

A Collection of Tłchọ Stories from Long Ago

Tłchọ Whaèhdqò Godì Ełexè Whela



Book 1
Enıhtł'è İłè

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Reader's Note

The legends in this book were identified by Elders from all four Tłchq communities through a project spearheaded by the Tłchq Community Services Agency Education Department. The stories were originally told and recorded in Tłchq. These stories and legends were then transcribed into English as seen in the Tłchq History Resource. The English transcriptions were then translated back into written Tłchq by participants in the Interpreter/Translator course held over the winter of 2017 as they practiced their translating skills.

This is important to note because many of the nuances of storytelling can be lost when stories are translated even once. The body language, facial expressions and tones used by the original storyteller are of course lost in the written versions. It must also be noted that when stories told by Elders are translated into English, some of the meanings of specific words, terms or phrases cannot be translated directly due to the differences between the two languages. As a reader of these stories, please keep in mind that there are differences in dialect and also differing accounts of a legend/story. The stories read here may be the versions you have been told or they may be different versions. There may be a few differences in comparison to the stories you are familiar with. The stories in this book have been translated and transcribed by students practicing these important skills and they have done their best. However, there is no substitute for talking to the Elders of your community and listening to the wealth of knowledge they have ready to share with you. **TALK TO YOUR ELDERS!** Record them and practice your own Tłchq writing skills by writing out what you hear from your recording.

How to Use This Book

This book is intended to be used as a learning resource. Stories are presented side by side in both English and Tłıchq Yatı for easy comparison. An audio CD has also been provided so that beginning readers can hear how the Tłıchq words sound. Remember that practice makes perfect, whether you are learning to read or write in Tłıchq.

More advanced readers, translators and transcribers should ask themselves the questions:

- ▲ How would I translate the Elders stories (oral from the CD) into English?
- ▲ What would my transcriptions look like if I took the Elder's oral story and wrote it out in Tłıchq?
- ▲ Which old Tłıchq words did I have trouble understanding from the Elder's story? Who can help me with the definition of these words? How do I spell them in Tłıchq?
- ▲ How would I translate the Elder's oral story to a friend that doesn't understand Tłıchq?

Acknowledgements

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Creation Story – When Muskrat Made the Earth Dzọ Dè Whehts



Told by Michel L. Rabesca, May 15, 2016
Dii M̃hshè Louis Rabesca wegodiì hq̃'e, Tq̃doo Zaà 15, 2016

Creation Story – When Muskrat Made the Earth

Told by Michel L. Rabesca, May 15, 2016



Long, long ago it rained for 40 days and 40 nights. The world was flooded by water and God told Noah to make a boat, so he did. He told Noah to put all types of animals, male and female, in the boat, so he did. The animals lined up two by two to get in the boat.

Noah didn't know how the earth was going to be recreated so they all sat in the boat. But God knew the earth was to be recreated one day. He asked Noah to do the work. Noah was desperate to see earth.

He kept looking for land. There was no sign of land. He looked all over and only saw water, lots of water. Noah decided to let all different kinds of big and small water mammals into the big water. He hoped that the animals would find a piece of dirt or mud.

Animals that breathe couldn't go very deep in the water. It was too difficult for them. Different animals tried, but nothing showed up, so he asked Muskrat (Dzq).

Noah said to Muskrat, "Can you try?" Muskrat didn't want to break his word and let Noah down, so he went into the water. He was gone, gone, gone for a long time. Finally he barely surfaced up out of the water, gasping for air.

The muskrat has very small paws, very small. Both of his paws are very small and there was a small chunk of dirt in the palm of his paw, sitting in his paw. He came to the surface with that bit of dirt.

Dzɔ Dè Whehts

Du M̧hshè Louis Rabesca wegodi ḩot'e, Tɔdoo Zaà 15, 2016



T'akwe whaà, dièŋ dzɛɛ eyits'ɔ dièŋ toò ts'ɔ chɔ aet'ɪ. Dii nèk'e datiiwì t'à Nòhtsɪ Noah elà yèhdi eyit'à hayjìlà. Tich'aàdii hazɔò hàʔaa, wezhii eyits'ɔ wets'è elà yii gɪwa yèhdi t'à Noah hayjìlà. Tich'aàdii nàke ełeghɔhk'è ełexè gɪadèe t'à hani elà yii gɪde.

Noah dànì dè nagòhɪ anade ha yek'èezɔ-le t'à hazɔò elà yii geèhkw'e. Hanikò Nòhtsɪ ɪlè dzɛɛ k'e dè nagòhɪ anade ha yek'èezɔ. Noah dè weghàlɪda yèhdi. Noah sii dè eʔi ha nɪwɔ.

Ats'ɔò dè ha k'eet'ɪ. Dè wiiɪii honàidii-le. Hazɔò ts'ɔ k'eet'ɪ, ekii tɪ zɔ, tɪ lɔ wègaat'ɪ. Noah tich'aàdii hàʔa tèe nàdèe, nechàa, nechà-lea ticho yii tegeède agòòlà. Edahxɔ ʔehtl'è gogìihɔɔ lɪ nɪwɔ gha.

Tich'aàdii egejii sii tagòhwhà ts'ɔ ade ha dii. Gɪgha wòhoedii-le. Tich'aàdii hàʔaa edegeèdzà hanikò asii naàgiiɔò-le ts'ɔɔ Dzɔ dàihke.

Noah Dzɔ ts'ɔ hadi “wenjɪdzà-ha dii-le nɪ?” Dzɔ deyati nàyezhi ha nɪwɔ-le xè Noah ɪlè wèehsɪ ha-le nɪwɔ t'à tetla. Whaà ts'ɔ wewhile, weile, weile. Whaà hoòwo tɪ'axɔò tekàɪza, ɪkaa t'à naèjɪ while.

Dzɔ wekè sii nechà-lea ne, ɪlaa ts'ɔ welatɪ'a nechà niile hanikò ʔehtl'è nechà-lea welatɪ'a wheɔɔ nɔò, yixè tehòehtla ɪlè.

Noah was very happy. He put the dirt to float on the water.

That is why nowadays, when we see a pond in the spring time, we can see huge pushups on the pond. Even though he has small, tiny paws, Muskrat can make those pushups (his house). This is because long, long ago he dove down and found the earth for Noah. That is how Muskrat lives on earth.

Muskrat brought out the dirt and floated it on the water. It floated and it got bigger and bigger and bigger. Then Noah let the animals that could fly out of the boat, now that he knew there was land. They continued for days.

He kept doing this until he came to Ptarmigan. He said “Can you try?” So Ptarmigan flew out. It was gone for quite a while and finally Ptarmigan came back. It had a small stick between its beak. Ptarmigan knew there was land and Noah also knew there was land.

Today, in spite of being small, Ptarmigan still has to fly all the way to the barrenlands to eat willows, even frozen willows. That is how they survive. It is very far, but they go there and feed. They live on the barrenlands, travelling a long distance in the summer and travelling back in the winter. We think they are small, but they travel far. They have worked for us on this land.

So the land got bigger and bigger because of what Muskrat did, until it became the earth that we live on today.

This is the story of how Muskrat created the earth and I’m thankful for telling you the story.



The End

Noah sii winà. ʔehtl'è tɪ ka daeleè ayjìlà.

Eyit'à dɪ dzɛɛ k'e ɰk'è hanì-le dè edaèhk'ɔ nɪdè tɪa k'e dzɔ kɛɛ nechàa dɪ ts'ɛɔ. Welà nechà-lea hò Dzɔ edekɛɛ gohtsɪ dɪi-le. Dakwe whaà Dzɔ tetla ts'ɪhɔ Noah gha ʔehtl'è gòhɔ. Hanì ts'ɪhɔ Dzɔ dɪ nèk'e nàdè.

Dzɔ ʔehtl'è tekàachì t'à tɪka daele ayjìlà. Daele t'à denahk'e nechà ajà. Eyit'à Noah tɪch'aàdɪ yat'a k'edè ha dɪi-le sɪ elà ts'ɔ qò hàgeède agòòlà dè gòhlɪ yek'èezɔ adzàa t'a. Sighaàtlɔ dzɛɛ ts'ɔ haget'ɪ.

Noah elà ts'ɔ qò hàgeède agohɔ, agohɔ, k'àba weghɔ nèhoɪwo. “Wenɪɪhdzà ha dɪi-le nì?” Noah yèhdɪ. K'àba hàt'o. Whaà ts'ɔ wewhìle eyitl'axɔ, nɔdea k'àba nòt'o. Dechɪ nechà-lea wèehdà hàɔaa dewà t'à yɪtò. Eyit'à K'àba eyɪts'ɔ Noah dè gòhlɪ gɪk'èezɔ.

Dɪdzɛɛ ts'ɔ k'àba nechà-lea hò ɰlàà hozɪ nèk'e k'òò ghɔ shètɪ, k'òò whelɪ hò yeghɔ shètɪ gha ekɔ ts'ɔ naet'a. Hanì t'a edaxàgeeda. Hozɪ nèk'e ts'ɔ nɪwà hanìkò sèzhe gha ekɔ ts'ɔ nageedè. Hozɪ nèk'e nàgedè, ɰk'è nɪdè nɪwà k'egedè, xok'è nɪdè atsɪ ek'èt'à nageedè. Negechà-lea gɪts'ɪhwhɔ hò nɪwà k'ehogehde. Dɪ nèk'e gogha eghàlagɪdà.

Dzɔ ayɪ dòòlà ts'ɔhɔ dè denahk'e nechà adzà, dɪ dzɛɛ ndè wek'e nàts'edèe whelɪ.

Dɪ godɪ sɪ dzɔ dàanì dè whehtsɪ wegodɪ hɔt'e, Masì eyɪ godɪ t'à naxɪ xè gòhdo.



Hòt'a

Grebe (Nòhtà) and the Tea Dance

Nòhtà Eyits'ò Tadòwhezaa T'à Dagowo



Told by Nick Black, 1998

Told by Nick Black, 1998

Grebe (Nòhtà) and the Tea Dance

Told by Nick Black, 1998

A long time ago, the people and animals met to change places. All the different people and animals from all different places came together. They were all gathered together except for Grebe (Nòhtà). He was missing because he was far far away.

Of all the animals and people, he was the one who was farthest away. They waited for Nòhtà for a long time, but he never arrived, so they said, “We will do our feasting and dancing and celebrating, and if he comes, then it’s going to be ok.” That is when they had their first dance.



Illustration by Jennifer Zoe

Nòhtà Eyits'ò Tadòwhe?aa T'à Dagowo

Told by Nick Black, 1998

Akwe whaà kò tits'aàdii eyits'ò dọne eledanagedè ịlè. Tits'aàdii hazqò eyits'ò dọ elegehdè ha gedi. Tits'aàdii hazqò eyits'ò dọne nịde, Nòhtà zọ wègoòht'ị-le. Nòhtà nịwàa t'à nịwà nàdè.

Nòhtà da whaà nagia?ị hanikò wègoòht'ị-le, gots'ò nìitla-le. Nọdea tits'aàdii eyits'ò dọne elets'ò hagedi, “Nàsị ho!èè, dagowo xè dzèdèè edets'eetsị ha, jọ nìitla nịdè wexè dzèdèè ho!è ha.”

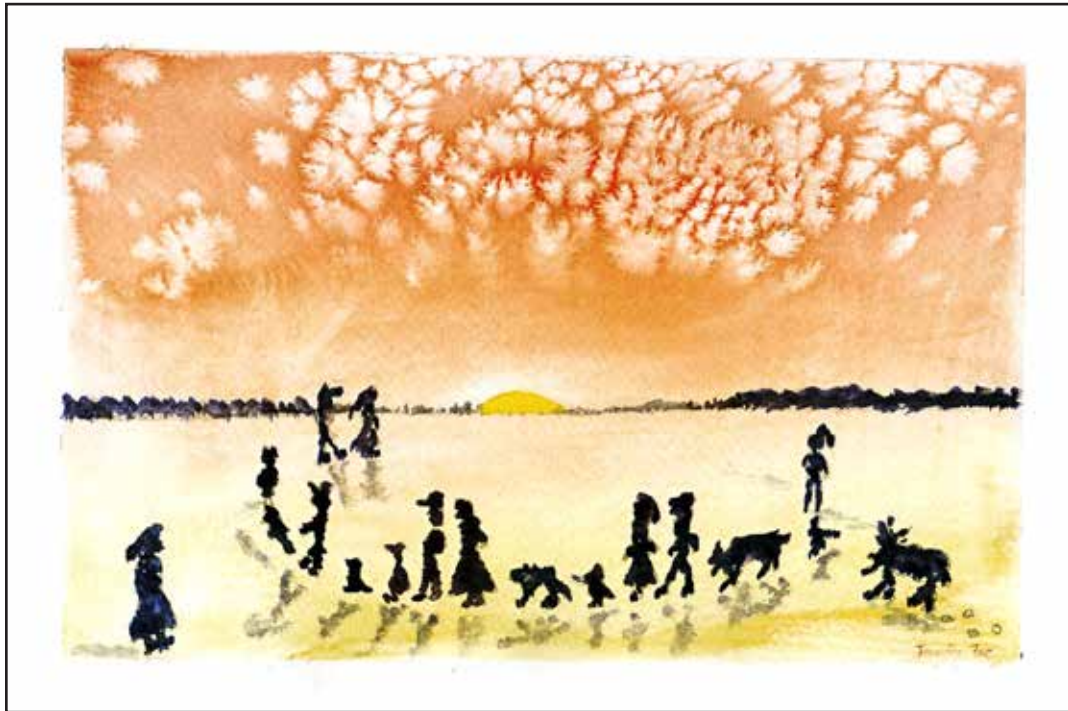


Illustration by Jennifer Zoe

They danced and danced all through the day and night. Finally, the dance was almost over because they were tired out. That is when Nòhtà arrived. They told him they waited a long time for him, but started to celebrate without him.

“Sing us one of your songs for the dances.” He said, yes, and he started to sing the song he had made. He made them wish the dance would never end, but somehow it ended.

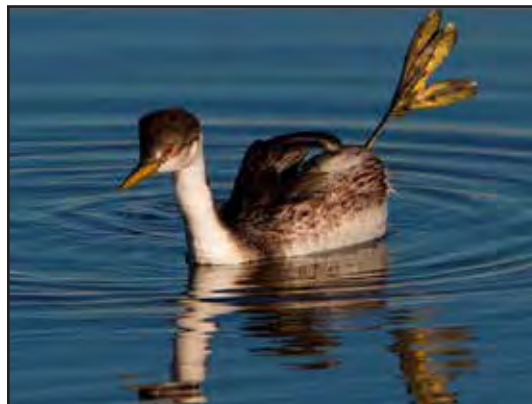
As Nòhtà sang his song he started to dance. He was very tired and sleepy after travelling so far. When everyone started to dance to his song he yawned and fell asleep behind them. While he was sleeping they all danced on his feet with his song. That’s the reason Nòhtà has flat webbed feet today.

So that is how people know about dances. It all started with Grebe’s (Nòhtà’s) song and dance.

The old timers used to sing that song at their dances and it sounded like this:

“Hii ya ye nilii - ya ye nilii
Seke goli Seke golii gha.”

So, as time passed, people heard about dances through stories like this.



*Translation by: V. Mackenzie
Edited by: M. Siemens, May 10, 2017*

The End



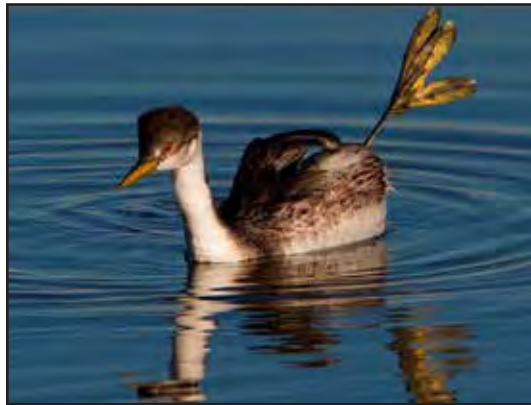
Toghàà nàsì holèe, dagowo eyits’ò dzèdèe gogehtsì. Nòdèa enahòt’e.
Tìts’aadiì eyits’ò dōne hazòò nègùtsò. Ekíyèè k’e Nòhtà nìitlà.

“Dagowo zìì lè t’à gogha neji,” gùhdì. Nòhtà, “Hèzè” gòhdì. Gogha shì
xàìzò t’à dōne hazòò dagoìhwho. Dōne hazòò dagowo nahòht’e ha gùwò-le.
Nòhtà gogha edezhìì ejì xè dàitlà hanìkò nìwà gots’ò nìitlà t’à sù nènìitsò
dàà dagowo gonì be nàyìhxa.

Whetì wetsò wezìì t’à toghàà wekè k’e dagoawo. Dìdzèè ts’ò Nòhtà wekè
ìt’òqà lanì wègaat’ì.

Nòhtà wezìì t’à tadòwhezaa t’à dagowo xèhòòwo hòt’e. Dìdzèè ts’ò
whaèhdòò Nòhtà wezìì t’à dagogehwho hòt’e.

Translation by: V. Mackenzie
Edited by: M. Siemens, May 10, 2017



Hòt’a

Peace Between the Tribes

Nakenahòdlıı



Illustrations by B. Abraham
Illustrations by B. Abraham

Collected and translated by Virginia Football
Collected and translated by Virginia Football

Peace Between the Tribes

Collected and translated by Virginia Football



Many years ago there lived two Indian chiefs, Edzo and Akaitcho. Akaitcho was the leader of the Chipewyans.



Edzo was chief of the Dogribs. Edzo thought that Akaitcho disliked him and this bothered him very much.

Nakenahòdlɩ

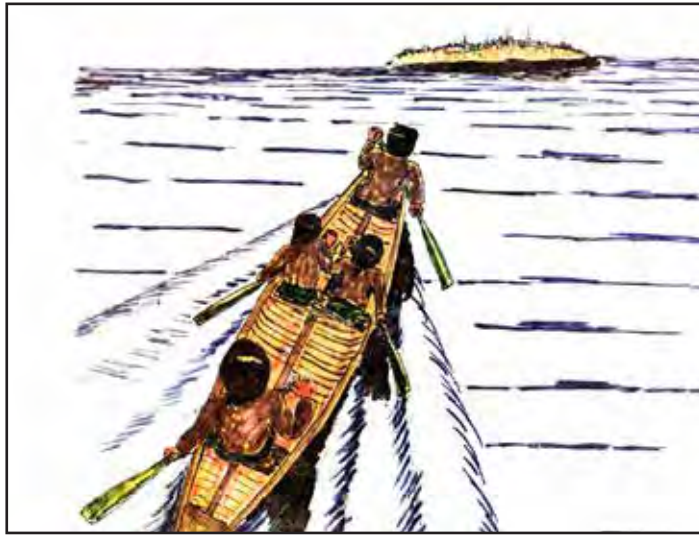
Collected and translated by Virginia Football



Dakwe whaà kw'ahtideè nàke gòlè. Edzo eyits'q Ekècho.



Ekècho Tetsqòt'ɩ gha k'àowo ɩlè, eyits'q Edzo Tɩchq gha k'àowo ɩlè. Edzo, Ekècho yenèlɩ-le nɩwq eyit'à sɩ wegħa nezɩ-le.



One day Edzo and his three brothers moved to an Island in Raspberry Lake. Edzo knew that Akaitcho's camp was not far away.



Edzo decided it was time to see Akaitcho and find out why he felt as he did. So, he thought of a plan. While his brothers finished setting up camp, Edzo and his wife paddled their canoe to another island.



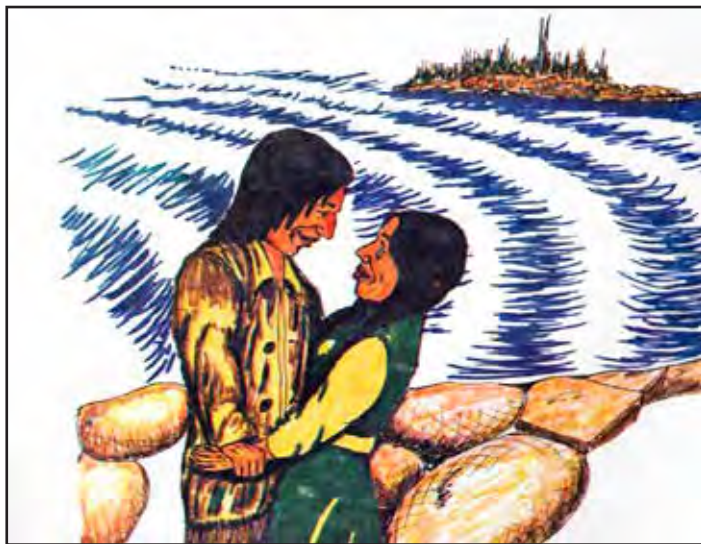
Edzo eyits'q wechɪ taɪ Gots'qkàti k'e dɪ nechàa wheʔq ts'ò tàgeèʔe.
Tetsqòt'ìì gɪnhbàa gq̄wà-le nàgɪhʔa yek'èezq.



Edzo, Ekècho weehʔì ha nɪwq, dànìghq gonèlì-le yegòʔa ha nɪwq. Eyit'à
ayìi dàle ha yenɪwhehdi. Wechɪ ɲlaà nɪhbàa nàgehge-t'ìì Edzo edets'èkeè xè
dɪ eyìi-le ts'ò geèʔe.



On the island, Edzo built a hiding place for his wife.



Before leaving her he said, “If I am not back in three days you’ll know that I’ve been killed. If I don’t return, I want you to go back to your people.”



Eyɪ dɪ k'e edets'èkèè googho yìi nàehʔì.



Yets'qò naetla kwe edets'èke ts'ò hadɪ, “Taɪ dzɛ t'à jɔ nowhihtla-le nɪdè eɭasigwo t'à hɔt'e wek'èɪzɔ ha. Jɔ noehtla-le nɪdè nèot'ɪ gɪts'ò nawɪt'è nɔqò,” yèhɪ.



Then, in the twilight of evening, Edzo set off by himself for Akaitcho's camp. Finally, he saw the teepees of the Chipewyans. Carefully, Edzo paddled closer and closer to the camp.



When he was very near, he silently went ashore and crept even closer. He noticed some children getting water from the lake.



Xèhts'ò nàzhxe ekò Edzo ededı whatsqò Ekècho ginihbàa nàwheza ts'ò dèze. Whaà-le-t'ı Tetsoqt'ı ginihbàa wègoèht'ı. Ts'èhwhıa gots'ò naat'ò, ginihbàa nàwheza ts'ò nıwà-lea nıhze.



İhı tàhtıa, gots'ò nıwà-lea nıhtıa. Chekoa tı ghogeele nqò.



Quickly, Edzo ran among the children. Since it was so dark they did not see him right away. However, all of a sudden, one of the children saw Edzo and screamed, “There’s a stranger with us!” Immediately they all ran for home. Edzo ran alongside them until he arrived at a tent, which he thought was his sister’s.



Edzo’s sister had married K’àtèhwhì, a Chipewyan Indian. When he entered the tent he saw his sister sitting alone. “Brother, what are you doing here?” she asked. “I’ve come to see Akaitcho,” replied Edzo.



Edzo ɿwhàà chekoa gotaatla. Togoòtl'òo t'à ekò-t'ì nàgehzhì-le. Hqtsa chekoa ɿlè yazì t'à whezeh, hadì, “Dq eɿadì gota k'etlo!” dèdzà. Ekòet'ì chekoa natɿmogeède, Edzo goxè k'etɿmoeda. Edjì wedè wenìhbà nàɿaa nìwq ts'o adzà.



Edzo wedè Tetsqòt'ì K'àtehwhì wiyeh xè hqet'ì. Nìhbàa yì goyaèhtla là wedè whatsqò wheda nqò. “Sɿnde jq ayì ha net'ì?” Wedè yèhdi. “Ekècho weehɿ gha ɿaht'ì,” Edzo yèhdi.



“It’s too dangerous to talk like this so hide under these skins and we can talk quietly,” whispered the sister. When he was well hidden under the skins, Edzo told his sister that he wanted to meet K’àtewhì at midnight on the south path. “I’ll whistle three times to let him know where I am,” explained Edzo.



Then he silently left the tent and crept to his hiding place on the south path.



Wedè hadi, “Jò lets’ò gots’ede ha hoeji, ts’ò tɬ’a nàdɪɪ dè ɬɪà lets’ò godiide ha dii-le,” wedè yèhdi.



Eyit’à mọchɪtɬ’à wedè ewò yek’e nèzɪwa.



K'àtehwhì returned home shortly afterwards and his wife explained Edzo's message to him.



When the camp was asleep, K'àtehwhì walked cautiously down the south path. He kept walking until he heard a whistle. Then he heard another and, finally, the last whistle was a long one. He walked towards the sound and soon found Edzo waiting for him. Edzo told K'àtehwhì that he wanted to see Akaitcho.

“Why?” asked the brother-in-law. “Ever since I can remember, Akaitcho has disliked me. So I would like to find out what his reasons are,” replied Edzo. Then Edzo explained his plan.



Edzo ededè ts'ò hadi, “To tanì ekiyèè k'e K'àtehwhì sazi ts'onèè etò nìràa k'e sets'awetla wèlìdì. Wegha taà eehsì ha, eyì ghàà edjì whìhdaa sù yek'èezò ha.”



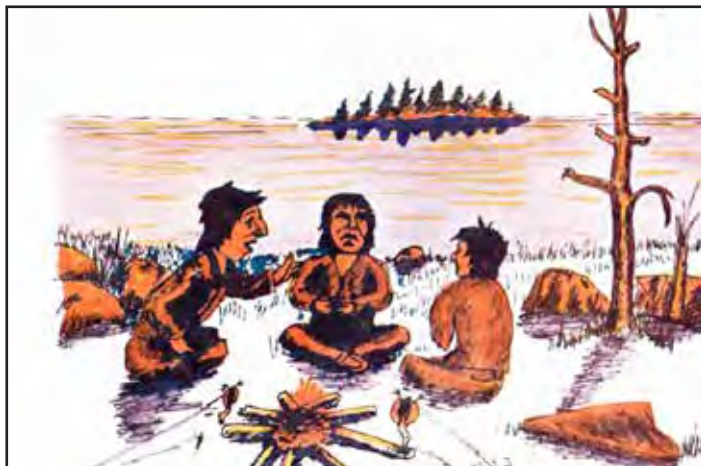
Edzo hayèhdì t'axòò jhà xàèhtla, sazi ts'onèè etò nìràa gà nàdeezì. Whaà-le-t'ì K'àtehwhì edekò nòqtla. Wets'èkeè, Edzo yatì yedaniṛzòq sù yets'ò hadi. Dò hazòò whete t'axòò K'àtehwhì ts'èwhjà sazi ts'oneè k'e etò nìràa k'e naetle, ekò ets'eeshì họt'e. Edjì agodì sù ts'ò naetle ekò Edzo yedanaèhṛjì yaṛjì. Edzo yexè godo, dànì Ekècho eṛjì ha nìwò sù K'àtehwhì ts'ò hadi.

“Dànìghò wjṛjì ha neewò?” Weye yèhdì. “Ìdè whaà kenahdì gots'ò Ekècho gonèljì-le zò họt'e. Dànìghò gonèljì-le sù wek'èezò ha dehwhò,” Edzo yèhdì.



“Tomorrow evening, tell Akaitcho that he should send some hunters out duck hunting. When they are in the canoes and Akaitcho has returned to his tent, tell the hunters that there are visitors on one of the islands across from here. Then I shall carry out my plan.”

The next evening K’àtèhwhì suggested a hunting trip and Akaitcho agreed to it. When the chief returned to his tent K’àtèhwhì told the hunters to watch for visitors on one of the islands across the lake.



Meanwhile, Edzo and his brothers built a campfire and waited patiently for the Chipewyans to arrive.



Edzo dànì Ekècho eɔ̀ì ha sìì edeye ts'ò hadì, “Sachò xèhts'ò Ekècho dɔ̀ì hawɔ̀ìdì, dɔ̀ wòhdaa det'ò ha nàgezè ha dɔ̀ì-le, wɔ̀ìdì.

Ekècho edenɔ̀hbàa ts'ò naèhtɔ̀ eyɔ̀ts'ò nàzèe dɔ̀ò elà yì geèkw'e et'ì, dɔ̀ì hagɔ̀ìdì ha, “Yèè ɔ̀nòò dɔ̀ì k'e xàhtò nɔ̀ìde, 'gɔ̀ìdì nòò. Eyì tɔ̀'axòò ayì dàhɔ̀le ha sìì hahɔ̀le ha,” Edzo edeye èhdì.



Sachò xèhts'ò K'àtehwhì dɔ̀ wòhdaa nàgezè ha gòhdì. Ekècho ‘Hẹɔ̀ɔ̀,’ dɔ̀ì tɔ̀'axòò edekò ts'ò naèhtɔ̀. K'àtehwhì nàzèe dɔ̀ò hagòhdì, “ɔ̀nòò dɔ̀ì ɔ̀lè k'e xàhtò gha kehoahdì,” gòhdì.



Finally, they saw the canoes coming towards them. The hunters also saw Edzo and his brothers. Quickly, one of them returned to the Chipewyan camp yelling, “There are Dogribs hiding on that island across from here!”



Every man in the camp grabbed his bow and arrows and set off by canoe across the lake. K’àtehwhì went as well.



Edzo wechɪ yexè aget'ɪ sɪ dɪa ɪlè k'e xàgogeèhk'ò. Tetsqòt'ɪ danageèɪ. Nqdeà elà wègoèt'ɪ. Nàzèe dɔ̀dɔ̀ ededɪ sɪ gogɪaɪ ts'ò-t'ɪ Tetsqòt'ɪ ɪlè ɪdè naèhtɪa ezeh xè, “ɪnòdɔ̀ dɪa k'e Tɪchq nàdegeeɪ,” hadɪ ezeh.



Tetsqòt'ɪ hazqò ɪtɪ eyɪts'q k'ɪ negɪwa, ɪnòdɔ̀ dɪa ts'ò geèɛ. K'àtehwhì ededɪ sɪ goxè adzà. Whaà-le-t'ɪ Tetsqòt'ɪ dɪa k'e dàgɪde.



Soon, the Chipewyans reached the island and went ashore. Akaitcho told his men to surround the Dogribs.



Meanwhile, Edzo and his brothers sat quietly eating.



Ekècho edecheekeè ts'ò hadì, “Tìchọ hazọ̀ ọ̀mọ̀ òhàhde,” ọ̀hàdì.



Edzo edechì ọ̀xè ts'èhwhì wheda, shètì.



“So, here you are enjoying your meal!” cried Akaitcho. As he said this he threw a knife at Edzo, which just missed him. Still, Edzo ate silently. Akaitcho talked and talked, but Edzo did not answer him.



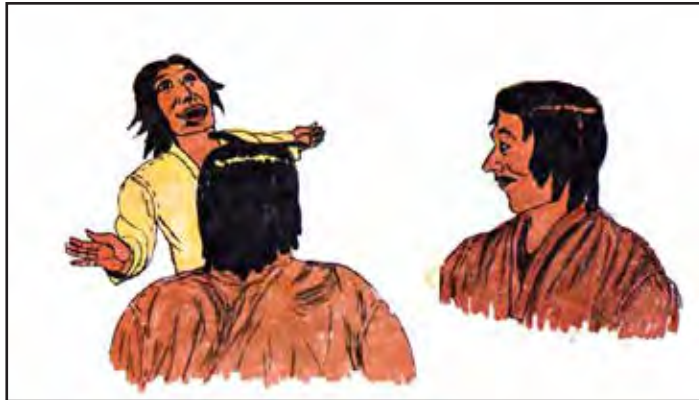
However, after awhile, Edzo turned and faced Akaitcho saying, “Akaitcho, why are you talking like this? I have come to find out why you dislike me! I picture you as the starving animal who hides part of his kill and returns to finish it off when he is hungry again! So, I have come to help you finish this task!”



“Jq nezì sètì ghq wheëda nqò,” Ekècho, Edzo èhdi. Hadì ts’ò-t’iì lahwhì cho yets’ò yaìhk’a. Lahwhì Edzo gà dèk’e nàchiatlaa ayìlã. Hanikò Edzo ìlaa ts’ewhì sètì. Ekècho nàyaìhtì, gode, gode, hanikò Edzo yets’ò naʔa-le, t’àsayèhdi-le.



Nqdea Edzo, Ekècho ts’ò ets’adeèʔa, hayèhdi, “Ayì ghq hanì sets’ò goìde?” Ayì ghq Tìchq nèlìlì-le sù wek’èhsq ha dehwhq t’à jq nièhtlaa ʔaht’ì. Tìch’aadì bò dè ʔehdlì laqt’e, t’asì elàèhwhì sù wòhdaa nàyeehʔì. K’achì bò ghaewì nidè yets’ò naetlo, hazqò kayeedè ts’ò. Eyì weghq naqt’è ha nets’àhwhìzaa ʔaht’ì.” Edzo yèhdi.



When Edzo said this the Chipewyans backed up a little, watching the forest for more Dogribs. Akaitcho and Edzo started to argue. Both men were very angry and were almost ready to fight.

K'àtehwhì knew that if the men fought there would certainly be a war, so he said, "You are both right. Neither of you is wrong. It would be better for our people if you stop arguing."



Edzo knew that K'àtehwhì was right. In a loud voice he said, "This has been an interesting argument and no one has lost. So, I say that for the good of our people and our country there will be no more killing between our tribes." Akaitcho and the Chipewyans agreed to this. K'àtehwhì yelled, "Everyone will live happily now!"



Edzo hadi t'à Tetsqòt'ì dègèehyeh lagedzà, dechìni ts'ò k'eeget'ì, Thichò ha k'eeget'ì. Ekècho eyits'ò Edzo èlets'ò nàyahgehti. Sì èlets'ò giìch'è t'à k'àhdzò èletakwiìgìdeè t'e.

K'àtehwhì haniwò, èletakwiìgìde nìdè èlets'egò ha nìwò t'à hagòhdi, "Nàke aaht'eè ehkw'ì goahde hòt'e. Ìlèkò ekò-le xàyahtì nìile. Èlets'ò ts'ehwhì goahde nìdè gòet'ì gixè ts'èhwhì hòzò ha hòt'e," gòhdi.



Edzo, K'àtehwhì ehkw'ì adì nìwò t'à hòt'ò hadì, "Èlets'ò nàyats'ehti t'à èlegò dats'eèhnè ha nìile. Eyit'à sì dui haehsì, dò hazòò gixè nezì hòzòò gha eyits'ò gonè sì hòzì hòzòò gha k'achì èlets'egò ha-le," gòhdi. Ekècho eyits'ò Tetsqòt'ì hazòò gha ehkw'ì adì t'à 'Hèzè' gedì yagìzeh. K'àtehwhì wìna t'à dui hadì whezeh, "Hòt'a èlexè ts'èhwhì ts'eeda ha!" gòhdi.



After peace had been made, Edzo paddled in the darkness to pick up his wife, who was still hiding.



Then they and Edzo's three brothers moved with Akaitcho and his tribe to Gooseberry Lake. There they set up a camp. When the camp was ready everyone enjoyed a feast of dried meat and pemmican. Both tribes were happy that they would now live in peace.

Retyped by: M. Siemens, April 30, 2017
Edited by: V. Mackenzie, May 3, 2017

The End





Nake nahòdlı tı'axqò Edzo to edets'èkeè ts'ò naèht'e. Wets'èkeè ılaà dı k'e aida ıle.



Edzo, wechı tai gıxèe, Ekècho eyıts'q Tetsqòt'ıı gıxè Gots'qkàtı ts'ò nàgeèze. Ekq nıhbàa nàgıhgè tı'axqò nàsıdeè hòèlı. Bògqò eyıts'q etsı t'à nàsı hòèlı. Tı'ıchq eyıts'q Tetsqòt'ıı gınà, elexè yatı nezı gèhtsı t'à gıxè ts'èhwhı hòzq agòjà.

Retyped by: M. Siemens, April 30, 2017
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Hòt'a



Yamozha and the Giant Eagles

Yamozha eyits'q Godèq Det'qcho



As told by Phillip Dryneck

As told by Phillip Dryneck

Yamozha and the Giant Eagles

As told by Phillip Dryneck

A long time ago, in Yamozha's time, there were animals and people. Then the animals started killing and eating people. That's the reason why Yamozha started helping the people.

When Yamozha started his travels, he approached the giant eagle. In the giant eagles' nest there were two baby eagles; one male and one female.



Yamozha asked the two young ones, "Who comes flying back to the nest first, your mother or your father?" The young ones said, "When there is hail falling from the sky that means our father is coming back. When there are rain drops falling, that means our mother is flying back."



Yamozha asked them, "What food do you eat?" They answered, "Our parents bring back people that are bundled up. They put those in the nest and we eat people."

While Yamozha was sitting in the nest with them he could see the bones of all the people that they had eaten lying around the nest.

He told them, "I'm going to make fish swimming in the water." So, he created a little swampy lake for the fish that he had created. There was a little jackfish swimming in the water. Yamozha said, "Do you see the fish in the water?"



Yamozha eyits'q Godëe Det'qcho

As told by Phillip Dryneck

Dakwe whaà Yamozha eda ekiyeè tich'aadii eyits'q dq gòhlì jìlè.
Eyì tì'axqò tich'aadii dq ɛlaàgehde eyits'q dq ghq sègezhe agedzà.
Eyits'ihzò Yamozha dq ts'adii adzà.

Yamozha wek'èehoewo kèhojhwò ekò godëe det'qcho
ts'q adzà. Godëe det'qcho gít'oh yì det'qcho bebìa
nàke wheke nqò. Jìlè wezhì eyits'q jìlè dets'è.



Yamozha det'qcho bebìa nàke ts'q hadì, “Amìi dakwelòò et'oh ts'q nòt'a
ha, naxìmq hanì-le dè naxità?” Dìi hagedì “Yat'a ts'q jìi hodàetl'ì nìdè gotà
dawelòò nòt'a ha. Ekò ts'q hodàetl'ì nìdè gomq dakwelòò nòt'a ha.”



Yamozha dagoèhke, “Bò dahòt'ìi
ghq sèahze?” Dìi hagedì, “Gomq,
gotà dq xeh yì daèhtl'ìi gots'q
nageewa. Et'oh yìi gewa gà dq ghq
sèts'èze.”

Yamozha gogà et'oh yìi wheda
ekò dq ghq sègiaze gots'q ekw'qò
et'oh yìi k'èagòt'òo yaɹì.

Dìi hagòhdi, “Lì tèe k'embe ɹahle ha.” Eyit'à tì'o
tìa whehtsì. ɹìhdaa nechà-lèa tèe k'èzò whehtsì,
Yamqzha hadì, “Lì tèe k'embe wajda nì?”



The young male eagle said, “Yes.” Yamoza told him to fly down and catch the jackfish. So, the little eagle went down, caught the jackfish, brought it back to the nest and killed it.

Yamoza took some meat from the jackfish and gave it to the little male eagle and told him to eat it. He gave some to the female eagle, too. He asked the male, “Do you like it? Is it tasty for you?” The young eagle said, “Yes, it tastes really good.” He asked the female, “Do you like it?” She said, “No, it doesn’t taste good for me. It smells funny.”

So, right away Yamoza clubbed her on the head and she fell out of the nest.

Yamoza turned to the male eagle and said, “Since you like the taste of fish, from today on, do not eat any more human flesh. Eat things like ducks and fish, like I’ve shown you.”



Later, Yamoza hid by the nest, waiting for the parent eagles to come back. It started to rain and the mother eagle came back. Yamoza clubbed her down. Then it started to hail. Yamoza went back to his hiding place. When the father came to the nest, Yamoza clubbed him, too.

Before Yamoza left he told the young eagle, “Do not eat any more human flesh, but feed on ducks and fish, like I have shown you.” Then Yamoza took the best feathers from the nest with him to put on his new arrows and he went away.

The End

Det'otsòà wezhia "Hẹẓẹ" yehdi. Yamqzha hadi, "Izhii hodàt'a, ẓihdaa daichi." Det'qcho nechà-lea ẓzhii hodàèht'o, ẓihdaa daachi, edet'oh ts'ò nayeèchi, ẹlàyìhwho.

Yamqzha ẓihdaakwò neyìichi, mọhdaa det'qcho nechà-lea ghàyyidi, "neẓà" yehdi. Det'qcho dets'èa sìi ghaidi. "Negha nezi ni?" yèhdi. "Negha lekq ni?" yèhdi. Det'qcho wezia "Hẹẓẹ sìi segha lekq dii," hadi. Det'qcho dets'èa ts'ò hadi, "Negha nezi ni?" "Ile segha lekqò-le, ịadi ịedi," hadi.

Ekòet'ii Yamqzha yekwidahtl'a t'à et'oh ts'q kadeewò.

Yamqzha det'qchozia ts'ò anadzà xè hadi, "Lì negha lekq t'à diidzẹ gots'q, dọnekwò ghq shèiti ha-le. Det'q hanu hwekwò hanu ghq shèiti ha," yèhdi.



Yamqzha et'oh gà nàdeezi, det'qcho wèot'ì nògeedè ha naèhzi. Tsq godaade, det'qcho gomq nòqt'q. Yamqzha yekwì dahtl'a. Eyitl'axqò ịlì adzà. Yamqzha adi nàdeezi ịlèe sìi akqò nòqtla. Det'qcho gotà et'oh ts'ò nòqtla, Yamqzha eyii sì yedahtl'a.

Yamqzha det'qchotsòà ts'ò hadi, "Atsi dọkwò nedè ha-le, hanikò det'q eyits'q ịkwò hanu wet'à ịda ha." Yamqzha det'qchot'aà nezii sìi et'oh ts'q neyìwa, wets'q k'ì wegòò k'e neyewa gha, eyitl'axqò naàhtla.

Hòt'a

The Creation Story

Meeting of the Animals – Part 1

Goxè Kèhojwo Wegodi – Part 1



Illustration by Sandy Flunkie
Illustration by Sandy Flunkie

Originally told by Francis Tatti

Originally told by Francis Tatti

The Creation Story (Meeting of the Animals)

Part One – The First Meeting of the Animals

Originally Told by Francis Tatti

When the world first began, all the animals on earth were people. There was no other form of life. The raven was the only one among them who could fly, because he had made himself a pair of wings. The others were never sure where he went when he flew. Those who couldn't fly simply lived on the land.



Illustration by Vincent Nasken

These people chose to become the animal families as we know them today. “We can’t remain on earth like this,” the animals declared. “We must know what our different roles and purposes are to be. Everyone must be brought together to make these decisions.” A meeting was called and everyone came. At the meeting, they would decide what their futures would be like.

Creation Story (Goxè Kèhojwo Wegodii)

Part One – Akwelòò Tich’aadìi Elegeèhdi

Originally Told by Francis Tatti

Akwelòò dui nèk’e wexè hoèwo hò tich’aadìi hazòò done gùlì jìlè. Eyii wenòò asii edaa gòhì-le jìlè. Tatsò zò t’aa k’et’a ha dìi-le, edezits’òò whehtsi t’à. K’et’a t’at’e adìi ts’ò naet’aa sii dò gik’èezò-le. Amii k’et’a-le sii ndè k’e nàdè.



Illustration by Vincent Nasken

Eyii dò tich’aadìi wèot’ì dàhòt’ii gùlì ha edegha gùhchii sii diidzèè ts’ò wek’èts’eezò hot’e. Tich’aadìi hagedi, dui nèk’e akii hats’it’e ha dìi. Ayii nàowoò eyits’ò ayii laà gots’ò ha sii wek’èts’eezò ha hòt’e. Eyii gha legeèhdi ha hodì ts’ihzò dò elèwhede. Elegeèhdi hò idaà gixè dàgòht’e ha k’e xayagehti.

They decided that everyone should obey certain laws. It was also decided that each person should say which animal family they wanted to belong to. For example, those who did not want to be a part of the bird family said they wanted to belong to the animal family, who would live on earth.



Each of the people stated what animal form they would take and what their role would be. One people said that they were going to be the caribou. They said that the people as we know them, the Dene, would, until the end of time, depend on caribou in order to live.

Some people said that they would be the bear family.

The dog people were asked what role they would be playing. The chosen speaker for the dog people told the meeting that they would speak last, at the end of the gathering. At that time they would let people know the role they wished to play.

Once all the other people declared what role they would play, the dog people were again asked by the bird family what role they had chosen. They said, “We will be a people’s dog. Our existence is going to depend on these people called the Dene. They will be the ones who will provide us with food. They will also help us to raise our children. Until the end of time, that is the role we will play. We will work for man.” It is said that this is why, to this day, dogs are fed by man and are unable to hunt food for themselves.

The End

Dọ hazọọ nàowodeè k'èagıtt'e ha gògedı. Eyıts'ọ dọ gıtaàt'e tıch'aadıı lèot'ı dàhòt'ı wets'ọ gıllı ha gıwọ sıı hagedı. Akı-hò, amıı chıa wèot'ıı gıllı ha gıwọ-le sıı ndè k'e nàdèe gèot'ı k'èè nàgedè ha gıwọ gedı.



Dọne wetààt'e tıch'aadıı wèot'ı dàhòt'ı gıllı ha sıı hagedı eyıts'ọ ayıı gılaà gıts'ọ ha sıı hagedı. Dọ ıle kàzaa ekwọ gıllı ha gedı. Eyıı dọ hàzaa sıı hagedı, ıdaà welọ while ts'ọ dọ ekwọ t'à geeda ha, ekwọ t'àhogeehwhı ha.

Dọne mọhdaa sah wèot'ı gıllı ha gedı.

Tıı wèot'ı gıllıı sıı ayıı laà hogehtsı ha gògedı. Amıı tıı gha gode elıı sıı nọde gogede ha, dı. Legeèhdi ghọ nahòt'e kwe gode ha gedı. Ekiyeè nıdè ayıı laà hogehtsı ha gıwọ sıı dọ ts'ọ hagedı ha.

Dọne hazọọ ayıı laà hogehtsı ha gıwọ sıı hagıddı tı'axọọ Tıı wèot'ı ayıı laà hogehtsı ha gògedı t'à chıa wèot'ı atstı dagogeehke. Dıı hagedı “Dọne gha tıı ts'ıllı ha,” gedı, Dıı dọne gıts'edıı sıı gıt'à ts'eeda ha, dedı gowàgeedı ha. “Gokèè ts'eehse t'à gots'àgedı ha. Welọ while ts'ọ dọ gıgha eghàlats'eda ha, eyıı golaà elı ha,” gedı. Eyıt'à, dııdzèè ts'ọ dọne tıı wàgeedı t'à tıı edegha nàgezè-le.

Hòt'a

Yamozha and the Giant Wolverine

Yamozha eyits'q Nòghacho



Illustration by A. Downey
A. Downey n̄htl'èchii whehtsq

Adapted from a story told by Harry Simpson, Gamètì
Gamètì gots'q Harry Simpson goxè goadoo

Yamozha and the Giant Wolverine

Adapted from a story told by Harry Simpson, Gamètì



Long ago, in the days when dangerous giant animals roamed the land, a giant wolverine (Nògha) set up pointed stakes at the bottom of a big hill called Hodoòdzoo. When people slid down that hill, the stakes pierced and killed them. The people asked Yamozha to find a way to make Hodoòdzoo safe again.

Yamozha saw the wolverine's stakes at the bottom of the hill. Quietly, he slid down slowly and stopped before he reached the stakes. Then Yamozha made his nose bleed and spread the blood on his caribou hide shirt. He placed the shirt over the stakes to make it look as though he'd been pierced through the heart. He pretended to be dead.

When the wolverine (Nògha) came to the bottom of the hill, he found Yamozha lying still. Nògha thought he was dead. He placed Yamozha in his big birch bark basket (k'itq) and carried him home.

When Nògha got home, his family built a fire in their den.

Nògha asked his wife to get his stone knife.

"I have a little moose to cut up," he said.



Yamozha eyits'q Nòghacho

Gamètì gots'q Harry Simpson goxè goadoo



Dakwe whaà, ekiyèè dzeè k'e tich'aadii dè k'e gik'eèhoowo hò gits'àhoedzi ilè, Nòghacho shìh nechàa Hodqòdzoo wiyeh wegozhi dechi goòts'oo lq nèyüwa. Dq Hodqògedzo nìdè dechi goòts'oo geghaaka t'à èlaàgede. Hodqòdzoo k'è hoejji-le anagole gha dq Yamozha ts'q gogüde.

Yamozha Nògha wets'q dechi goòts'oo shìh wegozhi whela yaɹi. Ts'èwhià hodàedzo, dechi goòts'oo ts'q et'ii nìitla. Yamozha edüghò gots'q edoò xàewi ayjìlà, edets'q ewòkw'ihzeè k'e yeèhtso. Edekw'ihzeè dechi goòts'oo yedàihzah, wedzeè ghaikoo lanì wègaat'jì ayjìlà. Èlajwo edèhtsi.

Nògha shìh wezhi nìitla ekò Yamozha nàadaà-le yaɹi. Èlajwo ne yühhwhq. Yamozha k'itq nechàa yü yaachì gà dekò ts'q nayeèhchì.

Nògha dekò nòqtla tì'axqò wèot'ì deɹq yü kò nagogühtla.

Nògha dets'èkeè kwebèh saichì yèhdi.

“Wet'à dedìi nechà-lea wetaihwe-a,” yèhdi.



With one eye open, Yamoza could see the wolverines were getting ready to cook him.

Nògha's children saw that Yamoza had one eye open. They told their father, "The little moose is still alive and looking at us!"



Nògha's didn't believe them. His wife passed him his big stone knife to cut up Yamoza.

Seeing this, Yamoza quickly reached into the fire and grabbed a burning log. He hit Nògha and his wife on the head and they fell over dead.

Nògha's children ran outside and climbed up a nearby spruce tree. They begged Yamoza not to kill them. They promised not to eat people anymore. Because of this, Yamoza beat only their feet, making them flat and wide like wolverines' feet are today.

They began to cry. They cried so much that the mucous from their noses was running down the tree.

"What will you do for me if I do not kill you?" asked Yamoza.

"We will promise not to kill humans ever again and we will gift our mucous to you so that you can use it for medicine and as gum to seal your birch bark containers and canoes to make them watertight," replied the wolverines.

Yamoza agreed, but before he let them go, he used his ìkqò to make them small like wolverines are today.



The End

Yamozha edaà k'èa t'à k'èet'ì,
Nògha geht'è ha sìnihogèà.

Nògha weza Yamozha wedaà k'èa
t'à k'etìl geazì. Detà ts'ò hagedì,
“Dedì nechà-lea ìlaà godì t'à
goghàeda,” gedi.



Nògha wegħa ehkw'ìagedì-le.
Wets'èkeè kwebèhcho yegħàèchì, yet'à Yamozha tàyeèhwhe għa.

Tàyeèhwhe ha t'à Yamozha ìwhàà kò dek'òò gots'ò tso dèk'òò nìichì.
Nògha eyits'ò wets'èkeè gokwì t'àitl'a t'à yahòò nàgìitl'ì, eìlaàgìidè.

Nògha weza hàtòmògeède, ts'ì gowà-lea nàìza k'e dekegìidè. Yamozha
eìlaàgòìhwhì-le gedi nàdageetì. K'achì dò ts'edè ha-le għa goyatì k'èts'edi
ha gedi.

Hagedì t'à Yamozha gik'e zò nàìhtl'a t'à gikè ìt'òà xè dekòò ayììlà, eyits'òòò
nògha wekè hanì wègaat'ì dìidzèè ts'ò.

Getse, sù gìitsèè t'à gìughò gots'ò dehko ts'ì k'e hodàìlì.

“Èlaànaxèèhwho-le nìdè segħa ayì dàahìè-ha,”
Yamozha gòhdi.

“K'achì wìizì dò eìats'ehde ha-le eyits'ò godehkoò
nàèdì aaht'ì ha eyits'ò dechìdzèh wet'à k'itò eyits'ò
k'ìelà naahdzè ha, tì weyì ade ha-le għa,” Nògha
hagedì.

Yamozha gok'èhòìòò hanìkò nageedè agole kwe
edeìk'òò t'à nechà-lea agòòlà, eyit'à dìidzèè ts'ò
Nògha negechà-le hòt'e.



Hòt'a

The Raven and the Stolen Caribou

Tatsò Ekwò Dèht'ı



As told by David Chocolate

As told by David Chocolate

The Raven and the Stolen Caribou

As told by David Chocolate

Long ago, when the earth was still new, it is said that all animals lived like people. They spoke and thought like people and changed into animal forms when they needed to do something special.

Raven, too, was a man and he was the only animal to fly. The other birds and ducks had no wings. When Raven flew he could see things happening far away. This made Raven wise. He could see the bush and the Barrenland all at once. People respected Raven as a king and a prophet.



Although Raven was wise and respected like a king and a prophet, his mind was full of mischief and he loved to trick people. As he flew over the land he looked for mischief to make and tricks to play.

One day Raven flew over a village of animal people. As he circled above the teepees he saw Fox and Bear, Duck and Wolf, Marten and the Elder Woman. The animal people were busy making dry meat, tanning hides, and sewing clothes with all the good things that the caribou gave them. No one in the village was hungry.



“This looks like a good place to live for a while,” Raven thought. “These people have plenty of everything.”

Tatsò Ekwò Dèht'ì

As told by David Chocolate

Dakwe whaà ìlǎà dèe gogòò xè gòzò ekò tich'aàdìi hazòò done lanì geeda ìlè, ts'edì. Done lanì gogede eyits'ò done lanì nàngedè ìlè. Ts'àhots'ehtsì gùwò nìdè tich'aàdìi giihlè.

Tatsò ededì sì dọ ìlè, tich'aàdìi hazòò gha ededì zọ k'et'a ha dii-le. Chìà eyits'ò det'ò geìts'òò while ìlè. Tatsò k'et'a nìdè nìwà dàgot'ì sìi yeghàeda, eyì yet'à gòzò. Dechìni eyits'ò hozìi hazòò ehghà weggha wègaat'ì. Dọ gha gòzò t'à k'àowocho lanì eyits'ò nakwenàozòò dọò giit'ì.

Tatsò gòzò t'à k'àowocho eyits'ò nakwenàozòò dọò giit'ì kò winì eghoyaezàa zọ elì. Dọ k'e ts'àhohtsì ghaewì. Ìdòò dè gote k'et'a nìdè ts'àhohtsì xè dànì dọ ghọ yaezà ha sù yeka k'eta.

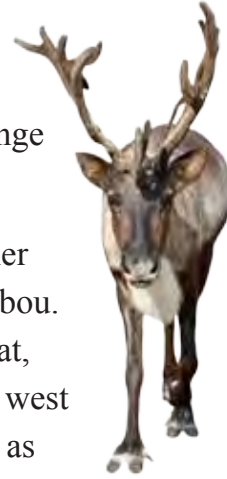
Ìlǎà Tatsò tits'aàdìi-dọò nàgedèe gote k'et'a. Ginihbàa godo ets'aèht'ò làà Nògèe, Sah, Det'ò, eyits'ò Dìga, Wha eyits'ò Ts'èko ʔqhdàa goazì. Tìts'aàdìi-dọò yàgùlìlì sù gìgha lah lọ. Bògòò gehtsì, ewò gehwhe, goht'ò nàgeelì eyits'ò ekwò gots'ò t'asìi lọ gehtsì. Dọ wìzìi bò dẹ wheda-le.

Tatsò hanìwò, “Whaà-lea ts'ò jọ nàhdè ha hqìzì lanì. Tìts'aàdìi-dọò nezìi nàgedè xè t'asìi lọ gits'ò, gini nàhde ha,” hanìwò.



So, Raven picked a spot not far from the village and built a home for himself. Every day Raven walked to the village to visit the people. He sat in their teepees and told them strange stories of things he had seen when he flew high in the sky.

Each day, Fox and Bear, Wolf and Marten, Duck and the other men headed out through the bush to the Barrenlands for caribou. Each day, they returned with all the meat the village could eat, and more. Each day, Raven walked into the village from the west and acted wise with his strange stories of things he had seen as he flew. And the animal people thought life was very good.



Then, one day, Fox and Bear came home from the hunt without caribou.

“We tramped all day and followed many tracks, but we never saw a caribou,” they said.

“You were unlucky,” said the village people. “Maybe tomorrow the caribou will come.”

The next day, Wolf and Marten came home from the hunt without caribou.



“We tramped all day and followed a few tracks, but we never even saw a lost calf,” they said.

“You were unlucky,” said the village people.
“Maybe tomorrow the caribou will come.”

But, the next day, all the hunters came home empty handed.

“We tramped all day and never even saw a track in the mud or snow,” they said.

“You were unlucky,” sighed the village people.
“Maybe tomorrow...”

Eyit’ à Tatsò tits’ aadii-dòò gogà niwà-lea edegha nàdèe
k’ è gòhtsɪ. Dzèè taat’ èè Tatsò, tits’ aadii-dòò gots’ ò kòtaetla.
Gogà nihbàa yìi wheda, goxè godo. Yat’ a dagqowà k’ et’ a
gots’ ò eniia lq ghàidàa sù t’ à goxè godo.



Dzèè taat’ èè Nqgèe eyits’ ò Sah, Dìga eyits’ ò Wha, Det’ ò eyits’ ò
tits’ aadii-dòò ekwò dechɪnɪ nageedè, nàgezè gha hozì ts’ ò geedè.
Dzèè taat’ èè dò nezɪ shègezhe gha bò lq niagele. Dzèè taat’ è Tatsò
dàà ts’ onèe gots’ ò gpts’ ò naedà. Niwà k’ et’ a gots’ ò eniia godi
azɪ sù t’ à gqzqò k’ ehoza xè goxè godo. Eyit’ à Tits’ aadii-dòò
nezɪ goxè gòzq gɪwq.

Ilàà, ɪlè dzèè k’ è Nqgèe eyit’ sɔ Sah nàgezè kò ekwò gɪazɪ-le t’ à bò dɛ
niagɪdɛ.

“Dzèè ghàà ekwòkèè lq k’ è k’ ets’ adè hanikò ekwò wɪzɪ ts’ àzɪ-le,” gedi.

Nàgedèe dòò gots’ ò hagedɪ, “Dɪ dzèè k’ è naxits’ ò hoedi-le, edahxq satsq
ekwò jq naeɹà ha tahkò,” gedi.

Ek’ èdaidzèè k’ è Dìga eyits’ ò Wha nàgezè gots’ ò ekwò dɛ niagɪdè.



“Dzèè ghàà k’ ets’ adè, ekwòkèè lq-lea k’ è
k’ ets’ adè hanikò ekwòchia kòò ts’ àzɪ-le” gedi.

“Naxits’ ò hoedi-le t’ à hɔt’ e,” nàgedèe dòò
gògedɪ. “Edahxq satsq ekwò naeɹà ha tahkò,”
gedi.

Hanikò ek’ èdaidzèè k’ achɪ nàzèedòò asɪ wɪzɪ
niagɪzqò-le.

“Dzèè ghàà k’ ets’ adè, zɛhtɪ’ è eyits’ ò zah nɪ
asɪkèè wɪzɪ ts’ àzɪ-le,” gedi.

“Naxits’ ò hoedi-le t’ à hɔt’ e,” nàgedèe dòò
gògedɪ. “Edahxq satsq...”



Each day, the hunters went out for caribou. Each day, they tramped farther and farther, only to come home tired and empty handed. The dry meat bags each family had stored in their teepees got emptier and emptier. The animal people got more and more worried.

“Where have the caribou gone?” they asked as they cut the dry meat into smaller and smaller pieces each day. “Soon we will have nothing to eat.”

Each morning, Raven walked into the village from the west and chose a different teepee to visit with his strange stories. Each day, Raven was given a small piece of drymeat like everyone else in the village.

One day, Raven visited the Bear’s teepee.

“When I fly I can see far,” Raven boasted as he was about to reach for the tiny piece of drymeat Bear had cut for him.

Bear asked Raven, “Have you seen any caribou when you fly?”

“Oh no. I have seen no caribou,” Raven said, and he quickly flew away without his piece of dry meat.





Dzëë taat'eè nàzèdòò ekwò gha nageedè. Dzëë taat'eè denahk'e gòqwa k'egedè. Nìagidè nìdè sù nègùtsò xè whìniagidè. Gits'ò etsìwò weyì bògqò while agodaade Bògqò denahk'e while agodaade t'à tìts'aàdì-dqò denahk'e nànìgedè agedzà.

“Ekwò edjì ts'ò geède?” gedì. Ìlè dzëë gìghò shèzee gha bògqò nechà-lea edegha xàgehwe. “Whaà-le-t'ì asìì gowàhodì ha-le,” gedì.

K'omoòdò taat'eè Tatsò dàà ts'òqhk'e gots'ò gots'ò naedà. Gots'àtla taat'eè nìhbàa eladì ts'ò at'ì gà eniìya godì t'à goxè godo. Dzëë taat'eè dq hazqò goxèht'eè bògqò necha-lea gìghàedì.

Ìlè Tatsò, Sah wenìhbàa ts'ò èhtla.

Tatsò xàdahodì hadì, “Yat'a k'èht'a nìdè nìwà ts'ò segha xègaat'ì,” hadì t'a bògqò necha-lea Sah yegha xàìhwhoo ts'ò dadìitso.

Sah dayeehke, “Kejt'a nìdè asìì ekwò neʔì?” yèhdì.

“Ìle, ekwò wìizìì ʔehʔì-le,” hadì. Tatsò hadì ts'ò-et'ì nìht'o, webògqò àìʔq.





The next day, as Raven was visiting Marten's teepee, Fox and Bear, Wolf and the other hunters stopped by.

"Raven, you are a wise man," said Wolf. "Tell us. Where have the caribou gone?" Raven dropped the bit of dry meat Marten had given him.

"I wish I could help you, but as you can see," said Raven, pointing to the bit of meat he had dropped. "I am hungry too. My fate is the same as yours." And with that Raven flapped his wings and disappeared over the trees.

As the pieces of dry meat got smaller and smaller the village people got more and more worried and frightened.

"We will starve," said the people, and they became suspicious of each other. One day, while the tiny bits of dry meat were being shared out, an argument broke out in the middle of the village.

"Your piece is bigger than mine!"

"You stole my piece!"

"You put pieces of rotten hide in the bag and hid the meat for yourself!"

The argument got so noisy only Wolf heard Raven flap his wings and fly off with two pieces of meat in his beak. Just before the argument exploded into a brawl, Wolf shouted, "STOP!" "Listen," Wolf said. "If we fight each other we will die!"

"So what?" said a man. "We are starving anyway."

"We must think," said Wolf. "When did the caribou start to disappear?"

The people looked at each other and thought back to the last good caribou hunt. Some counted the days on their fingers. A little boy picked up a black feather and twirled it between his hands.





Ek'èdaïdzèè k'e Tatsò, Wha wenihbàa ts'ò èhtla.
Nogèe eyits'ò Sah, Dìga eyits'ò nàzèedòò, Wha gà
goyiagùde.

“Tatsò nì gonezò anet'e,” Dìga yèhdi. “Ekwò edjì
agedzà? Gots'ò hajdi,” yèhdi t'ì Tatsò bògòò
weghàzaadii sù weehdà gots'ò xadeèwò.

“Naxits'àhdi ha dehwhò hanikò sù sù bòghàehwhì,” Tatsò hadi t'a bò
weehdà ts'ò xadeèwò sù ts'ò dakw'iekwi. “Sù sù naxì xèht'eè bò dè whihda
hòt'e,” hadi ts'ò-et'ì edeìts'òò idòò ayjila gà ts'ite ts'ò niit'o.

Bògòò while adaade t'à tits'aadii-dòò denahk'e nanigedè xè geedzjì agedzà.

“Bò dè t'asats'ede ha,” gedi. Bò ghò ełek'èch'a agedi agedzà. Ilaà bògòò
necha-lea ełetaà geedi ekò hòtsa bògòò ka ełets'ò nàyagetì.

“Nì senahk'e bògòò nechàa nets'ò.”

“Bògòò seghò neezì,” gedi.

“Ewòht'aà zìhji etsìwò yì neewa hanì bògòò edegha nàihzì,” hagedi t'a
ełets'ò nàyagehti.

Hòt'ò nàdahoowo t'à Dìga zò Tatsò wejts'òò dèekw'ò-t'ì yìkw'o. Edeèhdà
t'à bògòò nàke nìwa gà naet'o yaizì. Tits'aadii-dòò dezò ełetawhegedèe
gokwe, Dìga hòtsa whezeh, “Hòt'a! Aàhk'òò, ełetawheets'ìide nìdè
laàlets'ìide ha ne,” gòhdi.

“Dàot'è? Bò dè asats'ede ha ne,” dò jìè hadi.

“Wedaànits'edè ha hòt'e. Dàht'e ekwò goghò while adzà wedaàniahdè,”
Dìga gòhdi.

Hazòò eleghàgeeda. Idè nòde ekwò gha nàgezèe t'à gidaàniedè.
Wòhdaa delakw'òò t'a dzèh gehtà. Dòzhia t'ah dezòò
dè whezò neyìchì, edilà t'à ets'ayeeza.



“Raven!” said Fox. “The caribou disappeared after Raven came to visit.”

“It must be Raven,” said Marten. “He has played tricks before.”

“Where is Raven?” said Duck.

“He’s gone,” said Wolf. “But next time he visits, someone should check his bag.”

The animal people put their heads together to make a plan.

“Raven always visits from the west,” said Duck.

“He always walks in,” said Marten.

“That’s right,” said Fox. “Raven never flies in. He just flies away.”

“And Raven always walks into the village without his bags,” said Elder Woman. “I know because he passes my teepee first.”

The village people took turns watching the trail from the west. For two days they watched and waited. Suddenly Duck said, “Raven is coming. My spirit is showing him to me through the trees.”

“Get ready,” Wolf whispered. “You know what we must do.”

Raven cawed somewhere down the trail.

Soon he walked into the village without his bag and nodded his beak to the villagers.

The people quietly pretended to be busy cutting their dry meat into tiny bits. Out of the corners of their eyes they watched to see which teepee Raven would visit. Raven ducked into Fox’s teepee. The villagers winked at each other. They all knew that Fox liked to ask a hundred questions.



“Tatsò!” Nògèe dèjà. “Tatsò gots’ò nùtla gots’ò ekwò while adzà,” hadi.

“Tatsò ededì at’ì sòni,” Wha hadi. “Ìnèe ts’àhohtsì k’alawoò ìlè,” dì.

“Tatsò weladi?” Det’ò dagoehke.

“We-ile,” Dìga hadi. “K’achì gots’àhtla nìdè dọ ìlè yetehmì yìi gok’aehta lì,” gòhdi.

Tìts’ aadii-dọdọ dànì k’ehogèza ha sù ghọ elexè gogedo.

“Tatsò dats’òdọ dàà ts’òòhk’e gots’ò gots’òedà zọ ne,” Det’ò hadi.

“K’eda zọ t’à goyaetla ne,” Wha hadi.

“Ehkw’ì adì ne,” Nògèe hadi, “Tatsò goyaet’a hòqlì-le, xàet’a zọ ne,” gòhdi.

“Eyìts’ò Tatsò gots’atla nìdè edetehmì dẹ zọ at’ì ne,” Ts’èko ʔqhdaà hadi.

“Senìhbaà dakwelòò xanaadà ts’ìhʔò wek’èehsọ ne,” hadi.

Nagedèe dọdọ dàà ts’ònèe gots’ò eledageedèe t’à etọ hogùhdi. Nàke dzeè ts’ò etọ k’è nageèhʔì. Hòtsa Det’ò hadi, “Tatsò jọ ts’ò naetle. Seʔk’òdọ t’à weghàehda, dechìni naetle,” hadi.

“Wegha ts’atà daahkw’e,” Dìga ts’èwhìà hadi, “Ayìi dàwets’ele ha sùì wek’èahzọ ne,” gòhdi.

Tatsò etọ k’e yaìzeh hòt’e. Whaà-le et’ìi kòta wegoeht’ì, edetehmì dẹ at’ì. Edeèhdà t’à dọ nàdèe ts’ò eyìkwit’ah. Dọ nàgedèe gìgha la lọ laget’ìi bọgòdọ necha-lea edegha tàgeet’à. Tatsò amèe wenìhbà goyaetla ha gùwọ t’à dọ edenaàhtl’à t’à gìxoehdi. Tatsò hòtsa Nògèe wenìhbà goyadaèhgè giaʔì. Dọ elets’ò sọgùwọ, Nògèe t’asù lọ ghọ dàzehke ghàewì gìk’èezọ t’à.



As soon as Raven had seated himself beside Fox's fire the village young people tracked Raven's footprints down the trail to the west. Not far from the village they found the spot where Raven had landed. A few steps off the trail they found Raven's bag hanging on a tree. They took down the bag and looked inside. It was full of the most delicious caribou parts, hearts, tongues, kidneys, and livers. The young people emptied Raven's bag into their own bags and hung it back on the tree.

When they stole back to the village the young people acted as if nothing had happened. Raven was still in Fox's teepee going on and on with his strange stories of things he had seen as he flew. The villagers looked at the young people with questions in their eyes, but not a word was whispered until sundown when Raven's tongue got tired at last. He got up from Fox's fire and flew off into the night.

The villagers crowded around the young people who showed them the caribou parts they found in Raven's bag.

"So, this is one of Raven's tricks," said Wolf.

"He knows where the caribou are."

"Someone must follow Raven," said Fox.

"But who?" asked Bear. "Who can follow Raven through the sky?"

Wolf looked at each of the village people. He looked at Duck. "Your spirit helped you see Raven come. Can your spirit show you where Raven goes?"

"I will ask my spirit," said Duck.



Tatsò, Nògèe wenihbàa goyìi kò gà dèhkwà ts'ò-et'ìi dọ nàdèe ts'ò cheko Tatsò wekeè k'è geèdè, dàà ts'ònèe etò nɪzàa sɪi k'è agedzà. Dọ nàgedèe ts'ò nɪwà-le edjì Tatsò dè k'è dèhtlāa sɪi gogjìhɔ. Etò ts'ò nɪwà-lea Tatsò wetehmì kw'ichjì k'è daghàtl'jìhtò gɪaɪ. Weyìi ekwò ts'ò asìi lèkò lò dàgoòɔ, edzeè, ewalì, ets'oò, eyits'ò ewò. Cheko, Tatsò wetehmì yìi t'asìi hazòò xàgɪwa, edetehmì yìi gɪwa. Eyì tɫ'axòò Tatsò wetehmìwò ts'ì k'è dàtl'jìhtòò agɪla.

Cheko edekò nìagɪde ekò t'asanàhòwo-le lanì k'ehogèa. Tatsò jlaà Nògèe wenihbà goyìi wheda, t'asjì k'et'a godìi t'à jlaà dɔxè godo. Dọ nàgedèe sɪi t'asagɪwò t'à cheko ghàgeeda, hanìkò sa nàɪɔ ts'ò jlèɛ ko xàyaɪhtì-le. Nòdèa Tatsò gode ghànjìtsò adzà t'à kòèhtlā gà ninaèt'o.

Nàgedèe dọ cheko mọò nègɪde. Tatsò wetehmì yìi ekwò ts'ò asìi dàtlò weyìi whela sɪi ghàgeedaà agogjìlā.

Dìga hadì, “Tatsò dọ ghò yaezà. Ekwò edjì ts'ò geèlèe sɪi yek'èezò kò adì nòò,” gòhdi.

Nògèe hadì, “Dọ jlè Tatsò k'èetlā ha sìghà?” gòhdi.

“Amèe hadzàa lì? Amèe Tatsò k'è yat'a k'et'a lì?” Sah yèhdi.

Dìga dọ nàgedèe hazòò goghàɪdà. Det'ò ghàɪdà tɫ'axòò hadì, “Neɪk'òò nets'adì t'à Tatsò jò ts'ò naetlè weghàɪdà jlè. Edjì Tatsò k'et'aa sɪi asjì neɪk'òò nets'ò hadì ha dīi-le?” Dìga yèhdi.

“Seɪk'òò dawɪhke,” Det'ò hadì.



Duck closed his eyes and saw Raven checking his empty bag on the tree. He heard Raven squawk and saw him flap his wings and take off over the tree tops.

“I see Raven flying south,” Duck said.

His eyes were still closed, but he turned his face south to better see Raven in his vision. The villagers looked into the southern sky, but they saw nothing. They saw Duck start to turn around with his eyes still shut.



“Raven has turned around,” Duck said “Now his is flying north. He must be trying to trick me.” Duck faced north, shielding his closed eyes with his hand, as if he was looking into the sun.

“I’m losing him,” he said. “My vision is fading.”

“What can we do?” asked Wolf.

“Rub ash from the fire on my eyes,” said Duck.

Elder woman picked up a handful of ash and rubbed it on Duck’s closed eyes.

“Can you see now?” asked Marten.

“Not yet,” said Duck. “No, wait, I’m starting to see. Yes, I can see Raven now. He is still flying north. No, he’s turning again. Now he’s flying east.”

“The Barrenland are east,” said Fox.

Duck watched Raven fly east for a long way. Duck’s vision began to fade again and Elder Woman rubbed ash on his eye lids. Duck’s vision became strong again.

Det'q dedaà dèhts'ò. Tatsò ts'ı k'e edetehmì yì k'eet'ı yaʔı. Tatsò hòtl'ò whezeh, hanì et'ı ts'ite ts'ò nıit'o.

Det'q hadı, “Tatsò sazı ts'ò naet'a weghàehda,” hadı.

Det'q ılaà dèhts'ò hanikò sazı ts'ò ets'aaʔa, denahk'e nezıı Tatsò wegħa wègaat'ı ha t'à. Tıts'aadiı-dqò sazı ts'ò k'eeget'ı hanikò t'ası gıgha xègaat'ı-le. Det'q ılaà dèhts'ò et'ı ets'aetle gıghàeda.



“Tatsò ets'aèhtıa,” Det'q hadı. “Chık'èe ts'ò naet'a. Segħq yaeʔa ha hoèhdzà at'ı ne sını,” hadı. Det'q chık'èe ts'ò naʔa, wegħa sadeè nàtso lat'ı, edıla t'à edenazhıı whohdı

“Tatsò wègoèht'ı-le adaade, senazhı xègoèht'ı-le agodaade,” Det'q hadı.

Dıga hadı, “Ayıı dàts'ele ha neewq?” yèhdi.

“Tı'ąą gots'q t'èe sedaà k'eıhchı,” Det'q yèhdi.

Ts'èko ʔqhdàà t'èe yenawò k'eèhtso.

“Asıı negħa xègaat'ı?” Wha yèhdi.

“ılaà-le,” Det'q hadı. Hqtsa hanaedi, “K'àà, segħa xègaat'ıı adaade. Hèʔe, Tatsò wègaat'ı, ılaà chık'èe ts'ò naet'a. ıle, k'achı k'àbatsò ts'ò ets'aèht'o,” hadı.

“K'abatsò nıdè hozıı hq't'e,” Nqgèe hadı.

Det'q, Tatsò k'àbatsò ts'ò nıwà naet'a yegħàeda. K'achı Det'q wenazhıı xègaat'ı-le agodaade. K'achı Ts'èko ʔqhdàà t'èe yenawò k'eèhtso. K'achı Det'q wenazhıı xèngoèht'ı.

“Raven is still flying east, he’s heading for something large and white.”

“What is it?” asked Wolf.

“It is shaped like a big teepee,” said Duck. “Oh no, I’ve lost him! Raven must have landed near it. I don’t see anywhere around.”

“Are you sure?” asked Wolf.

“I’m sure,” said Duck. “Raven must live in that big white teepee.”

“Come back to camp now,” said Wolf. “Can you see a shorter path to come back so we can follow it quickly tomorrow? We have no food and soon we will starve.”

“With the help of my spirit, I will do my best,” said Duck.

Then he brushed away the ash and opened his eyes.
Duck looked tired, like he had travelled a long way.

Early the next morning, before sunrise, Fox and Bear, Wolf and Marten, and the other hunters started on their journey toward the giant white teepee Duck had seen in his vision. Now Duck’s spirit vision showed them a shortcut through the bush. Even so, they tramped all day and the sun was ready to set by the time they reached it.



“It’s as big as a mountain,” whispered the hunters as they tiptoed around the edge of the teepee. “Where ever did Raven find such long poles? Where ever did he find so many hides?”

“Tatsò ɬaa k’àbatsò ts’ò naet’a,” Det’ò hadi. “T’asii nechàa xè degoo ts’ò naet’a,” hadi.

“Ayii ne?” Diga yèhdi.

“Nihbàa nechàa lanì wègaat’ɿ, Det’ò hadi. Hòtsah wègoèht’ɿ-le agòdzà. Nihbàa gà nɪwà-lea dèhtɬa t’à hòt’e sɔnɪ. Segha wègoèht’ɿ-le,” Det’ò hadi.

“Hotii zehkw’ɪ aɪdɪ nɪ?” Diga yèhdi.

“Ehkw’ɪ aesɿ,” Det’ò yèhdi. “Tatsò nihbàa degoo nechàa ts’òelè sɔnɪ,” hadi.

“ɪdè nàts’edèe ts’ò anaade,” Diga yèhdi. “Asii jò ts’ò etò nek’qa gòhlɪ? Hanɪ-ɪdè satsò ɬwhàà wek’è anats’ɪdè ha dii-le. Bò gots’ò-le agòdzà, whaà-le-t’ii bò dɛ t’asats’ede ha ne,” yèhdi.

“Seɪk’òò sets’adi t’à hahde ha dii-le,” Det’ò hadi.

T’èè edenawò k’e while ayiiɬà gà k’et’ɿ.

Det’ò, t’asii nɪwà nàhtɬa lanì nènitsòò wègaat’ɿ.

Satsò k’omòòdòò et’ii sa xàà kwe, Nògèe eyits’ò Sah, Diga eyits’ò Wha, Det’ò eyits’ò Nàzèedòò giiɬɬ ekò tɬ’qhbacho degoo Det’ò wenazhii wègoèht’ɿɬ ɬlèe ts’ò geède. Det’ò weɪk’òò yets’adi t’à dechɪnɪ etò nek’qa k’è geède. Hanikò dechɪnɪ dzɛɛghàà k’egiadè. Sa nàdaaɪa tɬ’qhbacho nàɪa ghò nègiiɬe ekò.



“Tɬ’qhbàa shìh ɬahtso,” nàzèedòò ɬɬà elets’ò hagedii, ts’èhwhɬa tɬ’qhbàa wemòò k’egedè. “Tatsò edii gots’ò wha nedèe ayiiɬa? Eyits’ò edii gots’ò ewò haàtɬò ayiiɬa sɔnɪ?” halègeedi.

Suddenly, they came upon an opening in the hide wall. It was dark, like the opening to a cave in the side of the mountain. The hunters were cold and tired from their long journey.

“Let’s make a camp here,” said Wolf. “We must decide what to do next.”

“We must use our spirits,” said Duck. “We must use our spirits to scout Raven’s teepee before we go in.”

Duck closed his eyes. The hunters closed their eyes. The spirits took their vision into the giant teepee. The giant teepee was crowded with caribou. The caribou could not escape because the opening was blocked by a small shelter. Inside the shelter they saw Raven beside the fire on a bed of hides, sleeping. Across from him, Raven’s parents slept near the small entrance.

Wolf looked at his cousin, Fox. “I will send you into the teepee. Sneak into the shelter and wag your tail in the fire. Then crawl under Raven’s bed and set fire to the north side of the teepee.”

Fox looked at Wolf. He looked at the hungry animal people. Then he stole into Raven’s shelter and did as he was told. In no time at all Fox came dashing out of the entrance, the tip of his tail flaming like a torch. Raven’s shelter crashed down behind him.

“Get out of the way!” Fox yelled. “Here they come!”



Hqtsah sji t'ohbàa goyagoòràa k'è ghq nègide. Goyii togoòt'òo, shih goyiagqòrà lagòht'e. Nàzèdòò niwà nàgede t'à gigha edza xè nègitsq.

“Jq xàgots'ihk'ò,” Diga hadi.

“Gots'q ik'qò t'à ats'et'ì zq t'à ha hq't'e,” Det'q hadi. “Goyiats'eedè kwe ik'qò t'à Tatsq wenihbàa goyii k'ets'eet'ì ha hq't'e,” hadi.

Det'q dedaà dèhts'ò eyits'q nàzèdòò ededì sì ededaà geèhts'ò. Ik'qò t'à t'ohbàa nechàa goyii k'egeet'ì. T'ohbàa nechàa yì ekwò dàgoòrò nqò. Tìdà wets'qda kqà enènjìrò t'à ekwò xàgeedè ha dìi. Eyì kqà goyii Tatsq kqò gà ewò eleka tèwhela k'e whetì gìaṛì. Tatsq wetadà tìdà gqchà-lea gà wetà eyits'q wemq gete.

Diga, edèot'ì Nqgèe ghàidà, hayèhdì, “Nì t'ohbàa goyatlà. Nàdijà t'à kqà goyatlà gà netsè kqò k'e inqò aneh'ì. Tatsq weèhte t'a dexatlà gà t'ohbàacho goyii chik'è ts'onèe kqò-jhtlà.

Nqgèe, Diga ghàidà, eyits'q tits'aadi-dqò degeèhdì goghàeda. Eyì t'axqò Tatsq wekqà goyàèhch'ì gà ayì dàale giùhdì sù hayjìlà. Whaà-le-t'ì tìdà gots'q Nqgèe xàjìèhtlà, wechè welq kqò dèk'ò. Idè wechit'a Tatsq wekqà hodàèht'ì.

“Ets'èrò aahde! Ekwò ekq xàtìmogeedè,” hadi whezeh.





The earth shuddered as the caribou trampled Raven's shelter as they rushed out. Some of the hunters turned to run, but Wolf, being the bravest of them all, quickly shouted orders.

"Kill enough caribou to last the winter! But no more."

When the hunt was done and the last caribou had escaped from the giant teepee, the animal people searched the debris from the wrecked shelter, but there was no Raven to be seen.

After this, the women arrived and they set up their teepees. During that evening and all next day the people were busy with the meat.

Then the next evening, just before bedding down, they noticed the camp was very quiet. There was no one cawing on and on with strange stories of things he had seen as he flew through the sky.

"We can't live without the Raven," said some of the people.

"What can we do?" asked Wolf.

"Let's ask Elder Woman," said Duck.

So, they went to Elder Woman who was still busy cutting caribou meat into long thin strips.

"We can't live without Raven," said Wolf. "How can we bring him back?"

Elder Woman thought for a while. "If you feel you can't live without Raven, you could try this. Go to Raven's smashed shelter and gather the feathers from among the debris," she said.





Ekwò, Tatsò wekòà tegeède t'à dèè hòtl'ò
nàgoeda. Nazèedò wòhdaa tìmogeèhde hanikò
Dìga gonahk'e wedzeè nàtso t'à gots'ò ezeh hadì,
“Xoghà wet'à ts'eeda gha ekwò èlaahde, hanikò
deṛò ekwò èlaahde-le.” Gòhdi.

Ekwò èlaàgìhde tì'axòò, eyìts'ò ekwò hòt'ì
xàèhṛàa tì'axòò tìts'aàdì-dòò Tatsò wekòà wetagòtì'ì ta k'ègeeta, hanikò
Tatsò wègoèht'ì-le.

Eyì tì'axòò ts'èko nègìde, edenìhbàa nàgìkwì. Eyì xèhts'ò eyìts'ò satsò
dzèè ghàà bò sùgehṛì t'à gìgha la lò.

Ek'èdaitòò, tìts'aàdì-dòò geetèe kwe dò nàdèe k'è t'asagodì-le. Tatsò nìwà
gots'ò enìya godì t'à goxè godo xè yaìzeh là, esagodì-le.

“Tatsò wedè ts'eeda ha dii,” tìts'aàdì-dòò wòhdaa hagedì.

“Ayì dàts'ìlàa lì?” Dìga gòhdi.

“Ts'èko Ṽqhdàa dawets'ìhke,” Det'ò hadì.

Eyìt'à Ts'èko Ṽqhdàa ts'ò geèhṛà ṽlāà bò
nedèe tàehwhe k'e eghàlaeda ṽlè.

“Tatsò wedè ts'eeda ha dii. Dànì gots'ò
anawets'ìlāa lì?” Dìga yèhdi.



Ts'èko Ṽqhdàa whaà-lea ts'ò yeghò nàniwo tì'axòò hadì, “Tatsò wedè
ṛaahda ha dii t'ì ṛaahdì nìdè dìi weahdzà. Tatsò wekò gotatì'ì ekò weta
gots'ò wechoò hazòò nàahtsì,” gòhdi.

The people scratched through the debris and collected every bit of feather they could find. Even so, they collected barely a handful. Wolf pressed the feathers together into one bundle and gave them to Elder Woman. Elder Woman put the feather bundle inside her clothing and went to bed.

The next morning, when Elder Woman woke up, Raven was sleeping in the bed beside her. The animal people were very happy to see him alive again. Raven became a man again, but his parents never did return. Soon, Raven was cawing on and on with his strange stories of things he had seen as he flew, looking for mischief to make and tricks to play.



However, to make sure Raven would never starve the people again, Wolf gave him a word, “For what you have done to us you will never kill another animal in the future. You will always depend on the waste from the dogs.”

To this day, you never hear of Raven killing anything to feed himself. As for Fox, since the day he set fire to Raven’s bed, the hair on the tip of his tail is black.



*Note: Retyped by M. Siemens, May 15, 2017
Edited by V. Mackenzie*

The End



Eyit’ à tits’ aadi-dòò kòà nàgòt’ 11 weta gots’ ọ wechoò 1ọọ-lea golat’ aà laàt’ ọ nàg’ 1hts’ 1. Dìga eyì choh eleyeèhdì ayìl’ aà sì Ts’ èko Ọhdaà ghàyy’ 1wa. Ts’ èko Ọhdaà choh edet’ a’ 1wa, hanì yexè dèèt’ 1.

K’ omoòdòò Ts’ èko Ọhdaà ts’ 1wo là Tatsò yegà whet’ 1 nọò. Tatsò k’ ach’ 1 eda t’ à tits’ aadi-doò g’ 1nà. Tatsò k’ ach’ 1 dò nahdl’ 1 hanìkò wemọ eyits’ ọ wetà gots’ ọ anagej’ a-le. Whaà-le- t’ 1 Tatsò naìzeh họt’ e, eni’ 1ya godì t’ à dò xè godo. Yat’ a k’ et’ a, dò k’ e ts’ àhots’ 1 ha k’ eeta.



Hanìkò Tatsò k’ ach’ 1 tits’ aadi-dòò gha bò while hohts’ 1 ha-le gha Dìga yat’ 1 yeghà’ 1, “Hoìla gots’ ọ eghàlancedà k’ èxa jọ gots’ ọ idaà tits’ aadi w’ 1z’ 1 e’ 1ghwh’ 1 ha-le. T’ 1 yeghà’ eè’ aà sì zọ nedè ha,” yèhdì.

Eyit’ à d’ 1 dzèè ts’ ọ Tatsò t’ as’ 1 e’ 1ghwho ts’ ed’ 1 ghọ ts’ i’ kw’ o while. Nọgèè eded’ 1 sì, Tatsò weèhte yek’ en’ 1hk’ ọ gots’ ọ wetsèlọ weghà dezọ họt’ e.



*Note: Retyped by M. Siemens, May 15, 2017
Edited by V. Mackenzie*

Hòt’ a



Who is Yamozha?

Amì Yamozha ne?



Illustration by Archie Beaulieu
Illustration by Archie Beaulieu

Text from George Blondin/PWNHC website

Text from George Blondin/PWNHC website

Who is Yamosha?

Text from George Blondin/PWNHC website

The word “Yamosha “ means “he who travels” or “he travelled around (it)”.

“A long time ago, when the world was new, a lot of strange things happened. A lot of people had medicine power, but most of the people had no medicine power. They were normal people, just like you and I, but they were able to hear and see what medicine power could do. Yamosha was perhaps the most powerful medicine power person throughout history. He was able to fly anywhere with the spirits. He was able to go from place to place very quickly. He could talk to any animal or bird, with no problem. He could make himself into an animal if he wanted to.” (Quote by George Blondin)



Amì Yamozha ne?

Text from George Blondin/PWNHC website

“Yamozha” ts’edì dè “Wek’ehoowo” hanì-le dè “Dì dè wemqò wek’ehoowo” ts’edì ats’edì.

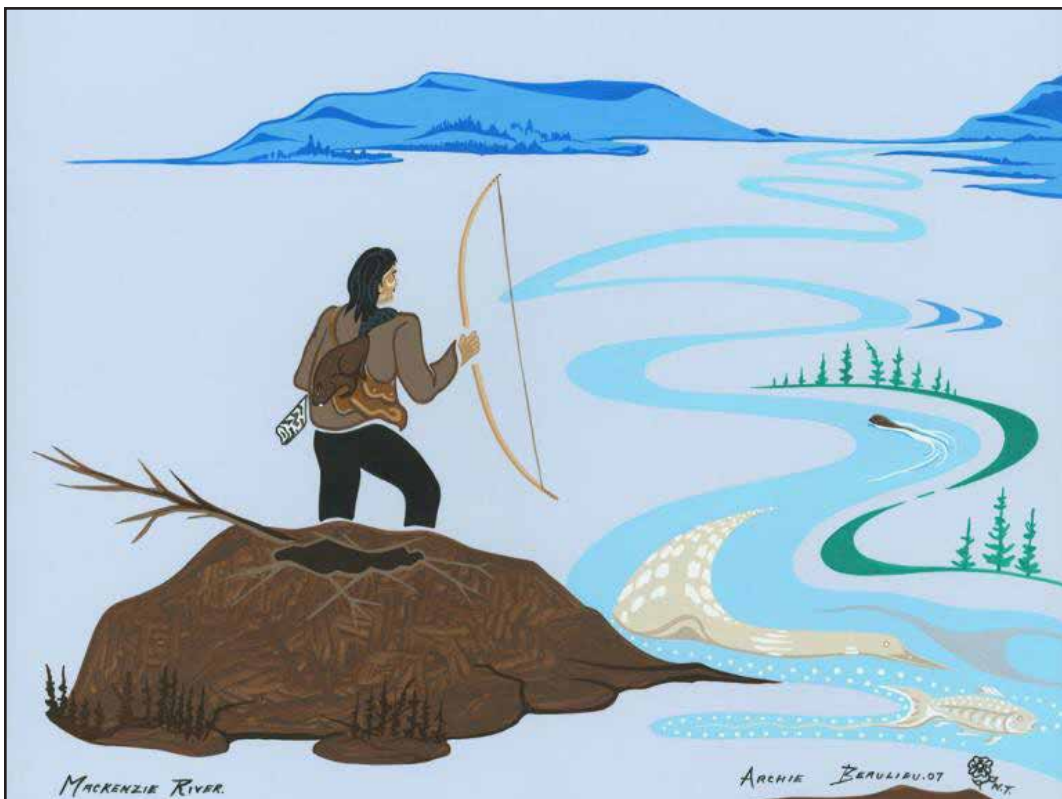
Akwee whaà dè gogoò ekò asì lq sidi k’ehòewo lè. Dq lq ɣk’qò gits’q lè Hanikò dq deʔatɬq ɣk’qò gits’q nìle. Ekì goxèht’e dq lagìt’e hanikò ɣk’qò xè dàgot’ɣ sì geèhkw’q xè gɣghaeda ha diì-le. Inèe whaà gots’q Yamozha dq hazqò nahkè ɣk’qò t’à nàtso lè. Inì t’à t’alàa sì ts’q ɣwhàq wek’ehoowo. Tìts’aàdì t’ahoòzɣ hanì-le dè yat’a k’edèe ts’q gode ha diì-le. Tìts’aàdì nàlè ha nɣwq dè hade ha diì-le. Tìts’aàdì dànì k’ehogɛa ha hanì-le dè ayì agìt’e edek’ègeezq-le.



Yamozha wanted things to be better in the world. Things were not peaceful, and people and animals did not know how to act or who they were. It was Yamozha who told the people and animals where they should live and what they should use.

He made laws for everyone. Yamozha taught the animals the laws and when they should give themselves to the people. Both the people and the animals knew the laws.

Yamozha made the land safe for people to travel.

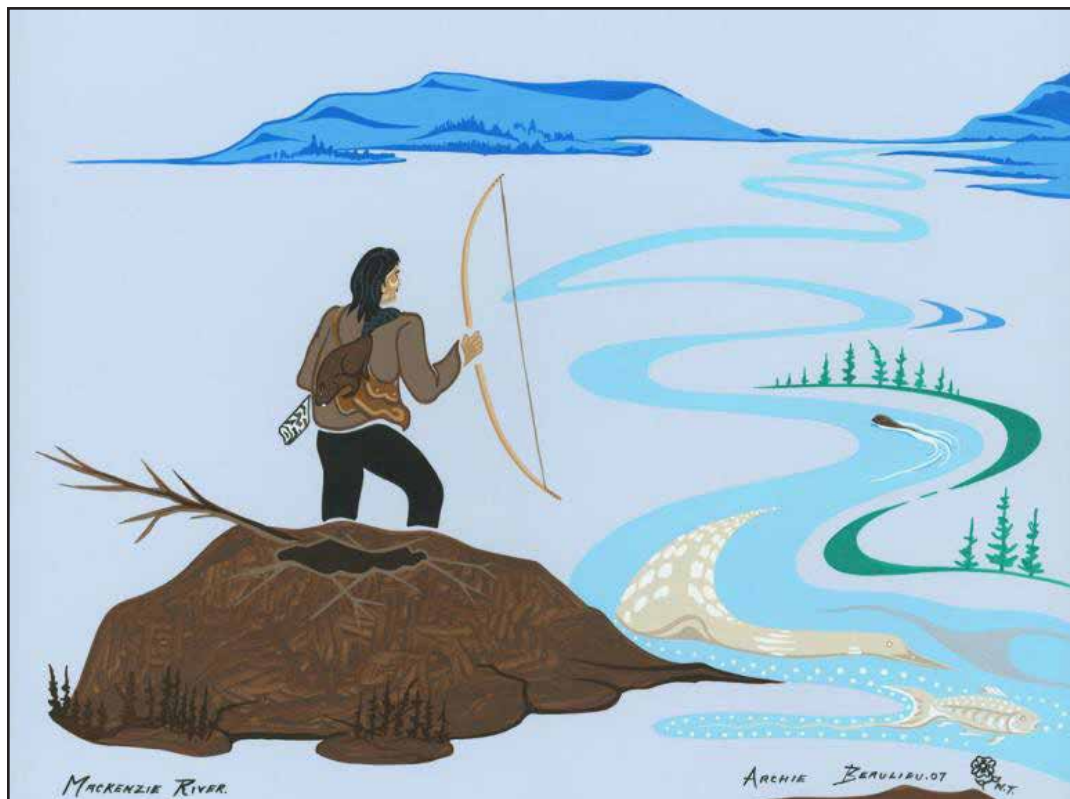


The End

Yamozha dọ eyits'ọ tits'aadii gots'ọ goide, adiji nàgedè ha eyits'ọ ayii t'à
get'ii ha sii gots'ọ hadi.

Dọ hazọọ gha nàowo whèhtsi Yamozha nàowo tits'aadii ghàgoehtọ eyits'ọ
dàht'e dè dọ ghàdegihè ha. Dọ eyits'ọ tits'aadii ịlak'aà nàowo k'ègeezọ ịlè.

Yamozha, dọ k'ehohde gha dè xè ts'èwhii hòzọ ayìlà.



Hòt'a

Woman and the Pups – Version 1

Ts'èko eyits'q Thà – Version 1



Illustrations by B. Abraham

Illustrations by B. Abraham

Collected and Translated by Virginia Football

Collected and Translated by Virginia Football

Woman and the Pups

Version One (Modified)

Collected and Translated by Virginia Football



One day an old woman and her daughter left camp. They wanted to live in a different place.



When they were about to leave, their dog died. The woman and the girl were sad. They left the dog at the camp. They wanted to find a new camp soon.

Ts'èko eyits'ò Thà

Version One (Modified)

Collected and Translated by Virginia Football



Hàà, ts'òkòka eyits'ò weti t'asìlì nageèhde, ìadìlì gòzòq ts'ò tàgeedè ha gɪwò.



Tàgeehdè ha nìikw'ò ekò gɪlìlì elaiwo t'à ts'òkòka eyits'ò weti ts'ògɪwò.
Gɪlìlì ìdè àida agìlìlà. Whaà-le dè nàgedèe wegòò ts'ò tàgeedè ha gɪwò.



The old woman and the girl walked a long way when the girl said that she forgot the moose-hide scraping tool. The old woman let the girl go back and get it.



When the girl got near her old camp she saw a man. She walked closer and closer to him. He was a good looking man. When she was near him he asked, “Where are you going?”

The girl said, “I am going back to my old camp to get my moose-hide scraper. I forgot it.”

The man said, “Come to my camp.” The man was so good looking that the girl said, “Yes.”



Ts'ookoa eyits'q t'eekea goɪwàagqò nègɪdè ekò t'eekea dediwò gha k'edzee nadi-le hadi. Ts'qòkoa t'eekea neyichì gha ɪdè naehtla ayìlà.



T'eekea nàgɪdè k'è nɪwà-lea nìtla ekò dq eɪ. Dò ts'q etle, dq ts'q nɪwà-lea nìtla ekò dq wèdaat'ɪ at'ɪ nq. Yegà nìtla ekò dq hadi, “Edɪ ts'q anet'ɪ?” yèhdi.

T'eekea hadi “ɪdè nàts'ɪdè ts'q nàehtla ɹaht'ɪ, k'edzeh dɛ nahdi t'à.” Dq hadi, “sek'è nàtla,” yèhdi.

Dq sɪ wèdaat'ɪ t'à t'eeke, “Hɛɹɛ” yèhdi. Edɪ nàdè sɪ ts'q nàlegeehtla.



They walked to his camp. They made it feel like home. They needed to eat, so the man went hunting.



The girl cleaned the camp. She picked up bones. Some bones she broke into small pieces and put them in a pot to make grease. She also put bones at the front door of the tent.

At night, when the girl was in bed, she heard footsteps. She listened. Was it a dog eating the bones? She picked up her scraper and tossed it at the dog. The dog went away. She fell asleep.



Edekò agıtt'e lanı agıllà. Sègetı ha gıwq t'à dızhı nàzèhtla. T'eekea kòk'è sıagòòlà.



Ekw'qò nàwehtsı. Ekw'qò wòhdaa nechà-lea ts'ò tàymızhı, tı yııwa, yet'à ekw'qòtt'eè yehtsı ha t'à. Eyıts'q ekw'qò nıhbàatsà gà nèymıwa.

Too t'eekea whetı ekò mıht'a k'ets'etloò hıt'e, ıeèhkıw'q. ıeèhkıw'q. Tı ekw'qò k'e gozà at'ı nı, nıwq. K'edzee nıchı, tı ts'ò yeèhk'ah. Tı yee nàehgè. T'eekea naèhtı.



In the morning, the dog was dead on the pile of bones. Where was her husband? She looked here and there, but no husband. There were no footprints and his snowshoes were hanging on the tree. Where was he? She was thinking about her husband when an idea came to her. Could her old dog have been her husband?



She stopped thinking about her husband and started thinking about being a mother. Soon she would be looking after a baby. The girl was alone now. She walked back to her mother's camp, but was told she smelled like a dog. They didn't want her, so she walked back to her old camp to live alone. She was sad.



K'omqòdqò ekw'òò whelaa weka t̃hweè wheda nqò. Wedqò weladi? Hazqò ts'ò k'eèt'ì hanikò wedqò wègoèht'ì-le. Wekeè k'è gòlaa-le eyits'q weʒaa ts'ì k'e daedli nqò. Edì ts'òelì sqnì. Ededqò daàniwo ekò nàniwoò adzà. Whaà ts'q welì ɲlèè sù wedqò at'ì tahkò.



Ededqò ghq nàniwo-le adzà gomq elì ha ghq nàniwo adzà. Whaà-let'ìi bebià k'edì ha. T'eekea whatsqò whedaà adzà. Demq ts'ò naàhtla hanikò t̃l̃ts̃ì lanì ɲeèdì g̃ĩhdì. G̃ĩwq-le ts'ìhʒò ɲdè nàɲdèè k'è naàhtla, ekq gowhatsoqò nàdè gha. Wegha gots'eèdì.

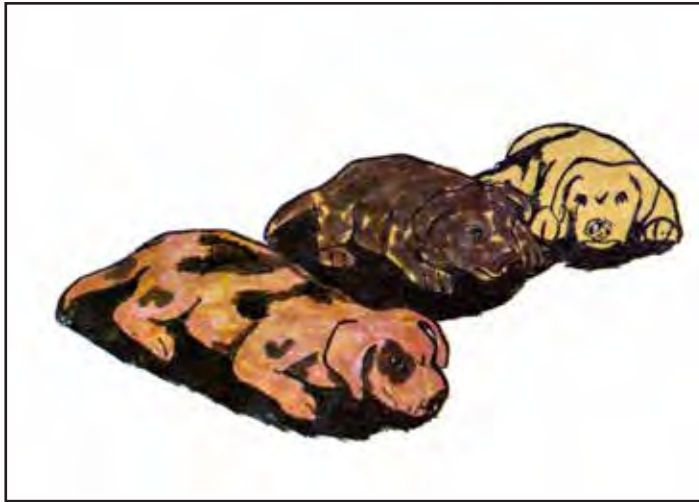


Soon she would be a mother. That day came, but her children were born puppies. There were two boys and one girl. She loved them. She worked hard to take care of them. It wasn't easy, but she did it.

Every day she would tie her puppies to the tent pole and go to the bush to check her rabbit snares. One day, when she came back, she saw footprints of children in the ashes by the fire pit. What's going on? Is there something going on with my puppies?



Then she had an idea. She tied a string around each puppy while they were sleeping.



Whaà-le-t'11 gomō elī ha. Eyī dzēē k'e nēhōwo, hanikō wezaa thā gūlū nēgōlā. Dqzhā nāke eyits'q ts'ēkoa 1lè. Goghqneētq. Nezī gok'edi ha hòt'ò gogha eghàlada. Wēhoedi-le kò yēhtsī.

Dzēē tāt'e delā nqhbāa whaà ts'ò dagoozā eyits'q dechīnī gah gha xōo k'aehta. 1lè dzēē k'e nōqtā ekò kōdēk'òq gā 1ozā nī chekoakeē k'è gōla yaqī. Dāgot'11 agot'1 n1wq. Selā gixē t'asagot'1 nī?



Eyit'à asī ghq nānīwo. Thā gete gītsq t'1 t'à daget'11 agōlā.



The next day, the mother went into the bush. When she was gone, one of the puppies said, “Now that mother has gone we can play games.” The puppies then took off their hides and changed into children.



The mother was hiding in the bush and, as the children played, she pulled on the string that was tied to the hides. She got two hides and threw them into the fire. The little girl was too quick and jumped back into her hide. She stayed a dog. The others stayed as boys.



Ek'èdaidzèè gimq dechını ts'ò naèhtla. Tl̥à ɲè hadı, “Gomq naèhtla t'à nàgots'eze ha dii-le.” Tl̥à edewò yìi xàgıde, chekoa gıllì agedzà.



Gomq dechını nàedeeɁì. Chekoa nàgogeze ekò gıwò tl̥ı t'à wexetl'ı sù dets'ò yeht'ı. Tl̥awò nàke neyıwa, kwııyıhde. Ts'èkoa t'a sù nàtla t'à edewò yìi naèhtla. Ededı tl̥ı aıhı nawhelı. Tl̥à nàke t'a dɔzhıa aıhı gıllı.



Many years later, the girl's mother came to visit. The girl said to her mother, "When I was sad you didn't make me feel happy. When I needed love, you didn't love me. When I needed help, you didn't help me. My family can take care of itself."

The boys grew up to be good hunters. They hunted and fished for food and the mother cleaned the camp. They were a very happy family.

The End





Łq xoo k'ehqwo tł'axqò wemq ts'qòkoa deti ts'àhtla. Ts'èko demq ts'ò hadi, “Segha gots'eèdi ekò sɛnà asɛneelà-le. Seghonetš'ıttò dehwhq hanikò seghonèetq niile. Sets'ats'ıdì dehwhq hanikò sets'àneediı niile. Sèot'ı edegha hahogehɽı ha dıi-le.

Dqzhia geèzq, nàzèdòq gıllı agedzà. Sègezee gha nàgezèe xè ı hagııwq. Gımq t'a nàgedèe k'è sııgqohwhq. Gınà nezıı elexè nàgedè.

Hòt'a

The Woman and the Pups – Version 3

Ts'eko eyits'q Thà – **Version 3**



Story taken from www.tlcho.ca – “How the People Came to Be”

“Dàni Dqne Gihòlì” – Godì www.tlcho.ca gots'q adlà

The Woman and the Pups – Version 3

Story taken from www.tlichq.ca – “How the People Came to Be”

A young woman lived with her two brothers. One day a handsome stranger came to their house. The brothers said to the sister, “This handsome man has come for you, so you must marry him.” So, the couple got married.

On their wedding night, the young woman woke to the sound of a dog gnawing on a bone. The woman’s husband was no longer at her side. She jumped up, lit the fire, and searched the tent, but there was no dog in the tent. The woman went back to bed and fell asleep.

Once again, she woke to the sound of a dog gnawing on a bone. The woman called out to one of her brothers. He threw an axe in the direction of the noise. There was a loud cry and then silence. The woman and her brothers quickly lit the fire and found a large black dog lying dead. The woman’s husband did not return.

Eventually, the woman gave birth to six puppies. She loved the puppies and hid them in a sack.

One day, upon coming back to the camp, the woman noticed the footprints of children around the camp. The next day, instead of checking her snares as she usually did, she hid behind a bush close to the tent.

After she left, the six puppies crawled out of the sack and turned into three girls and three boys. The woman ran towards them. Before she could reach them, two of the girls and one of the boys jumped back into the sack.

The other three children grew up strong and healthy and produced many children. We are descended from them and that is why we call ourselves the Tłıchq.

The End



Ts'eko eyits'q Thà – Version 3

“Dàni Dqne Gihòlì” – Godì www.tlcho.ca gots'q adlà

T'eeke edinde nàke goxè nàdè jlè. Jlè dzeè xàhtq wèdaat'ì gikò nàhtlà. “Dì xàhtq wèdaat'ì neghq nìtla t'à wexè honìda ha,” wìnde ededè ts'q hagedì. Eyit'à honìget'a. Honìget'aa toò t'eeke ts'ìwo tì ekw'qò k'e gozà xèekw'qò hq't'e. Ts'èko weghqhk'èe wedqò wègoèt'ì-le. Ts'èko nìiko, kò nagoèhtlà gà nqhbàa goyì hazqò ts'q k'eeta hanikò goyì tì while. T'eeke edeèhte ts'q naèhtlà, naèhtì.

K'achì ts'ìwo ekò tì ekw'qò k'e gozà nàwookw'o. T'eeke edinde jlè ts'q naidzeh. Wìnde edì asì xèrekw'qò ekq ts'q gokwì yeèhk'a. Hòt'ò ts'etsee hq't'e eyit'axqò esanagoedi-le. Ts'eeke edinde xè jwhà kò nagogihlà t'axqò tì dezqò nechàa elàìwo goyì whetì nqò. Ts'èko wedqò eyì nahodi-le. Nqdeà ts'èko thà ek'ètai nìla. Thà goghqneetq t'à yìwò yì nagoehzì.

Jlè dzeè nàgedè k'è nqòtla t'à chekoakeè k'è gòla nqò.

Ek'èdaidzeè xòo k'aèhta hajlè hanikò nqhbàa ts'q nìwà-lea dechì nàdeezì. T'asì naèhtlà t'axqò yìwò ts'q thà ek'ètai hàehzà. Ts'èkoa tai eyits'q dqzhia tai gehlè.

Ts'èko gots'q tqmoèhzah. Gots'q nìtla kwe-t'ì ts'èkoa nàke eyits'q dqzhia jlè yìwò yì nagìko.

Chekoa eyì-le tai sì nàgetso xè hotìgeedaà geèzq.

Gits'ìhò chekoa lq agòdzà. Gits'ìzqòdqò ats'ìt'e t'à Thqchq edèts'edi hq't'e.

Hòt'a



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