



# Bek'ésoredlie Yati Kón Lát'e

## Respecting Talk is Like the Sacred Fire

### **Preface:**

This web site is a collection of 16 stories from the Dene (Dene Suline) & Cree (Nêhiyawak) communities in Northwest Saskatchewan . Joseph Naytowhow (Sturgeon Lake, SK), a Cree speaker, has been gathering these stories from Dene and Cree Elders since October of 1995. Saskatchewan Elders say each of the poles of the tipi represent a moral value. Represented in this collection of stories are values borrowed from this model - reflective of both Cree and Dene worldviews. This site has four titles: Cree and Dene with English translations for each. The stories are also in both Dene and Cree with English. Welcome!

### **Elder's Biography:**

Gabriel Lariviere was born on November 14, 1927 at Dipper Lake, SK. He was brought into this world by the traditional birthing method known as mid-wifery. He later moved with his parents to Pinehouse Lake where they settled; trapping, hunting and fishing for a living. Several years ago he relocated to Patuanak, SK and has lived there ever since.

Gabriel recently celebrated 50 years of marriage with his wife Mary and continues to be a loyal, committed and loving husband. Both Roman Catholics, they were married on December 29, 1947. In all, Gabriel and Mary have brought eleven children into this world (four of the children have since passed away).

Gabriel is no stranger to hard work. He once travelled to Churchill, Manitoba to load grain onto a ship. For 13 years he had a contract collecting and hauling garbage for the village of Patuanak, SK. Today the contract has been taken over by one of his sons.

Other jobs Gabriel has had include: being a fisherman, hunter, trapper, fishing and hunting guide. He is also an excellent teller of stories. He speaks Dene, Cree and English fluently. From time to time he has also been called upon to sit at MLTC meetings and workshops as one of the Dene Elders.



# Beghanuwéta HHét Bets'édie

## (Love and Support)

**Elder's Name:**

**Gabriel Lariviere**

**Edited by:**

**Joseph Naytowhow & Cheryl L'Hirondelle**

**Translation by:**

**Jessie Sylvestre**

1. “No part of this story about a man cared for by a bear is untrue. It really happened. In this story a man had gotten lost. He must have searched and searched for his way back home, but no matter how hard he tried, he always saw the same misleading land marks. He was definitely lost. So after finding a bear's den, this man decided to rest for the night.



1. Ediri sas begħa hosnié yazı kóli wasts'ı ile sı, t'at'u sas dene ts'ınie ghā. Ediri dene áhéya begħa hosni sı. Nánéta ts'éthıle kólú t'asts'én hots'ı nıya nisı thú nánéta, nıh kóli edune láchót'ı. Eyer ú, yek'órétyá, áhéya. Thá t'ághe ú, sas á howıı?á ú, eyer néti tedho hha.

2. The bear who the den belonged to eventually returned from foraging. According to the way this story is told, bears and humans could talk and understand each another; although it was on a higher level than plain speech. So this bear took pity on the lost man and cared for him. The bear told him that he would need to live off the bear in the future and then proceeded to teach him all about bear nature. The bear also reassured the man he would never go hungry. This was the bear's gift to the man.

2. Sas be?á ghā nılgé hotié nánéta hots'ı. T'at'ú ediri honı ghā sét hodi, yanısı sas dene k'ısı dáyaftı ú, tth'ı etedánarenı tını, kólú za beyatié ho?ázı nátser nı. Sas dene estonı?ıne á, yéł nádher hayılá nı. Sas dene hátnı ú, “Yanadhé dé set'á ghina hası,” yétnı ú, hayoneften t'at'ú sas eghenay. Sas hadı dene ts'én, “ıłáhkóli dák'é nõdher ile sı,” yétnı nı. Ediri t'at'u dene henay hha, sas yaghónıgh nı.



3. When winter set in both the bear and man went into hibernation. While inside the den, the bear continued to teach the man. When the man got thirsty, the bear instructed the man to lean forward and from between the bear's legs drink in fresh, cool water where a river flowed. From this same river the man received enough minerals to keep his body strong and healthy throughout the long, cold winter.

3. Hhaiye nónídhér ú, sas chú dene nétes nì hhaiyo hha. Eyer beᵗᵗ thetes hots'ì aᵗú sas dene hónetᵗen nì. Dene tu bahédher dé, sas hayéᵗnì ᵗí, “Yanédhé ts'én nárlíᵗí ú, sek'áíye hots'ì tu nedaᵗ,” yéᵗnì nì, sas bek'áíye hots'ì tu nezᵗ hajílin, eyer des télin k'í. Eyer des télin hots'ì dene hhaiye k'éᵗᵗ'á tu benédíe á hotié ghíná, yet'á betᵗᵗ'i náᵗser hhéᵗ.

4. When it reached midnight of the winter sleep the bear turned over to its other side. The man did the same. In the spring, which to the bear's world is really the next morning after a long long night's sleep, the bear awoke and said to the man, “I'm getting tired of your relatives worrying about you. It's time for you to go home now.” The man agreed. He also sensed his family was missing him terribly.

“When winter set in both the bear and man went into hibernation.”

“Hhaiye nónídhér ú, sas chú dene nétes nì hhaiyo hha.”

4. Tetᵗ'e nónídhér ú, sas naderéᵗᵗì ᵗíᵗásk'edhi ts'én dene tᵗᵗ'i yek'ísì naréᵗᵗì. ᵗ uk'é nónídhér ú, sas beba k'áᵗᵗ láhúᵗ'e óᵗ'esá hhaiye k'éᵗᵗ'á ghíᵗᵗ'óho. “Nélot'ine negᵗᵗ k'enídáréᵗyele sá, eyi á nekóᵗe ts'én náida hasì,” hénì sas. Dene tᵗᵗ'i hᵗe hénì. Edinì tᵗᵗ'i yek'ólya belot'ine yekanédé.

5. The bear told the man to extend his hand outside den to check if any snow remained. Amazingly it had all melted. It was spring. The bear guided the man back to his village. Arriving at the edge of the village the bear departed.

5. Sas dene háᵗnì ú, “Nelá tínl'á á, nìh hérídi aᵗú yath honénì k'énudlé.” Yath dódí k'í. ᵗ uk'é nónídhér k'í. Sas dene hhéᵗ bekóᵗe ts'én naᵗᵗe. Hotié bekóᵗe gá nihìᵗ'as ú, sas yech'azì náᵗᵗe.



6. The following winter this same man went hunting — for bear. He was not successful on the first hunt. On the second hunt the memories of what the bear had taught him returned and this time he watched for signs of warm breath escaping hidden dens along hillsides; its contact with the cold winter air formed a misty cloud. From that day on, every time he went hunting he was successful.

7. The other hunters from the village quickly recognized this man's ability to hunt bears. They became jealous and told him that it was not the Creator's will for him to have such luck all to himself. Although the man tried to explain the gift of hunting bears was only meant for him, the hunters kept harassing him. Finally he gave in. The man knew he had betrayed the bear who had cared for him, and all for a moment of weakness. This feeling of betrayal saddened him deeply. He vowed never to tell another person after that."

6. Yanadhe néné k'e hhaiyé  
nōddher ú, dene nálzé katéya sas  
hha. Asíe tēghāñtther íle. Tth'i  
nánatzé ú, eyerířdú yenalní t'at'ú  
sas hayonéřta nī. Kú duhú hotié  
howeřni t'ahúk'e sas a hūř si, sas  
beyí k'é hóret'je shéth ga.  
Honék'áth dé, eyer ú, hotié sas  
beyí hóret'j t'ířá. Eyer kú nīsí hots'j  
t'ahhú losí nálzé dé, hok'éřř'á ts'en  
bets'óreni.

7. Honásj nálzé dené yek'ódóréřyá  
ediri dene nálzé k'ólyaj. Yegha  
ch'eróghelni héjá ú, ekóradi,  
"Yedářiye ekónt'u nóñjřéle nīřa  
edini dáyj bets'órenie hha." Kólú  
tth'i dene yenereníe hha dene hhét  
ekódi kólu, t'at'ú sas yeba nóñjřa  
nīsí. At'ú dene yenerenířile hhét  
at'ú yek'edánaredé. Eyer ú,  
enanj'e. Dene sas howjřts'i  
k'óréřyá, sas hotié yenekánjřnī nī.  
Ediri dene eřřth'ile nóřřther k'ólyaj á,  
badúé ts'éřhile nī. Eyi t'řághe  
jřřakóli dene hhét howelniřile nī.