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ON TEN'A FOLK-LORE.

BY THE REV. J. JETTÉ, S.J.

STORY-TELLING, among the Ten'a, is considered quite an accomplishment. With what success they cultivate the art—if art it may be termed—I shall leave the reader to judge for himself after he has perused these pages. I shall endeavour to present a selection of Ten'a tales, sufficient to give a fair idea of their folk-lore.

Story-telling is commonly resorted to as an entertainment to pass away the long winter evenings. The formula, which almost invariably concludes these narratives, evidences this purpose; the narrator winds up his tale by stating that he has “shortened the winter.” The entertainment is highly relished. These overgrown children enjoy the stories as much as our little ones their nursery tales, and pretty much after the same fashion they half-believe in the reality of the facts related. They may have heard the legend scores of times, they may be able to tell it themselves; their interest is not the less for their knowledge of it. The stories are never stale to them, never old or tiresome. The season during which the story-telling is at its height is the first part of winter, until the celebrations of the mid-winter festivals are passed, *i.e.*, for about six weeks, from the beginning of December to the middle of January. The entertainment is always an improvised one; no previous arrangement is made. It takes place in the dark. At the usual hour, *viz.*, about nine o'clock, the inmates of the cabin go to bed, that is, stretch their blankets on the floor and roll themselves in them, all around the house, their heads to the wall; generally ten, fifteen or more, sleep thus in one house. The last one to go to bed puts out the light, and darkness instantly takes possession of the place. Every chink is, at this season, well caulked, for the cold is intense; heavy curtains, made in our civilized days of old gunny-sacks, hang on the outside of the windows, to prevent the formation during night of a heavy frost on the inside of the panes, and exclude the very faintest glimmer. It is then that someone suggests, “Let us have a story!” And after some hesitations and entreaties, anyone that “has a story” begins. Politeness requires that after the first sentence, generally very short, the listeners encourage him with the special interjection *anni!* which is used only for this special purpose. The following sentences are also usually followed by an encouraging *anni!* from some of the listeners, and usually the whole narrative is thus punctuated, every now and then, by the *anni* of approbation.

The story-teller speaks slowly, in a sort of mysterious undertone, which contributes, together with the darkness and the wonderful character of the facts

presented, to cast a sort of awe on the audience. As the story develops, the interest increases; peals of laughter, exclamations of commiseration or disgust, reflections on the characters and actions described, conjectures as to what is going to follow, soon cross each other from all quarters. The intense interest and excitement then displayed I cannot better compare than to the impressions manifested by the audience in our theatres. It is the same display, although on a reduced scale.

It happens, of course, that the story is long at times, and the narrator uninteresting; in consequence he puts his audience to sleep, and may stay for a while talking in the dark to no ears but his own. But, as far as my experience goes, this very seldom happens, and, as a rule, the most lively interest is displayed by the whole audience until the very end.

The darkness, required as a condition *sine quâ non* of the story-telling, has considerably hampered my efforts to obtain specimens of the folk-lore. A few times, indeed, finding myself unable to scribble in the dark, I made an attempt at striking a match and lighting a candle, but Medusa's head could not have produced a worse effect. Both narrator and audience were petrified into a desperately silent mood, and not a word was obtainable after that. I had, therefore, to trust to my memory for the main facts of the tale, and by dint of persuasion induce the story-teller to repeat them piecemeal during the following days. The texts I have thus obtained are not quite as rich in detail as the original story. I am confident, however, that they faithfully present the genuine story couched in genuine Ten'a, having put them to the test by reading them aloud to groups of natives, who declared that they understood them perfectly.

The stories are designated in the Upper dialect by the term, *kādōn-tsedēni*, which is an incomplete phrase, meaning, "In old times, it is said," and form a fit formula of introduction, somewhat as in English, "Once upon a time." The Lower dialect call them *rolōih*, which seems to be a proper word meaning "story," and it has the connected verb, *rotlloih*, I tell a story.

They may be divided into three classes. First, the inane stories, that are perfectly insignificant and meaningless. The first of those quoted hereafter belongs to this class. They are used by story-tellers who wish to shirk the task and dare not openly refuse when requested, especially when insistently encored after an interesting relation. Also, when a story-teller at the beginning of his narrative finds the audience irresponsive, and does not receive the customary *anni*, instead of stopping short and dropping abruptly, he winds up after a few sentences, and concludes his story in this peculiarly insignificant form.

Second, the myths, or stories connected with facts acknowledged as having really happened; the second, third and fourth of the following stories are of this class. They present the mythology of the Ten'a, intimately connected with what may be considered as their historical records. They are especially difficult to obtain, and the natives are very reluctant to let them be taken in writing.

Third, stories analogous to our works of fiction, having no relation to historical

events or personages, and often modified by the narrator. They may serve to illustrate native customs and to give an insight in the Ten'a thought, but make no pretence to historical exactness. The fifth story, in the following series, is a sort of transition between the myths and the tales of this last group, and partakes of both. The subsequent tales are decidedly fiction. Stories of this description are more easily obtained than the myths, but the inane stories can be had for the asking.

The titles which I have given to them are generally obtained from the natives themselves. It will be remarked that many words, such as "răttě," "rél'é," "röntěn," "ărürüyět" (pronounced in the Lower dialect, "ărürüyět"), etc., are capable of various renderings. Their meaning is greatly influenced by the context. Often they are mere expletives, comparable to the particles δε, γαρ, γε, etc., of the Greek.

Nîl-tsūkălăyū.

The grandmother and her grandson.

Nîl-tsūkălăyū lědđ. Mě kōya kŭn te-l'ăn. Tsōnkŭda
A-grandmother-and-her-grandson stay. Her grandson firewood gets. A-prairie-chicken
(or willow-grouse)

ătłtłtł. Tsěyerōtsě kŭn no-dălerōr. Tsěyerotse te
he-shot (with an arrow). And-thus the-fire-wood he-sleds (home). And-thus his

tsukăla tse rōyĩ rōdērēlō, tse nō-rōdřikōn.
grandmother to in-the-underground-house he-brought-the-wood, and he-lit-the-fire.

Tsonkŭda ă-rōnĩ-kerēřtłh. "Lěyăn, kăntă," te tsukal
The-prairie-chicken he-put-to-roast-on-a-stick. "It-is-fat, it seems," his grandmother
(willow-grouse)

ăřnĩ. Tse ye yăr ni-kěřtōn. Tsěyero ko tsukal
he-says-to. And her down-in-front-of he-put-some-in-a-dish. And-thus this grandmother

měđkŭda ăřă te kōya itěňăřtłkōih. Tsěyerotse me kōya tăkă
a-spear with her grandson made-a-thrust-at. And-thus her grandson up

tō-dlěřăř, tsěyerotse tsěbă kătse tō-dlěřăř. Tsěyerotse me tsukal ye
fled-up, and-thus a-spruce-tree on up-he-fled. And-thus his grandmother it

yar nĩ-nĩyō, tse yěđtěňăřtłtł. Tsěyerotse: "Tsukăla, yŭyăřtsěn
beneath came, and began-to-fell-it. And-thus: "Grandmother, from-below

sěňăřtan," yěřnĩ. Tsěyerotse te tsukal nōkōt kěřtłtłtł,
look-at-me," he-says-to-her. And-thus his grandmother's eye he-shot-an-arrow (in),

tsěyerotse no-no-răłěřăř, tseyerotse răłěřăřtł. ărürüyět kăyăr
and-thus down-again-he-fled, and-thus he-was-fleeing. Then a-village

nĩyō, tsěyerotse me tsukal ma ka nĩyō. Tsěyerotse me kōya
he-came-to, and-thus his grandmother him after came. And-thus her grandson

yar lědđ. "Kŭn sor tłi dăňřtłkōih," te koy ăřnĩ. Tsěyerotse
in-a-house is. "Fire me-to out bring," her grandson she-says-to. And-thus

kŭn-dăłkōň yor tłi dăňřtłkōň, tse te koy lăřřăň, těkěň ăřă,
a-burning-ember her-to out he-brought, and her grandson she-killed, a-stick with,

tsě yěđřikōn.
and she-burnt-him,

FREE TRANSLATION.

A grandmother and her grandson were living together. One day, as the young man was getting some firewood he shot a prairie-chicken (willow-grouse). When he had brought his wood home and lighted the fire, he put the chicken (grouse) on a stick to roast. When it was cooked he put a piece of it in a dish, and placed it before his grandmother, saying, "It looks good and fat." But the old woman, seizing a spear, made a thrust at her grandson. Whereupon he took to flight, and climbed on a spruce tree. The old woman came to the foot of it and began to chop it down. "Granny!" he cried to her, "look at me from down there"; and, as she did so, he shot an arrow in her eye. Then he speedily let himself down and ran away to a neighbouring village, the old woman pursuing after him. When she came, he was already in a house, so she shouted to him from the outside, "Bring me some fire." And he brought her a burning stick, but she killed him with a club and burnt up his body.

NOTES.

"*Nit-tsukālayu*." The reciprocal pronoun, "*nit*," prefixed to the plural of a word expressing a relation of some kind, denotes both terms of the relation. Thus, "*tsukāla*" meaning grandmother, the other term of the relation is the grandchild, "*kōya*," and the plurals, "*tsukālayu*, *kōyaka*," preceded by "*nit*," denote the grandmother and the grandchild, "*nit-tsukālayu* or *nit-kōyaka*." In like manner, the plural of "*kūn*," husband, is "*kūnka*"; and that of "'ot," wife, is "*oka*"; hence a married couple is designated either by, "*nit-kūnka*," or by "*nit-oka*." Here the other person is known to be a grandson, not a granddaughter, from the following of the story, but also from the Ten'a custom. A grandmother will adopt her grandson, not her granddaughter, because she takes the child as a help for the work, and there is nothing that the girl could do which the old woman could not do herself. But the boy can perform all the tasks which, by custom, are reserved to men, and are not therefore within the pale of the old woman's attributions. Similarly, a grandfather will adopt a granddaughter, not a grandson, for the same reason.

"*tsonkūda*," a prairie-chicken (willow-grouse), a bird of the pheasant family, smaller than either the grouse or the ptarmigan. Its flesh is entirely white when cooked.

"*a-roni-keréttlih*," literally, something was planted in the ground to (the fowl); the word is used only to express this mode of cooking, which is common among the Ten'a, where a camp-fire is available. Fish, fowl, ducks, musk-rats and occasionally slices of deer and bear meat are thus roasted by the fire. The birds and musk-rats are previously cleaned and spread open, the stick being driven through so as to keep them in position. The fish are not emptied, but the stick is passed through the flesh and backbone. and must not

penetrate the entrails ; the mouth of the fish is tied with a strip of willow bark.

“medikúda,” a spear. The Ten'a use three kinds of spear, one to kill bears, another to spear fish, and the third to open the water-hole in winter. This one is here meant, and the word used, though applicable to the others, is proper only for it. It is a pole, at least 6 feet long, at the end of which is fastened, in our days, a piece of iron or steel from 12 to 20 inches in length. This was formerly a piece of bone or of stone.

“kún sor tti daniŋtoih.” The ending *toih* marks a singular, as if she said, *a* fire, or a burning stick ; it also implies that the thing spoken of is actually burning. The young man's readiness to comply with the grandmother's injunction well illustrates the passive obedience of the young Ten'a to any one older than himself. No one but a Ten'a boy would have obeyed the summons under the circumstances ; but, in a Ten'a, this obedience is the only course that could be expected.

Tótson.
The Raven.

Kăyăr	rükörtën	rūlān,	tsĕdĕnĭ.	Tĕn'ă	lōn.	Kōskōnōn	rōgĕtă	kūn
A-village	large	there-is,	we say.	People	are-many.	A-house	large	also
rūlān.	Ēit	răttĕ,	yŭtĥit,	tsōrōtĭyă	yătsĕnă,	kĕtkŭl.		
there-is.	There	and,	riverwards,	the door	on-that-side-of,	a-blanket-is-spread.		
Kĕn	sŭŭ	mĕ	tōr	rūlān ?	Tsărăttĕ	rădădlĕttĕ	yŭrrŭ.	Rōntĕn
What	perhaps	it	under	there is ?	And	they-stay	thereabout.	Strange
sō	sĭttō-dălĕnĕn :	tsărōŭ-kĕdĕnăŭlĕttĕtsĕ	tō-rŭdĕyōr,	tsĕ	yŭur	răttĕ,		
the-sun	has-been-lost :	being-darkness-dark	it-has-become,	and	there			
kŭn	yĕt	ră-kĕrĕŋtđzăih	tsĕ	kō-rĕŋdĕdăŭ.	Kō	nĕdătsĕ	tō-rŭnăr ?	
fire	with	they-make-light	and	they-go-about.	Here	how	shall-we-do ?	
Tsărăŭl-kĕdĕnăŭlĕttĕts-tō-rōyăn				tō-rŭtăltă.	Rōntĕn,	tsŭkălă		
Being-only-darkness-dark				it-has-begun-to-be.	Suddenly,	the-old-women		
tă-rădĕnĭ :	“Kō-tĕmă	tĕnă	ōrō	sō	nō-ŭrŭkŭt ?”	Intĕn	tĕmă ?	
say :	“Who	us	for	the-sun	shall-take-back ?”	But	who ?	
tŭ-rŭnărĕn	ădĕn.	Rōntĕn	nĕŋkōrōtĕn'ă	dĭlōyă	lōnĕ	kōskōnōn		
the-one-to-do-it	(there-is) not.	Suddenly	the people	chattels	many	the-house		
ro	rărĕlō,	yŭtĥit	ăttkŭlĕ	rōn.	“Tăurŭyĕ	tĭrō		
in they-brought,	riverwards	the-spread-blanket	to.	“These-things	in-exchange-for			
tĕnă	ōrō	sō	ōkō	ko-nănĭtōr,”	răyĕnĭ.	ĭntĕ	nĕdăn :	
us	for	the-sun	in-search-of	fly-about,”	they-say-to-him.	But	no :	
răttĕnōihă	tsō-rōzōkōŭ.	Tă-răr'ănă	tĭ	nō-răyĕnĭlō	tĕttĕktsĕn.			
he-does-not-stir	not-even.	Wherefore	out	they-brought-them-back	entirely.			
Kō	kĕn	ră	yō	rōtsĕ	rĕrŭnĭh,	ĭrŭ ?	Răyĕnĭ	kŭn :
Here	what	they	him	to	must-give,	perhaps ?	They-say-to-him	also :

“Ěkă nôtérkě tsěitělōhrāi, nōrō,” rāyēni. ārūrūyēt rātālnōn : “Ā’ā,”
 “Dogs two we-shall-kill, you-for,” they-say-to-him. Then he-moved : “Yes,”
 ni. Tsě kěkōr yān rōrōtātī’ōn, yēn-ilēyāntsě tē-nō-rūrūlōr,
 he-said. And fat only they-began-to-feed them, being fat they-made-them,
 tsě rōrōrērōn, tsě nī-rūrūnītōtī, tsě rūrūtībāts, tsě
 and they-killed-them, and they-cut-them-in-pieces, and they-boiled-them, and
 rāyē-yērē’ōn. Tsārāt-kēdēnāhlētīēts-tēn tī nīyō tsě yūr-nēdārā
 they-fed-them-to-him. The-darkness-dark-place out (of) he-went and somewhere
 itēnāltōk, tsě nōtōrtī. Nēdār sū ? Rōntēn yēkōih itīōn,
 he-began-to-fly, and he-was-flying. Whither perhaps ? Suddenly a-light he-perceived,
 tsārātē tsārāt-kēdēnāhlētīēts-tēn rōyī-dzā nātōk, yūrrū kūn īnāltōk.
 and the-darkness-dark-place out-from he-flew, thither too he-flew.
 Rōntēn kāyār nātōk; yēt rōtōkō īnāltōk. Rōntēn sōltān
 Unexpectedly (to) a-village he-flew ; there over he-was-flying. And-then a-woman
 zūū tū ōkō nōkō dīrā’ōi ; yūtht tūkēnkāt
 beautiful water in-search-of down-the-bank was-going ; riverwards (at) the-water-hole
 tū tāllēnūn. Ronten āt yōzā ā-ltāt tsě yē
 water she-began-to-drink. Suddenly a-spruce-bough small he-became and it (the water)
 yī kārādērērāt. Kāt nō-yēdētērōihtī, īrū, īntēn yē yī nō-īdēdōrōihtī,
 in he-fell-down. Away she-pushes-it-often, in-vain, but it in again-it-comes-back,
 tsě rōtēkā yē yē tū rādēnūn. Tō-nō-tāllēyō, tsě rādō
 and at-last it with water she-drank. Up-she-went-back, and in (the house)
 nō-īdēyō, tsě yūr tō-rūtā, ārūrūyēt mē yī tēn’ā rūtāltāt.
 she-went-back, and anything goes-on, then her in a-child there-began-to-be.
 (= nothing happens)
 Tsēyērōtsē nō-rōrētān. Tsēyērōtsē kō yākanyōzā ko-tāllēyō ; yūr
 And-thus she-brought-forth. And-thus this baby began-to-walk ; some (things)
 ko-rūtāltō, bān tīrā lētīōyē, ēitē kō-flā.
 he-began-to-carry-about, (at) his-mother’s pillow the-things-that-are, these he-carries-around.
 Arūrūyēt yūnī-yūtht rōnī’ān, aruruyēt sō itīōn, tse
 Then up-river-riverwards he-looks, then the-sun he-perceived, and
 yūlnīk, yūnēt nī-yēnī’ōn, kō-yētāl’ōn. Yū’ānā
 he-took-it, off (from the wall) he-put-it, he-began-to-move-it-around. Away
 tāl tōyēkă, rōyī yērētbātī. Bān yū’ānā yōkō
 the-underground-entrance under, in-the-hole he-rolled-it. His-mother away it-in-search-of
 rōyī rēyō, tsě nō-yūlnīk. Yūnī-yūtht nī-nō-yīnī’ōn. Aruruyēt
 in-the-hole went, and took-it-back. Up-river-riverwards she-placed-it-back. Then
 ko yakanyoza tāltsār. Bān : “tālēk,” yēni ; īntē ātsār.
 that little-one began-to-cry. His-mother : “hush,” she-says-to-him ; but he-cries.
 Aruruyēt mē-l’ā kē’ōkēn tē-yēni : “Nōnī-nōtht sō lō’ōnē
 Then his-uncle one says-of-him : “Up-river-riverwards the-sun that-is
 (= mother’s brother)
 kāt, rōtān ; tē-dēnī. Aruruyēt ko yakanyoza tādlē’ih. Bān
 (he) wants, perhaps ; he-says. Then that little-one said-“He !” His-mother

so ulnik tse tẽ-tẽ'n'ă tlo-no-yẽr'ẽ'õn. Ko yakanyoza
the-sun took and her-child she-gave-it-back-to. That little-one

ko-no-yetal'on : yu'ana hãt tãyẽkă royi no-yerẽbatł.
began-to-carry-it-around-again : away the-entrance under in-the-hole he-rolled-it-again.

Ya ka royi réyo : yũ'ũt rõtłf-rětõtẽn ro yẽr'ẽ'õn, tse
It after in-the-hole he-went : there where-there-is-a-passage out he-brought-it, and

hãlyĩ tă'ănă tłi yẽn'õn. Ko yakanyoza tõtson ā-nõ-Hlëlăt ;
the-entrance away-from out he-put-it. That little-one a-raven he-became-again ;

ye yeł no-łtøk, tse nõ-nõtörtł. Tă kăyăr ye yeł nõ-nătøk :
it with he-flew-back, and he-was-flying-back. His village (to) it with he-flew-back :

něnkörötẽn'ă tlo-no-yer'õn. Aruruyet rā-nõ-rūdăłt'it, tse "nětũră,"
the-people he-gave-it-back-to. Then it-was-light-again, and "thanks,"

răyẽnĩ. Yět-rõtłřorõn ko tõtson yutłit tsörötłyă røkălă, yet
they-say-to-him. Thereafter this raven riverwards the-door aside-of, there

ni-no-ideyo. Yet ra ye tőr nõ-kedërẽtkũt. Kõtă, rõił
he-returned. There they him upon spread-again-a-blanket. That-is-all, the-winter

rõn nălẽtłkũs.
a-part-of I-have-chewed.

THE RAVEN.

There was a large and populous village, says the old tradition. A big house, stood in the place, and near the door, between this and the river, a blanket was spread on the ground. What could there be under it? People were gathered around it. A strange thing had occurred: the sun had disappeared, and all was in the dark; they had to light their way with torches. What was to be done? it was dark all the time. Then the old women began to say: "Who will get back the sun for us?" But who indeed? There was nobody to do it.

Well, the people began to carry things into the house, quite a pile of things, as a gift to the one under the blanket. Then they said to him, "You go and fly about to get back the sun, and we will give you all these." But it was of no avail: he did not budge. So they took all the things back. Then they said to him: "What if we kill two dogs for you?" This time he stirred: "Yes," said he, and so they began to feed the dogs on fat only, and made them very fat. Then they killed them, and cut them in pieces, and boiled them, and fed him with them.

Immediately he started to fly out of the darkness, flying along. Where was he going to? Suddenly he saw a light, and flying towards it he emerged out of the dark. He had come to a village, and over it he hovered. There came a beautiful woman, going down the bank to get some water. At the water-hole she began to drink.

All of a sudden the raven was transformed into a tiny spruce-leaf, which fell down in the water the woman was drinking. She pushed it off, again and again, but

every time it came back, and at last she swallowed it with the water. She went back to the house, and, not having had any intercourse with any man, she became pregnant, and, in course of time, gave birth to a child. When this child was old enough to begin to walk, he would play with the things that were in the house, dragging them around. He used to take things from under his mother's pillow, and carry them here and there.

Once, looking in the south-east corner of the house, he saw the sun there in the corner. He took it, brought it into the middle of the house, and began to move it about the place. Then he rolled it into the underground tunnel, toward the entrance. Seeing this, his mother went into the tunnel after it; she brought it back and replaced it in the south-east corner.

Then the child began to cry. "Hush!" said his mother to him; but he cried none the less. One of his uncles said: "I think he is crying for the sun, there in the south-east corner." And the child said: "Hé!" (= Yes). So the mother took the sun and gave it back to her child, and again he began to move it about; again, he rolled it into the entrance tunnel, following after it, and soon enough he had lifted it up through the entrance-hole, and placed it on the outside of it.

The child then resumed the raven form, and took its flight, carrying the sun. He went on, flying, until he reached his village. There he gave back the sun to his people, and they thanked him: it was daylight again.

After that he returned to his place, by the side of the door, towards the river, and they covered him again with the blanket.

That is all. I have chewed off a good bit of the winter.

NOTES.

"Kōskōnōn," a big house, properly the meeting-house, where dances and celebrations of all kinds took place. There was one in each village, and it was large enough to hold the entire population, and at least as many more guests. In old times all the winter dwellings were underground, and consequently, also the "koskonon," for the celebrations are mostly held during winter.

yūtlīt, riverwards. To understand this and the following narrative, it should be remarked that the Ten'a, as well as many other tribes, make constant use of four designations of direction, which practically answer to our cardinal points. They are designated by the adverbs: "nī, nīt," upstream; "dō, dōt," downstream; "tī, tīt," riverwards; "někō, někōt," landwards. For long-distance points "tī, tīt," are replaced by "nōtsě, nōtsět," across the river, or "nān, nānă" across the sea; and "někō, někōt," are replaced by "nīă nīět," beyond the hills, there being generally a range of hills running parallel to the river. The following diagram illustrates these directions:—

Adverbs of direction are always preceded by one of the prefixes : “a, no, to, yu”; “a” and “no” denoting the nearest point in the given direction, “yu” denoting the furthest, and “to” any intermediate. Consequently, “a” and “no” are also used to point to any short distance, “yu,” to any long one, and “to” to any that is neither remarkably long nor short. Intermediate directions are formed by combinations, exactly as we say north-east, for a direction between north and east; they are (using the prefix “yu”): “yutli-yunit,” riverwards-upstream; “yuneko-yunit,” landwards-upstream; “yuneko-yudot,” landwards-downstream; “yutli-yudot,” riverwards-downstream; “yunotse-yunit,” across-upstream; “yunla-yunit,” overhill-upstream, etc. These narratives being collected from people living on the Yukon, where all the settlements are, practically, on the north bank, the general course of the river being to the west, I shall consider, unless the context should stand against it, that “yunit, tonit, nonit, anit,” are practically equivalent to east; “yudot,” etc., to west; “yutlit, yunotset, yunana,” to south; and “yunekot, yunlet” to north. But these renderings are not to be considered as expressing the meaning of the words “yutlit,” etc.

“tsörōtiyā,” the door, viz., the opening or vacant space. In the underground house this is a hole in the ground, by which one goes down to the entrance tunnel.

"ketikūl," a blanket is spread. The Ten'a word does not imply a definite object. The ending kūl denotes anything that can be folded in all directions, as blankets, clothes, tents, sails, etc. The indefinite pronoun ke, which begins the verb, means something undetermined; the whole verb literally means: something, of that kind of things which can be folded in all directions, lies.

"kēn sūf mē tōr rūlān?" this question invites the hearers to guess that the Raven is meant, because he usually figures in the stories as an individual careful to wrap himself in blankets. His identity will be made quite plain by his eating dog-flesh, and the narrator will not need to name him. In fact he is mentioned under his real name, "tōtsōn," only towards the close of the story.

"tsūkālā tǎ-rǎdēnī." The phrase may be understood as a singular: an old woman says about the circumstances—then "ra" is the qualifier, and the verb is "radesni";—or as a plural: the old women say—then "ra" is the pronoun of the 3rd person plural, and the verb is "desni." The old women are the sages of the Ten'a tribes.

"tēkǎ nōtērkē," two dogs. Here the personality of Raven becomes manifest; only he has such a voracious appetite, and would eat dog-flesh.

"tūkēnkāt," the water-hole. It is well-known that in winter every Ten'a settlement keeps a hole open in the river-ice, where the daily supply of water is obtained. Hence it is evident that the story relates a winter happening.

"yūr tō-rūtā," literally: things are in some way; it simply expresses that nothing worthy of mention happens; but all the narrators took great pains to explain to me that it implies that the woman did not have intercourse with a man. She conceived from the spruce-leaf which she had swallowed.

"yūnī-yūtlit," see, above, the note on "yūtlit." (p. 305.)

"lāt tōyēkǎ," literally: under the entrance, *i.e.*, in the entrance-tunnel. The winter dwellings of the Ten'a were formerly half underground, the roofs only projecting above the ground. They have two entrances, one through the chimney, "tetyi," or aperture at the culminating point of the roof; it is often used in the stories; the other through an underground tunnel some 10 to 20 feet long, in which one had to crawl on all fours: a hole in the ground gave access to it at the other end. They were invariably oriented parallel to the river, the entrance being in the upstream direction. Among the upper tribes, however, the entrance seems to have been facing the stream. The following rough diagram gives an idea of its shape and arrangement:—

In our days the Ten'a have universally adopted the white man's log-cabin, but they still retain the orientation of the old times, and consequently have the door on the east side. Even this remnant of their former customs is, however, rapidly disappearing.

"röih rön nälëtküs." I have bitten off, or chewed off, a part of the winter, *i.e.*, my story has made a part of the winter pass unnoticed. "Naletküs," I have bitten or chewed, is the word used by the people of the upper tribe, and they invariably explain it as above rendered. Those of the lower tribe, however, use "neküs," and explain it as meaning: is short; so that their phrase: "röih rön neküs" means: a part of the winter is short, or shortened, *viz.*, by my narrative. I believe this to have been the primitive meaning, even in the upper dialect form. Both phrases allude to one of the main purposes of the story-telling practice, which is to pass away the long winter evenings.

The myth of the Raven is one of the most universally rehearsed among the Ten'a tribes. The above text was given to me by Andrew Keniyo, a native of the Koyukuk River, but I heard it, in almost identical terms, from Alexander Rakayidelah, of Nuloyit, from Nicholas Surarlo, of Kaltag, and from Andrew Rûts, of Roluketchakat. The same wonderful feat of the Raven is related with many others by Ivan Petrof among the myths of the Thlinket tribes of South-east Alaska (see *A Compilation of Narratives of Explorations in Alaska*, Washington, Government Printing Office, 1900; p. 275).

Nō-těñā-ā-dlětsintsēn.

The-second-making-of-man.

Kél, tōyōn nēlānēn, tēñ'ā rūlāntě, rēl' lědō-é.
 A-young-man, rich who-is, men in-a-place-where-there are, or-so is-he-staying.

Mō-ōžākā tēñfhnā kūn rādādlěttě. Yūnān rāttě tēñāgōtōn
 His nephews four also are-staying. Across (the sea) and a-young-girl

tādlě'ōnēn, tēñ'āyū kā tē-yīñlěñā'ān, ōkō nō-tālkān,
 desirable, men for who-is-not-wishing, in-quest-of he-is-crossing-in-a-canoe,

tōyōn-mětlāā. Kēlkāyū lōnnā: "Nětsēirūkūt," rāyēdērēnī,
 a-rich-man's daughter. Young-men many: "Let-us-take (marry) you," they-have-said-to-her,

īrū. Yūr tōyōnyū yān rātte kō tē-yēñnā; ĭntě
 in vain. Some rich-people only and these who-were-saying-so-to-her; but

"nēdān," nī, tsō-rōyān. Tsārāttě kō kēl kūn, kō tōyōn:
 "No," she-says only. And this young-man also, this rich-man:

"Sī kē sūñ mōkō nō-něskān tǎ," yītēñāltlīn.
 "I too perhaps in-quest-of-her I-canoe-across if," he-has-begun-to-think.

Tsēyērōtsē yōkō nō-tālkān, mō-ōžākā tēñfhnā, mē
 And-thus in-quest of-her he-has-begun-to-canoe-across, his-nephews four, him

yēt tāldātttsēn. Ėit no-nīkān. Tsārāttě: "Nītārātkēt tō-rōr
 with having-started. There he-canoeed-across. And: "I shall-take-you in-order-that

kō no-něskān," yēñnī, īrū. ĭntě: "Nē tlō tēlārās'ōlā,"
 here I-have-canoeed-across," he-says-to-her, in-vain. But: "You giving-to I-shall-not-go,"

yēñf. Tsēyērōtsē yēt kōtōrmēn na-rātāllēdāt. Kōtā, tsēi yī
 she-says-to-him. And thus there the-morrow they-started-back. Now, the-boat in

nā-rādēyō, nōtlī tōbānā. Tōbānā rādlēyō, tētlēktsēn,
 he-has-stepped-again, riverwards on-the-beach. On-the-beach they-have-prepared, all,

kō mō-ōžāyū yēt, tsēyērōtsē rādādlěttě. Tōrūnō nēñkōrōtēñ'ā lōnnā
 these his-nephews with, and thus they-stay. Meanwhile people many

tī nā-rātāllēdāt, tsē yūtōkō tlōtōkōt rādādlěttě. Tsārāttě
 out have-come, and up on-top-of-the-bank they-stay. And

rābē-kāyī-rōnādlē'ōt, ēi sōltān ōkō nō-nēdāt īrū nā.
 they-were-ashamed, the a-woman in-quest-of have-crossed in-vain ones-who.

Tōrūnō yūtōkō tēñā tōr sōltān lědō, tē-tēñ'ā yōžā rāttātsēn,
 Meanwhile up people among a-woman stands, her-child little she-carrying

nūkūdzā'ān, kē kēttūkēn. ōdēn rāttě, kō yākānyōžā: tǎ-ā-dētālnī:
 a-s ll-one, still who-is-sucking. She and, this baby: she-began-to-say-to:

"ōdēn tū? Sōltān kā tǎ-rādēnī tǎ, tō-tān kō sē-yōdzāā?"
 "Her what-of? A-woman wishing-for they-say if, what-does this my-child?"

yēñi, rōrā yōr-dīlūntsē āntā-kō tē-yēñi. Arūrūyēt
 she-says-to-it, by-which she-fools-her it is she-says- o-to-her. At-that-moment

yūlātittōn kō kēlā, tsēyērōtsē tōr'ōyā yūnēkā yōkō
he-heard-her the young-man, and-thus the-paddle landwards in-quest-of-it

dōlētliḥ : "Kō kātsē tō-littāih, ēi tō-dīnīnēn," yēni.
he-held-out : "This upon put-up, the one-whom-you-say," he-says-to-her.

Tsēyērō yā kātsē tō-yītātān. Tsēyērōtsē tē nītsēnā ni-yēnītān,
And-thus it upon she-placed-her-up. And thus himself behind he-placed-her,

kō kēlā. Tsēyērōtsē ni-kō no-fīdākān, tsē kō mō-ōzākā
this young-man. And-thus off he-canoed-again, and those his-nephews

kūn ni-kō na-rātāhlēdātī. Tōrūnō ko tēnāgōlōn ko yōkō
also off they-started. Meanwhile that young-girl the (one) in-quest-of-her

no-nīkānēn, tū ro no-tālyō. Ārūrūyēt yūthī tōbānā
he-canoed-across-who, water for she-started-down. Just-then riverwards on-the-beach

roni flēkōk. Tseyerotse : "Ēnā ! se tūrkā roni nēgēkōk !"
she-sank-in-the-mud. And thus : "Oh ! oh ! my knees I-have-sunk-in-the-ground,"

ni. Arurūyēt : "Nēn, nē dziyīt !" yeḥni. Tseyerotse kōtā, te
ays she. Whereupon : "You, your ears !" he-says-to-her. And thus now, her
(= it is your fault)

nīdzēt rū roni-flēkōk, arurūyēt : "Ēnā ! se nīdzē ru
waist about she-sank-in-the-ground, whereupon : "Oh ! oh ! my waist about

roni nēgēkōk !" ni. Arurūyēt : "Nēn, nē dziyīt !" yeḥni.
I-have-sunk-in-the-ground," says-she. Whereupon : "You, your ears !" he-said-to-her.

Tseyerotse kūn te kūtkēn roni-ilekok, tseyero : "Ēnā ! se kūtkēn
And-thus again her neck she-sank-in-the-ground, and-so : "Oh ! oh ! my neck

roni-negekōk !" ni. Arurūyēt te-yeḥni : "Nēn, nē dziyīt !" yeḥni.
I-have-sunk-in-the-ground," said she. Whereupon he-said-to-her : "You, your ears !"

Tseyerotse kōtā, nēn yītsē me-yeḥ-tāhlēnik eī tenagoḥon ; kota
And-so finally, the-earth from-the-inside-of she-was-pulled this girl ; now

ma-rōdītānā. Tōkōdēkun ko kēl rēl'é : "Tū-rūnār,"
she-does-not-appear. Because that young-man probably : "May-it-happen-to-her,"

yūdēni, tse nē-nō-yīnī-rālētsē nēn yītsē me-yeḥ-tāhlēnik.
he-thinks-about-her, and as-he-wills the-earth from-the-inside-of she-has-been-dragged.

Arurūyēt ko bān rāltē tīārūz-lēkā ātān ; ōitē rāltē
And-then the her-mother on-the-other-hand brown-bears-tame she-has ; them then

tōbān nōkō-dīlō, tse ye kā ūlnīk tse : "Āltsīh nētīēt
on-the-beach down-she-brought, and their tails she-took-hold-of and : "Wind strong

tū-rūnār !" yeḥni, raḥte ko kēlā tū tē-tōlī, nītsēn.
let-it-be !" she-says-to-them, thus that young-man water will-do (drown) him, saying.

Tsarāḥte tār nō-rōtālōr ēi ko tīārūz-lēkā, rūtīētsēn,
And at-the-bottom they-began-to-dig the those brown-bears-tame, strongly,

tseyerotse tōt gētā rūtātlāt, oite yeḥ raḥte tū kētēf
and-thus waves big there-began-to-be, these with also the-water extremely

nēkōrtsē tē-ḍeyōr. Tseyerotse lō'ōn dīdžākāyē, lōkōlē, dza dēnān'ōn
being big (high) it-became. And-thus a-stone slender, white, out he-took

ko kéla, ko yěděnā'ōihě. Tsaralte yědětsěk, tseyerotse rōntěn
 the young-man, which-he-was-carrying. And he-threw-it, and-thus suddenly
 me nōñtā kota tálrātī, tókāī rū rōyān; rūdzākātěn
 him ahead-of now it-became-smooth, where-he-is-to-canoe only; in-a-narrow-space
 āntēi tálrātī, tōrūnō nīkkaatsěn raite kětētī tōt nekōr
 it-is-that it-has-become-smooth, whilst on-both-sides but very-much waves big
 tē-tān. Tsaralte ko mō-ōzākā tētīēknā raite tū tā-rābēilōr,
 are-at-work. And those his-nephews all and water did (drowned) them,
 mīzēnī. Ko yet kāyār rōtānā yē tētīēknā tū tē-nēlōr. Rō kō
 it-is-said. The there village people too all water did (drowned). Indeed that
 yākanyōzā bān, ōitēn yān rā-tō-kūn yēt kēdō-rārēlēt, rābēizēnī.
 little-child's-mother, she only her husband with were-saved, they-are-said.

Ko kél raite yēōrūnō rākāī, raite tálrātī-rū
 That young-man however in-the-meantime is-canoeing, but where-it-has-become smooth
 rōyān. Īntē rōrō-īnāltōn, kōtā. Tū yān rūlān, tōt gētā yēt.
 only. But he-is-tired, at-last. Water only there-is, waves big with.
 Tseyerotse kūskažā ūnīkōih, arurūyēt tōt tñī-tōkōt rūtīkōih.
 And-thus a-harpoon he-throws, and-then a-wave's crest he-struck.

Rūyēt rōntěn me-yēt-tīē-rōdādlēnēn, rūtīētsē tē-yīnīlentsěn. Kota,
 Then suddenly he-fainted, (so) strongly being-thinking. Now,
 tsēi yī dēnōlēnēn. Arurūyēt rōntěn me-yēt-ro-nō-rōdēlēt, rūyēt
 the-boat in he-has-laid-his-face. But-then suddenly he-came-back-to-himself, then
 tsēbā tōr rōntěn mīdōy yī lēdō: nēn nō-rūtlāt.
 spruce-trees among unexpectedly the-canoe in he-is: the-ground has-begun-to-be-again.

Tōt tñī-tōkōt rōtīkōih rūyēt dēt ā-ltlāt, ei tōt gētā,
 A-wave's crest he-struck then a-mountain it-became, the wave big,

Tōtsōn-tō-kēdātīkōihtēn, rāzēnīrū. Yēt raite
 The-place-where-the-raven-hit-the-top, the-place-which-we-call. There moreover

rā-dādlēlīh ei kūskažā, tseyerotse kūn tōt lōyīt ra-dadlekat,
 it-rebounded that harpoon, and-thus again a-wave on-the-end-of it-struck,

tse dēt ā-ltlāt, raite ko Dīnālē mīzēnīyē, tseyerotse
 and a-mountain it-became, and this the-long-one which-we-call, and-then

yō yīt rā-nālēyēt. Tsēnīfānā ēi kō rōn, tēyēnyū yān
 the-sky in it-stuck. We-do-not-see-it the these we the-shamans only
 (we ourselves)

yēnī'an tsē ye-yēt-tēnīh. Tseyero ko kéla raite yakanyoza
 see-it and know-it. And-so this young-man however the-little-child

ye nītsēn lēdōnēn tse kēitēnāltōn, rūyēt rōntēn kota nekor:
 him behind who-sits towards he-turned-his-eyes, then unexpectedly fully it-is-big:

tenagoŋon geta ā-ltlāt tse yū'ān nī-nīyō.
 a-girl big it-has-become and apart she-is-gone (she has reached the sequestration time).

Tsā-rārānā yēkā nādlē'ōn, ma-kāyī-rōnādlē'ōt-tsēn. Inte nēzūn:
 Wherefore down she-looks, being-ashamed. But she-is-beautiful:

me	nān	sō	kāntā.	ōitēn	tsēn	āntēit	nenkoroten'a	no-dlětsīn,
her	face	the-sun	is-like.	Her	from	it-is-that	people	were-made-again,
tōkōdēkūn	ko	kél	tsēn	mě-tēn'ākā	rūtlāt.	Tōrínō		
	because	this	young-man	from	her-children	there-began-to-be.	Meanwhile	
ko	nōtērnā	ratte,	ko	kedo-rarélet	mizenina,	oina	tsen	ratte
those	two	also,	those	they-were-saved	whom-we-say,	them	from	also
yūnān	kūn	nefikoroten'a	no-dlětsīn.					
across-the-sea	also	people	were-made-again.					

THE SECOND MAKING OF MAN.

In a populous settlement there lived a rich youth and his four nephews. Far away, across the sea, there lived a very desirable young girl, but who did not care for men, and this girl he desired to marry. So, he undertook to cross over in his canoe, in order to propose to her. She was the daughter of a rich man, and many young men, rich ones only, had asked her hand, but she had rejected all their offers. To all proposals she invariably answered no. Now then, this young man began to think with himself, "If I were to go and propose, in my turn, perhaps she would accept me." And he started, his four nephews accompanying him in their own canoes. They arrived, and he said to her: "I have come across the water in order to take you to wife." But she answered: "I will not marry you."

And so, the next morning they made ready to start back. The young man was already in his boat, down on the beach; his nephews had packed all their things, and they were just ready to go. Many people had come out of their houses to see them going, and were standing in a crowd on top of the high bank. Among them there stood a woman carrying her young child on her arm, a baby, not yet weaned. This woman then, talking to her baby, said: "And what of this little girl? If they want a girl, why not take this little one of mine?" Of course, it was only baby talk. Still the young man, on hearing it, held out his paddle toward the woman, and said: "Put her upon this, the little one you speak of." And the woman did so. The young man placed the child behind him in the canoe, and off he paddled, his nephews following him.

Meanwhile the girl whom he had intended to marry came down to get water. But as she stepped on the soft mud at the water's edge, she began to sink down into it. "Oh! oh!" she cried, "here I am sinking up to my knees!" The young man retorted: "It is your own fault." And she sank still further, up to her waist, and exclaimed: "Oh! oh! now I am in up to my waist!" And he said again: "It is your own fault." By this time she had sunk up to her neck. "Oh! oh!" said she, "I am in up to my neck!" Again he replied: "It is your own fault!" and she disappeared, being dragged down under the ground. Very probably the young man caused this, by his very powerful thought: "Let it be so," thought he.

But the girl's mother had some tame brown bears, and seeing what had happened, she took them down the bank, to the water, and laying hold of their tails

she said to them: "Raise a strong wind," hoping that the young man might get drowned. The bears began to dig the bottom in a fury, and made huge waves. At the same time the water rose exceedingly. But the young man pulled out a thin white stone which he was carrying with him and threw it ahead. Whereupon the water became perfectly smooth over a narrow space ahead of him, just where he was to pass, whilst on both sides the waves were enormous and raging. All his nephews were drowned, and all the inhabitants of that village also perished in the waters, except the mother of the baby and her husband. These were the only two who escaped.

During this frightful storm the young man was paddling, always on the smooth water. But he was exhausted. Nothing but water and big waves, all over. Then he took a harpoon and threw it. It hit the crest of a wave. But the effort he had made to concentrate his thought whilst throwing the harpoon overpowered him; he fainted. His head bent down in the fore-part of the canoe. Soon after, however, he recovered himself, and oh wonder! there he was, in his canoe, in a forest of spruce-trees. The land had been formed again. The wave he had hit with his harpoon had become a mountain, it is the one we call: Totson-to-kedatkoihten, *i.e.*, The-one-whose-top-was-hit-by-the-Raven. The harpoon had glanced on the mountain top, as the wave hardened into rock and had struck again another huge wave, changing it into a mountain; this is the one we call Dinale, *i.e.*, The-high-one. Again the harpoon made a bound on the hard rock, but this time it went up and stuck into the sky. We cannot see it, ourselves, though it is still there; the medicine-men only see it and know where it is.

The young man then turned towards the child whom he had left sitting behind his back, but she was no more a child, she was a grown-up girl, who had just reached the age of puberty; she had to be put apart (having had her first menstruation). Hence she felt very much ashamed, and kept her eyes cast down. But she was quite beautiful, with a face as bright as the sun.

It is from this woman that men were made anew to re-people the earth, for she had children from the young man. But the two who had been saved from the waters, as we have seen, these were the ancestors of the people beyond the seas.

NOTES.

"Nō-těñ-ă-ădlětsĩntěñ." Literally, our being made again. This title alludes to the re-population of the earth, after its inhabitants had been destroyed by the waters. (There can be but little doubt that this story presents a tradition of the Deluge. One would be tempted to find in it also a remembrance of the crossing of the Red Sea.) Despite the obvious biblical parallels it seems to be a perfectly genuine Ten'a tradition, and the witness to its authenticity as a native record is the name of the mountain first struck by the harpoon: "Tōtsōn-tō-kedātłkōihtěñ." This name has been in use for ages past, and according to all probability, before the Russians ever penetrated into the

country, and it must, of all necessity, be connected to some such tradition as this. This story presents another of the Raven's exploits, although his name appears only in that of the mountain just mentioned, but this hint is sufficient to the Ten'a mind. It is in the lower dialect, and has been obtained from Michael, or Neraila, Torotenamnik, a native of the Nulato neighbourhood, uncommonly intelligent, and remarkably well versed in the old folk-lore. He told it to me twice, and the first version, which I was simply listening to, without writing, was much more detailed and lively than the second, which I wrote down. As soon as I took the pencil to write, his glow of enthusiasm vanished, and if it had not been for an old friendship, intensified by the fact that we were both far away from our homes and isolated in the midst of strangers, I could never have persuaded him to let me write his words. The Ten'a are quite unwilling to have their folk-lore couched in writing.

The title of this story evidently suggests that there exists among the Ten'a another tradition, viz., of the first making of man, but this I have not yet been able to obtain.

"tōyōn," a rich man. The term does not belong to the Ten'a, but is a Kamtchatkan word introduced by the Russians.

"rél'e, rél'." A word of rather vague meaning, used as an expletive, to just give a shade of undetermination to the phrase. The natives who speak some English, render it by "I guess," "I guess so," and this, taken in the sense it commonly has with miners, is the most exact translation.

"yūnān, yūnānā." See the note on yūthit, after the story of the Raven. (p. 305.)

"tādlē'ōnēn," desirable, literally : highly esteemed, that is made much of.

"nētsēirūlkūt," let us take you. The Ten'a have no marriage ceremony : the man "takes" the woman ; the woman "goes as a gift," i.e., gives herself to the man, and the marriage is made.

"tā," if, placed after its clause, in the same way as the prepositions after their object.

"nē tlō tēlārās'ōlā," literally : you-as-a gift-to I-will-not-go. The woman's consent to marriage being properly expressed as : go as a gift to the man.

"tō-tān," what does ? equivalent to : what is the matter with ? what is the objection to ? etc.

"yor dīlūntsē," fooling with her (the baby), viz., talking child's talk to her.

"nēn nē dziyīt" : "you, your ears," to mean : "your own fault." The phrase may be elliptical and stand for : "nen, ne dziyi rokalatsen," i.e., "you, for your having no ears." The most common expression of blame among the Ten'a is : "kulittōna, me dziyi rokala" : "he does not listen, he has no ears," because the foremost virtue, in their moral code, is obedience and a disposition to be easily persuaded.

"tiārūz lēkā," tame brown-bears. Literally : brown-bears-dogs. Any domestic animal, especially if used to draw, is distinguished from the wild one by the appellation "lēka," dog. Thus when the Ten'a became acquainted with the

reindeer, which is, according to all appearances, the same species as the native caribou, "ranoya," they immediately named it "ranoy-léka." The brown or cinnamon bear, "tiarüza" (*Ursus Richardsoni*) is the fiercest animal known to the Ten'a.

"tū tē-tōlil," water will do him. This is the common expression for drowning: water does me, means: I am being drowned.

"lō'ōn didzākāyē, lōkōle," a thin white stone. Such stones are still considered as having wonderful powers, and used as amulets. These are called "madza."

"ko yākānyozā bān," etc. That this couple should have escaped the universal destruction of mankind, seems to be a detail added to the story when the Ten'a became aware of the existence of other people beyond the seas. If it is really an interpolation, it is cleverly contrived.

Tōtsōn-tō-kēdātīkōihlēn." This mountain which I judge to be less than 2,000 feet high, belongs to the Kayar range and it lies about S.S.E. of Nulato, at some 50 miles from this place, whence it cannot be seen. It is covered with reindeer moss, and used to be a favourite resort of the caribou, and consequently a frequented hunting ground. It is therefore well-known, under this name, to the whole tribe.

"Dīnālē," "The high thing," really deserves its name, for it is no other than Mt. McKinley, 20,300 feet high, the highest peak on the continent. It cannot be seen from Nulato, but is well known to the nomadic Ten'a.

"yū'ān ni nīyō," she went apart: the phrase, by its allusion to a well-established custom, is equivalent to: she is in the first month from her first menstruation.

Nēnēlē'n.

The Bugbear.

Yūrdōnā	tēnā-dzōr-tō-rūtā	Kōdīlkākāt.	Eit	raite	sōltān
A-long-time-ago	we-were-famished	at-Kodilkakat.	There	then	a woman

yū'ān	lēdō,	tsār-tlāk	nē-dāl'ōn.	Eit	raite	sālno,
apart	stays,	the-puberty-cap	she wears.	There	then	we-are-gone-on-the-hunt

rōihtōr rōrēlēt ru. Kota, kīērūlū-kōkā. Raite tena-dzor-to-ruta.
the-winter has-passed at-the-time-when. Now, on-the-hard-crust. And we-are-starving.

Eit	raite	mō-kūn	ān-nō-tēd'ōih,	tōrūnō	raite	yār	ledo	ko
Then	also	her-husband	goes-hunting,	whilst	on-the-other-hand	at-home	she stays	this

soltan. Tsaraite kota tō-rōdōlēt; kota nūdār lēdōn kālā.
woman. And presently it-is-thawing; already the-snow some is-not.

Kēīōkē-nēlēdōrūnā	yēn-ītlī,	bāabā	ādēn.	Rā	tō'-ōt	yēt,	rā
Twenty-persons	have-perished,	food	for-want-of.	They	his-wife	with,	they

tō-kūn yēt rōyān rōrōnō. Ko mo-kūn an-no-talleyo. No-īdēyō.
her-husband with only are-living. This her-husband again-went-hunting He-came-back.

Ko,	ronte	mō'-ōt	kālā,	ko	ronten	kō-yēdētkōnē	yān	lētlo.
Here,	unexpectedly	his-wife	is-not,	here	unexpectedly	the-things-she-sews	only	lie.

Tseyerotse yōkō nō-rōlēyār, irū, intē ra-nāllēnik Kota,
 And-thus in-quest-of-her he-searches, in-vain, but he-failed. It-is-all-over,
 Nēnēlē'in a-ltlāt, ko soltan. Tseyerotse kota tō-rōdērēlēt; kota lū
 a-bugbear she-has-become, this woman. And-thus already it-has-thawed; now ice
 kālā, tū yān rūlān. Tseyerotse ko mo-kūn an-nō-tēdākāih,
 there-is-not, water only there-is. And-thus this her-husband goes-hunting-in-his-canoe,
 bēkēnāl ōkō. Eit raite bēkēnāl tē-l'ān, ko mo-kūn. Nī-rō-ākāih
 musk-rats in-quest-of. Then and musk-rats he-catches, this her-husband. He-lands
 tōr, mēi-nēlētēn. ōrōtōr rāitē bēkēnāl nōtērkē tētītī. Tseyerotse kēlōkē
 when, he-sleeps. Then also musk-rats two he-roasts. And-so one
 ā'ōn, kēlōkē raite nī-āltāih. Tōrūnō mēi-nēlētēn. Dza-ālēk; kō,
 he-eats, one but he-puts-aside. Meanwhile he-sleeps. He-awakes; that,
 tān ni-yērētākē bēkēnāl kālā, Yīkēk, lōn! ko mo-'ot,
 (he-knows), which-he-has-put-aside musk-rat there-is-not. She-takes-it, oh! that his-wife,
 ko nēnēlē'in a-ltlātēn. Tseyerotse rōlōntēn yerotse tē-tān, ko
 the a-bugbear who-has-become. And-so many-times thus he-acts, this
 mo-kūn. Kota, kēt'ōn dēnātiyōn, tseyerotse kota bāabā tātlīt.
 her-husband. Now the-leaves have-grown, and-then that-is-all the-food she-leaves.
 Kota, ātlēyē-lōn yūdō tālyō ko mo-'ot yān; toruno ko mo-kūn
 Now, in-reality down-river she-is-gone the his-wife only; meanwhile the her-husband
 Kōdikākāt ledō. Ātsār tsō-rōyān.
 at-Kodikakat stays. He-weeps all-the-time.

Kota, nēnēlē'in kōnōn nīyō, sānlāy tōr, nūlārā
 Now, a-bugbear to-the-house has-come, summer-salmon at-the-time-of, dog-salmon
 tlōrōn. Kota raite kūn ōtōr tāldō, raite tlētāl tōr
 after. Now also the-fire near-by she-has-begun to stay, and night when-it-is
 baaba āntse tātizūk; kēdināltīh. Tseyerotse
 food from-the-opposite-side she-has-begun-to-take; she-has-begun-to-steal-food. And-so
 ma-ka-rūlēnik, tsēyērōtsārāitē tēyenyū rā yōr kūn ārā
 we-have-found-her-out, and-also the-medicine-men they for-her the-fire near-to
 ni-nīdātī, tseyerotse yī-rēitāllēyik, raite rāyitōikēt tō-rōrōn.
 have-come, and-so they-began-to-make-medicine, and-this they-may-catch-her in-order-that.

Irū: rāyē-nāllēnik. Kota, kēlkāyū nīkōzēnālnā, ēinā raite kūn
 In-vain: they-failed (to-catch) her. Then, young-men ten, they also the-fire
 kābārā ni-nidatī. Tsaraitē tlētē rōtāltlēt rūyēt yū'ū ronten
 around gathered. And the-night has-begun-to-pass when over-there suddenly

ni-nō-tsōt'ūstī, ātlēyē-lō ko soltan lō ko tē-tānēn. Iru:
 some-one-is-coming-again, and-it-was that woman indeed the one-doing-so. In vain:

rāyīkēlā. Kota, tēkēn-yī kōnōn tsōrōtātītsīn. Kota, baaba
 they-did-not-catch-her. Then, logs-in a-house we-began-to-build. Now the-food
 (a log-house)

yūyōkū yār royan ni-tsēnlō, ko yār tsōrūtītsīntēn ni-tsenilo.
 on-the-floor in-the-house only we-placed, (in) that house which-we-made we-placed (it),

Ākōškā tsōrūtitsīn; yēt raite tē-kētsēltlūn, — kābi, — tseyerotse raite
 A-window we-made; there then we-laid-a-snare, — a-noose, — and also
 kēlkāyu mā-rāzā-rūlānnā tōrnā tōdzārkāt ni-nidat, kō nērālnīhā
 young-men who-had-a-penis three in-a-corner came, the rawhide
 yī-rūnītūtsēn. Ruyet ronten rōr ditādlenīk, baaba itātīkūttsēn,
 holding. Then suddenly through she-put-her-hand, food beginning-to-take
 toruno rāyiltlīih. Kota, nō-kētsērētān. “Kota tsūlnīk, tēn’ā
 during-which they-noosed-her. Then, we-shouted. “Now we-have-got-her, men
 tētēkā.” Kota raite, yīdō tsēnītān: “Kota raite tena ro’ot lārā,”
 all.” Then and in we-brought-her: “Now then our wife to-be,”
 rayetni. Yar rā-rūtīnār: kētētī mā-rūlētsōt, ōrōdōn nenle’in
 they-say-of-her. The-house she-broke: extremely she-is-strong, long-ago a-hobgoblin
 a-ltlat īn’ēn, lōn. Kota raite nō-nō-rōtādlēyāk, yākānyōzā
 she-has-become although, strange. Now then she-began-to-have-children, babies
 nā-āttāih. Kota raite tēn’ā-rulantse tō-rūlōr. Tseyerotsaraite:
 she-brings-forth. Now then there-being-people she-has-made-the-place. And-thus-and:
 “Nēnēlē’īrktēn rā-dōrnī,” ni ko ōdēn, ko soltan. “Kōdīlkākāt
 “Place-of-the-goblin call it,” says (the) she, the woman. “Of-Kodilkakat
 rōtānā ēslāntsē āntā-kōn. Yākāt sē-dzōr-tō-rūtā, tseyerotse
 an-inhabitant I-being so-it-is. There I-was-starving, and-so
 sītō-nēs’ō,” nī. “Kota Kodilkakat rotana tōrlā,”
 I-went-away-losing (the place),” says-she. “Now of-Kodilkakat people you-shall-be,”
 tē-tēn’ākā āmī; “tsaraite Kodilkakat rotana nōrī’ān tōr raite yōr
 her-children she-says-to; “and of-Kodilkakat people you-see when, then your
 dzāy yēt rābōr-tē-yīnōrlēn, kētētī tā-rābūdōrnī: yākālā yōr lēdōn rēilān.
 heart with love-them, much esteem-them: behold your brethren they-are.
 Ko isi nīlōttēn rōtānā ā-lēslāttse āntā-kōn,” raite nī.
 Now indeed (of)-a-distant-place inhabitant I-having-become so-it-is,” and says-she.
 Kota, ten’a atitsin ko nenele’in, tsaraite ten’a rulan. Tsaraite kota,
 Then, men she-made that bugbear, and-so men there-are. And then,
 Kodilkakat-rotana yet a-rultlat. Kota Kodilkakat kā-to-ruta. Kota.
 Kodilkakat-people there there-became. Now Kodilkakat it-is-like. The-end.

THE BUGBEAR OR THE GOBLIN.

A long time ago there was a famine at Kodilkakat; a woman was then at the period of her separation; she stayed apart wearing the cap of puberty. People had gone out on the spring hunt; the winter was at its end, and the travelling was done on the hard crust of the snow. But all were starving. The woman's husband was going out on short hunting excursions, while she stayed at home. The thaw came; the snow began to disappear. Twenty people had already died of starvation. That woman and her husband were now the only ones left. One day the husband went on one of his hunting trips. When he came back what was his astonishment. His wife had disappeared, her sewing only was to be found in

the house. He searched everywhere, but could not find her. The woman had become a goblin.

The snow had thawed away ; there was no more ice, the river was free. The husband began to go hunting in his canoe. He was hunting musk-rats, and catching some every time. When he came to land, he slept. At those times he used to roast two musk-rats, and after having eaten one, he put the other aside and went to sleep. On waking up he always found that the musk-rat, which he knew very well that he had put aside, had disappeared. His wife was taking them, after the manner of the goblins. Many a time did this happen. But when the trees were covered with new leaves, she ceased to come and get her food. She had gone to the lower river, far away, and the husband remained alone at Kodilkakat. He was crying all the time. (The scene is shifted to Koserefsky.) Ah ! a goblin has come into the house, after the run of the dog-salmon, whilst the summer-salmon are running. It stays around the camp, and at nights it takes the food from the rack ; it steals the food. People have found it out, and the medicine-men have gathered around the fire to conjure against it : they performed their incantations to catch the goblin, but without success : they could not catch it. Then ten of the young men also gathered at the fire-place, and sat up during the night. When it came near to morning they were aware that someone was coming near to them ; it was the woman, but they failed to catch her.

Then the people built a log-house, and placed all the food inside of it, on the ground. They also cut a window-like opening in it, and there they put a noose, to catch her. Three young men, who had reached the age of puberty, stood in a corner, holding the end of the raw hide which was to noose the goblin. This one came and passing her hand through the opening to get hold of the food, was caught by the three young males pulling at the string. They uttered a great shout of triumph : " We have got her ; come, all of you ! " And they brought her into the house. " Oh ! she will be a wife among us ! " they said. She was still very strong, so strong that she pulled down the house, even though she had been a goblin for a long time.

She had many children, and through her the place became quite populous. " You shall call this ' the-Goblin's-place,' " said she. " I am from Kodilkakat, in truth I am ; but because I was starving there, I left the place. As for you," she said to her children, " you shall be Kodilkakat people. When you shall see any of the Kodilkakat people, you shall love them with a sincere heart, you shall make much of them, for they are brothers to you. Indeed, I have settled in a place very distant from my own." So she said.

And thus she brought forth children, and the place was peopled, and indeed with Kodilkakat people, so that it is a new Kodilkakat.—The end.

NOTES.

" Nĕnělěž'n," pronounced in upper dialect : " nĕnlěž'n," and in lower dialect : " nĕněl'ž'n," the lower dialect, however, commonly uses the term " Nedōron,"

to designate beings of this kind. They are described as having the human form ; with a hairy skin and long claw-like nails. They are supposed to abide in the neighbourhood of camps, and to come at nights to steal food, especially the salmon which is put up on the racks to dry. They generally chose the best morsels. The belief in the "Nenele'in" enables the Ten'a to account for many petty thefts committed at night, mostly by reckless young men or hungry old women : the Nenele'in has done the deed and the reputation of all the tribesmen is safe. These beings are not so bold when the men are in the camp, but when these are away hunting and only the women remain at home they are said to have no fear. Many a time I was begged to stop for a few nights at the summer camp of Nikulirkakat, some eight miles below Nulato, whilst the men were hunting, that my presence might scare away the "Nedoron" which is known to haunt the place. The actual belief is that the one who sees a "Nedoron" or "Nenele'in" must die, unless he has nerve enough to kill it, tear open its belly and devour its liver. It is well known in Ten'a circles that Ketok'ona, an inhabitant of Kaltag, who died some 10 or 15 years ago, thus treated two of these goblins, and managed in this way to save his life. The man is also known to have killed a few other Indians, and it is to be presumed that a lie would not burden his conscience more than a murder, but this a Ten'a does not see. The Nenele'in are supposed to be transformed men or women, who, as in this tale, after running away from their homes, became goblins.

"Kōdilkākāt."—A place of foremost importance in the traditions of the Koyukuk Indians, and generally referred to as a sort of happy land, the place of great hunts and of warlike people. The name means ; "mouth of the Kodil River" this being an affluent of the Koyukuk. The river itself is called "Kōdīlnō," and its head-waters, "Kōdīdlōt.

"Yū'ān lēdō."—stays apart, viz., after her first menstruation. It may seem strange, then, that she had a husband. But this was by no means uncommon, in the old times. Children were matched together before puberty, and only began to cohabit when old enough to do so.

"tsār-tlāk," the puberty cap. This is not necessarily a special cap, but may be only the common parkie-hood. Only the mode of wearing it distinguishes it from the everyday headgear. It must cover the forehead and almost the eyes.

"klērūlū-kōkā," in lower dialect : "tlōrūlū-kōkā." The hard crust. In spring, the sun partly thaws the surface of the snow during the day, but this cools again during the night, and, in the early hours of the morning, freezes into a hard crust, strong enough to allow a person to walk over it without breaking through.

"kēfōkē-nēldōrūnā," Twenty, *i.e.*, literally, "one count," the "count" being made on the fingers and toes.

"sānlāy tōr, nūlārā tlōrōn," literally : during the summer-salmon, after the

dog-salmon. The salmon begins to run in June; the first run is that of the king-salmon (*Oncorhynchus tshawytscha*); next come the dog-salmon (*Oncorhynchus nerka*); then the summer-salmon or silver-salmon (*Oncorhynchus milktschitch*). These scientific and ultra-barbarous names are borrowed from David S. Jordan, in an article on "The Trout and Salmon of the Pacific Coast," in the *Pacific Monthly*.

"antse," the opposite side, the fish-rack, on which the fish are put to dry is on the side of the camp-fire opposite to the one where people sit and chat.

"tēkēn yī kōnōn," a house in the logs, *i.e.*, a log-house. It might also mean a hut made of small round poles, but, in our days, it is simply understood as a log-cabin.

"ākōškă," a window, a modern term, borrowed from the Russians. The primitive text probably had: a hole, an aperture.

"tēnă rō-'ōt lăără," to be our wife. This must not be understood as meaning that she would be a common wife to all or several. Simultaneous polyandry was unknown to the Ten'a, and they had no idea of prostitutes. When the Ten'a who worked on the Yukon River steamboats first saw this imported product of our civilisation, in Dawson, their astonishment was only equalled by my disgust at hearing them jump at the conclusion that all white women were alike, and asking me whether my own people and relatives were the same.

"Nēnēl'irktēn," shortened to "Nēl'irktēn," is the name by which the Ten'a designated Koserefsky, before the whites had introduced the latter appellation.

This story is well accredited and believed among the Ten'a of the upper tribe, and they often appeal to it to accentuate their relationship to those of the lower tribe. I had occasion to write a letter for Thomas Dat'on of Koyukuk Station, to his son at the Koserefsky Mission School, in which, after giving much good and rational advice, he went on saying: "Be kind to the people of Koserefsky; even though their manners and language would appear ridiculous to you, remember that they are brothers to you through the Kodilkakat woman who migrated there in the old times," etc.

Tēlēt-Tēn'ă.

The-Eagle-Man.

Yūtīūr	sān-kākā	tōkōrōldālă	mīzēnīyē,	tīārū	sōltān	zūū
Down-on-the-beach	the-small-bird	woodpecker	which-we-call,	at-first	a-woman	fair
mōkūn	rălă.	Kēl'te	sān	yē	yēt	sān
her-husband	it-was.	Once	a-summer	her	with	summer
					rēlēt,	tsēyērōtsē
					he-spent,	and-then
rūlkōtī,	tseyerotse	kētēn	soltan	kā	tē-dēyōr,	tīaru
it-froze,	and-then	another	woman	wishing	he-became,	at-first
					with-whom-he-had-lived.	

Kūn tēnāgōtōn zuu rō rēdō, tīaru, tse ēitēn kā tē-nō-dēyōr.
 Also a-girl fair with he-had-lived, at-first, and this-one wishing he-again-became.

Tseyerotse ko mo-'ot yor tī ilēkār. Tōnān-tōdōō
 And-then that his-wife from-him outdoors ran-away, Across-downstream

no-nīyō, tse eit yuūr rā'ōi. Tīōtnā ro lyō
 she-crossed, and there at-random she-was-walking. The-south-bank up she-went

tōrūnō, āltsih ōkō rān'āih, rāyēnī. Tseyerotse tēkēn rulanten, ārū
 while, the-wind for she-speaks, they-say-of-her. And-so wood where-there-is, there

rārātākā rā-dēnānīkōtī, tse altsih yēkā rā'ot. Eit mēnkā
 in-the-intervals the-wind-blew, and the-wind under she-walked. There lake

rēl'-kō rā-dī'ōn-ē; eit tōbānā no-niyo. Tseyerotse tōbān
 some-one she-reached; there on-the-beach she-crossed. And-so on-the-beach

ko-īd'ōih. Eit nārālū-kōnōn rōtā eit rēl'-ko rūōn-ē; eit
 she-walks-about. There a-winter-house wretched there somehow she-found; there

rēl'-ko īdō nīyō-ē. Eit ko-yūyōkō ko-nō-dādīlēnīk iru, inte nēnkōrōtēn'a
 somehow into she-went. There on-the-ground she-groped-about in-vain, but people

ītālā. Tse ko yūtōkō ro ko no-dādīlēbēdzē, eite kātsē kūn
 she-found-not. And the above (you-know) the bunk (or shelf), that on-top-of also

ko-no-dadlenīk, tsārāi yēkā. Ruyē rūlētsēi kā tō-rūtātē
 she-groped-about, the-darkness under. Then it-is-wet like it-is-where

rōkā-dīlēnīk, ārūrūyēt ronten kēdō-tsēdētādīlērāt: "Hūm! . . . hūm! . . .
 she-touched, just-then suddenly some-one-was-scared: "Hum! . . . hum! . . .

. . hūm!" tsēdēnī, ītāk. Tseyerotse dza-dōlērāt, tseyerotse tī
 . . hum!" we-say, it-is-heard. And-so she-was-scared, and-so out

no-īlērāt, tse ōdē dzān kōlēkōk. Tse yūr rātsēn, kota nō-kēdī'ōn.
 she-fled-back, and the-whole day she-ran. And toward evening, already the-sun-is-set.

Tseyerotse rēl' kūn rulante rēl' nī-flēkōk, tse tūur ād-ōrō
 And-so fire-wood where-there-is she-arrived-running, and there herself-for

rōdīlēkōn. Rātsēn rōdātīkōn tse rātsen tākā lēdē, ārūrūyēt
 she-made-a-fire. At-evening she-keeps-fire-going and at-evening up she-stays, at-that-time

ma-kā rōtsē ronten tsō'ōstī ītāk; ātlēyē-lo
 her-tracks from-the-direction of unexpectedly we-are-coming it-is-heard; and-it-was
 (someone-is-coming)

ko mēnkā rā-dīlēkōktēn eit yār lēdōnēn, tsīkālā; tse
 that lake whereto-she-had-run (in) that house the-one-who-stays, an-old-man; and

ko ma ka yō'ōlēn yēfōsk, aruruyēt ronten: "Ānā!
 this her after who-was-coming sneezes, whereupon suddenly: "Near-ahead!

ma-ka-ras'ole no-dīnī"; tsedeni, itāk. Aruruyēt kota
 the-thing-after-which-I-am-going you-foretell"; we-say, it-is-heard. Whereupon then
 (= one-says)

īnādīlēkēt, tse tōō me tsōrōtīyīt, ko tī-nā-ād'ōihtēn, nūdār
 she-began-to-fear, and over her door-at, the place-where-she-goes-out, snow

yī rēl'-ko rōdīkōnē, ko tenagoōn, nī-tsēnī'ōts. Ye tse
 in it-is-that she-built-a-fire, this girl, we-stopped. Him toward
 (= someone-stopped)

kēināltōn, aruruyet tō'ō rōntě tsīkāl tīār ronte
 she-cast-her-eyes, and-then over-there oh! an-old-man decrepit unexpectedly
 me tsorotiye lă'ān. Tseyerotse ko to'ō tsīkāl yēnīfān: "Nor
 her door-at stands. And-then that over-there old-man looks-at-her: "There
 na kala rūzūntšě sōrō tū-rūlār," mīzēnī. "Kēn-ē, tsīkāl?
 (by) your side nicely for-me prepare-a-place," we-say-to-her. "What-is-it, old-man?"

Tuūr sa kala, sōr nīlkōotsēnā īsī tēkēn rūlān," yeñi, ko
 Over-here (by) my side of-me on-both-sides indeed sticks there-are," she-says-to-him, this
 zī-āloōt. "Untě nōñēko, ne nōrtsēnā." "Kēn-ē, tsikał?
 untruthfully. "Well, then, landward, you behind." "What-is-it, old-man?"

Tōñēkō se nōrtsēnā isi kūn teken rulan," yeñi, ko zi-āloōt.
 Landward me behind indeed also sticks there-are," she-says-to-him, this untruthfully.

Aruruyet tsikal tē-nō-yēdēdēnī: "Untě nōñētsēn, nē kōōtsēn."
 Whereupon the-old-man says-to-her-again: "But-then on-the-other-side, you opposite."

Tseyerotse tonetse te kootsen rēl' ruzuntse to-rulor.
 And-thus on-the-other-side herself opposite, I-suppose, nicely she-prepared-a-place.

Tseyerotse tonetse ye kootse ni-niyo ei tsikālā. Eit rēl' yuur rātsēn
 And-so on-the-other-side her opposite he-went the old-man. There then about evening

mēt ārā nō-nō-dīnādīlēlīh ko tēnāgōtōn. Tseyerotse mēt-rēinādīlētēn rēl'-é;
 sleep by she-began-to-nod the girl. And-so they-slept somewhat;

aruruyet tonetse me kootse tākā-ādā-nō-sēñīh. Tseyerotse
 but-then on-the-other-side her opposite we-get-up (one-gets-up). And-so

tākā ādā-nā-ātsēk, tse tēkēn nīl tse no-detēdīhtī; ōrōtsē-rōrā
 she-jumps-up, and sticks each-other against she-rubs; by-this-means

ratte rodātīkon, ko nēlēkētsēn. Tse rēl' ko tētē rēlnīk:
 and she-makes-fire, thus being-afraid. And then thus the-night she-passed:

rōdātīkōn-tsē-rōrā mēt-nīlētēlā. Tseyerotse yītkōn, tseyerotse nō-īlētlūn,
 by-keeping-up-the-fire she-did-not-sleep. And-so it-dawned, and-so she-dressed-up,

tseyerotse rēl': "Tsīkāl, tō-nētā-ē nōr nā kākēl tīākā mō-rūlnār
 and-so then: "Old-man, what-is-the-matter that your clothes shabby they-are-broken

tōnē?" yeñi. Tseyerotse rēl' ta kākēlā tenagoñon tlo-rēlō: "Sōrō
 oh?" she-said-to-him. And-so then his clothes (to) the-girl he-gave: "For-me

nō-rēkōr; tō-nēlāyē-kūn tō-dīni?" Tseyerotse kūn mū-rūlānē
 mend (them); what-is-the-matter-with you-say-so?" And-so sticks which-were-there

dālēkōnē yē nōrūyī dērēdātī, tseyerotsaratte ko tenagoñon ko te
 burning them in-the-midst-of she-thrust, and-then-also the girl the herself

tloýār ni-yīlēyāih, rōrā yērōdīkōn. Tseyerotse: "Tsīkāl,
 behind she-puts-them, by-which she-burnt-them-out. And-then: "Old-man,

to-neta-é nor ne tāagā tīākā kūn mo-rulnar tōnē?" Tseyerotse te
 what-is-the-matter that your parkie shabby also it-is-broken oh!" And-so his

tāagā kūn tenagoñon tlo-rēlkuł. Tseyerotse yerodīkon. ōrōtsē-rōrā ye
 parkie also (to) the-girl he-gave. And-so she-burnt-it-up. By-this-means his

kākēn ye tētēktsē rodīkon. Tseyerotse tsīkāl kēintādē-ledo; tākā
 shoes also entirely she-burnt-up. And-so the-old-man is-naked; up

ledo äde-këdfittäntsën, ko tenagoŋon niŋ'ānā toruno. Inte
he-stands, warming-himself-by-the-fire, the girl he-does-not-look-at whilst. But
ko dīnādlekōti, tseyerotse : "Këkëi dālëkōnē dālëkët ! Ro-to-netaye
then it-began-to-blow, and-so : "Clothes burnt it-smells ! How-is-it-that
këkëi kōnā se yi dētālkōn ?" yehni. "Tsikaŋ, to-neta
clothes burnt me in have-begun-to-burn ?" he-says-to-her. "Old-man, how-is
ko se tāaga kūn nō-dōlënēn : dikōn ; ēitē āntēitē tē-nētāyē,"
this my parkie in-the-fire down-has-fallen ; it-is-burnt ; this it-is which-is-so,"
yehni. Toruno ko ye këkëlā rodikōn. Tseyerotse :
she-said-to-him. Meanwhile those his clothes she-has-burnt-up. And-so :
"Tsikaŋ, tīā tō'ō kūn ōkō tī-tārās'ōi," ni, zi ātōot.
"Old-man, a-moment there wood in-quest-of out-I-shall-go," she-says, untruthfully.
Tseyerotse nō'ō tī tālyō, nō-flētlūntsën, tsikaŋ yēni'āna
And-thus there out she-went, being-dressed, the-old-man does-not-see-her
toruno, tse tō rōtīā yōtrōlē nā-āttyēi, tseyerotse rēl'ko
whilst, and her sled which-she-was-carrying she-seized, and-so then
tādlerāl-é. Ko tsikaŋ a-nēlēkët, tse yur dzān kōlērāi, ōdē
she-fled. The old-man she-fears, and about the-day she-ran, all-along
dzān rōlōrā. Tse yur ménka ra-dilekok, tse kēsān
the-day entire. And a-certain lake she-reached-running, and grass
rulan. Kārārātākā ni-ko talyo, tse kēsān lōrā
there-is. Between (the bunches) off-out she-went, and the-grass on-the-tops-of
kētāltōn, tēkēn yēdōtīlē ārā. ōrōtsē-rōrā altsih
she-stretched-a-stick, the-stick which-she-carries by-means-of. By-this-means the-wind
oko rān'āih. Tseyerotse rā-dēnānīkōti nūdār yēt, ko ketsan
in-quest-of she-speaks. And-so it-blew snow with, this grass
rā'ānā. Tseyerotse yūnānā no-ilekok, tse aru rārātākā
on-account-of. And-so to-the-other-side she-ran-across, and there in-the-space
ko nālītān é. Inte klē nētāihā toruno ma ka dza
there she-went-to-bed. But still she-does-not-lie-down while, her after out
ilëkōkēn nērē'ān. Këkël ādēn yērōtsē rālëkōihtī, tseyerotse tā
the-one-who-came she-saw. Clothes without thus he-is-running, and-so his
kā a-no-no-dēlīs : "Ko-rōrā sā kā inōlēkūr," yehni ; tse
feet on-he-waters : "In-this-way my feet will-be-warm," he-says-of-it ; and
nō-nō-dēzīt, tītāk : "é ! ātētē tō tō-rōnālëgēlīt é ?" Tseyerotse
he-shouts, it-is-heard : "Hey ! truly is-it that-I-have-got-it ?" And-so
nōnān-nōtsēnā nālītān, ko tenagoŋon, tse dēnēlētīfz kāntāyē,
across-on-the-other-side she-lay-down the girl, and a-bell a-thing-like,
rān'y kālëkūnā, yēt roni-kēdērētīh, tseyerotse ōdē tītētā kēdēnēlētīfz
deer's hoofs with she-planted-a-stick, and-thus all-along the-night it-rings
kādēnī, .ode tīteta dō-dērēmīk, ko altsih. Tseyerotse kōtōrmēn
it-sounds-like, all-along the-night it-made-noise that wind. And-so in-the-morning

kõtã yĩtkon. Tseyerotse ro nã-rãdëyõ. ārũrũyẽt rõntẽn rã-kẽdĩ'õn,
 finally it-dawned. And-so out she-came-again. Then the-sun-shines,
 tseyerotse ko tãn yunotse ni-niyo ru, aru
 and-so there, as-she-knows, on-the-other-side she-has-stopped where, there
 kãr nõ-tãlẽyõ ko tenagołon. Tse yur tõ-nĩdzẽt ni-nã-rãd'õł,
 back again-she-went that girl. And about water-middle she-comes-near,
 aruruyẽt ko no-niyo ru ma ka ronte tsẽltãn, ătlẽyẽ-tõ
 then there she-had-gone where her after we-lie-down and-it-is
 (= one-is-lying)

ko tsĩkãł, ko rã-dĩtsih-tse rora ălẽtẽn, łõn. Tãkã
 that old-man, the blowing by-means-of he-is-frozen.
 dãdëbẽt toruno łẽtãn; eit rėl' ko mã rãzã ăłlãtẽnẽ taka tã
 tẽ-nẽtã: eit rėl' nãłĩrõł, aruruyẽt ronten yõłĩł
 itõk Eit-rotse-tõnłã kota dõt tẽ niyo. Eit tãrãyũk
 Henceforth then mountains amidst she-came. There the-salt-sea
 kã-tõbãnã ra-dĩyõ. Eit rėl' kãyãr rulante niyo. Eit-rotse
 shore she-reached. There then a-camp where-there-is she-came. There-from

kõtõrmẽn yẽtẽłkõih, tseyerotsarałte mõr tĩ nõ-tsorõdĩdẽnih,
 (in) the-morning it-begins-to-dawn, and from-her out we-have-all-disappeared,
 ăn-nẽ-nã-rãtẽdẽdĩłtł. Kõr ıdõ nã-rãlẽyãih. õrõtẽ rałte me-dzõr-tłãkã
 they-go-hunting. Hares in they-bring. Then too (with) the-breast-sinews

tãbĩł yĩ-ırõn ko tenagołon. Tãbĩł tõ-nãlẽtãyẽ sũũ ăłłĩtsĩn; eita
 nets she-made this girl. Nets how-many perhaps she-made; these
 ărã łũkã tẽ-tãłĩãn. Eit kotormen kũn mor tĩ
 by-means-of fish she-began-to-catch. That morning again from-her out

no-tsorodidenik. Eit rałte tsikał tłãr ronten yũtõkõ
 we-have-all-disappeared. Then but an-old-man decrepit suddenly above

łẽtyĩ lẽdõ tse yoko-ran'aih: "Ro-to-netate kũn
 in-the-smoke-hole is and calls-her: "And-what-sort-of-a-place also

łĩdõtẽn?" yelni. Tse kẽdõzãrãłtł kãntãyẽ yũyõkõ
 the-place-where-you-stay?" he-says-to-her. And a-pot-hook a-thing-like down

yẽ tsẽ rõyĩ dẽrẽłłĩł. "Kõn kãłtsẽ tõ-lĩ'õih," yelni.
 her toward in-the-hole he-held. "This upon come-up," he-says-to-her.

Kota, yuur rã-dãłlẽnãr, ko tenagołon, tse eita katse tõ-lyõ.
 Now, that-place she-was-tired-of that girl, and that upon up-she-went.

Tseyerotse tã kãdzõr ni-yẽnĩłtãn, tseyerotse rėl' nõnãnã
 And-so (under) his armpit he-placed-her, and-so then to-the-other-side

yẽ yẽł nõ-nõ-ınãłtõk. Tseyerotse yuur ye yeł nõtõrtł.
 her with he-took-his-flight. And-so there her with he-was-flying.

Aruruyẽt rėl' ko tsikala łẽtyĩ łã to-rutaten me
 And-then this old-man (at) a-smoke-hole thus (gesture) a-place-that-is her

yei to-no-nălědó, tseyerotse tă kădzör dza no-yenitan. "Nöyökô
with he-alighted, and-so (from) his armpit out he-took-her-again. "Down
royi ně'oih! Rō-nětātsē-kūn-mără-tō-rūtānēn yūr
in-the-hole go! One - with - whom - what - is - the - matter - now in-some-way
tě-tălěstān?" yeini. Tseyerotse nōyékă royī réyo. "Rō-nōnēkô
have-I-taken?" he-says-to-her. And-so down in-the-hole she-went. "There-landward
yěkātłōt kōkōr tłōk yi lětłōyě, eite tsēn kūrř'ōn," yeini.
on-the-bench the-fat a-dish in which-is, it from eat-some," he-says-to-her.
Tseyerotse notoko tēnă-ădē-nirōdălēnēn; tseyerotse tsărăl-kēdēnřdētłts.
And-so up-above we-disappeared; and-so it-becomes-darkness-dark.
Tseyerotse tuur tsărăl-kēdēnălētstēn ko-no-dădlēnīk irř. Yěkātłōn
And-so there in-the-darkness-dark-place she-groped-about, in-vain. On-the-bench
răžēni-ru ni-dōlēnřhtł: tłōk dzăkă ěitě yi ronten nūlăr
the-place-so-called she-laid-her-hand: a-dish narrow this in to-her-surprise salmon
tłěskă ronte letlo. Inte yřřlă: mōrō tsō-yitłăkă. Tseyerotse
slime unexpectedly there-is. But she-did-not-eat-it: to-her it-was-no-good. And-so
nōnētšē ko-ledoten ni-no-ideyo. Tseyerotse eit ledō.
on-the-other-side the-place-where-she-was she-retuned to. And-so there she-stays.
Aruruyel nōtăkătsēn řětyi rā-nō-kēdălkūt: nō-nō-dětō, řitłăk.
Then from-above at-the-smoke-hole there-is-noise: he-has-come-back, it-is-heard.
Notoko kăkădlă řetyi rōtōkô dănř'ōnē kăř ni-no-dēnănřmēn,
Above the-stump the-smoke-hole on-top-of which-is-across, away he-pushed-back,
ko tsikălă, tseyerotse rěl'é nōdōrtsē mē tsē royī nō-tsōd'ōts, tse:
that old-man, and-so then from-above, her to in-the-hole we-came-back, and:
"Rō'é nōnēkô kōkōr tłōk yi letloye tsēn kērēn'ōn-ě?" yeini.
"Over-there landward the-fat a-dish in which-is, from did-you-eat-some?" he-says-to-her.
"ō'ō, tsikăl, noneko kokor tłōk yi letloye tsēn kăřsōn," yeini,
"Yes, old-man, landward the-fat a-dish in which-is, from I-ate-some," she-says-to-him,
zī-ălōōt, nōr zī mē tsēn kēřřlă, inten. Tseyerotse yur
untruthfully, for merely it from she-ate-not-some, even-though. And-so thus
tłětě rorélet. Tsō-rūtłăkătsē rōkă ye tse tē-tăn, iru; yōr kăř
the-night passed. Evil-things. wishing her to he-goes, in-vain; from-him away
ni-nă-ălērăihtł ko tenagołon. Yor tłětě rēnřk, irř. Tse eit
she-escapes-often the girl. About-her the-night he-spent, in-vain. And that
kotormen yetatłkon eit, tseyerotse rěl'é nonetsen no-tsorodiłkon.
morning it-began-to-dawn there, and-so then on-the-other-side we-made-a-fire.
Ko kětłěskă kŭn kătsēn ko-řitłăk; eite rěl'é rŭzŭntsē mē-tłă-ă-nō-řnřhtłă:
That slime the-fire upon he-draws; this then well it-is-not-cooked:
yērōtsē yerěitřt. "Akě!" yŭdēnř ko tenagołon, yēnřřăn
thus he-sucks-it. "Dirty-thing!" thinks-of-him the girl, she-looks-at-him
toruno. ătłěyě-lō mătskōk-tēn'ă kō te-tanen. Tseyerotse keré'on
whilst. And-it-was a-large-gull-man the one-doing-so. And-so he-had-eaten

to-rotloron, letyi kun ro na-radeyo. Yetoruno ko kākādlā
 after-that, (through) the smoke-hole again out he-went-back. Meanwhile the stump
 rōtōkō dani'one, eite raite me tōkō nō-tsēdō'ōih ātē-kōtōrmēntōr.
 on-top which-is-set-across, this also her on-top-of we-put-back every-morning.

Tseyerotse yar ledō, ātē-dzān-tōr : rōrā-ro-nō-rūdēyō
 And-so in-the-house she-stays, every-day : the-way-that-she-may-go-out
 tsā-rādēn. Yur rōlōntē dzan eit dzan rélet. Tse yur dzan, notoko
 there-is-not. Some many days there the-day she-passed. And a-certain day, above

letyi rotsen rā-kēdādlēkūt, itlak. Aruruyel ko kakadla rotokō
 the-smoke-hole from there-is-a-noise, it-is-heard. Then the stump on-top
 dani'one tātsē tē-dēyōr tām, tse yūnūrā tō-nīdzēt tō-dōlēnēn.
 set-across thus (gesture) became, you-see, and far-away in-mid-water it-fell-in-the-water.

Tseyerotse rēlé ko notaka letyi ronī'an : yutoko ronten kēl
 And-so then this above smoke-hole she-looks : . above unexpectedly a-youth
 zūū mēnī'ān. Eiten rēlé ko kakadla ta kā ārā kāl ni-no-dēnānītōrtl.
 nice looks-at-her. This-one the stump his foot with away has-sent-flying.

Tseyerotse : "Tō-intātē kō kūn lidōtēn ? Yar ruzunte
 And-so : "What-is-the-matter-with-you here also that-you-stay ? A-house nice

lo-é kun lidoten ?" "Kota, ra-dalesenartse antakon." Tseyerotse
 is-it also where-you-stay ?" "Enough, I-am-disgusted-of-it it-is-thus." And-so

nōdōrtsēn ye tse royi kederétlih, tseyerotse rēlé nōtākā
 from-above her toward in-the-hole he-stretched-a-stick, and-so then up-above

letyi ro yērētān. Tseyerotse rēlé ta kadzor
 (by) the-smoke-hole out he-brought-her. And-so then (under) his armpit

ni-no-yeniitan. Atleyé-lo ko kun tēlē-tēn'ā. Tseyerotse nonana kun
 he-put-her-again. And-it-was this other-one an-eagle-man. And-so across again

ye yei no-no-inaltok. Tseyerotse tās lōrā tōnē'ā tū
 her with he-took-his-flight. And-so a-sand-bar along upstream the-water

ā-lārā-tsēdētlik, nīkkaatsē tā tē-tān, tse-rora nūlār
 we-flap-with-tip-of-the-wings, on-both-sides thus (gesture) he-does, by-which salmon

te-f'an ko tsikala, ko matskok-tēn'ā. Eit rēl'-ko yenerē'an-ē ko
 he-catches the old-man, the big-gull-man. There then she-saw-him this

tenagoŋon. Tseyerotse ko tēlē-tēn'ā no-notortl. Kayar kun rūdlēkättē ye
 girl. And-so this eagle-man across-is-flying. A-village also a-large-place her

yei no-notok, tse letyi kun no-nerédo. Eit raite ko ta
 with he-flew-to, and (at) a-smoke-hole too he-alighted. There also (from) the his

kadzor dza no-yeniitan. Aruruyel teken lora raite rānōi tō-dālētlo,
 armpit out he-took-her. And-then the-sticks along but deer-skins are-hanging,

tsō yei nī rōtākā tō-kēdlēyō, zī tēnā-kālā īntēn ko
 caches also each-other above are-put-up, merely there-is-nobody, even so this

telei-ten'a kēlōkēn yān ko kayar ledō, eiten mēyūlnīken. Tseyerotse :
 eagle-man one only (in) this village stays, the-one who-has-taken-her And-so :

"Noyéka royi ne'oih," mizeni. Tseyerotse royi réyo.
 "Down in-the-hole go," we-say-to-her. And-so , in-the-hole she-went.

Tseyerotse : "Ro'é nōō yur nēlān yar letloye, eite tsen
 And-so : "You-see over-there some meat in-the-house which-is, that from

kuru'on," yelni. Nēlān zuu ko yar letlo, tse eite tsen keré'on,
 eat-some," he-says-to-her. Meat fine in (this) house is, and it from she-ate-some,

kētlā-kāt. Notoko raite tena-ade-ni-rodalenen. Tseyerotse yar roni'an :
 being-hungry. Above however we-disappeared. And-so the-house she-looks :

yar ruzun, yur ken tetteke eit letlo. Rānōy nēlān zuu letlo : eite
 the-house is-nice, some thing all there is. Deer meat nice there-is : it

tsen keré'on. Rānōy tlākā yeł yar keletlo : yur eite yeł
 from she-ate-some. Deer sinew also (in) the-house there-is : some (of) it with

yur tábīl yeł, yur tāak yeł, yur kākēn yeł, ken tētlēkē yī-ītalrōn.
 some nets also, some parkies also, some shoes also, thing every she-began-to-make.

Rānōy kātšfh yēł kēītālron. Tseyerotse yen-yiroihe tli
 Deer pants also she-began-to-make. And-so the-things-which-she-makes out

no-leyaih, tsō bārā raite ta-alaih. Tseyerotse ko-tallenik.
 she-takes, (at) the-cache's edge also she-put-them. And-so she-has-begun-to-work.

Tseyerotse kota eit royan ko-taldo'é. Ko kéla mo-kūn
 And-so now there only she-has-begun-to-stay. That youth her-husband

a-ltlat ; eiten tsēn neñkoroten'a lonna atitsin ; mē-tēn'ākā rultlat.
 became ; him from people many she-made ; her-children there-began-to-be.

Yakanyoza na-altaih. Tse yur rolonte eit nō-rōdātīlēt. Tse
 Babies she-brings-forth. And some many-times there she-passed-the-year. And

yet yūr sān rélet, tse roñtsēn rōtālkōtī. Yur tli
 there a-certain summer she-passed, and in-the-fall it-began-to-freeze. Once out

niyo aru, ān-rū ni-niyo tse réł' rétsar, tā kāyār
 she-went near-by, a-lone-place she-went-to and then she-wept, her village

ror-tādīlēkātēn, eit rōkāt. Tseyerotse yido no-ideyo,
 from-which-she-ran-away that-place wishing-for. And-so in she-went-again,

toruno me-ten'aka yeł mo-kūn yeł yar dādlētīē : yar tēn'ā
 while her-children also her-husband also in-the-house stay : in-the-house people

lon. Tse to-kūn kala ni-no-ideyo, tse : "Ro to-netaye
 many. And her-husband at-the-side-of she-went-back, and : "Oh ! what-is-this

kōtnī-tū se kōkā no-nē-tāltīn ?" ko mo-kūn ni. "Thi nñnyōtē
 tear-water me upon down-has-dropped ?" the her-husband says. "Out when-you-went

tō-dērēnnī ?" "Nēdān, to-dēsnilā" ; yelni. "Thi ninyote
 what-did-you-say ?" "No, I-said-nothing" ; she-says-to-him. "Out when-you-went

rēntsar-é ? to-derēnnī ?" Tse yur tīetāl réł'é mo-kūn
 did-you-weep ? what-did-you-say ?" And some-time during-night then her-husband

yūdēīkāt : "Rō'é dzan tli ninyote rēntsar-é ?" yelni.
 questions-her : "You-know to-day out when-you-went did-you-weep ?" he-says-to-her.

"O'ō, dzan tti nes'ote răstsăr: ro'é sa kayar ror-tălěskărtěn,
 "Yes, to-day out when-I-went I-wept: you-know, my village whence-I-ran-away,
 ăit rōkăt," ni, tse to-kūn nōrōt rōlěnek. "Kūllă!
 that-place wishing-for," she-says, and her-husband before she-declares. "Poor-thing!
 to-dinitsen! Nětăkūn kětētī na kayar rōkă tē-întă; dzăl,
 what-say-you! Do-not too-much your village wishing-for be; never-mind
 ko îsî ruzuntse ântă-kō kun lido," yetni. Tseyerotse kun
 here-indeed well it-is-that also you-stay," he-says-to-her. And-so again
 na-radetsar ko tletă. Tseyerotse tsūkăl a-tăltlat. "Kota
 she-wept-anew that night. And-so an-old-woman she-began-to-become. "Now
 rēl' yurru sōdēt," răyîîndăk, tetlektsen, ko mo-kūn yet. Tseyerotse
 then there we-shall-go," they-think, all-of-them, the her-husband also. And-so
 rōtî kătsē to-rurultlo: rōtî rabe te rănălētă, ko me-ten'aka,
 sleds upon they-put-things: sleds them to are-equal-in-number, those her-children,
 tse eite yet rătăldătî. Ko mo-kūn raite kūn-kăstî kăntăyē
 and them with they-started. That her-husband then a-poker a-thing-like
 kō-dătîh. Rōhtōr rōlōră kōrōdēt, tse ko kūn-kăstî kantaye ko
 he-carries. The-winter entire they-keep-going, and that poker thing-like the
 mo-kūn ko-yēdătîhē, eite rēl'é ko-ni-rănăih tor, rōrōdîkōih
 her-husband which-he-carries, that then they-stop-to-camp when, they-make-fire
 tor, kūn âră roni îdētîh, tătsētsē raite dītēnērăs.
 when, the-fire near-by in-the-ground is-planted, to-this-side then it-falls.
 ōrōtsē-rora rēl'é kōrōdēt: tēkēn rōt tti-rădîhtî, ode
 By-this-means then they-go-along: the-stick according-to out-they-start, the-whole
 dzan karadihtî. Kūn âră ni-idetli tso-royan. Tse yur raitsen
 day, they-go-on. The-fire near-to it-is-planted always. And a-certain evening
 kūn ni-ratalno, aruruyet rēl'é tītē rarédak. Kotormen
 again they-stopped-to-camp, and-that-time then the-night they-spent. In-the-morning
 kun roni no-yederétli, inte ronten dītēnēhăză. Tseyerotse
 again in-the-ground he-planted-it, but unexpectedly it-does-not-fall. And-so
 nă-rădădlēyō. Aruruyet kotormen yōlkōî, aruruyet nēdătōr
 they-stood-still. And-then in-the-morning it-dawns, whereupon somewhere
 rōtsēn kēlēkă a-ne-zēî, itlak. Tseyerotse rēl'é kota sō-dētădlētsîh.
 from songs we-sing, it-is-heard. And-so then at-last she-began-to-rejoice.
 Tseyerotse yur băăbă ko rayōrole tetleke rōrōdî'ōn
 And-so some food the which-they-carried all they-have-eaten
 kă-tă-rădēyōr. Tseyerotse yūnōtsē-yūdōt dza ranidatî, aruruyet
 they-have-become-as. And-so across-downstream out they-came, when
 yūnētsē-yūnît ronten, tena kă ronten, neñkoroten'a
 opposite-upstream unexpectedly, us (=some one) mourning-for then, people
 sākăihă yet sū-dēlē'ōî. Eit rōnōrtsenă nūtsî gētă ronte
 children with play. That-place behind an-enclosure large unexpected

tš-dlěkāt. Tseyerotse dza ranidatī, tse tēn ka noko rādīdātī,
 there-is. And-so out they-came, and trail at-the-end-of on-the-beach they-came,
 tseyerotse ko me-ten'aka yeī sū'ol ta-ratan. Atleyé-to ko soltan ko
 and-so the her-children with games they-make. And-it-was that woman the
 kayar-ror tādīlěkārēn, eiten kāt nūtsīf ta-ratan. Ko tīārū
 from-the-village one-who-ran-away her mourning-for the-feast they-have. The at-first
 mor-yěřědō'on ōrōdōnā nālātān. Nīlōrū yet rādīrālětīē,
 one-who-lived-with-her a-long-time-ago went-to-sleep. A-long-time there they-stayed,
 tse rātē kōnōn rōtsē na-ratahēdatī. Tse ātē-ōrōtōr, ātē-nō-rōdēlěktsēn
 and their house toward they-started-back. And every-year, every-year,
 yet ne-na-radedihitī. Tse yur yet ne-na-radedihitī, tse na-ratahēdatī
 there they-return. And once there they-return, and they-started-back
 ruyē ko soltan yur tsukala kētoken ta-āni: "Tsukaī, yākā
 when, this woman a-certain old-woman one she-says-to: "Old-woman, behold
 tuur-ātōkōt īsī kōtā, ko-yīni-sālledāk, kā-to-ruta, tse tuur-sāntā
 at-this-time indeed the-end, we-have-begun-to-reflect we-are-like, and next-summer
 (we-are-troubled-in-mind)
 kota ronten kākā a-ne-tseltlat tā, an tā, yākā ōrtā ronten tēnā
 finally perhaps animals we-have-become if, thus if, behold next-year perhaps us
 ādē rōihtōr rōtōlēī, kon nē-nō-tsēlēdālā toruno. Kota, ronten
 without winter shall-pass, here we-do-not-return while. That-is-all, perhaps
 kākā a-ne-tseltlat ta." Tseyerotse tsukaī rō ni-do-kedani'on.
 animals we-have-become if." And-so the-old-woman to she-left-word.
 Eit rotsen rōlūkōtōrōt na-ratahēdatī, tseyerotse sān rorēlet,
 There from in-the-spring they-started-back, and-so summer passed,
 tse rōihtsēn rōlkōtī, tse rābādēn rōihtor rorēlet.
 and in-the-fall it-froze, and without-them the-winter passed.
 "Kota, kākā ā-nē-rāltlāt," rābēizēnī. Kota, rōih rōn
 "That-is-all, animals they-have-become," we-say-of-them. That-is-all, winter a-part-of
 nālētīkūs.
 I-have-chewed.

THE MAN-EAGLE.

That small bird which lives on the beach and which we call *tokoroldala*, was at first the husband of a very beautiful woman. He lived with her one summer, but when the river froze he gave all his thoughts to another nice-looking woman, who had been his wife for a time. Seeing this, his wife left him and ran away. She went down the river and crossed it, and kept walking. Whilst climbing up the lower bank, it is said that she called the wind. And it began to blow, in the clear spaces between the trees, and she was walking with the wind. Going on

she reached a lake, which she crossed from bank to bank, and she continued to walk along the shore. There she found an old underground house, which she entered, and dark as it was in there she began to feel around on the floor hoping to find some one, but she could find nobody. Then again she felt with her hands on the bunk-shelf, in the dark. And suddenly she laid her hand on something that felt as though wet and soft, and she heard someone, scared by her action and muttering: "Hum! hum! hum." She was afraid, and ran away. She kept on, running the whole day. When evening came and the sun had set, she came to a place where there was good, dry wood, and she built herself a fire. And, as she sat by it, she heard someone coming, following on her tracks. It was an old man, the one who lived in that house by the lake, where she had stopped. Coming near, he sneezed and said: "Good omen! this means that I am not far from that which I am pursuing." And she was very much afraid. At her door, that is, at the place where she was going in and out—for she had camped in the snow—someone had stopped. She looked in that direction, and oh! a hideous-looking old man was there standing at the entrance and looking at her. "Fix a nice place for me by your side," said he. "How can I, old man?" she replied, on both sides of me there are sticks," she said, deceiving him. "Well," said he, "further to the inland behind you." "Oh! how could I, old man? Behind me also there are sticks," she said, deceiving him again. "Well then, opposite, in front of you." And on the opposite side from the fire, in front of her, she prepared a good place for the old man. And he sat himself in that place. It was getting late, and she was so sleepy that she began to nod, through drowsiness. So they both slept awhile. But she heard him getting up, on the opposite side. Then she herself jumped up and rubbing two sticks against each other, she started a fire, for she was in great fright. The rest of the night she kept the fire going, and thus she did not sleep. And at daybreak she put on her clothes. Then, addressing the old man, she said: "Old man, your rags are all torn; how is that?" Then he handed her his clothes, saying: "Mend them for me; I do not know what tearing you mean?" And she just thrust into them a burning ember from the fire, and placing them behind her back, let them burn up. Then she said: "Old man, your parkie also is torn: how did that happen?" And he handed his parkie to her, which she also burnt. In the same way she burnt his whole footwear. The old man stood, all naked, warming himself by the fire and turning his back to the girl, so that he could not see her. At that moment the wind began to blow, and the old man said: "I smell burning clothes; what has happened, that it smells of burning clothes?" "Nothing, old man," said she; "it is only my parkie that has been touched by the fire; it has been singed, and it gives that smell." But, in truth, she had burnt up all his clothes. So she said: "Old man, wait a moment till I go and get some more wood," thus again deceiving him. And, as she was already dressed, she went, unseen by the old man, and quickly taking her sled, off she went, running as fast as she could. She had a great fear of the old man, and so she kept running the whole day. Thus she came to another lake, in which the

long marsh-grass had grown in large clusters, still standing. Taking care not to step on these bunches, she walked between them, at the same time brushing the tops of the long grass with a small stick that she carried. This she did to call the wind, and it proved successful. The wind began to blow, drifting along the snow (and thus covering her tracks). So she felt safe to cross to the other side, and there, in a clearing, she lay down to sleep. Before going to sleep she spied the old man who was pursuing her, as he came out from the woods, on the opposite bank. He had no clothes on, and, naked as he was, he kept running on, from time to time watering on his feet, to keep them warm. (When he came to the opposite bank he saw no more the girl's tracks, which were drifted over, and) she could hear him exclaim: "Have I got her now?" But she was lying down on the other side of the lake; and she planted a stick in the snow, to which she hung a string of deer's hoofs, and the wind, shaking these hoofs, made them sound as a bell, during the whole night.

In the morning, when it dawned, she came out from her camping place, and in the sunshine she started back to see what had happened on the other side, at the place where she had stopped before crossing. She did not reach it, however, for when she was about mid-way to it she saw the old man lying down in the snow, frozen by the cold wind.¹

From that camp she made for the hills, and crossing them reached the sea-shore, and came to a village.

The next morning, at the first dawn of day, all the inhabitants went off on the hunt. This was their daily occupation. They came back loaded with rabbits, and with the sinews of these she made nets. She made a great many nets, and used them to catch fish. (But she was lonesome, and disliked to be left alone the whole day.) And one morning they had all left her, as usual, when suddenly she saw an old man standing at the smoke-hole and calling her. "How did you come here?" said he. And taking one of the wooden hooks used to hang kettles over the fire, he let it down through the hole, saying: "Get up on this." She was disgusted with the place, and she readily complied. When she had climbed on top, he placed her under his armpit and took his flight. He carried her in this way, flying about, till he came to a smoke-hole, on the side of which he alighted. He then took her out from under his armpit, saying: "Get down in this hole, and let us see what sort of a person I have got." And she went down. "Find the piece of fat that is in a dish on the shelf, to the landward, and eat something," said he; and immediately he disappeared. It was very dark: she groped about, finding nothing at first. Then she came to the shelf: on it a narrow dish was placed, but it contained only the slimy mucus that covers the body of the salmon. She did not eat any of it: she felt no desire of it, but only repugnance for it. She then went back to the place where she had been sitting first, and remained there.

¹ Here and in the literal translation, a couple of lines have been left untranslated, as they are somewhat indelicate. The Alaskan has not been interfered with.

Soon enough she heard a noise at the chimney-hole ; it was the old man coming back. He pushed aside the big stump with which he had secured the smoke-hole, and came down through the hole. "Well," he said to her, "did you eat of the fat which is in that dish?" "Yes, old man, I did," she replied ; but she was deceiving him, for she had not eaten any. Then the night passed. He came to her with lewd proposals, but she got away from him. Many times did he repeat his attempts, but she foiled them. He spent the night in useless efforts. In the morning, at daybreak, he made a fire, and, taking the salmon slime, he dragged it over the hot coals and ate it : it was not half-cooked. "The dirty (nasty) thing," she thought. It was a large-gull-man.

After he had eaten, he went out again through the smoke-hole, closing this very carefully, every morning, with a big stump. And, not being able to leave the place, there she stayed, day after day. Quite a good many days, indeed, did she spend there, until one day she heard some noise over on the smoke-hole, and the stump that closed it was violently cast aside, and thrown far away in the water. She looked up, and was surprised at seeing a nice-looking young man, who was gazing on her. He it was who had kicked away the stump, and sent it, flying, to a distance. He said to her : "How comes it that you are in this place? Is this a nice house for you to live in?" "Oh," she answered, "I am thoroughly disgusted with it." Then he put down a stick for her to climb up, and he took her out, and placed her under his armpit. This time it was an eagle-man who was taking her. He took his flight, carrying her, across the water, and whilst they were crossing she caught her last view of the old man, the large-gull-man : he was flapping his wings on the water and catching salmon, at the edge of a sand-bar. But the eagle-man was flying along, and came to a large village ; there he also alighted at a smoke-hole, where he took her out from under his armpit. Deer-skins were hanging around, stretched on sticks ; caches were piled one above the other ; but there was nobody, no one lived there but the man-eagle who had taken her.

"Go down in the hole," he said. And she did. Then again he said : "There is meat there, in the house ; take some and eat." It was indeed fine meat, and she ate, for she was very hungry. Then she examined the place, and found it good, filled with good things. There was the deer-meat, on which she had feasted ; there was also some deer-sinew, with which she began right away to make nets, and parkies, and shoes, and all sorts of things. She made also deer-skin pants. The articles which she made, she took out, and stored them on the front part of the cache. She set to work for good, and made up her mind to remain in the place. The young man took her to wife, and from him she had many children ; the place teemed with them after some years.

One year, when summer was over and the first frosts had come, she went out of the house, and retired to a lonely spot, and there she wept, thinking of her native village, whence she had run away. And when she returned to the house, where her husband was, and which was filled with her children, she sat by her

husband's side. "Oh!" he exclaimed, "what is this? a tear has dropped on me!" And, looking at his wife: "What have you been doing out there? Have you been crying?" But she said: "No, no such thing." And he was repeating his questions: "Out there, have you been crying? What did you do?"

And during the night he asked her again: "When you went out to-day, did you cry?" "Yes," she said, "to-day I went out and cried; I was thinking of my native place whence I have run away: I wish I could see it again." So she told all to her husband. "Alas!" he said, "what do you tell me? Do not be longing for your native place; are you not in a good place now?" But she only wept again, that very night. And from that time she began to grow old.

"Well," they thought, "we shall have to go there." Her husband also made up his mind to go. They loaded their sleds, each of the children having one, and they started. Her husband carried a long stick. It was a long journey, that lasted the whole winter. When they made camp, the stick which her husband carried, was planted in the snow, by the fire side, and the direction in which it leaned was the one they followed the next day: the stick was guiding them, and where it pointed, there they went. Always they planted it near the fire.

But one morning, after they had camped for the night as usual, and set the stick up as they always did, it happened that the stick stood up: it did not lean towards any point. They waited, and when the daylight was come they heard voices singing. The woman then began to rejoice. It was time that they should arrive, for their supply of food was almost exhausted, and they came out from the woods to the river, on the other side from the place where the singing was heard, and below it. And then they could see that at that place, across and above them, a mourning celebration was being held. People and children were engaged in games, and further inland a large "nutsit" had been erected. They came, and when they were at the end of the trail, her children joined in the games. And what should be the celebration, but the mourning-feast for this very woman who had run away from the place! Her former husband had been dead some years.

They stopped there for a good long while, and afterwards returned to their own house. But every year they made a visit to this village. On one of these visits, as they were ready to start back, the woman said to one of the old women: "Old woman, these last weeks we have been troubled in our thoughts, something will happen to us. If we should not come back next winter, if the winter passes without you seeing us, you shall know that we have been transformed into animals." And having imparted this intelligence to the old woman, they left. It was spring-time. The summer passed, the fall and its frosts likewise, and the winter passed also, without their coming to the village. "This time they have been permanently changed into beasts," was the saying there.

That is all; I have chewed off a part of the winter.

NOTES.

“Těľět-těňă”—literally the eagle- (“těľět”) man (“těňă”). The wonderful beings of the Ten'a lore are generally animals that can assume the human form, or conversely. The story generally ends, as this one does, by their final reversion to the animal, sometimes to the human shape.

“yŭtlur,” see note on “yŭtlit” after the story of the Raven (p. 305). “Yutlur” is more undetermined than “yŭtlit,” equivalent to “somewhere riverward.” The use of this demonstrative here can only be accounted for by the fact that the narrator, when telling the story, was at a good distance from the beach, and there were, presumably, woodpeckers in the intervening space. It was during summer.

“sānkākā,” lit. a summer beast (“sān,” summer, “kākā,” beast), a name applied to all the small birds that leave the country during winter.

“tōkōrōldālă,” more commonly “tēkēltlāla,” a species of tufted woodpecker.

“tlārŭ mōr yēřēdō'on,” with whom he had first cohabited. The marriage-tie, among the Ten'a, was easily broken, and became permanent, only after children were born. But this generally made it stable, and it was a rare thing for a man to dismiss a wife who had borne him children, as it was common to repudiate one who had not.

“tlōtnă,” the south bank of the Yukon is a plain, covered with forests, lakes and marshes, and is designated as “tlōtnă”; whilst the north bank is hilly and rugged, and termed “tlākēnă.”

“nārālŭ-kōnōn,” lit. a winter house; the underground house described in the notes to the story of the Raven.

“kō nō-dādlēbēdzē,” a bunk-shelf, seldom found in Ten'a dwellings, but common in the Eskimo houses of the sea-coast. It runs along three sides of the house but not on the entrance side, is generally four feet above the ground, and a little over two feet wide. Eskimos use it to sleep upon. It may have existed among the Ten'a who had intercourse with Eskimo tribes.

“kēdō tsēdētādlērāl,” we were frightened, *i.e.*, some one was frightened. The first person plural is constantly used as an indefinite subject or object, and this indefinite is often used in place of the third person singular. This will occur more than once in this and other narratives.

“yēřōsk,” he sneezes—sneezing is always an omen, and the one who sneezes, or a bystander, then addresses the occult agent that has caused the sneezing, formulating a wish, but in the shape of a prediction, as here: you foretell (*i.e.*, may you foretell) the thing I am running after.

“inādlēkēt,” with a drawl on the last vowel, very emphatic.

“kō zī ālōōt,” untruthfully; this meaning is evident more from the context than from the words themselves, which properly mean: without a reason.

“těkěň nīł tsě nŏ-dětěđihti,” she rubs sticks against each other. The Ten'a apparatus consisted of a mouth-piece, of stone or bone, with a cavity to hold one end of a pencil-like stick, the other end being inserted in a similar cavity in a piece of dry wood, a string of rawhide going around the stick and tied at both ends to a bow; when this was moved imparted a rapid rotation to the stick. The first result was the production of very fine wood-dust, which accumulated in a notch managed on one side of the hole. This was easily inflammable, and soon caught fire from the heat developed by the friction.

“sŏrŏ nŏ-rěkŏr,” mend them for me. It is still a practice of Ten'a hospitality to mend the boots and clothes of travellers who stop in the cabin. By remarking that his clothes were torn she was offering her services, and he naturally accepts them. The dialogue is typical of everyday occurrences in Ten'a life.

“kākēł, kākēłä,” more commonly “kěkēł, kěkēłä,” clothes.

“kětsān,” grass of any kind. She avoids stepping on it, but walks only “kararataka,” or as the Ten'a render it: “in the betweens,” so as to leave no trace of her passage, for the wind is filling up her tracks with drifted snow.

“nŏnān,” though properly meaning across the sea, is used whenever the expanse of water alluded to is very broad.

“rănŏy-kălěkŭnă,” deer-hoofs. Whether there was any magic power attributed to these primitive bells, I could not ascertain.

“tărăyŭk,” salt; seems a foreign word, perhaps borrowed from the Eskimo.

“kŏr,” hare or rabbit, common all over Alaska.

“lětyi,” the smoke-hole or chimney. See the notes on the story of the Raven (p. 308).

“kédŏžārăti,” a stick with a branch protruding at both ends, used to hang kettles over the fire; the upper hook catches on one of the roof-sticks, and the kettle hangs on the lower hook.

“yěkătlŏt,” on the bench or bench-like elevation around the fire-place. See notes on the Raven (p. 308). The fire-place is lower than the surrounding part of the floor-ground, by a foot or more. This elevated platform, and more especially the part of it opposite the entrance, where the master of the house and his family have their beds, is known as “yěkătlŏt” or “yěkătlŏnă.”

“tłŏk dzăkă,” narrow, might mean also: dirty. The “batskok-ten'a” is described as a person of unattractive habits.

“nŭlăr tľěskă,” salmon-slime, “tľěskă,” when used absolutely: “kětľěskă,” is the mucus which always coats the skin of the fish. The gull-man eats it, and calls it “the fat.”

“mătskŏk-těn'a.” The “mătskŏk” or “bătskŏk” is larger than the “măts” or “băts,” the common white gull, and is of a brownish colour.

“tātsě tē-děyǒr,” the gesture shows the stump suddenly thrown away.

“tsō,” the cache, in its simplest form, is a platform on four sticks; it stands some 5 or 8 feet above the ground, and serves as a store for provisions, which are there safe from the voracity of the dogs and the incursions of the mice. The term “tsō,” however, properly applied to a roofed cache, built on four piles, in shape of a small house, the simple platform being called “tǔrtsēi.” Here, the context would indicate that “tsō” is used for “tǔrtsēi,” which is not unusual.

“rānǒy-kātsǐh,” deer-skin pants, were formerly used by both sexes, the shape of the upper garment, or parkie, only distinguishing them. The man’s parkie is cut straight at the bottom; that of the women is rounded in front and behind, somewhat after the fashion of a chasuble.

“kōtnī tū,” tear-water. The term “kōtnī” seems to have reference to some magic power, either possessed by the tears, or which causes them to flow.

“kūn-kāstī,” lit. a fire-stick, a stick of hardwood used as a poker, generally long and slender.

“dītēnēhǎzǎ,” the stick not pointing to any direction, they are apprised thereby that they are at their journey’s end.

“yūnǒtsē-yūdǒt,” across-below, or, equivalently, south-west. The speaker here locates the place where they “come out” to the river with reference to the situation of the village; the verb “dzā-rānīdǎtī,” they came out, is used with reference to the river and woods only.

“yūnētsē-yūnīt,” opposite-above, or, equivalently, north-east. Now the village is located in regard to the travellers. The use of “nētsē,” opposite, for “nǒtsē,” across, as seen in this instance, is rare.

“tēnǎ kā,” lit. us-wishing-for, desiring us; *i.e.*, desiring or rather mourning for some one, as yet undetermined. They arrive in the midst of a mourning feast, and, consequently, shortly after mid-winter (our Christmas or New Year’s Day), this being the time at which these celebrations are held. The preposition “kā” denotes simple desire or wish, as well as regret or mourning: the exact meaning is determined by the context and circumstances.

“nēukōrōtēn’ǎ sākǎihǎ yēt sǔ-dēlē’ǒt,” people and children are having games, as is customary on such occasions, *viz.*, races, wrestling contests, etc.

“nūtsī,” an enclosure of poles, some 8 or 10 feet high, generally in the form of a square, of about 20 feet on the sides, erected expressly for the mourning feasts, among the Ten’a of the upper tribe. Twice a day, in the morning and evening, a fire is made within the enclosure, and food cooked over it for the whole village. This is distributed on the spot, each one coming with a plate or dish to receive his portion. The devout ones throw a bit from this portion into the fire, to benefit the soul of the person for whom the feast is being celebrated.

"nāltān," went to sleep The phrase is often used to mean death.

"kō-yīni-sāllēdāk," we have begun to be troubled in our thoughts, we feel uneasy or restless. This is given as a sign of their impending transformation into animals.

This story was obtained from Andrew Keniyo, a native of Tsenoketlarten, on the Koyukuk River. He also supplied the explanations of the doubtful points.

Ses-leṭ.
The-Bear-Skin.

Niṭ-kūnka	raledo,	rabe-ten'aka	kun	notérna.	Ranōya	lōn
A-married-couple	stay,	their-children	also	two.	Deer	many

te-ṭ'an ei mo-kūn, tse yurru radadletlé, san roih tor
he-catches the her-husband, and there they-stay summer winter during

royeṭ. Ronten mo-kūn aba tāltlā. Nihlōru aba nelan,
also. Suddenly her-husband sick began-to-be. A-long-time sick he-is,

tsaraṭte ketetī ta-raniṭ. Ronten to-'ot ta-aṭni: "Yākāt
and very-much he-becomes. Suddenly his-wife he-says-to: "Then

to-lestlon-ta, yutlit se midoo yit no-surūṭaṭ, tse so kō
when-I-shall-be-dead, on-the-beach my canoe in put-me-up, and my bow

kūn, se diloya kūn se yeṭ taka to-rūlaṭ." Tse yet-roṭloron
also, my things also me with up put-up." And there-after

niṭkūdzātse rotāltlette to-ltlon, tse yerotse te-yilor, te-meyederénitsen;
a-short-time was-passed-when he-died, and thus she-did-to-him as-he-had-said-to-her;

tsaraṭte atsār tso-royan. Roihtor rorélet, rolūkot kun. Kéfte
and she-cries all-the-time. Winter has-passed, spring also. One

kōdormendōna tti niyo, tsaraṭte kun no-taṭletsar. Ronten yutoko
early-morning out she-went, and again she-began-to-cry. Suddenly up-above

sānkāka to-naledo. "Ran'aih kāt," ni, "iru"; tsaraṭte
a-summer-bird is-perched. "Speak wishing-to," she-says, "perhaps"; and

yutelatitlon. Ronten te-deni: "No-kūn yu'utsena niṭ-rōnēkā
she-began-to-listen-to-him. Suddenly he-says: "Your-husband over-there a-pair-of-wives

ro datitlé." "Ken-é? ken-é?" yedetālni; "netūra, se
near (him) keeps." "What-is-it? what-is-it?" she-began-to-say-to-him; "quick, me

norot te-dini, neldēla ne tse itenaraslaṭ." Aruruyet rolitse ye norot
before say-it, a-necklace you to I-will-give." Then minutely her before

rolenek. Tse yu'ut ye midōya ro ni-niyo: ye yi runatī'an, tse me yi
he-declared. And there his canoe to she-went: it in she-began-to-took, and it in

kăkălă. Tse yet-rotlōron neldēla ye tlo nerélo. Kota atsartse
 nothing. And there-after a-necklace him to she-gave. Now-then her-crying
 ra-do-derénik. Ronten ses-leŭ no-no-dōlekū, tse no-yedetatŭtsē, tse
 she-ceased. Then a-bear-skin she-took-down, and she-soaked-it, and
 yetaltlūr, tse nekōrtse te-yilor, tse ada-yurādlenik. Inten
 she-scraped-it, and being-big she-made-it, and she-wrapped-herself-in-it. But
 me yālōr rūkūdzā, tse yet lokōle ra-no-atlŭkot. Tse baaba
 its under-chin is-small, and there a-white-(piece) she-put-as-a-patch. And food
 lon te-ten'aka ōrō te-tat'an; tetŭktsen yar yido-yenilo,
 abundant her-children for she-began-to-get; all in-the-house she-brought-it-in,
 tse notérke tekēn niŭ-tsa-lar-a-dōlekāze derétzuk. Eit ratte to-roŭni:
 and two sticks forked she-took. Then also she-said-to-them:
 "Yur nedatse to-rudeyor tǎ, mara tu-urtan: kon royān dalorletŭé."
 "Some how it-happened if, with-them act: here only stay."
 (If anything should happen)

Tse tŭi no-ideyo, tse ne-no-yedōlekū. Eit ratte ses a-ltlāt,
 And out she-went-back, and she-put-it-on-again. There then a-bear she-became,
 tse talyo; netur talyo, niŭloru ni-ko'ol. Ronten dŭet gētǎ ro
 and started; quick she-started, far-away she-was-going. Then a-mountain big to
 niyo, lo'on tŭska rulanten ni-niyo, tse ta kal notérké
 she-came, stones flat where-there-are she-stopped, and (on) her sides two (stones)
 niŭkootsen ni-nilo, ta kāda kǎtsēn kun, me tootsen kun, tse kun
 (one) on-each-side she-placed, her forehead upon also, her back also, and again
 no-tatleyo. Ronten dŭet geta katsen ro-no-lleyo. Aruruyet ronten
 she-started-again. Then the-mountain big upon she-went-up. And-then
 sǎrnō roka réyo, yutŭura roka réyo: yurru ronŭantse
 a-river at-the-end-of she-came, riverwards at-the-end she-came: there looking
 ra'ol. Aruruyet ronten kāyār rotat'an: kēkēŭtnǎ lōnna. Yet
 she-goes. And-then suddenly a-village she-descried: anglers numerous. There
 rotse talyo. Yet ror niŭkūdzate ni-niyo. Yet no-yedilekū
 to she-started. There from at-a-short-distance she-stopped. There she-took-it-off
 tse tēn'ǎ a-no-llelat. Tse yutŭen yar rotse talyo,
 and a-human-being she-became-again. And riverwards the-house toward she-started,
 tse rayitŭtŭaiha toruno yido-nido. Ronten yet niŭ-roneka
 and they-do-not-see-her whilst she-entered. And then there the-pair-of-wives
 dadletŭé, tse ro dotoko ni-niyo, tse ra ye yet ratalyo.
 are-staying, and them between she-stopped, and they her with began-to-speak.
 Tse notérna reilantsen karaŭbāts. Ronten to-roŭni: "Ken
 And two being they-were-boiling-something. Suddenly she-says-to-them: "What
 (both of them)

ron me tōkō rā kǎlǎ? Ne-keitlŭktsen me toko nalile'on,"
 for it on-top-of grease there-is-not? You-laughing it on-top-of bend-your-head,"
 yutŭiten aŭni; "tse ni kor, kenalikettsen me toko nalile'on,"
 the-first-wife she-says-to; "and you too, frowning it over bend-your-head,"

yunekoten aŋni. Tse yerotse ta-rataltan. Aruruyet ulōk
the-second-wife she-says-to. And thus they-began-to-do. And-then the-kettle

yit rotse ronāniŋtsēt tse ta-raltlon. Kētōkēn ne-ketlūktŋsen
in towards she-pushed-them and they-died. One laughing

na-ranālebāts, tse kētokeŋ-kun kenālkēttsen na-ranalebats.
is-boiled (face or head), and one-again (the-other) frowning is-boiled (face or head).

Tse yutliten tsorotiya rotsen ne-ketlūktse ni-yeniŋtan; tse kētokeŋ
And the-first-wife the-door toward laughing she-placed-her; and the-other

yuneko rotse kenalkettse ni-yeniŋtan, tse tŋi no-ideyo, tse
the-wood-side toward frowning she-placed-her, and outdoors she-returned, and

yutaka ro-no-ŋleyo, tse ses a-no-ŋlelat. Tse yutŋur-ru
up (the hill) she-climbed-again, and a-bear she-again-became. And towards-the-river

roniŋantse taldo. Yutŋur kētokeŋ ni-ro-na-radakaŋ, tse
looking she-stopped. At-the-river-bank one comes-back-to-land, and

niŋ-roneka tŋitsena ni-ro-no-idakan. "To-no-lorleya," ni;
the-two-wives riverward-from he-came-back-to-land. "Take-up-(the-things)," he-says;

inten ten'a kala. Rūltŋŋ te-deni, iru. "Ken ron, tēkētŋ,
but people none. Loud he-says-it, in-vain. "What for, in-the-world,

rabe-yin-rollet, kŋ-te-reita?" Tse to-no-dlekok; yido no-ideyo.
are-they-angry, (as)-it-seems?" And up-(the-bank)-he-ran; indoors he-went-back.

Ronten yutliten me tse ne-ketlūk. Ye tse tadle'ih tse
Unexpectedly the-first-wife him to is-laughing. Her to he-says: Hey! and

yor ni-niyo, inten to-ltlon ŋon! Yunekoten me-yin-rollettse
to-her he-came, but she-is-dead, oh! The-second-wife angry-(looking)

yuneko roniŋan. "Ken ro, tēketŋ me-yin-rollet?" yemi;
on-the-inland-side is-looking. "What for, in-the-world, is-she-angry?" he-says-of-her;

tse yenatŋdzēs. Aruruyet dzestŋ yaka ta-atlkāt.
and he-punched-her-in-the-face. Then (his)-fist upwards slipped-up-(on-a-soft-surface).

Yet royet tŋi nīzŋl: "Temā yeréronna ko te-tanna?"
There with out he-shouted: "Who (is it) who-killed-them these so-doing?"

nitsen. Inten ta-rabeyiloren kala.
he-saying. But the-one-who-has-done-so-to-them there-is-not.

Tse yero dzāna royet, yutoko ses ratatŋan, tse ra ye tse
And that day with, up-(on-the-hill) a-bear they-have-seen, and they it after

tāldātŋ. Tse korokootse ra'oŋ, ko mo-'oka-te-deyorna. Ra
have-started. And ahead-of-them he-goes, the-one whose-wives-have-died. They

yor niŋkūdzaten ni-rādēt, inten yet ko-id'oih. Ronten te
from-it at-a-short-distance stop, but there it-is-walking. Suddenly its

tŋitŋ no-dit'on: ronten mo-'ot yilan. "So-o!" dōniŋ toruno
scalp it-puts-back: unexpectedly his-wife it-is. "My-wife!" he-utters whilst

yelatŋran, tse me yet te-yetanna rodriŋrōn.
she-killed-him, and him with those-who-went she-killed-to-the-last.

Rayudenelatiran, iru ; tse yutlen kun noko-diletlet,
 They-tryed-to-kill-her, but-no ; and toward-the-river also down-she-ran-(on-all-fours),
 tse tetlektsen nenkoroten'a rodiron. Tse yet rotlōron kārā
 and entirely the-people she-killed-to-the-last. And there after back
 no-talleyo. Nfīrōnā te tītī kał no-to'oih, tse yurru na-rad'ot
 again-she-started. Frequently her scalp off she-puts, and there she-is-going-back,
 ruyel yutoko rotse totson yor ne-ketaltlūk. Aruruyel ronten : "Nor
 when above from a-raven at-her began-to-laugh. Then suddenly : "But
 tsu-untlida," yelni ; "ken-lārā nor lo'ona na-kal
 you-are-not-comely," he-says-to-her ; "for-what-use those stones (on)-your-sides
 denaliloye ? Kāl no-tila, nor keteti tsu-untlida. Nor, klé
 (which)-you-have ? Away put-them, for extremely you-are-not-pretty. See, still
 ōrōtsē te-inta ta, nonla-roletse nenkoroten'a nitelotlrala," yelni ;
 thus you-be if, for-ages-hence (forever) the-people will-not-kill-you," he-says-to-her ;
 "nētīrā, kał no-tila, atokot !" yelni. Aruruyel kał
 "quick, away put-them, right-now !" he-says-to-her. And-then away
 no-yetaltlo, inten ta kada katsen to-lo'one, eite zōkōł
 she-began-to-put-them, but her forehead upon the-one-that-lies-up, that-one at-least
 kał no-ti'ola. "A'a, isi ralte sūurōtsēn !" yelni. Tse
 away she-did-not-put. "Yes, thus now allright !" he-says-to-her. And
 no-talleyo ; tse na-rad'ot ruyel te dzara kał no-to'oihtse
 she-was-going-back ; and she-is-going-back while her cap (hood) away to-put
 (the-putting-of)
 ra-no-dlenar. Ronten ye-na-rālenik : kał no-yutenal'on,
 she-forgot Suddenly she-remembered-it : away she-tryed-to-put-it,
 (she-forgot-to-put-away-her-scalp).
 inte ye-nañlenik. Teken yet ara te-yeré'an, iru. Tseyerotse
 but she-missed-it (failed). A-stick also with she-worked-it, in-vain. And-thus
 te yar no-ideyo tse yido no-iletlet. Ronten
 (to)-her house she-returned and in she-trotted-back (on-all-fours). Suddenly
 yakanyoza mu-ura neleket, tse yuneko royi ralerā, inte
 the-baby his-elder-brother was-afraid, and woodwards in-a-hole he-fled, but
 me-ketla teken yoza ulnik tse yo kūl rōtora a-royi-kerétyel.
 his-younger-brother the-stick small took and her neck around thrust-it-to-the-ground.
 Inte-royel : "Suurotsen !" yelni. Tse yet-rotlōron nen tor
 However : "Well-done !" she-says-to-him. And thereafter the-ground amongst
 ranidatł, tse to 'ōn ruttsin, tse yet royi rarédatł, tse kota
 they-went, and her den she-made, and there in-the-hole they-went, and finally
 ses a-ne-raltlat. Roih ron naletikūs.
 bears they-became. Winter a-part-of I-have-chewed.

THE BEAR-SKIN.

Once there lived a man and his wife, with their children. Many deer did he kill, and summers and winters alike they spent in that one place. But it happened one day that he fell sick. It was a long illness, and slowly but surely he was wasting away. Then he said to his wife, "I have not long to live. When I shall be dead, lay my body in my canoe that is down there on the beach, and put it up in a tree. My bow and arrows and my other things, you will put with me in the canoe."

Shortly after this he died, and his wife laid him as he had bidden her; and she wept. The winter passed; the spring also; and still she bemoaned her loss. Once, very early in the morning, she had gone to the woods to wail as was her wont, when she noticed a small bird perched on a branch above her. "Perhaps he has something to say," she thought; and she listened. The bird spoke: "Your husband is over yonder," he said, "and lives with a pair of wives." "What! what!" said she; "oh! tell me, tell me, and I will give you a necklace of large beads." And the little bird told her all. She went over to the canoe and looked into it: it was empty. The little bird got the necklace, and she dried her tears.

From the cache she took down a bear-skin, which she soaked, and scraped, and stretched. Then she tried it on herself, but it was too tight under the chin, and there she sewed a patch of white fur, to make it fit; and she procured a supply of food for her children, storing it all in the house, and gave them two forked sticks, saying, "If anything should happen, make use of these, and be sure not to leave the place whilst I am away."

After this she left the house, and, putting on the bear-skin, she was changed into a bear. Off she went, speeding on, far, far away, till she reached the foot of a high mountain. There she stopped. The ground was strewed with flat stones, and, picking up four of these, she placed one on each of her sides, one on her back, and one on her forehead. Then she climbed up the mountain, crossed over the summit, and came to a stream on the other slope. This she followed, looking carefully around as she went, until she spied a village in the distance. She could see the people, in crowds, angling for fish in the brook. There she directed her steps, and when she had come within a short distance, she took off the bear-skin and resumed the human form. She then walked to the nearest house, so cautiously that she entered it unnoticed.

There she found the pair of wives. She stood between them, and they began to converse with her. Each of them had her kettle on the fire and was boiling some food. Suddenly she said to them, "How is this? there is no grease on your stew?" "Look," she said to the first wife, "bend your smiling face over it, and see!" "And you too," this to the second, "bend your frowning face over it and see!" They did as she told them, and suddenly grappling their necks, she plunged their heads in the boiling kettles, and they died. The one preserved her smile on her boiled face, and the other kept her frown. She placed the first one, with the smile on her face,

next to the entrance, and the second, with the scowl on her face, a little back towards the inland side. This done, she went away, up on the hill, and again she changed herself into a bear, and there she sat, waiting.

Soon there was a canoe coming back. It stopped in front of the two wives' house, and the man, stepping ashore, called to them: "Come and fetch the load," said he. No one answered. He repeated his summons, shouting it, but not a stir. "What in the world is the trouble now?" He ran up to the house and entered. There his eyes fell on the first wife, her face all in smiles. "Hey!" he exclaimed, and stepped near to her, but he found her dead. He turned and saw the second wife looking at him with a frown from the other side of the house. "What made that woman mad?" he said, and he dealt her a blow in the face. But his fist thumped on a soft, slippery mass of boiled flesh. Then he uttered a loud scream. "Who has killed these women?" he said. There was no answer: the one who had done the deed was not to be seen.

On that same day the people of the place noticed a bear on the hillside, and started to chase it. The man whose wives had been killed was foremost in the pursuit. Though they had come close to it, it did not run away: it kept walking slowly ahead. All at once it shook back the scalp off its head, and he recognised his wife: "My wife!" he exclaimed. The words had hardly passed his lips than she suddenly rushed upon him, and killed him. They closed upon her, but she defeated their attempts, and killed them all, to the last. Down to the village she ran, and killed the remainder of its inhabitants.

Then she started back for her home. On the way she was careful, every now and then, to push back the bear's scalp off her head. A crow came flying by, and began to laugh at her. "You really do look very ugly," he said, "with those stones on your sides. Take them off; they make you look so ugly. Why! no man will ever hunt you, as long as you have such an appearance." So she took off the stones, except the one on her forehead. "Now, this is better!" said the crow and she went her way.

But, meanwhile, she had forgotten to move back the bear's scalp, and now that she thought of it, she could do it no more. In vain did she try to pry it off with a stick: it would not come. So she remained a bear, and thus trotted back into her house. The elder boy was frightened, and ran away to hide himself in a hole; but the younger one took one of the forked sticks, and catching her neck between the prongs, brought her head to the ground. "Well done!" she exclaimed.

After this they took to the wilds; she made a den for herself, and they went into it and became bears, all of them.

I have chewed off a part of the winter.

NOTES.

This story, as well as those which I shall give hereafter, does not properly belong to the class of historical myths, but rather to legendary narratives. The

facts recorded are not now generally believed, though there is sufficient evidence that they were once believed and accepted as historical truths. In this story, for instance, the bear is the avenger of a woman's wrongs, and works its vengeance directly and specially against two women. In several other stories the bear appears as peculiarly hostile to women. The peculiar fear which the Ten'a women have of the bear is traceable to no other source than these legends, in which the bear is always represented as the woman's deadly foe. Now, as this fear exists, and is universal among the Ten'a women, it is fair to conclude that, even though they profess to disbelieve the stories, there is still some vague and unconscious admission in their minds that the stories have been or might have been true. The same may be said, I believe, of ghost-stories among more civilized races. Even if we consider them devoid of any historical value, the stories of this group present a twofold interest to the Ten'a student: 1st, as specimens of the genuine language and literature of this people, and 2nd, as illustrations of native customs.

"sēs," the black bear, *Ursus Americanus* of the naturalists, the most common species in Alaska. The Navajo call it "shash," which is evidently the same root.

"lēl," for "lēl" skin. The initial "l" is softened to "l," on account of the close connection to the preceding word.

"nił-kūnka," a married couple, a husband and wife. The word is built as "nił-tsu-kalayu" (see p. 301), viz., with "nił," reciprocal pronoun, "kūn," husband, and "ka," the pluralizer. Instead of "kūn," the other term of the relation, "'ot," wife (plural: "oka") could be used, and "nił-'oka" is heard as often as "niłkūnka," with exactly the same meaning.

"rănōyă," deer or caribou (*Rangifer caribou*, of scientists), also known in the upper dialect as "mēdzīh."

"lōn," many, for "lōne," which grammar would require.

"ei," the definite article, or the demonstrative which comes nearest to it. Pronounced as a long "i" (continental). I spell it "ei" because all its derivatives in the upper dialect present the two sounds very distinctly: "eit, eiten, eina," etc.; and in the lower dialect have "oi" instead of "ei": "oit, oiten, oina," etc.

"săn," summer. Like most names designating time or place, it can be used adverbially without a preposition.

"rōih," winter. An exception to the rule just given: hence we have "roihtor," lit. "when it is winter," or perhaps: "roihto," for "roiht dona," during the winter. The fact that the family remained in the same place for both seasons shows that it was a remarkably good location, which could supply food in summer as well as in winter. Usually the Ten'a have to migrate from their winter camps in summer, and conversely, because fish and game have different habitats.

- “kětětī tǎ-rǎnīl,” he becomes very much, viz., ill. This ellipse is common: “keteti te-neta,” he is very, viz., sick, etc.
- “yākāt,” there, then. The demonstrative adverb, designating the remote place or time. It has here the force of: by and by, after a while, in a few days.
- “kō,” the bow (and arrows), taken collectively or separately. Nowadays the word is often used for “gun,” this arm having superseded the bow.
- “dīlōyǎ,” things, chattels; all the ordinary possessions considered as private property, such as blankets, clothes, cup, knife, etc. It was customary to deposit these at the grave of their proprietor, as no one would use them after his death.
- “taka to-rūlať,” put up. The Ten'a have adopted the method of burying underground since the Russian times, but previous to these their method was to bury on the trees. Very commonly the canoe was used for this purpose; in other cases the body would be simply wrapped in blankets or skins, and suspended to the branches, as a bundle, swinging in the wind. Or again, it would be deposited on a platform raised on four posts, some 8 or 10 feet above the ground, after the manner of a cache. When it was considered expedient, they even left the body on the level ground, building a sort of little house or erecting a small tent over it. Since they have adopted the custom of burying underground, it has become a general practice among the Ten'a to erect these little houses or tents over the graves, and they are generally kept in very good order, being frequently visited and repaired by the relatives of the deceased.
- “sānkākā,” a small bird, literally: a summer animal. The term is applied exclusively to the smaller migratory birds, which leave the country during the early fall and return at the beginning of summer. The geese and ducks are not comprised under this appellation, because they come back during the spring (“rōlūkōt”), and before the real summer.
- “rǎn'āih kāt,” he wishes to speak: elliptical for “rǎn'āih tsō-rōkāt.” This turn, though very easy to understand, is quite uncommon. I do not remember having heard any other instance of it.
- “īrū,” perhaps. It is not often that this adverb is used in this sense. It generally expresses an after-thought negation, and is equivalent to: “but no...,” “in vain,” etc.
- “yū'ūtsēnǎ,” over yonder. The designation is very vague, but as we shall see later that she goes unhesitatingly to the place, it is understood that the bird gave her the full particulars, where it is said that: “rōlīte ye noroť rolenek,” he told her perfectly about it.
- “nīl-rōnēkǎ,” a pair of wives; lit. on the inland side (“nēkǎ, rōnēkǎ”) of each other (“nīl”), one on the inland side of the other. A Ten'a was allowed two wives, and when he had them, he used to sit between the two, facing the entrance of the house, *i.e.*, the upstream direction. The wife who ranked first sat at his right hand, *i.e.*, to the river-side, and was styled “yutliten.” The second wife

was at his left, to the inland side, and from this position was called "yunekoten" (see the notes p. 305). If there were no second wife, no use was made of the term "nēkā" or "nēkōt" to describe the household; hence its use is particularly appropriate to designate the presence of a second wife.

"no-no-dōlekūt," she took down; lit. she took down again. It is implied that she took it from the cache, this being the normal receptacle for such articles. A cache essentially consists of a platform of sticks, on four posts, standing some 6 or 8 feet above the ground. When nothing more than these essentials is present, it is called "tōrtsēt"; if the platform is covered by a small structure in the shape of a cabin, it is designated as "tsō." The cache is the store-house of the Ten'a. On the provisions and skins are practically safe from the depredations of mice, dogs, etc.

"lo'on tūska," flat stones. They are often used as talismans. The most common amulet, the "mādza," is a flat, translucent stone.

"no-yedilekūt tse ten'a a-no-lhelāt." The transformation of a human being into an animal by donning its skin, and the reversion to the human form by doffing it, are of common occurrence in the folklore of all the Athabaskans.

"kāřāfbāts," they boil something ("ke") undetermined, that need not be specified.

"rā," oil or grease, especially when liquid. The "r" is almost velar.

"ne-kēitfūksen...kenālikētsen," thou laughing...thou frowning. These characteristics seem mentioned only to describe the persons more accurately.

"ronānītsēt," expresses an action performed with a strong and quick jerk, on a round object, which is understood to be the heads of the two wives.

"nā-rādākāt," is canoeing back. "Back," because he has started from the place.

"to-no-lorleya," carry up, viz., the things which are in the boat. Any one, on landing, is welcome to claim this service from the bystanders, but he is absolutely entitled to it from his wife (or wives) and children.

"lēkētŭ," an interjection or adverb expressing displeasure, used in scolding, threatening, etc.

"yutliten," the first; "yunekoten," the second wife.

"ye tse tadle'ih," he said "Hey" to her. The verb "tege'ih" expresses the uttering of the special interjection "hé," pronounced with a touch of nasality and almost like the French "hein!" It denotes dissatisfaction and contempt, and is of very common occurrence. The nasal sound of the "é," and especially the tone and mode of utterance distinguish it from another "hé," which is simply a wondering interrogation.

"fōn," expressing surprise.

"tēmā yerērōnna ko te-tānna?" who is the one who killed these? The phrase presents a slight irregularity, the pronoun "tēma" being in the singular, and the suffix-noun appended to the verb, "yerērōnna," in the plural, as if one would say: "who is the one who have killed them?" or in Latin, "*quisnam eas*

occiderunt?” Another irregularity appears in the use of “te-tanna,” those who have done this, instead of “te-netana,” those who have suffered this. The grammatical form would be either: “Tema yeréronen ko te-netana?” or “Tema-yu yeréronna ko te-netana?”

“mo’oka te-deyorna”—whose wives have died—again the plural “te-deyorna,” is used for the singular: te-deyoren. A correct speaker would use “te-deyoren” in our days.

“so’o,” for “so’ot,” my wife.

“titi,” the scalp or skin of the head. It appears from the narrative that if she allowed this to stick to her head she would be unable to take off the bear-skin and return to the human form. I could obtain no elucidation about this point. The raven, evidently interested in avenging the death of her victims, succeeds in turning her attention away from this point, by appealing to her vanity, and thus brings the misfortune on her. Why she, or any other bear, should wish to be hunted or killed by men, is another obscure point, about which my authorities could not or would not, supply information. Their inability to do so would suggest that these obscure points are allusions to some antiquated legends of which they were not cognizant.

“yăkănyôza,” the baby, *i.e.*, the youngest child. The context shows he was not an infant.

“yo kûl rotôra a-royi-kerélyêl.” He took the forked stick (as his mother had directed him before leaving) and, pressing it on the bear’s neck which he held in the angle, brought her neck to the ground.

“sûürôtsen!” an interjection of approval, because the boy did as he had been told, or because he showed strength and courage.

“nên tor,” literally: among the ground, *i.e.*, in wild, unfrequented places.

“to ’ôn rütitsin,” she made her own den.

“yet royi rarêdât,” they all went into it: the form “dati” of the ending implies at least three subjects. They went in to sleep, for the bears get into their dens only to hibernate. The cubs always hibernate with their mother until they are grown.

“ses a-ne-raltlât,” they became bears—the multiplying prefix “ne” shows that more than two, and consequently the three of them, are involved in the statement. The story ends, like that of the Man-Eagle, Telet-Tena, by the final transformation of men into beasts.

This narrative is in the upper dialect, although it presents no terms or expression exclusively proper to it. Only a few turns, and grammatical forms, occur which enable the student to detect its origin. I copied it from Father Ragaru’s transcription and tested the exactness of the language by reading it many a time to various Ten’a audiences. It was always perfectly understood and declared to be quite correct.

Midžya.
The Canoe.

Ko rél' tsorotan : niŋ-tsukalayu rél' ledó. Me-l'áyu
Here perhaps we-live : a-grandmother-and her grandson perhaps stay. His-uncles
nitse adhtŋ. Rabāde ni-rodelelih. Ko me kōya
down-river go-frequently. Without-them it-has-become. This her grandson
ko-yīni-tallelēt, tseyerotsen niŋtor tēn'a talyo, tse yar
has-begun-to-muse, and-so (by-a) through-brush trail he-went, and a-house
rotatŋtsin. Dza na-ad'oih ; māden dzan rōlēk, rāŋtsēn lāts yān
he-began-to-build. Off he-goes-again ; without-him days pass, at-evening mud only
nelantsen dza na-ad'oih. Orotor me tsukal te-yehni : " Ken
he-being out he-comes-again. Then his grandmother says-to-him : " What
te-rén'an ? " yehni ; " to-rénartse ei lāts yan
have-you-been-after ? " she-says-to-him ; " what-happened-to-you that mud only
inlan ? " yehni. " Toneko tiŋtsaa ōkō rosnor," yehni.
you-are ? " she-says-to-him. " In-the-woods, mice in-search-of I-dig," he-says-to-her.
Tse kéih yeŋ korūts yeŋ kōko talyo. Tseyerotsen kéih
And birch-bark also, (canoe)-ribs also in-search-of he-went. And-so birch-bark
yeŋ korūts yeŋ no-kedāderan, tseyerotsee ni-tlo-kenŋton.
also canoe-ribs also he-brought-back-in-bundles, and-so he-framed-a-canoe.
Tseyerotsen me tsukala ko-yedatŋkōn. Tseyerotsen me-koya ketatŋrūts
And-so his grandmother sewed-it. And-so her-grandson makes-the-ribs
toruno, me tsukala dzār oko talyo. Tseyerotsen dzar te-ré'an,
whilst, his grandmother pitch in-search-of went. And-so pitch she-got,
tseyerotsen yidzāk, tseyerotse to-yeréton. Aruruyet
and-so she-pitched-it, and-so he-launched-it. Just-then
yunŋur-yudotsen tētsēn zēnā meŋ-ra'oi, tseyerotse ye dōra
from-overland-downstream geese black are-flying, and-so them in-front-of
ni-ko tadledzēl, ye dora no-detokaŋ-to-roron. Inten me
off he-began-to-paddle-quick, them ahead-of in-order-to-canoe-across. But him
dora meŋ-yul'on, tse ni-ro no-idakan, tseyerotsen yerutŋnār.
in-front-of they-flew-and-passed, and to-land he-paddled-back, and-so he-destroyed-it.
Tseyerotsen kun kētēnē na-atŋtsin, tseyerotsen kun to-no-yeréton.
And-so again another-one he-made, and-so again he-launched-it.
Aruruyet yunŋur-yudotsen ketŋironodāla meŋ-ra'oi. Tseyero kun
Just-then from-overland-downstream ducks are-flying. And-thus again
ye dora ni-ko tadledzeŋ. Aruruyet kūnūn me dora
them ahead-of off he-began-to-paddle-in-a-rush. And-then again him ahead-of
no-meŋ-yul'on ; tseyero ni-ro no-idakan. Tseyerotse kunun
they-again-passed-flying ; and-so to-land he-paddled-back. And-so again
ye-no-rutŋnār. Tseyero kunun midoya na-atŋtsin, tseyerotse to-no-yeréton.
he-destroyed-it. And-so again a-canoe he-made-again, and-so he-launched-it-again.

Aruruyet yunfur-yunitsen tsörül nitse meŭ-ra'ol. Tseyerotse ye
 And-then from-overland-above small-ducks downstream are-flying. And-so them
 dora ni-ko no-tadledzeŭ, tse rötëkäŭ ye dora ketse
 in-front-of off he-rushed-paddling, and at-last them ahead-of backwards-again
 no-tadledzeŭ, tseyero kunun kara ye dora ketse
 he-rushed-paddling, and-so again backwards them ahead-of back-again
 no-tadledzeŭ; tseyerotse ni-ro no-idakan. Tseyero kota,
 he-rushed-paddling; and-so to-land he-paddled-back. And-so now,
 sökŭt, teken-tlok, kéih-tlok yeŭ yi-keitalron. Tseyerotse
 (wooden)-ladles, wooden-dishes, birch-bark-baskets also he-began-to-make. And-so
 kota, eite reron, tseyero kota tsei yi yerélo. Te
 now, these he-has-made, and-so now the-boat in he-put-them. His
 tsukal ta-aŭni: "Ro aneka lats yan eslantsen dza
 grandmother he-says-to: "You-know in-the-woods mud only I-being out
 na-rast'ok ru, niŭtor ade-turühniŭ," yeŭni. Tseyerotse ni-ko
 I-came-back whence, through betake-yourself," he-says-to-her. And-so off
 nikan, eit rārānŭ lekan. Aruruyet yudoo ronten nētēn-bās
 he-paddled, out-of-sight he-canoed. And-then downstream, oh! wonder, large-knives
 no-idetütŭ; eite ronten niŭ-nōmen no-dokoiŭ: ye dōtōkōt todoo
 stretch-across; these oh! across-each-other are-moving: them between downstream
 ror iledzeŭ. Aruruyet toneko niŭkootsena todoo midoy tēgā
 through he-paddled. And-then on-the-banks on-both-sides below canoes broken
 yan rulan. Aruruyet rakat; aruruyet yuneko-yudoo kōškōnŭn
 only there-are. And-then he-canoes; and-then inland-downstream a-meeting-house
 rulan. Eit ni-ro nikan, ko rodootsen yar yido-niyo; eit
 there-is. There to-land he-came, there below house he-entered; there
 raye-keré'ŭn. Aruruyet yuutsen moko ro-ketseréŭtan: "Noot
 they-gave-him-to-eat. And-then from-near-by for-him we-sent-some-one-in: "There
 (= a-messenger-came)
 keteré'onten yuutse ro-rūyo, nizeni," yeŭni. Tseyerotse
 where-you-will-eat from-hence go-in we-say-to-you," he-says-to-him. And-thus
 yu'an ro réyo. Raye-keré'ŭn; yet rotŭron ta-rayeŭni:
 in-the-other-place he-entered. They-fed-him; there after they-say-to-him:
 "Tih te-tsuf'ik," rayeŭni, "yaka tōdzärkäŭ." Ronten rotšör-no-réket;
 "Let-us-wrestle," they-say-to-him, "there (in-the)-corner." Behold, a-curtain-was-hanging;
 eit rotortsen toyartsen ronten rotlūla roleyaiŭ. Tse tih ta-ra'ŭn, tsaraŭte
 there at-the-bottom from-under behold flames are-coming. And they-wrestle, and
 ko nikanen yet royi tsunitar, iru; inte raŭte
 this who-has-come-in-canoes there in-the-hole we-try-to-throw, in-vain; but however
 yar no-noletlek. Tseyerotse kota, roro-rēinālsŭn, ko tih ta-ra'ŭn
 the-house across-he-jumped. And-so now, they-are-tired, this wrestling
 tse-rora. Tseyerotse kota yutlit rodalkonten royi rayerétak,
 by. And-so at-last riverwards where-fire-burns in-hole they-threw-him,

tseyerotse tti no-tadleraf. Thi no-ileraf to-runo ra-korodenadlelih,
 and-so out he-fled-back. Out he-flees-back whilst the-house-tumbles-down,
 tseyerotse tsei yi na-raleraf. Aruruyef ma ka ronten kün-ten'a
 and-so the-boat into he-flees-back. And-then him after, behold, a-man-of-fire
 talyo. Tseyerotse ko yunla-yunit nit-nomen no-dokoihten
 goes. And-so the ahead-above-(place) across-each-other it-moves-where
 tone'u ror no-iledzeŋ, toruno ma ka kün-ten'a ra'ot. Tsaratte
 above-(this) through he-paddles, meanwhile him after the-man-of-fire goes. And
 sokoŋ ta-airoihtŋ, me midoya ditikoih dona. Tseyerotse
 the-ladles he-throws-overboard, his canoe begins-to-burn while. And-so
 sokoŋ ta-airoihtŋ, tse kota sokoŋ rodinik. Tseyero kota
 the-ladles he-throws-overboard, and now the-ladles he-has-finished. And now
 taken-tlok kun te-tat'an, tseyero kota eite rodinik. Tseyero
 the-wooden-dishes also he-begins-to-use, and now these he-has-finished. And
 kota kéih-tlok kun te-tat'an. Kota, te yar tottura-todotsen
 now the-birch-baskets also he-begins-to-use. Finally, his house riverwards-below-(of)
 na-radakaŋ toruno, kota tsā-ātēyē kéih-tlok to-no-réraf; tseyero
 he-canoes-back whilst, at-last, the-last birch-basket he-threw-overboard; and-so
 kota ni-ro no-iledzeŋ. Kota ko yutŋit me midoya kun dikon,
 now to-land he-rushes-paddling. At-last there on-the-bank his canoe also burns,
 tseyero kota yur ūkā ronitse ru ni-na-rale-koihtŋ toruno to
 and now somewhere an-eddy above there he-is-running-back while his
 royar rotse no-tadleraf. Kota, ko yar rutŋtsinten yido-ileraf,
 big-house toward he-is-fleeing-back. Now, the house he-has-built he-enters-in-flight,
 tseyero yar kéŋten rodikon. Kun yar kéŋte-kun ronikon; kun yar
 and house one burns. Also house one-again burns; also house
 (another)
 kéŋte-kun rodikon; kota, yar kéŋte royan rulan. Tseyero kota, tsukaŋ
 another burns; now house one only there-is. And finally, the-old-woman
 ta-aiŋi: "Tsukaŋ, nor lik dzārā!" Tseyero kota me tsukala hik
 he-says-to: "Granny, that dog's ear!" And then his grandmother the-dog's
 dzara a-dadleküts. Kota, hik talziŋ. Aruruyef nilkaatsen yōbārā
 ear bit. Now, the-dog howled. And then from-both-sides the-horizon
 rotsen no-rotedeni. Kota.
 from it-thunders. The-end.

THE CANOE.

There was a certain village, where a grandmother and her grandson lived. The uncles of the young man used to take trips down river. They were gone on one of those. Then the young man became very pensive, and took the trail towards the woods. There he began to build a house. Every day he would go to his work and be absent the whole day; and when he came back in the evening he

was covered with mud. Then his grandmother would say: "What have you been doing? what happened to you that you are all covered with mud?" And he would answer: "Oh! I was only digging for mice, over yonder in the wood." And, after he had finished this work, he went in search of birch-bark and birch-wood fit for canoe-ribs, and he brought these home, carrying them bundled on his back. And he set up his canoe-frame. The old woman sewed the birch-bark, and while he was setting the ribs, she went for pitch. And she got some and caulked the seams and he launched the canoe.

Then he saw a flight of black geese coming up the river from the hill-side, and he rushed to paddle across, so as to get on the other side before they would pass the place. But they flew past him before he could get to them. And he came back to land and broke his canoe to pieces. Then he made another one, which he also launched. And seeing a band of ducks that were flying up-stream from the hill-side, he hurried to paddle off, intending to cross the river before they should reach him. But again they passed, flying in front of him. Then again he broke the canoe to pieces. After this he made a third one, and launched it. And there came some small ducks flying down-stream from the hill-side. Again he hastened to paddle across before they would pass, and at last he succeeded, not only to cross to the other side, but even to come back again to the same side whence he had started before they passed him. And thus he came back to land.

Now then he began to make a number of wooden ladles, and wooden dishes, and birch-bark baskets. And when he had finished these he put them in his boat, and said to his grandmother: "Betake yourself to the place where I used to go, at the time when I was coming back covered with mud every evening."

Then he paddled off and soon disappeared behind a point. And as he was going down the stream he saw far ahead, below him, large knives that reached from one bank to the other, and were moving so as to cross each other, like scissor blades. He went along, however, paddling with all his might, and managed to pass between them, unhurt. Below this place both banks were covered with pieces of broken canoes. He kept going on, till he noticed a large meeting-house, and landed a little below it. There he entered a neighbouring house, and was greeted with a meal. And from one of the other houses a messenger came in, inviting him to another meal. To this invitation he responded, going over to the house whence it had come. After he had eaten they said to him: "Now, let us have a wrestling contest, over in yonder corner." There was a curtain hanging, and concealing the corner, but, at the bottom of it, flames could be seen, issuing from below. He acquiesced, however, and the wrestling began. His opponent was making all efforts to throw him down in the fiery corner; but when he was near to be overcome, he evaded it by making a long jump clear across the house. The wrestlers were getting tired from the struggle. And at last he was thrown down into the fire, and, jumping up, he took to flight.

As he was rushing out, the house came down in a tumble, and he quickly made for his boat. But he was not out of danger, for a man of fire was following

him: he sped back: again he passed the moving knives, the man of fire following after him. His canoe was beginning to burn, and he started to throw his wooden ladles overboard, one by one. And after he had disposed of them all, he used his wooden dishes in the same way. These he finished also, and then threw the birch-bark baskets. He was just throwing off the last one when he came near to his house, a little below it, and landed in a hurry.

And whilst his canoe was ablaze, he ran up, passing the eddy and making for his house. He entered, but the house suddenly caught fire. He ran into another, and this also caught fire, and again into the next, and it also began to burn. There was only one house left. Then he called to his grandmother: "Granny," said he, "the dog's ear." And the old woman bit the dog's ear. The dog howled, and from all around the horizon peals of thunder were heard.—The end.

NOTES.

"réł', réł'é," perhaps, an adverb which properly conveys an idea of undetermination and nothing more. I have rendered it as "perhaps" in the literal translation, but its meaning is entirely dependent on the context. Here, for instance, it very exactly answers to "a certain," or the Latin *quidam*. The phrase really, sounds as: "In a certain village there lived a certain grandmother and grandson." In many instances "réł'é" has exactly the meaning of the colloquial "I guess," "I imagine," "I reckon," etc.

"me-l'äyu," his uncles, lit. his maternal uncles, his uncles on his mother's side. The word "l'a" corresponds to the Latin *avunculus*, whilst the paternal uncle, *patruus*, is "töya." The hyphen is used between the possessive object "me" and "l'a" to indicate that the word "l'a" cannot be used without a possessive adjective-pronoun. "Yu" is used as a pluraliser.

"adihtı," go frequently, the third person singular is used instead of the plural "radihtı," because the subject is close to the verb and precludes amphibology. The verb is in the frequentative phase, and the ending "dihtı" shows that the subject "me-l'äyu" comprises more than two persons; for two, the verb would be: "a'üs"; for one: "a'oih."

"rabāde," the personal pronoun "rabe," them, is contracted with the preposition "āde," without.

"ni röđēlēlıh," lit. "it comes to the point that," Latin *eo devenit ut*.

"niłtor ten'a," a trail through, viz., the underwood, a passage through the brush. These trails are found in the neighbourhood of every camp, beaten by the natives when they retire to the brush to satisfy the calls of nature.

"dza na-ad'oih," it will be noticed that this verb is used in this sentence with two meanings, "he goes away" and "he comes back." The reason is that it simply expresses the act of leaving the place where he is to move to another.

"fäts yān nelān," he is only mud. The Ten'a phrase answering to our: he is covered with mud.

"to-rénnär," what has happened to you. This is a regular past of "tesnar," and probably an archaism. In the actual language "tesnar" has only the irregular past: "teseyor," and instead of "to-rénnär," one would say: "to-indeyör."

"tītsäã," mouse, mice. This form belongs to the upper dialect, the lower one uses "tsiitsaa."

"kéih," means equally the standing birch-tree, the birch-wood and the birch-bark. The context shows that the bark is here meant. The "k" is explodent.

"körüts," ribs, the indefinite pronoun "ke" prefixed to "rüts," ribs (of boat), and assimilated to the following vowel. The ribs are also made of birch, the small flat sticks used being bent somewhat like our barrel-hoops.

"kōko," in search of. The preposition is "ōko," but as it governs two objects connected by "yei," it is preceded by a "bracketing ke." The lower dialect might dispense with this "ke," but the upper dialect never omits it.

"no-kedāderän." Again the "bracketing ke." The verb "esraih" is correctly rendered by our western expression "to pack," viz., to carry with an effort generally on one's back, and as a bundle.

"ni tlo kenītōn." He put the bottom in place. The canoe is merely designated by the ending "tih" (Past, "ton,") and the undetermined pronoun "ke," viz., as a thing of the category x, or a hard and long thing. To build a canoe the native sketches on the sand the contour line of the bottom, and plants sticks along this line, forming a sort of mould, wherein the flexible bark shall be laid and forced to assume the desired shape. The building of this outward form is here meant.

"me tsūkāla ko-yedātikōn," his grandmother sewed it. The strips of bark are sewed together with small roots of spruce split in two, which are called "rōih." So also are patches sewed to cover holes or cracks. The sewing of the bark exclusively belongs to the women, and a man would be ashamed to do this part of the work.

"dzār," the pitch of the spruce (*Abies Sitkensis*), with which all the seams and holes are covered. The pitch is melted, and applied hot.

"to-yerétōn," lit. he put it into the water. The prefix "to," stands for "tū," water.

"yuntūr-yudōtsen," for the directions, see the notes on p. 305.

"tadledzēt," egedzēt is a special verb meaning "to paddle in a hurry."

"no-detōkaɪ to-roron," in order to canoe across. The verb "eskaih" (Fut. "taraskaɪ") expresses "to move in a boat," to canoe, to row, to paddle, etc., or simply to be in a boat that moves and thus share in its motion.

"ketifrōñdāla," one of the numerous species of ducks which are found in Alaska. The term is probably archaic or local, and I could not identify it.

"kūnūn," and, again. A form proper to the upper dialect.

"šōkōt," the native ladle or large wooden spoon. It is made of the root of the birch or spruce, so as to secure a proper curve, and is used to distribute the food among the members of the family, and also to apportion the dog-feed.

As this is generally evil-scented, the ladle used for dog-feed is never used for the master's table.

"kéih-tlok," the birch-bark baskets are made of a piece of birch-bark folded at the ends and sewed to a rim of birch-wood; they are oblong, varying in size, and perfectly water-tight. The wooden dishes, "teken-tlok," are hewed out of the wood, preferably the root; they are equally water-tight.

"eit rārāno," out of sight, *i.e.*, behind a point or an obstacle of some kind.

"röntən," an adverb expressing surprise, wonder, etc. Its frequent use will be noticed. It is often impossible to render it exactly in English. One would approach the meaning by using such phrases as "strange to say," "fancy that," "what was strange was that . . ." etc.

"tih te-tsū'ik," let us wrestle. The phrase "tih tet'an," lit. "I use strength," expresses the wrestling which is one of the native sports, common to the Ten'a and to the Eskimo. The two wrestlers grasp each other breast to breast, each passing his left arm under the right arm and across the back of his opponent, whilst he gets hold of the opponent's pants or belt in his right hand. They then try to throw each other down. There is always an interested circle of spectators, and the wrestlers are often encouraged by their cheers. If the champions be equally matched several hours may pass before one of them succeeds in bringing his adversary to the ground.

"rotsōr no-rékēt," a curtain was hanging. The idea of curtain is contained in the root "kēt," which expresses that something is stretched, and completed by the adverb "rotsor" (from the preposition "tsor," athwart, as an obstacle to), in the way: something is stretched in the way. Natives used skins as hangings curtains, partitions, from time immemorial.

"kūn-ten'a," a man-of-fire, lit. a man-fire, a fire-man. This, according to Ten'a belief, is, as the name implies, a human being who is actually and constantly on fire. He pursues the travellers, and woe to these if he succeeds in touching them or their things, because everything he touches burns to ashes. After a long day's travelling in the winter, the eyes become somewhat tired, and overstrained, and when darkness comes it frequently happens that we see sparks at a distance, along the line of trees. These sparks, which I think are mere creations of the strained optic nerves, are believed by natives to be the "kūn-ten'a," showing through the woods.

"ditikoih," begins to burn. An instance of the Present Inchoative in a verb of the third flexion, which is a rare occurrence.

"uka ronitse ru," above the eddy. The "ru" qualifies "ronitse," "somewhere above."

"yido ilerał." The verb "egarał," I flee, implies a marked fear causing one to run away.

"fik dzāra a-dādleküts," she bit the dog's ear, viz., to make him howl. The howl of a dog is supposed by many to scare the "kūn-ten'a." It succeeds here, and the mischievous being disappears amid the thunder and lightning.

"kõtă," the end. This adverb has a broad meaning, which may be rendered by : enough, that is all, there is no more, etc. In other connections it simply denotes a change of circumstances from one sentence to another.

This tale, as evidenced by some of the preceding notes, is in the upper dialect. It was obtained by Father Ragaru from some Koyukuk natives. The text here given has been revised by Andrew Keniyo, of Tsenoketlarten, on the Koyukuk River.

Sôltân-lëkëdză.

The Woman-Porcupine.

Ko rél' tsorotan. Eite rél' soltan tobăna tsără-dădlëdô.
Here perhaps we-live. Here perhaps a-woman on-the-beach weeping-sits.

Aruruyet yudotsen tărkdză dza niban, tseyero totli tobana
And-then from-below a-mink out swam, and-so riverward on-the-beach

me tlitsena ni-ro yiniban. Aruruyet te-yelni: "Tô-dîni, se
her riverward-of to-land it-swam. And-then it-says-to-her: "What-say-you, my
ka, to-dini?" yelni. Aruruyet: "Yunetse-yunit kéih yet
friend, what-say-you?" it-says-to-her. And-then: "Across-above birch also
tsëbă yet niit te karanădeyönte rokât," yelni.
spruce also each-other among the-place-where-they-grow (I) wish," she-says-to-it.

"Toni eyét rotsen se ka ka to li'oih," yelni. "Nor ne ka
"Upstream there to my tail on up come," it-says-to-her. "But your tail
kûn-kăstî kanta," yelni. Aruruyet te-yelni: "Nëkëti tőzëyûk!"
a-poker-stick is-like," she-says-to-it. And-then it-says-to-her: "A-nose too-large!"

yelni; "Nekëti tozeyuk! To-deni ără?" yelni.
it-says-to-her; "A-nose too-large! What-says-she indeed?" it-says-to-her.

Tseyerot yune'u tobana ra-no-idaban. Tse klé atsar. Aruruyet
And-so up-above to-the-beach it-swam-up (stream). And still she-cries. And-then

yudotse ronten mëlăzônă dza niban. Tseyero totli me tlit
from-below suddenly an-otter out swam. And-thus riverward her riverside-of

ni-ro yiniban. Aruruyet: "To-dini?" yelni. "Yunetse-yunit tseba
to-land it-swam. And-then: "What-say-you?" it-says-to-her. "Across-above spruce
yet kéih yet niit te karanădeyönte rokât," yelni.
also birch also each-other among where-they-have-grown (I) wish," she-says-to-it.

"Toni yet rotse se ka ka to-li'oih," yelni. "Nor ne ka
"Up there to my tail on up-come," it-says-to-her. "But your tail
kûn-kăstî kanta," yelni. Aruruyet: "Nekëti tozeyuk! To-deni
a-wooden-poker is-like," she-says-to-it. And-then: "A-nose large! What-says-she,
ără?" yelni. Tseyerot yune'u tobana ra-no-ideban, ko
indeed?" it-says-to-her. And-so up-above to-the-beach up-swimming-it-went, this

melazona. Toruno klé atsar. Aruruyet yudotse ronten nōy'ă
otter. Meanwhile still she-cries. And-then from-below suddenly a-beaver

dza niban. Tseyero totti me tti ni-ro yiniban. Tseyerotsen :
out swam. And-then riverward her riverward-of to-land it-swam. And-then :

"To-dini?" yelni. Tseyerotsen : "Yunetse-yunit tseba yei kéih
"What-say-you?" it-says-to-her. And-then : "Across-above spruce also birch
yei ni te karanadeyonte rokat," yelni. "Toni yet
also each-other among where-they-have-grown (I)-wish," she-says-to-it. "Up there
rotsen se ka ka to-li'oih," yelni. "O'o, o'o, o'o. Tla su uloka
toward my tail on up-come," it-says-to-her. "Yes, yes, yes. Wait my kettle
yei, se tlabāza yei, se bētsīdākōkā yei koko to-ne-tarast'oi," ni ko
also, my round-knife also, my housewife also for I-shall-go-up," said the
soltan. Tseyerotsen tu uloka yei, te betsidakoka yei, te tlabaza yei
woman. And-so her kettle also, her housewife also, her round-knife also

noko no-kedileyo. Eite ye ka ka to-letlo, tseyerotsen yunan-yune'u
down-the-bank she-brought. These its tail on up-she-laid, and-so across-above
me yei no-yetalban. Tseyerotsen ye ka katsen rodiikon; tseyerotsen
with her it-started-to-swim. And-then its tail upon she-made-fire; and-then

ulok tlakat niikur, tseyerotsen ye ka ken ra'an rodenedetole
the-kettle in-the-fire she-heats, and-then its tail at-the-base-of off a-cut-piece
delebat. Tseyerotsen to nidzeru me yei ni yoba. Tseyerotsen :
she-boils. And-then water in-middle-of her with it-was-swimming. And-then :

"Ātlēbā se kēn!" ni ko noy'a. Tseyerotsen ka tadlerai, ye yei
"Burning my rump!" said the beaver. And-then its-tail it-jerked, her with

ka tadlerai. Tseyerotsen ko soltan me ka ka to-yiledonen ta-raletlet,
its-tail it-jerked. And-so the woman its tail on up-sitting fell-in-the-water,

tseyerotsen ta-dalekōts, tseyerotsen tārā tonana no-talyo.
and-then she-sank, and-then at-the-bottom to-other-side she-walked-across.

Tseyerotsen tara tonana na-ra'oi. Aruruyei tu ro
And-then on-the-bottom to-other-side she-walks-across. And-then water out-of

tlé-niikoih. Tseyerotsen to-lyo. Aruruyei tuur ronten niftor
her-head-she-pushed. And-then up-she-went. And-then there unexpectedly through

no-tti-ideton. Tseyerotsen tuur tseba telo-ro diyo. Tseyerotsen
there-is-a-trail. And-then there a-spruce to-the-top-of she-climbed. And-then

tuur tseba detal'on. Aruruyei : "Ne inkettor tu nerélōt é?"
there spruce she-eats. And-then : "(In) your nostrils (did) water flow?"

yei ko noy'a. "Nedan," ni. "Ne dzīyīt tu nerélōt é?"
says-to-her the beaver. "No," she-says. "(In) your ears (did) water flow?"

yei. "Nedān," ni. "Ne nēkōt tu nerélōt é?" yelni.
it-says-to-her. "No," she-says. "(In) your eyes (did) water flow?" it-says-to-her.

"Nedan," ni. "Ne lōt tu nerélōt é?" yelni. "Nedan,"
"No," she-says. "(In) your mouth water did-it-flow?" it-says-to-her. "No,"

ni. Aruruyei toyoko niftor no-tti-ideton-ru, aru ronten ses
she-says. And-then down through trail-where-there-is, there unexpectedly a-bear

nittor no-ted'oih. Tseyerotsen ätiēyē-lōn lēkēdzā-soltan ko
 through is-going. And-so in-reality (it-was) a-porcupine-woman the
 te-derēni'in. Tuur tseba do'on, aruruyet toyoko ronten ses nittor
 one-who-spoke. There spruce she-eats, and-then down behold! a-bear through
 no-ted'oih. Tseyerotsen te-yēni: "Toyoko su-ur nittor
 is-going. And-then she-said-of-it: "Underneath my-elder-brother through
 on-tsītsēi," a-deli. Aruruyet te-yēni: "Tālēk! nor ne kōl'ōnā
 its-dung," she-sings. And-then it-says-to-her: "Shut-up! for thy liver
 itarastu; talek!" yēni ko ses. Klē te-yēni ko lekedza:
 I-will-trample-on; shut-up!" says-to-her the bear. Again says-to-it the porcupine:
 "Akē! tsekun se kol'ona rulan é?" yēni. Klē te-yēni:
 "Fie! and-but my liver is-there?" she-says-to-it. Again it-says-to-her:
 "Talek! nor ne tlēts itarastu; talek!" yēni. "Aké!
 "Shut-up! for your gall I-shall-trample-on; shut-up!" it-says-to-her. "Fie!
 tsekun se tlēts rulan é?" yēni. Klē te-yēni, aruruyet
 and-but my gall is-there?" she-says-to-it. Still she-says-so-to-it, when
 noyartse ronten mor to-yedaratitlet, tseyero yedaratitusk. Inten ye
 from-below suddenly to-her up-it-climbed, and-then it-slapped-her. But its
 tlōrōt ra-ka-dlerōt. Yatsen kun yedaratitusk, inte ye
 palm she-hit-with-her-tail. (With) the-other (paw) again it-slapped-her, but its
 tlorot ra-ka-dlerōt. Tsekun yedaratiku, inten me lōt kun
 palm she-hit-with-her-tail. And-also it-bit-her, but its mouth also
 ra-ka-yedlerōt. Ta ka ara kun yedaltūi, inten ye kātlor
 she-hit-with-her-tail. Its feet with also it-struck-her, but its soles
 ra-ka-dlerōt. Tseyerotsen ko ses na-radetak. Tseyerotsen lekedza
 she-hit-with-her-tail. And-so the bear fell-down. And-then the-porcupine
 noyéka yor no-réyo. Tseyerotsen ye zēzyit to-lyo; eite kun
 down to-it descended. And-then (on) its breast up-she-went; this too
 ra-ka-radetak. Tseyerotsen kota ses latīran. Tseyerotsen ye
 she-hit-with-her-tail. And-then at-last the-bear she-killed. And-then (on) its
 zezyit atsūn: "Su-ur zezyit esedūts tor," ni ko
 breast she-dungs: "(On) my-elder-brother's breast I-dung when," says the
 lekedza; "Su-ur zezyit eseduts tor!" detalni. Roih
 porcupine; "(On) my-brother's breast I-dung when!" she-began-to-say. Winter
 ron naletīkūs.
 part-of I-bit-away.

THE WOMAN-PORCUPINE.

At a certain village, there was a woman sitting on the beach and weeping. A mink came swimming up the river, and it came to the land on the beach in front of her, and said to her: "Why do you cry, friend, why do you cry?" To which she answered: "Because I long to go far up on the other bank to a place where birch and spruce have grown mingled together." Then the mink said: "Ride on my tail, and I will take you up there." But she replied: "Your tail is as slender as a poker." And the mink retorted: "Oh! large nose! large nose! what a silly talk this is!" And it went its way swimming to the other bank far above.

Still she sat crying, when there came an otter, swimming upstream, and it stopped on the beach in front of her, and said to her: "Why do you cry?" To which she answered: "Because I am longing for a place far up on the other bank, where birch and spruce have grown mingled together." The otter said: "Ride on my tail, and I will take you there." "Oh!" she replied, "your tail is like a wooden poker!" Then the otter: "Oh! the large nose"; it said, "what a silly talk!" And it went along swimming far above across the river.

And there the woman sat, still crying. Then there came a beaver, swimming upstream, and on the beach in front of her it came to land, and said to her, "Why do you cry?" And she answered: "Oh! that I could go far above on the other bank, to the place where spruce and birch have grown mingled together." The beaver said to her: "Ride on my tail, and I will take you there." "Yes, yes, yes," she said: "give me time to get my kettle, and my round knife and my housewife." And she fetched her kettle, and her housewife, and her round knife, and brought them down, and put them on the beaver's tail. Then with the woman also on its tail, the beaver started to swim up and cross the river.

But she lit up a fire on the beaver's tail, and on this fire she put the kettle to boil, and in the kettle a slice of meat which she cut from the beaver's rump. The beaver, with its load, was swimming in midstream. "Oh! the heat on my rump!" it said, and it struck the water with its tail, not minding that the woman was on it. Down in the water she fell, and down to the bottom she went, and walking on the bottom she crossed over to the other bank. And walking up to where the water was shallow, she put out her head above the water, and went up the bank. There she found the beaten trail, and she climbed up a spruce-tree, and began to eat the spruce. Then the beaver asked her: "Did water get into your nose?" "No," she said. "And into your ears?" "No," she said. "And into your eyes?" "No," she said. "And into your mouth?" "No," she said. And while they were speaking, a bear came out on the little trail, and began to pace back and forth. Meanwhile she was feeding on spruce, for she was indeed a porcupine woman, and looking at the bear, she said, singing: "Down there my elder brother has covered the place with his dung." The bear said to her: "Shut up, or I'll trample upon your liver!" She answered: "Pshaw! have I any liver?" And

she went on with her singing. "Shut up," said the bear, "or I'll trample on your gall!" "Pshaw!" she replied, "and have I any gall?" Then the bear climbed up to her and with his forepaw he struck her, but she struck his paw with her tail. Again he raised his other forepaw to hit her, but again she struck it with her tail. Then he opened his mouth to bite her, but there also she struck him with her tail. He tried his hind-paws, and on these also she struck her tail. So the bear fell down, and down she came after him, and climbing up to his breast she also struck him there with her tail and killed him. And then she dunged on his breast, and began to sing: "Oh! when I dung on my brother's breast! Oh! when I dung on my brother's breast!"

I have chewed off a part of the winter.

NOTES.

"tsără-dādlēdō," sits weeping, lit. keeps herself weeping. The usual position of a person mourning is squatting.

"ārūrūyēt," and then, lit. at this moment, at this juncture, from "aru," then or there, and "royet," with. The upper dialect pronounces the word "ārūrōyēt," the main accent being on the first syllable; the lower dialect pronounces it "ārūrūyēt," with a strong accent on the penult.

"tārkūdza," mink. The upper dialect word; in the lower dialect "tarmāya."

"se ka," a very obscure phrase, which is perhaps for "sa kana," my friend.

"rokāt," wishing for. An ellipse for "rōkā testa," I am wishing for. This ellipse is quite common.

"se kă," my tail. The "k" has a strong aspiration, and consequently between "ka," foot, and "ka," tail, there is no other difference than that the preceding pronoun assimilates before "ka," foot: "sa ka," my foot, and does not assimilate before "ka," tail: "se ka," my tail. The lower dialect, however, does not use "ka," but "ke," for "tail," and would have been more consistently: "se ke."

"kūn-kăstī," a poker or slender stick ("kastī"), used to poke the fire ("kūn").

"někētī," a nose. See further, the note on "ne-inketitor." (p. 359).

"tōzeyūk," large. This is the one solitary instance I have of this term, which the narrator explained as meaning "large, capacious."

"to-deni arā?" what does she say? the use of the third person instead of the second, combined with "ara," an adverb of reproachful interrogation, renders the phrase quite offensive to the person addressed.

"su ūlōka yeī, se tlabāza yeī, se betsidākōka yeī," the favourite and usual utensils of a good housewife among the Ten'a. The "tlabas" is a round-edged knife used especially to cut the salmon before drying it, and also to open and clean the fish. The "betsidākōka" is a piece of skin or cloth with pouches, in which needles, sinew, thread, scissors, knife, and other such articles are kept.

- “dělěbāts,” she boils, viz., for herself. If it were for some one else, the verb would be “deľbats,” or rather “aľbats.” Compare “karaľbats,” p. 345.
- “āťľěbā,” an interjection, and adjective, denoting excessive heat.
- “ka-tādlerai.” The beaver, when diving, always makes a big splash with its tail.
- “no-tālyo,” she walked across, lit. she began to walk across.
- “niľkoih,” she pushed, lit. she pushes; she sticks her head out of the water. The verb expresses the action of introducing a thing into a space where it was not.
- “to-lyo,” she went up. To “go up,” when otherwise unspecified, always means to go up the bank. Compare: “to-no-lorleya,” p. 345.
- “tseba detāl’ōn,” she began to eat spruce. In this she is immediately recognized to be a porcupine, by the Ten’a hearers.
- “ne-ńkětťtor,” in your nostrils. The word “neketť,” nose (whence “neketťtor,” nostrils) modifies its first syllable after a possessive pronoun, as here. The upper dialect has: “ne-inketťtor,” your nostrils; the lower dialect would say: “ne-ninketťtor.”
- “nerěľōt,” it flowed, lit. it oozed.
- “atľeyé-ľōn,” an explanatory adverb, which means that the clause which it affects gives the true statement, whilst the others refer to appearances.
- “su-űr,” my elder brother. The black bear is, in Ten’a mythology, the elder brother of the porcupine, and the brown bear is the elder brother of the black bear.
- “niľtor on-tsitsěľ,” through (the brush) the (his) dung (is spread); supposing “on” to be the multiplying prefix denoting quantity, abundance. The phrase might be constructed otherwise: “niľtoron tsitseľ”: through the brush his dung is (lying); but the meaning is the same. “Tsitseľ” is not accurately rendered by “dung,” for it properly expresses diarrhoeous matter, a diarrhoeous stool, such as the bears commonly pass during summer when they feed on berries. This was sung by the narrator, but I failed to catch the tune.
- “tālěk,” a rather rough interjection, well rendered by: shut up!
- “ākě,” an interjection of disgust, used in connection with anything foul or stupid. The porcupine is supposed to have neither liver nor gall.
- “yedaratťtűsk, etťtűsk,” is correctly to slap, viz., with the flat (“tűska”) of the hand. Further, when the bear uses its hind feet, the proper word for the feet-action, trampling, is used: “yedaltťľ.”
- “esedűts.” Notice that in the song the long “u” is doubled. This phrase is also sung in the narrative, to the notes which I have written at the end. It is a song of triumph, by which the porcupine celebrates its victory.
- This story was obtained from Andrew Keniyo, a native of Tsenoketlarten on the Koyukuk River.

Totsonsa.
The Big-Raven.

Sanlarator rulan. Raŧte totsonsa tena te ledō. Nil-roneka
 Salmon-time it-is. And a-big-raven us among stays. A-pair-of-wives
 radadletŧé: ro dotokot letan; hik-leŧ · tsēdā ka-dadleket. Eit raŧte ko
 he keeps: them between he-lies; a-dog-skin robe he-has-over-him. There too his
 mōzayu eit dadletŧe. Eina raŧte dŧeŧ tor ko-rataŧledatŧ ranoy
 nephews there stay. These through mountains among are-gone-to-hunt deer
 oko. Eit raŧte dŧeŧ tor tsenidatŧ. Eit raŧte tozayu yeŧ
 for. There then mountains in we-have come. There also his-nephews with
 talyo; raŧte kun ranoy rukaih. Na-rayiŧ'ortŧ. Ra ya
 he-went; and also a-deer they-shoot-with-arrows. They-flay-it. They its
 aikat tŧete-taldak. Yi-meŧ-tseniletiŧ toruno ronten nen ōkō
 body-at spend-the-night. We-are-all-asleep while suddenly the-ground from
 satŧnik. Toruno totson (ko nēlānā yeŧ ko kōkōr yeŧ yuur
 we-got-up. Meanwhile the-raven (the meat also the fat also there
 keletŧo); eit raŧte nen oko teŧniŧ, ko mozayu yi-meŧ-raniletiŧ
 are-laid); then too the-ground from he-gets-up, the his-nephews are-asleep
 toruno, tseyero yerodŧ'ih ko nelana. Kota yerodŧ'ih, yēnē'ŧhtsēn.
 while, and he-eats-it-all this meat. Yes, he-eats-it-all, he-stealing-it.
 Aruruyēŧ ronten: "Ha! tŧāŧrūzā yuutse ni-niyo!" ni; zi
 Then suddenly: "Ha! a-brown-bear from-yonder came!" he-says; himself
 oden yerodŧ'on in'é. Nen oko ne-rateŧtset, tse kakala. 'Yuutse
 he has-eaten-it-all though. The-ground from they-jump-up, and nothing. "From-yonder
 ni-niyo," yeŧni. "Raŧte ko se-l'ayu kētoke sereiŧ'an. Ko meŧ aden
 it-came," he-says-of-it. "But these my-uncles one-only have-me-as. Now sleep without
 (= my-nephews)
 meŧ-inalegeten," ni, "rora ketaka te-talesta." "Rabe kōrōn
 I-went-to-sleep," he-said, "whereby above I-began-to-be." "Them during-the-sleep-of
 (a-strange-thing-happened-to-me.)
 raŧte yēka-na-rasleŧ, raŧte ko kene'ihen eslan ta-rar'ana," yinilen. Yet
 though I-was-watching, and this a-thief I-am because," he-thinks. There
 tonŧa klé rōdeŧ; aruruyēŧ ranoya ta-raŧ'an. Ko kokor yeŧ tena ro
 after still they-go; and-then a-deer they-kill. The fat also us to
 no-karaleyaiŧ in'é raŧte rodŧ'ih. Tseyerotse kota na-rataŧledatŧ.
 they-give-as-a-portion even-though but he-eats-it-all. And-so now again-they-started.
 No-rodedeŧ. Aruruyēŧ yaka ronten totson ro meŧ-ré'on;
 They-are-going-back. And-then yonder suddenly ravens up flew;
 aruruyēŧ ronten: "Nēdānyākā totson meŧ-i'onten, mēdzŧiŧ iŧtan
 then suddenly: "Wheresoever ravens fly, a-deer they-have-found
 kanta," radeni ko mozayu. "Ha! ko netatse te-dornite
 it-seems," they-say these his-nephews. "Ha! now how do-you-say

eit? Yor-l'a se yet rultlanen, eiten suu ditsin, eit ta-rar'ana
there? Your-uncle me with who-was-born, he perhaps starves, this on-account-of
mo rōtākā yi-rōžēn-keilo," mizeni. Ko yet ni-tsenidati, aruruyet
him above black-things-hover," he-says-of-him. The there we-came-to, and,

ronten rānōitā a-raltlan, mo kor rulane. Raite na-rayitatl'orti;
behold! a-male-deer they-killed, its fat there-was. And they-flayed-it;

aruruyet te tñt ro ne-ketaltlo tseyerotse ronten medzih
then his arm about he-put-up-the-clothes and suddenly (in) the-deer's
(=he-tucked-up-his-sleeve.)

kēyī no-dolenik, tseyerotsaraite ye lūt yet-talnik. Aruruyet me tlé
anus he-put-his-hand, and-thus its-larynx he-pulled. And-then its head

ni-ko detadlelih. Ko tseyerotsen: "Ha! me kōtā ne-dordedar,"
upward began-to-jerk. Now thus: "Ha! it away-from stay,"

mizeni; "ro ko se notla ralelen, eiten naratl'an, eiten anta-kon
we-say-to-them; "that the me before who-is-old, him I-have-seen, he it-was-who
tatse ta-rātan." "No-tordeda," rabeizeni. Tseyerotse no-salledati.
thus did." "Go-back," he-says-to-them. And-so they-went-on-back.

Ko aruruyet ronten: "Hé! sa-kārāñnik!" ni; raite ko
Now then suddenly: "Hé! a-devil-has-invaded-me!" he-says; but this
(= I feel cramp or stitch.)

rōtsēttsen. "Eite taras'on to-roron," yinilen toruno. Tseyerotse
he-lying. "This I-shall-eat in-order-that," he-thinks while. And-so

rotse tadletlet. Ronten ra yor rodiikon ko mozayu.
on-the-ground he-fell. Then they to-him built-a-fire, these his-nephews.

Tuur raite rodalkon. Aru, kūn ārā tli-rayil'u. Raite:
There then there-is-a-fire. Then, the-fire close-to they-stretched-him. But:

"Sa kā kelék doritsi," rabeizeni; "ulalettłontsen," mizeni.
"Me mourning-for songs make," we-say-to-them; "I-hearing-them," we-say-of-it.

Kelék. "Se-l'a! mu-ūñyēyā me ko nileyala! Nedatse te-deyoren,
Song. "My-uncle! the-game him away-from got-not! How-thus became-he,

nor tor'anan? medini, yaka se-l'a."
this whom-you-treat-thus? say-of-him, that my-uncle."

Kun kelék: "Se-l'a! aba kāstā! Ma kā sā-tlēn
Again song: "My-uncle! sick I-seem-to-be! Him in-mourning-of jaw-bones

keréyāla! ti, ti, ti, ta, ta, ta!" "Ha! anru me-dorli, nor
have-not-moved! ti, ti, ti, ta, ta, ta!" "Ha! apart sing-them, for

tso-netłaka!" mizeni. "Ato-rōnīt," medini, "kenikeitsen
they-are-no-good!" he-says-of-them. "For-anything," say-of-him, "a-torn-open (beast)

tlōr ragedo, roro'ano! kootsentsena kō tōlō ko-datłlaktsen,"
in-hands I-had, oh!-wonder! on-its-back (the)-arrow quills are-scattered-and-wet,"

medini, "yaka." "A'a, a'a," mizeni, "ate te-kōtantsen me
say-of-him, "there." "Yes, yes," he-said, "whenever it-happened him

nōrōt-to te-kotan," mizeni, "ko tatsen. Raite kél eslan dōnā
in-presence-of it-happened," says-he, "thus in-this-way. And youth I-was when

ralte yutoko mor ko-nest'oih, ko medzih; orote ralte dzan-tor
 then on-the-hills for-them I-go-hunting, the deer; then but (in-one)-day
 kétoke něldörŭyě ranoya rotse teslaih, kětte dzan. Yet
 one score (of)-deer to-the-ground I-bring-down, (in)-one day. There
 rotloron tlarŭza yutlura ko-id'oih. Yet ralte me tse tes'oih.
 after a-brown-bear riverwards is-walking. Then also him after I-start.

Niikŭdzate mor ni-nes'oih, tseyerotsaralte yerotsen me dzaya
 At-a-short-distance to-him I-come, and-then thus his heart
 katsen etłih; kootsentsena ko tolo ko-dałtlar."
 above I-shoot-an-arrow; on-the-other-side (the)-arrow quills are-scattered-wet."

Tseyerotse: "Se-no-korlelon," rabeizeni ronten; "kes'on tso-rokāt,"
 And-so: "Feed-me-again," he-says-to-them suddenly; "I-wish-to-eat,"

nitsen. Kokor rabe te-reinaltaye kŭn a-zanilo. Eite
 saying. Pieces-of-fat (to)-them equal-in-number the-fire they-put-near-to. These

tetleke rodi'on: "Ko zi-ałoot se-no-orlelon," mizenitsen. Tseyerotse:
 all he-ate: "Thiŝ for-nothing feed-to-me," saying-of-it. And-so:

"Kota, to-tarastlor," ni. Ratte rabor ni-do-kezani'on: "Yaka
 "Now, I-shall-die," he-says. And to-them he-gave-a-message: "Those
 so-'oka se tse tŭ'os," rabeizeni: "kota ralte se-ni-norłnih,"
 my-wives me to let-them-come," he-says-to-them: "then too bury-me,"

rabeizeni. Kota, na-ratałledatł, toruno ko an-rayetatłtane
 he-says-to-them. Then, they-started-again, whilst this carcass-which-they-abandoned

ra ye ka to-kedatłtłt, ra ye-ni niłniktsen. Tseyerotsaralte
 they it on chopped-up-branches, they it having-buried. And-thus

na-ratałledatł toruno no-rěiděno. Ko an-rayetatłtane
 they-started-again whilst he-came-back-to-life. This (carcass)-which-they-abandoned

ro ni-no-ideyo; eite tadlerōł, yetal'ontsen. Tseyerotse
 to he-came-back; this he-began-to-devour, having-begun-to-eat-it. And-so

yo'on. Yurru mo-'oka ye tse taldatł. Ei niyo ru
 he-eats-it. There his-wives to him are-going. The-place he-came where

ranidatł, rato-kŭn ro ranidatł. Yu'ut ronten ranoy rodi'ih,
 they-came-to, their-husband to they-came. Yonder, behold, a-deer he-eats,

tseyerotse ra yor ni-nidatł: "Ro yaka sozayu sor
 and-thus they to-him came: "You-know those my-nephews from-me

no-tatłledatł toruno no-reseno," ni. Tseyerotse na-ratałledatł,
 they-went while I-came-back-to-life," says-he. And-so they-started-back,

mo-'oka yet, tliyéka rotsen na-ratałledatł, tseyerotse ka no-rōdedatł.
 his-wives with, home towards they-started-back, and-so back they-returned.

Tseyerotse roih non naletłkŭs. Tseyerotsaralte; roihtor rotaltlet,
 And-thus winter part-of I-chewed-off. And-so-now; winter is-almost-passed,

yĩněšlěň, aruruyet: "No'otsen ne te to-rékŭts," sārăděňi.
 I-think, when: "Over-there you around water-flows," they-tell-me.

Yu'utse kōłkāt midoy yit yunan-yudoo ni-ro neskan.
 From-thence almost a-canoe in across-below to-land I-paddled.

THE BIG-RAVEN.

It was during the run of the salmon. A big-raven lived in the camp. There were also his two wives. He slept between them covered with a dog-skin robe. His nephews lived with him. They went hunting for deer, among the hills. He also went with them. And they killed a deer with their arrows, and flayed it, and they stopped in that place camping near the prey for the night.

Whilst they were all asleep, he got up. The meat and the fat were there laying in heaps about the place. And the raven got up, while his nephews were asleep, and he gobbled all the meat. He swallowed it all, stealing it. Then suddenly he shouted: "Ha! a brown-bear has been over here," said he. But he knew that he alone had eaten it. The others jumped up, and, indeed, it was all gone. "The bear came from over yonder," he said. "And my poor nephews who depend on me alone! I was so drowsy for want of sleep, that I finally dozed; oh! what have I done!" But though such were his words, he thought to himself: "During their sleep, I was watching, for I am a thief."

And after this they went on their hunting trip, and killed another deer. It was cut in pieces and distributed among the party, but, nevertheless, he ate the whole of it. Then they started on their way back. And whilst going they noticed some ravens flying up from a place ahead of them. The nephews then said: "Those ravens must have found a dead deer, and they just leave their quarry." But he replied, "Ha! you do not know what you are talking about! Most likely your uncle, my brother, has been starved to death, and the black things are hovering over him." But when they had come to the spot they killed a large buck, very fat. They immediately set to work to skin it, and as they did so, he tucked up his sleeve and pushing his hand through the animal's fundament seized his windpipe and pulled at it; whereupon the head, by sudden jerks moved upwards. Then he exclaimed: "Ha! keep off! I learned this trick from my elder brother; he was the one whom I saw doing it. You had better go." And the party started to move on. But suddenly: "Ha! I have a stitch in the side!" said he. It was a lie, and he was thinking: "I am going to have a good fill." And he let himself drop down. His nephews built a fire for him; and they stretched him near the fire; and he said to them, "Sing the mourning song for my death, whilst I can still hear it." And they sang.

First Song. "My uncle! no game could escape his pursuit! what has happened to him that you should treat him as a dead man? so should we say of my uncle."

Second Song. "My uncle! oh! what a sorrow for me! no songs have been sung over his death! ti, ti, ti, ta, ta, ta!"

"Ha!" said he, "get away with those; they are no good. This is what you should sing: 'He was the man for any kind of game, in whose hands the game was

always torn open, oh! wonder! his arrows would pierce it through and leave their quills in the skin when they came out from the body. Never did this happen when he was not there.' Yes, when I was a young man, I used to go on the hills, hunting for deer; and I would generally bring down a score of them in a day. And the brown-bear would come, from the river bank, and I would follow him, and walk right close to him, and taking aim at the heart, send my arrow through his body, so that the quills were found on the skin of the back." Then suddenly he said to them: "Oh! give me something more to eat; I feel hungry!" So they took pieces of fat, one for each man, and roasted them by the fire, and he ate all of them, saying to every one: "Make me a present of that piece too." After this he said: "Now is my end, I am going to die." And he gave them a message to his wives: "Tell them to come to me here," he said, "and as for you, you will bury my body," said he.

And they proceeded. But before leaving, as they did not take the meat along with themselves, they chopped branches and trees, and covered it with a pile of wood. They then left, and, as soon as they were gone, he was alive again, and went to the deer-carcase which they had left, and he began to eat, and he devoured it hastily. Whilst he ate his wives started for the place, and when they came and found their husband, he was still eating. He said to them: "Well, you know, while my nephews were on their way from here I came back to life."

And then he and his wives started back for their home, and they returned thither.

And so I have chewed away a part of the winter. And I was just thinking: "Winter must be nearly over," when they said to me: "There! there! the water runs through the entrance all around you! Why! there is almost enough of it for me to take my canoe and paddle across the river."

NOTES.

"tōtsōnsā," the big raven. From "totsōn," raven, and the adjective "sa,"

The whole story seems to have no other purpose than to illustrate the character of the raven as he appears in the Ten'a lore: a liar, a thief and a greedy glutton.

"sānlārățr," the season of the salmon, which lasts from about the 21st of June till the middle of August, but the term especially applies to the middle part of it, about July 10th to 21st. "Sanlara" is properly the silver-salmon.

"nīl-roněkā radădletlé," he has them to the landward ("neka") of each other, viz., one on the landward, and consequently one on the riverward side. This clearly implies, to the Ten'a hearer, that there are two wives to the one husband.

"ro dōtōkōt letān," he lies between them, *i.e.*, the husband. It is unnecessary to

mention him more explicitly, because the preceding statement has made the matter clear.

“*hik-lěi*,” dog-skin. A dog-skin robe conveys a disgusting idea to the *Ten'a*, and the narrator is often interrupted here by the interjection “*aké!*” from the hearers. The dog-skin is not used by them for two reasons: First. That the dog is a domestic animal, a part of the household, and its skin would be a reminder of lost affection, somewhat—though in a less degree—as the clothes of a deceased relation. Second. That the dog-skin unless very elaborately tanned, always retains a smell, which becomes particularly offensive in damp weather. The raven by not minding these inconveniences shows that he lacks the more refined instincts and the more delicate feelings.

“*mōžäyü*,” his nephews, “*ōza*,” is the nephew on the sister’s side, or child of his sister: a child of his brother would be called “*me-yaa*.” The plural “*mozayu*,” belongs to the upper dialect; in the lower dialect the word is: “*mo-ozaka*.”

“*tšenidāti*,” the first person plural standing for the indefinite “on” of the French and, consequently, used in narratives for any other person of the verb.

“*ālkāt*,” a peculiar preposition, which means: at the dead body of.

“*sātnik*,” the first person plural, for the third singular.

“*tiärüza*,” a brown or cinnamon bear, *Ursus Richardsonii* of the naturalists. It is much fiercer than the common black bear, and about the only animal of the Alaskan forests which the natives fear.

“*zī ōdēn*,” or “*ōdēn zī*,” he alone, by himself.

“*se-l’äyu*,” my uncles. He speaks of his nephews as his “uncles.” The narrator explained that he means to induce them to style him “nephew” as a term of endearment. The real meaning is: my nephews have only me in the world to take care of them. He begins a hypocrite’s lamentation over the misfortune.

“*mět āden meī-inālegeten*,” without sleep I fell asleep, *i.e.*, having been so long without sleep I finally fell asleep.

“*kětākā te-tālēsta*,” lit. I began to be above. “To be above,” “*ketaka testa*,” means to do, or suffer, something unusual or strange, as it were: to be above comprehension.

“*kōrōn*,” a special preposition, means: during the sleep of.

“*tōtsōn*” ravens, the plural is marked by the verb “*ro meī-réon*.”

“*mědzih*,” deer, cariboo, the word belongs properly to the upper dialect; the word used above, “*rănōya*,” is common to both dialects.

“*dītsin*,” he starves, evidently from the same root as the lower dialect equivalent; “*ditsan*.” The upper dialect, however, has now lost the use of this word under either form.

“*ranōtta*,” a male deer. The suffix “*ita*” designates the male, as also in

"*hinta*," a male dog. The word "*ranolta*" is also used by extension to mean : a large deer.

"*mo kōr rulanē*," a fat one, one that was (is) fat. The phrase is a good illustration of the peculiar use of the noun-forming suffixes. "*Mo kor rulan*," means "its fat there is," or "it has fat;" with the noun-forming "e," which has the force of "a thing which," the whole clause is turned into a relative clause, and becomes : "the (a) thing whose fat there is," or "a fat thing." Animals belong to the inanimate or thing-gender.

"*yēt tālnik*," he pulled. The verb "*tesnih*," to pull, governs its object by means of the preposition "*yēt*," with. Prepositional verbs are quite common in *Ten'a*.

"*se nōtlā rālēlēn*," one who is ageing ahead of me : my senior.

"*āntā, āntō*," an adverb having the force of our term : "it is...who..."

"*sa-karānīnik*," is the common expression to denote a sudden pain, a stitch or cramp in the body. It really implies that a devil has come into the body of the person. The devil is here expressed by the undetermined pronoun "*ke*" together with the verb "*ranesnih*," which applies to the motion of a ghost or spiritual substance. The phrase sounds literally : "some spirit has come into me," and according to the accepted ideas, this is evidently a devil.

"*sa-kā*," mourning for me. The preposition "*kā, kāt*," signifies wish or desire, and consequently also regret, mourning. Here this second meaning is evident from the context, since it is a question of making songs : these are always made in mourning for the dead. He feigns to be so near to his death that they should be ready with their mourning songs for him, and he wishes to hear them sung before he dies.

"*kēlēk*," the song. The songs composed by the nephews are given. Even the narrator could not remember the tune to which they are sung. The words in almost all these songs are choice, and the expressions rather enigmatic.

The first song simply says that he was a good hunter, and how did he come to his death ? The second is simpler still, and merely expresses the regret that there was not much mourning over him. The irony in this latter seems to impress the Raven, who immediately expresses his dissatisfaction, and suggests a better song in praise of his exploits. This leads him to a comparatively lengthy description of his achievements, and he shows his vanity and pride in the way he boasts of them. The three songs, as given, are fair types of the average mourning song of the *Ten'a*. They consist of one or two sentences, couched in very good language, praising the dead person, but without any perceptible metre and generally quite prosaic.

"*me ko nīleyāla*," did not get away from him ; lit. was not taken away from him. "*nor torfānen*," the one whom you treat thus, viz., the one for whom you
· mourn.

"*ma kā sā tñēn kerēleyāla*," in mourning for him the jaw-bones have not been moved, or perhaps : they have not moved their jaw-bones.

"ti, ti, ti, ta, ta, ta," these have no more meaning in Ten'a than in English.

"tsō-nětlāka," it is bad. The regular form, which is never used except in the upper dialect; the lower dialect constantly uses: "tso-tlaka."

"ato rōnit," a form of lower dialect, which one would not expect to find in this story, for: "ate raranit." The meaning is: (good) for everything, for any purpose; and the narrator explained it as signifying: "he was good for any kind of game."

"kenikētsen," lit. something being torn open. The root "ke" denotes that the thing alluded to must be a flexible or soft thing. That an animal is meant does not appear until the following words "tlor ragedo," where the root "do" manifestly points to a living being, which with the "ke" of "keniket" can be nothing but an animal.

"rōrō'ănō," I have no other instance of this word, which was explained as meaning "oh! wonder!"

"kōōtsentsena kō tōlo ko-dātttlāk," the arrow-quills ("ko tolo") have passed through (the animal's body) and being wet ("tlak") (with his blood), are on his back. The idea is to express that the arrows have been shot with such strength that they have passed through and through.

"a-zanilo," the first person plural, for the third.

"zī ālōōt," for nothing; he may mean: gratis, without my giving anything in exchange, or without my being entitled to it; or he may mean: although I do not expect any benefit from it, since I am about to die.

"ni do-kezan'on," he gave a message, the first person plural, for the third singular, lit. in words ("dō") he confided or placed ("zani'on") something ("ke").

"se-ni-normih," bury me. Although he uses the present, he expects them to wait till he shall be really dead.

"an rayetātltāne," the thing (of the living kind) which they have abandoned, *i.e.*, the carcase. The idea of "living thing" is expressed by the root "tan."

"no-reidēno," lit. he lived again; Latin: *revixit*. Similarly further: "no-reseno," I lived again.

"roihthor rotāltlet," etc. The narrator makes a jocular comment on the common phrase which concludes the stories, and says: the winter is going so fast that the snow is already thawing, and the water from the thawed snow is flowing into the house, so much that I can almost paddle my canoe from this place to the other bank of the river.

The story as given above was supplied jointly by Andrew Keniyo, Ambrose Tsenokoleyala, and another native from the Koyukuk River who has since died and whose name I have forgotten. These four, viz., the Bear-skin, the Canoe, the Woman-Porcupine and the Big-Raven, are good samples of the upper dialect. In a subsequent paper I hope to give examples illustrating the lower dialect.