

Dukt'ootl'
Taakw K'wát'i x'éidáx sh kalneek

Yóo wé
Henyaa áwé
yéi duwasáakw áwé du.úxx'un.
Taakw.aani.
Áwé tlél tlax
wooch een yan kaxwla.aax wáanáx sáwé
kóox ayawdultseen.
Gwál tlax ch'áagu sh kalneegi, ách áwé tlél
óonaa koostí ka tlél gayéis'.
Áwé tle yéi xwajée nuch wé taan áwé aax has
 jiwtnúk wé atxá sákw. 10
Áwé tléináx káa áwé.
Galwéit' yóo duwasáakw.
Naa sháadei hánix sitee.
Yáa du kéilk' ku.aa wé
a xoo aach yéi sáakw nuch kooskáawu yáx yatee.
 Tlél daa.itkooshgóok.
Tle k'idéin ku.oo tóonáx kuwudzitee.
Áwé
ch'ul keena.éiji áwé tle héendei ana.átch.
Wé du káak yaa kaa shugagútch.
Sagú yáx kaa yayík du.axji nuch héendei yáa
 ana.ádi. 20
Áwé hú ku.a tlél kaa yáa ulk'eiyéech áwé,
ch'a góot héeni yoo uwagút.
Yan awuxéix'u áwé héendei nagútch.

Strong Man
told by Frank G. Johnson

It is
called
Henyaa; people used to live there.
It was a winter village.
But I didn't
understand altogether why
people trained for strength.
Maybe this is an ancient story which is why
there are no guns or no metal.
I sometimes think it was the sea lions they
 wanted to kill for food. 10
There was one man.
His name was Galwéit'.
He was the leader of his nation.
But his sister's son was what
some people would call being like a misfit. He
 was awkward.
But he was born from good people.
Then
before daybreak they would go to the sea water.
That mother's brother of his would lead them on.
Their voices would happy sound when they went to
 the sea. 20
But because the men didn't respect him,
he went to the sea alone.
When people went to sleep he would go to the sea.

(F.J.: Shall I tell it just the way they
tell it?)

(N.D.: Uh huh.)

Awé tle ch'u tle du kaanáx wuteeyéedei áwé
héeni ganúkch.

Daak gagúdin áwé

wé x'aan yakoolkis'ch.

Yá gan.eeti kwás woot'áaych.

Awé gat'aat áwé tle

yá gan.eetéet akoollóox'ch.

Awé a kasáyjayi áwé ash ult'áaych

wé gan.eetéenax.

Ch'éix'w du daa yéi nateech wé gandaa teixéech.

Awé tlél du daat kaa tooshti.

Tléinax yateeyi aa du káak shát áwé eeshandéin
ash daa tuwatee.

Awé yá atxá du x'éidei

du x'éix ateex nuch.

Wé du xúx wakshóot aan téé nuch kwá.

Awé wáa yeikunayáat' sáwé

ch'u tle akwdahu nuch hú kwá wé

tléinax héent aayi

wé kus.áat' jeet,

wé tle du x'éinax kei xixji nuch.

Wáa nanée sáwé

tsu hú ch'u héent aayi áwé

yá du t'áanax du éet x'awduwatán.

"Haat hú" yóo áwé ash yawskaa wé káa.

At awtlgin.

S'EEK x'óow áwé atx'óo wé káa.

Tléel yéi koolgé.

Awé tle yéi ash yawskaa

"I eegáa áya xat woosoo.

Latseen áyá xat.

Yéi xat duwasáakw Latseen."

Awé yéi ash yawskaa, "Ha

xaan kuklahá."

Awé tle aadéi ash daayaka yáx áwé.

Tléel tsu wáa sá awusnei.

Awé tle

tlé yéi ash yawskaa,

"Wéix' yan háan."

Awé tle wé

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(F.J.: Shall I tell it just the way they tell it?)
(N.D.: Uh huh.)

He would sit in the water until it overpowered him.
When he came up

the fire would be out.

But where the fire had been would be warm.

Because he wanted to warm up

he would urinate right on where the fire had been.

The steam from this would warm him,
from where the fire had been.

Grime would collect on his body because he slept
by the fire.

No one paid attention to him.

But one of his mother's brother's wives would
feel sorry for him.

She would give him
food.

But she didn't want her husband to see her do it.

Then after a period of time

he would cry out in pain

when he sat alone in the water
from the cold.

It would come out of his mouth.

At one point

while he was sitting in the water again
someone spoke to him from the beach.

"Wade over here," the man said to him.

He looked over there.

The man wore a black bear skin cape.

He wasn't too tall.

Then he said to him,

"I'm your good luck.

I'm Strength.

I'm called Strength."

Then Strength said to him, "Now
defeat me."

Then he did as he told him.

He didn't even scratch him.

And then

Strength said to him,

"Stand right there."

Then Strength

began to scrub him with yellow seaweed

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tayeidí áwé ách ash daa la.ús'kw
 yá du s'aagix'áak,
 ldakát yá du s'aagix'áak. Nas'gadooshú dutiw
 nuch kaa s'aagi.
 Yá yéi kulyat' aa giwé.
 Ldakát yá du s'aagix'áak. Ach áwé al.is'kw
 wé tayeidí.
 Awé tle yéi ash yawskaa "Ha
 tsu héenx gagú."
 Tsu héenx woogoot. Tsu ch'u yéi ash yawskaa.
 Tsu ch'u wáa sáwé tle yan ash uxeechch.
 Yáax' áwé tsu,
 tsu ch'u yéi ash daa woo.óos'.
 Tsu héendei ash kaawanáa.
 Daax'oon.aa yéi ash nasnéé áwé
 tlél yan ash wuxeech.
 Awé tle yéi ash yawskaa "Yan xat eexéech tsu.
 De déi áwé,"
 yóo ash yawskaa.
 Tle ch'as yéi yaa yanakéini tóox áwé tle
 a eetéex yaa wutlgén.
 Ch'as kaxwaan áwé áx yaa anasgúk
 wé héen át hání yé.
 Tléináx áwé tle yan wutltsín.
 Yóot kwá át
 ách has wooch skwéiy yéi shkalneek nuch.
 Asyádi áwé.
 Yá aan kat'ootnáx naashóo.
 Aanka.aasi tle yéi wtwasáa ch'a wé ku.oowúch.
 Ka
 yá sheey oowayayi át
 yá aas k'éet lukatán.
 A ku.aa wé Aanloowú yóo wtwasáa.
 Ch'a góot yéidei tsú dusáakw nuch.
 I'll tell it what it is after this.
 Awé át ash kaawanáa.
 "Wé Aanloowú x'wán daak xóot'.
 Héen táax yitaani tle tsu a tóodei kgeegóok.
 Awé wé asyádi tsu
 a x'aannáx gagisax'áa tle. a k'éedei."
 Awé ch'a aadéi ash daayaka yáx. Awé tle
 a x'aannáx yéi anasx'éin tle.
 A xaadéet awsx'áa.

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on his joints,
 on all his joints. People count them as eight bones.
 Perhaps they are all the long limbs.
 On all his joints. So he scrubbed him with
 yellow seaweed.
 Then Strength said to him, "Now
 go into the water again."
 He went into the water again. He told him to
 defeat him again.
 Without trying, Strength would throw him down.
 And here again,
 soon he scrubbed him again the same way.
 He sent him to the water again.
 When he did this the fourth time
 Strength didn't throw him down.
 Strength said to him, "You have thrown me down now.
 That's enough,"
 he said to him.
 As soon as he said that, Strength disappeared.
 Only patches of frost floated where Strength
 had stood in the water.
 He gained strength all alone.
 They say
 there was a thing by which they tested each other.
 It was a young tree.
 It stood in the middle of the village, it
 was called "Village Tree" by those people.
 And
 this thing that was like a large branch
 stuck out at the base of the tree.
 It was called the Village Nose.
 It is also called by another name.
 I'll tell what it is after this.
 Strength told him to go to it.
 "Pull the Village Nose out.
 Immerse it in water then push it back again.
 The young tree too--
 split it from the tip down to the base."
 He did just as he told him; he began
 splitting from the top down.
 He split it down to the roots.
 Only after this he returned home again.
 When people awoke, his maternal uncle

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Aagáa áwé tsá tsu neildéi woogoot.
 Shadukéi áwé du káak
 yaa kaa shunagút tsu.
 De ch'a litseen yóo áwé du káak.
 Latsins'aatéex sitee.
 Tle yaa nagúdi áwé tsu akaawa.aakw wé aan loowú.
 Tle aax tóot aawaxút'.
 Kaa yayik wutwa.áx. 110
 Yáax' áwé tle wé asyádi tsu, tle wé yaa
 anasx'éini tle a xaadit awsx'áa.
 Yéi ku.aa wé ash yawskaa wé káa
 "tsu ch'u eetiýáx x'wán kux yanasteeyán wé aas tsú."
 Xóon tú áwu.
 Áwé tsu eetiýáx a.oowúch áwé,
 ách áwé du káakch yéi aawajee ch'u kawushgédich
 hóoch aawax'áa wé at.
 Áwé ák' awtwahín a yáx wultseení.
 Tle at wutwaxoon.
 Taan aaní yóo duwasáakw. 120
 Tle ch'a yá neech áwé.
 Yá yeedát áa yéi yatee tle lishóowu yáx yatee.
 Áwé wé gaaw kwá hé tlél aas áa yéi utéeyin yóo
 akanik nuch.
 Áwé taan áa gakéech.
 Tlax yá a shakéex' áwé
 ganúkch tlax wé aa tlein.
 Noowkakáawu yóo
 ch'a lingitch áwé yéi uwasáa wé taan tlein tle
 tlax ligéiyi aa tlein.
 Áwé du een át wutxooní wé du káak 130
 táakw áwé yú.á.
 Tle hú tsú
 xwaasdáa s'éil'k'i
 gáach s'éil'k'i gíwé yeik oonagút.
 Dé ch'a hóoch' áwé a káa teix át áwé.
 Áwé tle yawtwatsák.
 Tle du shóodáx deikéex dultsaagi áwé tle yá
 yaakw géegit uwashée.
 Yéi akanéek tle aax akawltéix'.
 Tle dáagi koon aawayeesh. Aagáa áwé tsaa a
 yix woogoot. 140
 A áwé ch'u yeedát a yáx at gat.lkóo nuch,
 "ch'a wé sheen x'ayee áwé áx woogoot."

was leading the men again.
 His maternal uncle was very strong.
 He was a Master of Strength.
 As he walked up to it he tried pulling the
 village nose.
 He pulled it right out.
 You could hear the people cheer. 110
 Here then when he began splitting the young
 tree too he split it down to the roots.
 But Strength had told the nephew,
 "Put the tree back the way it was again."
 It was during a north wind.
 Because he had put it back the way it was,
 his maternal uncle thought, because it was
 still dark,
 that he had split it.
 People believed he was strong enough.
 They began to get ready.
 The place is called sea lion land. 120
 It's on the mainland.
 Now it's steep.
 But at that time they say there weren't any
 trees there.
 That's where the sea lions usually sat.
 At the very top
 the very large one would sit.
 The large sea lion was called by the Tlingits
 "Man on the Fort"
 a very large one.
 When people were preparing to go with his
 maternal uncle 130
 they say it was winter.
 But he
 carried a ragged rug on his shoulder,
 maybe a ragged cloth.
 Those were all he slept on.
 They didn't want him to go.
 When they were pushing away from him
 he reached for the stern of the boat.
 They say he twisted it off.
 Then he pulled it up on the beach with the men
 in it. That's when he stepped in. 140
 Even till now there is a proverb from this,

Áwé yaa yakwnakúxu áwé
 kaskooxóox sitee hú kwá.
 Ch'a kunaaléi aadéi yaa yakwnakux yé.
 At yakwkóox áwé tle
 tle héeni woogoot wé du káak.
 Wáa latseeni sáyá taan yátx'i yóo ayagwáldi tle
 tle a een ch'a du jín tin.
 Daak nagút ch'a x'oon sáwé
 aawaják tle wé taan. 150
 Áwé tla_x wé a shakéet
 aa aa áwé du tóoch wulichéesh áa kei uwagút.
 Yá a geen áwé akaawa.aakw. Wóoshdáx a tl'eik
 akqwas'éil' tle wé taan.
 Tle du sakáa yéi nanúgu áwé du geen kindei yóo
 awusnei áwé
 wé taan ku.aa
 tle yóo dikindei kei ash uwaxích.
 Yindasháan áwé tsá wé tayakáash káa yan
 shaawagás'. Tle hóoch'.
 Tle shakaawawál'.
 Eeshandéin kaa tuwatee wé
 has du sháadei hání aadéi wooteeyi yé. 160
 Ach áwé wé káa ku.aa
 Atkaháas'i yóo wtwasáa
 wé l ushnéek'ich
 áwé tle wudiháan.
 Áwé tle yéi x'adutee,
 "Aadóoch sá daak uwaxút' yá Aanloowú?
 Xáach xáa wé daak xwaaxút'.
 Aadóoch sá aawax'áa yá aas
 yá Aanka.aasí?
 Xáach xáa wé." 170
 Áwé tle yaa nagúdi áwé tle yaakw yix daak nagút.
 Yá yaxak'áawu
 a t'éit kawlyáas' tle du xées'dei l'éex'.
 Áwé
 kei wushk'éini áwé
 taakw laakásgi yóo toosáakw nuch aa kutstee.
 Áwé yá téix' yáa teeyí
 kax'il'k nuch.
 Tle kei wchk'én ch'a aan tlél x'uskawushx'éel'.
 Tle kei nagút. 180
 Wé taan yátx'i át kin yé kwa wé ikdei gakéech.

"He just went as a bailer."
 Then, when they were paddling along,
 he was a bailer.
 It was kind of far where they were paddling to.
 When they got there
 his maternal uncle stepped off the boat.
 He was so strong when he punched the cub
 sea lions
 he killed them with his bare hands.
 How many sea lions he killed
 as he was going up! 150
 But he wanted to get at the one
 sitting at the top of the island.
 He tried the flippers. He tried to rip it apart
 by the flippers.
 But as he was sitting down on its neck the sea lion
 raised its flipper
 and tossed him up in the air.
 He fell head first on a rock. Then he was gone.
 His head was fractured.
 People felt grief
 about what happened to their leader. 160
 But that's why that man,
 he was named Atkaháas'i
 because he didn't keep himself clean,
 stood up.
 They imitate him saying,
 "Who do you think pulled out the Village Nose?
 It was I who pulled it out.
 Who do you think split this tree,
 the Village Tree?
 It was I." 170
 Then as he went, he went up walking through the boat.
 The thwarts broke
 as his shins hit them.
 As
 he jumped up out of the boat
 there was what we call winter seaweed.
 When it's on the rocks
 they're slippery.
 But when he jumped on them he didn't even slip.
 He kept on going up. 180
 The place where young sea lions sit is closer

Ch'a wáa sáwé ayagwált
 tle yax yaa ayanalják.
 Tle yóo kindei woogoot wé du káak aawajági
 taan tlein
 a ginkáa wchkaak.
 Ch'a gígaa kindei yóo yax ash siné. Tléik'!
 Tle yá a geen
 tle yáa yá woosh tkán yóo awusneyi
 áwé wóoshdáx akaawas'éil'.
 Tle aawaják.
 Aagáa áwé tsá yá át kin aa taan a xoot jiwgtút.
 Tle hóoch'!
 A góotx yaa analyéx.
 Yéi áwé kawdutlneek.
 Ayá dleewkwát
 ash daat yawstaagi aa
 du káak shátch áwé
 du jeet uwatée wé át
 dáa.
 Áwé aadéi héeni kkwagoodi áwé tsá
 du shaxaawú
 a tóox' a káx wutch'in yóo toosáakw nuch.
 Áwé gandaadáx t'ooch' áwé tle ách yawtlxwáts.
 (You know that soot.)
 Aan áwé tsá héeni woogoot.
 Ach áwé tle wé ch'a yéi nateech wé du káak
 wé ash daat yawstaagi aa yéi kdunik nuch
 yanwáadi aa du káak shát áwé
 tle tóot ajeewatán.
 De ch'a yéi at téeyin ch'áakw.
 Yá kaa káak naganéin
 tle wé a shát áwé
 aax kei duteejéen.
 Wé yées shaawátx siteeyi aa kwá tlél a daat
 tooshti tle.
 Áwé tlél wut.skóowun wáa sá dusáagu,
 tle wé du káak saayi áwé du saayéex wustee
 Galwéit'.
 Wé du shát saayi tsú tlél
 tlél wut.skóowun a xoo aach.
 Áwé yá wonaawu ax éeshch
 ku.aa wé
 awsikóo.

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to the sea.
 However lightly he was punching
 he was killing them there.
 Then he went up to jump on the flippers
 of the huge sea lion
 that had killed his uncle.
 It tried to lift him upward. No!
 Then he took it by the flippers
 and ripped it in half.
 Then killed it.
 That's when he finally began killing his way
 through the sea lions sitting there. Then
 there were no more.
 He kept on slaughtering them.
 That's how they tell of him.
 The one
 that cared for him,
 his maternal uncle's wife,
 was the one who had given him that thing,
 the ermine.
 When he was going into the water toward the sea lion
 he tied it to his hair
 as what we call "ch'één."
 The charcoal from the fire was what he blackened
 his face with.
 (You know that soot.)
 With this he finally went ashore.
 That was why, when his maternal uncle died
 it is said, the nephew asked for the hand
 of the one who cared for him,
 the one who was older.
 It was really that way long ago.
 When a maternal uncle died
 the wife
 was claimed by the nephew.
 But he didn't even notice the young one.
 People didn't know what his name was,
 so his name became Galwéit', his maternal
 uncle's name.
 His wife's name too
 was not known either by some.
 But
 my father who is dead

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Yéi akanéek has du xooní áwé
áx satéeyin wé shaawát. Shangukeidí.
Shangukasháa.

Yei twasáakw Seitéew.

Atx áwé shayadiheni yéix' tlél wut.skú.

Hásch kwá du éenáx

ka s du shangóonnáx kawuhaayich áwé awuskóowun.

Yéi áyá yan shoowatán wé shkalneek.

knew.

He said the woman

was their relative. Shangukeidí. A Shangukeidí
woman.

Her name was Seitéew.

People in many places don't know her name.

But because of them

and because this came from their ancestors,
he knew.

This is where this story ends.