

TL'ANAXÍDÁKHW
October 1987

Ha ch'a tlákw áwé axh in sh kaduñgín
khà xh'èt uxhsa.àxhch.
Áwé axh in áwé kawdudlinik wé Tl'anaxídákhw.

5 Yú shàwát
[ch'u tle dé du kàdé yà khunahên,]¹
khùn yà khunałgás'.
Tlákw áwé tlél nèłx' khà t'akwanèyí du.wèhx'ín,
ch'a ghút / chashhít khà kà kè shadutich.

10 Á áwé de
de yé yà sh nadanúk wé shàwát—
gùdàxh sákwshêwé
yà khunałgás'.
Ák'w áwé át dên wé a yàxht khuwłgás',
15 hé' tle wùch kikàdé áwé tle chashhít yé wdudzini,
tle ch'a tlèx' áyá a xh'ákt adu.àk.
Á áwé wé shàwát kàxwâ yé sh danúk yú.á.
Dèshi
du dàxh àwanàkh tle
20 chashhít ch'a ghút du jiyís kè shawduwatí.
Tle a yì áwé tle
k'adên wuduzini du ya.àk
t'adên.

25 Àghâ áwé tsá yèsú
wé shâ,
du yáxh shâ, du tlâk'w,
kha ch'u du shátxh, du tlâ,
du dàxh wùnàkh.
Kàxwâ khughastí wé t'akwanèyi,
30 de t'úk tûde wdudzínuk,
jiwduwa.áxhw.
Ghìghách' du yìxh wuduwayìkh,
a ká áwé át dustá.

De x'un uxhí sákwshêwé,

1. This line was added during editing.

TL'ANAXÍDÁKHW
October 1987

They always used to tell me stories
and I paid attention to what they said.
They told me this story about the Tl'anaxídákhw.

5 A certain woman's
due date was fast approaching;
she was traveling along camping with [her] people.
They never used to have their babies at home;
they would erect a hut separate [from the other dwellings] for
them.

10 Now
a certain woman was having labor pains—
they had come from somewhere
and were traveling along camping.
There was a small lake there; they camped on the shore there;
15 my! they put up huts facing each other;
they built only one fire in the midst of them.
The woman finally went into labor, they say.
So then
they gathered around her and
20 erected a separate hut for her.
The inside of the hut
they fixed up nicely for her;
[they made it] nice and warm.

25 Then
the women—
women like her, her mother's sister
or her older sister or her mother—
gathered around her.
Eventually the baby was born,
30 and they put it in a cradleboard
and strapped its hands in.
They set up a hammock for it
and laid it on it.

After so many days

- 35 ts'ats'i áwé
át wujik'én wé á yàxh.
Á Tayádi yú áwé duwasákw.
"Chá wá sá khuwanugu Á Tayádi áwé wét,"
yú áwé khuxh'ayakhá,
40 wé yís k'isáni áwé yé xh'ayakhá.
"De tsu wénáxh yà nashk'én," tsu yú áwé—
Á áwé a gét has áwati,
"Át wujik'én," yú has adàyakhàyi.
"De tsu wénáxh hàt wujik'én wé Á Tayádi,"
45 yú.á.
Àghá áwé
tlél tsú gíyá àdúch sá yù s xh'akùlgékhk,
sh tugét yawdudzikhá.
- Áwé ch'u tle wé²
50 wé ghàkh x'úw,
s'igédí x'úw,
dà sá, wé
núsgu x'úw,
dà sá, wùch ghunayâde,
55 ghùch x'úw, ìdakát wùch ghunayâde x'úw áwé
tle yú a túxh ayawsixhéx'w
tle yâde tsú tle yú.
- Tle khúnáxh k'adén yan axhêx'w áwé,
khà xhùt wujik'én wé át wé Á Tayádi.
60 Tle wé khà wàkh tle àxh kinde daxh ashakatlékhwx' tle,
ch'as àxh s'é kè daxh akàwajél wé khà wàkh.
Wá sdágâyá tlél tú dunúkxh.
Ch'u tle yánaxh.á à wé
wé khu.ú, kha yánaxh.á à,
65 tsu yú ghagàn ádé yà naxix yeyáxh áwé
khà xhùxh yà nagút tle yú tle.
Kàxwá ch'a ìdakát khà wàkh àxh kè akajél.
- Wá sáwé at wùni? yèsú
khí.á yé wùni,
70 kàxwá wé
k'adén khí.á ghaxix.
Àghá áwé wé shàwát
de ch'a du shùt adu.ak nìjín.
Wá sáwé at wùni? Tlél tsu à sá hàxh ugùt.³
- 75 Dèxh uxhí áwé wé shàwát

2. The false start "ìdakát àdú sá ..." is omitted at this point.

3. The false start "Wá naní ..." is omitted.

- 35 a bird
was hopping about on the lake shore.
It was called the "Lake-bottom-child."
"What's that Lake-bottom-child there up to now?"
they said,
40 the youngsters said.
"There it goes hopping that way again," they said, too.
In so doing, they ridiculed it
when they said "It's hopping around.
That Lake-bottom-child has come hopping that way again,"
45 so they said.
Then
too, it appears that nobody told them to stop saying that;
they intentionally insulted it.
- So those
50 lynx blankets,
beaver blankets,
and other kinds,
wolverine blankets,
and others, various kinds,
55 wolf blankets, all kinds of blankets—
they all lay around sleeping in them,
and this way, too, like that.
- When they were fast asleep
the Lake-bottom-child came hopping among them.
60 It went about pulling all their eyes up out [of the sockets]—
first it removed the people's eyes.
For some reason they didn't feel it.
[It went among] those on this side,
the people, and those on this side,
65 and it followed the direction of the sun
walking among the people like that.
Eventually it removed all the people's eyes.
- What was the matter?
It was now dawn
70 and eventually
it became full daylight.
At this time
they usually started a fire for the woman.
What was the matter? Nobody came any more.
- 75 Finally, after two days, the woman

àdé kè uwa.íx',
 "Dá hàt à ghagùdí yìwân,
 de át' axh kanaxh wùti," yû xh'ayakhá.
 Tléł tsu tlêx' khùk'átì'ch.
 80 "Wà sáyá dè at nàni," yè áwé tuwafi.
 Yát'à tât áwé de tsu du káxh kè at nashíx.
 Tle yá du x'úwu áwé yû anasnìch.
 Tsu wé du t'akwanèyí tsú ch'u tle
 a yadàt wujixíx.
 85 Akù.àkhw gíwé a wàkh àxh kè ashakawutlèghú.
 Á áwé tle yû anasnìch
 tle "Dà sáyá, dà sá
 axh káxh kè ishíxch?" yû áwé tuwafi.

 Kàxwáshgé khi.á yè naní.
 90 Tle tlél khuwustì.
 Yèsú tsu àdé íx'.
 "K'e kunkha.àghú."
 Ch'ákw yát wudu.ùwú
 tlêx' díx yánáxh áwé yì.át ká áyá khundu.wèch.
 95 Tle k'adèn ghà khuwutiyí áwé tsá yèsú
 khushàdusnùkch,
 wùtsàghá káx' át anagútch.
 Áwé du wùtsàghayí áwatàn,
 àdé,
 100 wé át khuwíghas'i yé.
 Dà sáwé tsú ch'u tle
 ch'a ìdakát
 ch'u tlél tsu wé xh'àn tsú [tlél khùstì].
 ch'u tle át kawlíkís'.
 105 Ách áwé tle khà yàxh dàkh shàwayísh.
 Dà sáwé tsú ch'u tle ch'as shé
 tle khà wakhítà yaxh daxh shayawhít'sít'.
 Ch'u tle khà xhùxh yà nagút tle yû.
 Khushayadihên yú.á
 110 ch'u tle tlél tsu ch'a tlênáxh
 ch'a yè à utí.

 Àdé áwé ù.àxhch—
 a yánáxh yakaxhwínik á khu.a—
 àdé áwé ù.àxhch wé—
 115 "Khà wàghí gwáxhxi!
 Khà wàghí gwáxhxi!"
 yû áwé át wujik'èn,
 "Khà wàghí gwáxhxi!
 Khà wàghí gwáxhxi!"
 120 yû áwé xh'ayakhá wé
 wét'át.

called over that way.
 "Will one of you please come here;
 I'm freezing cold," she said.
 [There was no reply]; nobody said a word.
 80 "What could the matter be?" she thought.
 That night something had come running up and trying to get at her.
 It kept on doing this to her blanket.
 Her child, too,
 it ran up and tried to get at his face.
 85 It must have been trying to pluck out his eyes.
 It kept on doing this to him;
 "What is this? What is it that
 keeps running up and trying to get at me," she thought.

 Finally it was daylight.
 90 It was no longer there.
 Then she called over again.
 "I must make the effort."
 Long ago when a woman had had a child
 they would keep her in bed for over a month.
 95 Not until she was quite well again
 was she helped off her bed;
 she would walk around with the aid of a cane.
 So [the woman] took up her cane and started
 over there to
 100 the campsite.
 Lo and behold,
 [they were] all [lying motionless]
 and there was no longer a fire, either;
 it was out.
 105 So she pulled back [the blankets] to uncover their faces.
 Lo and behold, there was nothing but blood
 filling every one of their eye sockets.
 She went among them like that.
 There were a lot of people, they say,
 110 and not one of them
 was untouched.

 She kept hearing it over there—
 I skipped this part of the story—
 she kept hearing it over there,
 115 "Toasted eyeballs!
 Toasted eyeballs!"
 it was hopping around like that,
 "Toasted eyeballs!
 Toasted eyeballs!"
 120 it was saying,
 that thing.

- Hàhá, yà anakhít.
 Á ásiyá
 àdé yé duwa.áxhch wé—
 125 wé ts'ats'i,
 wé Á Tayádi.
 Ts'ats'i áyú yú s akanik
 ch'a àn khu.a yú á tâx' áwé khudziti.
 Á áwé
 130 xh'anà yà khuwdudlighát.
- "Hàhá wá sáyá xhat gughati,"
 yú áwé tuwati yú.á.
 Shúgunáxh s'é ghàxh shút á.
 Du tlà hás, du ish hás, du ik' hás,
 135 du shatxhi hás,
 du kâk hás,
 du sani hás,
 sê daxh ùdihên,
 ghâxh.
 140 "Ha wá sâkwshêwé xhat gughati,"
 yú áwé tuwati yú.á.⁴
- Àghâ áwé yú.á,
 tle yá shúgu àyí
 kâxh kawduwayayi x'úw áwé
 145 tle nât awdiyísh
 wé shàwát,
 tle wé du yátk'u tsú
 tsu ch'a ghuna.à tsú a dàdé akayikh tle yú,
 tsu a niyàdé à tsu ch'a ghuna.à tsu—
 150 gwál k'úx x'úw,
 dà sá ghâkh x'úw,
 tle wúch kinâde yá akanajél.
 Kâxwâshgé yé yá kagùtlâ yú.á,
 wé du yátk'u tsú.
 155 Ch'u tle dê tlél dutin wé du yátk'u.
 Ha wá sáyá,
 tle kâxwâ ch'u tle tlél du tû ushgú
 ch'a yé àn át à satàní wé x'úw,
 tle ldakát áwé nât akawdijél.
- 160 Àghâ áwé tsá
 ch'a yèsú khì.á yé wuniyí áwé,

4. A new videotape starts at this point.

- Hm, she was getting suspicious of it.
 That's actually what it was
 that she heard over there,
 125 that bird,
 the Lake-bottom-child.
 It was a bird, they say,
 but it lived on the lake bottom.
 That is what
 130 they offended with their words.
- "Oh, my! What is to become of me,"
 she thought, they say.
 First of all, she sat and wept.
 Her mothers and fathers, her brothers
 135 and sisters,
 her mother's brothers
 and her father's brothers,
 she lamented them;
 she was weeping.
 140 "I wonder what is to become of me,"
 she thought, they say.
- Then, they say,
 the first of the
 blankets draped over [one of the people]
 145 she pulled over her shoulders,⁵
 the woman,
 and her child too,
 she wrapped another [blanket] around him like this,
 one after the other—⁶
 150 maybe marten blankets,
 and other kinds, lynx blankets,
 she kept putting them on, one on top of another.
 Finally she was getting quite round, they say,
 and her child, too.
 155 Her child was no longer visible.
 For some reason
 eventually she didn't want
 the blankets to go to waste on [the bodies] lying there.⁷
 so she just put all of them on.
- 160 Then
 when it was just getting daylight

5. Or "over her head (and shoulders)."

6. Literally, "and the next one, and another one."

7. Literally, "she didn't want any [of the bodies] to just lie there with the blankets."

- ghunayê kghwagút ch'a kùgèyi áwé,
wé du yátk' u tsú⁸
gwál wé jík' à tìn gíwé yà ùnaljik'.
165 Aghâ áwé hân yú.á,
yúde khutis'.
"Dàtxh sgí s'é xhat naxhsati?"
ùxhês' áwé,
"Dàtxh sgíwé s'é xhat naxhsatiyí?"
170 A dà yù tuwatánk,
át hân,
tlél ch' u tle tlákw yé yà wùnakhên.
Adaxh tsu yé yáwakhâ,
"Dàtxh sgíwé s'é xhat naxhsati?"
175 Yá dàx' ùn à yé yanakhâ áwé,
"Tl'anaxídákhw,"—
gwál ch'a yé gíyú du ít tuwdutàn.
"Hâhá, Tl'anaxídákhwxh xhat guxhsati.
Kh'anashgidé khâghà yù xhat nagháségít,"
180 yé áwé awdlixhês'.
- Tle àxh áwé yût uwagút tle.¹³
Du kâ xhá shayadihên wé at dùgú,
ch'a kagênáxh áwé yà nagút.
Wâ kunâhiyé wugúdí sáwé
185 wé t'akwanèyi
du dixh' kàdé sh kh'awdligháy.
Axx' ayàwa.â áwé àn yà nagút.
Ch'as yà analtsín kadaghàxhí.
"Kh'anashgidé khâch x'wân isàngha.áxhch,"
190 yù áwé awdlixhês' wé du yátk' u kdaghàxhí.
"A kâx' áyá yù kghwatik,"
yù áwé ùxhês'.
- Á áwé ách
ch'a àdú sá
195 ák' ayahìn yá sh kañnik,
du ìghâ yù yasèk yù áwé axh in kadunigin.
Ch' u tle gúsú x'úwvxh satiyi tle ch' u tle
tle du xhâwú yé kwdllyát' yú.á wé át,
wé t'akwanèyi tsú.
200 Ch' u tle ch'as du yá áwé yú diyíde [duwatín].

8. The false starts "du dix'kát as...; xhíy tìn yà ..." are omitted.

13. The following false start is omitted.

- she was about to start walking aimlessly
she and her child—
perhaps she was carrying him on her back in a papoose board.
165 Then she stood, they say,
looking off into the distance.
"What shall I become now?"
she was praying.⁹
"What shall I become now?"
170 She thought about it,
standing there;
she spoke the words slowly and deliberately.¹⁰
After that she said again,
"What shall I become now?"
175 After she said it the fourth time,
"Tl'anaxídákhw,"—
perhaps someone thought she should become that.¹¹
"Oh, yes, I will become the Tl'anaxídákhw.
so that I may always give aid to poor people,"¹²
180 this is what she prayed.
- Then she left and went away.
She had a lot of animal skins on her
so she walked along slowly.
After she had gone a certain distance
185 the baby
began to fuss on her back.
She shushed him, walking along with him.
He was crying louder and louder.
"Let poor people always hear your voice,"
190 she prayed as her child cried.
"That will be the way it happens [that they recognize us],"¹⁴
she was praying.
- Therefore
whoever
195 believes this story,
she will give aid to him, so they used to tell me.
What had been blankets was no longer blankets,
[it was fur;] she had long fur, they say.
and the baby, too, they say.
200 Only his face [was visible] down below.

9. This refers to traditional prayer.

10. Literally, "she is not speaking (along) quickly."

11. That is, perhaps someone had projected this mental image onto her.

12. This refers to supernatural aid.

14. Literally, "It will always be based on [this as a prototype]."

Á áwê,
wé *Telegraph Creek*-dáxh áwé wé axh ish has khustiyin,
Khàch.ádi xh has wusiti.¹⁵
Has du kâk áwé yê tiyin,
205 Nats'ál yû dusâgun.
Hú áwé du ish kha du tlâ
tle ch'a tlênáxh áwé s du jì yati wé s du yádi,
wé s du yít.
Dât yáxh sá kè has awsiwát yú.á.

Á áwé ch'ákw áwé yú.á,
yút'át s'ákh áwé jintâ yan kùduł.àtch—
Attahì yû duwasâkw.
An— tlél khu.a xhwsatin—
yû àn adułkhâ yú.á.
215 Khà jidut'úkt.
Á áwé ch'u tle du íxh at wùdułdlâkhch tle,
ch'u tle ch'as
ch'as yâ yakdułdlâkhch.
Dà sáwé
220 du ádi, du î kdudlihèni át ch'u tle yê anasnìch tle,
tle du íxh wùdułdlâkhch.

Á áwé yèsú
yèsú dês du tlâ kha du ish
shà kàdé áwé yâ s na.át—
225 ch'u tle ch'a tlákw áwé.
Wâ nanì sáwé du tlâ yê yâwakhâ,
"Tlèk' gú.á,
axh yít'k',
shàwát itínáxh áyú,
230 tle ch'as yú ałkhâ yê adané.
Tle du jiyís shàwát yê yanaxhtusakhâ,
àghâ áwé àn sh tukakghwałtlè," yû,
yú áwé xh'ayakhâ.

Á áwé tle khà xhùdé wùgùt.
235 Wé shàx'wsâni
yís yaxh yawsiwát,
ch'a tsu hêt'à áwé a tlâdâxh axh'awûs'.
Tle wé yís shàx'wsâni áwé
tle yê s xh'ayakhâ, "Tlaxh khúdáxh áwé ałkhâ,
240 tlaxh khúdáxh tlél àdé k'adèn unghàtiyi yé."

15. The false start "Has du dlâk' ..." is omitted.

Now then
my father's people used to be from Telegraph Creek;
they were of the *Khàch.ádi* clan.
It was their uncle;
205 his name was *Nats'ál*.
His father and mother
had only the one child,
their son.
They raised him with much care, they say.
210 Now long ago, they say,
they used to conceal those bones in their palms—
they are called *attahì*—¹⁶
I haven't seen them myself—
they used them to gamble with, they say.
215 They would guess which hand it was in.¹⁷
So it happened that they won everything from him;
they just
kept beating him at gambling.
Whatever [he had],
220 his possessions, the things he had been given, he kept wagering them
and they kept winning them from him.

Then
one time his mother and father
were walking up to the mountains—
225 [he had been losing] the whole time.
After a while his mother said,
"I know what!
My son
needs a woman.
230 He does nothing but gamble.
Let us enquire after a woman for him,
so she can keep him company,"
she said.

So she went among the people.
235 [Among] the young women
who were teenagers, old enough to marry,
she asked for one or another from their mother.
But the young women
said, "He gambles too much,
240 too much; he'd never be a good [husband]."

16. "Attahì" is the name of the stick game, as well as the word that was repeated as part of the chant that accompanied it. This may be the stick game called *shahai* or *lahal*, known in Coastal Tlingit as "nahèn."

17. Literally, "they shot their hands."

- Tsu wé s du tlâ xh'ayáxh áwé s xh'ayakhá.
 Tle wé s du tlâ has xh'awduwús'i áwé,
 tle hú tsú tle tsu yé yanakhêch, "Khútxh alkhâ.
 Tléł anaxh khustí
 245 du jì yé nghwàtiyi yeyáxh hà tuwâ yati,"
 tle yé áwé dâyadukhá.
 Kawdudlinük,
 á áwé yé duwasákw.
- 250 Á áwé
 shawatshàn áwé yú.á wé du dachxhánk' / asihân,
 ch'u tle ch'u yé kwsagênk'idáxh.
 Du tlâ wùnà kha du ish.
 Á áwé tlél ách uxhítini khâ
 255 ách áwé yâ anaswát.
 Tle wé ghawèt ásiwé
 ch'u tle ch'a yú khâ ít áwé
 chashhít,
 nàñi khâ ít dáxh, yú áwé chashhít / â yé awsinìyi yé
 260 wé du dachxhánk'.
 Tle yá a t'íká áwé yú tsáák áxh ashawsi.áxhw,
 a t'ét áwé as.â.
 Dâ sákwshêwé s'áxw sákw àwakhâ.
 Ch'u tle gùdê sá yâ nànałgás',
 265 tle ch'a yú khâ ít áwé áxh yâ khuga.wèch.¹⁹
 Gwáł tle wâ sá yikuwát' wé at t'ét as.àyí yú.á.
- Á áwé wé—
 wé Nats'ál khu.a áwé
 ch'u tle du íxh yawdudlidlákh wé du chíłi ka.ádi
 270 tle ch'as yá
 du kâ yé yatiyi à áwé àn yâ nagút.
 Yút'át t'úch' yáxh yatiyi—
 dà sákwshêwé sadàt'ây sê awdidúx',
 tle ch'as á áwé kha wé du k'údas'í kha wé du x'wáni,
 275 á áwé àn yâ nagút.²¹
 Tsu kał.atxhâkh áwé tle yút uwagút,
 tlél ùghàxhàyi át gíwé,
 tle yaxh yawdudlidlákh du ít xh.
 Kè wjixix du ish has ítde kha du tlâ.²²
 280 Tle yú kłihini yé áwé tle sùkh â yé yati áwé²³
 dè anaxh yan uwashú wé shànáxh yíde.

19. The false start "Tléł de ..." is omitted.

21. The false start "Tléł tsu ..." is omitted.

22. Apparently he was trying to catch up with his parents, who had recently passed by this way. Note also the low-toned "has."

23. The false starts "a kanaxh yánde yâ na...; anaxh yâ n...; dè ..." are omitted.

- They said what their mothers told them to say.
 When their mother was asked,
 they too would say, "He gambles too much.
 There's no way
 245 he could provide a good living, it seems to us,"
 they said of him.
 They didn't think he was good enough for them;
 that's what it's called.¹⁸
- 250 Now
 an old woman had adopted her granddaughter
 when she was small.
 Her mother and father had died.
 There was no one to look after her,
 255 so she was raising her.
 It seems when she reached menarche,
 [she was secluded] behind the people
 [in] a hut;
 it was far behind the people that she made the hut
 [for] her granddaughter.
 260 Toward the back [of the hut] she hung up ground-squirrel [skins];
 she had her sit in seclusion behind [the skins].
 She was sewing a hat from some [kind of skin].
 Wherever the clan moved
 265 she would follow along, living behind them.
 Perhaps she had her in seclusion for quite some time, they say.
- Now
 Nats'ál
 had gambled away everything in his cache;
 270 only
 the clothes on his back he had to his name.²⁰
 A black
 bandana or something, he had it tied around his neck,
 only that and his coat and his boots
 275 he had to his name.
 Without food, too, he went off;
 he had nothing to eat, I guess;
 they won it all from him.
 He ran up after his father and mother.
 280 There was a marshy place with moss on it;
 the trail led across it into the valley.

18. That is the Tlingit name for it.

20. Literally, "the ones that were on him, he was walking along with them."

- Áwé ch'as àwa.áxh, "Awä-, awä-, awä-, awä-ä-,"
tle yê áwé àwa.áxh.
Áwé tle àdé yût wujixix,
285 ch'u tle tsu yá tliyànaxh.àdé.
Ha tlék', ch'a ghunayède ásfyá.²⁵
Á khuxh wujixix
tle yá du dà.ádi áwé tle dàdách yûde awdis'él'
tle du tili tsú
290 tle kałdaghákw
àdé yà nashix.
Ch'u tle yê kunàliyé,
á tle dè yè aguxhsatín yû kùwaji,
tle tliyànaxh.àdé tsu
295 tsu kè sh t'âyawdikhá
wé t'akwanéyi.
Húch khu.a áwé axh'ayàwa.â wé
du tlâ àn yà nagút, yû.
- Áyú ch'ákw gun'énxw yû áwé duságun,²⁶
300 ch'u khâ tin tle yû
áxh kè khùdutùłch
yât,
xhałak'ách' xhàwú tin áwé yê dàdunéyin.
Á áwé tle tás áxh kè udusdúx'ch tle yá khâ gúk.
305 gukkadzàs, yû tsú duwasákw.
A áwé ch'a yák'udách áwé a kâ dàk tuwdishát tle
áxh yûde daxh àwak'úts.
Yànaxh.á à tsú ch'u tle tlél dà sá.
- Àghâ áwé tsá²⁷
310 wé àdé aya.axhji yède yà nashix.
Tle tsu tliyànaxh.àdé duwa.áxhch,
a kát sèwax'ákhw wé du jintát akawullúx'u.²⁸
Ch'a yák'udé áwé tsu a kâ dàk tuwdishát tle
du jintát akłalúx' áwé,
315 dàx'ündahín áwé kè àwáłt yû.
Dàt tlèn sáwé tsú wèxh yà nagút,
wé du yádi du dixh'kàdé sh t'âyadakhá.
Tle ch'a yê kunàliyédách áwé yû awsini,
tle du dixh'kàxh kè wdzigit
320 tle du jighèt wudzigít yû.

25. The false start "Tle khuxh ..." is omitted.

26. The phrase "yá khâ gukka..." omitted at this point. These ear pendants are called "gukl'énxw" in Coastal Tlingit.

27. The false starts "yá a ...; a łtde á ..." are omitted.

28. Or "du jinták"

- And he heard, "Wah, wah, wah, wa-ah,"²⁴
that's what he heard.
So he ran off toward it,
285 and then further on.
No, [the sound] must be coming from somewhere else.
He ran back there
tearing off his clothing and casting it aside,
and his shoes;
290 naked,
he was running over there.
[After he had gotten] so far,
this time he would see her, he thought,
and up ahead [he heard her]
295 turn again and speak to
the baby.
She was shushing [the baby];
its mother was walking with it, like this.
- Now long ago they used to call [these ear pendants] *gunl'énxw*,
300 even men [used to wear them], like this,
they would bore holes [in their ears],
here;
they used to fashion them out of porcupine quills.
Then they would fasten them to their ears with sinew;
305 they are also called *gukkadzàs* [earrings].
Now he suddenly remembered them
and plucked them off and cast them away.
There was nothing up ahead, either.
- Then
310 he was running to where he heard her.
Again the sound came from further ahead—
he had forgotten to urinate on his palms.
Immediately he remembered that too, and
urinated on his palms;
315 he threw it up in the air four times, like this.
There was something large walking along over there,
[with her head turned], talking to her child on her back.
From far off he did this to it,²⁹
and it flew up off her back
320 and landed in his arms, like this.

24. That is, the sound of a baby crying.

29. She lifts up both hands, fingers spread tensely.

- Tle àwashât.
 Yú łukatan às ch'ú tle [a łuká]xh kè wjixíx tle yá dikí,
 yú dikí!
 Át â,
 325 wé t'akwanêyi du jiwú.
- Àghâ áwé tsá yèsû
 ash dayín â yaxh uwanúk.³¹
 "Hâhî axh t'akwanêyi."³²
 "Axh gùxhú gí kè kakghwas.hít?"³³
 330 yú kè yàwakhâ.
 Tléf yú xh'êtangi áwé yú.á,
 ch'as du shá áwé yú adané.
 "Tsu axh gùxhú ágí tsu gùxh has akghwa.ù?"
 Tle "Áá," tle yú ash dâyahâ,
 335 Dâ sâ—tléf tsu ch'a dâ sâ a ghût wutí yú.á—yâ
 yá khudzitíyi át, yâ
 k'úx, dâ sâ, łukshiyân, dâ sâ,
 ghâkh, tléf tsu tlêx' ch'a a wanyâxh yawugùt.³⁵
 Yé adâyakhâ ch'ú tle,
 340 "Ch'ú tle axh jidé kanà.ùk yeyâxh gughatí
 axh duwuwèt,
 yé xhat naghati."³⁷
 Du shá tin "Áá," yú áwé ash dâyahâ.
 Ch'ú tle du tût shuyawdik'ít'
 345 tle tléf tsu dâ sâ
 a kâxh ash xh'ènghâwûs'í át dê khústí.
- Yiwùyât' yú.á àn át àyí wé t'akwanêyi.
 Ch'a yâde yú xh'ayatangi yède áwé yá
 a xhâwú àxh ałk'úts tle.
 350 Dâ sâkwshêwé yú.á tle yé t'úk
 tle yâxh kè kawduwa.axhu yeyâxh yati tle,
 á áwé tle àxh akâwak'úts tle.
 Tle hûch'í àyí áwé yé ayawsikhâ,
 tle dê du tût shùwaxix,
 355 "Axh jiyís wêx' / gânde nagú."
 Á khu.a áwé tléf du tuwâ wushgú
 tle yakawdinâsh, "Tlêk'," tle.
 "Ha tléf í jidé kkhwasanúk yá t'akwanêyi,"
 yú áwé ayawsikhâ.

31. The false start "Wé du ..." is omitted.

32. The false start "Yú gí ..." is omitted.

33. The false start "de yú kè ..." is omitted.

35. The false start "yâ xh'awdatân wé ..." is omitted.

37. The false starts "Tle yé 'Áá,' ...; tle yé áwé tle 'Áá,' yú áwé ..." are omitted.

- He seized it.
 He ran way up along a slanting tree—
 way up high!
 He was sitting there
 325 with the baby.³⁰
- Now then
 she turned around and sat facing him.
 "Give me my baby."
 "Will my slaves have many houses?"
 330 he spoke out.
 She didn't [answer] with words, they say,
 she just nodded her head like this.
 "Will my slaves have slaves too?"
 She nodded "yes" to him.³⁴
 335 Everything—nothing was left out, they say—
 animals,
 martens, and so on; mink,
 lynx, he didn't skip even one.
 He said,
 340 "It will heap up in piles for me,³⁶
 my wealth;
 let it be like that for me."
 She nodded "yes" to him with her head.
 [Finally] he ran out of ideas;
 345 there was nothing else
 for him to ask her for.
- He sat there with the baby a long time, they say.
 To this side, toward where he was speaking to,
 he kept plucking off its fur.
 350 It seems, they say, that the cradleboard
 was sort of laced up this way;
 that's where he plucked it off.
 Then he uttered his last [wish]—
 there was nothing else he could think of—
 355 "Go to the bathroom over there for me."
 She didn't want to do that, though;
 she shook her head, "No!"
 "Well, then, I won't give you the baby,"
 he told her.

30. Literally, "he had the baby."

34. Literally, "she said 'yes' to him."

36. Approximately, "it will be like it is cascading in a continuous stream into my possession."

- 360 Dàx'undahîn axh'anawûs',
àghâ áwé tsá yèsú du shá yú awsini.
Tle yú x'idadi áwé yú.á át satin
tle yânaxh.á áwé tle
tle â wùnúk
365 wé Tl'anaxidákhw.
Dèshi át â.
Wâ yikunayât' át àyí sáwé àxh wudihàn tle,
tle yê tsu wé áxh yá nagudi yê yàwagút.
Tle ch'a yú dikidáxh áwé yú awsini wé t'akwanèyi tle,
370 tle du dixh'kát wudzigít tle.
Tle àn yút uwagút, axh'ayàwa.â,
"Hahè—, hahè—, hahè—,"
àn yá nagút.
Tle ch'u nàlfiyi yède áyú yú.á asaya.áxhch
375 ch'u tle ch'a kàxwâ dé ch'a a kawánjak'u a.axhji níkw,
wé axh'ayawu.àyí.
- Tlâkw áwé â yà wjixix wé
wé áx' ash jiyís gánde wùgüdi yé.
Dàt sdágâyú tle yê kùgèyi yédáxh áyú tle yú
380 dàt kajákhw tin sdágáwé tle kùkh yáxh kawaxát.
A kiná áwé tsá wé—
wé gán tux'úx'u yú has ayasâgu át,
a tayi—
a kiná áwé yú.á tle kichxhanagát yáxh yati
385 tle tsu tlél hîn áyú yê utí yú.á.
Ch'u tle a kát áwé kawduwatayi [yeyáxh yati],
yé kakwdigè.
Ch'u tle gûn giyú yê utí yú.á,
nas'gadùshú kayati.
390 Ch'u tle ch'u yá a tayit'átgi tín áwé tle yú kè àwafí.
Tle wé sê awdidux'u át yaxh akàwayà⁴²
tle àn áwé axh'awsi.áxhw tle yú.
- Á khu.a a yânáxh yakaxhwliník wé—⁴³
wé às yít àn ish'én áwé tle yú,
395 "Á!" yú awsini.
Du ludíxh'dáxh áwé tle dàx'un tle yú,
áxh akàwadlâkw
tle yá du x'áshdé.
Á áwé ch'u tle yé kwditlá yú.á yá du xhakw.ití tle,

42. The false start "tle a kâ yan ..." is omitted.

43. The false start "wé du yádi du kàxh ..." is omitted.

- 360 After he had asked her four times
she finally went like this with her head.
There was a windfall lying there, they say;
on this side of it
she sat down,
365 the Tl'anaxidákhw.
She continued to sit there.
After she had sat there for quite some time she stood up
and returned to where she had been walking along.
She went like this to the baby and from way up there³⁸
370 it flew onto her back.
She went off with it, shushing it,
"Hahay, hahay, hahay,"³⁹
she walked along with it.
He heard her voice even from far off
375 and eventually he could just barely hear her
shushing it.
- Quickly he ran down to
where she had gone to the bathroom for him.
What in the world?—[she had removed the earth] from a large area,
380 so nice and neat; it was like a pit.
Above it—
there was what they call *gán tux'úx'u* [dry rot]
underneath it—
above it, they say, it was [floating on something] like a rainbow—
385 it was not water, either, they say.⁴⁰
It was as if it were floating on it,
large nuggets of it.⁴¹
Apparently it was gold, they say;
there were eight nuggets.
390 He picked it up with the earth beneath it.
Then he spread out the [cloth] he had tied around his neck
and tied the ends together with that [inside].
- Oh, I skipped the part where—
when he jumped into the tree like that,
395 "Ah!" she went like this to him.
[She scratched] four [strips] from his back like this;
she slashed him with her nails
down to his buttocks.
Her clawmarks were quite wide, they say,

38. She lifts up both fists tensely.

39. This is the sound one makes to quiet a baby.

40. Literally, "it was not even water."

41. Literally, "they (round objects) were big."

- 400 ch'ú dàx'ùn yiká yá du dixh'ká tle yá yinde.
Tle wá yikawuyát'í sáyú yú át
àxh tle yú—
ch'a ádu sá
du in à
- 405 wé Nats'ál—⁴⁴
yú àxh kè à dutiyí tle
dànákw yú has ayasákw.
- Áwé át á wé áx' àwa.axhi yé.
Áyú du xh'us.ití áyú yú.á wé át,
410 wé Tl'anaxidákhw,⁴⁵
k'e tle dlèt úsh a tûxh yàwagút
yê áwé yatí yú.á wé tl'átk,
wé áxh yàwagudi yé.
Áyá a xh'usták tl'exh'gu
415 áwé tle tsu àxh daxh [akàwadlákwx]
Nas'gadúshú yiká wé át a xh'us.ití,
tle àxh yé awsini tle wét'át tin tle / ayàwa.ù.
Tle àxh yút uwagút.
Wá sdágáyú yatí,
420 k'e á úsh dušhát yê áwé yatí yú.á
wé áxh aséwa.axhi yé.
A tûx' áwé ch'ú tle dé ch'a a kawánjak'ú aya.áxhch
wé áxh'ayawu.áyí wé du yádi du dixh'kádé.
- Kàxwá de àxh yút gút.
425 Ch'a tlèx' ginjüchwán x'úw yú duságu át áyú
ch'a tlèx' áyú⁴⁶
yáxh ayàwaxhich yú.á.
Dà sáwé tsú du tlách wusitin wé...
wé shánáxh yíkdáxh.
- 430 "Axh yít'k' wèxh kè nagút."
T'á yukáyí áwé àxh kè àwati
tle wúshdáxh àwaxásh tle.⁴⁷
Atwásx' áwé.
"Du it yàn.uwahá axh yít'k'," yú áwé tuwati.
- 435 Tle ch'a yà nagúdi tín áwé wé [du kiká.]
wé gán ch'úk'dáxh tle,
"I xh'ès áwé xhàlaxáx' wét'át yít'k',"
yê áwé ayawsikhà.

44. The false start "tle àxh kè à du ..." is omitted.

45. The false starts "ká ...; yat'ix' ..." are omitted.

46. The false starts "yà anayán ...; du ..." are omitted.

47. The false starts, "Áwatsík ...; awhítsik ..." are omitted.

- 400 four different ones going down along his back.
After a long time the [scabs]
[peeled] off like this—
whichever [member]
of the family
- 405 of Nats'ál
took a piece of it, [he would also become wealthy]—
they call it *dànákw* [body medicine].
- Now he was sitting there where he had heard her.
Now the footprints of that—
410 the *Tl'anaxidákhw*,
[it was] as if she had walked through snow,
that's what the ground was like, they say,
where she had walked by.
The dirt from between her toetracks
415 he scratched off as well.
There were eight of them, her footprints, [that he cleaned off];
he picked them up and put them away with those [nuggets].
He walked away.
How in the world was it that?—
420 it was as if he were held spellbound there, they say,
where he heard her voice.
He could now just barely hear her
shushing her child on her back.
- Finally he left there.
425 [He had] only one blanket, what they call a Hudson Bay blanket,
only one;
he tossed it over [his shoulder] here, they say.
Lo and behold, his mother saw him
down in the valley.
- 430 "My son is coming up over there."
She picked up a king salmon belly
and cut it up.
She roasted it.
"My son is hungry," she thought.
- 435 As he walked [across the fire from her],
[she offered him some] from the corner of the fire,
"I've roasted this for you to eat, son,"
she said to him.

440 "Tléł axh ít yànwuhá.
Kukhatá," tle yú yàwakhà.
Tle yú s'íxh tú áwé tle a k'í áwé
áxh kè khùwal'ix'—
tle yú yaxh kawsiyàyi yéyáxh áwé natich wé s'íxh.
445 Á áwé tle a tayíxh kè khùwal'ix' tle,
tle wé du x'úwu tín tle àdé nêl uwagút tle.

Yèsú wé du ísh tléł hàxh ugùt,
s'áxh xhùdé áwé wùgùt, dás'à a yayi / yé adané.
De wá naní sáwé
anaxh hàt uwagút / wé du ísh.
450 Du shát xhánt uwagút
àghá áwé yé ayawsikhà,
"Ha axh yít'k' hàt uwagút.
Du xh'ès áwé wét'át xhwalíwásin áwé
tléł du tú ushgú awuxhàyi.
455 Yú s'íxh tayidé wùgùt,
át giwé utá."
Has àwakhùt áwé de.
"Ha wánáxh sáwés tléł at uxhá axh yít'k'?"
yú áwé xh'ayakhá.⁴⁸

460 Á áwé
kàxwá yan xi.át,
a siyèkh ch'a yèsú ts'útàt áwé
wé du ísh àdé wùgùt.
"Wá sáyá khiyaníkw?
465 Ch'a ituwakhùt áyá."
Àghá áwé tsá du ísh tín akàwaník
du ìghá at wùsù,
tléł khu.a tle k'adén yan akawunik.
Gùdàxh tutish sdágâyá du kát uwagút.
470 Tsu ghàxh,
ch'u tle tléł tsu a t'édáxh ké udaséxh ghàxh yú.á.
Yá nas'gi à tát áwé àwajùn wé shàwát.
Gùdàxh sdágâyú
yís khà du xhánde yà nagút.
475 Ch'a yúde áwé ash yáxh at shùkh.
Àghá áwé yé ash yaw Sikhà,
"Xhát áwé i ìghá xhat wùsù.
Tl'anaxidákhw áyá xhát."
Tle wé àdé du in yé jigaxhdunè yé áwé tle àwajùn.
480 Wé Shànaxhhîni tle

48. A new videotape starts at this point.

"I'm not hungry.
440 I'm going to sleep," he simply said.
Then he took some juniper and from the bottom
up he broke off the branches—
juniper boughs are sort of spread apart.
So he broke off the branches [from the base] up,
445 and went inside with his blanket [to lie down].

His father hadn't come [home] yet;
he was out hunting groundhogs, setting snares for them.
After a while
his father came [home].
450 He went to his wife
and she told him,
"My son has come [home].
I was roasting that [salmon] for him
but he didn't want to eat it.
455 He has gone under the juniper [boughs];
he's probably sleeping there."
They already suspected something had happened to him.
"Now why doesn't my son eat anything?"
she said.

460 Then
eventually evening fell;
the next morning
his father went to him.
"What is going on with you?
465 We suspect something has happened to you."
Then he told his father
that he had received a supernatural blessing,
but he didn't tell him the whole story.
An inexplicable feeling of sadness came over him.⁴⁹
470 He was weeping, too;
he could not catch his breath for weeping, they say.
The third night he dreamt of the woman.
Out of nowhere
a young [woman] was walking toward him.
475 She [had her face turned] aside, laughing at him.
Then she said to him,
"I am the one who gave you the blessing.
I am the Tl'anaxidákhw."
Then he dreamt about how the people were to treat him.⁵⁰
480 The [river named] Shànaxhhîni (valley river),

49. Approximately, "A feeling of sadness (or loneliness) out of nowhere came upon him."

50. Literally, "how they were to work with him."

yânáxh hát kàwadâ,
 wé áx' s'ixh tût tâyi yé yât—
 wâ sákwhshêyâ tle yan uwanî—
 á áwé tle yânde gaxhduskhî⁵¹
 485 nas'gadûshú yiká.
 "Kayàni tl'ák' áwé àdé gaxhyiyâ,
 ch'u tle khîl, s'igèdí khîdu yáxh gughatî tle yû.
 Yá â yè kghinuk yé khu.a áwé diyínde yû khugaxhduhâ,
 sùkh a tâ yè gaxhyi.ù.
 490 Shûgu àyi i kàdé dâk shayawdudzigix'î à,
 "Ha ìaxhêtl,
 Tl'anaxidákhw
 axh kát shayawliwâl'.
 Ch'a ìdakát át axh jix' / yan ghanìyî yís,
 dà sáyâ àghâ xhwàgùdi át tlél a ghút àxh xhwagùdikh."
 495 Wùch ghunayâde / du gùxhx'ú, shayanaxhdahâ du gùxhú,
 tsu hás tsú gùxh has angha.ù
 Tle yè áwé àxhês' tle dákde shayagaxhdughích.
 Kàxwâ hùch'î àyi dâk shayadusghix'ni—
 yé áwé ash shukàwajâ.
 500 "Tle ch'as i shakî anaxh gughashû
 wé kayàni tl'ák' / tûde
 kha wé ghítghà,
 wùch ghunayâde tle wé kayàni tl'ák',
 ch'a ìdakát ch'u tle dà sá áxh aydlixhês'.
 505 Ch'u tle ìdakát áwé de i jiyís yan uwanî—
 tle yè yû s ikawdusyâyî,"
 yû ash dâyakhá.
 Tle ash nákh yût gût áwé
 gùdâxh tuk'é sdâgâwé du kâ wùxix.
 510 Tle ch'a nânáxh áwé tle—
 Á áwé tle wê—
 tle dàx'ùn áwé àn has xh'èwaxhî,
 tlél tsu hîn kha tlél tsu ch'u atxhá.
 Tle wé àdé àwajùni yé yáxh áwé
 515 tle yû has akawsiyâ tle.
 Tsu dàx'ùn áwé has du xh'èt xîwa.át,
 tle nas'gadûshú tàt xh'ánáxh.
 Tle yâdâxh áwé ch'u tle
 tuk'é tin yût uwagút wé yadák'w.

51. The false starts "yû ...; wùch kin..." are omitted.

[which] flows along here,
 here where he had slept in the juniper—
 somehow [in the dream] everything was prepared—
 that [river] was to be dammed up
 485 in eight places.
 "You are to pack dry leaves there,
 and it is to be like a dam, a beaver dam, like this.
 They are to dig down at the place you are to sit;
 you are to line it with moss.
 490 The first time they toss the pile [of leaves] over you, [say],
 "Good fortune,
 Tl'anaxidákhw
 has broken [the dam so that it spills] over me.⁵²
 So that everything will be prepared for me to have,
 let me not leave without every last thing I came for."
 495 His various slaves, let his slaves be numerous,
 and let them have slaves themselves.
 He [was to] pray thus and they were to toss them down.
 Finally, when they have tossed the last pile down,
 she instructed him,
 500 "Only the top of your head is to protrude;
 [the rest of you is to be buried] in the dry leaves
 and the spruce needles,
 various kinds of dry leaves.
 Everything, whatever you have prayed for,
 505 everything [will be] prepared for you
 when they do that to you,"
 she said to him.
 After she had departed from him
 an inexplicable feeling of well-being came over him.
 510 [He sat there] peacefully.
 Then
 they fasted with him for four days,
 with no water or food.
 Then as he had dreamt
 515 they did that to him.
 Again they fasted until evening for four days,⁵³
 eight nights [altogether].
 Then from here
 the young man went forth joyously.

52. She explains that they were to build eight small dams across the creek, each upstream of the dam built before it. The dry brush piled behind each of these dams represents the good fortune which the Tl'anaxidákhw is bestowing on Nats'át; it would appear that the people toss down each pile on him as if the dam containing it had broken and it spilled down over him.

53. She explains that they would fast each day until evening, breaking the fast with just a little food.

- 520 Gùsú wé sh kahàdí yáxh datiyi
wé alkhá?
Ha ch'ú àghá áwé tle wé s'áxh
tle ch'ú tle wùch kanaxh úsh akàwahà, tle yé áwé wùti.
Tle dèshgi áxh ikh àwa.át wé shà ká.
Gùsú ch'ú tle wé alkhá shút nanúkji?
525 Tle ch'a ghunayéde wdudzitìn tle.⁵⁵
Ch'ú tlénáxh khustiyí áwé tle
du gùxhú gánx' kawsihít,
yís yadák' wxh siti.⁵⁶
Gùsú
wé has akùmnùgu à?
530 yís shàx'wsàni
ch'ú yèkhà yakashxit yé
du wakhshiyiyís,
tsu hêt'à, tsu ch'a ghuna.à tsú ch'ù yé.
- Wà naní sáwé
535 yé s ayawsikhà wé s du yít,
"De ghà shákdéyá yikùwát' yít'
tlénáxh khistiyí.
I àt hás shayadihèn, i jiyís yé à yanaxhtusakhà."
"Tlèk', tlél' áxh tuwá ushgú,"
540 tle yú yàwakhà.
De wá yikuwát' áxh sáwé, hé!⁵⁷
ch'ú tle ch'a wéde áwé nagútch
tle anaxh hət udayáych.
Dà sá yánde yà akunałgèn.
545 Kàxwá nas' gadushú natí du chíti,
wé dzixhàwu át, wùch ghunayáde át a kàdé yà anashkhákh.
Á áwé wùch kikàdé áwé / has khuwa.ù,
tle ch'a tlèx' xh'àn a xh'át du.ák.
Yá s du kíká áwé à khuya.ù wé s du yít.
- 550 Yès áwé yú.á dlèt yátx'i yé wùni.
Á áwé
shawdinúk,
has shawdikhí, kát has àwa.ák.
"Gùsú wé áxh yítk',
555 ch'as du x'úwu áwé át áxh."
Wé at dùgú x'úw áwé de du jix' yé wùti,
a tú áwé à tèxh.
"Ch'as du x'úwu áwé át áxh yú diyànaxh.á áxh yítk',"
yé áwé xh'ayakhá wé [du tlá].

55. The false start "Dèshi tle tlénáxh" is omitted.

56. The false start "Ha wé" is omitted.

57. The false start "ch'ú tle du ji" is omitted.

- 520 No longer was he foolish as before,
[wasting his life on] gambling.⁵⁴
Then [he caught so many] groundhogs
it was just as if he were heaping them up.
They finally came down from the mountains.
No longer was he the one that had used to sit gambling.
525 They saw him differently.
Even when he was still single
his slaves had many houses outside [of his house];
he was a young man.
No longer was he
the one they had thought themselves too good for,
530 those young women;
every one of them painted up her face
for him to see,
one after another, the same way.
- After a while
535 they said to their son,
"Perhaps it is now long enough
for you to have been single.
You have many aunts; let us enquire after one for you."
"No, I don't want them,"
540 he said.
Some time afterward, oh my!
he kept going over there
and packing things back.
He was accumulating stores of all sorts of animals.⁵⁸
545 Eventually he had eight caches;
he kept squeezing all kinds of furs into them.
[He and his parents] lived with their houses facing each other;
only one fire was built between them.
Their son lived right across from their house.
- 550 It was fall, they say; there were little patches of snow.
Then
[his mother] got up;
they got up and built a fire.
"Where is my son?
555 only his blanket is lying there."
He had a fur blanket
in which he slept.
"Only my son's blanket is lying [on the floor] across there,"
[his mother] said.

54. Literally, "Where is the one who had been crazy [about] gambling?"

58. Approximately, "(Various) things, he was getting done making them multitudinous."

560 "K'e nagú,
de wéde du àt has xhânde shâkdéyú awditâw,"
yé áwé xh'ayakhá / wé du ísh.
Á áwé tle wügút / wé du tlá khu.a.
Ch'a tsu hêt'à chashhít áwé áxh güt.
565 "Tlêk', tlél yât,
tlêk'," ch'u tle
yagéyi yé áwé yú.á ch'u tle khà xhùxh yàwagút,
tlél güt'á sá.
"Tlêk', tlél güt sá,
570 tlél ádú xhán sá,"
yú áwé xh'ayakhá du tlá.

Á áwé tle
wé dlèt yátx'i ká áwé a xh'us.ítí akàwakè.
Dà sáyú tsú yú khúxhde dè yíxh yàwagút.
575 Ch'u tle wé—
wé shàtk'
du tlá tlél khùdzitíyi kha du ísh,
ch'as wé du hìk'w,
tle wé dâkhnáxh tle wétadi
580 de nèt wulishú du xh'us.ítí.
Áwé a hìk'w axh'ewawús',
"Tlél xhwasatín," yú áwé,
"K'e a yáxh aníghín,"
yé áwé ayawsikhà.
585 Ách áwé yá tsáik áxh ashawsi.axhu át awdlighín,
dà sáwé tsú a guntút tá.
Tle àn gaxxh wùhà.
Tle ch'a yé àwa.ù tle àxh khuxh wudigút,
àxh áwé tle nèt uwagút yú.á.

590 Sh yáxh kaduñnùgu át áwé / kuhànkí.
Wé du ísh kha du tlá khudzitíyi khà
tlél du yàghàkhà áwé yé utí,
yé áwé dułtánin ch'ákw.
Sh túxh kaduñhâch'in.

595 Á áwé
nèt güt áwé
du tlách xh'ewawús',
"Hèdu i àt hás kadân
wèdu yís shàx'wsâni wèx' yaxh yawsiwát.
600 Hás áwé i jiyís / yé à yanaxhtusakhat satùhèyin,"
yú yawdudzikhà.
"Tlêk', tlél axh tuwâ ushgú," tle yakawdinâsh.
"Tlél axh tú ushgú, has xhat kawuñnùgún.
Khúdáxh axhâkhà yú xhat has dâyahâyin.

560 "Why don't you go [see];
perhaps he has sneaked over there to his aunts,"
his father said.
So his mother left.
She went to one hut after the other.
565 "No, he's not here,
no;"
covering a large area, she went from house to house;
he wasn't anywhere.
"No, he is nowhere;
570 he is not at anyone's house,"
his mother said.

Then
she followed his tracks over the patches of snow.
Lo and behold, he had turned onto the return trail.
575 That
young woman
who had no mother and father,
only a grandmother,
back in the woods, the one who had gone through menarche,
580 his footprints led in [to her hut].
So she asked her grandmother;
"I haven't seen him.
Why don't you look along that side,"
she told her.
585 So she looked [behind] the ground squirrel skins hung up there;
lo and behold, he was sleeping in her arms.
Then he came out into the open with her.
Then [his mother] just let it be and went back [home];
she left and went home, they say.

590 To be an orphan was considered a disgrace.
For one who has a father and mother
she is no match;
that was the saying long ago.
She was held in contempt.

595 So
when he came in
his mother asked him,
"Here are your fine aunts;
there are the young women, all old enough to marry.
600 We wanted to enquire after one of them for you,"
he was told.
"No, I don't want them," he shook his head.
"I don't want them; they thought I wasn't good enough for them.
They said I gambled too much.

- 605 Ch'u tle ch'a tlèxh áwé
 axh tuwâ sigû du in tût xhwa.ádi yú kuhànkí.
 Tléf ch'a wâ sá xhat yawuskhàyín hú.
 Axh tuwâ sigû hú axh jiyís yé yayiysakhàyi,"
 yú áwé yàwakhà.
- 610 Hé'! ghunayê uwa.át wé
 wé du shàwuyán kha wé du tlâ,
 wé Khàch.adishâ.
 Tle du xhán—wâ sáwé at nàni—
 du xhán áwé tle yú át àwa.át wé shawatshàn.
 615 "Axh yit tuwâ wsigû wé i dachxhánk'.
 Tléf du tú ushgú
 ch'a dàkhw à sá du àt hás
 du in tût wutù.ádi du jiyís.
 Ghà dé yati.
 620 K'e hú àdé tuwatiyi yé áwé axh yitk'.
 Yé gaxhdushâx'w áwé.
 At t'édáxh dàk sagú x'wán."
 Tsu ayawduwa.át nèfdé.⁶⁰
- Àxh áwé yé awsini wé tsáigi x'úw
 wé áxh ashawus.àxhu yé,
 625 tle wé yís hàw áwé-á yé àwa.ù,
 a ká áwé át as.á.⁶¹
 Dà sákwhéwé sadàt'ây wududliyéxh,
 du shadàt kawduwayíkh.
- 630 Tle anaxh áwé hàt uwagút wé
 wé Nats'ál khu.a ch'u tle
 tle a tawáni wùntúk tle.
 Yâx' áwé tsá wé du shàwuyán kha wé du tlâ,
 du hunxhu hás,
 635 du kâk hás ldakát,
 yà kandujét wé át wé dzixhâwu át,
 kè ndaghát, kè ndaghát.
 Tle shàwát gùxh kha khâ gùxh
 tle dèxh du jít kawduwakhâ wé shawatshàn.
- 640 Áwé
 ch'u tle chíf yaxh shayawlihík
 wé du dachxhánk' àn wuduwashâx'w wé át
 wé dzixhâwu át.
 Ch'u tle àxh áwé tle àn yuxh wù.át tle.
 Gùsú wé [has] ash kùlnùgu à?
 645 Tayas'úwú áwé has du jintâxh has anđi.átk yú.á,

60. The false start "A t'éd..." is omitted.

61. The false start "Sadàt'ây ..." is omitted.

- 605 From now on
 I want to live with that orphan.
 She never said anything [bad] about me [like the others did].
 I want you to enquire after her for me,"
 he said.
- 610 Oh, my! they started off,
 his clan sisters and his mother,
 the women of the *Khàch.ádi* clan.
 At her house—what an event!—
 they arrived like that at the old woman's house.
 615 "My son said he wanted your grandchild.
 He doesn't want
 any of his aunts
 to be taken in by us for him to live with.
 That's all right.
 620 Let it be as my son wishes.
 They will ask for her hand in marriage.
 Bring her out of seclusion."
 Then they went back home.
- She took the ground-squirrel blanket from
 625 where she had hung it
 and lay down fresh [balsam] boughs
 and had [the orphan] sit there.
 A scarf made out of something or other
 was pulled over her head.
- 630 Then he came there,
Nats'ál,
 and sat down beside her.
 At this point his clan sisters and his mother,
 his older brothers,
 635 and mother's brothers, all of them,
 were bringing furs;
 the pile grew higher and higher.
 Then a female and a male slave
 were both sent to the old woman.
- 640 Then
 There were caches full of
 her granddaughter's wedding gifts,
 furs.⁶²
 Then they brought her out.
 No longer was she the one not considered good enough.
 645 Each of them held a stone knife, they say,

62. Approximately, "the hand of her grandchild was obtained with furbearing mammals."

wé shàtk' has ayakghahânit.

Á áwê

ch'u tle / àn yût uwa.át wé kuhànkí.

Tle wé has du gùxhx'ú ch'u tle

650 ch'u tle át nàwligâs'i yeyáxh tîyin,

yû áwê has du gùxhx'ú

tle tsu ch'u wé s du gùxhx'ú áwê

tle tsu gùxh daxh has aya.û.

Dà sá! has du jiyís hànédé yà kakdujéłch wé dzixhâwu át de.

655 Á áwê

tléł tliyê áwê yê wunúk wé shàtk' khu.a yú.á.

Wé xhút'à aksatánch,

gán yê adané nìch.

"Ihí," yû ash dâyahâ nìch wé [du xhúxh],

660 á tle wâ sá ał'ún wùgùt wé du xhúxh tle a ití áwê.

Á áwê

às gwál yê kùtlâ yú.á,

ch'a tsu hêt dágâwé wé xhút'à tìn dus'uw nìch wé a k'í.

Tle a dâshix'í tle yú dikinde tle

665 wudlix'is'í yáxh yati.

Á áwê tle á khâ tanałxáchch.

Ách áwê tle át shakdughix'ch

yú.á.

Á áwê tle a yâ uwagút wé shàtk' khu.a,

tle wé xhút'à át awsitán dèshgi,

670 kàxwâ hènâxh tsú,

kàxwâ kè ł'ix'.

Áwê yû yan yasdât áwê yú.á

yú yatxh yawdzidât daxhyiká.

Tle wêde yáxh kuwât' áwê wùł'ix' yú.á daxhyiká,

675 yú a x'andé.

Tle wé shiy áwê a dàxh yâ ashayanáłxích tle.⁶⁴

Gwál wêde yáxh gíwé yakwdayât'in

wé tàkwhídi.

Á áwê tle áx' wúshdâxh ayas'ûw tle.

"Wâ sáyá yatiyi yé áyá yát,

680 tle yâx' wùł'ix' kha yût,"

yú áwê tuwatí.

Ách áwê ch'as a yáxh yâ anałghín,

ch'u tle yú áwê wúshdâxh wudighât wé às,

tle a tu.ıtix'.

64. The false starts "Tle wé sh túx' wé ...; gán á ..." are omitted.

in order to slash the girl's face to ribbons.⁶³

Then

they went forth with the orphan.

Their slaves

650 were [as numerous] as they had been when the clan moved there;

so their slaves—

even their slaves

had slaves.

My goodness! they kept bringing furs for her.

655 Now

that young woman didn't just sit idle, they say.

She kept busy with her adze,

getting firewood.

[Her husband] would tell her not to,

660 but as soon as her husband went hunting [she would start on it].

Now

there was a tree, perhaps quite stout, they say,

and those people used to chop here and there at the trunk.

Its branches went way up;

665 they were gnarled.

They would always give up [after chopping a while],

so they would always shake their heads at it [and walk away],

they say.

Now that young woman went up to it

and set her axe to it, and

670 then the other side,

and eventually it started to break.

When it hit the ground, they say,

it bounced back from the earth in two places.

It was as long as from here to there; it broke in two

675 toward the tip.

Then she proceeded to cut the limbs off it.

They were perhaps as long as over to there,

[the length of] a winter house.

Then she chopped them apart.

"What is the matter with this place here?—

680 it broke here and over there,"

she thought.

So she looked along the side of it,

and the tree had split apart like this,

at the heart of the wood.

63. That is, they were so jealous of her they would have liked to slash her face to ribbons.

- 685 Dà sáwé tsú yát wé kút át tîn,
wé gantux'úx'u kút.
A ká áwé tsá yê kakwdigê yú.á,
 xh'àn yáxh kadaghàti,
nas'gadùshú kayati, a kát kala.át.
690 Gán kahâgu áwé akakawlis'úw.
De yèsú hú dês du ìghâ at wùsù.⁶⁵
Yèsú tsu á dês àn yà has xh'ènaxhîn,
tsu ch'u yê nas'gadùshú
àn has xh'èwaxhí.
- 695 Àghâ khu.a áwé ch'u tle hîn úsh has du kát kàwa.â yê wùti,
àghâ yê duwasâkw, has wulinâlxh.
Ch'u tle gushé tsu—
át has wuligâs'i yê
 ch'u tle ch'as gùxh áwé yú.á.
- 700 Á áwé ch'u tle
wùsh tûxh has kawdlishàn, àghâ tsá
has wùnât' yú áwé,
wé du shát kha wé hú.
Gwál yê áxh has awulxhês' gí hás tsú.
- 705 Á áwé
yê axh ísh—
Nêxh'w yú áwé dusâgun—
has du ìn à áwé,
wé Khâch.ádi áwé yê has tîyin
710 wé axh ísh tsú.
Á áwé wê
axh hîk'w S'igaxhshâk'w tin kè has ayada.át
yú du ànide,
àghâ áwé yú.á—
715 de ch'âkw gíwé yê wùnì—
yá du dixh'katilí áwé,
wé Tl'anaxidákhw hât'l'i.
Tle trunk yê kwîgê Nàdagùch yú duwasâkw,
a tûde áwé tle yê dzixhâwu át hàt awutiyí
720 tle àxh à nduix'ú'ch tle a tûde yú.
A tûx' áwé yê duwa.ú wé Tl'anaxidákhw hât'l'i,
kha wé du dixh'ká wé áx' / akàwadlagu yé,
wé tîl.
- Á áwé tle àxh à wduwal'ix'
725 tle axh ísh jìt wuduwatì, Nêxh'w jìt.
"Igaxhlaxhédlit áwé."

65. The false start "Yèsú tsu has ..." is omitted.

- 685 Lo and behold, right here there was a nest,
a "dry rot nest."
There were some small round objects on it, they say;
 they were red;
there were eight of them on it.
690 It was "wood kidneys" that she had chopped into.
This time she was the one who received a supernatural blessing.
Then again they proceeded to fast for it,
again, eight days
they fasted for it.
- 695 That time it was just as if water were gushing over them;
then, as we say, they became very rich.
Again, I guess,
the places they had moved to
 were [full of] nothing but slaves, they say.
- 700 Then
they grew so old they shrank with age, and then
they died [at the same time],
he and his wife.
Perhaps they had prayed [that they should die together] too.
- 705 Now
this is how my father—
his name was Nêxh'w—
his relatives,
the Khâch.ádi clan, this is how they were,
710 and my father as well.
- So
when he and my grandmother returned
to his ancestral country,
then, they say—
715 [Nats'â] had died long ago—
the scabs on his back
[and] the Tl'anaxidákhw's excrement,
[he put them inside] a trunk this big; it was called Nàdagùch.
Inside it—after he had brought [back] furs—
720 they would pluck some [fur off and put it] inside it.
They kept the Tl'anaxidákhw's excrement inside it,
and where she had slashed his back with her nails,
the scab.
- Then they broke some off
725 and gave it to my father, to Nêxh'w.
"This is so you will be lucky."

- Á áwé ch'u tle wé nàghas'é
 ch'u tle wùch kanaxh kè akahêch yeyáxh wùti
 wé axh îsh khu.a.
 730 Á áwé tlél áwé kakawdushgûk yû áwé s akaník,
 tle ch'a tlák'ghà áwé
 tle àxh daxh nàhà wé Tl'anaxídákhw hât'i.
 Kàxwâ ch'a tlêx' a tû yan à katî,
 kha wé du dixh'katîlî tle
 735 tle gushé àdé yà kandak'it'i yé.
 Tléf kawdushgûk yú.á.
 Yé áwé axh in has akanigín.

 Hâw, húch' áwé àdé xhwsikuwu yé.

- Then [he caught so many] foxes
 it was just as if he was picking them up off the ground,
 my father.
 730 But they say that the people did not know how to use it,
 and piece by piece
 the Tl'anaxídákhw's excrement vanished.
 Finally there was only one piece left inside there,
 and the scabs from his back
 735 who knows where they disappeared to.
 They didn't know how to use it, they say.
 This is what they used to tell me.

 Well, that's all I know of it.