



## Language and Culture Archives

### *Yq t'ôh gondi*

Victor P. Monus and Anita Monus, compilers

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# Yọ T'ọh Gondi



# Yò T'òh Gondi

SLAVE STORIES



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Box 833, Calgary, Alberta, Canada  
Slave - Athapaskan  
Northwest Territories  
1970 : 500



## INTRODUCTION

This collection of Slave folk stories and stories relating to their customs has been prepared for the enjoyment of Slave people and others who learn to read Slave.

Before attempting to read this book, one should have mastered Slave Reader (Dene Yatié) 1 and Reader 2.

These stories have been compiled by Vic and Anita Monus with LeRoy and Shirley Frye assisting in the illustrating and layout. All are members of the Summer Institute of Linguistics.

We want to thank all of our many Slave friends who told us the stories recorded in this book. Without their help this book would not have been possible.



## CONTENTS

Introduction . . . . .	3
Haye sah ajá . . . . .	9
Eyi t̥ichq úye . . . . .	12
Łáh golq ejih déhtłah íle . . . . .	15
Dech̥ ejih detła íle . . . . .	17
Dene chi łq łáán̥hdé . . . . .	19
Sah cho móndeji . . . . .	20
Yambaa déya chi k'o k'eaehdlá . . . . .	22
Tsá cho nádéh . . . . .	30
Yambaa déya sah łáán̥hthe . . . . .	31
Sah gondeh . . . . .	35
<hr/>	
When Black Bear Comes in Winter . . . . .	43
The Dogrib Indian . . . . .	44
The Moose That Didn't Run Away . . . . .	45
Trees Don't Run Away . . . . .	46
The Duck Hunter . . . . .	47
The Dangerous Grizzly Bear . . . . .	48
Yambaa Déya Sings for the Ducks . . . . .	49
The Giant Beaver . . . . .	52
Yambaa Déya and the Bear . . . . .	52
The Talking Bear . . . . .	53





**Yọ T'ọh Gondi**



## Haye sah ajá

Éę dla eyi sah á thaa t'ôh gôhdli yíe ajá.  
Eyi á hat'á kí megha jíe húile t'áh, kí sah chu  
gots'edihshq íle ílé égúh. Jq náthídéh, eyi á  
hq edáidzené cho zaá gotah lqg gôhdli yíe.  
Eyi á kí tedhe godenítle cho tedhe agújá.  
Hq tî edíhhá édhi ílé égúh.

Dezqá kô tah at'í ílé égúh, yu'ô Sarah  
gochí t'aa daht'o k'eh kôé gó'q eyi á, tedhe  
tî edíhhá. Ekô goágenda, eyi á sah dekeátleh.

I t'áh nádaodídé t'áh, yudie godenítle á  
sah gotah ęch'í t'áh, dúyé sah medzíhgq edé,  
dla móondeji dúyé qt'e. Dezqá kô tah  
k'éqgúhthe égúh. I t'áh, Mek'éh goahndá,  
góhdíídi. Thîh agóhdíídi t'áh, ekô mek'éh  
dehtlah égúh.

Jq kí sée nidháa íle eyi á, thetî ílé ô  
sée nahkôé ehtth'i ek'élú dé'á líi, eyi  
k'éhé nahkôé sech'á déhch'í t'áh, ets'éníe  
úndihk'é ílé á, met'á lá edihk'é t'áh, sah  
thihk'éh.

Eyi á k'í s'éé sah etth'ené zq. Meké m'ílá éhtah yáítę. Medzié éhtah ayq dahedéhtę. Eyi líi á łaándihthe t'áh, dúyé góhdli t'áh, kaondih łaáts'enihthe íle edé dla k'í deéhdíe k'í dahsíi hóoyí, dezqá k'í ayíi gháenda ésíi t'á dítlah ésíi á ıqohthi wq shétı gha sóondi. Eyi á sah kahłá ılé. K'í ekúh hat'á k'í mejíé húıle t'áh, i kahłá.

Gots'eh sáodéhthaa yéé ehdzoo gáh k'eqts'éhthe k'í haye gokéhle. Yéé k'í goek'élué k'éhé k'í sah tene káodéghale. Ekúh haye dla sah kaet'ı ılé.



## Eyi t̤ichq úye

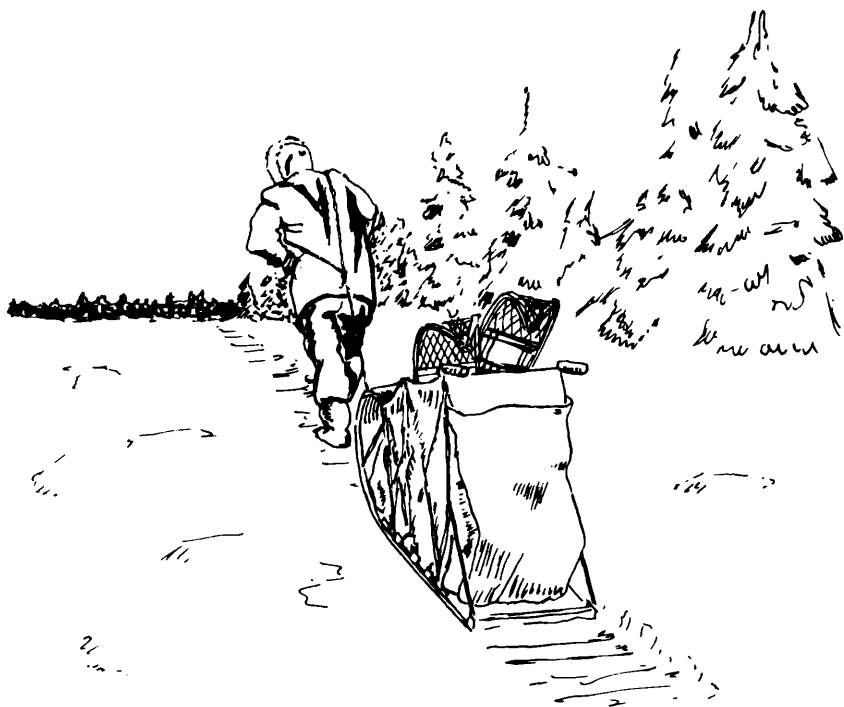
Yundĩh l̤áh t̤ichq ố qt'e l̤íe shĩh k'eh  
saám̤ba gũl̤i gots'eh dene k'et̤le. T̤i ehts'ết̤ai  
mets'eh t'áh. Ts'uah t̤e k'eh yáthela edé,  
mets'udeh íle, kố k'éndĩh gedi lq̤, kóó yáenda  
íle t'áh, deehdzoo ố deehdzoo gáh naedah,  
dahsĩ mewq̤ hũle t'áh, káa hono ố d̤i tedhe  
aj̤t'é.

Á dekốế gots'ế naet̤lah, dahsĩ mewq̤  
hũle. T̤i gha chu dahsĩ mewq̤ hũle. Ed̤i zq̤  
shét̤i ol̤i d̤áúdí. I t'áh etthế the'q̤. Etthế  
teh tsi déht̤lah lq̤. Etthế the'q̤.

I t'áh k'oní miníe t'áh, káa eyi ét'ih  
deliế gha kố thehts̤i. Gots'eh meliế thaa  
gots'eh shéeyeh íle t'áh, t̤ichq ag̤t'e, kaondĩh  
dene nez̤u deliế k'éndĩh kaondĩh á ag̤t'e. I  
t̤ichq úye.

I t'áh etthế deliế gháed̤indĩ égũh. K'áhla  
deliế gháed̤indĩ íle, meliế h̤é l̤áán̤dhe. Káa  
mets'ih'q̤ meliế ehts'ết̤ai sée melq̤ gots'ế  
á l̤áán̤idé.

I t'áh dájá t'áh ajá t'áh, kí etthé wqh  
shéeti íle. Gots'eh mehchié nadéhsu t'áh, tai  
dzene mehchié nanqzu, á ndu shíh kqé  
mehchié níanjsu.







## Láh golq ejih déhtlah íle

I líé gondi chu, sî dechî tah aeht'í  
kaondín goaéhnda. Íh golq úye dahsî golqah  
dla dechî tah athít'î dla k'oní nahch'á ejih  
duhtlah enidhe. De'ózé aenidhe t'áh qt'e.

Á láh luk'éh 1965 ekúh yéé tthedzék'edéli  
deh gáh die tsá ka luk'éh k'eh tleelá t'áh ekó  
ó náthi'e. Nadéh'óh dla láh golq gháehnda.  
Á kí mets'é séh adleh gots'eh á táejih déhtlah.

Gots'eh yudie dánéht'é tedhe, tai tedhe  
lót'e á iilé gots'eh á k'ét'áh naeht'óh égúh, á  
sée eyi ét'ih á gots'é tsá gohthe t'áh sée  
tsine séh naedleh t'áh, dahsî nádett'he édhi  
endehthe.

Á k'oní nidháa íle golq sée t'á tha gúli  
k'á tth'elé cho tehni'a tha gúli golq theti.  
Ek'ade'a ló adi lqq. Á kí káa dahsî golqah  
dla nahch'á ejih detla qt'e, kóó k'oní nidháa íle  
golq gháehnda ekúh. Káa elá kéh thida gots'eh  
sets'é hono goké kaathaa sóondi á golq theti,  
yegah séh aleh.

Á nodeq dla sée sáenda. T'áh kaéhdehsi,  
Nahegháinda ét'ih, ejih duhtlah madj̄dhi ilé é

ejih dįtla é éhdehsi, mets'ę yáéhseh. Kaondįh kóó kí ejih déhtlah íle.

Gots'eh ọ sets'ę nahts'ę yáhtsę kaondįh ọ kí káa yudáa ét'ih nahnéh déla gots'ę ọ kí ejih déhtlah íle. Eyi á golq dla ejih duhtlah madedhi ílé, ekúh dzene dla kí golq ka enidhę íle dahodįdhe lýt'e ajá ílé.



Dechị ejih detla íle.

Dene agedi dla, Dechị tah káa dahsí golqah laáts'edédhe enidé zq á shéts'etị. Dahsí dla ayq qhk'éh máts'enda edé zq de'qzē meka náots'ehthe íle edé, dúwé laáts'ihthi.

Káa goch'á ejih godehthi t'áh zq dahsí golqah ayq kaondíh. Kóó sée dahsí híe zq q goch'á k'édhé detla íle. Dechị. I dla kí dúyé. Eyi á sée dahsí dene gha met'áodé'á q qt'e. Kq chu elị t'áh, dene gha met'áodé'á qt'e. Kóó káa kí godq mets'enidhē enidé, dánéht'é adúhdleh ts'enidhē edé, kats'eh'ị. Gots'eh kí ejih detla íle. Á eyi t'áh zq á káa yaaze káhsee nezụ.

Gots'eh dene lq yahníe gowqh yáogínde déhtth'e. Íh ohndaa ílé i kaondíh ndahá ohndaa dla káa sée dúwé náedah gha dúwé edé, eyi chu qhk'éh kagedi. Éē, tse adéhdleh gha, tse adéhdleh égūh, káhsee níndehtí á, íh ayíi gha tse qki nezụ náj'a, kóó dumáethehndi ílé lq? Gedi, de'q gok'egịlị. Eyi chu adéhdlá t'áh á nezụ olí. Dúh dúwé eghálahnda, ekúh nezụ eghálahnda. Eyi chu éndehká sekqē níandila lq t'áh nezụ olí, gedi, wqh gogendeh. Ehē.



## Dene chi łq łaánjhdé

Di dene tthik'íhi dezége qlá t'áh, chi łaánjhdé ts'edi chu gondi qt'e. T'áh di dene yéé chi ka k'eohdah enidhę t'áh esih á, yéé chi ka gok'eadedah. T'áh łąh mię goah góʔq kédįya. Kédįya égųh, héé t'áh chi łq eʔi t'áh, chi łq ń ohk'éh enidhę, kóó detehmįhé yie k'endetah ń tthik'íhi cho enandįh ıla lq̄q.

Tthícho enandįh ıla lq̄q, łąé tthik'íhi cho zq k'eʔah t'áh, dú kayuleh hųli. Chi di łąé tthik'íhi cho t'áh chi úndihk'é olí, kóó ahq łąé zq t'áh edehk'éh, ahq meghaihk'é edé, sech'á nidįdé edé, dzáá agųht'e olí enidhę t'áh, dú kaondeh hųli. Ayń yéh náenįdhe égųh.

Égųh esih á, yuʔq dechį qki nájʔa gháenda t'áh, t'a ayeleh gha yendidįndįh t'áh, yets'ę déhtłah. I dechį qki nájʔa ts'ę déhtłah t'áh, yegee tthik'íhi yegee įhgé t'áh, tthik'íhi dezége qlá. Tthik'íhi dezége qlá dla, qde t'áh chi ts'ę edéhzų.

T'áh séé mię gombaa nínįya, dla edéhk'é. Edéhk'é á, eyi mię goah łqethék'é t'áh, eyi chi ayń łaánjhdé, éhts'edi.

## Sah cho móndeji

Attheé gonezụ. Sah. Sah nahwq̄h náetlah. Nahwq̄h náetlah t'áh, selié ehts'étai dahthihgé. Eyi gots'eh eyi tị yets'ế ajá. Sah nechá dúyế at'ị. Tị ch'á ejih déhtlah olí endehthẹ t'áh ahlá kúlú, i dechị lq̄ chu agũht'e. Ts'uah gq̄ah lq̄ t'áh, mets'ế ahjá kúlú, tthik'íhi tai monéno zq̄ ahlá.

I t'áh tthik'íhi dahsáa ajá, dahsáa ahjá olí, endehthẹ t'áh, tthịh naik'á, i gots'eh ah'ị. K'ach'u mets'ế anahjá t'áh, dechị lq̄ dúyế kúú tị dahthihgé t'áh ah'ị.

I t'áh sets'ế ajá t'áh, i tị dúhye seah ajá gots'eh sah chu yek'éh ajá. Jq̄ segáh sets'ế hq̄h náech'í t'áh, sée medzié teh ethihk'éh, gots'eh káa k'édhế kandeh íle. Sée medhé yíe ahlá, taláh kadandih. Sée megó tì'a sée medzee k'eh ahlá, gots'eh sech'áhhá kadandih. I sech'áhhá kanajá. Yunfẹ ethihk'éh t'áh, káa yée ních'í. Sée káa godadedéhdhế.

Íh gots'eh sah thihk'éh, gots'eh i tthik'íhi nĩndihgé, gots'eh sets'ếke ká dehtlah. Gigháend

gidhé kúú éndeji. Giéndeji t'áh, megáh  
níndehtlah, kúú á gigáh níónìhthe, kúú káa  
giéndeji dúyé. I t'áh gigáh nádéhyah. Gots'èh  
mecháhtá k'óla gigáh níónìhthe. Giéndeji kúú káa  
gigáh nádéhyah.

I gots'èh kí éndehji íle endehthę. Ndehji  
íle endehthę, kí setthí chu sedzee chu nátse.  
Setthí, sendí chu nátse dúyé. I t'áh ahlá kúlú  
níthit'a gots'èh ehéle ts'é sa náe'a, sedelé  
chu nátse, sedelé kat'ì t'áh, di sendaa yie chu  
godenítle kat'ì t'áh, kí mbéh lá ats'it'e lá  
aht'e. I t'áh kí séh keondedhe, kat'ì á ndehji.  
Ekó kaodéhthaa ó gondah ehéle ts'é á sa  
náì'q ó, k'óla ndehji kaodéhthaa ó k'óla  
ndehji. K'óla ndehji edeodehshq.

Íh eht'et'óh á sa káe'a at'ì, kí ndehji  
modihshq íle. Kúú káa sindí nátse. Sindí nátse,  
setthí chu nátse sóondi. I t'áh ndehji íle.  
Sindí nátse, ndehji íle kúlú di sedelé káa neji  
dúyé lq, kúlú aht'ì t'áh, kaodéhthaa ndehji  
séh odìdhe. Séh odìdhe kúú k'óla mbéh lá  
aht'e di sendaa yie godenítle kat'ì.



Yambaa déya chi k'o k'eahdlá

Yuníe t'óh esìh á yambaa déya k'edah  
esìh á, lách káa dedéhdíe ajá t'áh, lách dla mịę  
gots'ẹ káiya t'áh, eyi mịę k'eh dla chi lọ  
k'e'óh dúyẹ gháenda. I t'áh esìh á yundée  
nadéhtlah, gots'ẹh tehmìh t'áh dla níemba lọ  
ìdhah t'áh, níemba sée tehmìh t'áh dánéh'óh  
qlá. I gots'ẹh ekó nadéhtlah.



Mię tãh dla nĩemba cho t'áage, esih á  
chi kagiéhndi, Sechile, ayĩ aneh'ĩ? giéhndi.  
Seyiné á ah'ĩ, ndi. Ndi t'áh, Dla lq̃ enidé,  
nahgha nejĩ, giéhndi. Á Dla k'áh. Yudie yéé  
dahsĩhẽ á kq̃ẽah gohtsĩ. I gogháádé eyi nihyie  
thida zq̃ sá gogha yáĩhji, ndi t'áh, Hẽ'ẽ giéhndi.  
T'áh ekq̃ k'et'áh lq̃déhłah t'áh, kq̃ẽah élu  
mééah thehtsĩ. Séé gógha ayĩlá. Kĩ dúwé chi  
kóó yegee deggha detłã gots'ẽ ayĩlá.

I t'áh káa gowq̃h anq̃t'e dla, Káa, góhndi.  
I t'áh ekq̃ gots'ẽ nagodeh. Káa gowq̃h andaht'e,  
góhndi t'áh, gots'ẽ gondeh t'áh, i giets'ẽ  
tq̃geh'ẽ lãhcho.

I t'áh dla gigáh nihyie q̃gehthi, gigáh  
nihyie q̃gehthi. Kaget'ĩ t'áh, séé dágenéh'q̃h  
gots'ẽ agejá. I t'áh, Kq̃t'ih á gogha yáéhji dla  
yáts'enéhłs'ẽ zq̃ gogha ehji, góhndi. I t'áh gigha  
dahogehthe, séé yágenéhłs'ẽ dahogehthe t'áh  
gogha ejĩ.

I t'áh dla gondahtq̃ dla gok'o k'eaehłlá,  
gok'o k'eaehłlá, yendée edendée gots'ẽ  
yededhéh. Edendée gots'ẽ yededhéh.



Yek'o k'eaehdlá k'ach'u á hq nodeę ts'ę  
dla chi yágenéhts'ę ilé á naáne dla dendaatth'egó  
nindah dla goghágenda dla, Ehts'éndaa lq íle  
agodandih láondíh. Ehts'éndaa dágodandih  
ginidhę chu lq chu ejí íle agodandih  
*keogedéhsááh. I t'áh goágenda ilé á adeyq*  
laágóníhdé lqq. Gok'o k'eaehdlá láchcho.  
Yundée edek'éh gots'ę yedéedhah lqq.

I t'áh káejih gogedethi gha. Tútsi éhtah  
káejih gogedethi gha ilé dla, adeyq goichię  
k'eatsqetah. I ts'ih'óné dúh tútsi kaondíh meké  
mechię k'eh dahthela ajá, ts'edi.

Eyi gots'ih'q tútsi meké yádet'óhne ajá  
ts'edi, yádet'aze ajá, gedi. I dla kajá t'áh  
ajá. T'áh káa adeyq dla laágóníhdé.

I t'áh, Yaaze dédehndíe íh gonezų shéhtį  
gha, ndi t'áh esih á, yu'q yée kqę godéhtsi  
gots'ę déhtlah. Gots'eh kq déhk'q. Chi  
yáhahdla. Yaaze hųt'í esih á shéhtį gha, ndi.  
Dla chi séyqlá, yets'í éhtah yeyie kájdah.  
Lee yie ayédhah, lee yie ayédhah. Chi lq lee  
yie athedhah. Meké zq dla lee yie káthe'a  
ayíla.

Íh gots'èh, K'áh yéé goyah k'eohdah.  
 Sedaa chi yáut'éh, ndi. I t'áh goyah yéé k'edah  
 ilé á, nogée dla yet'áqah yechi wáya. T'áh  
 chi ké dehdlá ilé á, chi yáthíezí cho ts'ataá  
 thela. Yaaze gonezú shéhtí gha sóondi, nogée  
 ndi.

I t'áh i chi dla i chi idedzéh. Nogée dla  
 ayó idedzéh, idedzéh, kayeh'í. I t'áh, Medhèh  
 adeyó edehdzéh edé, jò níanqtlah kóó jò aht'í  
 enidé, sets'é ích'é gha, enidhè t'áh, medhèh  
 t'òh ayó eduhdzéh enidhè. Yidedzéh, yidedzéh,  
 gots'èh yeké yeké kaondíh k'ét'á dla lee k'eh  
 deaedíhge k'ach'u.



I t'áh yah'ó yéé yah'ó níaejihetlah ilé á, káa yambaa déya qetleh. Qetleh, Yaaze, dédehndíe. Chi sedaa yátthíizí sóondi. Kót'ih gonezú shóohtí, ndi á, eyi chi chi ké kádehdlá, kádehdlá ilé á, kí chi mek'eh yáhúle ajá. Ayó meké nogée yeké k'eah'á zó dla kí meké zó á lee yie yáthe'a lqó. Dúyé ích'é dúyé. K'oníh ích'é dúyé. T'áh, Ayíi ajá sóondi? ndi. Yéé k'et'íh ilé á, nogéeah yéé á thetí. Séé edegháádé endéhdq. Séé edegháádé endéhdq á, thetí á, dúyé yets'é ích'é. Dzene tandi agúht'e, kóó kí mendaa yie the yáedíyoh séé yáenda. Łaámóohthi kóó, chu medhéh k'eh edelé ajá olí, enidhe. I olí, enidhe. Á dú kayuleh elí. Kí kaot'é, enidhe. Káa jq k'áhla chi łq sets'eh á k'ach'u ndahá naduht'éh kúlu, enidhe.

T'áh k'ach'u kó łqedénídhah. K'ach'u ndahá lee yie athedhah k'ach'u. Gots'eh k'ach'u meké káthe'a anayídlá. I t'áh, Chi thíh yáit'éh olí t'áh, segókó dúyé t'áh, yéé da'edenawóh. Da'edenawóh ekúh chu nihts'i gúli.

Daʼedenawóh dla ts'éye ts'éye godi á.  
Segha dzáá adi, enidhe. Tsine anet'e, yéhndi.  
Thíh ayéhdíndí. Yets'é ích'é t'áh, Ekq  
mets'é dekéehtla gots'eh, mek'eh thida edé,  
dúwé kadi sóondi. Sechi yáft'éh gowq  
nádetth'ę ts'óqt'e, ndi. I t'áh ekq yets'é  
dekiítlah.

Dechí ts'é dekiítlah t'áh, méh ehk'eh  
deek'áh. Ílé eyi dla daht'adéhtthá. I gots'eh  
káa kí tsine adi ajá. Á i dahtheda, Yaaze  
gok'á gonezų dahohdá, enidhe á, dahtheda. Hq  
á dechí méh ehts'é ajá. Dúwé nqtla. Íh  
mechié káhsee gonezų yáízí ílé á, k'áhla á  
dechí méh ehts'é ajá. Ehch'á aahndeh, ehch'á  
aahndeh, góhndi, ehch'á gúhtsi, kúlú ehch'á  
agendeh íle. Káa hűt'íi elets'é agejá. Dúwé  
nqtla.

I t'áh i t'q̄h ts'é k'ach'u nogée yechi  
natehdéhnde. K'ach'u ayq̄ nayidéhdze k'ach'u.  
Dúyé i t'áh k'ach'u nogée ts'é ích'é.



## Tsá cho nádéh

I tsá cho éhts'edi. Tsá mechoo i nádéh.  
I tthenáagóo dla ekí qt'e, ts'edi. Eyi ó tsá  
nádéh ó agúht'e. Yambaa déya sée i  
tthenáagóo metthídah yeghaníhdla. Yekí ghaníhdla.  
I t'áh tsá ejih godéhthe. Tsá ejih godéhthe.  
Káa ndahé i łaáníhdé. Ndahé ejih godéhthe,  
yek'éh ajá, yek'éh ajá. Sée tu líit'a gottheé  
ts'é ekó ó k'ach'u tsá łaáníhdé. Ekó ejih  
godéhthe łaáníhdé, ts'edi. Eyi medhéh k'áhla  
i tthe ékéh yambaa déya i tsá dhéh ehgq,  
ts'edi. K'áhla moódat'i, gedi. Ts'edi. Káa.





### Yambaa déya sah łaánìhthe

I t'áh k'ach'u yuníe t'òh k'ach'u di  
yambaa déya ét'ih k'enadah t'áh esìh á, łąh  
dla sah thetì líi dla wạetlah. I t'áh esìh á,  
sah kaéhndi, Jq dla dáoendíh anet'e ? yéhndi.  
Káa jq éndehdọ k'ẹhẹ dla jq thitì á aht'e,  
yéhndi.

Á medhąą neetł'é łq dúyé t'áh, yaaze  
łek'á móodat'ı. Yaaze mqh shóohtı, kóó ǫ  
dáołleh t'áh łáámóohthi enidhe. Séé yéh  
náenıdhe dúyé. I t'áh kayéhndi. Hq yéh  
náenıdhe á, nodée ts'é á kayéhndi, Neetł'é  
dla gondaa níatsqts'endetse dla yaaze chuą  
ehk'éch'a yáetánda łq yágodat'ı dúyé. Dahsí  
ałáhcho yaaze gondaa yie ch'á agot'ıh dúyé  
qt'e, yéhndi. Á kaduhsı t'áh łáámóohthi  
nenedhe t'áh adındi, yéhndi. Á, Íle, dla káa  
sı kah'ı ılé á wqł adehsi, yéhndi. Á, Dla  
edé, sı chu kaohleh t'áh, dáondıh á adındi dla  
sı chu kaohleh.

I t'áh neetł'é dla ndahé nidıdhah dla  
dendaa níatsqyendétse ılé, k'onı mendaa  
yáodendéts'a dúyé dla dendaa kéh thets'ádh  
t'áh, yegáh náetłah t'áh, yetthı t'qıhtł'ah.





## Sah gondeh

Yuníe t'òh esìh á, hídlì k'óé godie  
tthechondu giéhndi k'eh dla sah gondeh nánde,  
ts'edi. Ílé. I esìh á dene híe dla lách ek'ó  
názeh dé'e. Goyah náhzéh k'eoht'óh enidhẹ  
t'áh esìh á, ek'ó názeh dé'e lq̄. Sée ndu cho  
ndee deh cho ndu gháádé níet'óh esìh á, yudie  
dechì tah gots'é gots'endeh édhi t'áh, eyi  
táthe'e gots'eh edíth'e ílé t'áh, sah gondeh  
ts'edi ílé, eyi á adi lq̄.

T'áh yedíth'e t'áh ílé á, deyaake  
gots'é gondeh. Seyaa, setúé, yu'ó nidháa  
godahthi íle, góhndi. Á gots'é gondeh lq̄  
t'áh, eyi l'ó sah gondeh éhts'edi eyi l'ó  
éhts'edi lq̄ enidhẹ t'áh, meyaake yu'ó  
goyah mechoo qhthah nígondóoh'áh gháádé dla  
láágóohthi gonidhẹ k'óó chu dú kayuleh. Yu'ó  
nígondóoh'áh at'ì t'áh, káa kegoindeda.

Íh di sah dla sáathq̄ sáathq̄ dla deya  
detúé guka gondeh dla kadi zq̄. Á hq̄ nodeę  
kagóhndi, Yu'ó nidháa lédahtthi íle. Jq̄ yu'ó  
go'í t'áh eyi denichah di thah'íe jíe nechá  
káe'a, jíe wq̄ shóohtì. Yu'ó nidháa godahthi  
íle, góhndi. I t'áh esìh á, k'áhla jq̄ nágúye,

gedi. I t'áh yuʔq goʔí déhtłah hóoyí i dene  
dla yeyaake tehgodéhnde esih á, aįhlah gotthí  
t'qıhtł'ah esih á, elá ts'é aįhlah kéagodıdhah.

Á yuʔq dla yundaa á ndu dla ts'é  
nóodéht'e, dla eyi dla gots'eh ekq gots'eh dla  
dúhtth'e. Dáondıh á ats'edi dúhtth'e enidhe  
t'áh esih á, ekq nóodéht'e gots'eh kq háodéhk'q  
gots'eh i sah yaa yáhadıhdla.

Yáhayedıhdla dla yunáa dla káa yıka  
odéhthe, yıka odéhthe t'áh, hq nodeę ts'é dla  
deyaa gıka gondeh édhi. Setúé, seyaa, godı  
gódahthe, godı gódahthe, góhndi édhi.  
Qndahdló, qndahdló, kadi kadi, kóó káa sée thıh  
adındı.

T'áh hq nodeę ts'é dla ekq náejih dítlah.  
Gıka náejih dítlah égıh á, káa náejih dítlah. Káa  
kı thıh adındı t'áh, i nıtlah gots'eh yée dene  
yunáa ndu k'eh á dene kq háodéhk'q lq. Eʔı  
t'áh dla eyi á sah yaa yáhadıhi elı. Yeyaa  
yáhadıhdla.

Sée ni lq seyaa ıaágónenehdé lq ekq  
yáhagodıhdla lq, yéhndi. Dla dúyé yéh  
nádadetı t'áh k'onı yets'é ıch'é dla káa dúwé.

Á kayéhndi, Dla goʔq sets'ê ích'ê adĩndi edé dla sets'ê needĩhmę, dáondĩh ? yéhndi. Tué łaáohthi oléę senenehthę á adĩndi. Nets'ê needehmę edé, káa tué łaásénĩhthi gha sóondi. I t'áh chu kahndeh gha íle, yéhndi dla, dúwé ayéhndi. Káa kí thĩh ayéhdĩndí t'áh, dla hq nodeę ts'ê dla goʔq yets'ê ích'ê dla, kayéhndi, Káa kí thạh dahsáa esĩh á dechĩ tah thạh newqehda olé éshĩ, yéhndi. I t'áh kí i sah yaa háyadĩhdla dla yáyedízĩ sóondi.

Séé gonezų shéetĩ gots'eh kqé gots'ê anajá. Kqé gots'ê anajá, gots'eh kqé gotah esĩh á, dene ndáh esĩh á, Sah kaséhndi, góhndi. T'áh deneke kagiéhndi, Dla sah kanéhndi edé, káa thạh łaánĩhthi gha sóondi t'áh, dene ndah'íq ųhtłah íle. Dene ndahtq yuʔq goah níųtłah íle, neghá ats'et'ĩ enidé zq, giéhndi.

T'áh kí kaondĩh. Kaondĩh gots'eh tai imbéh dijĩ imbéh dáondĩh sóondi k'ehojdhe t'áąhą, Kaséhndi lqđ á, kí kenandĩh íle ajá sóondi enidhę t'áh, łáh dla dene k'éhę dahgodhe. Dene k'éhę dahgodhe esĩh á, tedhe gháádé dahogĩhthę.

Á sée ehtl'et'qh sa káeʔa gots'é dla dahogihthe láondíh. T'áh dla ehtl'et'qh káa sa káeʔa ét'ih dáyka nduhté enidhẹ. Kí yuʔq dahsáa dahsíi ka goyah k'eoht'oh kóó enidhẹ t'áh esih á, deelá kéetlah t'áh, dahsíhẹ déʔe lqq. Káa nidháa déʔe dla deelá nienihgé, gots'eh dla nee k'eh dádéhtlah gots'eh nee k'eh dla k'etle. K'etle k'etle káa sée dláthaa dla nítlah sóondi káhsee méh yeehi agújá t'áh dla, Á kí goyah ohtéh kúlu. Dáhsee chu ayíi dahsíi dásuleh enidhẹ. I t'áh dla kqah déhk'q gots'eh dla nídedéchú gots'eh ndétj.

Ndétj t'áh esih á, sée dláthaa dla ité sóondi dla mets'é gots'endeh. Mets'é gots'endeh, Nítlah. Ts'éts'eęchu t'áh esih á, Nítlah, éhts'edi. Ilé á tsine á yeteh náeda égúh á, medzaá dah dahsíi médedíh láondíh, meyí chu. Dahsíi médedíh láondíh. Dahsíi menáhk'q t'áh nátheʔa láondíh yédedíh. Égúh.

T'áh káa i dla kaséhndi égúh dla eyi dla jq senáa náj'é dla aséhndi láondíh enidhẹ. I t'áh esih á, Dáhlá t'áh dla láándihthe olí? enidhẹ sóondi t'áh, náendidhe kaondíh. Á etth'ené dla edewqh adhé jlé líi dla degombá





yiéhtq chu, dáondíh sóondi á, eyi dla káachú.  
Tsineah dla kí náeda íle dla káyaachú.  
Káyechu, káyechu, kayehʔi. Á káa sée gonezų  
káyaachú, dla sée gonezų ehnáa tandie yelalá  
éede. Dla, ekúh á k'óla dení k'eedéhtha, jq  
sah yets'é thágodáts'e yáenda t'áh, Káa  
nedéhtth'e, éhndi ét'ih etth'ené sah dhá  
kéthúíhge ét'ih sah dla medhá kéúʔa ayílá t'áh,  
sah dúwé dahsáa ayeleh. Káa kí káyuhge gha  
thíh ayeleh. Á ekúh t'óh dla yegáh nqetlah  
t'áh, yetthí t'qíhtł'ah t'áh, ekúh gots'eh sah  
gondeh húle ts'edi, dla káa ayó golqh góhtsi  
t'áh.

**SLAVE STORIES**  
**in**  
**ENGLISH**



## When Black Bear Comes in Winter

Once there was a black bear that came to the village in the middle of winter.

None of us living there had any idea that a bear was in the area, and children were out visiting around in the various homes. It was one night during the month of January--in the dead of winter--that suddenly all the dogs began barking and pulling on their chains.

The dogs which were tied near a cache behind Sarah's house were making the biggest commotion, so some of the people went there to look--and there was the bear trying to climb up to the cache.

There was a lot of commotion for a while, and in the midst of it all, the bear disappeared into the darkness.

During the Fall there had been very few berries and this bear was a very skinny thing, which caused him to be very dangerous. The children were still out visiting so we told some of the people to go and see where the bear had gone, but no one would go. So, I decided I had better go after it.

I followed him and found he had only gone a short way on the trail which leads from the village into the bush. There he was lying down, right on the trail. I shot him from behind, right in the back, and killed him.

When I looked him over he was nothing but skin and bones. His feet and ears had even been frozen. In extreme cold weather, if a bear in this condition wanders around hungry,

it will most likely kill anything it meets or sees. They are very dangerous. That is the way the bear was which I shot.

A little later when the men went out on their traplines, they found where the tracks from this same bear had criss-crossed their dogteam trails.

### The Dogrib Indian

Some time ago a game warden put out poisoned bait, marked it with small spruce trees, and warned people to leave them alone.

A short time later a Dogrib Indian from Yellowknife was traveling with a dogteam of six. He had been out on his trapline for 14 days and was returning home short of everything. He had neither dog food nor food for himself.

Along the way he found meat drifted over with snow. He didn't see the markers and didn't know about the poison. Happy to see relief in sight for both his dogs and himself, he made a fire to cook some of the meat. His dogs had not eaten for a long time and Dogrib Indians take good care of their dogs. They are known to be that way.

He started at once to feed his dogs, and even before he got through feeding them all, one of the dogs died. Then all of his dogs, six in all, died! He wondered what caused this, and didn't eat any of the meat himself.

He started out pulling his sleigh, and traveling for three days, he arrived at Fort Rae.

## The Moose That Didn't Run Away

I've been in the bush and I've seen the way things are there. Now, moose and all animals, when they see people, will run away from them. They do that every time.

In the Spring of 1965 I went upriver by boat. As I was going along I saw a moose, and as I got near it, it ran away.

About three days later, on my way down-river, I was quietly drifting along waiting for beaver, when I heard something. As I came close to shore I saw a moose lying on a sandbar among the willows, chewing his cud. Now, wild animals normally do run from people, but this was one time I got a very close view of a moose. As I drifted past him, he was only lying about 10 feet away from me.

He just lay there and looked at me. So I said to it, "Now, just as soon as you see us, you like to run away--so go ahead and run away!" However, he just stayed there!

As we drifted on past, he just stayed there sniffing in our direction and not moving. Moose normally want to run away, but that time it seems it must have known that I was not hunting moose that day.

## Trees Don't Run Away

People say that one can eat only if he kills animals and that only if one tries hard to hunt for animals can one kill them.

All animals run away from people. There is only one thing that does not move out of a person's way and that is trees! For Indians it is the most useful thing. It is for fire, and therefore is very important.

Whenever a person needs wood, he can take and use as much as he wants. It never runs away.

I have heard a lot about the days gone by. Some people are so old that they can't get around well anymore. Sometimes they are heard to say, "Oh, I wish I was able to go and get some wood. When I could I was too tired. Why didn't I get those two good trees... Why did I leave them standing?"

When the people say this they feel very sad. "It would have been better if I had taken those two trees too... Now I can't work like I could then. It would have been better if I had chopped them down and brought them back to my house." This is how they talk.



## The Duck Hunter

This is the story of the man who bent his gun and killed a flock of ducks!

A man was out walking around, hunting ducks, when he came to a small pond where there was a large flock of ducks. He looked inside his pack for his shells, but found that he had forgotten to bring any!

He had only one single shell, and he wondered what he could do. He thought to himself, "If I shoot at them with this one shell, I might miss and they would all fly away. That would be too bad.

He thought about it for a while, then seeing two trees standing close to him he came up with an idea. Going over to the trees he placed his gun between the trees and bent the barrel.

After he bent the barrel, he crept up close to the ducks--right to the edge of the pond and took a shot. To his own amazement, when he fired, the shot went all the way around the lake and killed a large number of the ducks!

## The Dangerous Grizzly Bear

Everything was fine when all of a sudden a bear jumped in front of us! I unloosed my six dogs and they went after him. It was a great big bear and I thought perhaps it would get away from the dogs.

There was a lot of spruce and jackpine growing in that area and as I followed after the dogs I was worried as I only had a 30-30 rifle. I was afraid something might happen to the gun and then something might happen to me, so I sharpened my axe in readiness. Then I again went towards the bear, my dogs running loose.

Suddenly I heard the dogs turn back towards me and they ran past me, the bear chasing them! As the bear jumped close to me I shot it between the ears, but he didn't fall over. I quickly shot him again in the throat and he began to fall sideways--then with a third shot I got him in the heart and he finally began to turn away from me. As I shot him from behind he jumped a ways and fell right down.

I left the bear and my gun there and went to get my wife and family. When they came near the dead bear they were afraid. I stood alongside of it and they did too, but they were very much afraid.

I wasn't afraid. My head was strong and my heart was fearless. I butchered it but towards evening as the sun was setting my blood was shaking, which means I was nervous, and I felt dizzy and sleepy. It was only after the sun was setting that I realized that I had been frightened!

The next morning as the sun rose, I had no feeling of fear. My thoughts were brave and my head was determined. I wasn't scared! Only I still felt sleepy and things were still dark under my eyes which made me feel dizzy. My blood was scared! and it took me that long to realize that I was still scared!

### Yambaa Déya Sings for the Ducks

Once long ago when Yambaa Déya was traveling around, he came to a pond on which was a large flock of ducks. At this time he was very hungry.

After he saw the ducks he went back into the bush to fill his pack with moss, and with it filled to the top he returned to the pond. There the ducks said to him, "Brother, what do you have?" He answered, "It's my song." "Well, then," said the ducks, "Sing for us."

"Wait a little bit," said Yambaa Déya, "and I'll go and build a tipi. If I sit inside of it I can sing better." They agreed so he went back by the trees and built a small tipi made of spruce boughs. He constructed it very tightly so that even a duck couldn't possibly squeeze through the walls.

"Okay," he said to them. "I've finished now." As he spoke they all swam toward him to the shore and went inside, one after the other, until the tipi was packed.

"Alright," said Yambaa Déya, "I'm going to sing now, but you must dance and close your eyes while you dance."

They all began to dance and sing with their eyes closed. Then, while they were not looking, Yambaa Déya began to break the ducks' necks one by one. He threw them, one after the other, behind his back and kept on doing this until finally some of the ducks began to peek under their eyelids. They were beginning to wonder why it sounded like there were less and less ducks singing and dancing. When they peeked, they saw what was going on, and that he had killed almost all of them and thrown them behind him.

The frightened ducks began to try to run outside. There were loons among them also, and they tried to escape, but as they tried to run past him he stepped on their backs. It is for this reason that today the loon's feet are so far back on its body and is also the reason why they have flat feet. This is what the people say.

When he had killed a large number of ducks, Yambaa Déya was very hungry and thought he'd have a delicious meal. He built a fire and while he dressed the ducks he said to himself, "Mmm, what a good meal this will make." He fixed the ducks for cooking by placing them one by one under the ashes, leaving only the feet sticking out.

While the ducks cooked, Yambaa Déya decided to take a little walk. After he had been gone for a while, Fox came along to where the ducks were cooking. He pulled out a leg and found the meat ready to eat. "Great," he said. "I'm going to have all I want to eat." He ate and ate until he finished every last piece, but he hurried lest Yambaa Déya should come back and find him stealing. "He'll be furious if he catches me," he thought.

As Fox finished eating each duck, he stuck the feet back into the ashes as they had been before. About the time Fox left, Yambaa Déya returned. He said to himself, "I'm starving. The ducks must be ready by now."

Yambaa Déya pulled the feet of the ducks out, one by one, but there was no meat on any of them. Fox had eaten up every last bit of meat and just stuck the feet back into the ashes. He became very angry. "What in the world has happened! Who did this?" he thought.

Looking angrily around he saw Fox lying near-by, his stomach stuffed full. "What should I do with him?" he said to himself. "I'd kill him, but blood might get on his skin. What should I do?--Shucks, let him be! I still have some ducks here, and I'll cook up some more."

Gathering the fire together, he put more ducks under the ashes, leaving the feet sticking out again. This time he decided to rest in a breezy place under the branch of a tree while the ducks cooked. While he was resting, the branch made a sound, "Ts'êê, ts'êê." He didn't like that at all. "I don't like that noise--be quiet," he said. But the noise went on. Yambaa Déya became angry and said to himself, "If I climb this tree and sit on the branch, it won't be able to make this noise. It's bad for my ducks cooking." So he climbed up to where the branch was rubbing the tree and when he sat there the noise stopped.

As he sat in the cool breeze, all of a sudden the branches gripped him and he couldn't get down. By now his ducks were cooked, but there he sat, caught between two branches. "Come apart!" he said to them. "Come apart!" But

they would not separate. He was stuck and couldn't get down.

Meanwhile, Fox returned to get more ducks. Once again he cleaned up on everything. Yambaa Déya was just as mad as he could be at Fox!

### The Giant Beaver

The Giant Beaver's lodge is Nahanni Butte. At one time Yambaa Déya tore the top off their lodge, causing the beavers to run away. At the same time he killed some of them and chased others all the way down to Fort Norman. There he killed more of them. The place where the pelts were stretched out on Bear Rock is visible today.

This is what is commonly told.

### Yambaa Déya and the Bear

One time Yambaa Déya went out for a stroll. He came to a place where a bear was lying down and he said to the bear, "What are you doing here?" "I am full and taking a nap," said the bear.

All around the bear were lots of cranberries and he looked very fat from eating them. "I'd sure like to eat him, but how shall I kill him?" thought Yambaa Déya to himself.

He thought it over and finally said to the bear, "If a person takes cranberries and squeezes them into ones eyes, he will see many kinds of beautiful birds. Everything around him will look wonderful." "You say that because you want to kill me," answered the bear. "No, I have done this myself. That's why I am telling you." "Well, if that's the case," said the bear, "How do you do it? Show me and I'll try it too."

So the man took some berries and squirted them into the bear's eyes, which of course, made them sting and he had to rub them. While the bear was rubbing his eyes and couldn't see, Yambaa Déya jumped alongside of him and clubbed him to death!

### The Talking Bear

A long time ago on Big Stone Island, upriver from Fort Simpson, there lived a bear that could talk.

One day a man went to Big Stone Island to hunt. As he was paddling his canoe along near the island, he heard something back in the bush talking. Being curious, he pulled ashore to listen. People had been talking about a bear that could talk, and what he heard sounded like it might be a bear.

As he listened, he heard the bear talking to her cubs. "Son, daughter, don't go too far away," she said.

"It must be the talking bear," thought the man and he tried to think of a way to attract the cubs away from the mother bear.

Meanwhile Mother Bear kept calling to her cubs. She told them firmly, "Don't go away. I'll be over here behind a clump of trees where there are berries. Don't go too far away," she said.

The cubs said, "Okay, we'll play here," and Mother Bear went behind the clump of trees to eat berries. Just then the man came and chased the cubs down toward the water and clubbed both of them to death, then dragged them down to his boat. He quickly paddled across to the island where he made a fire and singed the hair off the cubs.

He kept listening for the Mother Bear while he did all this, and suddenly he heard her calling the cubs. "My daughter, my son, where have you gone?" She kept calling but got no answer and began running around in fright looking for them, but in vain.

Then she looked across to the island and saw the man preparing some meat from the cubs. "So you are the one who has killed my cubs," she said angrily in despair. He answered, "Well, if you are so angry, why don't you swim over here?" Mother Bear answered, "I know if I swim over to you, you will drown me. I won't do it," and he couldn't coax her to swim across to the island.

In a final burst of anger, Mother Bear warned the man, "Some day I'll meet you alone in the bush." Unconcerned, the man went on cooking the meat. When he had eaten all he wanted, he returned to town and told everyone that he had seen the talking bear, and what it had said.



The people said to him, "If that's what it told you, whatever you do, don't go anywhere alone. Always have someone with you."

Things went along as usual for three or four years, and he thought that by now the bear had forgotten what it had told him.

One evening there was a tea dance in the village and the people danced all night until sunrise. As the sun was rising, he thought to himself, "What's the use of going to bed? I'm going hunting for a while."

He got into his boat and after paddling a long way he pulled ashore and began walking. He walked a long way and began to feel sleepy. He thought that nothing would harm him there so he made a fire, curled up and went to sleep.

He had been asleep for quite a while when all of a sudden he heard a voice talking to him. It said, "Wake up!" As he awoke he moved around a little and felt there was something on either side of him, touching his body and his legs. Then he remembered what the talking bear had said to him. "Now, how will I kill her?" he thought.

In his sleeve he had a bone which he had been keeping there. Cautiously he removed it and placed it carefully in his palm. Then he uncovered his face, and there stood the bear, mouth wide open! "Yes, I heard you," he said to her and quickly put his hand, with the sharp bone in it, into the bear's open mouth. When the bear tried to close her mouth the bone lodged in it and she was unable to do anything. In the meantime, the man jumped up and clubbed the bear to death. And that was the end of all talking bears!

**PRINTED IN U.S.A.**