgay tl'aan ch'inshyit shyit
nats'elshyeek.>
Ts'ehk'aayh nts'a' ts'ehgay tl'aan taats'elshyeek.

Ntl'aa::n t'eeey ts'uunday tl'aan eł
ch'itdanh nts'a' ch'its'endeek.
Udzih iin neeshyah de' <chih> udzih kah ts'aadał ishyiit de'
<chih> ts'ahk'aayh tl'aan stsaats'alshyeek udzih.
Huuthuh du' tahiidethoh nts'a'
eek hii'eł exaan
huugn
Hishyit dal'iad kee huugn t'eeey hii'eł exaq.
Neeta' iin du' hugn niiduuy eł huugn
noogaay
tsuugn eł huugn tah ha'eefhedlak nts'a'.

I talk about the food we eat

We used to put up even meat,
we used to put up rabbit
we used to put up rabbit and ducks even,
we put it up and we fileted it.
At that time, there was no freezer.
We dried all the meat and we put it in the cache.
We fileted it and we dried it and then we put it away.

We take lo:ts and then
we move to a different place.
A whole band of caribou came in; when we went for caribou, we
also filet it and put it away, the caribou.
They scrape the skins and
make clothes out of them
and things.
They even fix their footwear with it.
Our fathers, lynx and things
fox
marten and other things, they trap for them.

Ntl'aan t'eey nahelshyeek.
Tthiikaan tat'eey
an nahiitelshyeegn ha.
Ay tl'aan hiithüh eł jiyh ch'i'exaan tl'aan
kantsıą t'eey hii'eł exaa.
Tthiishyoooh,
tsa' tthiishyoooh *they call it those* <hii'eł exaa.>

Hq̄q̄ ch'ale ts'ineeshyaan.
Shk'eh łahthagn nts'a' huuheyh de',
ihtsuul dą' ts'an nats'otelnak de'
ishyiit huunq̄q̄ ch'a łą',
hq̄qsq̄q̄ nts'a' t'eey ts'eneeshyah.
K'ah du' du' hugn
ch'utkeedn shyah dats'etdak nts'a' hugn shi' tah ts'uukeet nts'a'
diithuugn.
K'atmbah k'e eltsiin¹ tat'eey ts'uutkeet nts'a'
nuhxa hq̄qsq̄q̄ nts'a' hq̄qsu' nts'a' t'eey
<k'a t'eey staniinatdeey nts'a' nuhxa hq̄qsq̄q̄' maatahtnda'>
hq̄q̄chaa t'eey mbaatadnda tl'aan ha ch'ale.
Shi' nts'a' t'eey ch'a hq̄qsu' nts'a' ts'e'aaf.

They bring back lots.
Even wolf
they sell them.
And they make mittens with the skins and
slippers they make with them.
Hats,
what they call beaver hats, they make with them.

That's how we were brought up.
If I speak only in my language,
if I tell stories about when I was young,
from that far-back time of my life,
we grew up really well.
But nowadays, things
we go to the store in order to buy meat and things there.
We buy chicken and
it's easy for you, it is good
you don't worry and it works fine for you, you have to work for
it,
you have to work hard for it.
We eat all kinds of food, it's good.

¹ A coinage by Cora: 'the thing that looks like willow grouse' = chicken

Meł dzelxoo xah nahogndak

(files: UTOLAF09Jun2901.wav, UTOLAF09Jun2901.trs, UTOLAF09Jun2901-draft090826.doc)

Told by Cora David

Transcribed by Olga Lovick, Avis Sam, and Roy Sam on August 12, 2009

Category: **Nidhihshyaą niign (Stories from when I was growing up)**

Ts'įįtsuul da'
Dziin Choh Dziin
họọłįį tah shnaa
neexah
ts'iniin shyiign
nayneekįį nts'a'
Ts'įįkeey shyiign gaay exaan ay neetlah ełeeg.
Ay t'eey neexah nsọọ.

Shta' chih
k'įį eł t'eey hu mboh ehtsiik shchil iin xah.
Dichinh, dichinh
huugn
dichinh ełįį maagn hohtsiik tl'aan
hiyuutọọ mbįįt'ah chiit hiyuutọọ da chih hohtsiik eł.
Ay tl'aan gah ke' k'e et'ii'aay ńi huuxah ehtsiik.
Ay eł t'eey hihdelxuu, huuxah họọsọọ.

K'ahdu' dziin du' dii ts'ikeey iin huh diitl'aan t'eey neexah
ukeedn heniik nts'a'
huuxah ts'iyuukiit.

I talk about toys

When we were little
Christmas Day
when it was, my mother
for us
dolls
she sewed them.
She made little dolls [kids] and gave them to us.
And we really liked them.

My father too
made toboggans out of birch wood for my younger brothers.
Wood, wood
things
he made a wooden frame on top of it and
he also made handles behind the toboggan.
And then he would cut rabbits' feet and made them look like
dogs.
And they played with it lots, they really liked it.

Today's kids ask us for expensive stuff and
we buy it for them.

Neexon du' dą' ch'a ts'eneeshyaan,

k'at'ee' huuk'eh ts'iniishyeel

Huugn

dzilxuu tah jih dah'ogn neenaa iin tsahetdiik niign <<k'eh>>
t'ee' dzilxuu ji'.

Łuugn xah dahdzał guuy <chih> ts'ehtsiik dze huugn ch'it'aan
iin łuugn ts'il'iik nts'a'

dahdzał k'it dahuuts'itleeg nts'a' huuts'ehkay' ts'ehol'iik nts'a'.

Dziin uudih t'ee' huhdzexuu kon'tsiil ts'ehol'iik.

Hqo ch'ale ts'eneeshyaq neexon du' k'at'ee' hqosu' nts'a'
aats'ineeshyeel t'oot'ee' neexah hqosqo nts'a'.

Huu'inih dii eł t'ee' dzexuh.

Neenaa iin nts'a' hetdiik niign t'ee' dzexoh nts'a' nii'eelts'eł'
ii'eł tah ts'exol'iik dą jah ts'ineeshyaan.

T'axoh.

That's the way we grew up,

we did not grow up like them.

Things

when we play, what our mother do, that's the way we play.

We made little fish racks and we pretend that leaves are the fish
and

we put them on the rack and we pretend to filet them.

All day we play, we play camp.

This is how we grew up, we didn't have it easy when we were
growing up but we liked it.

We just played with anything.

We played what our mother did, we pretend to set traps, that's
the way we grew up.

Enough.

Part 2: Łay eł t'eeey hutshyaak niign (Stories that really happened)

Shnaa naholnak niign

(files: UTOLAF09Jun2402-03.wav, UTOLAF09Jun2402.trs, UTOLAF09Jun2402-draft090826.doc)

Told by Cora David, June 24 2009

Transcribed by Olga Lovick and Cora David on June 29 2009

Double-checked and formatted on July 16 2009

Category: **Łay eł t'eeey hutshyaak niign (Stories that really happened)**

A story that Mom told

Shnaa ishyiit dą' k'ełt'iin teldak dą' 1912 shnaa ntsuul.

My mother; when that volcano erupted in 1912, my mother was little.¹

Sheł naholndak niign ch'a dihnay.

I say it the way she told me stories about it.

Shnaa: nah'ogn k'ay' ts'oo t'eeey na'etk'an'.

My mother [said]; out there, the willows and the spruce even were burning.

Hugn nan' k'it t'oo niishyeeey hugn t'eeey na'etk'an' nts'a'.

Even things growing on the land were burning.

Kon' choo:: eloo::k

The fire was large and hot.

Andoo manh choh shyiit t'eeey dineh iin tadelth'ih, nih.

Up there in Tetlin Lake, people were sitting in the water, she said.²

Hugn haniign na'eełay ay huushyiit t'eeey nahdelth'ih elogn eł.

And also in the creeks flowing from everywhere they were standing in there, with the heat.

Ch'ithüh eegay nelgay diitthi' k'e daheedlak nts'a' ay shyiit hetshyih łat ch'a łat eł hu'jįtsjį dał t'eeey hqłjį.

They put dried skins over their heads and breathed like that but still their noses started bleeding with the smoke.

Łaq' t'eeey dineh iin ha hiihqotsüü:: ishyiit dą'.

This time was very hard for people.

Huuch'il, hushyah,

Their clothes, their houses,

hq' ch'a nts'a' t'eeey hq' nahutk'ąą.

everything burned up.

K'at'eeey <sihohdihthan> nts'a' t'eeey nahutk'ąą.

They were not prepared when that burn-out happened.

Nde' tah <łahrtthag nts'a'> hįjįdlą' nts'a' thihtedeel,

They all ran up towards the South,

ne' <Naambia> nts'a' ne' huunde' tah <<hidzedeeł>>.
Hihdjiitsijj eł hihteedeel huutah dineh iin hu'ich'eh'aal ha hune'
hihteedeel huu'.

Diniign huh udzih iin t'eey kol.
<Łahtthagn nts'a'> nahetk'aq.
<Shoh> iin t'eey nahetk'aq nts'a'.
Dii t'eey kol.
Huuneh tah hijdlah nts'a' thihteedeel eł.
Hanuugn t'iin iin <hune'> *Black Hills*, henihniik nts'a'
thihteedeel daq' ay iin k'eh t'eey hihteedeel huunde'.
Huugn nahutk'aq niign huhneedeel tay shyijj nahuu'ah niign
hodaat'ijj niign thihteedeel.

Dii t'eey k'a nahteteeg nts'a'.
Daq' diihiishyijj etl'oon ayshijj eł thihteedeel.

Nuug ishyiit huhtah dineh iin huu diniign hihdhexijj huugn shyi'
naaheedlay iin hu'ich'eh'aal nts'a' hqqsu' hihdelth'ih.
Ay t'oot'eey dineh iin hah ih'oqtsüü:: nts'a'.
Dii:: t'eey kol hultsijj.
Shnaa sheł naholdak da che.

K'at'eey dii t'eey ts'e'aal.
Nts'a' nathits'eldak shijj' t'eey, hni.
Huk'an ch'a.
Huu'ijitsijj dał t'eey naahqoqi' nts'a'.
Huu t'eey

They ran towards Northway.
They were hungry and they kept running; so the [Northway]
people fed them, that's why they ran there.³

There were no moose, no caribou.
Everything burned.
Even the bears burned.
There was nothing left.
They all ran up that way.
The people up there [around black hills] they all went up to the
Black Hills and they followed them up there.
Everything was burned where they went and where the trail
extends, it was visible, that's the way they ran.

They didn't carry anything.
Only with the clothes that they were wearing they ran up.

Up there people had killed moose and had meat; so they feed
those people, and they stayed pretty well.
But even so, people had it hard.
There was nothing left that you can think of.
My mother told me the story about this.

We never ate anything.
We were just running, she said.
From the burn-out.
And they had nose-bleeds.
Even

hugn ts'et'ia ii'eł k'a t'eeey nih neeshin k'et.

Aba::, hnih.

Tl'aan t'eeey hiihçot'süü nii t'eeey dineh iin daanuutniithad ishyiit da'.

Ay t'eeey k'at'eeey hiixa naholnii.

Hits'ehetniign ay eł ɛ'.

Shnaa hçoshdjiñi' t'oot'eeey k'a t'oo t'eeey hço'idiñay.

K'ahdu'

dan ha hçołji da' aatthuugn

huugn neek'eh hohdeldii ha

atthuugn tah

kon' ch'aa hihdelth'ih da'

dzeltth'ii eł.

Noodlee

huugn jinetl'agn huhnenee'aq nts'a' jah dugn nuhkeey <łahthag>
huune' ahdla' nts'a' nuhtah hçođay t'eeey k'a hçođahnay
nee'ehnih.

“Shnaa hço shehniñ t'oot'eeey doo chishduutthaag ha chih,”

hçođihniil.

“Shaq eh t'eeey chih

huuxa naahçot'eh.

Achaa iin t'eeey k'a naholndii.

Shnaa du' <łahthagn nts'a'> huugn nts'a' huchaagn nii t'eeey sheł
naholniign nts'a'.

Hi'ishnay.

our skin roasted.

It hurt, she said.

And it was very hard what happened to all these people at that time.

They never tell stories about it.

Maybe they don't know about it.

My mother told me, but I never told anybody.

Today

four years ago down there

at culture camp

down there

they were sitting by the open fire

we were there.

A white man

brought that book and “all you people around here and you never said anything about it,” he said to us.

“My mother told me but who would listen,”

I said.

Even the old people ??

don't care.

Even the old people don't tell stories.

My mother used to tell me stories about this long ago.

That's how I know.

Tuu niihaq niign t'eey sheł nahalnagn.

Ay du' <Dziin choh saa> k'et ch'a huchaagn huut'eey ch'a sheł nahalndagn.

Ay ha ha' guuy nts'a' nu'eł nahogndagn ch'ale.

Jan hqodihnay.

Ayshij t'eey.

She even told me about the flood.

It happened in December, she even told me a story about that.

I'll tell you little bit about it, not all of it.

That's why I say that.

That's enough.

¹ Cora estimates that her mother was about 10 years old at the time.

² Not just in Tetlin lakes, but in all of the larger lakes in the Tetlin area.

³ They continued even past Northway, towards the Black Hills.

Shnaa nee'elh naholndak tuu niihaan xah

Mom told us about the flood

(files: UTOLAF07Nov2602.wav, UTOLAF07Nov2602.trs, UTOLAF07Nov2602-draft090826.doc)

Told by Cora David, November 26, 2007

Transcribed and translated by Olga Lovick, Avis Sam, and Roy Sam, on June 30, 2009

Double-checked and formatted on July 20, 2009

Category: **Łay el t'ee hutshyaak niign (Stories that really happened)**

Here, Cora describes the Great Flood that happened in Last Tetlin in the early 20th century. Her mother was born in 1902, and was still a child.

Again, Cora highlights the importance of being prepared, and of having survival skills.

Nahk'ade da'
shnaa iin hijitsuul el
Tanacross <Dihthaad?> da' hihteenaa,
hihteneeyh
<T'axoh t'ee> hihteenaan el t'ee chih
nohdja nahatdal.

At Last Tetlin
my parents were little
they went off to Tanacross
they were going to move.
They had already moved there
and they were moving back.

Nahk'adn nts'a' nahatdal el t'ee
tuu nii'oo skinihaan.
Manh choh ts'an *all through that place*
tuu skinihaa.
Tuu niihaa <hiyehnih>.

They moved back to Last Tetlin and
water was all over.
From Big Lake onwards,
there was water all over.
Flood, they call it.

Nahk'adn nahindeel el jah ndee k'it dahtaadał <łahthagn nts'a'>
huushyah shiyit tuu.

When they got to Last Tetlin, there was no place where they
could land, all their homes were in the water.

They say about one half something like that, water all in house

frozen and it's December, she say. December time. She was little.

Shnaa huugn t'eeey ch'a sheł naholndak
uxah huhshyah ha.
Kahdu'
nanetshyeey iin jah k'ah du' ts'ikeey,
t'sikeey iin huugn t'eeey ch'a huu'ahdaaniil.

Ddhał eekeh
nahindeeł tl'aan hugn nahteedak nts'a' jah ndee k'it nihtaadał.
Hanadegn Nahk'ade hanadügn ddhał eekeh
łat hihneh'ih,
łat ta'ij'ah.
Ishyiit nts'a' hihteedeeł eł ishyiit tah
Ishyiit nts'a' hihteedeeł eh t'eeey ishyiit da' nihniinaa nts'a'
diishyah huugn niimaal shyah hihxaan ayshiit hihdelth'ix.
*Niimbaal shyah means a house that they can make with trees,
wood, everything they can find; and they build a big fire in front
so that in there it'll be warm for people to sit and that's almost
like survival camp they call it.*
Neenaattheh da' neh hugn ch'a ishyiit neeshyaan.

Ay shyiit ishyiit nihneedeel eł:
“Tsin'ij! Neeshyah <łahthagn nts'a'> nah'ogn tuu daatneehaan eł
t'eeey ch'a shyah udhahtsiin,” henih.
“Jah chih nuhshyah ts'ehutsiin,” nih. “Jah tah tidhaltth'ix,”
<hu'ehnih>
Stsay Chief Luke <nts'a'> u'aat shnaa, shnaa ts'iniin łijn eł t'eeey.

My mother told me this
so I get smart.
Today,
the new generation, the children today,
you guys have to tell the children.

Halfway up the mountain
they came back and there was too much water to land.
Up there by Last Tetlin, halfway up the mountain
they saw smoke,
smoke was visible.
They started to go there and there
They went up there and they made camp there; they made shelters
and they stayed there.

Long before us, they grew up in places like that.

When they got there:
“Thank you. Our house is full of water, and you made a shelter
for us,” they said to them.
“We made you guys' house too,” they said. “So you can just stay
there,” they told them.
My grandpa, his wife, my mother was still a child.

Huugn ch'a
nuhts'ikeey atdahniil.
Hq̄qhut-shyaa dahniil nts'a'.

They have to be smart by those stories that we tell them. This is a true story, it's not fake. That's what my mom told us: That we have to be prepared, no matter what.

“Shyah suu shyiit didhaltth'ih nts'a'
nuhxa hq̄qsq̄q, “<neenih>
“Tthee' de'!
Nuhshyah eł tuu niihqā de', k'at'eey nuhshyah suu utaafeel.

Ndugn tahdał tah hahdog, n,
nuhts'adn, diitah'aal eł diishyii' tahtiadn eł nuhch'il eł da'ahtlaak shyiit,” nee'ehnih.

I don't know what happened at that time but there was a flood around December. Cold, too.

Eli:h.
<Huuxa nijelnay.>
k'at'eey <łahthagn nts'a'> k'a hitanh nts'a' hq̄qsu' nts'a' t'eey huushyah huhq̄qhxāq̄ nihihdelth'ih anadog ddhał eekeh.

Ishyiit delth'ii iin ch'a
jah dineh delth'ii iin huuk
tsaa tah haahiteek nts'a' nadogn ishyiit niihiyelshyeek.
that means they take those dry fish and dry up everything they got they take it aout before that whole place flooded.
So that's the end of my story and that is true story, too.
My mom tell me to prepare for that time all the time. It happened

Things like that
you guys should teach that to your children.
You'll teach them so they'll be smart.

“You guys live in a nice house and you like it,” she told us.
“Just wait!

In the event that your house is flooded, you won't have a nice home any longer.

When you go somewhere,
put your blankets, your food, what you're going to sleep in and your clothes, in a high place,” she said to us

It was cold.
They were lucky [someone had mercy on them]
that they didn't all freeze to death, and it was good that they were staying in the house that people had made for them halfway up the mountain
The people staying there
the people staying there
they're digging into their caches and there they bring food back.

in their day, but one day it might happen here again.

Ts'iit Tl'oo Ddhal' xah nahogndak

(files: UTOLAF09Jun2404.wav, UTOLAF09Jun2404.trs, UTOLAF09Jun2404.doc)

Told by Cora David on June 24, 2009

Transcribed by Olga Lovick and Cora David on June 29, 2009

Double-checked on July 17, 2009

Category: **Łay el t'eey hutshyaak niign (Stories that really happened)**

Ts'iit Tl'oo

Ay chih ch'ale

ahthtuugn nts'a'

Toochinh nts'a' nahatdał tah

hii'aa'an ch'uutnel'iik tah

ha guuy nts'a' hooniign t'eey detth'iik yahiidügn ddhał tthiit'aagn
nts'a'.

Ddhał tthiit'aag nts'a' <<ch'uudehshyaa k'eh niik,>>
"Ooooooooo" ndiik.

Ishyiit tah dọọ ehts'ayy' choh t'eey ha'ehaak
nts'a'

dineh iin niitanh dulthii kat'eey

diik,

họọdiik <nts'a'> nahtthọọ natetdak tah or jah ts'an nahtthan
natetdak ch'a du họọdiik.

K'at'eey hii'aa'an hii'uudagn.

Hii'aa'an hi'uteedaak tah

k'at'eey

shahēh'aag nts'a' k'at'eey nts'aq' t'eey hidiig nts'a' ch'ihnel'iik
hii'aa'an ch'uunel'iik shj,

I talk about 'porcupine grass mountain'

Porcupine Grass

As for that, too

coming from down there (points north)

when they're coming back from Midway

when they try to sneak by

he hears every little noise they make, from on top of that hill.

At the top of the hill, he makes a whistling sound, he says
"Ooooooooo."

And then the north wind comes really strongly
and

he even tries to freeze people

in this way,

he does that when they come from down there and when they go
down [from Tetlin] he does that.

They never pass him.

When they try to pass him

not

they don't make a noise and they don't do anything and they
sneak by and sneak by,

t'oot'eey
dineh iin hii'aa'an utetdak tah
shaheh'aag *or* nahuugn
hudelxoh tah t'eey
detth'iik nts'a'.

Hq̄ndii "guuuuuuu" nii nts'a' <<ch'uudetshyaay k'eh dniig
nts'a'>>.

Dq̄q ehts'ayy' ha'ehhaag nts'a'
shyüh eł t'eey hohdiit.
Elii::h, <chih>
dineh uktanx xah.

Stsay, stsq̄q Martha <<Luke>> uta';
hutq̄q huuhetday eł t'eey hutq̄q nahatdal eł t'eey.

Nadüg nts'a' <ch'uudehshyaa>.
Stsay huudügn nts'a'
na'ethat nts'a':
"Jah ts'an noo
huhnay noo t'eey k'ahq̄q natdindiil," iiyehnih.

Yih etshyinh.
Stsay etshyinh eł t'eey
k'a t'eey hq̄t'eey nadetnay nts'a' t'eey.
Hq̄t'eey k'ah du' dziin t'eey k'a hq̄t'eey nadetnay

Dii le' nay huh.
Hutthiit'aagn natihdaag dat'eey k'a t'eey dii t'eey nak'ay dii le'.

but
when people go by him
they make noise or up there
even when they just play around
he hears it.
He says "Guuuuuuuu," and makes a sound like a whistle.

The north wind comes and
even a snow blizzard.
It is cold, too
so he can freeze people.

My grandfather, the father of my grandmother Martha Luke;
they were coming back from down there, they were walking back
from down there.
He whistled up there.
My grandfather up there
stood up [toward that hill]:
"From now on
from now on and here on, you will not say this again," he said to
him.
He made medicine.
My grandfather made medicine and
he stopped making that whistling sound.
Up to this day, he has not made that whistling sound again.

I don't know what it is.
I went right on top of it, but I saw nothing.

Dii le' cha hqondiik henay.

I wonder what it is that made a noise like that.

Tsist'e dechaay iin eł nahembaa iin k'ii hitdeel

(files: *UTOLVDN07Oct2602.mov*, *UTOLVDN07Oct2602.wav*, *UTOLVDN07Oct2602.eaf*, *UTOLVDN07Oct2602-draft090826.doc*)

The old lady and her granddaughters met with warriors

Told by Cora David on October 26, 2007

Transcribed and translated by Olga Lovick and Cora David on June 16, 2009

Double-checked and formatted on July 30, 2009

Category: **Łay eł t'eeey hutshyaak niign (Stories that really happened)**

Neenaattheh daq'

ts'ist'e

<<uchaay łaakey iin elt'eh.>>

Diichaay iin dehtth'ii.

Long before us

an old lady

had two grandchildren.

Her grandchildren were staying with her.

Huukay' iin <łahthhagn nts'aq'>

huukay' iin nahdogn

nahelseey xah stahnideel.

Huugn

dineh iin

ts'exeh iin ts'ist'e hihdelth'ih.

<Teedlay> keey yanagdegn

nadegn tay hoołji.

Hudegn

jign kah hihteedeel eł

jign hihnehtsayh tl'aan

nohdja nahatdał na'ihxeel eł.

All of their husbands

their husbands on the side of the hill

they went out hunting.

Right there

people

the girls and the old lady are sitting around.

In Tetlin village, going up there

up there there is a trail.¹

Up that way

they went to look for blueberries and

they were picking berries and then

they came back the same way when it was getting evening.

Naadegn nts'aq'

ts'oo t'aat

hihdelth'ih tl'aan nee' no' shiign hohneh'ji.

Up on the hillside

under a spruce

they were sitting and were looking down.

Ch'its'aa' hultsij

“Ch'its'aa' t'eeey hotdij',” hutsqoq huu'ehni t'oot'eeey
ts'exeh gaay iin du', “Neekay' iin hihdelxoo ay nts'a' hanteey'
natsutdeel!”

Dineh hehxaan iin tth'i k'iiheet'üü ay nahdelkagn eh hihdelxoo.

Ts'exeh iin

ano' shiign naakaqä hihtelshyah, huutsqoq:

“Hanaan'

“tsiif tüh sketidhahdeel' de' nuh'eegn degn ah,

“ts'exeh iin ahñij <<nts'a'>>

“ishyit de'

“k'a nuhhihdaxaan.”

Huu'eł

hunaan' tsiif k'etdaheedeel' nts'a'

hanteey' nahatdał

hanteey' nahatdał nts'a'

hohneh'ay eł

dineh iin hihdelxoo::

dineh tthi' eł.

Daheedeel'

k'a t'eeey hahniidal.

Huu'eł

hunaan' daheedeel' eł di'eegn dügn huundayh

ay eł ts'exeh hññij nts'a'

“Ay t'oo

It looked different.

“Everything is different,” their grandmother told them but
the little girls: “Our boyfriends² are playing and we want to go
down there, hurry up!”

They killed men and cut their heads off; then they played ball
with them.

The girls

they ran down the hill, their grandmother:

“Going across

“bridge over it you guys go when, pull your dress up,

“you are girls

“there

“so they don't kill you guys.”

With them

they got to the bridge to walk over to the other side

they're walking back in a hurry

they're walking back in a hurry and

they are looking

the men are playing

with people's heads.

They walk right on [that bridge]

they didn't turn around.

With them

they got on the bridge and they pulled up their dresses

[so that the warriors can see] that they're girls and

“All right

“nee’ eł hihtuudeel,” huuhinih.

Huunaagn k’e ch’ehudehchüh tl’aan
ne’ nahuuteetlah
Nduu huuhaafeł niign t’eeey k’a hihitnayh
Ch’aadeh
ch’aadeh du’
huugn
tsat huugn t’eeey
hohnuh’ij xah huugn mbah iin
diikeh eł t’eeey
dlaat shiit etak
mbah iin hohnuh’ij xah
hishyah hoohdjht’ij.
Huugn k’ay’ t’eeey tahnde’ tatneetsak nee’ hadał niik.
Nduu hatdał ts’a’ k’a t’eeey hihitnay, huunaagn’
huunaagn’ k’e ch’ehuudehchüü eł.
Nee::’ nahatdał,
ndiit
mbah
manh choh <yihinih>
choh
ay maagn nihniideeł eł.

Diishyah

“ch’ithüh shyah hoohuutsij ay shiyit nats’ulshyii nts’a jah
dzalth’iif tl’aan jah ts’ahtiat,” huuhinih.

“they have to go with us,” they said to them.

They blindfolded them and
took them down South.
They didn’t know where they took them.
The older sister
the older sister
around
even wood
so the warriors could see
with their feet
they put their feet down hard in that moss
so warriors could see
there was a sign where they went.
They twisted willows tooas they were walking South.
They don’t know where they’re walking, their eyes
they had blindfolded them.
They went way down South
way back
the warriors
to what they call ocean
big
they came to the shore.

Their houses

they made teepees and, “We’ll rest inside and we will stay here
and sleep,” they tell them.

<< “Nuhk’a’ thüh danahfeel uk’it nats’oonuukaa xa natl’ade eł.”>>

Ch’ithüh shyah shyiit dahuuneedlay eł
daadeh eł ishyiit dahuuneedlah.

Udia’ hq̄shyaq̄.

“Huuk’a’ k’it nats’oonuukaa ay neexah dahuufeey da’”
nih.

Eł t’eeey nah’oogn nts’a’ moondaa
hq̄q̄heyh.

Didia’ eł daadeh eł uusih nts’a’

“Jah nits’iniideeł!” v “Oh! Shoondaa!
ay eł udia’.

Hahnaat dineh tth’i’elt’ayh hq̄’
dineh ishyiit eedah nts’a’
nahu’udah’ji

“Nday! Nts’aa’ hutshyaak?”

“Chikol!

“Doondaa k’et ts’ihq̄q̄day,” hatnih.

Ay eł

natehxeel v

huuk’aa’ huu’eł dahefeey

iik’et natl’ade eł naachihnaakaa xah.

<Łahthagn nts’a’ dahiiniidlah nts’a’

diishyah shyiit huushyah shyiit dahiiniidlay eł.

“Bring in all your gun cases so we can sew beads on them.”

they put it all in the skin house and
she and her older sister took them all inside.

That younger sister is smart.

“Bring it in to us so we can sew on it,”
they said.

And outside her older brother
he was talking.

He called the younger sister and the younger sister and:

“We came here,” and “Oh! My older brother!”
the younger sister [said].

Over there a man was lying
a man was sitting inside [the same tent] and
he looked at them.

“What! What happened?”

“Nothing!

“She misses her older brother,” she said.

And

in the evening

they brought in their guns

so they could sew beads on them.

They brought them all in and

they brought them all into the house.

“Duka’!
“Nee’ natidhahdeel de’
“sq’ sq’ ni’ahdag nts’q’
“altthał nts’q’
“hantee:y’ t’eeey
“altthał nts’q’
“k’at’eeey nitahhaagn nts’q’.
“Nihthaad ninahdeef de’ tah
“na’alshyih de’.
huu’oondah hu’ehnih.
Hq̄q̄ hetdij̄ hq̄q̄ hetshyaak
ḡāḡ halshyeeł
eł
nahugn
ay shyiit ḡāḡ halshyah.
Tthee shiit ch’ii’anh hq̄q̄ij̄j̄ d̄a’.
Hehtiat.

Hq̄q̄t’eeey hehtiadn eł denuugn
huumondaa iin dineh iin <łahthagn nts’q’> hij̄j̄x̄āā.
Huuhij̄j̄x̄āā.
Ishyiit
ts’ehłagn dineh
huugn łuugn eldeel ay ajet-tsat nts’q’ nootah.

Ambeeł nts’q’
hiyuhdiih t’oot’eeey huk’e’

“Okay!
“When you walk back
“don’t wait
“keep on running and
“hurry up
“keep on running and
“you can’t stop.
“When you get faar away
“take a rest.”
their older brother said to them.
They did that
they ran
and
back there
they ran into a cave.
There was a cave in the rocks.
They slept.

While they were sleeping up that way
their older brothers they killed all the men.
They killed them.
There
one man
He turned himself into one of these birds that eat fish and swam
away.
He was swimming and
they shoot at it, but following him

ts'ehtay'
<huk'e'> na'etdeeyh.
Ts'ehtay' eł hiiyuhdiih
dichin' k'a' uk'e' na'etdeeyh ay
Łuugn eldeel du'
taguuł m̄q̄s̄i'
“Guuł, guuł!” <nih>.

Doo iin ishyiit hu'exaan ay iin
ay iin ch'a
nootah
manh choh shyiit
manh choh shyiit ta'ambeet.
Ay shiin t'eey huts'an <etshyih>
k'at'eey
łahthagn nts'ah h̄łak.
Huh̄j̄x̄q̄q̄ toot'eey <ts'ehłag> sh̄j̄ h̄q̄ndayh.

the arrow
it didn't go far enough.
They shoot an arrow
and the arrow fell short.
The bird that eats fish
*taguuł*³ is his name.
“Guuł, guuł!” he says.

The ones that they killed
those ones
way out
in the ocean
it swam out in the ocean.
He's the only one that got saved,
not
all the others died.
They killed them, but one of them survived.

¹ The trail leading from Tetlin to Tetlin Hill. It still is there today.

² Neeka~y' can be translated as 'our husbands' or 'our boyfriends'.

³ Cora describes the bird as loon-like, but the word she uses is not one of the usual words for the different species of loon.

Deef xah nahogndak

I talk about Cranes

((files: UTOLAF07Oct2512.wav, UTOLAF07Oct2512.trs, UTOLAF07Oct2512-draft090826.doc))

Told by Cora David on October 25, 2007

Transcribed by Olga Lovick in July 2008, translated by Olga Lovick and Cora David in June 2009

Double-checked and formatted on July 29 and 30, 2009

Category: **L̥ay eł t'eeey hutshyaak niign** 'Stories that really happened'

<<Ishyit d̥a'>> ahn̥q' ts'ist'e eł
ts'exeh gaay eł dihiishji' hihdelth'ih.
Ch'ithüh shyah shyiit
hutah hihdelth'i' eł t'eeey adoog nts'a' ts'ekey iin sha'eh'aq̥
hihdelxoh.

Ts'iiniin tinih'a' nts'a' "Adoog ts'iikeey dii'eł delxoo nih'jiihi,"
ts'iiniin ehni.
Ts'exeh gaay
shits'a' teeshyah.
Deef ugaay eł hihdelxoo hit'aa tihiiyetthak adogn di.

Dahiyihchik dügn tay t'aa tihiiyetthak.
Ts'exeh gaay [yih yih] dayehshił nts'a' di'eek t'aa yixał'a
[dinaa] diits̥q̥ nts'a' natelth'at.

And diits̥q̥ "Dii ch'a hiiyeh'ay?"
Ts'exeh gaay du': "Deef gaay ch'ale hiiyeh'ay!"
<Ay eh>
ts'ist'e':

At that time, an old lady
and a little girl were staying out there all by themselves.
In a teepee
they were sitting and the children out there were making a lot of
noise,
they were playing.

She sent the child out and "Look what the kids over there are
playing with," she said to the child.
The girl
went over there.
They were playing with a baby crane, throwing it high up in the
air.
They caught it and threw it up again.
The girl caught the crane and threw it under her skin shawl and
ran back to her grandmother.

And her grandmother: "What are they playing with?"
The girl: They're playing with a baby crane!"
And
the old lady:

“Tsat <łahthtag nts’ą’> nah’oogn nitnijííeet!
“Dii xa tihdiil?”
“Tahshyüü:: hukah.
“Hihtaafaa, dineh iin ts’ikeey iin <łahthtag nts’ą’> hihtaafaa.
“Łahthtag nts’ą’ hihtaafaa.”

<<Nts’ą’ utsqo yehnay niign dii,>> tsexeh gaay tsat
niidelshyeek, tsat niidelshyeek.
Ishyit hihdelxoo iin du’ k’at’eeey nts’aa’ deehetday.
Deef hadogn’ sts’aakenaat’ah tl’an jeh’aa.
Ay eł
utsqo’: “Nahdog deef sts’sakenaat’aa jeh’aan dijttth’ak!

“K’a shaqanay, tahshyüü.
“Ay xa tnih.”

Ay eł
ay eł t’eeey ehshyüh ehshyüh ehshyüh nts’ą’
dineh iin nah’ogn delth’ii iin
k’a t’eeey huushi’ t’eeey huufay nts’ą’ <łahthtag nts’ą’> hijłak
łahthtag nts’ą’ t’eeey hijłag.
<Łahthtag nts’ą’> ts’ikeey iin t’eeey łahthtag nts’ą’ naahijłak
nts’ą’,
<Łahthtag nts’ą’> nahijłak nts’ą’.
<<Łahthtag nts’ą’ jahtthak!>>
Nts’ą’ dihnay ay
uxa’ ts’ehuushyą’ xa ch’ale neeheenay.

“Bring all the wood outside!”¹
“Why should I do that?”
“Because it is going to snow.
“They will die; the people, the children, they are all going to die.
“They are all going to die.”

Just as her grandmother had told her, the girl brought in wood,
brought in wood.
The ones that had been playing didn’t do anything.
A crane was circling overhead and she was singing.²
And
the grandmother: “You listen to that crane circling overhead
and singing!
“It doesn’t do it for nothing, it’s going to snow.
“That’s why she’s singing.”

And
and then it snowed and snowed and snowed and
the people that had stayed outside
they had no food, they all died, all of them died.
All the children died, all of them,
All of them died.
You all listen to the story!
I say this
so we become smart; that’s why they tell us.

“Nah’ogn
“ts’ugaay eł
“diniign *whatever* nah’ogn
“sq’ meh dalxoo,” <neehinih>.

“Out there
“birds and
“moose, whatever out there
“don’t play with it,” they used to tell us.

¹ The old lady is telling her granddaughter to stack firewood all around the teepee.

² The crane is making medicine. Cora’s mother still knew the song that the crane was singing, but Cora does not remember it.

Che' t'iin xah nahogndak

(files: UTOLVDN07Oct2604.mov, UTOLVDN07Oct2604.wav, UTOLVDN07Oct2604.eaf, and addition UTOLAF09Aug1301.wav; all in UTOLVDN07Oct2604-draft090826.doc)

Told by Cora David on October 26, 2007

Transcribed and translated by Olga Lovick and Cora David, June 16, 2009

Double-checked and formatted on July 31, 2009

Category: **Łay eł t'eeey hutshyaak niign (Stories that really happened)**

Neenaattheh daq'

dineh iin

huuche' ts'eegn nahqoqijh.

Che' t'iin

huu'qosi'.

Naatayhneetkayh daq' <Teedlay>.

Yaadaatii Naatayhneetkayh daq' ch'a hihdaltth'ih.

Dineh iin texaaq tl'aan <huuheldeel>

<Nasaha'aal nts'aq' > dixoh eł nihetdak tüh

Dineh iin k'a t'eeey hiihitnay Chet'iin hijijij nts'aq'.

Dineh iin

łaakey iin

nahelseeyh eł hihteedeel eh.

Huukol.

Huukol. "Nday ch'a dineh iin <<nahelseey iin>>?" hinih.

Dineh <ts'ehłagn> xqoqshyaan huukah huuk'e teeshyah nts'aq'

hukah

hach'udal'ijj.

I talk about the Tailed People

Long before our time

people

with a long tail existed.

Tailed People

was their name.

At 'bare hill' in Tetlin.

Down there at 'bare hill', that's where they used to live.

They used to kill people and they ate them.

Before sundown they all gathered to play.

People didn't know that there were Tailed People.

Men

two of them

went out to hunt.

They disappeared.

They disappeared. "Where are the men that went hunting?" they said.

One man became smart for them (he figured them out?); he went out following their tracks and for them

he looked around.

Che't'iin iin xq̄hushyāa.
Dineh iin nduu nahtetdak ndiik t'eeey hihetndāy nts'a' t'eeey
oogn tāy k'üü tah anadetdak
Dineh [lhaakey iin]
huuk'eh hohna'iil ch'a,
diik'eh
nde' nts'a~' diik'eh natetdak.

The following bit was inserted on August 13, 2009

Ishyiit tah noo hihniideeł huunih nts'a' noo tah huuk'ah
hohnee'iik.

Ne' nts'a' du,
ka hohneh'iign
huhnnoo hihniideeł huunih eł.
end of inserted bit

K'a t'eeey tāy natetdak nts'a' nah'ogn <<tāy k'üü tah natetdak>>.
He find out Chet'iin
ay iin ch'a dineh ehxaan da'.

K'at'eeey che' t'iin iihitnay ishyiit dā
shnaa nee'eł naholndak Che' t'iin iin xah.
Uche' ts'eegn hq̄łj̄j̄ nee'ehnih.
Dineh heldeeł.

Ay t'eeey ch'a dineh xq̄shyāa
huuk'eh natetdak nts'a'

The Tailed People were smart.
They knew where people had walked and
he walked alongside the trail.
The two men
whose tracks he was looking for,
their tracks
were leading upstream.

There: "They went upriver!" he said and he looked for them
upriver.

Upstream though,
he didn't look for them
"They went upriver," he said to them.

He didn't walk on the trail, he walked alongside the trail.
He found out that the Tailed People
kill people.

They didn't know monkeys in those days
[but] my mother told us that the Tailed People were like that.
"They had a long tail," she said to us.
They eat people.

And that smart man
walking around following them

na'inshyay eł.

“Nah'oog dineh iin <łahthagn> nts'a' hihdetshyoh nts'a'

“huuche' ts'eegn hqołji iin ch'a dineh iin ehxaq da' nih.

“Ndee niihuuhelshyeek?”

“Datthi' Naatayh Neetkayh da' ch'a ishyiit ch'a huukeey na'.”

“<Teedlay> da' adandegn

“right by Skate Lake

“K'at'eey xunishyey niig huug ch'a huukeey.”

da' nih dineh.

Ay eh “Nts'a' hi'inday ch'a diinay?” hiiyehnih.

“Huuk'eh natihdaa nts'a' huunak'ji.

“<K'a t'eey ehts'ayh ch'aq natihdaak nts'a' hunak'ji.>

“Ay xa ch'a huu'ii'ishnay da',”

dineh iin ehnih.

“<Łahthagn nts'a'> huuts'uuxan!”

nih nts'a'.

Dineh iin hqo'ehnay eł natthadn Naatayh Neetkayh nts'a'
hihtetdeel.

<<Ch'itthay eł tl'oh eł niłtah nihneedlah tl'aan huu'an shyiit
hiyeedlah.>>

Łat eh kon' eh <huhik'aq>.

Łat eł kon' eł huu'hjixaq <łahthagn nts'a'>.

Jah nts'a' hutshyaak nts'a' k'a hiits'itnay hohunday le' nts'a'
niłtaag le'.

he came back out.

“Out there there are men that are hairy all over and they have long tails; they're the ones that kill people,” he said.

“Where do they put them?”

“Down there in 'dried-up hill' in there is their village.

“Up there by Tetlin,

Where nothing grows, there's their village.”

said the man.

And, “How do you know what you're saying?” they asked him.

“I followed their tracks and I watched them.

“I walked out of the wind, and I watched them.

“That's how I know them,”

he said to the people.

“We will kill them all off!”

he said.

He spoke to the people and then they went to 'dried-up hill'.

They mixed “fire starter fungus?” with dry grass and put it into the holes.

They burnt them with smoke and fire.

They killed them all with smoke and fire.

To this day, we do not know if they were dead or alive.

Part 3: Ts'ehuushaak niign (Stories how we can become smart)

Yamaagn Teeshyay Hah Nahogndak

I talk about Yamaagn Teeshyay

*(files: utolvdn08mar1302.mov, utolvdn08mar1302.wav, utolvdn08mar1302.eaf
and utolvdn08mar1304.mov, utolvdn08mar1304.wav, utolvdn08mar1304.eaf,
all in: utolvdn08mar1302-04-draft090826.doc)*

Told by Cora David on March 13, 2008

Transcribed and translated by Olga Lovick and Cora David in June 2008

double-checked and formatted: July 14, 2009

Category: **Ts'ehuushaak niign (Stories how we can become smart)**

Jan ch'a
Jq̄q eł Ch̄httheel eł
hanats'iholnak niign.

This is
Camprobber and Woodpecker
a story we tell about them.

Jq̄q dishyij̄'
hah'ogn eedah
eł Yamaagn Teeshyay huuts'a' aahaat eł.
Uhaniishyah,
Ch̄httheel eł.

Camprobber, all alone,
was sitting out there,
and Yamaagn Teeshyay walked up to them.
He came to their camp,
with Woodpecker.

Ay tl'aan Yamaagn Teeshyay,
"Dihtsiij̄!
Dihtsiij̄!" nih.
Ay tl'aan
Jq̄q:

And Yamaagn Teeshyay,
"I'm hungry!
I'm hungry!" he said.
And then
Camprobber:

“Chįhttheel,
hah’ogn,
dii įį’aal mbatl’aa’įįkaayh,” yehnih.
Chįhttheel eł kee aadogn
dahtsaa da’ee’an shyiit nts’a’
gųųh, tsat
tsat gųų’
yaa ninįįkaą nts’a’

Jqđ ts’aani’elt’eeh eł
Jan du’: “Ayah! Dii xa dįh’ay?” yehni.
Eł
“Ayshii dii xa ch’ih’aal le’,” Chįhttheel hiiyehnih.
“Ayah!”
Jqđ dii yihchuut tl’aan nit’aayįhtl’iit nts’a’ jah dugn.
“Gųųh t’ayaadn.
Dineh k’a t’eey itgha’aal, ndee ch’a dįį’ay,” yehnih.

Jqđ eł Chįhttheel eł fihetxąą eł.
Łihtetxąą eł.
Jqđ tthi’
kon’ shyiit nįįshyil eł
Jqđ hatniik’aą nts’a’ utthi’
<łahthagn nts’a’> delgayh.
Ay tl’aan eł Chįhttheel
unii tl’aan iche’ ts’ay iithal idihshyiil eł uche’ <łahthagn nts’a’>
hadeek’aąn nts’a’

“Woodpecker,
out there,
bring him what you eat,” he said to him.
And Woodpecker up there
there is a cache and inside
worms, wood
wood worms
he brought them in a bowl to him and

Camrobber got mad.
That one: “Yuck! Why do you do this?” he said to him.
And
“This is all I ever eat!” Woodpecker said to them.
Yuck!
Camrobber grabbed [the worms] and dumped it all out.
“Worms are not good to eat.
A man can’t eat this, why do you bring this?” he said to him.

Camrobber and Woodpecker were fighting.
They started to fight.
Camrobber’s head
he shoved it in the fire and
and Camrobber got burned and his head
it became white all over.
And then Woodpecker
grabbed him and pushed his butt, tail forward, into the fire, and
the tip of his tail burned.

Uche' chijj <łahthagn> nts'a' t'eey hadiik'aq eł delgayh nıjı.
Hqot'eey heltsijı.
K'ah du' t'eey
hqot'eey heltsijı.
Utthi' adihk'aqan tl'aan iiche' chijj' tadehk'aqan hqot'eey naant'i.

Ay eł
Jqo:
"Thee'!
Aadog dahtsaa shyiit
unok'ijı."
Jqo aadog dahtsaa shyiit nts'a' Yamaagn Teeshyay
mba' eł
jign utah xee
dinayh utah xee
yaa ni'inkaa.
Eh
Yamaagn Teeshyay iyeldeel:
"Jan ch'a nsqo!" Yamaagn Teeshay: "Shaa elkayh.
Hqosu' t'eey ay nach'ih'aal; ts'inaa'iin," nih.

The tip of his tail burned up and became white.
They still look that way.
Even today,
they still look that way.
His head burned, and the tip of his tail burned, and they still look
that way.

And then
Camprober:
"Wait!
Up there in the cache
I will look for [something to eat]."
Camprober [went] up into the cache and Yamaagn Teeshyay
dry fish and
blueberries mixed with grease
bearberries mixed with grease
he brought in a bowl for him.
And
Yamaagn Teeshyay ate it:
"This is good!" Yamaagn Teeshyay: "This tastes nice.
I'm eating really well, thank you!" he said.

Yamaagn Teeshyay Nahtsja xah naholgndak

(files: utolvdn08mar14307.mov, utolvdn08mar1307.wav, utolvdn08mar1307.eaf, UTOLVDN08Mar1307-draft090826.doc)

Told by Cora David on March 13, 2008

Transcribed and translated by Rosa Brewer and Olga Lovick on June 10, 2008

Double-checked and formatted on July 20, 2009

Category: **Ts'ehuushaak niign (Stories how we can become smart)**

Nahtsja ts'antleeg.

Nahtsjaq,

Yamaagn Teeshyay yaa neeshyay eł,

“Hoqsu' nts'a' dineh hoqle' dii xa ch'a?

“Ts'adn nts'a' hoqt'eh nts'a' shij' ts'ani'elt'eh nts'a'? K'a t'ee y
jsuuy!” iyehnih.

Nahtsja:

“Nxaa! Teladihdi' ha' nk'eh la dihdij ay shiin xa' ch'a

“Shk'eh

“nts'a' dihdij' ni <ch'a> shk'eh ch'a dihdaj

“ts'ikeey iin t'ee y shk'eh taadiil <nts'a'>.”

Nahtsja.

Yamaagn Teeshyay ts'ani'elt'aay eł yi.

Yaa nineeshyay eł.

Nahtsja gaay iin hiik'it ełuh etsan du'.

Yamaagn Teeshyay ts'ani'elt'ee nts'a', nahtsja haanineeshah
nts'a'.

“Du noo' ijthaa!” nii t'ee y.

I talk about Yamaagn Teeshyay and Wolverine

Wolverine was no good.

Wolverine,

Yamaagn Teeshyay came to him and,

“Why are you not a good person?

The way things are going, you always get mad? You are not a
good person!” he said to him.

Wolverine

“None of your business! You do it for yourself, I don't do this
like you for myself!

Like me

how I do it, the way that I do it,

the children will follow in my footsteps.”

Wolverine.

Yamaagn Teeshyay got mad.

He walked up to him.

The little wolverines, they peed and shat on top of it.

Yamaagn Teeshyay got mad and he walked up to Wolverine, and:

“Run this way!” he said.

“Nts’ą’ ndihnih niitjidił.

“Shi’ udłh’ąą de’ ch’ihtjitsah nts’ą’ ukit tjłfuh de’ ukit tjłtsąą
nts’ą’

“Tjłtsah.

“Huu’eel shyiit t’eeey staatilshyeek nts’ą’ nii’jłł nts’ą’ ay kjł
tjłdaal,”

Nahtsją ehnih.

Ay tl’aan eł Nahtsją ts’ą’ nooteeshyah.

“You will do as I tell you.

When you find meat, you will bury it and you will pee on it and
shit on it.

You will bury it.

You will take home what is in their traps; you will steal it and you
will live by that,”

he said to Wolverine.

And then he went back, away from Wolverine.

Yamaagn Teeshyay naadodi xah nahogndak

(files: UTOLAF08Apr2804.wav, UTOLAF08Apr2804.trs, UTOLAF08Apr2804-draft090826.doc)

Yamaagn Teeshay and the Ant People

Transcribed and translated on June 22, 2009 by Olga Lovick and Cora David

Double-checked and formatted June 24 2009

Category: **Ts'ehuushaak niign (Stories how we can become smart)**

Neenaattheh da' Yamaagn Teeshyay
keye da' nijshyah.
K'at'eey huh dineh diltth'ii,
jee'aan diitth'ak.

Once upon a time, Yamaagn Teeshay
came to a village.
He couldn't see any people,
[but] he heard singing.

*Teetsaan ney dq dq dq*¹

Ay eł Yamaagn Teeshyayh shyuugn nandetah ndee nts'a'
hooṅṅay.
Jah ch'aach'in'.
Ay neh'ay eł ay eetał.

Yamaagn Teeshyay looked around to see where the sound
was coming from.
There was a tree stump.
He saw it and he kicked it.

“Oh! Oh! Shk'ikaagn!”²
Shk'ikaagn,” nts'a' hehnih.
Eł Yamaagn Teeshyay ishyiit na'ehthat.
Ay eł t'eey naadodi iin ha ji'üüt,
naadodi iin du' “Dii xa neeshyah ghintal?” hiiyehnih.
“Ndee nts'a' jee'an ay ha ch'ale ishyiit ch'aach'in' dhihtal,”
hu'ehnih.
“An!”
“Jah

“Oh, oh! My pack!
“My pack,” they were saying.
And Yamaagn Teeshyay was standing there.
And then all the ants crawled out of there,
and the ants said to him, “Why did you kick our house?”
“I didn't know where the song was coming from, so I kicked
the stump,” he said to them.
“Come!
“There

“ashyuugn ch’il tatts’ite’ ha nee’eł dhindah,” hiiyehnih.³

Ay eł hashyuugn eedah.

Nchaa nts’a’ k’at’eeey huushyah dą’ ihhaay.

Eh ch’ithüh guuy eł hiitl’a’jidlal.

“Jan eł ch’a naats’ehotjil,” hiiyehnih.

“Shiign ts’ihotjil dą’ ch’ale daniishay,” hiiyehnih.

Ay eł Yamaagn Teeshyay dlok yinihthan,
edloh huuxa.

Dii guu::y ch’itüh

Nts’a’ dok’ji ha ch’ihl’ahijiyjidlal eh niithan eł?

Yaa edloh.

Ay shiin t’eeey t’axoh

Yamaagn Teeshyay naadodi haneeshay nadoodiiki’.

“we’re distributing cloths among people, come sit with us,” they said to him.

And he sat down on the ground.

He’s so tall that he can’t go into their house.

And they give him a little piece of moose hide.

“This is our potlatch gift to you,” they said to him.

“We were making potlatch, when you came in,” they said to him.

And Yamaagn Teeshay smiled just a little bit,
he laughed at them

This little skin

He thought, what am I going to do with it?

He laughed about it.

This is the end.

This was the story about how Yamaagn Teeshyay came to the Ant people.

¹ Cora David does not know what the song of the ants means; the ants have their own language. The last three words indicate the beating of the drum.

² Cora David translates this word with “my pack” (this is another instance of the ant language) and explains that the ants are talking about their eggs that they carry about.

³ The ants tell him that they’re holding a potlatch and that they would like him to join them, so they can give him a gift too.

Nedzeegn xah nahogndak

(files: UTOLAF09Jun2202.wav, UTOLAF09Jun2202.trs, UTOLAF09Jun2202-draft090826.doc)

Told by Cora David on June 22, 2009

Transcribed and translated by Olga Lovick, Roy Sam, and Avis Sam in June 2009 (several occasions)

Double-checked and formatted on July 29, 2009

Category: **Ts'ehuushaąk niign (Stories how we can become smart)**

Jan Nedzeegn ha'.

Nak'eet doo djiiji

neenaattheh da'.

Neenaattheh da' uxa' ts'ehuushyaą ch'a nee'eł naholniik.

Ts'ist'e diitsiikeey, ts'exeh gaay iin eł
dogn tah hihdelth'ih.

Łaakey ts'exeh gaay shji uudehth'ih.

Eh natehxak tah ts'iiniin etsaa:: hihdehth'ik hah'oogn nts'a'.

Hiikahtetdak tah ch'ikol.

“Ukah unah'ji,” huu'ehniik tah.

Hah'oogn hiikah nanetaak da' k'at'eey hiyuudih'aay.

Taagn da' hiikah tineedeel t'oot'eey k'at'eey hiyuudih'aal.

Dan da' etsaa eł

huutsqo “Shin tah hukah honuk'ji.

“Sq' shk'eh tahdeel,” huu'ehnih.

Hikah an tiniishyah nts'a' yikah natetdagn eł

yudih'aą ts'oo daadagn qotah ha'jit'ay.

I talk about Nedzeegn (Yucky-face)

This is the story of Nedzeegn for you.

This happened

long before us.

They used to tell us stories of long before our time to make us smart.

An old lady and her children, girls
were living way over there.

Just two girls were staying with her.

When it got dark, they could hear a baby crying outside
somewhere.

They went looking for him, but found nothing.

“Go look for him,” [the old lady] told [the girls].

They went looking out there for him but couldn't find him.

They went looking for him three times, but couldn't find him.

The fourth time he was crying and
their grandmother said, “Me, I'm going to look for him.

“Don't follow me,” she said to them.

She went outside to look for him and

she found him lying between two spruce trees.

Ts'iniin guuy etsaa.
Ch'aydihtij tlaad thüh
ts'at guuy ehtsij eł yinaduu tl'aan
tay teltij dayiltij.

Ts'iniin gaay
hanteey t'eey neeshyaq dineh choh eltsij.
Nedzeegn hiiyehnih.
Nts'aq' utsqo yehnih tah ch'its'aq shi t'eey di'.

“Hah'oogn figaay
“gaq tah natinuuk,” yehnih.
Łigaay thiin tl'uul nineedlah tl'aan
uk'eh naytetdak figaay thich'ehchüh yetetl'uugn eł.
Łigaay ehtij.
Ditsqo haniyiltij, “T'axo' ch'ale naanihu!”

ditsqo hehnih.
“Hoqladn ndihnih ha'!
“Hah'oogn natijdaak deel beel eł natijlteek ch'a ndihnay k'a joq
dhixeh natinuug k'a ndihnay,” yehnih.

Ay eł
“Aadogn gah kah dach'ijitl'uh,” yehnih.
Ahdogn ts'oo k'it tah dach'itl'uh nts'a' ts'ugaay iin <łahthagn
nts'a'> huugn ij tanah'etlqo nts'a' ts'uugaay iin na'eet'ayh.
Hehłagn eł.

The little baby was crying.
she picked him up, skin
he was wrapped in a little blanket and
she brought him back into her house.

The little baby
grew up pretty fast, he became a big man.
Nedzeegn 'half face' was his name.
Whatever grandma told him, he did the opposite.

“Outside the puppy
drag him around the snare line,” she said to him.
She put a rope around the puppy's neck and
The puppy was walking behing him and he choked it, dragging it.
The puppy died.
He dragged it to his grandmother, “That's it, I dragged him
back!”

he said to his grandmother.
“I didn't told you that!
“I told you to go out and take the dog with you, that's what I told
you, I didn't tell you to kill the puppy by dragging him,” she said
to him.

And then
“Set snares for rabbits a little ways out there!”, she told him.
He went and set snares up in the spruce trees, and all the little
birds got caught and were hanging there.
They died.

Ay eł ditsqoq haniiyilshyah.

“Jan iin ch’a hudhihtlqoq iin,” ditsqoq ehni.

“Ts’uugaay iin ha dach’jittlu laan ndihnih ha, gah kah dach’jittl’u ndihnay,”

utsqoq yehnih.

Eh hqoqshyaa, t’oo ch’ahday

nts’a’ shtutni’ xale’ day’.

Doogn staniishyah da’

doogn tah tsaah da’ee’aa tl’aan iket shi’ eł neetsay shi’ diniign
<eh> udzih shi’ gah tah ik’it danetdog.

“Ishyit nts’a’ tsuunaa, “ditsqoq ehni.

“Ena’,” utsqoq yehnih.

Ay eł

etsaa:: shits’a’ tsuunaa xa.

Dineh choh t’oot’eeey etsaa.

Yaa ishyiit nihniinaan eł hanoog kon’ utsqoq dehk’an.

Ts’oo shyah hogn huhtsiin shyiit dihdeltth’ix.

Daxat ts’oo nitdee’aay ettheel ettheel.

“Ena’ ndihnih! Neek’it tatnaaxüü, ndihnih,” utsqoq yehnih
t’oot’eeey hqoq’eeey yettheel eł t’axoh t’axoh ishyiit

tay’ neetheel eł nahdqoq nahal’uuk nts’a’ diniign neetsay

<eh> udzih gah taatna’jittl’jitt.

Huushi’ jittl’aa::n hah’ogn.

Oh! Hqoqshyaa t’oołaan djiday.

And then he brought them back to his grandmother.

“This is what I caught in the snares,” he told his grandmother.

“I didn’t tell you to set snares for birds, I told you to set snares for rabbits,”

his grandmother told him.

He was smart, but he still did this,

to see what she was going to say.

He went away a long way

he put up a cache way up there and he piled it with bear meat,
moose and caribou meat and rabbit.

“Let’s move there,” he said to his grandmother.

“No,” his grandmother told him.

And then

he cried, so they would move there.

He’s a big man, but he cried.

They all moved there and his grandmother made fire.

They made a spruce house and stayed in it.

He was chopping and chopping at the spruce that was standing
there.

“No, I’m telling you, it’ll fall on us, I’m telling you,” his
grandmother said to him, but he just kept chopping and enough,
enough, there

he kept chopping and it all fell down and the moose, the bear
and the caribou and rabbit meat spilled over.

They had lots of food.

Oh! He’s smart, but he still does that.

“Shin du’ tsq̄niiniign nudihnih,” utsq̄q yehnih.
“Nts’q̄’ shdinih nts’q̄’ shkanihtah de’ kah ch’ale hq̄q nnaa
dihday.”
K’at’eey hq̄qsu’ ik’ahnehtah de’, <<nts’q̄’ utaanifeh>>.

Teejuh yuunih nts’q̄’ ik’anehtah
Ch’its’aq̄ tah daada’an tah
<<K’at’eey hq̄qsu’ day t’oot’eey utsq̄q hq̄qsu’ ik’anehtah.>>

<<Nadelsüü iin> hiixa etloo.
Ay ts’iiniin, “Nuh’ich’oo nak’ij̄ł nts’q̄’ dihdj̄” nts’q̄’
hunaanich’ehthad nts’q̄’ niithan.
Ay eł aayh aayh chih <<eedlah>> aayh [ishyit]
shyüh shyiit ishyiit natetdagn ha.
Ay mbee’eh
diniign kah
udzih kah teedeel eł
Dii’tah huda huuk’eh
huunaatagn nts’q̄’ huuk’eh heltthat
eł anoo
haadal.
Nedzeegn <<udzih ntl’aan tah niishyah>>
udzih iin ij̄x.
Dii’aayy’ tthiiteettheet [way out].
Hiik’eh teetshyaał nts’q̄’
noo:: nts’q̄’

“I thought you were not smart,” his grandmother told him.
“I did all this to see how you cared for me, what you would say.”

Had she not taken good care of him, I don’t know what would
have happened.
She took pity on him and she took care of him.
He did things the wrong way.
He didn’t do things right, but his grandmother took good care of
him.

The hunters laughed at him.
And the child thought, “I will show you what I can do.”

He had snowshoes
and was walking in the snow.
And his maternal uncle
for moose
and for caribou they went.
He, after them
he ran after them
way up there
they were walking.
Nedzeegn ran into lots of caribou
lots of caribou.
He threw his snowshoe far away.
He jumped as far as he could towards them and
way out

aayh eł
telththat udzih nts'ą'
udzih ha ııxąą hq̄q ntl'aan t'eey.

Ay eł
udzih t'aa
“<Łahtthagn> nts'ą' udzih aydidhagdak stach'idzineedlah udzih.”
na'inshyay eł nih.
Hiihohnii'inshyah
Hiidehtsii.
<Łahtth'agn> nts'ą' hiints'ą' ts'ani'elt'eh.
“Nedzeegn
“udzih iin uch'a stach'idzineedlah iin
“k'at'eey nahiitsaldae hiiyehnih

Ishyiit nts'ą':
“Anat! Shints'ą' ahdał!
“Ishyiit da' delth'ih!” huu'ehnih.
Naa shihnts'ą' hiiteedeel udzih <łahtthagn nts'ą'> ııdlah nts'ą'
ha'ııhxąą.
Udzih iin <łahtthagn nts'ą'> huugn hııłaağ <łahtthagn nts'ą'>
hiidaltsıı.
Hq̄q shıı t'eey.

Ay ha etsaa eł
k'at'eey hiitl'aa yehchuudn.
Ch'anii'eltsanh da' chih dneh tl'aa hiiyetıı,
k'at'eey da' ts'iiniin tl'aa yehchuul k'at'eey.

with the snowshoes
he ran toward the caribou
he killed lots of caribou.

And then
under the caribou?
“I [shot and] missed all the caribou and the caribou ran away,”
he told them when he came back.
He came back near them.
They cursed at him.
They were all mad at him
“Nedzeegn
“the caribou ran away from him,
“we will not forget this for you,” they said.

And then:
“You guys go over there!
“They're still over there,” he said to them.
They all went where all the caribou were lying around, killed.
All the caribou were dead and they were scattered all over.
That's it.

And he was crying
[because] they didn't give it¹ to him.
They gave it to a stingy man,
they didn't give it to the child.

Etsaa nts'a' t'eey degn tah
ch'aldzeeg shyiit nts'a' tah teeshyah
Aadeg ch'aldzeeg shyiit ch'ale na'ethadn hqot'eey
ch'aldzeeg nah'ji de'.
Hqosqo ts'ay
dii'a' et
ch'inohtij uut'on <nts'a'>
tl'ah ts'ay ch'iifa' du'
diile' fa a'aal
ay et uxol du' <ts'ehfagn>
uxol du' degn
tah
hiiyuteneegn k'at'eey hiiyuunagn eh hqot'eey uxol nt'eh.

Ts'ehkah t'eey ay ch'aldzeeg shyii dineh gaay eeday nah'ijj.
*Any time of night or when you look at the moon, you can see that
boy is still up there.
It's a sad story, that one.*

He cried and he went up
he went away, up into the moon.
He's standing up in the moon²
when you look at the moon.
On the right side,
with his hand
he is holding the moose stomach and
in his left hand
they don't know what he's holding
and one leg
that leg up
there
they tried to grab him and couldn't catch him so he jerked his leg
up.
You can plainly see that boy up there in the moon.

¹ He is crying because in the distribution of the meat, he is not given *ch'inohtiin*, which is a sausage encased in moose guts.

² In the full moon, on the right side, you can see a man standing.

Stsqo Kelahdzeey xah nahoolndag

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Told by Cora David

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Double-checked and formatted on July 28, 2009

Section with the fox added on August 11, 2009

Category: **Ts'ehuushaak niign (Stories how we can become smart)**

They story they tell about Grandmother Spider

Neenaattheh da'
ts'exeh gaay
laakeey iin
hihdelxoo:: hah'oogn.
Laalil nahneedak.

Laalil huuch'a natnet'aay nahiitneedak et

huunaa huuts'a' ehsa' nts'a': "Ena'! Sq'!
"Laalil natnahdagn
staanuhtaafee' nt'eh,"
hu'ehnih.

T'oot'eeey k'at'eeey hiidiitth'agn nts'a'
laalil nahdogn ch'idanh keey k'etah kehuu'iidlah
et huu'ihhuushyaak.

<Ay tl'aan>

ts'igaagn
ts'igaagn gaay huuxah da'eedah de'.
Tay hoqts'eeg et tay teel et hoqtiij da', ts'igaak da'eedah.

Once upon a time
girls,
two of them,
were playing outside.
They were following a butterfly.

The butterfly was flying away from them; they were following
and

their mother hollered at them: "No! Don't!
"If you follow the butterfly,
he'll take you away,"
she said to them.

But they're not listening and
the butterfly took them to a different village
and they got lost.

And then
a chickadee
a little chickadee was sitting there for them.
There was a narrow trail and a wide trail, where the chickadee
was sitting.

Ts'igaqak:

“Nduugn tidhahdeet ch'a dahday?” hu'ehnih.

“Nee'ihhuushyaak nduugn tsudeel k'a hits'itnay,” hinih.

Ay et

ts'igaqak: “Tay ts'eegn k'i'ahdeet, sq' tay teet k'i'ahdeet!”
hu'ehnih.

Ch'aadeh du'

didia' tay ts'eeg [ki'eh] tay choh k'i ihtij.

Negn tah teedeet k'a tay ts'eeg k'i hiidal

Ndegn hteedeel et t'eeey

ch'itay

ch'itay dishyij' eeday ha hihnijideet.

Ts'ant'ay fan,

[they call him]

Ishyit da' hihnijideel et.

Tiihatna::k.

Hihditsij:: et .

“Nuhxa

tuuthaŋ oksay,” hu'ehnih.

“Ha'.”

“Ayt'oo, dijtsij nats'u'aal,” hinih.

Ay eh tuuthaŋ hutl'aa ijkaq.

Chidia' hashiign tuuthaŋ shyiit huneh'ay et

hiign naagn dii naagn le' ushyiit natatdiitek.

Eŋ:

“K'at'eeey tih'aal!” yuunih nts'a'

The chickadee:

“Do you know where are you going?” he said to them.

“We're lost, we don't know which way to go,” they said.

And then

Chickadee: “Go onto the narrow trail, don't go onto the wide trail!” he said to them.

The older sister

the older sister took her younger sister to the wide, big trail.

They started walking that way, they didn't go on the wide trail.

They went that way and

an old man

they come to an old man, staying all by himself.

Devil truly,

they call him.

They came there.

They were tired.

They were hungry.

“For you

I will make soup,” he said to them.

“You guys.”

“It's OK, we'll eat [because] we're hungry,” they say.

He gave them soup.

the younger sister looked into the soup and

there were dog eyes, or eyes of I don't know what moving around in there.

And:

“I'm not gonna eat this!” she thought and

dushyiign t'eey naatehtl'iit da' ch'itay nahtak.
Ch'aadeh du' naaye'aał.
Nateexeel eł
ch'aadeh <<eh>>
didia' hu'
[noo] hehtiat.

<Łahtthagn> nts'a' diits'a' <hijdlaa> nts'a' yineh'ih eł ch'idia'.
Ch'itay
ch'iitsay nihthiif tl'aan nih kon' nia' tthiidjittthayh nts'a'
delt'al de' eltsiin eł
yaadeh shyiit
yeh
ushyiit diyittthay.
Maadeh ehtij.
<Łahtthagn nts'a'> yineh'ijh.

Nts'a' di' nts'a' t'eey eł k'ahman eł, ts'iniithat nts'a'.
Nah'ogn ti'uhshyah.
Ch'itay: "Dii xa ch'a titjhaa?" iyehnih
"Jah shijitl'aat t'eey,
"shijitl'aat t'eey ni'ijha'," iyehnih.
"<Ena'>,
"k'at'eey hqotihdil,
"aya'.
"Nah'an ti'uhshyah!"
Ch'ithuh tl'uul iitlan niniidlah tl'aan na'an tinehtij.

she spilled the soup when the old man wasn't looking.
The older sister ate it.
It got dark and
the older sister and
her younger sister
slept.

Everything, the younger sister was looking.
The old man
put steel in the fire to make it very hot
until it looked red and
into the older sister
with it
he pushed it into her.
Her older sister died.
She saw it all.

And the next morning, she woke up early.
She wanted to go out.
The devil said to her, "Why do you want to go out?"
"In my hands
you can go to the toilet here in my hands," he said to her.
"No
"I won't do that,
"it's yucky.
"I want to go out!"
He tied a skin rope around her and she went outside.

Neeqn nts'ął shyiit ijshyaay eł
ch'aachin' da' ishyiit da' ch'aachin iin t'eey hq̄q̄ hq̄nday.
Ch'aachin'
“Da' tl'uuł nq̄łeek de',” ch'aachin' ehni.
“Ishyiit dhihda k'eh tl'uuł nq̄łeek de',” ay ts'exeh gaay du'
telththat.
Noo:: shyiit altthał nts'a'
haniig choh ts'exeh ni'iltthat.
Ts'ant'ay ch'a eł.

This bit was inserted on August 11, 2009

Ishyiit huu noogaay shij natetdaak haniig choh t'ah

yaa ni'iltthadn eł
“Naan ske'uhshya' nts'a' łaan?
“Nche' k'it de' sketihhaał hq̄łijj t'oot'eey nts'a' iynijthan,
yehni.
Ay eł
noogaay,
“Huh dii natijjeek de' ay eł shihq̄keet de' naan skentakteeł,
yehni.
“Tsayh shij' jah natihjeek.
“Huh dii tsayh eł nnidhihsayh eł dijltthox tiltsayh.”
Ay eł noogaay du' “Duka' hq̄shijjeel tl'aan naan skentakteeł,”
<<yehni>>.
Naan diiche' yaa sketnijthay k'it skeneeshyah.
Neljiit! Ts'exeh neljiit nts'a', “Hanteey!” iyehni t'oot'eey

She went to a bunch of bushes and
tree stumps, long time ago, the tree stumps even were alive.
Tree stump,
she said to the tree stump, “Bring that rope back around it!
“Pretend that I'm there and move the rope a little bit,” and that
girl started to run.
She kept running far that way and
the girl came running to a big river.
The devil [right behind her].

A fox was walking around by himself at the edge of the big
river,
she ran to him and
“I wonder how would I cross the river?
I can easily go on your tail but what do you think about that?”
she said to him.
And then
the fox:
If you pay me with whatever you carry, I'll take you across,” he
said to her.
“Ochre is the only thing I can offer to you.
“If I paint you with this ochre, then you will turn orange.”
And that fox, go ahead, paint me, and then I'll take you across,”
he said to her.
He put his tail across [the river] and she crossed on it.
She was scared! The girl was scared and “Hurry up!” she said
to him but

noogaay du' natateehthak.

Ay eh

“Hanteey!” yehnih.

Iiche' k'it naan skeneeshyah nts'a' naan tah hunaan tah
sta'iltthat.

Ay tl'aan hunaan altthał nts'a' t'eey chih nahuugn ch'ithoo
k'eltsiin mbeł

ch'ithüh ts'ethoo ay dinaht'aagn nts'a' dehnay.

Manh choo eltsijj.

end of inserted bit

Ay naattheh du'

ch'iithoo <eł>

mbeetsal <eł>

nahuugn tthee dii'eł dii'eedlah <chih>.

Hiitl'aa hiijjdlay.

“Jan manh uule',” nih dik'eetl'aat nts'a' yidehnay.

Tthiiteet-tthak tah manh cho:: eltsiik.

Ay tl'aan “Jan ddhał uule'!” niik tah ddhał choo eltsiik.

<Nts'a'> ch'itay

ts'exeh k'eh alttha::ł

<Nts'a'>

manh choo maagn nii'eltthał tah, hiimaagn ts'ak tiiteltthak da'.

Dziin t'eey meł hoołeek.

Tl'aan ddhał choh tachih ddhał tüh niithaadn t'eey hoołeek
nts'a'.

K'at'eey yaa na'ehhaay.

the fox was taking his time.

And

“Hurry up!” she said to him.

She crossed over on his tail and then she ran away.

And she was running and a scraper, the thing with which

we scrape skins, she threw it over her shoulder.

She made a big lake.

And long time ago

a scraper

a fish knife

and also some rocks, she had with her.

She throws them behind her.

“There shall be a lake!” and threw it behind her.

and it became a big lake.

And then: “This shall be a mountain!” she said and there was a
big mountain.

And the old man

And the old man kept running after the girl.

And

he came to the shore of the lake, he ran around the lake.

It took him all day.

He walked across the mountain; it's a long way.

He didn't catch up with her.

Altthał diinah
kelahdzeeh
kelahdzeey iin haanoogn shyah łaan hah'oogn nts'a' hudehgod
eh.

“Doo ch'atnay?”

kelahdzeeh iiyehnih.

“Shin! Shin.

“Tsqq, shin diht'eh,” nih.

Tsqq,

“Danihaay!” yehni.

“K'at'eey nkah hutnak'jil, danihaay.

“Nnak'jh de', ntthan natal'oh,” yehnih.

Ay eł

daniishyah tl'aan

“Adaat

“ch'ithüh,

“ch'ithüh ts'an ay shyiit iltthiit!”

yehnih.

Ay shyiit iinshyah tl'aan chinel'jii

eł nah'qq nts'a' eł

hudeldonh eł

“Danihaayh!” yehnih.

The devil ran right behind that girl.

“Mmm huhuhuhu,” <nih>.

Ehtloo nts'a'

She ran and there was

spider

the house of the spider people, and she knocked on the door.

“Who is that?”

the spider said to her.

“Me, me!

“Grandma, it's me!” she said.

The grandmother,

“Come in!” she said to her.

“I'm not going to look at you, come in.

“If I look at you, your bones will fall off you,” she said.

And then

she went inside and

“Over there

“skin bag

“run inside the skin bag!”

she said to her.

She went into [the bag] and hid

and outside

there was a knock

“Come on in!” she said.

“Mmm huhuhuhu,” he said.

He was laughing and

“Nday jah ts’exeh njah duu nts’ą’ t’eeey utsijj huni’elt’ay ha, jah nts’ą’ ay tidhihshyah,” ni.

Ch’itay eh shuugn uneh’ay eł
kelahdzeey ts’ist’e’,

“An staaniida’!

“Nts’ą’ hajaktthak nts’ą’ ntth’an nataadah,” yehnih.

Ch’itay du’, “K’at’eeey staatihdal!

“Jah t’eeey tihdal,” nih.

Ay eh

kelahdzeey ts’ist’e iikah huneh’ay eł utth’an <łahthagn nts’ą’>
nateetdeek.

“An, an an! Tiniltthit ha eltthiit jah jan ay uufe’ diinih,” yehnih.

“Jan jign uufe’ jan tsüü uufe’,

“jan ntl’at uufe’ <łahthagn nts’ą’> jah nan’ k’it dii eedlah nts’ą’
ay qołe’ de’.” iiyehnih.

Ay eł ch’a nah’ogn jign ehtah

nishyeey nts’ą’

tsüü tah ts’eldeel nishyeey hoołijj.

Ay eł t’axoh eł

ushyüü taagn iin nahatdał.

Ts’exeh gaay

hahnoogn

huuts’adn shyiit yeedah.

Dahugn

“I followed the scent of the girl here, that’s why I came here,”
he said.

The old man looked around and
old lady spider,

“Quick, go away!

“I will turn around and look at you and they fall down,” she
said to him.¹

The devil, “I won’t go away!

“I will stay right here!” he said.

And then

old lady spider just looked at him and all his bones fell down.

“Quick, quick, quick, run out, get out of that bag <grab a bone>
and say what it’ll become!” she said to her.

“These will be blueberries and this will be wild potato,²

“this will be cranberries and whatever grows here, that is what
you’re going to be,” she said to [the bones].

And then out there berries

grew and

and wild potato and other edible plants were growing.

And then

her three sons came back.

The girl

right in the dwelling

she was in his bag [of one of the sons].

In there

nahugn huuts'ade shyiit ishyii yetdlag shyiit hq̄hneh'ay eł
<Ch'etl'aa tay> ts'exeh gaay ishyii eedah.

“Shin sh'aa taafeeł, shin sh'aa taafeeł,” hinih.

Hq̄ kelahdzeey du',
“K'a nuh'aa taafeeł eł
diixa dahnay,” hu'ehnih.

Ts'exeh gaay: “Shnaa iin k'e ts'ehokdaq̄ natuhshya',
“Shnaa iin.”

Ay eł tsq̄ kelahdzeey,
“Tthee choh stadij' aan naan hich'inihthat “Shiign hq̄nih'ijj!” eł

shiign uneh'ay eł,
“Oh, ahnaa iin! Shta' iin!” <yehnih>.

Ay eł,
“Tth'ee niidat,
“diniign thüh niidat yehni nts'a' hq̄d̄i' dziin.”

Shii niyeh'aak.
Hahshiign nan' k'it k'at'eey hi' ihtq̄ d̄i'.

T'axoh ishyiit k'eh
yinehtl'uul ninijj.
“Shiign t'axoh natonshyah,” yehnih.

Natetshyay eł
nataadaal eł
“Stsikeyy dineh iin nachihdheh'xijj de',
shuu kah tahshyüü:: nts'a'

they were looking in their bags.

The girl was in the last one.

“Me, she's going to be my wife, me, she's going to be my wife!” they said.

And that spider,
“She's not going to be you guys' wife,
why do you guys say that,” she said to them.

The girl: “I miss my parents, I want to go home,
“my parents.”

And grandmother spider,
She pushed the big rock cover aside with a stick and “Look
down!” and

she looked down and,
“Oh, my mother, my father!” she said.

And then,
“Gather sinew,
make a rope out of moose skin during the day.”

She measured it down [to see how far she had to go].
It didn't quite reach the ground below, so she kept on doing it.

Enough there
she tied enough rope.
“It's time for you to go down now,” she said to her.

She went down and
after she left
“If my children kill me
it'll snow lots and

hugn ch'inluut t'eeey tahshyüü
hii'qõndayh de', yehnih.
"Aha."

Shiign tah
nayi naatqõ idihnay eł and
dinaa iin naht'aagn t'eeey nayitji.
"Oh! Shnaa! Shta'!" nih tah.
Dinaa iin dita' iin thiin huuniik.
Hin nahuunelts'uq eł t'eeey.

Tadn [or] danh hõqõji eł ehshyüü t'aaan ch'inluut di ehshyüü.

"Oh!
"Stsqõ nahdhehxji," nih.
Unaa iin uta' iin dii "Doo ch'a ntsqõ?" hiiyehnih.

"Kelahdzeey, stsqõ kelahdzeey," nih.
"Nahdhehxji kahol'ji," yehnih.
Shiign etsah.
Hõq shji t'eeey.

there will be hail and it'll snow
you will know by that," she said to her.
"Yes."

Down
she let her down by the rope
she put her down right behind her parents.
"Oh, my mother! my father!" she said.
She hugged her mom and her dad.
She was kissing them again and again.

It became night and it started to snow and there was hail and snow.

"Oh!
"They killed grandma," she said.
Her mother and her father, "Who is your grandmother?" they said to her.
"Spider, my grandmother spider," she said.
"This is a sign that they killed her," she said to them.
She was crying right there.
That's it.

¹ Avis Sam explains that when Grandmother Spider looks at someone, their flesh melts away and all the bones fall to the ground.

² The girl picks up pieces of bone and throws them away, naming what they'll be. This is how edible plants were created.